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November 12, 2014

Colleen McFarland,
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Best wishes in this important endeavor!

Warmly,



Amy Gingerich
Editorial Director, MennoMedia

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, APRIL 1, 1943 (Herald of Truth Established 1864) No. 1

EDITORIAL

"In all thy ways acknowledge him, and he shall direct thy paths."

*

People seeking freedom should bear in mind the assurance given them in the language of our Lord: "If the Son therefore shall make you free, ye shall be free indeed."

*

Speaking of freedom, it calls to mind a sermon which we heard from the lips of our departed brother, J. S. Coffman, more than forty years ago. After delivering a forceful and touching message, he closed with this pointed question: "Are you a slave to Christianity, or are you a free man in Christ Jesus?"

*

And this suggests another thought which should never be forgotten or ignored: We are (or at least ought to be) Christians from choice, not because we must. Having been liberated from the bondage and curse of sin, we are the willing servants and followers of our Lord Jesus Christ. As Paul puts it, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

*

Elsewhere in this issue you will find a pointed article, by Bro. Elmer Hershberger of Detroit Lakes, Minn., on "Tobacco on Trial before God." The strong feature of this article is that he does not go after the tobacco-user with hammer and club and pitchfork, but throughout the message there rings the spirit of the Gospel in the light of truth and holiness. As we read this article let us follow the example of the Bereans who "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." In the language of inspiration, "Whatever ye do, do all to the glory of God."

*

Elsewhere in this issue we print an illuminating article from the pen of Bro. Martin R. Kraybill. In it are some practical suggestions for the consideration of others living in other fields and who are similarly minded. It calls to mind the admonition of Paul in his letter to the Galatians: "Bear ye one another's burdens, and so fulfill the law of Christ." Reading down the page a little further, we find this further admonition: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." This spirit shines out throughout the entire article furnished us by Brother Kraybill.

*

A mistaken idea is held by many people that salvation takes place at the time of conversion and that the Holy Spirit is received at some subsequent time. But we would rather believe that which Paul, as the "chosen vessel" of the Lord (Acts 9:15) teaches us on this subject, as follows: "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9) "By one Spirit are we all baptized into one body" (I Cor. 12:13). After conversion and Spirit baptism, as people become further enlightened, there are subsequent infillings (as suggested in Acts 4:31, where the same people who on the day of Pentecost "were all filled with the Holy Ghost" were again "filled with the Holy Ghost") but this must not be construed as these same people receiving "the second work of grace." The holy life begins at the time when "by one Spirit" we were "all baptized into one body," and continues to shine more brightly as we "grow in grace and the knowledge of our Lord and Saviour Jesus Christ." In harmony with Paul's testimony that "if any man have not the Spirit of Christ, he is none of his," is that other admonition which he gives the Hebrews: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

*

Gospel Herald, Volume XXXVI.—With this number we begin a new volume of the Gospel Herald. What we did during the past year is apparent, at least in part, from the table of contents that appeared on the last four pages of last week's paper. What the new year has in store for us is something that only the Lord can foretell. As for ourselves, both as editors and as contributors, we want to do our best. To this end we ask a continued interest in your prayers, and we welcome any suggestion or constructive advice that any of our readers may have to offer.

Several weeks ago we printed an article by the General Manager of the House telling us that as an institution we will be restricted in the quantity of paper we will be permitted to use during the coming year or during the duration of the war. That means that in all probability, during the coming year, several of our numbers will be half-sized. Be that as it may, spiritually and in the orthodox Christian faith, we want to remain full-sized.

As for our aims, they remain the same. As a weekly messenger, the Gospel Herald expects to be true to its name: heralding forth, from week to week, the full Gospel of our Lord Jesus Christ, championing the conservative

A GOOD CONSCIENCE

Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.—Acts 24:16.

Happy is he that condemneth not himself in that thing which he alloweth.—Rom. 14:22.

When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.—I Cor. 8:10.

Holding the mystery of the faith in a pure conscience.—I Tim. 3:9.

Having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—Heb. 10:21, 22.

faith, keeping its readers informed concerning the work and progress of the Church, helping to strengthen the home, the Church, its conferences and congregations and all its institutions. In these aims we invite your prayers and your co-operation.

We thank the Lord and our patrons that the past few years have marked a substantial growth in our subscription list, and by your help and the guidance of the Holy Spirit we hope to see this growth continued. May it be the desire and the aim of us all to remain true to this Scriptural admonition: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

WHY?

By Barbara Cripe

Why did Cain slay his brother
Who had done no harm to him?
'Twas because his deeds were evil,
And his heart was full of sin.

Abel loved the Lord his Maker.
In faith he offered sacrifice,
As the Lord his God required,
And regarded not the price.

Abel's offering was accepted.
Cain's did not please the Lord;
Jealous anger overtook him,
As he lifted up his sword.

Why do sinners hate the righteous?
Why do people hate our Lord?
'Tis because their works are evil,
And they will not heed God's Word.

Satan bids them keep on sinning.
One sin leads to many more—
Scoffing, scorning, hatred, murder—
But ne'er the help of God implore.

The godly suffer persecution,
Is the warning Christ hath given;
But rejoice, ye saints, be joyful,
Your reward is great in heaven.

Delavan, Illinois.

—o—

THE CHRISTIAN'S DUTY TO THE GOVERNMENT

Sel. by J. C. Kolb

Let every soul be subject unto the higher powers, for there is no power but of God: the powers that be are ordained of God. . . . Do that which is good and thou shalt have praise of the same.—Rom. 13:1, 3.

Every careful reader of the New Testament will observe that two distinct kingdoms are recognized—the kingdom of this world and the kingdom of Christ. Through transgression, man's heart became hardened. Consequently, the necessity arose for government and for rulers with authority to subdue evil and protect the good so that order might be maintained in the world. All such rulers are armed with the sword and with power to use it as necessity may require. The law delivered to Moses formed the first code of civil laws given to mankind, and the principles of justice embodied therein are still the basis for the laws of civilized lands. These kingdoms with their rulers are called by the apostles "the powers that be."

The kingdom of Christ is a spiritual kingdom composed of persons who have repented of their sins, and have been renewed in heart through the acceptance of Christ as their Saviour, and who through love strive to obey His teachings. To the citizens of this spiritual kingdom, the apostle Paul addressed the words of our text, reminding them of the duty they owe to those in authority. This admonition reaches to believers in all ages.

When Christ was upon earth, He left the worldly governments then in existence just where they were. He gave no instructions to them, but taught His disciples how they should deport themselves toward them. The doctrines He taught them cannot be practiced by the subjects of a kingdom ruled by the sword. Neither is it intended that they should be. His commands are only given to His followers who constitute a separate and distinct kingdom ruled by love.

Historians refer to the purity of the Christian religion of the first century and to the simple and upright lives of those who embraced it. In **Historians' History of the World,** Vol. 6, page 313, reference is made to the virtues of this new sect as they were then called, and great surprise is also expressed that the rulers did not "protect an order of men who yielded the most passive obedience to the laws, though they declined the active cares of war and of government." This plainly indicates that Christians were not a part of the government, that they were persecuted on account of their faith and did not resist the powers, but submitted to them. This fully agrees with Christ's declaration, "My kingdom is not of this world."

In the New Testament many instructions are given the Christians, teaching them how they should walk in love toward one another and to all men, and how they should deport themselves toward the government under which they live; but nowhere are they taught how to make laws or to enforce them in the worldly kingdom. Therefore when Paul directs that everyone be subject to the higher powers, he evidently means that Christ's followers shall submit to them and in no case resist them. The duty of the Christian toward the government is submission, the same today as in the first century. Christ is his head, his example, and his refuge. If Christians never resist the powers, but always submit to them, they will be at the mercy of the government. In every century there were those who conscientiously opposed war and who would rather have forfeited their lives than to take up arms and fight. When this attitude is taken by Christians of today, it cannot be said that they do not submit to the powers that be. It is the privilege of every government to call upon its subjects to defend it; but should there be citizens of another country dwelling among them, they would not be subject to such call. Such persons might own property and enjoy the protection of the government, but they would have no voice in selecting rulers or dictating to them as long as they remain citizens of another country.

This is the position which the follower of Christ holds in this world. No matter where he lives, he has become a citizen of Christ's kingdom which is "not of this world," but is a peaceable kingdom ruled by love. Therefore, he cannot consistently vote men into office in a kingdom that is established and defended by the sword. Nevertheless he owes a duty to the government under which he lives, and this duty is one of continual submission. If the property or money he has accumulated is demanded by the government, he gives it without resistance. If he is called upon to be a soldier, he will acknowledge that the Head of his kingdom to which he belongs forbids him to resist evil and requires him to love his enemies. When called upon to register in the time of war, he will obey, but when asked to take up arms and destroy life, he will plead conscientious scruples against it and submit to whatever punishment may be inflicted upon him. He will be willing to forfeit his possessions and be banished from the country rather than to contend with the government or to violate the command of Christ his Head.

A Christian or a body of Christians will never wilfully interfere with the government under which they live. They will be honest and industrious, and as long as any of them are blessed with means they will not knowingly permit any of their brethren to depend on public charity.

History informs us that in Germany, Holland, Switzerland, and many other countries in centuries gone by there was found a defenseless, law-abiding people who, owing to their frugality

and honesty, stood in high esteem with the government under which they lived, but who refused to be magistrates or soldiers.

Those who uphold the true nonresistant doctrine today have great reason to thank God for the kind and beneficent government under which they live. They should esteem it a privilege to submit to any demand made upon them, especially since they enjoy liberty of conscience. All persons enjoying such a blessed privilege should be impressed that it is a solemn duty to report at full value all taxable property, and should make no effort to evade payment of any tax or use their influence to have what may seem burdensome taxes or laws repealed. They will also pray for those who rule in the kingdoms of this world, recognizing them as "God's ministers, attending continually upon this very thing." They willingly render, therefore, all their dues, "tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." "Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil" (Rom. 13:2, 3).

Our brethren, both in Canada and in the United States, owe gratitude to their rulers and should greatly appreciate the religious liberty which they enjoy. May we be consistent nonresistants, and by the help of God prove ourselves worthy to live under such powers, that we may have praise of the same.

Lancaster, Pa.

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HOW TO SETTLE DIFFICULTIES

Dr. Moses Hoge, of Richmond, Va., tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?"

"Yes, sir," replied the other, "I will do it."

They went aside and the former said: "Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in prayer."

It was done, and when the prayer was over, the man who had sought the interview said:

"Now proceed with what you have to complain of in me."

But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around and talking against you I have been serving the devil myself, and have need that you pray for me, and forgive me the wrong I have done you."

The quarrel was settled from that hour and there are several other difficulties that might be settled in the same way.—Boston Christian.

Question Drawer

Do such Scriptures as Matt. 5:38-45; Matt. 26:52; Luke 3:14; John 18:36; Rom. 12:17-21; Heb. 12:14; Rev. 13:10, etc., teach us that it is wrong for Christian people to go to war? P. P.

Nonresistant Christians so understand it. Pacifists, during times of peace, as a rule agree with this conviction, though in times of war many of them suspend their pacifist convictions or leanings. Militarists, justifying war as right under certain circumstances, have other interpretations of some of these texts. Both the teachings and the personal life of Christ give proof that He merited the name, "The Prince of Peace" (Isa. 9:6). With this agree the teachings of the twelve apostles. Nonresistance is one of the cardinal teachings of the Prince of Peace.

* * *

When husband and wife can not agree in faith and life, what would you advise? Where the Scriptures command wives to be in subjection to their husbands "in all things," does this mean that a wife should disobey God when her husband so demands? Do the Scriptures justify a separation between husbands and wives under any circumstances? One interested.

1. First, let us understand that "every one of us must give account of himself [herself] to God." The husband can not go to heaven in his wife's religion, neither can the wife go to heaven on her husband's religion. When (and wherein) they differ, they should bear with each other. If both are professing Christians, each should seek to know the Lord's will concerning the points of difference, and neither should in any way stand against any point of faith where there is a clear "Thus saith the Lord" in evidence. "Pray one for another," is especially in order under such circumstances. If the contention is so sharp that patience becomes exhausted, especially if one is stubbornly unreasonable, let the other one pray the Lord for grace to live up to the Scriptural admonition, "Let patience have her perfect work." The wise man says, "If a man's [woman's] ways please the Lord, he [she] maketh even his [her] enemies to be at peace with him [or her]."

2. The Bible teaches subjection of the wife to her husband (Eph. 5:22-24; Col. 3:18; Tit. 2:5; I Pet. 3:1), as it also teaches obedience to constituted authority in the Church, in government, etc. On the other hand, husbands are exhorted to love their wives, **"even as Christ also loved the church,** and gave himself for it." So the obligation, as between husband and wife, is mutual; neither of them has any right to make dictatorial demands of the other. When it comes to a choice between obedience to God or obedience to constituted authority on earth (whether in the home, in the school room, in the Church, or in the nation), the Christian attitude (as expressed by the apostles) is, "We ought to obey God rather than men" (Acts 5:29). In all such tests we should recognize God as the highest and the supreme authority. But we ought to take that as a matter of course, not as a matter of controversy.

3. Yes. But first let us understand that "What God hath joined together, let not man put asunder" (Matt. 19:6). Neither the judge upon the bench, nor meddlesome friends, nor the criminal stealer of another's affections, has any right to annul a marriage. When two have pledged their hands and hearts for life (according to law of God and the laws of the land) they remain "one flesh" for life; and neither of them can rightfully become "one flesh" with some one else (so long as the former companion lives) without living in adultery. But the Bible does sanction separation for one cause (Matt. 5:32; 19:9), which separation, however, does not justify divorce and remarriage, but rather a temporary living apart until the guilty party sincerely repents of and forsakes his or her sin. Also, in case one is forsaken by an unfaithful companion, Paul advises, "If the unbelieving depart, let him depart"—with this understanding: If one of them departs, let them remain unmarried, or else become reconciled again. Read I Cor. 7:10, 11, 15, 16, 39.

All this emphasizes the fact that where there is disagreement in a home, the thing to seek for is not separation but Scriptural reconciliation.

* * *

Should the furnishing of our homes be different from that of the world? If so, in what respects? A Sister.

Yes, decidedly so (Jas. 1:27); just as our lives, in all respects, should be different from that of the average worldling—in all things where the home furnishings and other things pertaining to home and life of the average worldling are different from the standards of the Gospel. Not for the sake of being different from the world, but for the sake of being in conformity to the Word and the will of God, should be the underlying motive that makes the child of God different from the worldling. We should be able to give a good reason for all things that we have (house furnishings, wearing apparel, etc.) and never need to confess that anything that we have is for display or to be in the styles of the world.

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

SERMON OUTLINES

Seven Conditions of the Human Heart.—Luke 24:13-35.

By Marcus Lind

Introduction

In this narrative we have pictured seven conditions in the hearts of these two disciples. Some of these conditions are to be avoided, others to be coveted. The first four we should lose at the Cross.

I. The Reasoning Heart (vv. 14, 15)
1. In some ways it is well to reason. Isa. 1:18.
2. Reason and strategy should never crowd out prayer and faith. Rom. 9:20, 21.

II. The Darkened Heart (v. 16)
1. This results from natural reasonings and worldly wisdom. Rom. 1:21, 22.
2. "The fear of the Lord is the beginning [middle and end] of wisdom." Psa. 111: 10.

III. The Sad Heart (v. 17)
1. Sobering after a mob spirit is usually a headache.
2. "What you don't know, doesn't hurt you" is not a true adage.

IV. The Unbelieving Heart (v. 25)
1. This was from their lack of knowing the Scriptures Psa. 14:1.

V. The Burning Heart (v. 32)
1. Illus.: Doctors have to burn some wounds before they will heal.
2. "Wherever Jesus walks with men, He kindles altar fires."

VI. The Understanding Heart (v. 31)
1. As in the natural, they got heat and light from the same source.
2. To know Jesus is to understand.

VII. The Satisfied Heart (vv. 33-35)
1. It was satisfied by:
   a. Jesus' talk with them.
   b. Exposition of the Scriptures.
   c. The returning of thanks.
   d. The breaking of bread.

Conclusion

A satisfied heart is a stepping-stone to a deeper experience with Christ. It was for these disciples. "Keep thy heart with all diligence for out of it are the issues of life" (Prov. 4:23).

Portland, Oregon.

* * *

THREE DIVINE EXCEPTIONS

By J. L. Horst

1. **"Except ye repent"** (Luke 13:3, 5).—See also Luke 24:47; Acts 17:30; Mark 2:17; Matt. 4:17. Repentance is a change of mind; a contrition of heart which manifests itself in godly sorrow for sin and a reformation of life. It puts the sinner on believing and praying ground. It is absolutely essential to salvation. Except we have met this condition we are doomed to perish eternally.

2. **"Except a man be born again"** (Jno. 3:3).—No one is exempted from this condition to salvation. It is a divine work; for by it we are "born from above," from the life of the world into the Kingdom of God. Our natural birth will not bring us into the Kingdom; we must have a spiritual birth to make us new creatures in Christ Jesus. Gal. 6:15. The Holy Spirit is the Agent (Tit. 3:5; Jno. 3:5), but we must do our part in accepting Christ and this divine work in our hearts. Jno. 1:12, 13; Gal. 3:26.

3. **"Except ye abide in me"** (Jno. 15:5).—No one can bear fruit either of Christian character or service (Gal. 5:22, 23; Col. 1:10) except he continues to **abide** in Christ. That is the secret of the successful Christian life. Failure to keep this condition is the cause of the unsatisfactory, unfruitful life that brings no glory to God nor blessing to man.

Continuing on in the life begun through the new birth is the proof of discipleship. "If ye continue in my word, then are ye my disciples indeed" (Jno. 8:31).

Scottdale, Pa.

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THE CHRISTIAN'S RELATION TO THE WORLD

I. What Is a Christian?
1. One that is regenerated and knows that past sins are all washed away by the precious blood of Christ.
2. Believers so-called. Acts 11:26.
   I Pet. 4:16—"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."
3. Children of God.
   I Jno. 3:10—"In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother."
   Rom. 8:14—"For as many as are led by the Spirit of God, they are the sons of God."

II. Who and What Is the World?
1. Its ruler—the devil.
   Jno. 12:31—"Now is the judgment of this world: now shall the prince of this world be cast out."
   Jno. 14:30—"Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me."
   See also Jno. 16:11.
2. Its condition—corrupt. II Pet. 1:4. In the wicked one. I Jno. 5:19.
3. Its course—evil. Eph. 2:2. Loving money, self, pleasure. I Tim. 6:10; II Tim. 3:2-4.
4. Its condemnation — chosen darkness — rejected light. Jno. 3:19.
5. God's verdict—guilty. Rom. 3:19.

III. God's Attitude Toward the World.
1. Love, God's everlasting love. Jno. 3:16.
   Jno. 16:27—"For the Father himself loveth you, because ye have loved me, and have believed that I came out from God."
   Christ came to seek and to save that which was lost.
   "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Eph. 2:4, 5; I Jno. 3:1; 4:9,16.
2. Example and teaching.
   Luke 7:47—"Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."
   See also Jno. 11:16; 12:3; 20:11; 21:16; Acts 21:13.

IV. Attitude of Christians to the World.
1. As followers of Christ we should show our relation to the world, as Christ said, "Ye are the light of the world"; "Ye are the salt of the earth." So we should take God's plan as He gave it to the early church while it is still of great importance. We should not help destroy the world, but pray for it. We should not be selfish.
   "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).
2. If we are separated from the ways of the world and its follies the Lord will give us: (1) a world vision; (2) a world mission; (3) a world message to tell our sinner friends of our Saviour so they can be happy here and hereafter.
3. Opportunities—All Christians have responsibilities and opportunities to witness for Christ. If we neglect to tell the world about the everlasting torment we will be held responsible. If we cannot go and tell, we can give of our God-given blessings so others can. The greatest need of the world today is a great revival.

—Abraham W. Detweiler in Franconia "Mission News."

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RELATIONSHIP OF DISCIPLINE TO CHURCH GOVERNMENT

By A. W. Birky

In these days of liberal tendencies, so much is being said about the fact that a shepherd never drives his sheep but always leads them. This statement is very true, yet any one that has spent much time on the plains among shepherds of sheep herds knows that a very essential part of a shepherd's equipment is his faithful dog.

The shepherd is our Lord and Master who will never leave nor forsake us. We are the sheep who are being led "into all truth."

The dog represents the discipline of the Church. He has been chosen to follow the sheep and be ever watchful lest a wayward or careless sheep get too close to the borderline of danger; and not only watch for the one sheep's safety but also keep the wayward one from getting such a following as might endanger the whole flock. Many flocks have been lost because the dog neglected to deal with the individual offender.

A good dog is not partial, not unnecessarily severe, yet alert for the waywardness or the thoughtless or chronic mischief-maker. He punishes just enough to turn the offender, and has few losses. If the dog were to try the method of some churches—that of ignoring the danger till half or more of the flock were on the run—he would be about as successful in the management of the flock as are some of the Eli's and Samuel's of our day.

Who is Responsible for Spiritual Decline Within the Church?

Satan should be pretty well pleased when he hears the ministry blame the laity and their homes for spiritual decline within the Church, while the laity tries to put all the blame on the ministry.

The ministry has a great responsibility, and has been at fault somewhere in the past where or when a

false doctrine or some specific sinful condition has been allowed to become popular or be embraced by a majority.

Evidence of the far-reaching influence that can be wielded by the ministry toward church purity is demonstrated by the fact that comparatively clean churches have been established beginning with mission stations where sometimes many loyal, clean members come from anything but clean homes, morally or otherwise.

The laity within their own homes and otherwise are responsible in the support of a Scriptural church standard. The homes are the cradle of our future ministers as well as other workers, and neither a nation nor a church can long survive the inroads of evil unless the homes respond to the standards of the Word of God in the indoctrination of their families and the support of their church and ministers.

Exeland, Wisconsin.

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GESTURES

By a Brother

A few graceful gestures are not objectionable, but too many are apt to attract the audience, and detract from the message.

Throwing the hands about at random is utterly meaningless, if not a bad habit.

Some gestures drive the "point" away instead of driving it in.

Preachers who don't know what to do with their hands would do well to just let them hang down on the end of the arms. Waynesboro, Va.

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THE FUTURE OF THE MENNONITE CHURCH

By Daniel Kauffman

The future of our beloved church depends: (1) upon God; (2) upon ourselves; (3) upon our posterity.

As for the Lord, considering all that He has done for us, and by His grace will continue to do, we have faith to believe that He will do for us far more than we deserve. And as for our posterity, when they come to the age of accountability, their responsibility will be similar to that which now rests upon the generation now living. That leaves upon ourselves the responsibility of determining what the future Church will be like. Let us name a few things that help to determine the character and destiny of the future Church:

"The Work of the Ministry"

The purpose of the ministry, as set forth in Eph. 4:11-16, is to bring the entire membership into "the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

This, then, is the purpose of the ministry. As leaders of the flock, as counsellors with all classes among the membership, as servants of the Church, as expounders of the faith, as disciplinarians, as "ensamples of the flock" and "example of the believers," there rests upon the ministry a burdensome responsibility that should keep us humble before God, diligent in prayer and Bible study, wide awake as to our opportunities; there should be a life record that enables us to say of a truth, "Be ye followers of me, even as I also am of Christ." Other things being equal, the more faithful the ministry, the more nearly ideal the congregation.

Ideal Christian Homes

Next to the ministry, in influence and responsibility, are the parents. Their chief responsibility is that of bringing up their children "in the nurture and admonition of the Lord." Let every parent, and all the older children in the home, think earnestly and prayerfully what the home should be like, and then bend all the energies of their lives in their effort to make it such. To use an oft-repeated quotation, "As is the average home, so is the Church." Here are some things that ought to be found in every home: Christ recognized as the Head, reverence for God and His Word and His Church, family worship, wholesome literature that is Scripturally sound, Scriptural discipline, economy and thrift, Christian hospitality, Gospel simplicity, cheerfulness unmixed with worldly foolishness.

Christian Loyalty

This subject may be subdivided into three parts: (1) loyalty to God; (2) loyalty to the Church; (3) submission to constituted authority wherever found—in Church, in the home, in school, to civil government, etc. The one thing that we wish to emphasize at this time is the importance of maintaining a respectful attitude toward the Church.

What the Church means to our people, in domestic and social and business and religious life, depends largely upon the place that we give it in our hearts and on our tongues. Keep the faults of the Church (especially its leaders and most prominent members) before our children, our neighbors, and whoever we come in contact with, and we educate them to disrespect it and work against it. As an illustration, let us note an incident connected with World War I. Several hundred of our young men, taking the C.O. position, were segregated and confined in detention camps, were otherwise persecuted, and a number of them later sent to federal prisons. We praised the Lord for their moral stamina in standing true to their convictions. At the same time another story went the rounds. It was pointed out that while these young men were making their sacrifices the Church at home was given to money-making, living a selfish, indifferent life and through the influence of such gossiping quite a number of our young men, and some older ones, were led to forsake the Church. The mischief in such gossiping was that the gossipers attributed to the Church what they ought to have attributed to inconsistent and hypocritical members. While at that time we had inconsistent members (and we still have them) whose lives were a stigma to the Church, yet the Church as a whole remained loyal to the nonresistant faith, sympathetic toward those who were suffering because of war conditions, extending a helping hand where that was possible or needed.

Similar rumors are heard now and then while World War II is raging. We have inconsistent members now, as we did twenty-five years ago—always did have, and probably always will have. But the cause of Christ and the Church will suffer if we will allow the gossiper to have the floor while the facts are being distorted and the impression allowed to become prevalent that the whole Church is like some of its inconsistent members. Here are facts that we should not loose sight of: As a church we are supporting our C.P.S. camps, contributing to relief work, supporting our missions at home and abroad, maintaining our charitable homes, expanding our mission program, contributing to the support and the care of the needy, keeping up our home congregational expenses, supporting our Church schools, and promoting the cause of summer Bible schools and also a growing number of winter Bible schools, besides making other contributions for charitable and religious purposes. This is not boasting, but simply enumerating well known facts that ought to stand in the way of loyalists getting the vision of uncharitable gossipers.

This is but one among a number of illustrations that might have been given showing the damaging influences of fostering the pessimistic gossiper's view of the Church. We are not perfect, neither as a church nor as individuals; but recognizing the fact that as a church we are holding to the Scriptural doctrinal standards in faith and life, let us magnify these standards, exemplify them in our daily living and in our teachings, and do our best in strengthening the hands of the faithful and in reducing the number of inconsistent members.

Exemplifiers and Promulgators of Gospel Standards

The larger percentage of these we have among our members, the more

(Continued on page 12)

FOR OUR SHUT-INS

DO NOT NEGLECT

By Barbara Cripe

Do not neglect the Bible,
This precious Book of old,
'Tis worth far more than rubies,
Or a thousand tons of gold.

It tells us of our Saviour,
Our help without delay,
As we accept His pardon,
And His commands obey.

Jesus, blessed Jesus,
Let His death be not in vain;
Read the Scriptures daily,
'Twill make salvation plain.

Delavan, Ill.

—o—

TRUSTING IN THE LORD

By Noah H. Martin

I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.—Psalm 91:2.

May these words encourage all those who are shut in by old age, sickness, affliction, or crippled by some accident. At present we are caring for our aged parents who are eighty-six years old. They have been married almost sixty-six years. Father underwent an operation and has been shut in for some time. He seems contented. May the Lord continue to bless them.

We had three accidents in our community by corn husking machines. Three brethren, at different times, had their fingers and hand mangled and had them amputated, which happened last autumn. They can have no use of those members, which to them is a great handicap or disappointment. May those now put their trust in God, for He careth for them. We believe God spared their lives for future service.

Sometimes we may be engaged in some work or vocation that we enjoy very much. Sickness or accident may change our plans, breaking up our human ambitions or setting aside our future prospects, or we may be intensely engaged in a certain occupation for some time trying with great enthusiasm to make a success, then meet up with an accident or a long siege of illness and be shut in for awhile. Can we accept our disappointments with cheerfulness and say with the psalmist, "Teach me thy way, O Lord, lead me in a plain path" (Psa. 27:11)?

We read of a young lady who was engaged in a certain vocation for several years, trying hard to make a success. She found it necessary to give up her work, owing to her ill health. She was shut in for a year, which gave her time for reading, quiet meditation, and self-culture; for thoughts on lines of Christian living, which she had been neglecting before. These experiences, good training, and rich blessings, she received from God. It helped her to learn more of the friendship from others and she experienced great satisfaction of divine friendship with her Saviour, which she never could have found in her eager and unresting self-centered life. What she had looked upon as a misfortune, proved to have been the divine leading from God in a most gracious way.

Once there was a gentleman and his family who hired a coachman to take them to a railway station. The coachman was late, and they missed the train. The gentleman became angry, and a scowl was upon his face. He scolded the coachman with harsh words and seemed very unhappy. Later he learned that the train had met a railway bridge accident and many lives were lost. The gentleman's ingratitude was changed into thankfulness. He also apologized to the coachman and felt very sorry for being so impatient, for their lives might have been lost also.

The psalmist teaches, "The Lord shall preserve thee from all evil, he shall preserve thy soul." May we trust the Lord to direct our ways at all times, for we know that His ways are for our good. Sometimes we are called upon to change our vocation by ill health, accident, or the death of a companion. May we leave it all with the Lord. When these changes come, may we be contented, for they may prove to be the best times of our lives, when we find we are where the Lord wants us to be.

We have a granddaughter who has been afflicted with infantile paralysis for over eighteen months. She had been playful and happy in her childish glee. Now she sits upon a wheel chair watching her playmates playing games and sledding in the snow. How she had enjoyed those games and now is deprived of these enjoyments. She seems contented, wearing a smile for everyone. She is twelve years old, and requests to be baptized and receive Jesus as her Saviour.

We can more fully enter into sympathy with all shut-ins by the close ties of relatives who are afflicted and shut in. May we not complain, fret, or worry about our condition or station in life.

We read of an accident on a railway. The train was delayed a few hours, and a lady upon the train was greatly disappointed. She became worried, complained, and fretted because she wanted to get a boat she was sure she would miss. The boat she missed was burned and nearly all of its passengers perished. The lady said that if she had not been delayed perhaps she would have perished too. Then she was grateful to her heavenly Father for His guidance. May these lessons teach us that, safe are the godly who trust in the Lord.

Hagerstown, Maryland.

EXPRESSIONS OF APPRECIATION

Windom, Kansas

I wish to thank my many friends for their prayers in my behalf while I was in the hospital and since I am again at home; also for the many cards, letters, miscellaneous gifts, and encouraging visits. As I am not able to answer each one of you personally, please accept this as a token of my appreciation. I ask a continued interest in your prayers.

Mrs. C. D. Yoder.

Greencastle, Pennsylvania

Greetings in Christian Love: I wish to thank my many friends for their encouraging cards and letters sent me while I was in the hospital. May God's richest blessings abide with them, now and forever.

Mrs. D. H. Shank.

Salina, Pennsylvania

I wish to thank all who so kindly visited me and sent flowers and cheering messages during my recent stay in the hospital. I realized that many prayers were being answered. I am grateful to all who thus remembered me, and to God for sustaining grace and healing.

Mrs. Paul Huddle.

Lititz, Pennsylvania

We wish to express our sincere thanks to the many friends for their kindness, sympathy, cards, letters, flowers to my dear wife. She appreciated them so much. We also express our thanks for the cards and letters of sympathy to us in our bereavement.

B. E. Stauffer.

Jonestown, Pennsylvania

We wish to thank the many friends and relatives who remembered us with sympathy cards and letters after the passing of our dear son and brother, Paul. We appreciate the remembrances very much.

J. D. Wert and family.

Hagerstown, Maryland

We wish to thank our many relatives and friends for their love and interest shown us while in our suffering and affliction; their many letters, greetings, and cards of sympathy while in the hospital and home, which we appreciated very much. We are improving nicely, considering our advanced age.

Maria and Jacob W. Eshleman.

Sunday School Lesson

Theme for the Quarter: Life and Letters of Peter and John

II. PETER AND JOHN WITNESS CHRIST'S GLORY

Lesson for April 11, 1943.—Mark 9: 2-8; II Pet. 1:16-18.

Golden Text.—A voice came out of the cloud, saying, This is my beloved Son; hear him.—Mark 9:7.

Introductory. — Considerable time elapsed between the last lesson and this. No attempt is made in this series of lessons to give a connected story of the life and labors of these two great apostles, but only a glimpse of a few of the most striking events connected with their discipleship. The scene on the Mount of Transfiguration is one of the incidents recorded in which Peter, James, and John were alone with Jesus as His intimate followers, receiving instructions from Him and witnessing His glory and majesty and power. Connected with this event was the Saviour's instruction to them to "tell no man." They doubtless heeded His admonition; but afterwards, when Christ had gone back to the Father, Peter as an active apostle in furthering His cause, relates the story in one of his writings, and this little narrative forms the second part of the lesson before us.

The Transfiguration (2-4).—It was a striking event. After Jesus, in company with Peter, James, and John, had ascended the mountain, suddenly (and doubtless unexpectedly) He was transfigured before them. "His raiment became exceeding white as snow: so as no fuller on earth can white them." And with Him appeared Moses and Elias, talking with Him. Luke tells us that they were talking of Christ's coming decease in Jerusalem; something of which Jesus had been reminding them a number of times. To us this seems a reminder that before there can be a glorification there must first be a decease. It was a most vivid way of impressing the disciples with the very important events just before them—but apparently, for the time being, they failed to catch the full significance of this reminder.

Peter's Response (5, 6).—Greatly astonished, Peter exclaimed: "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." Luke gives us the secret of the state of Peter's mind, when he adds, "for he wist not what to say." It suggests to us the idea that they were both vividly impressed and completely dumbfounded. But, as we shall notice later on, the lesson was not wholly lost on them.

The Father's Testimony (7, 8).—The end of the transfiguration came as suddenly as did the beginning. A cloud overshadowed them, and out of the cloud the disciples heard a voice from heaven, saying: "This is my beloved Son; hear him." "And suddenly, when they looked around, they saw no man any more, save Jesus only." It took the inspired writer but a little while to relate the story; but the impression was not lost on the disciples, and to this day the Transfiguration stands out as one of the most thrilling events in the life and ministry of our Lord. Let us hear what Peter had to say about it in later years:

Testifying from Experience (II Pet. 1:16-18).—This testimony, like the inspired narrative of the Transfiguration, is quite brief but it speaks volumes: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

This is what Peter says in testimony of his own experiences, naming particularly their Transfiguration experiences. May we quote also the testimony of John, who spoke of his experiences and observations, this doubtless being included: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full."

So much about Peter and John. Now a few words about ourselves. We thank the Lord for the privilege of Spirit-uplifting experiences; providing we are able to say with the apostle John, "Truly our fellowship is with the Father, and with his Son Jesus Christ." When most people think of thrills, they think of the thrills which appeal to the flesh, to our carnal nature; but here was a thrill which appealed to the soul. And in meditating upon this wonderful event and experience, let us put ourselves in the class with Peter and John, turning our ears heavenward and listening to the heavenly Father's message (as recorded in Matt. 17:5), saying, "This is my beloved Son, in whom I am well pleased; **hear ye HIM.**"—K.

* * *

"Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

Bible Meeting Topic

WHERE DID MAN ORIGINATE?—Gen. 1:26-28; 2:4-24

Topic for April 11

MOTTO

"Thou madest him a little lower than the angels."

OUTLINE STUDY

I. **The First Man and Woman.**
1. Adam.—Gen. 2:5-7, 8, 15.
2. Eve.—Gen. 2:18-23; 3:20.
3. Made in the image of God.—Gen. 1:26, 27; Gen. 5:1, 2.
4. Formed of the dust of the ground.—Gen. 2:7.
5. A living soul by the breath of God.—Gen. 2:7; I Cor. 15:45.
6. The ancestors of all living people.—Gen. 3:20; Mal. 2:10; Acts 17:26.

II. **The Present People of Earth.**
1. Descended from Adam in Noah.—Gen. 5; Gen. 9:19, 32.
2. Inherit the consequence of the fall.—Rom. 5:12-19; Rom. 3:9-19.
3. Are included in redemption's plan.—Rom. 3:23-26; Jno. 3:16.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Man."**
2. The Story of Man.
   a. His likeness to God.
   b. Naming the creatures.
   c. His first home.
   d. The first woman.
   e. The forbidden fruit and the disobedience.
   f. God's judgments upon sinners.
   g. God's mercy to those who heed His plan.

For Seniors.
1. The Bible Record of Man's Origin.
2. The Futility of Other Theories.

PERSONAL THOUGHT

God has made man for a purpose that is wise and good. I want to bring glory to my Creator and use all my opportunities to fulfill His purpose for my life in the earth.

SEED THOUGHTS

In man, the world over, we find the same grand physical characteristics: the same number of teeth and bones and muscles; the same system of respiration and circulation, digestion, secretion; nerves, veins, and arteries are arranged on the same type. Man is ever capable of living on all kinds of food, in any climate; liable to the same diseases; grows to maturity slowly, and lives to the same average age.—A. T. Pierson, in Many Infallible Proofs.

Four great truths which have their bearing on every part of revelation, come to us from the earliest Scripture narrative, like four rivers which sprung in the garden of Eden. The first of these truths is—**the creation of all things by the word of God's power;** the second, **the descent of all men from our common parents, Adam and Eve;** the third, **our connection with Adam as the head of the human race, through which all mankind were involved in his sin and fall;** and the fourth, that **One descended from Adam, yet without sin, should by suffering free us from the consequences of the Fall, and as the second Adam become the author of eternal salvation to all who trust in Him.**—Edersheim.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

Printed in U. S. A.

THURSDAY, APRIL 1, 1943

Field Notes

Bro. J. L. Horst of our editorial staff spent the last week-end with the brotherhood in the vicinity of Chambersburg, Pa.

* * *

Bro. Lloy Kniss of Johnstown, Pa., spent the last week-end with the brotherhood at Mattawana, Pa., in a special meeting. H.

Sunday, April 11, is the date set for the dedication of the North-end Mennonite Mission, 204 Stevens St., Lancaster, Pa. A full day's program has been arranged. J. B. S.

* * *

The series of meetings at the Thomas Church near Hollsopple, Pa., in charge of Bro. Jesse Short of Archbold, Ohio, noted in a previous number of the Gospel Herald, closed last Sunday evening.

* * *

Sunday, April 4, is the time set for the monthly Bible meeting at the Mennonite Mission in Columbia, Pa. Instructors: Oscar Burkholder, J. N. Byler.

* * *

This week was the time announced for a series of meetings at the Canton, Ohio, Mennonite Mission Church, with Bro. Paul R. Miller of Sugar Creek, Ohio, as evangelist. Your prayers are solicited.

* * *

Interesting letters from the Mennonite Mission in Hutchinson, Kans., and Knoxville, Tenn., reached us too late for publication in this week's Gospel Herald. You may read them in next week's paper.

AN OLD MAN'S PRAYER

O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power unto every one that is to come.—Psa. 71:17, 18.

* * *

Evangelistic meetings are scheduled to be held at the Pinto, Md., Church April 6-16, with Bro. Oscar Burkholder of Breslau, Ont., in charge. The congregation is planning to have its spring communion service on Easter day. H.

* * *

An interesting program of a Sunday school meeting at the Salford Mennonite Church near Harleysville, Pa., to be held Saturday evening and Sunday, April 3 and 4, is before us. Instructors: John R. Mumaw and Mahlon Hess.

* * *

Bro. J. B. Smith of Elida, Ohio, spent March 12-21 in the vicinity of Denbigh and Oyster Point, Va., giving messages on The Book of Revelation. With the exception of three Sunday services, his messages were given at the Providence Church near Oyster Point. O. D. Y.

* * *

A brother writes us from Oyster Point, Va.: Bro. J. Paul Sauder of Tampa, Florida, is spending some time in the vicinity of Denbigh, Va. He is scheduled to preach at the Warwick River Church on Wednesday evening, March 24, and Sunday morning, March 28."

* * *

A brother writes us from Hammett, Idaho: "Sunday evening, the 14th, closed a refreshing revival at the Indian Cove Church, a goodly number yielding their lives to the Holy Spirit. One accepted Christ as Saviour. Two of the services were held at the Hammett schoolhouse."

* * *

Communion dates, in the bishop district of Bro. Mahlon Witmer of New Holland, Pa., have been announced as follows:

New Holland, April 25.
Frazer, May 2.
Metzler's, May 9.
Carpenter's, May 16.

* * *

Bro. J. B. Smith of Elida, Ohio, spent the last week-end with the brotherhood at Scottdale. While here he favored the congregation with four absorbing messages, using as his theme his well known lectures on the book of Revelation. He had spent the greater part of March in eastern Pennsylvania and Virginia. He left Monday morning for his home.

* * *

The Work-sheets to accompany the Primary lesson quarterly, provided first the beginning of this year, have enjoyed such a hearty reception that the second quarter supply is already exhausted. Government paper limitations make it impossible to print an additional supply before April so that the orders received late will not be mailed until the second week in April. M.

* * *

A word of explanation is due those who were expecting to see the usual interesting reading matter found on the Sewing Circle page in this week's Mission Supplement. There was a miscalculation as to time; so that by the time the material was about ready to send to the linotype it was found that Christian Missions was about made up. We are sorry for the omission, but we are quite sure that the material will "keep" another month and make interesting reading in the May number of the paper.

* * *

Spring Missionary Day will be observed on Easter for the purpose of distributing the quarter fund to juniors and savings boxes to all, as has been the practice for more than 20 years. Letters have gone from the Elkhart office to all pastors and the regular Easter Bulletins from the Commission and the Mission Board will go out from Scottdale this week. This work has enjoyed the blessings of the Lord and the cooperaion of the brotherhood in the past and in view of the great needs at present it will likely be more generally supported this year than ever. Many past-

ors and Sunday schools plan special services on Easter, where convenient, or a week or two earlier or later to give this work its annual start. Quarters for investment and savings boxes or more information regarding the work may be obtained from E. C. Bender, 1711 Prairie Street, Elkhart, Ind. A. J. M.

—o—

Correspondence

CULP, ARKANSAS

(Bethel Springs Congregation)

To All Christian Friends, Greetings: "Thanks be to God who giveth us the victory through our Lord Jesus Christ." This has been another winter of blessed experiences. "For the Lord is good; his mercy is everlasting; and his truth endureth—"

In December Bro. Fred Brenneman was with us for ten days of revival efforts. His messages were deeply spiritual, and brought conviction and encouragement. He also brought us some very interesting information concerning the missionaries' work in India and increased our interest in that work. There were two open confessions. Both were young boys, and both need the prayers of interested Christian people. One of these has been received by baptism. The other, who with his parents has moved away, is to be visited soon, and we expect to have baptismal services then. His mother is a very earnest Christian and has been a member here for several years.

This winter the work has been encouraged by the help of Sister Grace Bergey of Doylestown, Pa., and Sister Mae Strubhar of Hubbard, Oreg. Both have been teaching school. Sister Mae has been taking charge of the Sunday school at Coldwater school house. Sister Grace has been serving here at Bethel Springs by teaching, chorister work, and doing special singing and Bible memory work with the children. Their services have been deeply appreciated. They have helped generously in our endeavors to meet our C.P.S. quotas.

Last Sunday, March 14, we had an all-day Sunday school conference with a basket dinner at the church. The Lord gave us a blessed day with perfect weather. During the course of the day there were probably near one hundred fifty people served with natural and spiritual food.

Bro. J. R. Shank will be with us for our spring communion on March 28.

We have been favored with a mild, open winter and have had pleasant weather for services almost every Sunday. It seems that spring is here again, and farmers are getting to their gardens and field work. Pray that we may as consistently and energetically care for the Spiritual planting, watering, and harvesting. In His Joyous Service,

March 8, 1943. Frank Horst.

KOUTS, INDIANA

(Hopewell Congregation)

We praise the Lord for the blessings He has given us in permitting us to have two week-end series of revival meetings. All Christians were strengthened, while thirteen young people were added to His service. Bro. and Sister Paul Erb conducted the services. Continue to remember us in prayer.

March 22, 1943. Cor.

CLOVERDALE, OHIO

(Mount Pleasant Congregation)

Dear Christian Friends, Greetings: Looking back over the past year, we have enjoyed many spiritual blessings, for which we can say that God has been mindful of us and we are indeed thankful. As we see another new year well under way, we are glad to be in a country that still has freedom of religion and that we can work together, still striving toward that high calling in Christ Jesus.

We were happy to have Bro. Menno Troyer of Elida, Ohio, with us Jan. 24. He is a favorite among the young people as well as the old. When he is in our presence, we have a feeling of the presence of the Lord's power working and seeking to save.

Jan. 31, the reorganization of Sunday school took place. May God's richest blessings follow those chosen to positions of responsibility, and may He direct and guide them that they may bring forth the truth of His Word.

Feb. 28, Bro. Daniel Augsburger was with us and delivered a heart-warming message. Feb. 28, we had a girls' trio from our neighboring congregation with us. We surely enjoyed their presence and invite them back again.

March 7, Bro. E. E. Zuercher started to outline I John and to illustrate it. He will continue to do so, D. V.

We are few in number at this place, and ask an interest in the prayers of God's people that we may ever be found faithful in the work of our Lord and shining lights in this community.

Let us all be faithful in doing our part, that many may yet learn to know Him before it is too late. May we go living with the love of God around us, His blessed arms beneath us, and His peace within us.

March 28, 1943. Ethel E. Myers.

LA JUNTA, COLORADO

(Mennonite Hospital and Sanitarium

Dear Herald Readers, Greetings:—

Some folks say, "Why should the Church run hospitals when the state, county, and similar organizations are taking care of the sick?" I received a report some time ago of a sick Mennonite sister who had been hospitalized in a Christian hospital. In comparison to some Government regulated institution, or rather politically controlled institutions, she saw a great difference.

I am quoting from a letter written March 16 to the hospital here. I ask our readers to kindly read this letter carefully and then answer the question, "Does it make a difference?" "Can the Church give a testimony?"

"Ever since my husband and I returned home to ——— on Friday of last week, I have been trying to find the strength to write to you.

"From the bottom of our hearts, both my brother ———'s family and my husband and I, want to thank your fine hospital staff for all the kindnesses and courtesies shown to our beloved mother and ourselves, during her illness in your hospital. Our hearts are filled to overflowing with deep gratitude to all your splendid nurses who ministered unto Mother. Money could not buy the love and deep interest and devotion which was shown her in those days before her tragic death, and only women of the deepest religious faith could have ministered unto her so beautifully.

"I want you to know how happy the song service made Mother each morning. During the long hours of the nights I shared with her she often asked—'How soon will it be seven o'clock?' for she knew that then the girls would assemble for their singing.

"And may God bless you personally for coming into Mother's room that last morning for prayer. It strengthened her so much, and gave me added courage to face what I knew in my heart the day would bring.

"On three different occasions my beloved parents have been in your hospital. Ten years ago this fall we took Dad there for the first time, and as you know he passed away there in room 324 last May 19. While I was at home with Mother I learned authoritatively for the first time, that he, too, was suffering from cancer—a knowledge he carefully concealed from all the rest of us.

"Losing both of one's parents in the short space of nine months, each having to go so tragically, would devastate me completely, had I not had beautiful Christian training in the home of those two dear ones in my early childhood. Each died with such beautiful faith, and we two bereaved children who are left, can do no less than turn to the Master for the inner strength to guide and direct us in the days to come.

"Mother developed such a deep affection for Miss ——— and Miss ——— and would be in misery for hours waiting for them to come 'on duty' so they might do the 'little things' that helped to ease her discomfort. Miss ——— was another of her favorites, and I thought it might please both you and the girls to know it.

"Miss ——— and Miss ——— were with me when the end came, and I can never thank them enough for their beautiful kindness during those final and awful hours.

"I had intended to see them both again before I left La Junta, but my own physical strength began to wane at such an alarming rate that my husband insisted I should be returning to our own home so that I might find my bearings more readily.

"After bearing up so long, I suffered a rather violent reaction, upon my return home, and until today have had to remain in bed.

"This is the first of the scores of 'thank you' letters I must write, but I felt I couldn't put off any longer telling you of the deep and heartfelt gratitude all of us feel toward those of the hospital staff who helped lighten our burdens.

"May God continue to richly bless you all.

Sincerely and affectionately."

We ask an interest in your prayers in all our problems in developing the hospital and school of nursing.

The Workers,
MENNONITE HOSPITAL & SANITARIUM,
By Allen H. Erb, Supt.

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What energy a text will breathe into a man! There is more in one divine sentence than in huge folios of human composition. "Speak to me now in Scripture language alone," said a dying Christian: "I can trust the words of God."—C. H. Spurgeon.

The personal experiences of many of God's people constitute another proof that there is a God, and that He lives in the lives of His people.—Doctrines of the Bible.

Miscellaneous

A UNIVERSAL PRAYER

By Irene Reschly

God gave this world in which we live,
To work for Him each day by day;
To the poor and needy we must give,
Our love and help without pay.

This world of ours has many sorrows,
Sorrows to each heart do roam;
Shall they not last until tomorrow,
'Til we meet in that heavenly home?

God knows our every need and care,
Each day as we journey along;
May we each come to Him in prayer
Our hearts, our lives, to Him belong.

Let not our prayers be selfish or unjust
As we breathe a prayer each day,
But thank Him for what He has done for us,
And ask Him to guide us in the right way.

Dear Lord, we pray on bended knee,
Direct us each on life's weary way;
Wilt Thou bring Christ back to me
In close fellowship may we stay.

Forgive, Oh Lord, our sins of the past,
And guide us on the heavenly road;
That when our lives are through at last;
We all in heaven may abode.

Olds, Iowa.

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THE CROSS

By Lina Z. Ressler

If any man will come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9:23.

The Cross is a symbol of something that is contrary to our own will and desire. A life that is worth while usually meets with more or less of such experiences. Perhaps we should say that no worth-while life course is run without more or less of the experience of bearing a cross.

There are so many things about a cross that we can not understand. We associate the Cross of Christ with His suffering and death, though that is by no means the Cross we are to take up as we follow Him. In calling us to come to Him, Jesus tells us that His "yoke is easy" and His "burden is light," yet this taken in all seriousness does not take out of our lives the hardness and heaviness of the Cross.

A cross needs to be taken up and carried; not one for another, but each one of us for ourselves. Hard? Yes, and sometimes heavy; yet it is ours to take up and bear. Perhaps we think our cross is the hardest and heaviest one of all. That does not rid us of the responsibility of taking it up and carrying it as we follow Him.

Jesus broke down under His cross; it was too heavy. There was no one to help. We have a divine Helper. On Him we can always depend when the way becomes too hard for our feeble efforts. We surrender our willful hearts to Him gladly because of what He has done for us. How we long that our following Him may be always with a true heart.

Another thought, as we think along these lines, is that pertaining to our human relationships. While bearing our Cross, when it becomes heavy, there is a wonderful help in the presence of another cross-bearer near by. Human sympathy and help are a great help to us when the way is dark and hard. The touch of a friendly hand gives to our fainting heart comfort, assurance, and courage.

This thought should fit us to remember kindly the cross-bearer near us. Sometimes a very little word or act of sympathy and cheer can go a long way in helping a needy one.

A letter today brings this thought to us again. The way is hard, the outlook is dark, and everything about us reminds us of our loneliness. At such a time, what a boon is the loving, sympathetic presence of a friend. "Bear ye one another's burdens, and so fulfill the law of Christ." It behooves us to learn to be helpful and sympathetic as we grow in the Christian life. Happy and helpful is the Christian who sees the opportunity and, seeing the opportunity, gladly lends a helping hand as the days go by.

Scottdale, Pa.

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TOBACCO ON TRIAL BEFORE GOD

(Synopsis of a sermon preached by Bro. Elmer D. Hershberger in the Mennonite Church, near Detroit Lakes, Minn., Jan. 24, 1943, and upon request was afterward reduced to writing and submitted for publication.)

As we approach this subject we want to first acknowledge that we find nothing mentioned in the Scriptures concerning this modern evil. Nevertheless, at the same time we wish to say that we feel there are a number of Bible principles that are violated when people indulge in the use of tobacco.

The purpose of this message is not to judge any of my brethren who may be enslaved to this great evil, but rather to try by God's grace to throw the search light of God's Word upon a harmful habit that has so securely entrenched itself in the life of our nation and, sad to say, fastened itself upon many Christian professors, which stands as a constant temptation to our boys and girls of today.

Many folks sincerely ask the question, "Is the use of tobacco a sin?" We will not attempt to answer this question ourselves, but will proceed to bring this great evil to trial before God and leave the answer to Him.

Where there is a trial, there must of necessity also be evidence if there is to be a conviction; so we humbly present the following ten evidences against the use of tobacco:

1. **It is a waste of money.**

Our nation's tobacco bill has grown by leaps and bounds until it is taking a toll of several billions of dollars annually.

This in itself would look bad enough if only the world (that knows not our Lord) were guilty; but what must our dear Lord think when He sees thousands of His professed followers along with the world, "spend money for that which is not bread? and your labour for that which satisfieth not" (Isa. 55:2)?

I ask the question, "Can a sincere Christian look out today on a world where there are millions who are dying for want of the natural bread, and other millions who are dying eternally for want of spiritual bread, and continue to engage in this wasteful habit?"

We could all call to mind more than one home where, during depression times, there was frequently not sufficient food and clothing for the children; and yet the father in the home had to have his tobacco first, and above all else. Is that right in God's sight?

2. **It is harmful to the body.**

As Christians, we have a sacred charge to keep our body in which we live, physically fit for the Master's use.

When we sin against our body we also sin against God. We have the testimony of the medical world in very definite words on this point. The testimony of many who have used it bears like evidence. Then, too, our own observation bears out the same truth.

We no doubt have all witnessed how that many a young man or woman, once the picture of health, has along with the beginning of the cigarette habit, become pale and sallow, and the easy victim of some dread disease. Why have heart disease and cancer increased so rapidly along with a like increase in the use of strong drink and tobacco since the days of World War I? In a recent article in the Christian Monitor these two habits are listed as the two leading causes of cancer of the stomach.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

3. **It is fulfilling the lusts of the flesh.**

No one can give a reason for its use, only that his depraved appetite demands it. Therefore, it is contrary to the principle of self-denial, so clearly taught by our Saviour.

4. **It is a filthy habit.**

We will not go into much detail on this point, only to say that most tobacco users will themselves admit this fact.

In II Cor. 7:1 we have these words: "Let us cleanse ourselves from all filthiness of the flesh and spirit." We have nearly the same thought given in James 1:4.

5. **It virtually makes a slave of the user.**

Many have we heard say, "I would quit if I could." If such a slavery were forced upon us, we would all revolt with great indignation, and yet daily thou-

sands of young men and women sell themselves to this great monster. Here again the Christian must realize that to be free in Christ is to be free indeed. Jno. 8:32, 36; Gal. 5:1. We cannot be free in Christ and be bound by this hard master.

6. **It has the wrong effect on our posterity.**

God, through Moses, said to the children of Israel that their iniquity would bear fruit in their children to "the third and fourth generations." As fathers and mothers, we have a fearful responsibility in bringing children into this world. May our lives be clean and holy, that we may give them (our children) our best.

The one who uses tobacco makes it harder for his children to take a stand against it, for at least two definite reasons: (1) because of his wrong example, and (2) because in many cases children inherit a desire for it from their parents.

7. **It is not good manners.**

Filling public places and homes with tobacco smoke until it is almost unbearable to those who do not use it, certainly is not good manners. Neither is it in accordance with the Scripture which we refer to as the "Golden Rule."

8. **It is contrary to the principle of separation from the world.**

Since this evil is growing more and more, it is more important than ever that we as Christians do as Paul says in II Cor. 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

9 **Very few church members use it without a condemning conscience.**

It is oftentimes quite amusing to see how quickly the pipe or the cigarette will disappear if the minister or some other consecrated Christian worker comes unexpectedly. If it is right and good, why be ashamed of it?

Many admit that it is wrong, but say they cannot quit. Now this becomes a very dangerous position for a Christian to be in, for where there is guilt there is also sin. May we remember that there is only one place to get rid of guilt, and that is at the Cross. That must be done in this life, and it cannot be done in the life to come.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

10. **It is not conducive to Christian life and growth.**

We have yet to learn to know the first habitual tobacco user who is really on fire for God, and is making daily growth in his Christian life. I doubt very much if any would like to be found using it when Jesus comes.

Now we feel to be fair, we should look on the other side of the question and see if there are any evidences in favor of indulging in this evil habit. After searching everywhere we know, we have been unable to find one good, sound reason why any one should become a slave to this habit; nor should remain slaves if we already are.

In closing, we want to make two appeals: (1) to the youths of our church, both boys and girls, let us keep ourselves free from this great evil, and we will never regret it if we do; (2) to those of our dear brethren who may be bound by this habit, why not ask God to set you free from this great evil? May God hasten the day when it can be said of our beloved church that we are all free from this great modern curse.

Detroit Lakes, Minn.

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THE CAMPEE AID COMMITTEE,

What it is, and What is its Work

By Martin R. Kraybill

The work of this committee started some time ago, when some of the Horning Mennonite brethren became interested in the needs of the boys in the eastern C.P.S. camps.

These brethren visited the camps, and their sympathy was aroused when they saw the needs of some of the campees, as some of the boys who had been there for some time actually were in need of various articles of clothing.

These brethren accordingly felt that something should be done. Among their group they found willing hearts, and a number of various articles of clothing (such as shoes, shirts, gloves, etc.) were sent to the camps.

Some of our brethren in the Lancaster Conference felt that we too should share in this good work. This need was presented to our bishops, who gave it their consideration. As a result there were five brethren appointed by conference to receive, care for, and direct aid to our boys in camps and to their dependents as well. The invitation was given to the Millwood and Morgantown congregations to share with us, and they appointed two brethren. These seven men, with the three Horning brethren, and another brother appointed later, constitute the present Campee Aid Committee.

Early in December, 1942, a number of this committee visited all of the eastern camps with the exception of one. They gave a report of this trip to the rest of the committee. Questionnaires with reference to their needs were filled out by the campees in a number of the camps. The needs varied from stockings to many other articles of clothing. Some of the boys were not in need and they, of course, did not fill out the questionnaires. However, some boys seemed to be in great need.

The committee carefully examined the questionnaires and only some of the many articles asked for could be supplied. Only work clothes could be given at this time; such as, sweaters, shoes, gloves, etc. Campees gave us their sizes and descriptions of the things needed.

Two members of the committee are appointed as a buying committee. They are very capable for this part of the work and make a number of trips to Philadelphia and other places (all at their own expense) looking for suitable purchases. From this supply purchased, things are sent to the various camps.

Many letters of appreciation are coming to the committee, thanking the Church for these much needed articles. We wish that you as readers of this article could also read the many touching, appreciative letters.

Jan. 10, 1943, the chairman of this committee (Bro. Aaron Weaver) and the writer had the privilege of spending a Sunday in the Sideling Hill Camp. A number of campees expressed appreciation for the gifts received.

As we reached the camp that Sunday morning just before the time for service, our hearts were stirred as those dear young men, there in the mountain camp, were singing beautiful songs of Zion. One of the songs that stirred us deeply that morning was:

"Great is Thy faithfulness! Great is Thy faithfulness!
Morning by morning new mercies I see;
All I have needed Thy hand hath provided—
Great is Thy faithfulness, Lord, unto me!"

We were stirred especially at the thought that normally these boys could be earning a livelihood and providing for the future, but now they are not able to earn anything, willingly taking this stand because of the principles of God's precious Word. May God bless them for it.

We praise God for the recognition given by our government and for the work of the Mennonite Central Committee. We feel encouraged in this that the work of this committee is very timely.

Today a brother who has a son in camp, told me with tears that what little money his son has is dwindling away, and a few from his camp have already left for the army where they will earn wages, of course. I feel that this is a challenge to us. Although we do contribute our share to the M.C.C. for the camp maintenance (which we certainly should do), let us also help along in this work just described. A number of congregations have responded nobly; others have not yet. If any congregation or individual feels moved to give for this cause, send donations to the treasurer, Bro. Harry E. Souder, Terre Hill, Pa.

Pray for us, that we may receive wisdom from above to deal with these problems.

Elizabethtown, Pa.

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The miracles of God are not mere marvels or wonders. They are the mighty signs of an omnipotent God wrought for the good of men, for their spiritual enlightenment, and as a testimony to the one true God.—Harold L. Lundquist, in Moody Monthly.

THE MENNONITE CHURCH

(Continued from page 5)

brightly our lives will shine "in the midst of a dark and sinful world," the greater will be our power for good. Let us give the Church full recognition for what it stands for, preach the standards of the Gospel from every pulpit, magnify them in every home, exemplify them in our lives, that in every sense of the word we may merit the description, "a peculiar people, zealous of good works." As a church our voice is clear, our creed is Scriptural. Let this creed be the rule of our lives, the burden of our message, the Constitution of the church which every one of us should exalt by our testimony and our lives, leaving to our children and our grandchildren a heritage that will help keep the future Church on Gospel grounds till Jesus comes again.

THE HOME FRONT

By Lydia Marner

We read much about the importance of the home front. I wonder if we think of the home front in the cause of Christ and our far-reaching duty.

Even though "the weapons of our warfare are not carnal," we have a battle front that is standing a lot of bombardment, and some of it from within the Church.

A few years ago some sisters were heard to complain that the sisters were expected to dress so much different from the world, and the brothers could not be told from the worldling on the street. It was a test to the sisters.

Somehow, it seems reversed today, as many of the sisters dress just like the world but the young men are called to leave home and all that is dear in natural life and give their whole time without pay to witness for the Master, and testify that they are satisfied. Praise God for their noble loyalty.

But how about the home front? Are we going to let them witness alone, or are we going to stand by them? Is it any wonder that the local boards look at us and say they are just like the rest of us? Recently some one said, "The Mennonites wear anything we do. I wonder, if we start wearing hats again if they will too?" When the headkerchief or babushka came into style many of the sisters laughed about the "chore headdress." Some even said they would not wear any, even to chore. But today some of those very sisters wear them to town and church. There is no difference in the headdress; it is all in the attitude toward it. If the world wore bonnets the Church would have no lack on that point in a very short time.

Our lives are read more than the Bible, by many people. But many people read their Bibles enough to know what should be expected of us. The

(Continued on last page)

C. P. S. Camps

Two Hundred Fifty Men to Go into Dairy Farm Labor

Due to labor shortage in dairy counties, Selective Service has approved the selection of at least two hundred fifty men from Mennonite camps for distribution on dairy farms in 5 counties in Wisconsin, 3 counties in Ohio, 2 counties in Michigan, and 1 county in California. Twenty-five men will be assigned to each county.

The official understanding drawn up by Selective Service System calls for the farmers to pay a prevailing wage for the service of the men to the National Service Board for Religious Objectors. From this wage will be deducted expenses for the transportation of the men from camp to farm, workmen's compensation, medical care, and an allowance to cover clothing and other personal expenses. The money above the maintenance expenses will go to the U.S. treasury where, according to present understanding, it will be "frozen" for the duration of the war.

Civilian Public Service Parachute Unit

In co-operation with the U.S. Forest Service arrangements have been completed for an assignment of men from C.P.S. camps to train for "smoke jumping" or parachute fire fighting. This work consists of fighting forest fires by dropping men with parachutes from planes over the scene of the forest fire and thus effect a great saving in time, energy, and manpower in the extinguishing of the fire.

A unit of men, all volunteers, will be stationed at Missoula, Montana, for training around the 15th of May. Bro. Roy Wenger, now at Colorado Springs camp, will be director of the unit. Mrs. Wenger will serve as dietitian and Marie Ediger as nurse-matron. Because of the nature of the work, only those will be admitted to the unit who are physically fit and who are proved to be steady and fearless.

Camp Briefs

A 30-man unit will be selected from the Hill City, S. Dak., Fort Collins, and Colorado Springs, Colo., camps for service in a mental hospital at Rochester, Minnesota.

Total number of men in C.P.S. has now reached 6,026. Of this total the Mennonites continue to comprise about 40%, or 2,452.

Ten dairy herd testers who completed the training course at Pennsylvania State College are now stationed in counties throughout Pennsylvania.

Bro. Paul Mininger of Goshen, Ind., recently conducted a Christian Life Conference at the Grottoes, Va., Camp.

Released March 24, 1943
Compiled by Grant M. Stoltzfus

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE NOTES

The annual missionary drive conducted by the Y.P.C.A. began on Sunday, March 7, and continued through Wednesday, March 10. Bro. M. C. Lehman spoke on Sunday morning and evening, and Monday in the chapel service. He emphasized particularly the needs of the world and the student's part in meeting those needs.

On Tuesday Bro. Lester T. Hershey and four young Mexican Christians from the Mexican Mission in Chicago gave a chapel program. Bro. Hershey reviewed the progress of Mennonite Mexican Missions in the United States after three of the young people had given their testimony. On Wednesday Thelma Miller and Russell Krabill spoke on "The Missionary Call Today" and "Our Immediate Opportunities," respectively. Wilfred Ulrich, chairman of the Mission Study Committee, presented the budget for the missionary drive which had been set at $750.00, 40% of which is to go to the Mennonite Central Committee for relief purposes and 60% to the Church building fund for the Mexican Mission in Chicago. Response to the missionary appeal has brought $779.25 so far. All of this money will go for relief and missions, the operating expenses of the Y.P.C.A. having been taken care of in a special drive during the first semester of the school year.

The election of Y.P.C.A. officers for 1943-44 was held during the student devotional on March 11. Weyburn Groff, Kitchener, Ont., was elected president of the Y.M.C.A., and Thelma Miller, Goshen, Ind., president of the Y.W.C.A. The other officers elected were as follows: Ford Berg, Dalton, Ohio, secretary of the Y.M.C.A.; Daniel Kauffman, Hesston, Kans., treasurer of the Y.M.C.A.; Ruby Hostetler, Elkhart, Ind., secretary of the Y.W.C.A.; Melva Kauffman, Hesston, Kans., treasurer of the Y.W.C.A. The presidents of the Y.M.C.A. and Y.W.C.A. become president and vice-president, respectively, of the Y.P.C.A.

Bro. I. W. Royer, Orrville, Ohio, is conducting the annual evangelistic meetings of the local congregation this week. Student prayer meetings were held on Thursday and Saturday of last week in anticipation of these meetings. Other student groups have been meeting in prayer for the blessing of God during this week. We solicit the prayers of the Church constituency for the students and faculty of Goshen College.

The A Cappella Chorus of the College gave a program of sacred music at the Prairie Street Mennonite Church on Sunday evening, March 14. The Chorus is scheduled to give programs at the Holdeman Mennonite Church on the evening of April 4 and the Yellow Creek Mennonite Church on the evening of April 11.

Bro. Ernest E. Miller spoke at the evening service at Eastern Mennonite School on Sunday, Feb. 28, and in the chapel service on Monday, March 1. On the evenings of March 14 and 21 he gave expositions of the Epistle of First John at the Holdeman Mennonite Church. This week he is attending the annual meeting of the North Central Association of Colleges and Secondary Schools in Chicago, and he will hold week-end meetings at the Metamora, Ill., Church on March 27, 28.

Bro. H. S. Bender spoke at the Pleasant View and Kidron churches in Ohio the week-end of Feb. 21 and at the North

Lima and Aurora, Ohio, churches on Sunday, March 21.

Bro. S. C. Yoder attended a special meeting of the Mennonite Board of Missions and Charities in Chicago March 16, and met with the Methodist Board in Chicago March 23 concerning the Beth-El Hospital at Colorado Springs, Colo.

Bro. Paul Erb held a week-end Bible conference at Leo, Ind., Feb. 26-28. He also conducted evangelistic meetings the week-ends of March 7 and 14 at Kouts, Ind.

Bro. I. E. Burkhart, field secretary of the College, is giving four messages on the Gospel of John at the Shore Mennonite Church near Shipshewana, Ind., during March.

Bro. John C. Wenger spoke on the Epistle of First John at the Lockport Mennonite Church near Archbold, Ohio, March 14. He is giving three talks on Mennonite History at the Prairie Street Mennonite Church, Elkhart, Ind., March 21, 28, and April 4. He is also speaking at the Yellow Creek Church March 28.

A number of faculty members of Goshen College have been visiting C.P.S. camps during the past few weeks. Bro. Paul Mininger visited at Grottoes, Va., for a special service the week-end of March 5-8, and Sideling Hill, Pa., the week-end of March 20-22. Dr. H. Clair Amstutz was at Weeping Water, Neb., March 19-21, and Denison, Iowa, March 22-24, speaking on health subjects and home building. The following faculty members have spoken at Medaryville during the past month: February 21, President Miller; March 7, S. C. Yoder; March 14, Levi C. Hartzler.

A group of men from the Medaryville C.P.S. camp, accompanied by Bro. R. L. Hartzler, gave the Young People's Meeting program at the College, Sunday evening, Feb. 21.

Recent word received concerning Sister Lois Gunden indicates that she is with the Americans at Baden-Baden, Germany, awaiting repatriation. The report is encouraging, because it indicates that she is in good health.

President Ernest E. Miller announces that Dr. Gould Wicky, executive secretary of the American Association of Theological Schools, general secretary of the Council of Church Boards of Education, secretary-treasurer of the National Commission of Church-Related Colleges, and editor of **Christian Education** and **College and Church,** has been secured as speaker for the Commencement exercises at the College on May 3.

March 23, 1943. Levi C. Hartzler.

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THE MONTH OF MARCH AT EASTERN MENNONITE SCHOOL

The Literary Interpretation class, under the direction of Bro. M. T. Brackbill, presented a worth-while program, "Exploring the Continent of Home," Feb. 27.

The Public Literary held on the 5th stimulated considerable interest among the students. The Armerian and Philomathean Societies contested in debate, music, poetry, characterization, and choric recital. As usual in contest programs, the judges found it difficult to decide who were the winners.

Bro. J. R. Mumaw spent March 4 at the Mennonite Publishing House, Scottdale, in the interests of the Mennonite Commission for Christian Education and Young People's Work. On the 5th he stopped at the Canton, Ohio, Mission on a similar mission. While there he addressed the literary society of the Canton congregation. He spent Saturday night and Sunday at the C.P.S. Camp at Marietta, and spoke to the group there Sunday morning and evening.

Bro. J. L. Stauffer attended a meeting of presidents of Mennonite colleges held in Chicago, March 6, to discuss the C.P.S. Training Corps. On Sunday he filled two appointments at the East and Lockport churches in Fulton County, Ohio.

Bro. D. W. Lehman, adviser to the college Junior class, entertained this group at his home on the evening of the 6th. Another social hour was enjoyed by them in the Art Laboratory on March 12.

A "thank you" is in order to the high school home-making girls who, under the supervision of their instructress, Ava Rohrer, entertained mothers of the community and friends at tea in the Home Economics cottage on Thursday afternoon, March 11. An exhibit of children's clothing was proof that these students are at home with the needle. The dainty sandwiches and variety of tasty cookies gave evidence of practical training in cooking.

The Avian Society was entertained at the home of their sponsor, D. Ralph Hostetter, Thursday evening, March 10.

Saturday evening, the 13th, the mixed chorus and a ladies' quartet gave a program of sacred music.

On the 12th, Bro. J. R. Mumaw visited the Lancaster Mennonite School and spoke at their chapel exercises and the regular Friday afternoon assembly. On Saturday he called at the Mennonite Central Committee office, Akron, Pa. In the evening he spoke at the East Chestnut Street Young People's Bible Meeting of Lancaster, Pa. Sunday morning, he preached at the Reiff Church, and in the afternoon visited the Clearspring unit of the C.P.S. Camp, Hagerstown, Md., and preached for the Leitersburg unit in the evening. On Tuesday he attended a meeting of the Mission Board held in Chicago.

Bro. Ernest E. Miller, president of Goshen College, preached here Sunday evening, Feb. 28. He addressed the student body in the regular chapel services the following morning. March 8, Bro. Paul Mininger, also of Goshen College, conducted chapel exercises and spoke to the student group. Bro. Amos D. Wenger of Fentress, Va., preached Sunday morning, the 14th. Two sermons were preached by Bro. J. B. Smith, Elida, Ohio, in the evenings of March 22 and 23. He was also present in our regular morning worship period on the 23rd.

A panel discussion on the subject of REVERENCE was the main feature during the activities period on the 3rd. The fourth term address was given on March 10 by the business manager, H. D. Weaver. His subject was very practical for young people: "Business Principles and Methods." On the 17th there was a program on current events. H. A. Brunk, Stanley Shenk, and J. L. Stauffer were the speakers. Election of officers for the Athletic Association took place on the 24th. The following persons are responsible for carrying on the work of this organization: president, Ross M. Goldfus; vice-president, Robert Keener; secretary, Anna Sauder; treasurer, Daniel Baer; custodian, Paul Kniss. Following this a program was given by members of the Journal and Weather Vane staffs. This program presented the steps in preparing these papers for the press and gave future plans for making them more varied and interesting.

Elizabeth B. Mosemann.

MORE SUMMER BIBLE SCHOOLS FOR MORE CHILDREN

III. Congregational Consciousness

The major factor in promoting a summer Bible school is a congregational consciousness. Where the membership of the congregation sees the possibilities in summer Bible school, and has a vision of the great amount of good that can be done by teaching the Bible for ten or more days consecutively, the problems confronted and the difficulties encountered usually vanish because of zealous enthusiasm. The membership is active and difficulties are soon surmounted.

This congregational consciousness, however, does not come of itself. It must be developed. And there are numerous ways by which it can be developed. The major responsibility may rightly be placed upon the pastor and his helpers in the ministry, as well as the elected officers of the summer Bible school. If the ministry will take the opportunity to preach a sermon on the importance of teaching the Word through the summer Bible school, and the missionary possibilities that lie in the summer Bible school, it will do very much toward stimulating the interest of the membership. Constantly presenting to the congregation at opportune times the progress of plans, and making announcements of various kinds will all help to keep a live membership interest.

The Sunday school also has an opportunity and a responsibility. Announcements can be made there from time to time to the children and to the adult Sunday school membership. The teachers in turn can keep the interest before their pupils by giving encouragement to attend. Then, too, there is a practical possibility of having an adult class during the evening and another class for older young people during the weeks when summer Bible school is in session. The older members of Sunday school, therefore, should take a

personal interest as well as a helping interest.

Then, too, a summer Bible school workers' conference is a splendid way to develop an enthusiastic spirit in a congregation. A Sunday afternoon and evening meeting will do much to awaken interest. At such a meeting discussions of various kinds bearing on the summer Bible school may be presented. If it is not practical for a congregation to have such a conference alone, a neighboring congregation or congregations may be invited to participate.

The summer Bible school superintendent or principal, perhaps, carries the major initiative responsibility to develop a congregational consciousness. The pastor may be busy with other church duties, and may depend upon the summer Bible school superintendent to remind him of the need of some of these things mentioned; he may suggest announcements, and present ideas to the pastor to be carried out at opportune times. If there is the proper co-operation between the ministry and superintendent, certainly the superintendent's enthusiasm will not be misinterpreted. Someone must take the initiative, and upon the summer Bible school superintendent, in co-operation with the pastor, will rest this task. But when a congregational consciousness is properly developed the conducting of a summer Bible school becomes an easy matter. May this be your experience this summer.

C. F. Yake,
Secretary Summer Bible Schools.

Special Meetings

CULP, ARKANSAS

Organization.—Leader, Mae Strubhar; Chor., Grace Bergey.

Program.—(Morning) Sunday School, conducted by Stanley Curtis; Children's meetings, Grace Bergey, Eunice Mae Histand, and Mae Strubhar; What Teachers Expect from Their Pupils, Alice Freeman; What Pupils Expect from Their Teachers, LaVerne Horst; What God Expects from Us All, Viola Wheat. (Afternoon) Testimonies, What Sunday School Has Meant to Me; Modern Enemies of the Sunday School, Russell Pool; Living the Lesson, Frank Horst; (Evening) Why Every Community Should Have a Sunday School, Frank Horst; Why You Should be in Sunday School, Zella Higgenbotham; Jesus, The Master Teacher, Nelson Histand.

Thoughts Presented.—The teacher expects a pupil to be on time, have a prepared lesson, be reverent, and not be whispering. The pupil can expect the same things of the teacher, and also a teacher's life should correspond with his teaching. He must be a sincere Christian, having a fresh supply of spiritual food for his pupils each Sunday. God expects us to be reverent in church at all times: during preaching, singing, and the prayer service. We owe our lives and our time to Him and He has a right to expect it of us. Modern enemies of the Sunday school are not new. Some great hindrances to spiritual mindedness and Sunday school work are movies, strong drink, delinquent and untrained children, and broken homes. It doesn't make so much difference what man thinks of us; that is our reputation. What God thinks of us is our character. The life lived during the week should correspond with that taught on Sunday. Truth is taught by deeds. Happiness is promised to those who do what they know to be right. Sometimes I can't hear what you say because what you do makes so much noise. A Sunday school in the community makes that community better. The young folks in our own neighborhood are different since there has been a Sunday school here for a few years. We learn and remember better when we are young so should practice regular attendance in Sunday school while we are young and have an opportunity. No matter what spiritual plane we stand on we are lifted higher by attending Sunday school.

We owe one day out of seven to God. The community will rise no higher than the best Sunday school member. The Sunday school is educational from the secular side as well as spiritual. As a result of our Sunday school we have heard foreign missionaries, doctors, travellers, and other people of wide experience. A small child of 4 years said we should go to Sunday school so we learn not to use tobacco and drink.

We have a perfect example in the Master Teacher. The place to go for instructions is to the Master. Jesus knew His pupils. He was interested in teaching individuals. His life was lived for His pupils and He made Himself one of them. He was never too busy to take time to notice children. The fact that people opposed His teaching did not make Him afraid. The individuals He taught were diagnosed and the personal need was found and supplied. Everyday experiences were used for object lessons. They could easily be understood. Jesus never neglected prayer. If He couldn't find time during the day He used the night. If we as teachers lack wisdom, ask of God.

Frank Horst.

BREMEN, OHIO

Report of the Quarterly Mission Meeting held at the Turkey Run Mennonite Church, March 21, 1943.

Organization.—Mod., Bertha Norris; Chor., Mildred Norris; Secy., Marcella Good.

Program and Speakers.—Devotion, Roy Plank; The Need of a Closer Walk with God, Kathryn Good; How to Determine God's Plan for My Life, Roy Detweiler; Meeting Lifficulties Intelligently, Ira Plank; Children's Meeting, Fannie Detweiler; Duet, Mildred Norris and Marcella Good. Recitation, Wilma Good; Quartette, Bertha Norris, Laura Brenneman, Ellis Good, Ira Plank.

Thoughts Gleaned.—The closer we walk with God, the farther we will be from the world. The apostle Paul referred to the Gentiles walking in the vanity of their minds, in ignorance and blindness; but to the believers he says, "I therefore, . . . beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. 4:1). A daily walk with our Saviour means not only a constant fellowship with Him, but also a life "unspotted from the world." Humble yourself before God and He shall lift you up. To know the plan of God for our lives, we must be obedient.

We must meet our difficulties intelligently, honestly, humbly, determinedly, fearlessly, patiently, scripturally, and prayerfully. If we meet them in all these ways, they will not be hard to overcome.

Secretary.

Married

Fulton—Hartzler.—On Feb. 21, 1943, at the home of the officiating minister, Bro. I. W. Royer of Orrville, Ohio, Bro. Carl J. Fulton of Seville, Ohio, and Sister Ida B. Hartzler were united in marriage. May joy and happiness attend them along life's pathway.

Ulrich—Martin.—On Feb. 28, 1943, Bro. Richard Ulrich of Kitchener, Ont., and Sister Elva Martin of Harrisonburg, Va., were united in marriage at the home of the officiating bishop, Bro. S. H. Rhodes of Harrisonburg. May the blessing of the Lord be with them through life.

Springer—Sutter.—On March 12, 1943, occurred the marriage of Bro. John B. Springer to Sister Iva Sutter, both members of the Zion congregation near Pryor, Okla., Bro. Alva Swartzendruber of Hydro, Okla., officiating. May the blessings of God rest upon this union.

Scheffle—Peachey.—On Feb. 25, 1943, at the home of the bride's parents, Bro. and Sister E. J. Peachey near Belleville, Pa., Bro. Clarence Lee Scheffle and Sister Vida Mae Peachey were united in holy marriage by Bro. John L. Mast. May the blessings of God attend them through life.

Good—Birky.—On March 17, 1943, at the home of the bride's parents near Kouts, Ind., Wilmer, son of Mr. and Mrs. Joe Good, and Lila, daughter of Mr. and Mrs. Jonas Birky, were united in marriage, Bro. Paul Erb officiating. May God's richest blessings be upon this newly established home.

Sangrey—Zillhart.—On March 6, 1943, Bro. Davis H. Sangrey of the Masonville, Pa., congregation and Sister Virginia Irene Zillhart of the East Chestnut St., congregation, Lancaster, Pa., were united in marriage at Mt. Joy, Pa., by Bro. Stoner Krady. May the blessings of the Lord attend them.

Cline—Bell.—On Feb. 5, 1943, at the home of the bride's parents, Bro. Richard P. Cline of the Strickler and Shope's congregation near Middletown, Pa., and Sister Ethel R. Bell were united in the holy bonds of matrimony, Bro. Noah Risser of near Hershey, Pa., officiating. May God's blessings be upon them.

Tennefoss—Troyer.—On Sunday morning, Feb. 28, 1943, Bro. Thomas J. Tennefoss, Jr., of the Mt. Pleasant congregation near Fentress, Va., and Sister Sarah Troyer of the Deep Creek congregation, Va., were united in marriage at the Deep Creek Church, by Bro. Amos D. Wenger. May the Lord bless and guide them through life.

Martin—Heistand.—Bro. Hershey L. Martin of the Bair's Codorus congregation, York Co., Pa., and Sister Elizabeth Heistand of Risser's congregation near Elizabethtown, Pa., were united in marriage at the home of the bride's parents, Bro. and Sister Martin Risser, March 20, 1943, Bro. Noah Risser of near Hershey, Pa., officiating. We wish them God's blessings through life.

Headings—Hostetler.—On March 14, 1943, Bro. Roy Headings of the Harrisburg A. M. congregation and Sister Elsie Hostetler of the Annawan A. M. congregation in Henry Co., Ill., were united in marriage in the A. M. Church near Harrisburg, Oreg. Marriage sermon by Bro. J. S. Roth, with Bro. John P. Yoder as the officiating bishop. May the Lord richly bless them through life.

Obituary

Ebersole.—Samuel L., son of the late Henry and Martha Ebersole, was born near Chambersburg, Pa., Nov. 19, 1864; died Feb. 24, 1943; aged 78 y. 3 m. 5 d. In December, 1891, he was united in marriage to Sadie Lehman who passed away June 22, 1905. To this union four children were born (Phares L., Mattie L., Harry L., and Lehman S., all of Chambersburg). Jan. 12, 1909, he was again married to Mary S. Lehman who survives him. Also nine grandchildren, two brothers and one sister (John Ebersole of Chambersburg, Daniel Ebersole and Mrs. John Eby of Clear Spring, Md.) survive him. Two sisters preceded him in death; one just seven weeks ago. He was a faithful member of the Mennonite Church for over fifty years. He was a trustee of the Church and care-taker of the cemetery for eighteen years. He had been in failing health for several years, but was bedfast only four days. He suffered severely during his last illness, but bore it patiently and without complaint. He said, "Jesus suffered for me on Calvary, and I am willing to

suffer for Him." Funeral services were held Feb. 27, at the home by Bro. D. E. Kuhns and at the Chambershurg Mennonite Church hy Bros. J. Irvin Lehman and Christian Martin. Text, Rev. 14:12, 13. Interment in the cemetery adjoining the church.

—The Family, per J. Irvin Lehman.

Ferguson.—Della May, daughter of John and Rhoda Weldy, was horn Feh. 11, 1882, in Elkhart Co., Ind. She was married to Martin Ferguson Aug. 19, 1905. To this union two sons and one daughter were horn (Dorvin Ray of Wakarusa; Euleta Frances, deceased; and John Clayton of north of Wakarusa). She was converted and united with the Meunonite Church in 1907. She was a faithful attendant at worship services as long as health permitted. She became afflicted in Septemher, 1942, and since October of the same year she had been hedfast hecause of paralysis. During the last month she failed quite rapidly and iu the evening of March 7 she peacefully passed away. She leaves her hushand, two sons, four grandchildren, two sisters (Mrs. Harley Hunsherger and Mrs. Russell Wenger), two brothers (Ernest and Buell), with a host of other relatives and friends. She approached the end of life with an unshaken faith in God.

"With Thee, my Lord, with Thee I do not fear
To cross the threshold of the mystic door;
I shall not falter if I find Thee near,
For Thou hast paced the portico before.
Let me hut feel Thy hand, Thy features see,
I shall emerge in happiness with Thee."

Funeral services conducted at the home hy Bro. D. A. Yoder and at the Olive Church where she was a member hy Bros. S. A. Shank and S. L. Weldy. Burial in cemetery adjoining.

Gearig.—Catherine Hauenstine, daughter of Rudolph aud Mary Hauenstine, was born Nov. 27, 1856, near Archhold, O., in which neighhorhood she spent her long life of 86 y. 2 m. 23 d. Feh. 18, 1879, she was united in marriage with Daniel Gearig. To this union were born three children (Henry of Archbold, Saloma Lauher of Wauseon, and Mary, wife of Simon Lauber, Archbold). She was a kind, loving mother and will he sadly missed hy all. She, with her husband, was a memher for many years of the Amish Mennonite Church. She died Feb. 20 at the home of her son Henry, at Lauber Hill. Her hushand and one daughter (Saloma) preceded her in death. There remain her son Henry, and daughter Mary, also of Archbold, nine grandchildren, eleven great-grandchildren, one sister (Mary Shaum living in Florida), many friends and relatives, and one adopted sister (Mrs. Mansfield, Toledo, O.).

"God hath promised strength for the day,
Rest for the labor, light for the way,
Grace for the trials, help from above,
Unfailing sympathy, undying love."

Giger.—Kathryn Beugli, widow of Bishop Christian Giger, was born in Switzerland, Oct. 8, 1850; died March 13, 1943, near Molalla, Oreg.; aged 92 y. 5 m. 5 d. Jan. 27, 1872, she was married to Christian Giger who preceded her in death. A son (David) also preceded her in death. She leaves 5 sous and 4 daughters to mourn her departure (Mrs. Dinah Lehman, Molalla; Mrs. Leah Lackey, Hillshoro; Gilliam P., Longview, Wash.; Jacob A., Salem, Oreg.; Ephraim A., Kelso, Wash.; William J., Mrs. Cora Schumacker, and Oren A., Molalla; Mrs. Mabel Conrad, Canby), two sisters (Mrs. Lena Conrad, Huhhard; Mrs. Aline Gohalet, San Francisco, Calif.) and a hrother (August Beugli of Molalla). She also leaves 22 grandchildren, 15 great-grandchildren, besides many other relatives and friends. In youth she accepted Christ as her personal Saviour and lived a quiet, consistent, Christian life to the end of her long, useful life. Funeral services were held March 16 in the chapel of the Canhy Funeral Home. Interment beside the body of her hushand in the Smyrna cemetery, Yoder, Oreg. The services were in charge of Bro. Paul N. Roth assisted by Bros. E. Z. Yoder and C. I. Kropf.

Good.—Nancy, daughter of the late Bishop Amos and Anna Cressman, was horn near New Hamhurg, Ont., Feh. 23, 1862; died at her home near New Hamhurg March 13, 1943; aged 81 y. 18 d. Oct. 9, 1883, she was united in marriage to Eli Good, who served as deacon of the Geiger congregation for 30 yrs. and was called to his reward Feh. 11, 1934. This union was hlessed with 6 daughters and 7 sons, 5 of whom died in childhood and one daughter (Malinda, Mrs. Simon Brubacher) in July, 1933. Three grandchildren also preceded her. Surviving are 4 sons and 3 daughters (Amos, Jonas, and Moses near New Hamhurg; Joseph and Elizabeth (Baer) of Plattsville; Mrs. Angus Ehy of Drake, Sask.; Mrs. Angus Gingrich of Wilmot), 33 graudchildren, 3 great-grandchildren, 1 brother (Noah of Wilmot), 1 sister (Mrs. Chriss Fretz, of Vineland). Sister Good accepted Christ as her Saviour in her youth and was a faithful member of the Mennonitc Church till death. She was a kind and devoted mother whose services cannot be estimated hy earthly measures. Funeral services were held March 16 from the home to the Geiger Mennonite Church, iu charge of Bishops M. H. Roth and M. Hallman. The hody was laid to rest in the adjoining cemetery.

"Beneath our eyes she slowly faded,
Growing day hy day more frail;
Till God in His heavenly wisdom
Called her gently home."

Greaser.—Rebecca, daughter of Samuel and Anna Byler, was born near Wooster, Ohio, May 10, 1853; died at her home uear Wooster, March 14, 1943; aged 89 y. 10 m. 4 d. She was united in marriage to John Greaser. To this uniou was born one child (Mrs. William Kolh, at home). Also she took iuto their home one son (Jim Smith, deceased), and two daughters (Mrs. Fanny Cleveland of Cleveland, Ohio, and Mrs. John Rider of Los Angeles, Calif.) Two grandchildren also survive. She was preceded in death by her hushand, parents, a sister, and a hrother. She uuited with the Meunonite Church in her youth and remained faithful to the end. She was a devoted mother and friend, living a quiet, exemplary Christian life, of whom it may he said. "Her children rise up and call her blessed." Funeral was held March 17 from the Buckwalter funeral home in charge of Bros. R. L. Stauffer and P. R. Lantz. Interment in the Oak Grove cemetery.

Holdeman.—Louisa, widow of the late Christian Holdeman, was horn in 1861. She had been a resident in Elkhart Co., Ind., uutil a few years ago she went to Mennonite Home for the Aged in Eureka, Ill. She has heen in failing health since the first of the year. She died March 15, 1943. She is survived by three sons (Arthur and Claude of Elkhart, Ind., and Albert Holdeman of Del Rio, Texas) and three step children (Mrs. S. T. Miller, John W. and Joseph T. Holdeman of Elkhart, Ind. In her early years she was converted and united with the Mennonite Church, of which hody she was a faithful member until death. Her concern of life was that the name of the Lord might he magnified. She was always anxious to atteud services at the house of God. Funeral services were held March 18 at the funeral home in Elkhart and further service at the Olive Church, conducted hy Bros. J. S. Hartzler and D. A. Yoder. Interment in the adjoining cemetery.

Knight.—David Knight was horn in Green Co., Va., in 1875. He died within ten miles of his place of birth, March 17, 1943; aged 68 y. He united in marriage to Hettie Knight, who is now left alone as there were no children born into this home. As a young man he united with the Brethren Church and was later ordaiued as a deacon in that church. As the Brethren church had discontinued services at this place, Bro. Knight was instrumental in having the Mennonite Church start the work that is now known as the Mt. Hermon (or Mutton Hollow) work, in the spring of 1937. That same summer he was received as the first memher of the Mennonite Church at this place. As a result of this work, 60 people have responded to the invitation to accept the Mennonite faith and make it their church home. Bro. Knight walked 1½ miles to church every Sunday, rain or shiue, until sickness would no longer permit. He was intensely interested in the salvation of the lost ahout him, and in his last sickness he plead with unsaved men who came to visit him, to accept Christ. Funeral services were held at the Evergreen Brethren Church, near his boyhood home, in charge of Bro. J. E. Kurtz. Text, I Cor. 15:51. Interment in the adjoining cemetery.

Mehaffy.—Bro. Silas W. Mehaffy was born near Chamhershurg, Pa., Nov. 2, 1867. He accepted the Lord in youth hut came into our fellowship ahout three years ago. Most of this time he was confined to his room and bed partly as the result of a fall and also from the infirmities of age. He left a good testimony of faith and departed this life Feb. 11, 1943. He is survived by his widow, four children, and several grandchildren. Funeral services were held at the home and Marion Mennonite Church by the home ministers. Interment in a near-by Lutheran Cemetery. Text, Heb. 11:6.

Neuenschwander.—Jacoh M., son of Christian and Catheriue (Neucomh) Neuenschwander, was born iu Canton Berne, Switzerland, Aug. 4, 1869; died at the home of Mr. and Mrs. Menno Augshurger (with whom he had made his home the last year) near Berne, Ind., Feb. 16, 1943; aged 73 y. 6 m. 13 d. He came to this country with his parents at the age of 6, and lived the remainder of his life in this community, having spent most of that time on his farm a mile west of Berne. He was married to Lydia, daughter of Christian and Barhara Liechty Augsburger, Dec. 27, 1917, near Elida, Ohio, by Bishop John M. Shank. Sister Augshurger preceded him in death July 16, 1935. Surviving him are a hrother (Peter M. Neuenschwander) and a sister (Mrs. Ahe Nusshaum of Kidron, Ohio). Two hrothers and 3 sisters preceded him in death (Christian, Ahraham, Mrs. Isaac Nusshaum, Mrs. Jacoh Nusshaum, and Mrs. Jacob Amstutz). He uuited with the Mennonite Church near Elida, Ohio. Funeral services were conducted hy Bro. N. J. Schmucker and Bro. C. N. Stucky of Berne, Ind., assisted hy Bro. G. H. Brunk of Elida, Ohio, at the Defenseless Meunonite Church west of Berne, Feh. 19, 1943. Burial in the church cemetery.

"When the trump of God shall sound,
And the dead in Christ arise;
Changed will he these mortal bodies,
And we'll meet Him in the skies.
Then no more those hifter heartaches,
For we'll never part again;
And no more those falling tear drops
For we'll know no more of pain."

Ringenherg.—Henry J. Ringenberg was born in Elkhart Co., Ind., March 7, 1858; died at his home near Nappauee, Ind., in the early moruing of Feh. 28, 1943; lacking just seven days of reaching the age of 85 years. Aug. 24, 1879, he was united in marriage to Maryann Smucker of Nappanee. Aug. 24, 1929, they celehrated their Golden wedding, which meant to them fifty years of happily married life, hut which terminated about five years later when his life companion was called away on Jan. 6, 1934. To this union were horn two children (Ora, deceased, fifty-one years ago at the age of ten years, and a daughter, Mrs. Carrie Culp, who survives). He is also survived hy a host of relatives and friends who will miss his presence. He was the last of the charter memhers of the West Market St. Mennonite Church, which was organized in 1875. He was for many years the superintendent of the Sunday school in the church of which he was a faithful memher so many years. He lived on the farm which was his home for 63 years, and during that time friends and relatives were always welcome and enjoyed the hospitality of the Ringenherg home. During his recent illness he was always glad

to have visitors. He lived the loyal Christian life and now his soul rests with the Lord. Funeral services were held at the First Mennonite Church with Bro. E. S. Mullett in charge. Interment in the Union Center cemetery.

"Sleep on, beloved, sleep and take thy rest,
Lay down thy head upon thy Saviour's breast.
We loved thee well, but Jesus loved thee best.
Good-night, good-night, good-night."

Snavely.—Barbara R., daughter of the late Joseph and Catherine (Risser) Bucher, was born Jan. 15, 1866, near Lititz, Pa. Sept. 6, 1888, she was married to Daniel B. Snavely, who with one daughter (Mrs. Clayton Ulrich) and one son (Ammon B. Snavely) at whose home she passed away, survives. Two children passed away in infancy and one brother (Henry R. Bucher), eight grandchildren, three great-grandchildren, and a host of relatives and friends mourn her departure. After a sickness lasting one week, she died Feb. 8, 1943; aged 77 y. 24 d. Funeral services were held Feb. 11 from the home of her son by Bro. Jos. Boll and at Hernley's Mennonite Church by Bros. Homer Bomberger and Harry Shreiner. Burial in adjoining cemetery.

"We think of you, mother, as in times past,
Your presence graced our home;
When you loved and labored as mothers do,
Ere the summons of death had come,
And though we mourn at your passing now,
Grieving that we must part,
The beautiful memories of your life
Will always live in our hearts."

—Family.

Steward.—Amanda Elizaheth Steward was born Nov. 18, 1927, in East Earl, Pa.; died Nov. 9, 1942; aged 14 y. 11 m. 23 d. She had typhoid fever in October and was taken to the hospital. She seemed to be getting better and came home, but had to be taken back to the hospital again where she died. She is survived by her father (her mother having died 6 weeks afterwards), 4 brothers, (Benny, Nathan, Johnnie, and Abraham, at home), 6 sisters (Mrs. John Lane, Pittsburgh, Pa.; Hazel, Pittsburgh; Mrs. George Greene, New Holland, Pa.; Margaret, Honey Brook; Mary and Gertrude at home), 4 half sisters in Lancaster, 5 nieces, 3 nephews, besides many relatives and friends. She attended the Welsh Mountain Mission and was present when health permitted. Funeral services were held at the mission chapel, Nov. 12, 1942. A large number of friends and school friends were at the funeral. Burial in the adjoining cemetery.

Gone, but not forgotten.
Though on earth no more you roam,
Still in memory you are with us.
As you always were before.

Wenger.—Saloma (Christophel), wife of Bro. Chester A. Wenger, was born at Shipshewana, Ind., Oct. 30, 1874; died at Allemands, La., March 9, 1943; aged 68 y. 4 m. 10 d. Death was caused by an asthmatic heart and deep chest cold. She spent the last few days in the home of her daughter Mabel, where she quietly and peacefully went to sleep. She is survived by her husband and four children (Mrs. Marshall Callander, New Orleans La.; Pre. John E. and Mahel of Allemands, La.; William, West Liberty, Ohio), a brother (Elias Christophel, Wakarusa, Ind.), and 2 sisters (Susan Reedy, Cullom, Ill., Sarah Welty, Nappanee, Ind.). Sister Wenger had been a lifelong member of the Mennonite Church and a charter member of the Allemands congregation. Her life was faithfully devoted to her husband, children, grandchildren, community, and Christ. She was loved by all who knew her. Her sterling Christian character has been a constant source of inspiration and guidance to her family and others. Her body is the first to be laid away in the plot of ground donated to the Church for a cemetery by her son-in-law, Marshall Callander. Services were conducted at the house, church, and grave by Bro. Paul Hershey of Gulfport, Miss., and Bro. Henry Tregle of Akers, La.

Wert.—Paul Sieber, youngest son of Joseph and Minnie Wert, was born in Lebanon Co., Pa., May 29, 1924; died at Camp Crowder, Mo., Jan. 2, 1943; aged 18 y. 7 m. 3 d. His death came as a result of a very brief illness of meningitis, and was a shock to all. Two sisters who died in infancy preceded him. Besides his parents, there remain 5 brothers and 6 sisters who mourn his passing; also nieces and nephews. Paul accepted Christ as his Saviour in December, 1934 and was baptized later and received into the Church. His body was shipped home for burial. Services were held in the home Thursday evening, Jan. 7, and at Gingerich's Church Friday morning, with services and interment Friday afternoon at the Lost Creek meeting house and cemetery, Juniata Co., Pa. Surely his passing has reminded us of the uncertainty of life and that death is no respecter of persons.

Yoder.—Effie Elizabeth, daughter of J. M. and the late Mary Elizaheth Burleson, was born April 4, 1911, at Rocky Mount, N. C.; died of cancer March 5, 1943, at her home at Oyster Point, Va.; aged 31 y. 11 m. 1 d. Oct. 2, 1931 she was united in marriage to Clemence Peter Yoder of Oyster Point, Va. Their home was blessed with three daughters, who, with her husband survive. They are: Lois Evelynn, Jewell Elizabeth, and Grace Evangeline. Surviving also are her father (J. M. Burleson of Sedalia, Mo.) and a sister (Mrs. Grace Watson, of Newport News, Va.). She united with the Providence A. M. Church in 1933, and remained a true and faithful member until the Lord called her home. "Libby," as she was known to all, lived a life deeply devoted to her Lord and His great cause. Her interest in the Church and in missions was broad and fruitful. Her place in the Church's services was rarely vacant, and never because secular duties prevented. As a young mother she carried a deep concern for the welfare of the children in a sinful world. In her affliction she was brave and trusting, even when at times it meant intense agony, being willing to commit all to the Lord's choice for her. Funeral services were held March 7 at the Providence Church, in charge of Bro. Orrie D. Yoder, assisted by Bro. George R. Brunk. Text: Mark 14:6, "She hath done what she could." Her wasted body was laid to rest in the adjoining cemetery to await the resurrection call.

"Sweet soul, we leave thee to thy rest;
Enjoy thy Saviour and thy God;
Till we, from hands of clay released,
Are gathered to that blest abode."

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1943-44 BOOKLET OF PRAYER

The 1943-44 Booklet of Prayer goes to press. It will be larger than last year. It will be different. Rural Missions will be given a more prominent place than before. There are other new items of interest. Be sure to place your order as early as possible with the Publishing House direct, or with someone in your locality who is ordering for the group. Every effort is being put forth to have the Booklet ready to mail out during April. Avail yourself of the information given therein by owning one of these little publications. The price is only 10¢. Tell your friends about it.

Lydia Lehman.

—o—

He feared the deluge, and therefore prepared the ark. Note, when God gives warning of approaching judgments, it is our wisdom and duty to provide accordingly. See Ex. 9:20, 21; Ezek. 3:18. We must prepare to meet the Lord in His judgments on the earth, flee to His name as a strong tower (Prov. 18:10), enter into our chambers (Isa. 26:20, 21), especially prepare to meet Him at death and in the judgment of the great day, build upon Christ the Rock (Matt. 7: 24), go into Christ the Ark.—M. Henry.

THE HOME FRONT

(Continued from page 12)

world knows Deut. 22:5 better than many of our people do. When they see our children walking to school they naturally believe some of them are girls even if they all look like boys. School children are not responsible for this abomination, but someone is. But I hear mothers say they are so much warmer, and to that we must agree, if material is too scarce for skirts. But they can be dressed warm without belittling Bible teaching.

Some of our sisters think they should be excused in overalls when choring or in doing other dirty work. We should not do anything we can not dress consistently to do. Dirty overalls are as unsightly as dresses, and more so if worn by a woman. I think woman worked from the beginning of time; and if God had not expected distinction He would not have asked for it.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

Dear Christian friends, if we want to stand by the boys at the front we must do more than support them financially; we must pray, and we must **live.**

We must be honest, kind, patient, loving, hospitable, and watch our steps. If we fail at home the battle will be much harder to win, but it will be won; for the Lord is on our side if we follow Him. He has wonderfully answered prayer, and I believe those who sacrifice most shall come forth as pure gold tried in the fire.

Will we on the home front be worthy to walk with them on the streets of gold?

Parnell, Iowa.

—o—

Character which is pure gold needs no veneer.—Selected.

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CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

April, 1943

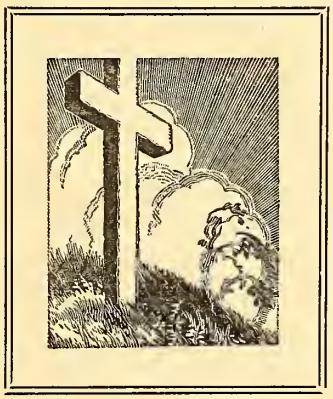
Editorials

Mennonite Children's Home

In this issue of CHRISTIAN MISSIONS we are presenting a word picture, with accompanying illustrations, of a day's activities in one of our charitable institutions. The Mennonite Children's Home of Kansas City has been rendering a type of service which not every Christian can perform. Conditions in the average family life usually do not allow parents to take children of unfortunate circumstances into their home. There are many innocent but helpless boys and girls whose tender hearts will respond to kind treatment and to a faithful witness of the Gospel. We commend to you for your support in money and prayers all our institutions that are devoted to the care of children.

CHILDREN SUPPORT THE HOME

Boys and girls throughout the Church have been contributing no small share of financial support to the Children's Home in Kansas City. Inspired by the leadership of missionary-minded Sunday-school teachers and encouraged by thoughtful Christian parents, they made investments, worked hard, and gave the net proceeds of their earnings to help make possible the care of unfortunate children.



The Quarter Investment plan serves a twofold purpose. In addition to the actual cash it earns, it provides missionary training. It teaches children to think in terms of using their energies for service to others. The principle of earning money for benevolent purposes is essential to a correct idea of Christian living. Now is the time of year for teachers and parents of children to use their influence in encouraging Quarter Investments and the use of Savings Boxes.

LEADERSHIP FOR MISSIONARY PROJECTS

Included in the task of the Church is the responsibility of utilizing the energies of youth in useful service. Pastors and teachers have found Youth's Missionary Projects a splendid means of providing for their young people both fellowship and service activities. It is not difficult to enlist their co-operation. A sympathetic approach to their interests and a challenging appeal to their strength lead rather easily to an active organization. Try it. If your congregation has nothing of its kind, pray for it. Some excellent reports have come in during the past year of a number of different projects. In 1943 we should see an increase of efforts in this area of our church life. The greatest need and the most important factor to make this movement a success are proper leadership. The pastor generally is first choice on the list of leaders and the teacher is second. Why not sponsor a project in your community this year?

Social Aspects of the Gospel

The teachings of Christ and the inspired writings of the apostles include all the rules of life essential to Christian living. The major concern of the Gospel is the salvation of souls. Related to that, however, are definite teachings that are concerned with the good of our fellow men.

Christ has indicated that His followers become "the salt of the earth." There is an essential influence radiating from the Christian community, which preserves good in society. There must be something in the attitude of Christians which bears directly upon the attitudes of those who live about them. Their standards of morality influence the social standards of the community. This is one reason for the Scripture teaching against the church becoming isolated from the world of sinners. We are in the world living among people of the world. However, we are separated from them in life and conduct, but we owe the world a distinct testimony of the Gospel.

Christians are taught to "live peaceably with all men." Part of the over-all Christian testimony is a testimony of peace. Examples of peaceful living are to be found among all Christians. It represents the attitude of good will, which Christ came to establish among men. A Christian community must demonstrate to the world that the grace of God provides sinful humanity a means of divine blessing and that this blessing makes peaceful living possible in spite of the irritations prevailing in the flesh. This expression of peace involves not only the Christian's relationship within the brotherhood but also his relationship to non-Christians. The Church has the obligation of witnessing by example to the world how persons can live peaceably among others who do not promote the principles of peace.

There is much evil among men. The consequences of sin have brought misery and suffering to millions of people. The Christian who sees this evil in others has the obligation to "overcome evil with good." This has its application to individual relationships, but it also applies to the relation which the Church bears to the world. It is

a means which God can use to make the appeals of the Gospel effective in a world that needs Christ.

Jesus has emphasized the blessedness and value of giving a "cup of cold water" in His name. To do this to our neighbors in the name of Jesus is no menial task. It is a privilege, demonstrating the practical aspects of Gospel living. It is an expression of the feelings of good will toward men. It is the flame in the human torch, which God has used to show men the way of righteousness. If Christians fail to offer the cup of cold water, the world will lose sight of the deep meanings of Gospel truth.

These tokens of good will and social service are to be given without discrimination. We bless them which persecute us. We sympathize with sinners who have done no evil to us. We love and feed and give drink to our enemies. Such service is motivated by a compassion and a deep desire to have others know about the satisfying love of God.

Planning for the Task

The Church is becoming more and more keenly aware of world conditions among suffering humanity. The devastating effects of war leave in its wake deep wounds in the hearts of men. The force of hatred, cruelty, malice, and deceit is leaving its marks upon human souls. The lives of men, women, and children are being filled with suffering, disappointment, and fear. Something must be done to bring relief to body, soul, and spirit.

The Church will need to provide a definite program of work and well-established agencies to carry on a Christian testimony through relief service to our fellow men. It is not too soon to begin thinking about our postwar activities. It is significant that tithers of the Church are contributing to funds for use in relief activities.

It is to be expected that those who are responsible for leadership in relief activities and missionary endeavors are thinking and planning to bring relief to those who have been suffering from the effects of war. This necessarily calls for prayerful planning and practical proposals of definite organization to carry on the work. Such service will need leadership of consecrated persons, who are willing to represent the Church while dispensing relief to the needy. It calls for the service of strong men who know how to give a cup of cold water in the name of Jesus. It demands the united support of the entire Church to make it a financial possibility.

Whatever pattern is finally designed for the organization of service groups, the Church has a concern that such relief or service groups shall have a strong Christian testimony. It is to be expected that such service will be contributing directly to our missionary program. Certainly, whatever relief activities are carried on, whether they be in the homeland or in the far-flung regions beyond, there must be an organic relationship between them and the existing organizations of the Church. It is not within the scope of the writer's purpose to suggest who, or how, or when such service activities should be launched, but he believes this is the time for the Church to engage in much prayer for those who are responsible to provide the kind of leadership that will conform to Biblical standards and Mennonite objectives.

Curtailments

Under the present unfavorable conditions Christian people have a tendency to acquiesce too readily to the idea of religious curtailment. There is great danger that the testimony of the Church will become weakened through present war conditions unless Christians become willing to endure great sacrifices and to spend themselves wholeheartedly. There are many restrictions laid upon civilian life, and these we accept without complaint. We believe it is the duty of every Christian to adjust himself to the circumstances of our times without murmur. There are some implications in limitations that have been placed upon travel and other utilities, which may have a far-reaching effect upon the Christian Church. We must always remember that the needs of the lost are as great in times of war as they are in times of peace. Certainly we cannot overstep the lines which government agencies have drawn, but we should carefully consider all possible avenues of service that are within keeping of the spirit expressed in the laws of the land. This is no time for Christian people to relax. We must throw our energies into an aggressive testimony through the preaching of the Gospel and in the teaching of His Word. The Church is engaged in essential business— business that is essential to life— business that is essential to eternity. Ours is a far greater task than any other organization outside the Church. We have a direct responsibility to the Lord God. We must be loyal ambassadors for Christ regardless of the circumstances and make sure that we truly represent Him in a tottering world sick with blood. May God grant divine wisdom to know how to carry on our missionary endeavors without offense to man and without offense to God.

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Read It Again

Perhaps you have read the story of David Livingstone some years ago. You may have received a biography of this great missionary to Africa for a Christmas gift when you were young. Possibly you read it then and have thought of it many times since. You enjoyed reading it at the time and you appreciate the background of inspiration that it gave you. But why not read it again?

The editor found a great deal of satisfaction in rereading this interesting story. There is something about biographies of great missionaries which stirs one to entertain deeper convictions for the great cause of Christ. To relive the story of Livingstone and his experiences alone in the heart of Africa makes one feel he is in the presence of a man of God. To see how the pioneer courageously endured those long treks through the jungles of an unknown country for the sake of the Gospel makes one feel that he has done too little to make Christ known to others in this generation. It is no little satisfaction to live vicariously through the days of Livingstone and in the company of this great man. You will be inspired anew with the flaming zeal of one who gave his life for the people of that dark continent. Read again the story of David Livingstone. A book review is printed elsewhere in this issue.

A Nation Is Dying

IN ALL THIS WORLD at war there is perhaps no greater tragedy than the tragedy of Greece. Whose heart does not ache when one reads that already one fifth of the population of that courageous, little country has succumbed to the ravages of hunger and disease? Individual cases, read of here and there, but serve to etch more sharply the piteous suffering of the Greek nation.

Who in America can possibly enter into the desperate, anxious waiting of starved throngs on the hill above Peiraeus whose eager eyes strain for the first sight of a relief ship laden with food for hungry Greece? Who can imagine the searing disappointment of thousands who must be turned away because there is not enough for all? The situation is now so desperate that overworked Red Cross workers have the added burden of having to make the difficult decision of who shall have what little food there is. Precious oil and bread cannot be wasted on those who have no chance to live in any case. In order that a nation may be saved from utter extermination, the life-giving ration must be given to those who still have a chance to survive.

This is not written to indict the conquerors of Greece who have brought such misery upon her. It is written to remind the Church of Christ that the dying nation of Greece is a country without the Bible and without the Gospel of our Lord Jesus Christ. Greece is in such a darkened spiritual condition because we in this country did not think seriously of her need before this war. Now thousands are being claimed by death and are passing into a Christless eternity because no one ever told them that eternal life is the free gift of God through Jesus Christ.

We can no longer be indifferent to the cry of Greece. God will not let us neglect her again. The Greeks must have the Gospel of our Lord Jesus Christ and His written Word.—Europe's Millions.

In the Power of the Spirit . . . .

FILLED WITH THE SPIRIT FOR CHRISTIAN LIVING

In a previous article we touched on the basic principle of the Spirit's indwelling presence in the life of the Christian. This message is intended to bring to your attention some of the great truths that are related to the Christian's living in the power of the Spirit. The key to spiritual achievement is found in the fullness of Holy Ghost infillings.

When the Holy Spirit comes into the life of a penitent sinner, He finds in the newly converted heart all manner of inclinations to evil. He finds iniquities and sins rising from a corrupt human nature. The Holy Spirit begins a lifelong task on the day of conversion, and continues the process of sanctification from day to day. He has the power of love with which He influences the yielded will to perform works of righteousness. He influences the yielded will to abandon sin, to get away from the things that are known to be wrong.

The Holy Spirit energizes the feeble will in the one who is newly converted and enables him to glorify God. The will needs to be revitalized, and it is the Holy Spirit who makes it possible to overcome sin. We are weak only to the extent that the will has not been yielded to the Holy Spirit. When we are yielded completely to Him, He is able to bring us out of the old things into the new and to make the new life a genuinely victorious experience.

There is nothing in the epistles commanding Christian people to receive the Holy Ghost. Reference to the believer's relation to the Holy Spirit is always in the past tense. But there is a command in Eph. 5:18 to be filled with the Spirit. The Greek structure of this verse carries a beautiful meaning in its emphasis upon being continually filled. It is quite different from a completed action. The command to be filled with the Spirit continues on. We continue being filled with the Spirit. We are to be filled with the Spirit for a fullness of power under Spirit control.

The Christian life is a growing process, and the means by which we grow in grace is through the power of the Holy Spirit. We are changed into the same image from glory to glory, even as by the Spirit of the Lord. II Cor. 3:18. It is the Holy Spirit within that enriches spiritual experience and makes Christians better men and women. The natural man makes resolutions, but the true child of God makes submissions. The Holy Spirit empowers those who yield themselves unto God.

Nine basic virtues of Christian character are recorded in Gal. 5:22, 23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." These characteristics can be found only in the life of one who is born of the Spirit. The demonstrations of human love cannot measure up to the depth of divine love. The love which the Holy Ghost generates in the hearts of consecrated Christians is much superior to humanitarian concern. Christ laid down His life for His enemies. Christlike character in this respect is produced in the child of God by the genuine love of the Holy Spirit.

(Continued on page 29)

Why India?

By Lloy A. Kniss



A Native Pastor and Missionary Preaching the Gospel to India's Lost

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Many people read into that verse something that is not there—at least I do not understand it to be there. They read it like this: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me *first* in Jerusalem, *then* in Samaria, *then* unto the uttermost part of the earth." But the verse does not say "first," and I do not think Christ meant it that way; but we are to go to the whole world at once. Of course we naturally start at home. It is not even suggested here that we should first work one field and then another one farther away.

Christ Died for Indians

First of all in answering this question, "Why India?" we want to remember that Jesus died for the Indians. Why should we even have this question? There is no fault with the subject, but why should we bring up this question, Why India? Why should we question that Christ had India in mind when He went to the cross? We need to have a broader view. He died on the cross for the whole world; He did not except any; He did not exclude any. He excluded no nationality nor any people. Since Jesus died for all, and died for all at the same time, and there was one sacrifice and one plan for all, then why should we ask the question, Why India? We have it answered already.

India has in it many jewels in the rough. There are many in India who after they have been won will be the finest of jewels. In Matthew 13 there is a parable of a merchantman seeking goodly pearls. This refers to God seeking out the Church. That seeking of goodly pearls is still going on. The Church is one single pearl, but that is not quite finished. I believe that God has many yet in India that belong to that one pearl. I believe there are many yet who will unite with that body of believers. God cannot give us liberty to do as we please until we have done our duty. He will not give us leave from that duty until we have finished it. The pearl of great price is still being purchased. Christ paid the price for the whole pearl, and we need to go as He has told us to go.

There are a number of persons who have been found in India and who turned out to be good jewels. Sadhu Sundar Singh was one of the most useful workers that the Christian Church has found. He was one of the most loyal Christians to whom God has given new birth in India. His life is an inspiration to those who know him. He would have been at home in almost any plain church. He had the right view of life and the right attitude toward his fellow men. He had a living faith in Christ his Saviour. At one time he was offered a position by a European government promising him great wages if he would come as a lecturer. He had a strong personality. He was offered great sums if he would travel over the world. He was offered a comfortable living and more than he needed, but instead he preferred to walk barefooted into the mountains to preach to the Tibetans. He remembered that man does not live by bread alone. He remembered the Scripture, "Seek ye first the kingdom of God." Certainly he was one of the jewels that came from India.

Another one, who is still living and who we believe will continue faithful and strong, is Buck Singh, of the same province of Sundar Singh. He also is a very devoted and fine young man and has demonstrated ability in preaching, holding meetings, and starting revivals. There are some things about his ideas that you might not consider altogether balanced, such as denominationalism, but we cannot blame the Indian so much. All around, Buck Singh is a very consecrated and devoted man, working hard for his Master.

Timothy is the name of a certain preacher in our area serving in another denomination. He preached a series of sermons in our church about two years ago. He dresses plainly, lives simply, and he is a devoted person, an out-and-out worker for the whole Gospel. He preaches as any Mennonite would and he is considered a strong worker and influential man. I could name perhaps dozens and dozens of men like him. Among them is a Methodist bishop, widely known over India.

Another one is from our own mission, one of our ordained pastors. It is said of him that nobody is better at getting folks together than he. When he asks someone to go to a person to ask forgiveness, he cannot resist. He is a praying man, and goes to God with his problems before he faces his people. There are many others in India whom we could name. There are many in India who are secret believers, who I believe will openly confess when they see someone turn to Christ in whom they have confidence. Of course we hold out no hope for secret believers. The Bible teaches that if we are ashamed to confess Him before men, then He will be ashamed of us. We meet many who say that they believe in their heart, but for fear of being put out of caste and out of the village, they do not openly believe. We have hopes of them someday coming out before men in their confession of Christ.

God Led to India

Again we ask, Why India? and answer, God has led us there and we know He is with us. When the Mennonite Church decided to send Bro. Ressler, and Dr. Page, and others to India, was it just playing or was the Church only being fooled into some things? No; it was God's leading. It was not a mere accident; it was a part of God's great plan. We felt His presence with us and His blessing on the work. If it had not been God's will that we should go to India, then why did He bless our work? We are sure that He is with us, and we know therefore and are not doubtful about the answer. Those of us who are there know that God has called us. He has greatly blessed the work. Fifteen hundred souls have been baptized; some are living and many have died. Heaven would be one thousand, or more, less in number if we had not taken the message of Christ to India. Besides those gone before many are now living who we hope will also reach that place. Certainly God is gathering a church out of the whole world. India is not excluded.

God Sends to India

We might answer again that God's Word says, "Go ye into all the world." India is included. If there is no other reason, God's telling us is sufficient. Sometimes children in the home wonder why; they want to have it explained. Sometimes we as older children are just as childlike when God's Word directs us in something. We wonder why and begin to reason, and we become disobedient. But when God tells us to go, there is no other reason necessary. If we go, the reason will be clear. If we do not go, we shall have to answer for disobedience. If we warn sinners and they turn, they will be saved with us. The question whether or not to go to India is not a matter of bargaining or figuring. It is past that stage. God has already told us to go. The field is open and more help is needed in India.

India is a Needy Field

India is among the most needy of all the fields that we have. I do not mean to say that we should choose out any particular field where we should go first and leave another for last. I think that is dangerous to reason and think about which you should go to first. We would not do that to our children. We do not pick out certain ones and tell others to wait until last. We do not set some back and treat others first. God is not partial in His work. I mean to say that among the needy fields, India is one of the most needy. We have about 388,000,000 people in India, a country half as large as the United States. Take the total population of the United States and multiply it by three, then put all the people into half of the area of the United States and you will have some notion of the density of population in India. When it comes to population, India is a needy field and an easy field as far as availability is concerned. Go to a village and you can gather hundreds of people in a half hour. We need not go and climb over hills to find a home. We need not go on long journeys before we get to the people. Of course I do not mean to give that as an argument for going to India. One fifth of the population of the whole world is in India. Among these 388,000,000 there are only 7,000,000 Christians, including Catholics. The Protestants are not more than 4,000,000 out of 388,000,000. Four out of 388 are Christians. That is all that have been brought to the Church so far. The native workers and foreign missionaries together in India number 5,000. A few years ago there were about 3,000 foreign missionaries in India. Some are home now; so there must be approximately 500 less. The ordained native workers number about 5,000. These 5,000 have the 388,000,000 people among whom to work, or about 77,600 people for each ordained worker in India. You see there is still room for us to go to India with the Gospel.

Hinduism is a Hard Taskmaster

Another reason is that Hinduism, which is the strongest religion in India, is a hard taskmaster. There is more poverty in India, I believe, than in any other country, largely because of Hinduism and its influence in keeping the people oppressed and held back. Sometimes people say that India is hot, and the soil is poor, and the people are many, and all those things together make the people poor. These are not the real reasons. The reason is to be found in the oppression of the poor by the rich. We have more rich people in India than we have in the United States. But we have many more poor people in India than in the United States, and they are really poor. The great majority belong to the poor class, and they eat regularly but once a day; many of them do not eat that often. In the last three years, we found that many people ate two or three meals a week, none of them being full meals. Those that eat once a day cook in the evening and then go to bed. During the famine time, we knew of some people in our village of Balodgahan who lived all through the rainy season on a kind of flower that grows on jungle trees. They would gather up these flowers and dry them. They look something like raisins and are generally used for cattle food. The people would take a small quantity of these flowers and boil them everyday. Once in a while someone gave these poor people a little meal of rice. Some of the Hindus live from less than hand to mouth. This poverty can be seen as soon as one gets off the ship. The poorer people work for two cents a day. In the large cities where there is plenty of work, such as loading and unloading, they make as much as sixteen or twenty cents a day in the very best places. Skilled labor is worth about thirty-five cents a day. People in the Christian community are a little better off because of their careful business management.

Again Hinduism has brought about sensuality and immorality, and, therefore, we have widespread disease. Ninety-five out of every hundred are afflicted with a social disease. Superstition is rampant. There are 3,300,000 gods that are worshiped in India. Illiteracy is very marked. Only about 8 per cent of the people can read and write. One reason for literacy being as high as it is, is that nearly all Christians can read and write. In our Christian community there are no parents that will refuse to send their children to school. If any do not wish to, the others insist that they send them. Church sentiment is strong enough that it makes all the Christians go to our school. But among the people as a whole literacy is only 8 per cent; literacy among girls is about 2 per cent. The larger portion of those who are literate are boys. Then we have the slavery of caste, a result of the religion of Hinduism.

False Religions are Pressing in

Heresy and modernism are being rapidly carried into India. Different kinds of heresy and modernism are growing in India and for that reason we should go there with a pure, true Gospel. People will be still further misled by this modernism combined with the Hinduism if we do not reach them first. Much formalism and symbolism have been introduced into the Christian Church there. When we once leave our established Mennonite practices and compromise on the principles of Scripture, then we no longer have any business in India, for we only confuse the people. As long as we remain faithful and loyal, then we are responsible to these other lands where modernism and formalism are making their inroads.

(Continued on page 22)

Trust and Praise

We cannot see beyond the door,
We know not what He hath in store
For us;
We can but bow our heads and pray
For strength to serve Him day by day
And work and trust.

Pain, dread, and doubt do us pursue;
We wonder what He hath in view
For us.
And then by faith we pierce the haze
And on His face, one moment gaze—
And love and trust.

We blaze our trail through desert sand,
We know there is a better land
For us;
Its fields and flowers we cannot see,
But Jesus promised it and we
Just pray and trust.

Someday we'll reach the mountain height
And see the land that's ours by right;
No clouds or haze.
Then we'll thank God for desert sands,
For blinded trails and barren lands,
And turn our trust to praise.

—Author Unknown.



Fernheim Church

Church Dedication in Paraguay

(January 31, 1943)

By Vernon H. Schmidt

On the above date, I had the privilege of attending what I believe was one of the most interesting meetings held in Colony Fernheim for a long time—the dedication of the first building put up expressly as a church! The group or denomination that put it up is known as the Evangelische Menonitische Bruderschaft—the name is important mostly because there are three groups of Mennonites here in this colony.

There were two sessions—forenoon and afternoon. The program was crowded with songs by the congregation and special songs, one poem, several short sermons, one report about the church building, and the dedicatory sermon—the latter being given by Bro. Nicolai Wiebe, the head of the church. There were 253 people, including children, at this service. The baptized members number 114, from 36 families. An interesting comparison was given about the growth of the church since they came to Paraguay about 1930—there were at that time only forty-four members; since then, thirteen have died from this group. At present there are nine preachers and one deacon there. Another interesting item is that this Mennonite Church is the farthest north in South America, as far as we know. There is one church house in Menno Colony, belonging to the group who came here from Canada a few years earlier than the group from Russia. That group lives just east of this Colony Fernheim, but their church is a couple miles farther south than this one.

The main part of the church is about 18 x 50 feet, and accommodates a crowd just about like that present for the dedication—250 make it full. It also has two small rooms on one side, and it is planned later to have a small kitchen near by where lunch can be served on special occasions—Sunday we had bread, soup, and watermelon.

The group started plans for the church last July. They had almost no money and made no assessments, but all who had a mind to work came and worked! During these seven months, the woods were cleared; trees were cut down; the logs were hauled to the sawmill and sawed; grass for the roof was collected; mud bricks were made and dried; and the entire building was constructed. For actual construction, about 550 man-days' work were donated by the members. Nails, window glass, and lime for whitewashing, and a few other items had to be purchased, which amounted to about $50. There are yet a few finishing touches to be done, but the house is practically finished and paid for!

Previously, most of the church services have been held in schoolhouses, or the colonies' house in Philadelphia. But this house will have a special significance since it is dedicated expressly for service to God! Let us hope and pray that it will always be an inspiration to those who worship there to remain true and loyal to their God who has cared for them so far, and we can say like the psalmist that the Lord has done wonderful things for us, for which we are glad! Fernheim Colony, Paraguay.

WHY INDIA?

(Continued from page 21)

About two years ago there was a group of modernistic missionaries with some Indian people. They began to propose a thing that did not go through just then. They proposed and published it in their papers that the Indian Church should Indianize their forms of worship. They complained about their being Western. Then more Hindus would come into the Church. They thought that the Indian Christians should use symbols and forms of worship similar to those the Hindus are using. One thing they proposed was to have a little altar and bring flowers and water just as the Hindus do. They would bring some grain and burn it on the altar and have candles burning. A committee was organized and scattered its literature among the churches, but a storm of protest arose among the Indians. It was gratifying to see that the majority of the Indian Christians were conservative and they have all the arguments that they need. Having the true Gospel makes us more responsible. It challenges us to be more faithful.

Other isms in the name of Christianity are coming into the Indian Church. Pentecostalism, a reaction to formalism, is making inroads. Their practice of speaking in tongues appeals to Indians. It is something akin to some of the heathen practices. Seventh Day Adventists have many missionaries in India. There are modernists too that are busy finding their way into the Indian Church and are bringing their influences in among the Indian people. For this reason it is a challenge to us as a church to go to those who still want the true light. Church unionism is another thing that is trying its best to get into the Indian Church.

(Continued on page 29)

Mennonite Children's Home in Kansas City

By A. Lloyd Swartzentruber



Mennonite Children's Home, Kansas City, Kansas

"And whoso shall receive one such little child in my name receiveth me."

Thousands of people have experienced great joy in their hearts for having been faithful in making it possible to receive innocent, neglected, or unfortunate children. Thousands of people whose faith is sound and alive will have to their credit works that will stand the "fire test," and will "come forth as gold."

In this issue are a few pictures that may help to give you a clearer impression of the activities around our little Home. If you have visited the Home, these pictures might bring back memories of the past; and if you have never visited, they should serve as an instrument of inspiration. You are welcome to visit us at any time. We would especially like to have you present in our regular daily morning worship service. Every morning at 7:15, we gather as the picture indicates, and have an inspiring service conducted by one of the workers, or a visitor, or the superintendent or matron. Many are the precious prayers that ascend to the Throne, and that are answered, for the children, too, pray in faith believing. Any child of school age may lead in prayer, and occasionally even one younger than five is called upon to express thanks to God.

I shall give a brief resume of a day's activities, possibly several days. At 5:45, the bell rings and all of the children must get up and be dressed until breakfast time. The cook and some of the other workers will have been up for some time, and the laundress may have been up quite early if she so desires. At 6:20, the breakfast bell rings and the children come to the dining room together with their matrons who serve as waitresses. About twenty minutes later the workers eat breakfast while the children wash their dishes.

If it is a schoolday, the high-school children tidy up their rooms, prepare lunches, and get other things ready for school. At 7:15, the bell rings and we all meet in the chapel for our morning worship service. How pleasant and inspiring when everyone joins in the spirit of worship. At 7:30, each person goes about his day's duties. If it is Sunday, the older girls tidy the beds for both boys and girls, and the workers get the children's clothes out; that is, those that could not be gotten ready on Saturday night. In due time the "getting-ready bell" rings, and the children get ready for school or church, as the case may be.

If it is Saturday, the older girls help do the dusting and make the beds. The general Saturday duties are such work as helping the cook get dinner, and helping prepare things for Sunday's dinner, scrubbing the dining-room floor, and of course some time is allowed for play. The smaller children may play most of the day. On schooldays while the children are in school, the workers do all the work.

Sunday is quite a day for the cook, and even the other workers are kept busy, for they must see to the discipline of the children both at home and at Sunday school. The time is short for all and they must hurry.

In the evenings after supper, the children can play or do "home work" for school until bedtime. At 7:00, the bell rings and the children get ready for bed (except on Sunday evening when all but the smallest ones get ready for church). Before they go to sleep, their matron reads or tells them a good story, or reads from the Bible; and at eight o'clock the lights are turned out, for they must get their sleep. The older children are permitted to be up later because they must get their school work done, and sometimes they have plenty of it. Would you like to work at a place like this? Some of you young people who are called of God, and are willing to be used of Him, should get in touch with our institutions. Remember that there are many children who depend upon the workers for their example and who receive either the right or wrong opinion of God and His work, as they are taught the Word, and as it is interpreted by the lives of those who take care of them.

We have been bountifully supplied thus far, and we thank God for it. It takes a lot of provisions to feed our sixty-two children, six workers, and the superintendent and matron, and their family of three. Yes, there are seventy-five in our entire "family."

We have been blessed this winter with good health, and we have had no contagious disease except the chicken pox, which was very mild in most cases, and few colds which were of rather short duration. Our new isolation ward serves us well and we continue to thank God for the wonderful way in which He has supplied it.

The picture of the group of children does not include any of the workers. It was taken last summer before our family was so large. The other pictures were taken at different times as the occasions afforded. You may have some of these pictures on post cards, for we acknowledge donations with such cards. All of our pictures are made in our own "dark room," making them less expensive and also seasonal.

This year there are several children from the Home in school at Hesston College. We are glad for several donations that were given for the express purpose of helping our children attend our Church schools. May God bless them.

This Home was established in 1917 and the one picture was taken that same year. Do you know any of the workers? Bro. Allen Good was superintendent at that time. Since its beginning this Home has taken in almost 800 children, many of whom have accepted Christ and are faithful to Him. May God richly bless them. The other workers on that picture are Bernice Devitt Harder, Elizabeth Horst Allison, and Rose Shank Buckwalter. We now have a house of thirty-seven rooms exclusive of clothes closets and halls. Our laundry consists of a 31 x 31-inch cylinder washer, a 20-inch extractor, an 18-inch tumbler, a 42-inch mangler, and three ironing boards and irons. We have a Singer mending machine for mending all types of clothes from stockings to overalls.

All of the girls that are old enough learn to iron, and some of them want to learn before they are old enough to handle an

(Continued on page 30)



The Children Enjoy the Meals Prepared by Our Consecrated Workers



View from the Southeast.



Our Chapel Service. Nearly Everyone is Singing

Scene

Mennonite

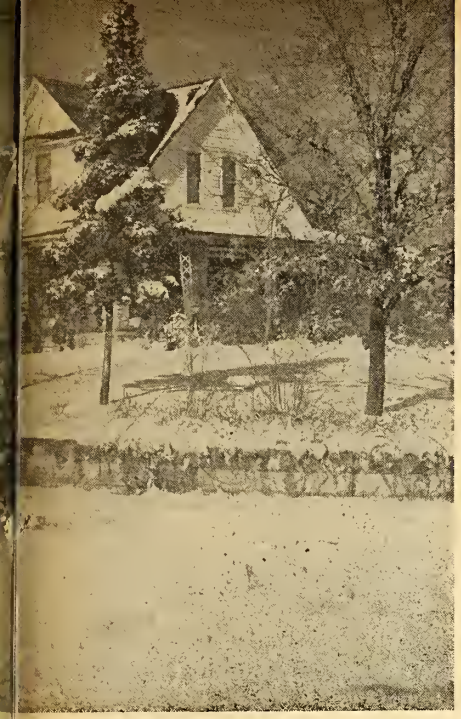
Kansas

"And whoso shall receive one



The Boys Love to Play in the Sand





f Snow in December, 1942.

round

lren's Home

Kansas

hild in my name receiveth me."





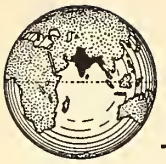
The Boys Love Their Ponies. The East Union, Lower Deer Creek, and Wellman Sunday-school Departments Supplied Money to Buy Ponies for the Children.



The Workers in the Spring of 1942

The Younger Children Have Their Own Play Yard





INDIA

DHAMTARI (SUNDARGANJ)

New Missionaries Arrived

The past few days we have had several heavy showers of rain, which have cooled the atmosphere and settled the dust. We thank God for these refreshing showers. They have, no doubt, damaged some of the winter crops of dal, but we are grateful for a good crop of rice recently harvested. For two years or so, the rice crop has been light in general and the price of rice has steadily increased. This new crop has not affected the price. In fact, rice is higher than it was six months ago, about one third as much being realized for a rupee as normally. Rice is being shipped to other parts and, no doubt, if the crop had again been light, the price would be still higher.

The Christmas season was celebrated with joy in our hearts. Even if there were not the usual good things to eat and to wear among us, there was thankfulness for the special blessings of protection and peace, which India enjoys while so much of the world suffers from the destruction caused by war. We rejoiced that again we could celebrate the birth of Jesus who came to this world bringing peace to all who will accept it. This year the Academy gave two special Christmas programs. The Church also had its annual Christmas Eve and Christmas Day programs.

Immediately after Christmas, the Annual Conference and Jalsa convened at Maradeo. A number testified during the meetings to a new desire to follow the Lord more closely. Bro. Mittal, the chief speaker, gave good messages on sin, repentance, and Christian growth. This was the year to elect pastors for our five largest congregations which have Indian pastors. The present Dhamtari pastor, Bro. John Haider, was chosen for the Sankra Church, and Bro. Isabaksh, who is at present at Sankra, was elected for the Dhamtari congregation. Pastorates at the other three congregations remain as they have been for the past two years.

Recently the Sundarganj Sunday School was reorganized with Bro. O. K. Biswas as the general superintendent for 1943. Departmental superintendents are: Senior, J. R. Mohan; Intermediate, Stephen Solomon; Junior, N. A. Yusufji; Primary, Nellie King. May our Sunday school be a help in nurturing the Church and in leading the children of this community to Christ.

A few days before Christmas, Bro. and Sister Hershberger and James arrived here and are living in Dhamtari. Having finished their contract for teaching at the Mt. Hermon School in Darjeeling, they are at present helping with the work here. We appreciate their presence and their help. We appreciate your interest in the work here and in us as co-workers, and we ask that you will continue to remember India in your prayers.

Nellie King.

BALODGAHAN

The Penetrating Gospel

Christmas is over. We have returned to our places from the annual Jalsa and the annual Church Conference. We have had unspeakable and lasting inspiration and blessings from the Almighty.

We had planned to go out on evangelistic tour from the first week of January but it was postponed until the 18th of this month owing to bad unfavorable weather, but the Lord has opened the way for us. Bro. B. Joseph, accompanied by a helper and a cook, left this station on the eighteenth for Kasawahi. It is about twelve miles southwest of Balodgahan. It is in the Kanker State. There are a number of villages around it. There is also a Christian home in the village. One member of the family, Dhirja Bai, is a Bible woman. In spite of rainfall, we hope and pray that God will protect the workers from serious danger and loss.

There are at least twelve villages around Balodgahan where we carry the Gospel. Christianity is effectively penetrating the hearts of many. We do hear testimonies from them: "Hinduism is full of evil customs." "We ought to become Christians, but it is our foolishness that we have not become." "It is wrong that we worship idols."

One day I met a young Hindu from Sangli village. He said that the young people of his village still remember me. He urged me to pay them a visit sometime. He took with him a copy of the New Testament saying, "There is not even a copy of it in my village."

Let this be our unceasing prayer that this year be a year of sure and great harvest.

B. Obadiah Paul.

DONDI—BALODGAHAN

A Thirst for Truth

The management of Dondi Station is in our hands since there is no missionary living there at the present time. One of our families is living at Kusum, eleven miles north of Dondi, and Bro. Lucas and Bro. Sadhuram are touring the areas around Kusum and Dondi. They take a small tent and other necessary equipment on a small cart and camp at some center, and from this visit the neighboring villages. More workers could be so used if we had them. Our two sisters who are Bible women, living at Dondi, spend some time each day in neighboring villages visiting homes and bringing the Gospel message to them. In spite of the difficult conditions of the present time, the Gospel has a hearing and there is filtering through into the consciousness and conviction of the people the realization that there is something better for them than the empty worship and emptier religious teachings which they have inherited from their forebears. There is a thirst for the truth and a searching for light. Would God that more might come to a saving knowledge of it.

We moved from Sankra in November and Bro. and Sister S. Paul Miller were transferred there from Dhamtari. Since moving here Sister Lapp has had the Bible women of this station. They have gone out to villages regularly and whenever opportunity affords they have taken the ox tonga and gone to farther villages. They are planning whole-day trips when they will take their lunch with them and return home in the evening.

Bro. Lapp has steadily improved. He is able to walk better although he still must use the cane. His time was taken up with church administration and teaching Bible classes in the Middle School in the special Bible year that is provided for those who pass the Middle school examinations and are planning to take up advanced or special training. We thank God for the return of health and strength.

Our other missionaries in the station, including Bro. and Sister Wilbur Hostetler and Sister Esch, are busy with their institutions and schools. Pray for us all that the Lord may continue to prosper His work in our midst. In Christian love,

George and Fannie H. Lapp.

GARJAN MEMORIAL SCHOOL
(BALODGAHAN, DHAMTARI)

Another Native Writes

Dear Gospel Herald Readers: Greetings in Jesus' name. We thank the Lord for His continuous blessing in the work of the school.

Our school gave two short plays, "The Star of Bethlehem" and "Children's Vision," just before we closed the school for Christmas holidays. We hope that the message was carried across both to the Christians and to the Hindus present that night.

In early November, a Gospel team visited our community and school. They testified to what Christ had done for them in their lives. Also they had Bible studies for the boys and girls of the school and community. We had a profitable time.

Another item of interest is that some of our school girls and boys are taking active part in conducting village Sunday-school work in near-by villages. Pray for us that whatever little we can do for Him may be richly blessed.

In Chhattisgarh there is a question that some villages celebrate a kind of festival called "Marai." Really speaking, this is a big market bearing some religious significance. Many people come to participate in this affair from distant villages. Our boys considered this a good opportunity for distributing tracts and selling Gospel portions. They sold thirty-two Gospel portions. The number does not seem big, but we pray the Lord's blessing upon the people who have bought them so that they may produce big results.

We are glad that Bro. G. J. Lapp is able to teach Bible subjects six periods a week in our Bible class. Bro. and Sister W. Hostetler are carrying on the school work smoothly.

Please remember our institution in your prayers so that it may send forth true Christians to witness for the Lord.

Eliazer Parsadi.

DRUG

Too Full of God for Satan

As I write, the evangelists are just about ready to leave for camp. They were in the office and we together read the first seventeen verses of Luke 10. As we got through my eyes bounded over to verse eighteen, "And he said unto them, I beheld Satan as lightning fall from heaven." I realized at once that mine had been the privilege of witnessing this strange phenomenon in a unique way in a world in which Satan seems to have such a free lance. A week ago this last Sunday I went to Arjunda, a village about twenty-five miles from here, where a large number of Maharas live. The whole village is comprised of outcastes. The Maharas form one group of outcastes. They speak the local dialect, yet in their homes and caste groups they retain their own language. My visit to this village had been prompted the Wednesday previous when a young man, Rambharosa, met me at the leper clinic at Gunderdihi and said, "Sahib, my conscience gives me no rest until I take baptism. I have put the Lord off now for two years and I feel that I cannot deceive God any longer when He says in His Word that I must be baptized. Ever since Rajaram and his wife were baptized, I felt that the Lord wanted me to be baptized regardless of the cost, even though my parents will not keep me."

I came home and, after praying for guidance, I left on Sunday with the conviction that perhaps we should not baptize him even if he was so ready. This young man had been Bro. Weaver's camp cook the year before and would have been baptized then but was not yet of age. Bro. Harchand, the deacon, and I both went on Sunday and by the conversation that followed with his parents and relatives, we felt it the leading of the Lord that he be baptized. It was then that I began to realize that God had won a peculiar triumph in that village. Listen to the hail of words that met me: "Sahib, now the time has come for you to leave the village. . . . Wisdom, wisdom, wisdom! Your Bible has so taken hold of our minds, and especially of our children, that nothing can swerve them in their determination to become Christians. They listen to no one, and no amount of threatening does any good. It makes them give such complete answers that no one can compete with them. . . . We can call you the dung of the animals but he (Rambharosa) answers by telling us that that may be true but without manure you cannot hope to have a harvest and so it is the Life of life. The father concluded by saying, "This must be of God, at least I cannot figure it out. I've threatened him and done everything and still the boy's mind won't change. **He's absolutely filled with God. . . . Let him be baptized.** . . . I'll give the club if he does, however, and he can go. I don't want a son like that to disgrace my home. We shall consider him **dead!"**

We had prayer in that free-for-all gathering and they all felt he should be baptized. He was. This last week I went back to find that no clubs had fallen but the faith of others had also been strengthened. There are three other young men who are counting the cost. There are parents and whole families who feel that God is calling them. Pray for them. Pray for the family who were baptized previously and whose faith and serenity gripped Rambharosa. This family at present is being threatened by the mother-in-law. She threatens the lives of her grandchildren into whose hands she has gift-deeded her land. She feels that at all costs she cannot let her property leave Hindu lineage.

John A. Friesen.



SOUTH AMERICA

AN OCEAN VOYAGE

By Lois E. Lauver

They that go down into the sea in ships; that do business in great waters; These see the works of the Lord and his wonders in the deep.—Psa. 107:23, 24.

I always have been a good sailor and enjoyed ocean voyages; so this trip was no exception. The time came to get aboard the ship at New Orleans. What a crowd of missionaries—about fifty were on the ship. Matt. 14:14 says, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall come the end." This scripture is surely being fulfilled before our eyes today. The Gospel messengers are going in crowds to every clime where they find an open door. They are usually in the majority on the ships in these dangerous wartimes. Others fear to travel, but the messengers of the Cross are often willing to risk their lives for His cause. Everywhere we heard them talking about war conditions, and we soon became acquainted with all the missionaries. It seemed strange not to have anyone there to see us off as in my previous experiences friends were at New York and it was sad to part from them, and also dear friends from the Argentine were at the ship in B.A. to say good-by. But New Orleans was far away from our homefolks.

The ship pulled out about eleven o'clock at night. The next morning the ship was rolling very much, as we had rough weather while passing over the Gulf of Mexico. This caused plenty of seasickness, but praise the Lord I did not mind it. I went out on deck and joined the other missionaries (of second class) in singing Gospel hymns. Bro. and Sister Shank as well as another missionary family traveled first class. We had some wonderful times singing together, which gave us a foretaste of heaven. I always enjoyed to sing, and this made the voyage pleasant. I have often differed from others in this that if I should have to choose between being blind or deaf I would choose being blind. It would be sad to me not to be able to hear music or to sing myself. So on board this ship at times we would hear the sweet notes sung by that crowd of the hymn: "Thank you Lord for saving my soul. Thank you Lord for making me whole." Then again we would hear that beautiful hymn: " 'Tis the Great Commission, Win lost souls in their employ. Win them back to heaven's joy," etc. Again notes would ring out proclaiming His second coming. "Some day He is coming back. Oh glory that will be." Besides English hymns and choruses we would sing in Spanish as many did not know English.

In my cabin were an old French lady and two girls who were going to Panama. They were lively, and we became friendly. One girl went to our meetings with me at times. She said it reminded her of when she was a child and went to S.S. and learned to sing: "I will cling to the old rugged cross, 'Til my trophies at last I lay down. I will cling to the old rugged cross, And exchange it some day for a crown." May the witness of the true Word bring forth fruit in these girls' hearts is my prayer.

We had our meetings and times of singing on deck with missionaries of both first and second class. Those who were not Christians could not help but be stirred. Some worldly ones could not stand it and went away from us. Some did not like to eat in the same dining room with us, and they took their meal on deck. I suppose the grace, the spiritual conversation, and the absence of strong drink made them uncomfortable. When some of the missionaries left us at Panama we sang: "God be with you till we meet again."

Again, many other missionaries left us at Guayaquil, and others went to Buenos Aires by the way of Chile. I was sorry I did not go that way with them as it would have been cheaper, and I must get the money some way for my passage, to pay it back to the Board. Bro. and Sister Shank, as well as myself, suffered some from the high altitude as we crossed Bolivia. It was a long trip of four days and four nights on the train.

On our ship was a missionary family who were on their way to Africa, and from Buenos Aires they continued their journey with the Smokers and Elma Hershberger. They gave me their family picture. With us was a young Pentecostal man whose parents are missionaries, and he is coming to do mission work in the Argentine. Since then he was married to the daughter of another missionary family in Buenos Aires.

May you all pray for us, that we may have His guidance, presence, and help in all that we do, and that we may win souls for Him in this land where so many do not know that the Gospel is a power, and the means of saving their souls. We ask you to pray that if I take up the nurses' course here that I may be able to do it and be a blessing to others here, and win souls for the Master. "The night cometh when no man can work."

M. Ugarte Salto, F.C.C.B.A.
Argentina, S.A.

City Missions

ALTOONA, PA.
(Mennonite Gospel Mission)

Experiences of a week's work by the Superintendent of the Mission

Sunday, March 7.—Family worship. 10 a. m., Sunday school, men's class. 11 a.m., Gospel sermon. 2:15 p.m., attended Sunday school at Mill Run chapel. 7 p.m., opening of services. 8 p.m., sermon.

Monday, March 8.—Went before the ration board. Visited some sick families. In the evening, went to Mercy Hospital to visit a sick brother, and remained with him until 2 a.m.

Tuesday, March 9.—Phone rang at 8 a.m. A brother working in the railroad shops was unable to get his car started. Went before the ration board. While there, received a phone call that the brother in the hospital had died. Spent the rest of the day helping to make the funeral arrangements. Visited the corpse in the evening. At supper, entertained a couple from Philadelphia.

Wednesday, March 10.—The sister workers, myself, and Bro. D. I. Stonerook went to Rockton, Pa., to attend the funeral of Bro. J. A. Hummel, remaining for the evening service. Returned home after the services.

Thursday, March 11.—Held the funeral of Brother Null.

Friday, March 12.—Visitation work during the day. In the evening, attended a young people's meeting at Mill Run.

Saturday, March 13.—Attended Sunday school at Canan Station schoolhouse in the afternoon.

Sunday, March 14.—Attended regular services, besides being called to visit a family fifteen miles from the city. After the evening services, left on the 11:10 p.m. train to attend the special session of the Mennonite Board of Missions and Charities in Chicago, Ill.

We thank the Lord for the needed strength and grace for the many duties.

March 18, 1943. Joseph M. Nissley.

The Conversion of a Pagan American

Set back toward a wooded hill, on the road that runs past the winding Allegheny River near Salamanca, New York, stands an Indian Long House. To it come the pagan Indians of the Seneca tribe at least twice a year to attend the "Green Corn Dance" in September and the midwinter "New Year" festival of the Iroquois, between January 15 and February 15. At such times the "old time" Indians send for an "Expounder," paying his traveling expenses and entertaining him during his stay.

Several years ago, a large, rather grimy, battered-looking bus might have been seen making its way along this road, in the direction of the Long House. The bus bore Canadian license plates and the faces that peered out at the windows were red. Indian religious officials were coming to celebrate the Green Corn Dance—the ceremonial Thanksgiving to the Creator.

Among the leaders from Canada was a small, wiry, hard-faced Indian of the Mohawk tribe. It was his duty to shake a horn rattle for the chant which the speaker starts as the company of dancers circle around the benches, intoning sections from their religious ritual. The gathered assembly offers thanks for all things "from below up to the Creator Himself," starting with the fish, wild beasts, sweet water of the maple tree, herbs, fruit, forests, nuts, rain, thunder, stars; for the sun, "eternally dutiful" for the moon, "our grandmother, the night shining orb;" and for "Handsome Lake," the Seneca Prophet whose teachings they profess to follow. The stamping of feet in the dance continues until about ten o'clock at night, each hour growing more intense as the Indians warm to the spirit of the celebration. It takes three days to recite the **Gaiwiio** (pronounced as "guy-we-you," and meaning "Good Message").

As the bus turned homeward to Canada, the Chief of the Mohawk tribe decided to remain on the Allegheny Reservation to try out the hospitality and friendliness of the Senecas. All are brothers of the Six Nations of the Iroquois.

Between the pagan ceremonies held at the Long House in September, and the revival meeting held in the little white church in November, is only a short interval. In the church, a group of Christian Senecas gather to worship. Upon their knees they testify to the saving power of Jesus' blood through His death on the Cross; they make humble confession of their failures and pray earnestly for victories. Among these worshipers was the Mohawk leader of the pagan dances. He could not easily understand or speak English but, at the invitation of friends, he knelt in prayer. One ray of the light of Heaven must have penetrated his heart, darkened by sin and superstition, for when he retired for the night at the home of one of the Christian Indians he was asked, "Which way do you think is best?" To this he responded with a fervent ejaculation of the Christian **"Amen!"**

The Chief was also present at the night of the annual Thanksgiving feast at the Council House. This was held in commemoration of the time when white and red men first ate together. The Chief seemed heartily to enjoy the good things and listened attentively to the earnest exhortations of the evangelist after the feast. Then for several months he was not again seen in the Christian services and only occasionally did we see his stolid face as we drove through the reservation. Force of habit had led him back among the non-Christians, to the gambling and vice so prevalent among them.

Summer came and with it the denominational camp meeting for the Christian Indians a few miles distant from the reservation. Word came that an uncle of our Mohawk Chief had died; he was called back to Canada to attend the funeral and the death feast. The Code of "Handsome Lake," the Seneca prophet, decrees that "It is right to have a feast for the dead" and this begins ten days after burial. The bereaved family and friend offer thanks to the one who cared for the body and dressed it for burial and to the one who dug the grave. The property of the deceased is distributed and all must eat of the death feast. After the ceremonies were ended, the young Chief returned to the States, his mode of travel being to point with his thumb at motorists along the highway.

So it came to pass that the missionary of the little flock of Christian Indians, coming along the road from the camp grounds, recognized the Indian Chief of the Mohawk tribe standing by the wayside, thumbing his way. Sensing an opportunity, the missionary invited him into the car and asked him to go to the camp ground and remain for several days. Dirty, hungry, and travelworn, the Indian was glad to accept the invitation. An empty tent was offered for his use, a cot and a blanket or two were secured for his comfort, and his meal ticket was provided. The Indian was well pleased to have a Seneca dwelling so nearly like those of his ancestors. But the Bible studies, evangelistic meetings and form of worship were still an enigma to him. Brotherly young men of the camp loaned him clean clothing. In this atmosphere of love his heart began to melt and when an invitation was given one evening our Chief went forward for prayer.

Afterward in his testimony he said that God had taken him into "a beautiful room," where the old furniture of sin and vice had been cleaned out; the house was swept and garnished and the new furnishings of Heaven had been moved in. Later he said, "I met brothers and sisters there who told me things for my good. I have just waked up."

Perhaps some self-satisfied religionist "at ease in Zion," with few difficulties to face and no special persecution to undergo because of his Christian stand, may ask: "How long will his experience last?" Some have said with a sneer that the only way to get an Indian to heaven is for him to die immediately after his conversion. But experience has proved that this is far from true. Some slip back as do many of the white race who have once "tasted of the grace of God and the power of the world to come." We must remember that, while we have centuries of Christian background, our Red Brothers are only three or four generations out of savagery.

It is necessary to be patient, to build slowly and to lay a good foundation. It is often necessary to rebuke and reprove in all long-suffering, forgiving those who slide back, knowing that Christian Indians are often unconsciously influenced by the superstition and unbelief of the pagans. It is hard for a Christian Indian to be called a traitor to his race, one who imitates the white man and is ashamed of his ancestors and their religion.

God who can "bid raging winds their fury cease," can also "calm the savage breast to peace." It is true of the evil spirit in the Indian, as in the demoniac boy of old: "This kind goeth not out but by prayer and fasting."

Spiritual truth seems to dawn slowly on Indian minds. Their habits of lying, stealing, drinking, and adultery are hard to break.

(Continued on page 32)

In the Power of the Spirit . . .

(Continued from page 19)

Love is the basis of fellowship with God. God loves intimately those who turn to Him and who are devoted to His purposes. We have the Holy Spirit within us as the medium for that fellowship. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind" (Phil. 2:1, 2). It is the Spirit of God who enables us to walk in the light that shines from heaven. When "we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). This fellowship, this light, this love, is the product of the Holy Spirit. But it can be produced through human instrumentality only. God has no other way to prove to the world the essence of love than through His own children. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

Another phase of the fruit of the Spirit is joy. The joy of service, the joy of fellowship, and the joy of assurance are all from the Spirit. He witnesses to us from within that we are the children of God. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). We know that we belong to God by the fact that the Holy Spirit is within bearing testimony to that fact. People cannot have the assurance of that intimate fellowship without the Holy Spirit. Some may claim they are of the people of God, but unless they measure up to the Scriptural requirements of the way to God, they cannot have the true witness within. Jesus said, "I am the way, the truth, and the life" (John 14:6). God has sent the Spirit into our hearts to bear witness to us that we can call Him, Abba Father. The Spirit enables us to address God with the intimacy this filial term suggests. We pray, "Our Father," because we have the Holy Spirit within.

We are sealed by the Holy Ghost. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). We need to be careful that we do not grieve the Spirit, for He is the one that has marked us unto the day of redemption. Whatever is in Christ shall be gathered together; in the dispensation of the fullness of time all in Christ shall be gathered together. The seal that we speak of is a symbol represented by what was used in ancient times and in oriental countries. The official carried a ring that was used to press into wax the impression of the seal of authority. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). The Lord God puts a stamp upon the lives of those who receive Jesus. That stamp is the Holy Ghost who brings peace to the soul, the satisfaction of forgiveness and rest.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness, and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3). Longsuffering, gentleness, and goodness are all expressions of an inner experience. They are derived from the Spirit's influence and power. Yielding to the Spirit is the secret of development. The more we yield to Him and the more completely we allow Him to control us, the more gentle we become.

Faith and its counterpart, meekness, are born of the Spirit's operation. The Spirit makes us conscious of our constant dependence upon God. He inspires us to believe and to trust the Lord Jesus.

The Spirit enables us to exercise self-control, temperance. The more we are yielded to the Holy Spirit, the more we are able to overcome sin. There is in physical nature a gravitation to the earth. Something tossed into the air will immediately fall to the ground. Gravitation pulls downward but there are other laws that overcome the power of gravitation, as in the case of a balloon. The tendency in man is for self to hold us down, to pull us worldward. We have within us the Holy Spirit whose uplifting presence has a tendency to draw us away from the earth and the things of the world. The Holy Spirit within enables the Christian to rise above earthly desires. He makes it possible for us to live on the higher levels of life.

Our Christian testimony in the world is enhanced by these virtues. There is no effective witness without them. All Christian workers need to develop such spiritual traits through the exercise of faith in Christ Jesus and through obedience to His Gospel. We can attain them by living in the power of the Spirit.

WHY INDIA?

(Continued from page 22)

I am glad that our Mennonite Indian men are strongly opposed to anything of that kind. They became very much alarmed when it looked like church union was going to be forced upon them. They said, "If we go into a church union with them, we would have to quit washing feet and wearing the head covering and other things." They knew it was not proper to be in any church movement.

India Presents a Challenge

India is a hard place to work. For that reason we should go. Sometimes people argue the other way, but I do not agree with that. Some of us thought that at one time. I know that Jesus went to the common people, but that was not because it was easier to go there. It is a hard place and therefore we should send them more workers. How do you do with the hard part on your farm? You work that with a little more effort and expense in order to build it up.

If I believe, and I do, that there is greater power in the full Gospel, in the life that is lived according to the New Testament, then I also must believe that I must take that full Gospel into India and into other places where the full Gospel is not always brought to the people.

We have the means as a church. That is another reason why we should support our work in India. We could do so much more than we are doing. One of our brethren said that he believes if we would have been faithful in sending missionaries to China and Japan and other countries before the war, it may be that the war would have been averted. We have not given what we could have given to our missions as far as financial support is concerned. We have not sent out all the workers that are qualified to go. We have not done all that we could have done. We are supporting our boys in C.P.S. camps. I believe we are right. But why did we not do that much for the evangelism of foreign lands before the war took place? What are we going to do after the war? Are we going to quit giving and spend that on ourselves? We could continue to pay that after the war is

over. It is a good time now to think of these things. We could do wonders with that money. Why would it not work if we would volunteer to run our cars not more than thirty-five miles an hour and figure out how much we are saving and put that into the mission fund? When we propose something like that, people do not show much interest, but we do it now because the government says we should.

Last of all, India is awakened now and the door is still open. We can be thankful to God that England had the upper hand in the ruling of India. I do not mean to justify one nation's being over another. I believe God permitted it in this case so that missionaries could enter India. If the Hindus could have the upper hand, we missionaries would likely have to move out. Missionaries are allowed in Turkey if they do medical and school work but they dare not preach. If India would have her independence now, that is likely what would happen. Why not enter quickly so that the church be thoroughly established and can go on growing in the hands of native leadership?

Johnstown, Pa.

(Stenographically reported by Lester Shank).

MENNONITE CHILDREN'S HOME

(Continued from page 23)

iron properly. The boys learn gardening and carpentry and they even take their turns at washing dishes. We try to live as one big family and get away from the institutional feeling and atmosphere as much as we can.

May God bless all those who have supported this Home with donations and prayers, and also those who have so nobly given of their time to this work, whether by working here or by preparing provisions.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

FEBRUARY, 1943

GENERAL

Total	$3,544 27

INDIA

General	2,206 48
India Missionary	825 72
Missionary Children	164 21
Evangelist	322 20
Bible Women	66 00
Educational	235 76
Orphan	384 20
Widow	120 82
Medical	331 50
Bible School	45 00
Church Building	20 00
Lepers	35 00
Literature	25 00
Personal	20 00
X-Ray Unit	25 00
Total for India	4,826 89

SOUTH AMERICA

General	2,273 80
Missionary	561 70
Missionary Children	437 97
Evangelist	323 86
Bible Reader	10 00
Orphan	30 97
Nurses' Training	12 00
Personal	120 00
Publication	57 40
Total for South America	3,827 70

AFRICA

Total	164 56

CITY MISSIONS

Canton Ohio	8 00
Chicago Ill	490 00
Chicago Mex Miss Ill	411 72
Denver Colo	51 00
Detroit Mich	163 99
Fort Wayne Ind	89 72
Hannibal Mo	15 00
Kansas City Kans	91 82
Lima Ohio	95 39
Peoria Ill	167 00
Total for City Missions	1,583 64

CHARITABLE INSTITUTIONS

Kans City Children's Home Kans	91 28
Orphans' Home Ohio	1,005 04
Home for Aged Ill	1,008 92
Old People's Home Ohio	1,253 20
La Junta Hospital Colo	181 54
La Junta Hospital Colo Nurse	100 50
La Junta Hospital Colo Wills Est	558 80
Home for Aged Lanc Pa	5 00
Millersville Orphanage Pa	5 00
Total for Charitable Inst.	4,209 28

OTHER FUNDS

Administration Expense	572 00
Aged & Disabled Missionaries	320 00
American Bible Society	81 94
Bible Funds	20 00
China	13 41
Church Building	24 00
Culp Arkansas	31 38
Endowment	1,000 00
Edwards Missouri	11 37
Evangelistic Funds	220 00
General S C Committee	136 50
Jewish Mission	4 10
Mexican Work Colo	26 88
Mexican Work Texas	168 66
Missionary Preparation	61 00
Mission News Bulletin	1 00
Northern Minnesota	151 82
Northern Bible Society	13 19
Paraguay Indian Mission	5 20
Peace Problems Committee	125 90
Personal	222 74
Rural Mission	124 10
Total for Other Funds	3,335 19

RELIEF FUNDS

European War Sufferers	8,144 80
Amish European War Sufferers	844 95
General Relief	383 45
China Relief	16 30
Total for Relief Funds	9,389 50

C.P.S. FUNDS

Civilian Public Service	12,290 79
Amish Civilian Public Service	3,033 57
Poor in C.P.S. Camps	88 79
Total for C.P.S. Funds	22,413 15

SUMMARY

India	4,826 89
South America	3,827 70
Africa	164 56
City Missions	1,583 64
Charitable Institutions	4,209 28
General and Other Funds	6,879 46
Relief and C.P.S. Funds	31,802 65
	$53,294 18

FUNDS RECEIVED DIRECTLY BY MISSIONS & INSTITUTIONS which are under the MENNONITE BOARD OF MISSIONS & CHARITIES

Canton Ohio	100 36
Chicago Ill	18 95
Detroit Mich	40 85
Fort Wayne Ind	4 00
Kansas City Kans	16 00
Mex Miss Chicago Ill	109 80
Lima Ohio	264 59
Mex Border Work Texas	15 00
Peoria Ill	41 06
Kans City Children's Home Kans	91 47
Orphans' Home Ohio	52 00
Home for Aged Ill	1,233 86
Ohio Old People's Home Ohio	856 22
Total for Missions and Institutions	$2,844 16
Grand Total Received by Elkhart Office & Institutions	$56,138 34

Respectfully Submitted and Gratefully Acknowledged,

E. C. Bender
P. O. Box 574
Elkhart, Indiana

"Cannot I Do with You as This Potter?"

"O HOUSE OF ISRAEL, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel" (Jer. 18:6).

The deep desire of every sincere believer in Christ is to be well-pleasing to God and to be as clay in the Potter's hand. Jeremiah was sent to the potter's house that he might learn God's gracious will for all Israel. He saw the vessel of clay marred in the potter's hand. All the work on the wheels had been in vain, and the one who had spent time and skill to prepare a vessel of beauty and usefulness could but look upon a worthless article.

How easily we may become marred—perhaps like a vessel, cracked, unshapely, or even filled with useless things which are of little account. There was once a man praying for the fulness of the Holy Spirit, and persistently he cried, "Do it now, Lord . . . now, Lord." A believer in the same prayer meeting who knew the man well, exclaimed audibly, "Don't, Lord; he leaks." It may be that we earnestly desire the fulness, and yet perhaps the vessel cannot contain God's blessing. As a vessel of the Lord it is possible to be cracked so that the blessing leaks away, or perhaps the vessel is full of useless things of the world, in so much that there is no room for His fulness; or again, it may be the vessel is unshapely and unlovely due to the life of witness being unbalanced and in a definite groove.

But the potter's house has more to tell us, and Jeremiah must have been inspired by the object lesson he received that day. Here are the words which bring comfort and hope to the marred vessel—"So he made it again another vessel." It is then that the Lord pleading with the House of Israel says, "Cannot I do with you as this potter?" It is made again. No crack now; all the useless things have been removed, and the vessel is reshaped and beautified. It has been returned to the potter's hand.

Is not this a message to us? Should I be returned to the heavenly Potter's hand to be made again? How many have known that experience? "A vessel unto honour, sanctified, and meet [fit] for the master's use, and prepared unto every good work." Let us bring to Him again the fragile clay vessel. He knows we are frail as a potter's vessel; He remembereth that we are dust. We have His treasure in earthen vessels that the excellency of the power may be of God and not of us.

Let us then be remade, emptied, and refilled, and afterwards poured out with the living water for all who are around us. May the words of the hymn we often sing be our prayer as we listen to God's voice saying to us, "Cannot I do with you as this potter?"—By W. Stuart Harris in Prophetic Word.

Response Among the Jews

After listening to a Jewish rabbi, a Christian lady addressed a letter to him setting forth the claims of Jesus as Messiah, as foretold by the Hebrew prophets, citing a number of the prophecies and their corresponding New Testament fulfillments. She then appealed to him to accept Him as his personal Saviour, as have other great Jews.

To this earnest appeal the rabbi wrote a courteous reply, but sought to raise some doubts in the mind of this Christian friend as to the worthwhileness of trying to win the Jews. He mentioned the futility of the efforts.

"At most," he stated, "there are no more than fifty or sixty bona fide Jewish Christians. And think of the enormous amount of money expended—money that could be profitably used for so many more worthy causes. It costs $500,000 to win one Jew."

But this did not discourage the lady. In her reply to the rabbi she sought to make it clear to him that no matter what the cost, the follower of Christ must be faithful to his Lord's command in proclaiming His message to every creature, "beginning at Jerusalem," and "to the Jew first"; that the true Christian feels that he owes the Jew a special debt of gratitude, for it was through him that the revelation of the Messiah came and with him the many blessings.

This is not the first time that a Jewish leader has sought to discourage any attempts of Jewish evangelization. But what is to be greatly deplored is that the uninformed Christian—and sad to say their number is legion—the one to whom Christ is no more than a name, whose life has not been in the least touched by Him, to whom God's revelation means little or nothing, and thus has no definite message for the Jew, is often swayed by the Jewish leader's eloquence.

But even if the rabbi's argument were true—that there are no more than fifty or sixty Jews who are Christians and that it takes such an enormous sum of money to win one—we would still be under obligation to evangelize them. But the truth is that this is not so.

The rabbi missed the mark by 24,950, for there are 25,000 Jews in the United States who in their search for the truth have found in Jesus that for which their hearts have been yearning. To them He has become the "altogether lovely," the completion and perfection of Judaism. And this large number does not include the ever-increasing number of secret disciples whom one meets frequently.

The other statement of the rabbi that it costs $500,000 to win one Jew to Christ is most ridiculous and yet there are no doubt many who would accept it, for how could a rabbi, they argue, an expounder of the truth, make such a false statement?

I happen to know a number of Jews into whose hands fell a copy or even a portion of the New Testament who by reading it were convinced that the long-hoped-for Messiah of Israel was no other than the one therein portrayed. Thus it did not take $500,000 to make Christians out of them but only from five to twenty-five cents.

Jewish Christians Attract Rabbi

Recently it was our privilege to arrange a Jewish Christian conference in the home city of the rabbi to whom the lady had written. Some forty or fifty Jewish believers in Christ attended.

There might easily have been twice that number but for war conditions which have affected transportation. Also, a number of these believers are now serving in the armed forces of our country.

As in the case of many other people, the rabbi's curiosity was aroused and he made his appearance at the very opening session. That evening he was permitted to look into the happy faces of many Jewish believers in Christ and listen to them sing the songs of Zion, such as:

> The God of Abraham praise,
> Who reigns enthron'd above;
> Ancient of everlasting days,
> And God of love!
> Jehovah, great I AM!
> By earth and heaven confess'd,
> I bow and bless the sacred name,
> For ever blest.

This was followed by an eloquent address by a Hebrew Christian scholar and author, a man who has served Christ for nearly five decades. Evidently that service made a profound impression upon the rabbi, for the next night we saw him again, when he heard some marvelous testimonies from other Jewish believers and another address, on the relationship between Judaism and Christianity, in which the speaker clearly pointed out that the Gospel is based wholly on the teachings of Moses and the prophets.

The next night he listened to a passionate appeal to Christians on behalf of suffering Israel, and heard what they had already done to alleviate this suffering through generous and sacrificial gifts.

As on the previous evenings, the rabbi lingered to engage in conversation with some of the Jewish Christians, among whom was a banker who is devoting much of his time and means to help make the message of Christ known to both Jews and Gentiles.

He admitted that in the past his conception of Jewish converts had not been very favorable, judging them by one or two mercenary ones he had met and heard, but he confessed that after attending our conference his conception of them had undergone a complete change. He asked one earnest question after another and extended to some of us a hearty invitation to his home.

I have repeatedly stated that whenever there is an honest, earnest, as well as intelligent presentation of the Christian message to the Jew, one may invariably expect a favorable reaction, and such a reaction was certainly evident in the rabbi in that city.—By Jacob Gartenhaus in Home Missions.

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Faith and works are as necessary to our spiritual life as Christians, as soul and body to our life as men; for faith is the soul of religion, and works is the body.—Colton.

When Jews Become Christian

Deep in the heart of the church is the conviction that there is coming a day when the Jews will change their attitude toward the Lord Jesus and become His sincere and devoted disciples. Those who know the New Testament are aware that in teaching and outlook it envisages a destiny for the Jews in which Christ is central. That this future for His own people was in the mind of Christ Himself is evidenced by His entire ministry and teaching. And what was in His mind was also in the mind of His first followers. The apostle Paul in his letter to the Romans heralds a day when "all Israel" will bring to the service of Christ a zeal so phenomenal that it will cause a springtime of blessing to spread across the whole world. And the apostle John in his vision of the final triumph of Christ sees in the multitude "that no man can number" a vast company of his own race representing every tribe, and they have learned to sing a new song, not a song of Moses alone, but a song of Moses and the Lamb.

The destiny of the Jews is not only definitely revealed in the New Testament, but also the means by which it is to be realized. Jews are to be brought into accord with the purpose of God and fulfill their mission through the reception of the gospel. The Lord Jesus so ordained. There is no other way. The beginnings were auspicious. At Pentecost the foundation of the Christian church was laid in Jewish lives, and through Jews the "good news" of redemption was carried triumphantly through the whole Roman world. The extraordinary progress of the new faith among the Gentiles set off racial and religious conflicts which led to the great schism which has separated Jews from Christians ever since.

As we think of the Jewish people in the light of their destiny as disclosed in the New Testament, we are of necessity compelled to ask, why has the purpose of God been so long delayed? Long centuries have come and gone since Christ walked the earth and fulfilled His redemptive mission for mankind and committed His gospel to His disciples. And yet the Jews as a people have not yielded allegiance to Christ. Why? Certainly not because of the inadequacy of the gospel to meet the needs of the Jews. It is still the "power of God unto salvation to everyone that believeth, to the Jew first." And countless thousands of Jews since Pentecost have borne glad testimony to the fulness of that power and to the blessings they have found in Christ that Moses could not give.

Some would evade human responsibility for the estrangement of the Jews from Christ by laying the blame upon God. They explain that in the mystery of the divine plan the set time for the redemption of Israel has not yet arrived. Others, with more reason, seek to lay the blame on the Jews, in their bondage to tradition and their stubborn refusal to give the claims of Christ a place in their thoughts. But does the key to the problem not hang at the door of the Church? Has the Church since the first century been really concerned with the evangelization of the Jews? Who that knows Church history

dare answer, "Yes"? For many centuries the Church was more concerned in suppressing the Jews than in giving them the gospel.

Even yet, and here in America, the task of winning Jews to the discipleship of Christ is largely ignored by the Church. Few denominations give it a place in their program. And what is of more vital importance to the life of the Church, there are those who seek to justify their indifference by questioning the wisdom and value of any such effort. Some are saying: "If Judaism can produce men like Amos and Isaiah, and later worthies like Moses Maimonides and Yehudah Halevi, and can point to an advanced religious civilization that was old when our European forefathers were living in savagery, what need is there to seek to win its followers to the faith of Christ?" Some go so far as to affirm that all faiths are good and lead to the same goal, and that a religion which has developed out of the noblest aspirations and ideals of a people is best adapted to meet their religious needs. Consequently, Judaism as a noble religion with a renowned record of spiritual achievement is regarded as adequate to meet the spiritual needs of the Jews, and they should be left undisturbed in the practice of it. But where do these utterances belong in the New Testament? How do they conform with the teaching and spirit of Jesus Christ?

Nevertheless, in spite of Christian failure and neglect, the purpose of God stands sure, and the day inevitably draws on when every Jewish knee "shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father." How Christ will get to be understood, honored, and accepted by His own people, is not clearly revealed, but it is certain. That it will be brought about by slow and infinitesimal stages is quite improbable. History does not develop as a steady, plodding march of life. Neither does the Kingdom of God. We have seen under the influence of a great leader, or some great human crisis, results accomplished in a day that centuries could not reach. And in the progress of the Kingdom dreary periods of dearth and inactivity have preceded some mighty effusion of the Holy Spirit, when suddenly a mass of humanity has swelled and heaved with the ferment of new life, and the sickle has been thrust in because the time of harvest had come.

So with the fulfillment of the divine promise concerning Israel. The time of waiting has been long. But there are signs of quickening and upheaval. Over all the areas of Jewish life a new spirit is moving. The present world catastrophe has mightily affected the Jews. Ancient prejudices are being dispelled. The grip of tradition is being relaxed. A changing attitude toward Jesus is manifested by many Jewish leaders. Faith sees in these things the tokens of the promised day.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent—flooding in—the main.
And not by eastern windows only,
When daylight comes, comes in the light;
In front the sun climbs slow—how slowly!
But westward—look! the land is bright!

—John S. Conning in Jewish Missionary Magazine.

GLEANINGS

REPATRIATION CONFERENCE

All summer, the Presbyterian Board in New York City was busy preparing for a suitable welcome for the courageous missionaries who were to return on the Gripsholm on August 25, and a two-day meeting was arranged. On the first day there were reports from the various war areas. In general, the missionaries from Korea had suffered most. The majority in all the occupied countries were allowed some degree of freedom. In Thailand, conditions were difficult, but could have been worse. Those in the north of Thailand had opportunity to escape into Burma and thence to India, where some have taken up missionary responsibilities. The missionaries on the Island of Hainan suffered much more than did those on the China mainland. All were interned and were in great need of food. All churches of the Mission were sealed. However, in spite of much severe suffering the Christians have continued to be faithful. Many are working as evangelists in remote areas. Small groups are even carrying on in the cities. To those who listened to the reports from Hainan every statement seemed relatively mild in comparison to the rumour which had been released by the Associated Press during the winter which claimed that the entire missionary force on Hainan had been massacred. All have returned on the **Gripsholm** and are very much alive. Experiences of the missionaries from the other areas of Occupied China had been considerably easier on the whole. They had had comparatively few difficulties and frequently reported great consideration and much kindness on the part of their guards. Many have been engaged in work with refugees. Others told of the tremendous interest in the Gospel on the part of the Chinese. Churches in many areas are filled to overflowing, in spite of war. Within a short radius of Canton there are 70 churches, one having a regular attendance of 2,000.

From every country came enthusiastic praise of the courage and steadfastness of the Christians. They have already shouldered the burdens of carrying on the evangelistic, medical and educational work of the churches. In some instances Christians risked safety and sometimes life itself to bring messages and gifts to their missionary friends. They gave of their own means, or borrowed, or sold personal property in order to provide funds to buy food.

—Ev. Christian.

SAD NEWS FROM TANNA

All those who were thrilled with the Life of John G. Paton, pioneer missionary to the New Hebrides, and who revere his memory, will be saddened to read that the Christian community on the island of Tanna is passing through a severe testing time, due to a resurgence of paganism, led by a native "prophet." The movement originated about a year ago with secret meetings organized on what are suspiciously like "Axis" lines. It not only seeks to re-establish old tribal pagan customs, but is strongly anti-white, in character. The movement in its development is giving much concern to the Administration, as well as to the Church authorities. Happily, certain of the native Christian teachers and members are standing firm against the mass emotion and terror the movement inspires.

—The Christian.

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BOOK REVIEW

David Livingstone, Missionary-Explorer, by Basil Miller. Zondervan Publishing House, 1941, $1.00.

The story of David Livingstone has been told and retold by many preachers, teachers, and parents for these several generations since his death. Talented biographers have written and others have rewritten the life history of one whose heart was buried in Africa. This biographer has presented the story of a great character in bold strokes and with a sympathetic conviction that this generation should know the career of a courageous man of God. His frequent quotations from Livingstone's writings and from his personal diary add interest and value to this telling of an old story. This book is synthetic in its view and gives the reader a quick and comprehensive view of a great career. The author's racy style holds the interest of a busy reader. One feels that he is getting the story without too much bother of detailed descriptions and verbose comments.

While the book is well adapted to the adult reader, there are some things which even he would have gladly found in the book. There are some desirable details of incident that occurred on the travels of Livingstone which might have been included. There is some room for more dramatic effect in parts of the book. Occasionally the reader is left to arrive at his own conclusions as to what happened or what may not have happened. The adult reader may be quite willing to overlook these points, but young people and juniors find it difficult to forgive the biographer for not having told some things in greater detail. They like suspense—and this book does not have too much of that.

—J. R. M.

THE CONVERSION OF A PAGAN

(Continued from page 28)

But numbers of them become true Christians after they have grasped the meaning of who Jesus Christ is, and what He has done for them. New grooves of thought are gradually established along the lines of righteousness as taught in the Word of God. Some of our Christian Indian boys are being sent to college and are making good use of their opportunities. We hope that at least one will come back to help his own people. There is great need among these Indians for a real experience of Christ in their lives. This calls for much earnest prayer, faithful testimony and sacrificial service.—By Lena Janowsky in Missionary Review of the World.

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Assurance of hope is more than life. It is health, strength, power, vigor, activity, energy, manliness, beauty.—Ryle.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, APRIL 8, 1943 (Herald of Truth Established 1864) No. 2

EDITORIAL

"Thus it is written, and thus it behooved Christ to suffer . . . that repentance and remission of sins should be preached in his name among all nations."

—*—

Two things here are especially mentioned: (1) "repentance"; (2) "remission of sins." The first pertains to man; the second, to God. In other words, if man repents of his sins, God will forgive, and remit the sins.

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Let us not lose sight of the fact that God has decreed that "repentance and remission of sins should be preached among all nations," this to begin at home. It was John the Baptist's first public declaration in his ministry, also the first public declaration of Christ in His public ministry, and it should have a very prominent place in the preaching of every ordained minister of the Gospel.

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We find a further emphasis in the declaration of our Saviour: "Except ye repent, ye shall all likewise perish" (Lu. 13:3, 5). There is no way of getting rid of the curse and penalty of sin except through repentance. It should not only be preached from every pulpit, but practiced by every individual; for "all have sinned, and come short of the glory of God." Without repentance, this glory can not be ours. Thank God for His grace and glory.

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"Upon This Rock."—Three things are needed to build up a church on this foundation: (1) Indoctrination—an enlightened membership, fully indoctrinated on "all things whatsoever" our Lord commanded, exemplifying these vital truths in daily life. (2) "A conscience void of offence," fully upon the altar of the Lord, both in faith and in service. (3) Christian fellowship—which includes both fellowship with God and active fellowship with those "of like precious faith."

Scriptural Discipline.—This includes three things: (1) a knowledge of the Scriptures; (2) a Scriptural Church creed; (3) Church government according to the Scriptures. When Paul (the overseer) said to his people, "Be ye followers of me, even as I also am of Christ," he gave voice to one of the essentials of Scriptural discipline. Where the disciplinarian is not a true and loyal follower of Christ, he is crippled as a leader who is supposed to help his people follow Christ. Nor should spiritual overseers be the only ones actively interested in maintaining a Scriptural discipline of a church or congregation—as we learn from Galatians 6:1.

CHILD TRAINING

Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart and thou shalt teach them diligently unto thy children.—Deut. 6:5-7.

Train up a child in the way he should go: and when he is old, he will not depart from it.—Prov. 22:6.

Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.—Eph. 6:4.

. . . the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. —II Tim. 1:5.

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"Is Thine Heart Right?"—When Jehu put this test to Jonadab, he asked a searching question that each of us should apply to ourselves. In another place we read, "Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded." It is right that we live a righteous life, even avoiding the "appearance of evil." But it is possible to live an exemplary life outwardly and still be far from right inwardly; to go through the motion of being a Christian and at the same time being an unregenerate sinner at heart. Christian purity starts with the heart. When we content ourselves by cleansing our hands only, without any attempt to commit ourselves to God that He may purify our hearts, our "religion is vain." "Is thine heart right?" If so, you are a better Christian than you would be if you simply went through the motion of being one. It is the heart-cleansed Christian who qualifies as one among "a peculiar people, zealous of good works;" a light-shining Christian, burdened for the salvation of the lost.

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There are three kinds of church members: (1) the "minimum Christian," (2) the careless professor, and (3) the "maximum Christian." The first belongs to the self-seeking class whose settled policy it is to do as little as he can, to make as little sacrifice as possible, and at the same time "get by with it." The second is the thoughtless worldling who like the waves of the sea is "driven with the wind and tossed." The third is the conscientious, consecrated child of God who is satisfied with nothing short of complete submission to God, doing everything within his power to improve every opportunity to promote the cause of Christ and the Church. It is the latter class who can look forward with a steadfast hope that in the end of life's journey their souls will be cheered with the welcome greeting: "Come, ye blessed of my Father, inherit the KINGDOM."

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Death is the dividing line which separates time from eternity. The importance of our position on this side of the line is as nothing compared with our station on the other side. Dives, notwithstanding his great wealth, was a poor man compared with the beggar Lazarus who in this life made choice of **the one thing needful.** The two things with which we should be most concerned in this world are these: (1)

"Make your calling and election sure" by accepting Jesus Christ as Saviour and Lord and following Him whithersoever He may lead. (2) Be content in any position to which you may be called through the leadership and directions of Christ and the Church; for by this course you will be in a position that will mean more for the advancement of the Cause than any other position which you might attain through a self-seeking ambition.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

BLACKOUT

By L. J. Lantz

A sudden wailing pierced the quiet air,
And all the lights in town and countryside
Vanished into the calm and starlit night.
The people left their homes, their goods behind,
To flee for refuge to the caves and dens.
A distant murmur drifted on the breeze,
Swelling apace into a low, deep roar.
Then, like the breaking of a thunderstorm,
The air was filled with shrapnel, lead, and steel,
As blood and fire rained from the clouds above:
And homes were rent by man-made thunderbolts,
And hearts were torn and loved ones lost that night.
But when at last the storm had passed,
The air was clear, and all was calm again:
While overhead, unmoved and infinite,
The stars remained—
And when that night of blood and tears was past,
The dawn returned.

And so, when dark clouds gather overhead,
When lightning flashes 'round your little world,
And wind and flood are beating at your house—
When all for which you worked and hoped is gone,
And all that once you knew and loved is lost—
Look up, my friend; above and over all,
Our God remains—
And when the night of storm and trial is past,
His day shall dawn.

Gap, Pa.

—o—

DO WE TEACH THE "ALL THINGS" OF THE GOSPEL OF JOHN?

By Orrie D. Yoder

In our recent Sunday-school lessons we have been enjoying studies from the saintly writer, John the apostle. When our lesson was taken from the thirteenth chapter, we were on very familiar ground, and why?

Was it not because the ordinance of feet washing is regularly brought before our people at least twice each year? Was it not because this Scripture is read regularly in connection with our communion service? And also, are not about all of our people definitely instructed in the ordinance of chapter 13 when considered as applicants for church membership? In other words, is not the teaching and practice of the ordinance of feet washing considered a requisite for church membership in our conservative churches, and rightly so?

But what about the teachings of chapters 14, 15, 16 and 17 of the gospel of John? Are they less important than the teaching of chapter 13 and other portions of the gospel? Do we teach them and emphasize them equally with the familiar practice of chapter 13? Are our people required to know and practice Christ's great teaching on prayer, on the mission and work of the Holy Spirit, on the matter of abiding in Christ and bearing fruit for Him, as they are required to know and practice the ordinance of feet washing? How about the great principles of separation from the world as revealed in Christ's great prayer of chapter 17? Do we believe and teach them equally with the ordinance of feet washing found in Chapter 13?

In other words, in consideration of the Scriptures before us, do we really teach the "all things" as we profess, or are we guilty of emphasizing certain scriptures above other scriptures just as vital and important? Surely we must humbly confess to the latter! How different would be the history and influence of conservative churches, if the great truths of chapters 14-17 were taught and emphasized equally with the teaching of chapter 13. How much more the Lord might be pleased to bless us, if we would humbly pray, "Lord help us to teach the 'all things'" instead of saying with so much self-confidence, "We are among the few churches who teach the 'all things!'"

Oyster Point, Va.

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THE GOODNESS AND SEVERITY OF GOD

"Behold the goodness and severity of God."

These are the words of Paul, the friend of God. He uses them to argue the beneficence of the divine Providence. But they have been used also by God's enemies. They, too, have said, "Behold the goodness and severity of God. How can these two be associated together in the same Being? If sorrow and pain are permitted in the universe how can God be good?" But the difficulty is not so great as it seems. Anywhere you turn your eyes you see the goodness and severity of God side by side.

Look out into nature. Everywhere we see the signs of the goodness of God in beauty and productiveness. We look again and we see in the same earth quakes and tidal waves and volcanic eruptions and sorrow and tears. Goodness and severity are there side by side.

Look at Providence. We can lift our eyes anywhere and at any time and see the goodness of God coming forth to meet us. But even as we listen we hear Him speaking with another voice through the pestilence that walketh in darkness and the destruction that wasteth at noonday.

We turn to the Bible. The goodness of the Lord is the theme of the Scriptures, but in the background, like the shadows that intensify the light of a picture, there is severity also.

We look again into our own experience. There are times when we feel about us the everlasting arms. There are other times when clouds and darkness are round about us, and the hand of adversity rests heavily upon us. What does it all mean? Is God inconsistent? Are there times when His character contradicts itself?

First of all we must think of God as Jesus always thought and spoke of Him as a Father. You who had loving fathers and who are trying to be worthy parents to your own children, realize that goodness and severity are one and the same thing. There are two sides to the same coin. As I look back to my own father and his relationship to me in the years before I went to school, I think of his goodness. At that time much of it seemed like severity. But it was his severity then that makes me understand now the greatness of his goodness. Had he been less severe he would have been less good. Had our fathers had only goodness and no severity, what a tragedy it would have been for many of us in after life. Both goodness and severity are essential in a God in whom we can trust. Of what value would be the thought of the goodness of God if we did not know that underneath it all is a stern sense of right, without which there could no long be either goodness or beauty?

Someone once said that much of the evil we deplore in this age is due to its erroneous conception of God. Instead of being a Father who not only provides for His house, but also rules it in the ways of righteousness, He has come to be, in the thinking of the day, a personification of the modern "daddy," who has no authority or respect at home, and whose principal function is to keep the pocketbooks of the family filled.

This is not the God revealed in nature

in Scripture, or in experience. Behind His goodness there is a severity that commands respect and obedience, and underneath His justice there is a love that is ever kind. In the Sistine Madonna, Raphael has painted behind the central figures great masses of clouds, which as we come nearer are found to be myriads of angel faces, and the blackest parts of the clouds are where the heavenly messengers are thickest. Mingled with the divine severity there is a goodness that explains it all. The storms that sweep down the mountains carrying death and destruction are at the same time cleansing the earth, making it ready for the harvest and the air fit for the breathing of the millions who dwell here. The pestilence that devastates cities and carries away thousands of the inhabitants opens the eyes of the world to needed sanitary reforms that save the lives of millions. In the clouds are the angel faces.

Again, severity, as well as goodness, is essential in the development of character. The foresters and vine dressers are going about trimming the trees and vines. They are doing it with severity, but we know that behind it there is a plan and purpose for their good.

Paul reminds us that this severity which we accept as a part of the bounty of nature is also mingled with the grace of God. In two ways this severity reveals itself in the discipline of character.

First, there is punishment. God always punishes because He loves. "Sin is not bad because it is forbidden. It is forbidden because it is bad, and God, because He is good, sometimes uses severity to save us from its power." There are three ways in which He does this. First, there is the punishment for the evil act. Then there is the fruit which grows from the sin which the sinner must eat, and third there is the sin itself robbed of its beauty and pleasure and laid as a heavy burden on the heart. Someone has illustrated it this way. A boy in school neglects his work through habitual and wilful idleness. Retribution comes to him in these three ways: First, the teacher punishes him. This is direct and immediate. Then when he grows up he finds himself unfitted for the position in life he ought to fill, and third he wakes to find the idleness which he pampered has become his master, and he cannot do good when he would.

Again, the severity of God is revealed in the growth and development of character. God is spoken of in Hebrews as "a consuming Fire," or as "a refiner's Fire." There is so much dross in most of us. But God sees the gold in the dross and He uses the fire to bring out the gold. Would any of us say that it was more merciful and kind to omit the refining, to leave the gold unsought and unrefined, to cast it into the void with no effort to reclaim it?—Stuart Nye Hutchison in The Presbyterian.

NEW CLOTHES FOR THE CHRISTIAN

By Minnie Campbell Kauffman

The time of year is fast approaching when we busy housewives will be engaged in our annual spring housecleaning, and during this annual experience we usually contrive to make a few changes in the furnishings, etc., of our home. If we do not have money to spare for a piece or two of new furniture, we may buy new curtains and have new paper put on the walls of a room or two; and if we cannot do these, we perhaps add a bit of color somewhere. Anyway, we usually manage to add a few new articles or make changes in various ways that add to appearance and comfort.

Not only in the home do we make these changes, but we manage to make at least a few changes in our wardrobes, no matter if they are limited. There are very few of us who do not enjoy the experience of wearing new clothes, and especially is this true in the coming season of the year.

It is surprising how much the Scriptures say concerning what kind of clothes the Christian should wear and should not wear. In the first place, our new clothes must be provided by Him who is "the author and finisher of our faith." We cannot provide these garments for ourselves; any that we can provide will be of no greater sufficiency than were the fig-leaf aprons with which Adam and Eve clothed themselves after they had first sinned. They will be as "strange apparel" and will not hide us from the wrath of God. "And it shall come to pass, in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange appparel" (Zeph. 1:8).

To what may we liken this strange apparel? To self-exaltation and pride, which I am sorry to say, according to evidences, exists in the hearts and minds of many who call themselves by His name. Can He say to any of us, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear (Rev. 3:17, 18)?

His garment is the robe of righteousness provided for the saints. It is the garment of salvation. Job says, "I put on righteousness, and it clothed me: my judgment was as a robe and a diadem" (Job 29:14). In Psa. 132:9 we find, "Let thy priests be clothed with righteousness; and let thy saints shout for joy." And in verse 16, "I will also clothe her priests with salvation."

Salvation is to be one of our garments, for He hath "loved us, and washed us from our sins in His OWN blood, and hath made us kings and priests unto his God and Father" (Rev. 1:5, 6). "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom deckeeth himself with ornaments, and as a bride adorneth herself with jewels" (Isa. 61:10). "Let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness" (II Chron. 6:41). "Let us be glad and rejoice, and give honour to him: for the marriage of

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

How do we associate the fact of personal pardoning from the Lord with such verses as Matthew 18:18 and John 20:23? An honest seeker.

Forgiveness of sins comes from God, and from God alone. Because it is God against whom men sin, God is therefore the only One who can do the forgiving of men's sins. According to the Scriptures God forgives a person when that person repents of his sin, confesses and forsakes it, and cries out for God's merciful forgiveness (see Luke 18:13; 24:47; Acts 8:22; 13:38; 26:18). Christ as God's Son pronounced men's sins forgiven when He saw they had fulfilled the conditions for receiving God's forgiveness. Matt. 9:24.

The Church today is Christ's body. It carries on the work which Christ began. It proclaims to men the good news of salvation, the possibility of receiving forgiveness of sins, and the conditions on which people may receive forgiveness from God. II Cor. 5:18-21. The Church also warns men of the fact that impenitence and unbelief make God's forgiveness impossible; that is, it tells men on what conditions their sins must remain with them. To lead men to repent of their sins and receive God's forgiveness, this is what Christ called loosing or remitting men's sins. On the contrary, to warn men that eternal death is in store for them if they remain impenitent, this is what Christ called binding or retaining men's sins. This seems to be what Jesus meant in the verses cited above.

A special application of this teaching is found in the fact that the Church must sometimes judge whether a person has sincerely repented and is producing the genuine fruits of repentance. This would be a special case of loosing or binding men's sins. Scriptural church discipline derives its sanction from this teaching of Jesus. E. Y.

the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:7, 8).

Humility, too, is one of the Christian's new garments. We are told in I Pet. 5:5 to be "clothed with humility: for God resisteth the proud, and giveth grace to the humble."

Another garment the Christian is to wear is power. "And, behold, I send forth the promise of my Father upon you: But tarry ye in the city until ye be clothed with power from on high" (Luke 24:49 R. V.).

Another garment I wish to mention is the "new man" which we put on after we have put off the "old man." "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; . . . And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22, 24).

If we put on these garments as mentioned above and put on "the whole armour of God," as given in Eph. 6:10-18, I am sure we will not be ashamed in the day when we must stand before the righteous Judge, there to give an account of the deeds done in the body, nor will we need to be ashamed before our fellow men here in this life. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:12-14).

Jetmore, Kansas.

Well said. Those wearing the "new clothes" as above described, will also, so far as they have the Scriptural light, wear clothing for the body in harmony with and obedience to the teaching of God as set forth in Deut. 22:5, Isa. 3:16-24, Zeph. 1:8, Rom. 12:1, 2, I Tim. 2:9, 10, I Pet. 3:3, 4, and other scriptures bearing directly or indirectly upon proper and improper wearing apparel.—Editor.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

City Missions

HUTCHINSON, KANS.

(215 So. Pershing)

Dear Christian Friends: — On Sunday morning, Feb. 21, Bro. Donald King of Crystal Springs, Kans., preached for us. The King brothers also brought us a message in song.

March 7, Bro. Joe Hartzler of Windom, Kans., brought us the message and Sunday evening, March 14, Bro. Samuel Janzen of Hesston, Kans., preached for us.

Since the first of December we have been having cottage prayer meetings. We have good attendance and they are enjoyed by all who attend them.

We wish to thank the congregation at Pryor, Okla., for the clothing they made for this place. We also thank the Pennsylvania and Protection congregations for the provisions and donations to be used for provisions. May the Lord richly bless each one who has helped in supplying the need here.

In the evening of Feb. 28, Bro. Ralph Yoder who has been in C.P.S. Camp at Weeping Water, Neb., gave a talk about the camp there. Bro. Yoder was a faithful helper in the Sunday school here before he went to the camp.

A few from the West Liberty congregation gave a program Sunday evening, March 21. The theme was, "The Children of God." Elsie L. Selzer.

March 24, 1943.

KNOXVILLE, TENN.

(709 North University Ave.)

Dear Readers:—Last month we were saddened by the death of Aunt Lydia Powell, the oldest member of our Church in the Tennessee district. Relatives and friends gathered at her home near Concord, and later at the Concord Mennonite Church, to pay their last respects. Bro. William Jennings was in charge of these services.

March 28 is the date set for our communion services. This will be the first communion since the death of Sister Powell, and her presence will be greatly missed.

Mrs. Frank Raber, of Detroit Mission, recently spent a few days with her parents, Bro. and Sister William Jennings, who are now living at 2450 Park View Ave., in Knoxville. Sister Raber allowed herself to be used in the Sunday school while here, and her services were much appreciated.

We were glad for the short visit of Mr. and Mrs. Ira Shenk and Mrs. Etta Stutzman of Elida, Ohio. They stopped here on their return from Florida, where they had spent the winter months.

The winter has seemed longer and more severe than usual, and we are thankful for the days of warm sunshine which are becoming more frequent. Budding trees and flowers remind us of approaching Easter with its joyous theme of resurrection.

This season also makes us hopeful that more favorable weather and less sickness will mean an increase in Sunday school attendance.

We are looking forward to Bible School and revival meetings again this summer and crave your prayers in behalf of these efforts. John H. Shenk.

March 27, 1943.

STEELTON, PA.

(Conestoga and Myers St.)

"Search me, O God, and know my heart try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." We are happy to know that this is the prevailing sentiment among our group. We are impressed again and again with the great spiritual needs all around us, and we long to be used of the Lord in bringing the Gospel to these needy souls. We realize, too, that only as we are in His will, and by the guidance of His Spirit, can great things be accomplished.

As you read these lines, may the Holy Spirit lay it upon your hearts to pray for us at this place. Following are a few outstanding needs for you to remember:

(1) A family of ten children, whose mother is a devoted Christian, but whose father is a habitual drunkard. The children are unsaved.

(2) A family of nine children whose father is a devoted Christian. The mother and three oldest children had been in the church but have turned back.

(3) Another husband and wife—the wife a devoted Christian, the husband a habitual drunkard.

(4) The group of children that are regularly attending our services.

As the Lord lays these needy ones upon your heart, may you pray with us that they may be brought to a saving knowledge of the truth. The Workers.

March 29, 1943.

LANCASTER, PA.

(Lancaster Colored Mission)

Dear Brethren and Sisters: Greetings in Jesus' name. The Lord has been mindful of us at this little station in many ways. The interest is good among us, and souls are being added to the flock.

An aged man, who is blind, has been received since the last writing. He was a Christian in one of the Colored churches and served as a Sunday-school superintendent when he was younger and could see. He also knows God's Word. He was visited in visitation work, and the Bible was read to him and prayer was offered. On one of these occasions he said that his people don't bother with him, don't see that he ever gets to services, and don't visit him nor have a service with him. He wanted to come to the Mission. He was told that someone would come for him next prayer meeting evening and the following Sunday morning for worship. He was ready and waiting when the car came, and he came faithfully for some time. Then he wanted to become a member. After instruction, he was received. He, as well as his sinful wife, need your prayers.

A grandma eighty-two years old and her daughter are still coming and are under in

struction. They do not see everything plainly yet, but as we pray, the light will come, for Jesus is the Light of the world and they have accepted Him.

The war and high wages have their effects on the people. They depend upon money instead of God. Our Sunday-school boys tell of some of the dreadful things of war when they come home. They are hoping for peace among nations so that they can stay at home. When they come home, they want to attend services at the mission like they used to and want us to pray much for them now. We were very sorry to see them leave and learn war. Will you pray for them that they will learn the peace that Jesus alone can give?

Bro. Raymond Charles took charge of the preaching service and Sister Charles taught our class while we were in Maryland at the Reiff's Church for the communion service. It was an inspiration to meet with so many loved ones in this service. May the Lord bless us all as we show forth His death till He comes.

As you pray, we shall keep going into the alleys and dark places of the city telling the worst of men that Jesus saves and is coming again.

April 1, 1943. Esther K. Lehman.

LIMA, OHIO

(825 N. Jefferson St.)

Dear Readers of the Gospel Herald:—We have just passed through a series of meetings conducted by Bro. E. M. Yost of Greensburg, Kans. They will long be remembered. We had soul-stirring and inspiring messages each evening. The Mission was crowded to overflowing a number of times. The last evening some were turned away because of the crowded condition. Our visitation was hindered by the war work that people are engaged in here, working around the clock seven days a week. But each evening there were city folks that were able to attend. There were a few confessions and reconsecrations and we feel there was a real revival among God's people. We are thankful also for the support given us by our rural brethren during these meetings. We have many reasons to praise the Lord for His great mercy and goodness. Please remember this part of God's vineyard as you have in the past. Cor.

March 29, 1943.

South America

NEWS NOTES FROM ARGENTINA

(March 10, 1943)

Effects of Infantile Paralysis

This is the time of the year when the schools reopen after the summer vacation season. On account of the infantile paralysis epidemic, which is still quite acute in the province and city of Buenos Aires, many schools will not open until the end of March. All this affects the attendance in our Sunday schools, and in some places they had to be suspended for a while during the summer months. It might be interesting to our readers to know that a delegation composed of a doctor and two nurses from the United States arrived yesterday to offer its assistance in combating this epidemic, applying the famous "Nurse Kenny" system.

As soon as the epidemic is not so severe we shall make more propaganda especially among the children of the district, who are indeed a very lively group. We are glad that Sister Elvira Armanino plans to study in Buenos Aires again this year, because in this way she can also continue to help us in our children's meetings, Sunday school, and young people's group. We appreciate her services very much.

Echoes of a Young People's Retreat

Nine of our group attended the young people's retreat in the town of French last month. We praise the Lord that during this retreat two of our delegation accepted Christ as their Saviour. These two became interested in the Mission by attending our Saturday evening young people's group. One of them is a young Spaniard who left Spain during the revolution. He does not look very strong physically, due to the privations and sufferings he passed through during his adolescence. Will you pray for this young man, who seems to have had a real experience of the joy of salvation, that he may remain faithful? The other convert is passing through a very hard trial. Two days after returning from the retreat, her only son died suddenly from sunstroke. On the day of the funeral she said to us, "How very opportune it was that I accepted Christ as my Saviour before this terrible trial; now I have One who is helping me through this sad experience." She is resigned to the will of God and manifests an eagerness to study the Word of God. Will you pray for her, as well as for her girl companion, who has come to the services for a while, that she also may be called out of darkness into the marvelous light of Christ?

Wall Mottoes in a Doctor's Office

Dr. Angel Petrocelli is now practicing in one of the Buenos Aires hospitals, as well as in his private office which is quite fully equipped. We were glad to see a few scripture texts on the walls of his waiting room and office, which is something we had never seen in this country. Whenever he is free he attends our Sunday afternoon services. A young Christian doctor in this country has many difficult problems, and we are glad that he is facing and solving them as a conscientious Christian.

A number of the missionaries have visited us during the past few months and have brought us inspiring messages. The last one to do so was Brother Snyder who brought a very helpful exposition on the book of Jonah in our Bible Study two weeks ago on Tuesday. Most of those who attend are new and unconverted, but are interested in studying the Word of God which has been withheld from them so long. We solicit your sincere prayers for the work and workers at this place. "The effectual fervent prayer of a righteous man availeth much."

Edna B. Weber,
Puan 1427, Dep. 1, Buenos Aires.

LETTER FROM THE ARGENTINE-BOLIVIAN BORDER MISSION

(March 12, 1943)

Dear Herald Readers, Greeting in our Master's Name:—This finds us more than a thousand miles from Pehuajo, from which place we started almost two weeks ago.

We suppose that many of the readers of the Herald have heard of the project of the Argentine Mennonite Mission to open a new mission for the Indians in the extreme northern part of Argentina. The Holdermans and the Shanks were appointed in January to begin this work.

The new mission will be located somewhere in this northern region. Our task during the next two months will be to take a number of side trips to points near Embarcacion and then decide upon the final location of our mission.

We are stopping at an Indian mission that was established by Berger Johnsen and wife of Norway. They began here at about the same time that our mission was opened in Pehuajo. We attended a meeting last night at which about 350 people were in attendance. It was a very impressive service. To see such a large number of pure Indians join in singing and praying was indeed inspiring to us. The services are conducted in Spanish because these people know the Spanish language.

Bro. and Sister Holderman and children are still in La Falda, but they expect to leave for the North within a few weeks.

The aspect of the country here is entirely different from where we have been working. It is very much like the region where the Mennonite colony of Paraguay is located. Here the whole country is heavily wooded. The mountains are not so very far away. The chief products of the country are sugar cane, cotton, wood, and oil. Large sugar factories employ thousands of Indians in the fields and factories. Farther east there are large numbers of Indians who have no connection with such factories. Such Indians are not so well acquainted with the Spanish language. Therefore work among them will be more difficult.

We ask our friends to pray that we may be guided in selecting the best location for this new work.

For some months to come our address will be as follows:

EMBARCACION
Prov. de SALTA
ARGENTINE REPUBLIC
c/o Berger Johnsen

We shall be glad to receive letters from our friends at this place.

In His name and for His sake,
J. W. and Selena Shank.

—o—

Doubts are leaks that sink the ship of faith.—Selected.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

"SING UNTO THE LORD"

By Menno Smith

"Sing unto the Lord," as the psalmist of old
(Sweet singer of Israel by many is called)
Sang praises to God from his heart with his voice,
And in his Creator how much he rejoiced.

"Sing unto the Lord" when the days become dark;
'Twill help you to drive away gloom from the heart,
And give you a cheer to face duties the best,
And help you to overcome many a test.

"Sing unto the Lord" when the pathway is steep,
Half-way up the hill a friend you may meet,
And the hill passed over in strength of the two,
And the journey continued with victory in view.

"Sing unto the Lord," do not stop and complain,
The journey through life for each one's not the same;
Where one may be weak, another is strong;
Let the strong help the weak and bear them along.

"Sing unto the Lord," cease not to praise Him,
Creator of all things seen and unseen;
Give unto Him honor, and glory, and praise,
For the knowledge we have of "the Ancient of Days."

"Sing unto the Lord a new song," a new theme,
For Jesus has opened the way to redeem;
All who will come unto Him will He give
A new life within, and abundantly live.

Maple, Ont.

—o—

IN MEMORY OF A LOVING MOTHER

By Earl E. Nissley

We are thankful to the Lord that we were born in a home where we had a praying mother, one who prayed daily for her children; not that they might have a great name in this world, but that they might be stalwart soldiers of the cross, and humble followers of a meek and lowly Saviour who gave His lifeblood for the redemption of the human family.

We are glad also for certain restrictions in our home to safeguard our lives against those things that our bishops have marked questionable and unbecoming for a Christian to use or to have in his home or elsewhere. Her same attitude toward these things has proved a blessing to us.

What a difference it would make, in the home and in the Church, if all mothers would take the same attitude; and how it would lighten the growing burdens of our church leaders if all the members were willing to let God order their lives according to the standards of the **Word**, instead of the standards of the **world**. The way so many Christians are living today reminds one of the stiff-necked and rebellious children of Israel who took the attitude that "We will not have this man to rule over us." We are going to take our own course in life, no matter what others may say. Eccl. 11:9.

Mother has said that if we have any flowers to give, we shall give them to the living. My regret today is that I have not given more to her, and that we have not told her more often that we appreciated her love and care for us. Often she labored long and hard so that we could enjoy many blessings.

She was not living for herself and her own family only, but she had a desire to help the poor wherever they were, at home or in other lands. When we came home, Mother was always busy sewing so that some poor boy or girl might enjoy in part some of the blessings we are enjoying. But today those hands that were then busy are now cold in death. That voice that then spoke is now silent. That chair that was then filled is empty, and no one can fill it as Mother did.

May the departing of our dear mother be the means of drawing us nearer to Christ, and also prove to us that "here we have no continuing city, but we seek one to come," which Jesus has gone to prepare for all those who love and serve Him. Mother's labors here are ended, but the testimonies of her lifework will linger in our memories as long as life shall last.

Middletown, Pa.

—o—

DISAPPOINTMENTS BECAUSE OF WAYWARD CHILDREN

By Katie J. Bontrager

(Paper read before a young people's meeting at Midland, Mich., Jan. 13, 1935).

Those of us who have lived the greater part of our lives know how much we have endured because of circumstances which have brought sore disappointments into our lives. We sometimes feel as if we had more disappointments than blessings. Many times our disappointments are God's appointments to bring us to a better understanding of His dealings with us. They are many times "a blessing in disguise." In Rom. 8:28, we are told that "All things work together for good to them that love God, to them who are the called according to his purpose." This includes our disappointments.

Those whom the Lord loves, He chastens, and scourges every son whom He receives. If we endure chastening, God deals with us as sons; for what kind of son does a father not chasten? Let us thank God for chastenings, for disappointments. May they bring us into a closer relationship with God that we can always say from the heart, Anything, Lord, that will keep us fit for Thy kingdom.

My topic deals with disappointments in wayward children. It is a sad fact that too often it is lack of discipline in the home when the children are small that causes these disappointments to develop. Human nature is too unruly to be left to itself. It must be controlled, or it will never come to any usefulness. Solomon says that a foolish son is the heaviness of his mother. This is true, but too often one or both of the parents are reaping a bountiful harvest from the seed they have sown in their young days which brings their child into such a disappointing state. There are too many homes where the rearing of the family is left altogether to the mother, and too many mothers are too sympathetic towards their children to keep them in the right way and to give them the training that they must have to turn out for good.

If we do not want our children to turn out evil and to disappoint us, we must see their faults when they are young and counteract these faults through the power of a kind heavenly Father.

The mother who thinks she cannot punish her child is not a true mother. Such love is nothing but foolish fondness, and spoils many. Children without chastisement are like gardens that are not plowed; nothing but a crop of weeds will be forthcoming. Children are just what nature has made them. In them we see the Adamic nature cropping out. It is the only heritage our father Adam has left us. God Himself said that the imaginations of a man's heart are evil from his youth. What else can we expect from a child but sin and disappointment if we are not wide awake and ready at every turn of the road to subdue the evil that comes from his life?

In our day it becomes a problem to Christian parents to know how to educate their children and keep them free from these sinful ideas. It is very important that parents themselves live and teach the principles of the Word of God. It is also very important that children be taught to work. It takes the co-operation of father and mother and prevailing in prayer for the leading of the Holy Spirit so that we may be able to keep our children from turning to evil. Not only are we responsible for our own, but for all whom we can help. Many times there are young people who become discouraged and fall

(Continued on page 45)

Sunday School Lesson

Theme for the Quarter: Life and Letters of Peter and John

III. PETER AND JOHN IN GETHSEMANE

Lesson for April 18, 1943.—Matt. 26:36-46; John 18:10-12.

Golden Text.—Watch and pray, that ye enter not into temptation.—Matt. 26:41.

Introductory.—Again we find Peter, James, and John alone with Christ. The rest of the disciples, however, were in the garden of Gethsemane at this time, but not quite so near to the Lord as these three were. But Jesus penetrated into the depths of the garden even "a little farther" than those next to Him did. It was one of the occasions when He trod "the winepress alone," wrestling with the Father in agonizing prayer while the exhausted disciples were asleep.

Jesus Praying in Gethsemane (36-39).—After instituting the ordinances of the communion and feet washing, Christ with His disciples proceeded to the Garden of Gethsemane. Leaving eight of them at the edge of the garden, He said to them, "Sit ye here, while I go and pray yonder." Taking with Him Peter and James and John, He went farther into the garden, "and began to be sorrowful and very heavy, saying to the trio, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." So saying, He "went a little farther, and fell on his face, and prayed, saying O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt."

It was the humanity of Jesus that prompted the wording of this prayer. But even in His humanity He was wholly upon the altar, completely in unison and fellowship with the Father—setting for us an example that we should at all times follow.

The Sleeping Disciples (42-46).—The disciples were likewise human. But, unlike their Lord and Master, their humanity at this point got the upper hand over them. They were sleepy and troubled, of course; but instead of doing as Jesus did (pray) they fell asleep. When Jesus had finished His agonizing prayer He went to His disciples and found them—not praying, but sleeping! "What, could ye not watch with me one hour?" said He; "Watch and pray, that ye enter not into temptation."

One would think that this rebuke and reminder would fully and instantaneously bring them to their senses; but it didn't. Three times did Jesus repeat this prayer, and each time, in going back to His disciples, did He find them asleep! The last time He said, "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."

But there was one of the (former) disciples that was not asleep. This was Judas Iscariot of whom at one time Jesus had said, "It had been good for that man if he had not been born." Smarting under the rebuke that Jesus had given him on a former occasion, and greedy for gain, he had gone to the Pharisees and bargained with them to betray his Lord for thirty pieces of silver. The Pharisees eagerly accepted his offer. Here he comes, at the head of a motely crowd of Christ-haters, to carry out his diabolical bargain. Coming to Christ in his ungodly, hypocritical manner, he kissed Him, and said, "Hail, Master." Christ rebuked him on the spot, but the deed was already done. It is exceedingly regrettable that men fall asleep much more readily when there is nothing but spiritual interests at stake than they do when there is money in prospect.

Peter Defends His Lord (John 18:10-12).—We have here an impressive object lesson illustrating the folly of attempting to do the right thing but in the wrong way. When Peter drew his sword and smote off the ear of Malchus, the act recalls the declaration of Peter a few hours before: "Although all shall be offended, yet will not I." Peter's loyalty to Christ, and his courage in defending Him, is without question. But he did it in the wrong way. Christ rebuked him not for defending Him, but for the way that he went about to do it. John reports Him as saying, "Put up again thy sword into his place." Matthew adds, "for all they that take the sword shall perish with the sword."

The mistake that Peter made was that of thinking that Christ needed such defense in the hour of gravest danger. His courage was admirable; his judgment, too materialistic. This is what Christ told him: "Thinkest thou not that I can now pray to my Father, and he shall presently give me more than twelve legions of angels?" He who had the power in the beginning to speak the word and heaven and earth sprang into existence; He who on earth had the power to work mighty miracles, even to raising to life the dead; He who could say of a truth that "All power is given unto me in heaven and in earth," needed no such defense to secure His safety. And Peter afterwards understood this fully. In the light of the developments during the time of the trial, crucifixion, resurrection, and subsequent forty days after His resurrection during which time He "shewed himself alive after his passion by many infallible proofs," so fully were Peter's eyes opened that in his marvelous Pentecostal sermon he declared that Christ's deliverance to the Jewish authorities was "by the determinate counsel and foreknowledge of God." Eternity alone will reveal in fullness the wisdom of this course.—K.

Bible Meeting Topic

MEN OF FAITH—ABRAHAM (Jr.)
Gen. 12:1-9; Heb. 11:8-19

Topic for April 18

MOTTO

"Abraham believed God."

OUTLINE STUDY

I. **Who Was Abraham?**
1. His father was Terah.—Gen. 11:26, 27.
2. His wife was Sarah.—Gen. 11:29.
3. His home had been in Ur.—Gen. 11:31.
4. He moved to Haran and to Canaan.—Gen. 11:31.
5. He obeyed God's call.—Gen. 12:1-5.

II. **How He Proved His Faith.**
1. By going to a place unknown.—Heb. 11:8.
2. By living and waiting God's time.—Heb. 11:9, 10.
3. By offering up his son of promise.—Heb. 11:17-19.
4. By believing the promises before he had a son.—Gen. 15:1-6.

III. **What Abraham's Faith Brought to Him.**
1. The friendship of God.—Jas. 2:23.
2. An imputed righteousness.—Gal. 3:6.
3. New assurances of blessing.—Gen. 22:15-18.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Abraham."**
2. The Stories of Abraham's Faith.
   a. His going to a strange country.
   b. His obedience when offering Isaac.
   c. When he viewed the stars.
   d. His life as a stranger in the land.
   e. His taking of second choice after Lot (Gen. 13).
3. Blessings for Us in Taking God at His Word.
4. Trials That May Try Our Faith.

For Seniors.
1. Faith That Pleases God.
2. Evidences of Faith.
3. Blessings through Faith.

PERSONAL THOUGHT

Let us take God at His Word and obey His Word whatever the test.

SEED THOUGHTS

We need abounding faith that will cut all the "t's" off all the "cant's" and make them into "cans."—Sel.

Faith is the venture which I make of myself in response to the appeal and influence upon me of Jesus Christ.—J. A. Hutton.

He who is small in faith will never be great in anything but failure.—Sel.

Faith is the vision of the heart. It sees God in the dark, as in the day.—Sel.

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The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

Printed in U. S. A.

THURSDAY, APRIL 8, 1943

Field Notes

Bro. B. B. King of Elida, Ohio, preached for the brotherhood in the Crown Hill Church near Rittman, O., Sunday evening, March 28.

* * *

Bro. David Steiner of North Lima, Ohio, filled the regular appointment in the Mennonite Church near Kidron, Ohio, on Sunday morning, March 28.

* * *

Bro. J. L. Stauffer of Harrisonburg, Va., is scheduled to preach for several churches in the Johnstown district on Sunday, April 11.

* * *

Bro. A. J. Metzler had charge of the counsel meeting services held at the Masontown Church, Masontown, Pa., April 4. Communion services are expected to be held on April 18.

* * *

Bro. Raymond Yoder of the Chicago Home Mission is to be at the Holdeman Mennonite Church near Wakarusa, Ind., for a week-end meeting, April 16-18. The meetings are to be of a missionary nature. S. L. W.

* * *

A very interesting and live ministerial meeting was held in the Mennonite Mission in Johnstown, Pa., last Saturday, April 3. The ministers of the Southwestern Pennsylvania Conference District were nearly all present together with a few others and took an active interest in the discussions.

Bro. Paul Roth of Masontown, Pa., spent a few days last week in the Casselman Valley District for the encouragement of Sunday-school work, meeting with workers at the Springs, Casselman, and Pinto churches.

* * *

Sunday, April 11, is the time appointed for counsel meeting services in the Mennonite churches in Kidron and Orrville, Ohio, at which time Bro. A. J. Steiner, as bishop in charge, will have charge of the meetings.

* * *

A brother writes us from North Lima, Ohio: "Bro. H. S. Bender of Goshen, Ind., filled two appointments at the Midway Church, March 21. The messages on Peace were timely and much appreciated."

* * *

Bro. O. D. Yoder of Oyster Point, Va., spent a few hours in the Publishing House on Wednesday of last week, after spending several days in Ohio. He left Wednesday afternoon for points farther east.

* * *

Sunday, April 4, was the time announced for a quarterly meeting at the Deep Creek Mennonite Church near Fentress, Va. This meeting is sponsored by the Warwick River, Mt. Pleasant, and Deep Creek congregations.

* * *

Bro. I. W. Royer of Orrville, Ohio, closed a series of meetings in the Goshen College chapel Sunday evening, March 28. "We had good meetings," is one of the reports concerning the meeting.

* * *

Bro. J. R. Shank of Versailles, Mo., spent the latter part of March and the first few days in April in the cause of the Lord at Culp, Ark., and other places in Arkansas and southern Missouri, expecting to be with the brotherhood at Birch Tree, Mo., over the last week-end.

* * *

A brother writes us from Chambersburg, Pa.: "A Bible meeting is scheduled for Saturday evening and all day Sunday, April 17 and 18, at the Pond Bank Mennonite Church. Bro. George R. Brunk and local speakers are to bring the messages. Pray for the meetings."

* * *

Around a thousand people attended the graduation exercises at the Bible School, Kitchener, Ont. Fourteen received diplomas. Bishop S. F. Coffman delivered the commencement address. The final enrollment was 103. C. F. D.

* * *

A dedicatory service for the new chapel erected at the C.P.S. camp at Sideling Hill, Wells Tannery, Pa., was held on Sunday morning, April 4. The dedicatory sermon was preached by Bro. Sanford G. Shetler, former director of the camp.

* * *

Counsel meeting and baptismal services are planned to be held at the Scottdale Mennonite Church on April 11 with communion services planned for April 25, preceded by a week's series of meetings in charge of Bro. Paul Mininger, Goshen, Ind.

* * *

Bro. Abram Baer of Maugansville, Md., spent three months at the Kitchener, Ont., Bible School. He rendered appreciated service in quite a number of churches while there. He returned home with his wife and daughter with the good will of many friends. C. F. D.

* * *

The Mennonite Quarterly Review.—Read what Bro. Edward Yoder has to say about this quarterly Mennonite publication, printed on last page of this issue. This paper is published by the Mennonite Historical Society of Goshen College and printed by the Mennonite Publishing House.

* * *

Brethren David A. Yoder and Silas L. Weldy of northern Indiana were at Rensselaer, Ind., over Sunday, March 28, preaching the Gospel of the grace of God, and also stopped at the Medaryville C.P.S. Camp. The members at Rensselaer live in an isolated community and are always glad to welcome visitors. Cor.

* * *

Bro. Daniel Kauffman, editor of the **Gospel Herald,** attended the Ministerial Meeting held at Johnstown Mission April 3. From Johnstown he went to Rockville Mennonite Church, near Belleville, Pa., where he spoke on Saturday evening and three sessions on Sunday on the subject of the Christian Ordinances. Z.

* * *

A brother writes us from Palmyra, Mo.: "Our communions begin on Sunday, April 4, here at our church, the second Sunday at Pea Ridge, and the third Sunday at Cherry Box, the Lord willing. Then on the fourth Sunday we expect to have an all-day meeting at our church. The first Sunday in May if plans carry, there will be communion at the Mission Church in Hannibal."

* * *

Communion Dates.—Following is a list of announcements for communion services in the bishop district of Bro. Christian K. Lehman, Lancaster, Pa.

April 18, Millersville.
April 25, Rohrerstown.
May 2, Mountville.
May 9, Habecker's.
May 16, Masonville.
May 23, Columbia.

* * *

Communion dates in the bishop district of Bro. Mahlon Witmer are here given complete. Some change is made over the list that appeared in last week's Herald. The dates are announced as follows:

Groffdale, April 18.
New Holland, April 25.
Metzler's, May 9.

Carpenter's, May 16.
Frazer, May 23.

* * *

Bro. C. F. Derstine, Kitchener, Ont., was expected to fill appointments at Kalona, Wayland, and Wellman, Iowa, during the evenings of April 6-9; also at Manson, Iowa, April 10 and 11, where all mail addressed to him while in Iowa will reach him. After that he expects to conduct a series of meetings in Kansas City, Kans., where mail should be addressed to him at 2409 Farrow Ave. Your prayers solicited in behalf of these meetings.

* * *

Baptismal services were held Sunday afternoon, March 28, at Crabapple, W. Va., in a mission field some ten to fifteen miles west of Wheeling. The services were in charge of Bro. D. D. Miller of Berlin, Ohio, assisted by Bro. O. D. Yoder of Oyster Point, Va. The work in this field is being sponsored by the Ohio Mission Board, manned by workers from Wayne Co., and the outlook seems encouraging. Your prayers in behalf of this work are solicited.

* * *

Counsel meetings are being held in the various churches in the York and Adams County bishop district of the Lancaster Conference. If counsels are favorable, communion services will be held in these churches as follows:

Mummasburg, April 18.
Bairs (Hanover), April 25.
Stony Brook, May 2.
York, May 9.
Kralltown, May 16.

R. D.

* * *

In a recent number of the Gospel Herald we published an article from the pen of Bro. Clarence Lutz, Elizabethtown, Pa., telling about the plans for reducing the debt on Lancaster Mennonite School. The results are encouraging. From a recent letter we copy the following sentence: "Within ten days we received replies from eight persons, with gifts amounting to $395." We praise the Lord. May the good work go on.

* * *

Your attention is called to Bro. H. S. Bender's article on "In the Midst of War," which appears elsewhere in this issue. In this article Bro. Bender raises a number of questions which appeal to every one who is minded to obey the Scriptural injunction, "Bear ye one another's burdens, and so fulfill the law of Christ." From this we need not shrink, under any circumstances, for the promise of God to the faithful is, "I will never leave thee nor forsake thee." It presents to us not only a challenge but also a golden opportunity.

* * *

A Correction.—Our attention has been called to a filler found at the bottom of column one, page 1092, in the March 18 number of Gospel Herald, which reads as follows: "To treat a friend kindly is human. To kill an enemy kindly is God-like." In the second sentence, change that word "kill" to "treat," and you have a thought which we can all endorse. How that word got in there is a mystery. It was evidently an oversight which typesetters, proof readers, and editors failed to discover. It is **never** right to kill an enemy, except in the sense that through kindness and fair dealing you convert him into a friend.

* * *

Concerning Beth-El Hospital.—A few weeks ago we announced that at a special meeting of the Mennonite Board of Missions and Charities in Chicago, Ill., favorable action was taken toward the purchasing of the Beth-El Hospital in Colorado Springs, Colo., which had been offered for sale. In the negotiations which followed, the offer of the Board was turned down, and the hospital was sold to the city. While this will be a disappointment to many, we trust that the Lord will overrule for good. It may be a signal for greater activity in the movement for locating a Mennonite hospital in some eastern section of the church.

H.

—o—

Correspondence

WAYNESBORO, VA.

(Springdale Congregation)

Dear Christian Friends: Not only this congregation, but the entire southern district, had the privilege of enjoying on Feb. 27 and 28 the third annual conference on Prophecy and Doctrine, which was well attended here. There was certainly a blessing for those who listened with deep interest. Brethren with us from a distance were, Bros. Timothy Showalter, John L. Stauffer, John F. Garber, Rhine W. Benner, and Otis Yoder.

Due to limited driving and gas rationing, our Literary Society has discontinued all activities for the present. The Men's and Ladies' choruses also have discontinued their practice. We miss the occasional numbers from these choruses in our monthly song service. We are glad, however, to note the increase in attendance in our Sewing Circle. At present, besides quilting, we are sewing for Relief. As this great need increases, our responsibility deepens, and so we are especially glad for the extra help. Quite liberal donations, which mean much to this work, have been made recently by interested ones who could not attend.

A course in Christian Workers' Training is being given now instead of the weekly Teachers' Meeting. We do not wish to drop permanently our Teachers' Meeting, but we are trying the new plan only for this quarter.

Though we are sorry to lose from our congregation, the families of Bros. Wade Shank and Lester Campbell, who have moved to another district, we are glad for Bro. Ben Brennemans who have recently moved in from near Harrisonburg. Sister Bertha Yutzy, now Mrs. Harold Campbell, also fills a welcome place here.

We are expecting to have communion services at Springdale on May 2, and we invite you to be with us.

March 31, 1943. Rachel Heatwole.

NAMPA, IDAHO

Dear Readers of the Gospel Herald: Early this month we received word that Bro. N. A. Lind of Oregon could not come to Nampa as we had anticipated. We were then favored with the presence of Bro. Michael Zehr of Pigeon, Mich., for a week of evangelistic meetings. While the results of his labors were not visible, yet no one under the sound of his voice could help but be benefited because of the rich messages and admonitions which the Lord gave through him. Preceding the message each evening, Bro. Zehr gave a lecture on the Book of James under the following topics: The Christian and Temptation; The Christian and Consistent Living; The Christian and Partiality; The Christian and Faith and Works; The Christian and the Tongue; The Christian and Pride; The Christian and Riches; and The Christian and Healing. We are truly grateful and appreciative of his labors and visit here, for his plans did not include such a lengthy stay at Nampa. We sincerely hope he can return again sometime.

Bro. E. S. Garber, a home minister, is at the present time holding evangelistic meetings in Oregon. We miss Bro. Garber when he is gone but we realize his work is needed elsewhere. There are others who appreciate and need his messages and efforts in the Lord's service as well as we.

Our congregation is looking forward to the annual Christian Workers' Meeting to be held here on April 11. It is a joint meeting of the three Idaho Mennonite churches.

Maurice Burkholder and wife of Chicago, Ill., came to visit his parents, Bro. and Sister Monroe Burkholder. Maurice has been attending a medical school in Chicago and they will soon return where he will take up work as an interne. We always welcome the visits and return of those who have left us for study or work elsewhere.

Bro. LaVerne Miller and family of Ames, Ia., have returned to Nampa to make their home. They will be a welcome addition to our little church here.

Bro. Roy Troyer and family and Sister Mary Roth have left to make their home in Pennsylvania.

We see evidences of spring but the weather continues to be varied.

Sister Polly Miller was able to attend church services yesterday for the first time since her long illness.

March 29, 1943. Edna Zuercher.

LOUISVILLE, OHIO

(Beech Congregation)

Dear Christian Friends:—Our Sunday school was again reorganized, Dec. 6, with a few changes in the staff of workers. Our annual business meeting was held Jan. 1, at which time church officers were appointed for the new year. On Sunday, Jan. 24, John H. Mosemann, of Akron, Pa., preached for us. He spoke for a short time on the needs and the work in mental hospitals. Three of our boys are in this service. At present

(Continued on page 44)

In the Midst of War—Thoughts for Nonresistants

IX. SUPPORT OF DEPENDENTS OF DRAFTED MEN

By H. S. Bender

The question of support of dependents of members of the Mennonite Church who have been drafted into Civilian Public Service will become increasingly more important as the war continues. The policy of Selective Service, by legislation of the federal Congress, has been to draft single men without dependents first, and to date relatively few Mennonite men with dependents have been drafted, although some have acquired dependents in connection with the draft or since being drafted. As the reservoir of single men is exhausted, married men will be drafted in the following order: without children first, then with one child, with two children, and so on. Married men without children are now being drafted in many places, and married men with children will probably be drafted in most states by high summer, and in all by fall. When this time comes a wholly new situation will face the Mennonite Church. Let us consider what the problem will be and on what terms it should be met.

1. **C.P.S. men receive no wages or support allowances for their dependents.**

The U. S. government has faced and solved the problem of dependency for men in the armed services. By act of Congress, a portion of the monthly wage of a soldier is deducted at the source and sent to his dependents, and the government adds an equal amount to this portion, so that a substantial allowance is made available to the soldier's wife and his family of dependents. This allowance is not great, but is adequate at least for subsistence. The average wife is probably receiving about $50.00 per month. In addition the soldier may send his wife whatever he wishes from his own wages, since he actually needs very little money in the army where everything is provided. None of this government money is available in any form for men in C.P.S. In addition, the Mennonite Central Committee does not give any allowance whatsoever to Mennonite men in C.P.S. Camps under its administration. Thus a Mennonite C.P.S. man is entirely dependent, having no income at all from his service to the country.

2. **C.P.S. men have expenses of their own to pay for, apart from the question of dependents.**

It should not be forgotten that the average C.P.S. man in a Mennonite camp has personal expenses of an unavoidable character, which probably run around $5.00 per month, or $50.00-$60.00 per year as a minimum. He must buy all his own clothes and shoes, toilet articles, writing materials, pay dental and doctor bills (when in excess of what the camp furnishes), books and magazines, furlough trips home, etc. Most C.P.S. men work at hard manual labor and would be entitled to a clothing allowance of at least $50.00 per year in normal circumstances.

3. **Most C.P.S. men have no money of their own.**

Few young men 18-25 years of age are financially secure. Many have invested in tools or equipment to work, others have started farming, some have school debts, etc. C.P.S. men are average men in these respects, and few of them under 21 years have been permitted by their parents to have an independent income. Many of them are altogether dependent on parents or friends, or the Church, for even the $5.00 per month needed for personal expenses. In recognition of this, more and more congregations are taking offerings for, or sending donations to, their young men in camp to help them in their personal needs. By this time many have been in camp over a year, and the pinch is beginning to be felt.

4. **Do wives of C.P.S. men need financial help?**

Wives of Mennonite C.P.S. men who are now being drafted often have no good opportunity to support themselves, or have family obligations which make it difficult for them to do so. Those who are young can often live with their parents, or secure remunerative employment, and many are doing so. Others have no parents to go to, or for some reason cannot take paying positions. When there are children, or children to be, the situation becomes much more difficult. Many young mothers with the bravest spirits and the best determination not to be a burden on others, will find it impossible to get along without help.

5. **Whose obligation is it to support needy dependents of C.P.S. men?**

On this point read the recent statement by Henry A. Fast on behalf of the Mennonite Central Committee as published in the Gospel Herald of March 18. Our own Peace Problems Committee over a year ago faced the question of dependency and adopted a position which agrees substantially with the position of the Mennonite Central Committee as stated in this article and notified our pastors accordingly. The obligation of support rests first of all upon the head of the family, but if he, because of the draft, cannot meet this obligation, it rests next upon the immediate relatives. If relatives cannot meet the need, then certainly by every principle of Scripture which applies, and by the ancient faith and practice of the Mennonite Church, it rests upon the body of the Church as a whole, first the local body, and then the general body. "Bear ye one another's burdens and so fulfill the law of Christ" (Gal. 6:2), is a divine command which we have always cherished as representing the true spirit of brotherhood in the body of Christ. This principle is not suspended merely because the number of burdens becomes large or the size of the burdens heavy; it carries through to the end, regardless of the cost of sharing the burdens. Thus it has ever been with our forefathers. In early times in Europe there is even record that those joining the Mennonite Church at some places were asked to pledge that in case of need in the brotherhood they would place their possessions at the disposal of the Church. This was also the spirit in the early Church at Jerusalem after Pentecost. We trust this spirit is still alive among all true Mennonites today. If we can give hundreds of thousands of dollars for relief work abroad we can do the same for needs among the brotherhood at home.

6. **What may be the size of the burden of support?**

No one can answer this question now except in pure speculation. Much depends upon the length of the war, the policy of Selective Service in drafting married men, the cost of living, etc. It is not without the bounds of possibility that beginning with July 1, 1943, we may have as many as twenty-five married men with children being drafted each month into C.P.S., most of whom would need some support from the Church. In 1944 we may average 200-500 dependent families whose support might cost the Church (either locally or in general) $10,000-$25,000 monthly. This sum does not seem large when we recall that the present C.P.S. budget calls for about $30,000 per month from our branch of the Church.

7. **Should the burden of support of dependent families be equalized over the entire Church?**

When the number of dependent families is small, the simplest and probably best way to provide for their support is to expect the local congregation to undertake this with help from a general organization only in emergencies. When the number becomes large this method turns out to be inequitable and may break down altogether. The first plan of support of C.P.S. had been to charge a definite amount for each drafted man and collect from each congregation for the number of men from that congregation. This method was abandoned before it was used because of its obvious injustice, for it would penalize the congregation with many young and faithful members, while the congregation with many older people or unfaithful drafted men would go free

or with a much lighter burden. For instance, for the entire first year of C.P.S. two congregations of equal membership within a few miles of each other in Indiana had widely varying numbers of drafted men. The one congregation had only one drafted man in C.P.S. for the entire year, while the other averaged ten men in C.P.S. for the year, and ended the year with twelve in camp. How unjust to charge one congregation ten times the other. Furthermore, the Church is one body **as a whole** and should bear its burdens **as a whole,** and not think too much of the individual congregation as the church. Too much emphasis on the individual congregation will break the unity of the Church.

It is clear that as soon as we have hundreds of dependent C.P.S. families it will be necessary to provide for some general and equitable system of caring for their necessary support, even though the local congregations may still be called upon to give a proportionate share, or to administer the funds. We will probably expect each branch of the Church to provide for this, however, through its own organization.

8. Is a reduction of C.P.S. expense to be expected to help provide funds for support of dependents?

On this point no certain prophecy can be made. It is possible, however, that the present trend in government policy toward placing C.P.S. men onto farms or into work such as mental hospital work which provides all maintenance expenses for the men and relieves the M.C.C. of their support, may continue and eventually reduce somewhat C.P.S. quotas. In the wisdom of God we may have been tested for two years as to our willingness to pay for C.P.S. as a preparation for paying for dependents' support later on. This having been proved, the Lord may have some way of lessening the load at the right time.

Yet it must be said that, even if the C.P.S. load becomes greater instead of less, and the dependency load is added to it, the resources of the Church are great enough to meet the total need. We can double the quota for C.P.S. if necessary, and give it cheerfully and without suffering. With present prospects the ultimate load could scarcely become more than $1.00 per member per month. We may therefore face the future with confidence, trusting in our God to guide us in meeting the needs of the times as they come. "Wherefore be not anxious for the morrow. . . . For your heavenly Father knoweth what things ye have need of." "Seek ye first the kingdom of God and His righteousness and all these things [the necessities of life] will be added unto you."

Goshen, Indiana.

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If our faith is a matter of conviction, then it becomes the very fiber of our being.—Nelson E. Kauffman.

TOKENS OF FRIENDSHIP

By A. A. Ressler

I believe it was Henry Drummond who said that "love is the greatest thing in the world." We would say that it is the greatest thing in heaven, too, for we read in the Book that "God is love."

In a measured degree, friendship may be spoken of as love in action, or a manifestation or outgrowth of love. We are inclined to believe that we will realize more fully what friendship is by experience than by any definition that can be given for the term. The value of friendship, too, can be more easily felt than expressed in words.

Friendship may be active or inactive. Two individuals may have friendly feelings toward each other for a long time, and their friendship is not revealed by some act or token until something of a special nature happens. The nature of the token will depend on the nature of the event that calls for an expression of friendship. It may range from a simple smile in passing or a warm handshake to a substantial gift.

The sending of tokens of friendship by mail has become quite popular. It is true that in some cases and places the custom is carried to an extreme that is not exactly justifiable. It is often done because of custom rather than for friendship's sake. But when it is rightly exercised, it is a beautiful custom that is not to be condemned. If you fail to see the value of these silent greetings that the mail carrier brings, just wait until you are brought into circumstances that make you the logical recipient instead of the sender, then you will understand.

Jesus gave evidence while on earth that He valued human friendship, and defended Himself in accepting a costly token (John 12). He is spoken of as a "Friend that sticketh closer than a brother," and, oh, what a token of love and friendship He has given us!

Ronks, Pa.

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SCRIPTURAL POSTURE IN PRAYER

By David C. Hostetter

O come, let us worship and bow down: let us kneel before the Lord our maker.—Psa. 95:6.

The invitation to come is given throughout the whole Bible. Everyone who comes, desires to see others come. Rev. 22:17. Webster's definition of worship is: "To ascribe worth or worthiness; to pay divine honors to; to reverence with supreme respect." "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11). "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers . . ." (Isa. 40:22). How shall we come to Him? "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

We come to Him through Christ our high priest. "And having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:21, 22). Aaron the priest was to wash before he put on the holy garments and entered the holy place.

Before we can pray we must be at peace with our brother. "If I regard iniquity in my heart the Lord will not hear me." Bunyan says that a man going to worship is an ascending man. "Jerusalem is builded as a city that is compact together: whither the tribes go up. . ." (Psa. 122:3, 4). Hezekiah, being in Jerusalem, said, "What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day?" Coming to the temple, they went up the steps.

The man of the world does not believe this. He thinks he can look down on the Christian. But "the Lord is in his holy temple: let all the earth keep silence before him" (Hab. 2:20). In coming into the temple the saint is satisfied. He does not desire to climb up to the pinnacle of the temple, to be above his brethren or his Lord, or to get a better view. All ye are brethren, none can say, "I am holier than thou" (Isa. 65:5). The servant is not greater than his Lord. "The secret things belong unto the Lord our God" (Deut 29:29).

"He that is down need fear no fall,
He that is low, no pride;
He that is humble ever shall have God
To be his guide."

When the Egyptians bowed down to Joseph, they acknowledged that Pharaoh had exalted Joseph, and that he was above everyone in Egypt, except Pharaoh. They gave all they had to him and said, "Buy us and our land for bread, and we and our land will be servants unto Pharaoh." We confess the same things. "Every knee should bow. . . . And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11). "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). "God is a Spirit; and they that worship him must worship him in spirit and in truth" (John 4:24).

It is most important that our hearts be right. The outward form should be right too. Some twenty years ago an old brother, John Kilheffer of our Millersville congregation, said to me, "We have Scripture for kneeling while praying, and for standing, but none for sitting down." Read Mark 11:25; Luke 18:13. I would ask those in authority

to consider well before they ask their congregation to simply bow their heads in prayer. Those being present from other churches might well say, "If sometimes, why not always?" This seems to me like an imperfect sacrifice. "And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts" (Mal. 1:8).

When those in authority come into our homes, we rise up in respect. When strangers come to our homes we usually stand up as an act of courtesy. "When I went out to the gate through the city, when I prepared my seat in the street! The young men saw me, and hid themselves: and the aged arose, and stood up. The princes refrained talking, and laid their hand on their mouth. . . . After my words they spake not again; and my speech dropped on them" (Job 29:7-22). "Forever, O Lord, thy word is settled in heaven."

"O come, let us worship and bow down: let us kneel before the Lord our maker." Lancaster, Pa.

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"I WANT TO BE A CHRISTIAN"

By A. H. Leaman

City missionaries are not often greeted with this request. But when we are confronted with a request like this we try to lead them into the light and liberty of salvation.

In this case it is hard to give an answer just as Paul did: "Believe on the Lord Jesus Christ and thou shalt be saved."

I was called in regard to this request. I took a lady missionary with me. We entered a fairly well furnished home and were greeted by a woman and four beautiful children. The children had been attending Sunday school and showed an alertness for memorizing Scripture verses. Then she told me her story. She was married 14 years ago, and had three girls and one boy. Her husband became indifferent towards her and would not support the family. She was compelled to go to work and support the children. Her husband became more and more bitter toward her. In her place of employment a man sympathized with her and a friendship grew between them. One day he asked her to marry him. She said she was married. He said, "The man you married has divorced you four years ago." She went home and asked her husband, "Did you divorce me?" He said, "Yes." "Then why did you not leave me?" He said, "On account of the children." He lied unto her and she took it for granted it was true. A little later she was married to the other man. All lived in the same home and ate at the same table. The men both work, and she puts up lunch for both of them. Sometimes they have a fist fight, and that settles it for a while. Then she discovered there was no record of her divorce. Hence she had two husbands. This is a penitentiary act. She had a lovely little baby girl two months old. It is a perfect child. The father was the second man. She knew what was the penalty of the law if they found it out. She asked me to take the children if she had to go to jail.

What was my duty? Should I have gone to the authorities and reported the case? I would not want to be a party to crime. Should I have told her, "I will leave and never return, and let the state take care of the children, and I will call at the jail to tell you how to be a Christian?" Could I assure her she could be a Christian and continue living on with two husbands? Shall I encourage her to get a divorce? Is that justifiable?

I gave her the following advice without having had a chance to think it over. I said, "I will take the little baby and find a home for it. You move out of this place and leave your husbands. Take the children to a little town outside of the city limits. I will try to give you food and help with the children. Seek forgiveness of your sins, and God will be merciful unto you. I will stay the hand of the law until I can find a home for the children."

Chicago, Ill.

CORRESPONDENCE

(Continued from page 41)

there are 9 of our boys in C.P.S. camps. Four of our young folks attended Winter Bible School at Canton, Ohio, where our bishop, Bro. O. N. Johns, was one of the teachers. He also was in charge of the evening class in prophecy, which more of our young people had the privilege of attending.

Sunday, Feb. 14, Bro. Johns and his wife visited with the boys at C.P.S. Camp, Howard, Pa. Bro. Johns gave them messages both morning and evening. On their way home, they made a short stop at the Sideling Hill Camp, Wells Tannery, Pa.

Feb. 21, Bro. I. E. Burkhart gave us an interesting message on three answers to a great question, "What Think Ye of Christ?" In the evening Sister Ruth Schmidt, the dietitian from the Marietta Camp, spoke to us for a little while concerning the boys and the work of the camp. Sunday, March 7, Bro. O. N. Johns spoke to us on the subject of the unpardonable sin. He pointed out to us that all sin is unpardoned if not confessed, but there is one which is unpardonable, blasphemy against the Holy Ghost.

March 12, the ministers' meeting of the Eastern District of Ohio met with us. The meeting was well attended.

March 21, Bro. J. A. Liechty brought the morning message to us. In the afternoon we had our semiannual members' meeting.

We are planning to have communion services on Easter Sunday.

Our boys at the C.P.S. camps are giving a testimony to the world by living out their convictions. May we at home stand with them, by our prayers, our support, and our living. May we give Him all the honor and glory for what He has done for us.

March 29, 1943. Eva Linder.

SPRINGS, PA.

Dear Herald Readers:—We are enjoying nice, spring weather now, after a cold and snowy winter. Church services were held every Sunday morning, but Y.P.M. was called off for several evenings on account of rough weather.

Baptismal services were conducted here Jan. 10, for the four young boys who made their choice known. Let us pray together that they will live true to their vows.

In the absence of Bro. Newton Weber, who was doing evangelistic work on the west coast for some time, and several times Bro. Roy Otto was absent, the pulpit was filled by the following brethren: Isaac Metzler, M. B. Miller, and Roy Kinsinger.

Surely our land is still a land of peace and plenty. We keenly realized this after hearing Bro. Joe N. Byler (Feb. 14) give a talk on conditions in France, where he had spent some time doing relief work.

Quite a few of our number were ill this winter and several submitted to operations. All are on the way to recovery again.

Feb. 11 the funeral was held for Sister Susan Stevanus, an aged sister. Again on March 13 a similar service was conducted for the young son of Bro. and Sister Allen Wengerd. This reminds us that we are to be ready anytime He calls for us.

Plans are being made for the ordination of a deacon at this place in the near future. May we look to God for guidance, that His will may be done.

We are looking forward to a service Thursday evening, April 1, in charge of Bro. Paul Roth, of Masontown. "Give ear to my words, O Lord; consider my meditation." Freda L. Maust.

HUTCHINSON, KANSAS

(Yoder Congregation)

Greetings in Jesus' name: We as a congregation appreciate the prayers that have been offered in our behalf and for our ministry. Bro. Diener, our bishop, has returned home to us again after over a month's absence in the interest of the boys in C.P.S. camps. We thank the Lord for using him as He has. During Bro. Diener's absence, Bro. Bontrager had been bringing to us the messages on Sunday morning. On March 14, Bro. Samuel Janzen from Hesston preached to us on "Housecleaning Our Lives," a very timely message. We are looking forward to having communion in the near future.

March 31, 1943. Allen King.

DETROIT LAKES, MINN.

(Lake Region Congregation)

Greetings in our Master's name: On the evening of Jan. 31, our bishop, Bro. Eli Hostetler, preached a sermon for us.

Allen Stehman with his wife was home on furlough from the C.P.S. camp at Weepin Water, Nebr. On Sunday, Feb. 7, he gave an interesting talk on camp life. While here h

received his transfer to the mental hospital at Mt. Pleasant, Ia.

Little blind three-year-old Mary Joan Erb passed away on Feb. 27. She is missed by all who knew her, but we know she is happy with the Saviour above. Her Uncle Pete Greeser of Beemer, Nebr., and Mr. and Mrs. (Ruth, her sister) Vernon Wegman and two children from Sedgwick, Colo., came to attend the funeral.

On March 7 and 8, Bro. George Zook, formerly of Kansas, stopped here to visit his relatives. He had been at Fort Snelling, Minn., to take his physical examination, and was on his way back to Minot, N. D., where he has been employed.

The past winter has been a continual snowing and blowing. Many roads have been blocked and our church attendance has been less than normal. But the snow is now going rapidly and we are looking forward to more regular attendance. Cor.

OUR FAMILY CIRCLE

(Continued from page 38)

by the way. They need our help. Perhaps no one is praying **for** them but just talking **about** them. May we never be guilty of causing them to be offended, for the Bible tells us that it were better for us if a millstone were hung about one's neck and that he were drowned in the depths of the sea, rather than offend one of these little ones.

When we have tried by God's help to do our best to bring our children to God, and the enemy of our souls comes and drives one away from our fold—dear young fathers and mothers, should anything like this come to your home—then flee to Jesus for help. He has said in His Word that He that is in us is greater than he that is in the world. Never despair, but hold on to God for that child. Though your efforts may seem unfruitful for the time being, keep on asking in faith believing; for "faithful is He that promised" for He also will do it. We may fail in every other thing, but we must not fail to train our children to obey. Obedience is the key to our Christian life. We have nothing in our possession that is of such great importance, for we are dealing with immortal souls; not only our own children, but others as well.

Why should we let them become a disappointment in life; why should we allow them to follow evil? God knows no defeat, neither will His children if we hold on to Him. "Prayer changes things." If we have God on our side and our faith falters not, all the hosts of the evil one cannot change our plans. Let us listen to the psalmist David who knew God and trusted Him: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. . . . Mark the perfect man, and behold the upright, for the end of that man is peace. . . . The salvation of the righteous is of the Lord: he is their strength in time of trouble." This is not only David's experience, for many of us have found it just so. May we ever take God at His Word. May we have a heart full of love for the children and for one another, and pray till Jesus comes.

MORE SUMMER BIBLE SCHOOLS FOR MORE CHILDREN

IV. The Curriculum

The Mennonite Church during the past years has provided for its membership a summer Bible school curriculum which has really had no peer. The elementary course, which has been used for quite a number of years and which provides suitable material in the form of summer Bible school manuals and additional helps for two kindergarten grades and for public school grades 1 to 8, will be found very satisfactory. Enough material is provided for a full three weeks' course. When there is only a two-week school, suitable selections may be made from this material for ten days instead of the regular fifteen days.

Then there is also a course prepared for boys and girls of high school age. This provides material for four years, and young people, taking either two or three weeks' work in this course for four successive years, cover indeed a large portion of the Bible. Boys and girls who complete ten years of the elementary course, and then build upon it these four years of high school study, have at the end of that time actually fourteen years of constructive Bible study. And quite a number of children at this time of writing have accomplished just this feat through our summer Bible school work. The result is obvious: today in our membership we have more young people with more Bible training at the age of seventeen or eighteen than the Church has ever had in years gone by.

Supplemental material accompanying the curriculum will be found helpful for various types of work in connection with summer Bible school. A circular giving complete description of the curriculum and the supplemental material has very likely been received by you from your Publishing House by this time. In case you have not received such material and are interested, a card addressed to Scottdale will bring the literature.

The curriculum is all Bible. By that we mean that either directly or indirectly only the Bible is taught. Besides Bible stories, there is a place for missionary information, doctrinal instruction, teaching of hymns, suitable choruses, memorization of Scripture, suitable expressional work, and supervised recreation during the periods of intermission. The course is Bible-centered, pupil-centered, and is built on sound pedagogical principles.

During the next year or two the present curriculum will undergo revision. Work has been begun by the Curriculums Committee of the Mennonite Commission for Christian Education, and it is hoped that in due time the task can be completed. Your prayers are invited in this important task.

Be sure that you have enough material on hand the first day of your school to operate the school without handicap. You cannot afford to be hindered by lack of material. And there is no necessity for being hindered. Place your order early, and have more on hand than you need, because any leftover material can be used the next year; so there is no waste. Yours for a better summer Bible school this year.

C. F. Yake,
Secretary Summer Bible Schools.

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Married

Mellinger—Stauffer.—On March 29, 1943, at the home of the officiating bishop, Bro. Christian K. Lehman, Lancaster, Pa., occurred the marriage of Bro. Elvin E. Mellinger of the Byerland congregation and Sister Ruth Shank Stauffer of the Masonville congregation. May God bless this union.

Coffman—Nitzsche.— On Feb. 28,1943, Bro. Earl J. Coffman of South English, Iowa, and Sister Ruth E. Nitzsche of the Plum Creek congregation near Beemer, Neb., were united in marriage at the home of the groom's great-uncle, Bro. H. C. N. Coffman, near South English. May God's richest blessings go with them through life.

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Obituary

Bechtel.—Harold Laverne, son of Norman and Irene (Sauder) Bechtel, was born Feb. 26, 1935; died March 7, 1943, after a 4-weeks' illness of gland trouble followed by uremic poisoning. He was admitted to the Phoenixville Hospital 8 days before he passed away without much suffering. His love and affection are greatly missed by us, but we have the blessed assurance that our loss is Harold's gain, for Christ said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." We are glad for the promise in Isa. 51:11 that some day sorrow and mourning shall flee away and we can meet our loved one again. He leaves father, mother, 2 sisters (Geraldine, Eleanor), a brother (Wilmer), 4 grandparents (Bro. and Sister Henry G. Bechtel and Bro. and Sister Edwin A. Sauder), and a number of uncles, aunts, and cousins. Funeral services were conducted in the home and at the Vincent Mennonite Church by Bros. Amos Kolb and Warren Bean. Text, II Kings 4:26, latter clause. Burial in the adjoining cemetery.

"And since it is God's holy will,
We must be parted for awhile.
In sweet submission all in one,
We'll say, 'Our Father's will be done.' "

—By his parents.

Cunningham.—Russel Daniel, son of Charles and the late Lucy Cunningham, was born March 4, 1897, near Wilson, Md.; died March 7, 1943, at his home, near Greencastle, Pa., after four years of sickness, being bedfast most of that time. July 24, 1922, he was united in marriage to Clara M. Reiff, who survives. To this union were born one daughter (Wava M.) and two sons (R. D. and Amos V.). His father and five half brothers (Lloyd and Charles of Hagerstown, Harry and Glen of Greencastle, and Sgt. Donald C. of Los Angeles, Calif.) also survive him. His mother and two baby sisters preceded him in death. Two brothers-in-law (Alvin Reiff of Thomson Ill. and Abram Reiff of Milledgeville, Ill.) also survive him. Feb. 4, 1939, he was taken with chills and a heavy cold set in. Being a healthy man and over industrious, little attention was paid until on Feb. 20, when the doctor ordered him to bed. Blood tests were taken and he was believed to have undulant fever. In March

of the same year, after his first hemorrhage, it was discovered that he had tuberculosis. He had five hemorrhages in all, and requested to be anointed, which was done by Bishop Bro. Moses Horst and Deacon Bro. Jonas Eshleman. After the anointing he gained in strength and in May he spent 15 days in the Government hospital at Castlepoint, N. Y. After returning home he applied for admission into the state sanatorium at Hamburg, Pa., which was granted. Gaining in weight and strength he was advised to have an operation on the infected lung, which was performed, March 7, 1940. In September he began improving and on May 1, 1941, we had the privilege of again bringing him home and he enjoyed visiting with friends. On Sept. 21, 1941, he entered the state sanatorium at South Mountain, Pa. After entering the Mont Alto Sanatorium at South Mountain, Pa., all seemed to be going well and our hopes were that we could again be reunited in our earthly home; but our plans were not in accordance with God's will.

On Sunday morning, March 7, 1943, gazing heavenward and with his left hand reaching up, his eyes slowly closed as his hand sank and he was soon asleep in Jesus. Services were held from his late home, March 10, by Bro. Daniel Strite, with further services at Reiff's Mennonite Church, of which he was a faithful member, by Bro. John Risser and Bro. Moses Horst.

"I cannot say, and I will not say
That he is dead. He is just away!
With a cheery smile and a wave of the hand,
He has wandered into the heavenly land."

—The family.

Dyck.—Ina, the eldest daughter of the late Melchior and Ella Mellinger, was born at East Lewistown, Ohio, May 3, 1908; died March 18, 1943, in Lodi City hospital; aged 34 y. 10 m. 15 d. In the year 1925 she was united in marriage with John Dyck, to which union were born one daughter and four sons. Several years after marriage they moved to Saskatchewan, Canada, but in recent years they lived in Ohio, Creston being their home. She united with the Mennonite Church Aug. 11, 1918, and remained a follower of the Lord to the end. She was a talented woman, and in her day wrote many good essays, quite a few appearing in the Christian Monitor. Besides her husband, she leaves a daughter and four sons at Creston, Ohio, her mother (Mrs. Ella Mellinger), two brothers (Clark B. of Cleveland and Park B. of North Lima), a sister (Mrs. Ray Schloneger of Louisville), and many other near relatives and friends who deeply sympathize with the sorrowing family. Funeral services were held March 19 at Creston and at the Midway Mennonite Church the following day, in charge of Bishop A. J. Steiner assisted by several others. Burial in the adjoining cemetery.

Erb.—Mary Joanne, daughter of David and Anna (Grieser) Erb, was born near Chappell, Neb., June 21, 1940; died at her home near Frazee, Minn., Feb. 27, 1943. Her central nervous system was affected, which resulted in loss of eyesight and paralysis. The last three months little Mary could not walk and spent her time sitting or lying on her bed. She was a cheerful, loving girl and won the hearts of all who knew her. Our loving heavenly Father knew best in taking our darling home so soon after blessing our home with her beautiful life. We are grateful for the few brief years she spent with us. She leaves her saddened parents, 5 sisters, and 3 brothers, besides other relatives and friends. Services were held at the Lake Region Mennonite Church, March 4, by the home ministers. Burial in the cemetery near by.

"Our pure little bud, too pure to stay,
God in His wisdom, took little Mary away.
Though our arms are empty and we're left alone,
We know our darling is happy at Home."

—The family.

Flubacher.—Philip Flubacher was born in Basil, Switzerland, May 16, 1856; died in the home of his daughter near Wymer, W. Va., Feb. 22, 1943; aged 86 y. 9 m. 6 d. He came from Switzerland to the United States when he was about 18 years old. He came to W. Va., a few years later. He was married to Martha White. To this union were born 3 children. His wife and two children preceded him in death. He is survived by one daughter (Mrs. Robert Elza), with whom he made his home for a number of years. He is also survived by 11 grandchildren and 17 great-grandchildren. He united with the Mennonite Church many years ago and remained faithful until death. Funeral services were held Feb. 24 at the Bethel Church by Bro. R. W. Benner assisted by Bros. Hiram Weaver and Oliver Keener. Interment in cemetery near by.

Gingrich.—Sarah Ebersole was born in Lancaster Co., Pa., Jan. 8, 1865; died Feb. 20, 1943, at her home in Roseland, Neb.; aged 78 y. 1 m. 12 d. In 1886 she came to Nebraska and on Dec. 15, 1887, she was united in marriage to John W. Gingrich. To this union were born 4 sons and 2 daughters, all of whom survive. She also leaves 6 grandchildren, and one sister (Mrs. Elizabeth Spindler of Lancaster, Pa.). The sons are Ira, William, Albert, and Edwin, all living in the home community. One daughter (Mrs. Chris Hargleroad) lives near Washington, Ill., and Mabel lives at home. Mrs. Hargleroad came home to help care for her mother during her last illness. After their marriage Bro. and Sister Gingrich located on a farm near Ayr, Neb., and lived there until September, 1930, when they moved to Roseland. Bro. Gingrich passed away Nov. 30, 1938. Sister Gingrich had been in poor health for some time and was practically blind for a number of years; yet always patient in all her suffering, she never complained. In her last illness she suffered intensely. She was a member of the Mennonite Church, having united with that church in her youth. She will be greatly missed, but our loss is her gain. Funeral services were conducted Feb. 24 at the home and at the Roseland Mennonite Church by Bro. P. R. Kennel of Shickley, Neb. Text, Rev. 14:13. Burial in Roseland Mennonite cemetery.

"Dearest Mother, thou hast left us,
And our loss we deeply feel;
But 'tis God who hath bereft us.
He can all our sorrows heal."

Lechner.—Robert, son of the late Mr. and Mrs. Emanuel L. Lechner, was born July 6, 1859; died March 19, 1943, at the home of Bro. and Sister Alvin Detrau, near Washingtonville, Ohio, where he had been staying for the past 25 years. The cause of his death was pneumonia and complications that set in. He united with the Midway Mennonite Church Sept. 24, 1921, and kept up his relations with the congregation to the end of his earthly pilgrimage. He leaves several nephews and nieces. Funeral services were held at the Midway Mennonite Church Sunday afternoon, March 21, in charge of Bro. A. J. Steiner, assisted by Bro. David Steiner. Burial in adjoining cemetery.

Miller.—Yost C., son of Samuel D. and Veronica (Baumgardner) Miller, was born in La Grange Co., Ind., April 28, 1855; died March 17, 1943; aged 87 y. 10 m. 17 d. Dec. 2, 1873, he was united in marriage to Lydia Mishler. To this union were born 9 children, 3 of whom preceded him in death (Daniel; Mary, wife of Quill Schrock of Shelbyville, Ill.; Ella, wife of James Troyer). A rare coincidence occurred in this family. His father died March 17, 1900; his wife (Lydia), March 17, 1901; and he, March 17, 1943. In March, 1903, he was married to Lizzie Good of Elida, Ohio, who died May 13, 1934. Six children survive him (Uriah, La Grange; Samuel, Fairfax, Va.; Mahlon, Shipshewana; Perry, Elkhart; Ervin, Topeka; and George, who resided with him for the past 7 years); also one foster sister (Lucy Stichter, Wakarusa), 2 stepchildren (D. A. Good of Nampa, Idaho, and John Good, of Elida, Ohio), 22 grandchildren, 40 great-grandchildren, and 5 great-great-grandchildren. He was the last to pass away out of a family of 8 children, all but one of whom lived past 80 years. Dec. 2, 1892, he was ordained a minister in the Shore Mennonite congregation, in which capacity he served to the best of his ability, trying to be present at every service. He often drove many miles to be of help to someone, desiring to serve rather than to be served. His daily enjoyment during his declining years was reading his Testament and religious papers. He was much interested in the spiritual welfare of the people. He will be missed in the community in which he lives, and most of all in the home. Home will not mean home anymore as it used to be, but we humbly bow in submission and say, "Thy will be done." Funeral services were held March 20 at the house by Bro. Josiah Miller and at the Shore Church by Bros. Percy Miller, Earley Bontrager, and O. S. Hostetler.

Rufenacht.—Lizzie, daughter of Christian and Jacobena Short, was born near Archbold, Ohio, Dec. 5, 1880, died March 25, 1943; aged 62 y. 3 m. 20 d. Nov. 30, 1899, she was united in marriage to Amos Rufenacht. This union was blessed with 4 children (Glen, Jesse, Mary, and Ruth). In her younger years she accepted Christ as her personal Saviour, united with the Mennonite Church, and remained a faithful member until death, always faithful in church attendance while health permitted. Her death came after a lingering illness of over a year's duration. There remain to mourn her departure, husband, 2 sons, 1 daughter, 13 grandchildren, and 1 brother (Albert), all of Archbold, Ohio, and a host of relatives and friends. One daughter preceded her in death. She will always be remembered as a kind and loving wife and mother, and will be greatly missed by the family and friends. Funeral services were held at the Central Mennonite Church on Sunday, March 28, in charge of E. B. Frey and P. L. Frey.

Schletzbaum.—Joseph, son of Mr. and Mrs. John H. Schletzbaum, was born at Edwardsville, Ill., Aug. 25, 1870; died March 10, 1943, at his home in South Hutchinson, Kan.; aged 72 y. 6 m. 15 d. Oct. 19, 1892, he was united in marriage with Susanna Burkholder. To this union were born 3 sons and 3 daughters (Albert, Mary Ann, Mollie, Gilbert, Mabel, and Earl). He with his parents came to Kansas in 1880 and settled on a farm near Inman. He lived most of his life in and near Inman and was employed by the Inman Lumber Company 18 years. He accepted Christ as his Saviour in his youth and was taken into the Amish Mennonite Church. A few years later he and his wife joined West Liberty Mennonite Church near Windom. At the time of his death he was a member of the Yoder congregation. The last 13 years he had lived near and in Hutchinson. He had been in poor health for 5 years, his main sickness being diabetes. His cheerful disposition has been an inspiration to us always, and we can look forward some day to meet him on that beautiful shore. He is survived by his wife, a daughter (Mollie, wife of William H. Yoder of Hutchinson), a son (Earl Schletzbaum of Hutchinson), 3 grandchildren, 2 brothers (Adam Schletzbaum of McPherson and Frank Schletzbaum of Conway), and a sister (Mrs. Mary Weigand of Hutchinson), Two daughters, 2 sons, father, mother, 3 sisters, and a brother preceded him in death. Funeral services were held March 12 at the home, conducted by Bro. Sanford King and at the West Liberty Mennonite Church near Windom, conducted by Bros. M. M. Troyer and Joe G. Hartzler. Text, Heb. 9:27. Interment in the adjoining cemetery.

"Peacefully sleeping, resting at last.
The world's weary troubles and trials are past
In silence he suffered, in patience he bore,
Till God called him home to suffer no more."

Schmucker.—Lydia, daughter of the late Joseph and Katherine (Krabill) Conrad, wa

born near Louisville, Ohio, Feb. 2, 1865; died at her home near Canton, O., March 24, 1943; aged 78 y. 1 m. 22 d. At the age of seventeen she accepted Christ as her Saviour, was baptized and received as a member of the Beech Mennonite Church, in which she continued faithfully until the end. Feb. 12, 1885, she was united in marriage to Christian Schmucker. To this union were born eight sons and four daughters. She spent her entire life in this vicinity. She was a devoted and loving mother who commanded the respect of her children; a woman of great courage who made the best of life in spite of adversity. She cared for her grandson (Norwood Schmucker) whose parents both died six years ago. Before her departure she expressed her great concern about his welfare and that of his sister Esther. She was always very active, enjoyed good health, and was a hard worker. She was able to be about her work until March 12. A few days later she was confined to her bed, which lasted but ten days, when she quietly and peacefully passed away and went to her eternal home. She is survived by seven sons (Harvey and Byron of Louisville, O., and Amos, Homer, Glenn, Raymond and Henry of Canton, O.), two daughters (Mrs. Raymond Immel of Louisville. and Mildred of the home), twenty-four grandchildren, eight great-grandchildren, three sisters (Mrs. Susan Krabill and Mrs. Catherine Schmucker of Canton, and Mrs. Daniel Linder of Louisville), two brothers (Joseph Conrad of Alliance, O. and Christian Conrad of Fremont, O.), with many other relatives and friends. Her husband preceded her in death in 1929. Besides her husband, four brothers (John, Jacob, Joel and Daniel), four sisters (Mary, Anna, Barbara and Josephine), three children (Lawrence, Leah, and Bessie) and one grandchild preceded her in death. Funeral services were conducted in the home and at the Beech Church in charge of Bro. O. N. Johns. Text, Josh. 23:14. Interment in the church cemetery.

Smoker.—Isaac, son of the late Samuel and Barbara (Lapp) Smoker, was born Sept. 1, 1864; died at his home near Intercourse, Pa., Jan. 30, 1943, after a five-day illness from the effects of a heart attack; aged 78 y. 4 m. 28 d. He united with the Amish Church in his youth and remained faithful unto the end. Nov. 24, 1885, he was united in marriage to Hannah Zook. To this union were born 6 sons and 5 daughters, a son and daughter having preceded him in death. He leaves his sorrowing companion and the following children: Joseph of Strasburg, Pa.; Samuel Z., Gap, Pa.; Jacob, Ronks, Pa.; Lydia, wife of Josiah L. Beiler, Kinzers, Pa.; Isaac and Elmer, Intercourse, Pa.; Suvilla. wife of Christian Kauffman, Bards Crossing; Malinda, wife of Peter Miller, Intercourse. Surviving him are also 46 grandchildren, 7 great-grandchildren, and 2 brothers (Elias and Daniel Smoker). Father will be greatly missed in the home because of the many deeds of kindness and help rendered to Mother, as she has been an invalid the last years. But God's ways are not ours, and we hope that our loss will be his eternal gain. Brief services were held at the home, Feb. 2, by Bro. Christian King. Further services at the Weavertown Church by Bros. Enos Kurtz and Daniel B. Stoltzfus. Text, Phil. 1:21, 24.

"Father, dear, you're not forgotten,
Though on earth you are no more;
Still in memory you are with us,
As you always were before."

—By the family.

Stauffer.—Susan B. Stauffer was born near East Petersburg, Pa., May 6, 1873; died March 7, 1943; aged 69 y. 10 m. 3 d. In early womanhood she and her mother united with the East Petersburg Mennonite Church. She was married to B. E. Stauffer Jan. 5, 1897. In February of the same year she moved to his home in Mountville, Md. She taught a class of children first at Paradise and later in Reiffs Sunday School. At her urge a sewing circle was organized in which she worked untiringly until 1923 when she and her husband were appointed to take charge of an Old People's Home near Hagerstown, Md. They served for fourteen years. In June, 1938, they with two girls who had worked with them in the Home, traveled to the middle and far West. In the fall, after their return to the East, at the call of the Eastern Board, they moved into the Reading Mission Home, where they served faithfully for three and one-half years. A year ago they and their niece, Amanda Shenk, moved into their new home at Lititz, Pa. Aunt Sue, as many of us called her, had a heart condition as the result of rheumatic fever early in life. This made it necessary for her to be careful not to use too much energy. Still, she was always cheerful and untiring in Christian service, a gracious hostess and a sympathetic listener to those in trouble. She was adored by children and appreciated by old and young alike. Many girls hold her as their ideal of Christian womanhood. "In her tongue was the law of kindness." During the last year those who loved her, knew that her health was failing. Everything possible was done to aid in her recovery; but her work was finished. She fell asleep in her chair a little before noon while engaged in conversation with her husband and niece. Two infants preceded her in death. She leaves her husband and a brother (Harry Shenk of Elverson, Pa.). The funeral service was conducted March 12 in their home and in the East Petersburg Church. The services were in charge of Bros. Amos Horst, John Gochnauer, and John S. Hess. Text, Phil. 1:21. Her works and influence are following her.

Steiner.—David H. Steiner was born in Adams Co., Ind., Feb. 18, 1859; died at Sterling, Ill., March 19, 1943; aged 84 y. 1 m. 1 d. As a young man he came to Illinois and worked as a farm hand in the vicinity of Morrison. Dec. 17, 1885, he was united in marriage to Ella Nice. Five children were born to this union; Laura (now deceased), Vernon, Elmira, Cleophas, and May. The Steiner family was one of the pioneer families of this community. They believed in the principles of economy and the simple life. He took great pleasure in tracing family relationships, and often referred his guests to the "Steiner Family Tree" that always had a prominent place on the walls of the Steiner home. At the time of his passing he was a member of the Science Ridge congregation. He is survived by the following children: Vernon of Mt. Joy, Pa.. Cleophas, of Sterling; Elmira and May of Polo; also by two grandchildren. One brother (Amos, of Bluffton, Ind.) and one sister (Mrs. Rosanna Neuhouser, of Berne, Ind.) also survive. He was preceded in death by his daughter (Laura) Dec. 7, 1923, by his wife Oct. 17, 1938, and by six sisters (Mary, Emma, Lizzie, Mrs. Christine Neuhouser, Mrs. Sarah Bebberstine, and Mrs. Mose Augsberger) and three brothers (John, Jacob, and Daniel). Funeral services were held March 21, in charge of Bro. A. C. Good. Interment in the cemetery adjoining the church.

Stevanus.—Susan Stevanus, aged 90, died Feb. 8, 1943, after a 24-hour illness, at the home of her daughter, Mrs. Rachel Bittner, of Somerset, Pa. She was born Dec. 19, 1852 in Elk Lick Township and was a daughter of the late Jeremiah and Eliza (Folk) Hershberger. Early in life she married Jonas Stevanus and to this union 12 children were born. The following 10 children survive: William, Prescott, Kans.; R. J. Stevanus and Mrs. Ella Sarver, Berlin; Alvin Stevanus, Appleton, Minn.; Mrs. Alice Coleman, Ingram, Pa.; Mrs. Matilda Naylor, Los Angeles, Calif.; Mrs. Carrie Kearton, Wessington Springs, S. Dak.; Mrs. Bittner, with whom she lived; Mrs Orpha Knaebel, Cleveland, Ohio; and Victor Stevanus of Turtle Creek, Pa. There were 48 grandchildren and 2 great-great-grandchildren. Also one sister survives (Mrs. Sarah King, Springs, Pa.). Her husband passed away 25 years ago and 2 daughters (Ida and Anna Mary) died in infancy. She united with the Mennonite Church at Springs when a young lady and attended services there whenever possible as long as health would permit. Funeral services were conducted at the Springs Church Feb. 11, by Roy Otto. Interment in cemetery adjoining the church.

"A loving mother, so gentle and kind—
What a wonderful memory she left behind.
Long days, long nights, she bore in sorrow,
Till God Himself knew what was best,
Took her home to give her rest."

Stoltzfus.—David Ivan, youngest son of John S. and Emma (Blank) Stoltzfus, was born in Millwood, Pa., March 28, 1917; died March 9, 1943, at the home of his parents (Kinzers, Pa.) after an illness of diabetes; aged 25 y. 11 m. 11 d. He leaves his father, mother, a brother (Daniel, Kinzers), and a sister (Sylvia B., at home). In the fall of 1937 he was in the hospital with a serious condition of diabetes. He joined the Amish Church and was baptized in the hospital. He suffered with his illness for 9 years. On March 4 a doctor was called and he became worse and worse and lingered six days, when he got weaker and peaccfully passed away. Private funeral services were held at the late home March 11. Public services were held at the home of his uncle, in charge of Bros. David Blank, Aaron H. Glick, and Joseph Blank. Burial in Millwood cemetery.

"Brother, dear, you are not forgotten.
Though on earth you are no more,
Still in memory you are with us
As you always were before."

Wengerd.—Paul Andrew, son of Allen and Alta (Haning) Wengerd, was born Jan. 18, 1942; died at his home March 10, 1943. Death was caused by strangulation after choking on an apple he was eating. He is survived by his parents, 3 brothers, and a sister (Budd, John, William, and Mary Louise); also his maternal grandmother (Mrs. Amanda Haning), and his paternal grandparents (Mr. and Mrs. John Wengerd). Funeral services were held at the Springs Church, March 13, by Bro. Roy Otto, assisted by Bro. Roy Kinsinger. Interment in the cemetery near by.

Yoder.—Sarah Vena, daughter of Yost J. and Anna (Petersheim) Stutzman, was born in Johnson Co., Iowa, Sept. 6, 1883; died at her late home in Kalona, Iowa, after an illness of four months; aged 59 y. 6 m. 15 d. Sept. 3, 1903, she was united in marriage to Jeptha G. Yoder. To this union were born five sons (Ora of Iowa City; John R. of Ft. Des Moines, Iowa; Alvin J. of Kalona; Paul E. of San Antonio, Tex.; and Willard, deceased) and three daughters (Mrs. Aaron Miller, Katie and Velma, all of Kalona), who with their father and one grandson mourn the passing of a loving and devoted mother, grandmother and companion. Besides the immediate family, she also leaves a brother (Alvin) and four sisters (Mrs. D. B. Hostetler, Mrs. Ella Plank, Mrs. Milton Slabaugh, all of Kalona; and Mrs. C. I. Yoder of Goshen, Ind.), and a large number of near relatives and friends. She accepted Christ as her Saviour in her youth and united with the East Union Mennonite Church, where she was a faithful member, taking an active interest in the various activities of the Church as long as health permitted. She was born, grew to womanhood, and lived her entire life in the Kalona community. She was a devoted Christian mother, much devoted to her family, where she will be missed as well as in the Church and by her many friends in the community. But we need not mourn as those without hope. Funeral services were held at the East Union Mennonite Church, with burial in the family lot in the East Union cemetery, in charge of the home ministers.

"What is home without a mother?
I cannot tell, although I know,
For I had a loving mother,
But in the grave we laid her low,
Jesus called her, oh, so sudden,
With no time to say good-by;
But He needed one more saint,
So He took her home on high."

Relief Notes

Clothing to Paraguay

A total of 17 bales of clothing that weighed over 2,200 lbs. was sent to Paraguay during March. The shipment contained large quantities of babies' and children's clothing, together with some clothing for adults.

As with previous shipments, distribution of the clothing will be made by our workers to the Mennonite families of the colonies in Paraguay.

Workers Delayed En Route to Paraguay

Friends of Brethren A. E. Janzen and Robert Geigley will be interested to learn of the recent incident which delayed them on their voyage to Paraguay.

The ship on which they were aboard was swept against a mud bank at the mouth of an Ecuador river. For a week they were compelled to remain fast while cargo, equal to that of several long freight trains, was unloaded. Finally, with a high tide, the boat was dislodged and after several days of cargo reloading the voyage was resumed.

Busy Weeks of Service in England

The monthly reports of our workers in England are filled with activities that are confined, first, to the nursery and convalescent homes and, second, to individuals in scattered places. Channel Island refugees in Glasgow and Cheshire, Spanish children, Belgian children, churches and many individuals from poor sections of English cities are the recipients of some form of relief, usually clothing.

Mention is made of contacts between our workers and the Mennonite men in the Canadian Fire Fighters Corps. Occasionally our workers attend meetings that deal with post-war relief planning.

C. P. S. Camps

Decline in Number of Men Reaching Camps

During 1942 a total of 2,003 men arrived at Mennonite C.P.S. camps. Below is the monthly figure for arrival at the camps during 1942 and during January, February, and March of 1943:

Month	Men Arriving
January	96
February	90
March	99
April	39
May	284
June	217
July	205
August	148
September	246
October	252
November	196
December	136
Total	2,003
1943	
January	159
February	68
March	57
	284

Camp Food Rationing Problems

With food rationing becoming more and more inclusive, brief mention is made of the fact that to date the camps have been generally successful in obtaining their quota of foodstuffs.

Concerning the problem of food for the camps, Bro. John M. Snyder, Camp Auditor, reports:

"The present food rationing program results in many problems for the camps, especially those that are not located in areas which produce quantities of vegetables, fruit, and other foodstuffs. The camps have generally done a splendid job in following the policy of economical feeding without sacrifice as to quality and quantity of food served. Camp staffs are keenly aware of their responsibility to the supporting constituency along this line.

"Food costs have been running a little more than two thirds of the cost of operating the camps, excluding Akron and Washington overhead, and it will be appreciated that proper feeding is one of the most important phases of camp operations, both as to finances and the maintenance of high camp morale."

Men Approved for Vineland Training School

Five men have been detached from both the Greystone Park and Marlboro hospitals in New Jersey to the Vineland Training School, also in New Jersey.

The Vineland Training School is one of America's outstanding schools for children of arrested mental development. C.P.S. men have been secured for the institution to serve as assistants to the teaching personnel of the school.

Released March 31, 1943
Compiled by Grant M. Stoltzfus

THE MENNONITE QUARTERLY REVIEW

The Mennonite Quarterly Review has been published now for sixteen years. It comes out every quarter, in issues ranging from 48 to 80 pages in size. In it during these years have been published a wide variety of articles of permanent value for all who are interested in the Mennonite Church, its history, principles, and life. Much material dealing with the history of the Mennonites has appeared in the pages of the **Review.** Many articles from the able pen of the late John Horsch, leading Mennonite historian, were printed in its pages. Histories of various local congregations and settlements in America have appeared in it. There have been articles also on the rise and development of Sunday schools in the Mennonite Church, on various migration movements of Mennonites from place to place, and on Mennonite life in other countries. Numerous articles in it contain the results of careful and painstaking research of Mennonite scholars regarding Mennonites of the past, such as articles dealing with the devotional literature used by Mennonites in the past, articles on the cultural and sociological trends in Mennonite life, studies in the historic doctrines and principles of the Mennonite Church, and numerous original documents and materials from the past, most of which have never been published any other place.

The Mennonite Quarterly Review is a valuable journal for any Mennonite minister to have at hand. A file of the sixteen volumes so far published would be a mine of information on Mennonites well worth having in any minister's library. Mennonite Sunday-school libraries should have a file of the back volumes, and should also subscribe regularly for it for the use of members in the congregation. Congregations might pay the small subscription price of the **Review** for their ministers as a help to them as Mennonite ministers.

The **Review** begins its seventeenth year in a revised and improved appearance. The first issue for this present year has these articles which will interest you: "Peace and War in the Old Testament," by G. F. Hershberger; "The Origin of Mennonite State Service in Russia, 1870-1880," by Jacob Sudermann. Both these articles are of vital interest at this time since Mennonites in America face attacks for their nonresistant position, and they are also launching upon a program of alternative civilian service to the government in lieu of military service. Another short article contains all that is known about "Leupold Scharnschlager, Swiss Anabaptist Elder and Hymn Writer." There are also reviews of several important books in this number.

The **Review** in the near future will contain a complete index of its first sixteen volumes which will make that a valuable reference number to have at hand. A John Horsch memorial number is planned for a little later this year, an entire number devoted to a survey of the life and writings of the late deceased leading Mennonite historian.

For a sample copy of **The Mennonite Quarterly Review** you should write to Bro. John C. Wenger, circulation manager, Goshen College, Goshen, Indiana. The subscription price of the **Review** is two dollars a year. There is a special reduced rate given for Mennonite ministers.

Edward Yoder.

Conscience is merely our own judgment of the right or wrong of our actions, and so can never be a safe guide unless enlightened by the Word of God.—Tyron Edwards.

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The Mennonite Quarterly Review

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, APRIL 15, 1943 (Herald of Truth Established 1864) No. 3

EDITORIAL

"The Lord is risen indeed."

*

So will we also rise, have a part in "the resurrection of life," provided that in this world our "life is hid with Christ in God."

*

To every truly consecrated child of God, Paul has this to say: "If ye then be risen with Christ, seek those things which are above. . . . Set your affection on things above, not on things on the earth."

*

There is a very close connection between selfishness and self-destruction. In the language of the poet:

"Live for self, you live in vain;
Live for Christ, you live again."

Seeking still higher authority, we quote direct from the language of our Lord: "Whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall find it" (Luke 9:24). It is true of men and of nations that when they are given to promote their own selfish interests, though they may make temporary gains, in the end they will meet destruction. By living for the glory of God and the good of fellow men, life eternal will be your reward.

*

Ceremonialism.—As a rule, the farther a people drifts away from God the deeper they become enmeshed in ceremonialism. When Jeroboam, the founder of the northern kingdom of Israel, started to reign one of his purposes was to keep his people away from the influences of Temple worship in Jerusalem. So he established centers for worship in which he made certain improvements (?) over the Temple worship (such as golden calves, high places, etc.) hoping thereby to attract the people and keep them away from Jerusalem for worship. Evidently the people fell for such devices, but in the eyes of God Jeroboam was the man "that made Israel to sin." Later on we were given another object lesson on ceremonialism when we compare the methods of the prophets of Baal on Mt. Carmel with the simple prayer of Elijah, which brought the fire from heaven and consumed the sacrifice.

Turning to New Testament times, we are impressed with the simplicity of the Gospel in the administration of ordinances and carrying on the activities of the Church. The entertainment feature was left out entirely from the public services. Not much room for ceremony, when three thousand people were baptized in one day. Outside of preaching, singing, prayer, laying on of hands in ordination services, and administering the ordinances in a very simple way, we read of little else that was done in the public services. In our public or private seasons of devotion (including funerals and marriage ceremonies) it would be a fine thing if the simplicity of the Church in apostolic times were followed at the present time. The less ceremonialism there is in our religious activities, the less distance there is between Christian people and their God.

THE HOLY LIFE

As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy.—I Pet. 1: 15, 16.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.—Rom. 12:1, 2.

Follow peace with all men, and holiness, without which no man shall see the Lord.—Heb. 12:4.

Put on the new man, which after God is created in righteousness and true holiness.—Eph. 4:24.

EASTER

The Bible names this word but once—Acts 12:4. In one sense, every day is alike before God. But, for various reasons, a number of days are remembered in a special way because of the special event for which the day has been set apart. Thus, in our dispensation, the first day of the week has been adopted as the day of rest and worship, in memory of our risen Lord. This was by divine decree, as on this day the disciples assembled together and Christ sanctified the deed by His hallowed presence. Later, they met the first day of the week (Acts 20:7) for preaching services and the administration of ordinances, and ever since the resurrection of our Lord (who is Lord of the Sabbath day) the Christian Church has made this the day of rest and worship. Then there are a number of other days, not directly set apart by divine command, that are commonly observed as holidays. These include: (1) Christmas, at which time we remember the birth of Jesus, in Bethlehem of Judea; (2) Good Friday, observed by many people in memory of the crucifixion of our Lord; (3) Easter, on which day we remember His glorious and triumphant resurrection. All of these days have by many people been prostituted to commercial purposes and sinful amusements; but God forbid that Christian people should allow themselves to prostitute themselves to such sinful and idolatrous practices.

The day in which we are especially interested at this time is the day usually known as Easter—a day to be observed ten days from the time this paper reaches most of its readers. May all Christian people prove themselves true to their profession and keep themselves true to the attitude of worship and praise because of the triumphant resurrection of our Lord. "If ye then be risen with him, seek those things which are above . . . set your affection on things above, not on things on the earth."

We thank the Lord for the preparation which practically all of our congregations are making to observe the day in an appropriate way. With our souls filled with the spirit of worship, our hearts stirred with the joy of the Lord, our minds fixed upon the triumphant and glorious resurrection of our Saviour and Redeemer, let all thought of foolishness, of commercialism of entertainment, of formalism, be brushed aside and the season be spent in worshipful and reverential praise. In the language of inspiration, let us "serve Him with reverence and godly fear." Blessed be His holy name.

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

THE OLD LOG CHURCH

By M. Smith

In a church-yard quite near by
The residence I occupy,
An old log church still stands;
Clapboarded, it much better stood
The weather though it's built of wood,
When plenty in the land.

The logs which this old church contains,
From large pine trees were thus attained.
Near by they stately stood.
They surely have been very tall,
From end to end in that church wall
They show the finest wood.

The benches and the table too,
No painting have to hide from view
Their workmanship in wood.
The lining on the walls inside
Placed up and down with boards so wide,
All hand planed, tongue and groove.

The boards are coloring to a brown,
Which age seems to be bringing on—
A finish seldom seen.
Older churches, it's safe to say,
That stand unchanged like it today,
Are few and far between.

And so the pioneers that built
This church, the need for worship felt—
A center where to meet
And congregate for prayer and praise,
As fellowship in bygone days
Seemed so serenely sweet.

But now they've lived their lives and gone;
Their names on tombstones do prolong
Those memories that last.
Can we impress our children's minds,
Leave such an heritage behind
As they have in the past?

How sweet 'twill be when life is o'er
To meet the loved ones gone before
And worship at His feet.
No sorrow there will e'er be known
To all who worship round His Throne,
Where glory is complete.

Maple, Ont.

SERMON OUTLINES

A FOUR-FOLD CHARGE TO CHRISTIANS

Text.—Watch ye, stand fast in the faith, quit you like men, be strong.—I Cor. 16: 13.

I. Watchfulness Enjoined.
1. Be vigilant in all things.
2. Watch against the wiles of the devil.
3. Watch against the encroachments of the world.
4. Watch against all fleshly inclinations.
5. Watch for the coming of the Lord.

II. Faithfulness Commanded.
1. Be established in the doctrines of the inspired Word.
2. In the atonement.
3. In the doctrine of nonresistance.
4. In the teaching of nonconformity to the world.

III. Manly Behavior Required. "Quit you like men."
1. Character, not physical prowess, constitutes true manhood.
2. "Put away childish things."
3. Be manly in behavior at all times.
4. True manhood is of divine origin.
5. Manliness is expressed in self-denial, and living for the good of others.

IV. Strength of Character Essential. Therefore, "be strong."
1. Spiritual strength acquired and retained through—
   a. Feeding daily on God's Word.
   b. Being diligent in the Master's service.
   c. Putting on the whole armor of God.
2. Strength needed in every walk in life.
3. "Be thou strong therefore, and shew thyself a man" (I Kings 2:2).

—J. S. Shoemaker.

APPROVING OURSELVES THE MINISTERS OF GOD

Text.—II Cor. 6:1-10.

I. Facts Concerning Which We Need to be Constantly Conscious.
1. We are God's fellow workers (V. 1)
2. God's grace is for this purpose.
3. The danger of giving offence (V. 3)

II. In Life's Varied Circumstances (V. 4)
1. The struggle for human existence (afflictions, necessities, distresses)
2. In persecutions from evil men (V. 5) (stripes, imprisonments, tumults)
3. In the struggle against powers of darkness (V. 5) (labors, watchings, fastings)

III. Means by which Our Ministry is Approved
1. By personal character and virtue (V. 6) (pureness, knowledge, longsuffering)
2. By Christ-like compassion toward others (V. 6) (kindness, Holy Ghost, love unfeigned)
3. By God's implements of spiritual conquest (V. 7) (word of truth, power of God, armor of righteousness)
4. By using our ministry to this end (V. 8) (honor and dishonor, various reports)

IV. As Creatures Who are Physically Humiliated but Spiritually Triumphant (Vv. 9, 10)

1. As unknown	well known
2. As dying	living
3. As chastened	strengthened
4. As sorrowful	rejoicing
5. As poor	enriching
6. As destitute	rich

Seeming to be one thing, yet truly being another.

V. Conclusion
A high and holy calling.
Touching every part of our being.
Demands the separation taught in the context.
This is the kind of workers and ministers the Church needs.
Let us determine by His grace to be such.

—Eli K. Zook.

WHAT KIND OF MASTER HAVE YOU?

Introduction.
Definition: The controlling power or personality in your life. The object, condition, or person that occupies your mind, affections, and will.

Existing circumstances that need to be recognized: Heredity, environment, temptation, disappointments, sickness, sorrow, death, etc.

One may respond to unfavorable circumstances in life by: (1) trying to escape them; (2) giving up; or (3) overcoming.

I. A Fleshly Master? Self.
The flesh is that whole body of sinful impulses and desires that seeks to gain control of the will.
1. Nothing good in our flesh. (Rom. 7:18).
2. Cause of civil war within. (Gal. 5:17).
3. Count yourself dead to sin and alive to God. (Rom. 6:11-16).
4. Mortify the flesh through the Spirit. (Rom. 8:13).

Ills.—Esau.

II. A Material Master? Things.
Those things which are for our material welfare, but should not be the primary objects of our concern.
1. We are not to love the things of the world. (I Jno. 2:15).
2. Temptations and snares await those who will be rich. (I Tim. 6:9-12).
3. Impossible to serve God and mammon. (Matt. 6:24).
4. Seek first the kingdom of God. (Matt. 6:33).

Ills.—Balaam, Rich Young Ruler, Judas.

III. A Human Master? Other People.
Public opinion (which is a powerful force for good or for ill in a community).
1. The fear of man brings a snare. (Prov. 29:25).
2. Trusting in man brings the judgment of God. (Jer. 17:5).
3. Follow others only as they follow Christ. (I Cor. 11:1).
4. Recognize the depravity of man. (I Jno. 1:8, etc.)

Ills.—Aaron, Saul, Pilate.

IV. A Divine Master? Christ.
The One who came to destroy the works of Satan and give us life and victory through His Name.
1. Christ is God. (John 1:1).
2. We are His workmanship . . . unto good works. (Eph. 2:10).
3. Our living should be Christ living. (Phil. 1:21).
4. Having Christ within we are overcomers. (I John 4:4).

Ills.—Christ as Master over demons, physical diseases, physical elements, etc.

—Paul M. Roth.

—o—

DIFFERENT STYLES OF SERMONS

By J. L. Stauffer

The preacher who would do his part in getting the message of the Word of God to the ears and hearts of his people will find it necessary to preach many different kinds of sermons. There are evangelistic sermons for the unsaved; and doctrinal, devotional, missionary,

evidential, biographical, exegetical, expository, and exhortatory sermons to the saved. Special occasions require the delivery of special messages—funeral sermons, marriage sermons, communion sermons, sermons to boys, to girls, to parents, to men, to women, to the aged. The entire group of sermons named or unnamed have challenged successful classification to any great extent without overlapping.

In view of the general difficulty existing when extended classification is attempted, many authorities on the subject of homiletics have by general consent divided the group into three main styles or classes: textual, topical, and expository. It will be our purpose to attempt a brief description of the basic principles involved in each class.

I. The Textual Sermon

receives its name from the fact that a text of Scripture (it may be long or short) is chosen for elucidation. The body of the sermon, its general outline, is suggested by the text selected. Some texts may suggest only one line of thought, while others suggest several subjects for discussion. Several things should be borne in mind in connection with textual sermons:

1. We should attempt to be logical in our divisions.
2. We should discuss the text in harmony with its context. If we depart from the real meaning of the text and its context it may become little more than a "pretext," unless we make clear the difference between interpretation and application. The real meaning of the text is its interpretation. Applications of the text are permissible, sometimes profitable, when such applications do not conflict with any other known Scripture.
3. This form of sermons has some distinct advantages over any other, in that it enables the message-bearer to rivet upon the minds of the hearer some special truth or truths with an emphasis which no other kind of message can.
4. The application as well as the subject and body of the sermon should be based upon the teaching allowed by the text. If we take a text we ought to stay with it. How many times do you recall instances in which the minister announced a text, you were interested in the text because of the message you felt was contained in it, and you were disappointed because the text was a mere label for an elucidation of a theme entirely foreign to it? Needless to say, the psychological effect of such preaching is not wholesome upon the hearts of the hearers.
5. Perhaps one of the main objections to this form of preaching is the fact that only a partial truth may be emphasized by the strict adherence to the text. But the conscientious messenger of the Cross should find no difficulty in forestalling wrong impressions because only one phase of extended truth is embodied in the words of his text.

II. The Topical Sermon

is perhaps the most commonly used by those who are outstanding as Bible preachers. I well recall hearing one prominent Bible teacher and pastor who used this method almost exclusively. Some of his sermons contained as many as fifty well selected and striking scripture references quoted from memory by chapter and verse. This made a very effective message. A few things may be in order to mention in reference to its construction and advantages:

1. The topical sermon will quite likely have an appropriate text, the same as a textual sermon.
2. The general construction of the sermon will be a thoughtful grouping of various scriptures from different books in the Bible bearing on the subject or topic under consideration.
3. The choice of the text, which should always harmonize with the subject under consideration, is intended to suggest at least the general topic.
4. Whereas the textual sermon may give what one writer has written on a single subject, the topical sermon is so constructed as to give the facts stated by all the writers who deal with the topic considered.
5. There is perhaps no kind of preaching which will so thoroughly indoctrinate believers and impress all thoughtful hearers as this form of pulpit messages, consistently and faithfully followed out in present-day preaching.
6. It is perhaps an easier sermon to prepare than the textual, as there is so much more material available. While the body of the sermon does not require as much thought in its construction, those given to this style of preaching find that much material requires no less careful thought and arrangement for effective delivery in order to elicit favorable heart response.

III. The Expository Sermon

is perhaps the most desired and the least preached. Ministers are constantly lauding the merits of this kind of sermons, but declare that they have no gifts. By the expository sermon is meant the selection of some chapter or portion of chapter, some book or portion of book in the Bible, and then proceed to give an exposition of the portion of chapter chosen. Whole books in the Bible may be covered in this manner, handled chapter by chapter. Some of the common objections follow:

1. **That it is too dry.** This depends largely upon the preacher, and his capacity to handle his subject impressively. It may be said that some textual and topical sermons are likewise dry and uninteresting.
2. **That it becomes monotonous.** This also depends largely upon the preacher. Expository preaching should not be continued indefinitely, but interspersed with other kinds of sermons. Too many details and technicalities may help to make it monotonous.
3. **That it is a lazy method of preaching.** No true preacher who feels moved by the Spirit to present Scripture truth in this manner will find it less work than any other form of preparation of sermon.

Expository preaching has a number of decided advantages over every other form of sermon delivery:

1. **It is the Biblical method.** Christ, Peter, Stephen, and Paul used methods similar to this.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Now that summer is coming again, isn't there some scripture that will warn Christian professing mothers against dressing their little ones (whom God has given them) so naked like the world?

Is it necessary to wear our coverings when returning thanks at meal-time? We see so many who do not.

—A Mother.

1. The Bible teaches emphatically against the wearing of immodest apparel and of extravagant display in dress. Read Isa. 3:16-24; I Tim. 2:9, 10; I Pet. 3:3, 4. But even if such scriptures as these (as well as the many other scriptures which teach against world conformity) make no impression upon Christian mothers, it seems that in the face of the rapid growth of immorality, Christian people ought to be awakened to the importance of keeping themselves and their children clothed in **modest apparel**; rather than in the "strange apparel" (Zeph. 1:8) of the world. There is a world of difference between "the ornament of a meek and quiet spirit" (I Pet. 3:4) and the present-day nudity which appeals to the eye of lustful men.

2. If Paul were asked this question he would say, "Every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head" (I Cor. 11:5). The claim that the covering here spoken of means the long hair (V. 15) can not stand in the face of the fact that verse 6 speaks of two coverings: one the natural covering, the long hair; the other, the veil (R. V.) or the "sign of authority" (R. V.) which shows her relationship to man in the Lord. Hence the instruction, "If the woman be not covered (Veiled, R. V.), let her **also** be shorn." Read I Cor. 11:2-16, and accept V. 5 as the Scriptural answer to the question at issue.

2. **It eliminates the personal thrusts sometimes manifest in textual preaching.** In other words, it is possible to meet a special need of the congregation by the selection of such a portion of Scripture for exposition that will meet the need without being personal.

3. **It allows emphasis to be placed upon neglected truths that would probably be omitted in textual or topical preaching.**

4. **It ought to make noble Bereans and cause people to carry their Bibles to the public services and search them.**

5. **It awakens new appreciation of the books or portions of Scripture thus expounded.**

6. **It gives abundant opportunity for practical application of truth.**

7. **It can be made interesting and profitable.** The preacher must know his subject, study his congregation, be interested himself, and know when to quit. Scripture, rather than eloquence, is the prominent feature in expository preaching.

* * *

These three general classes of sermons will be further illustrated by sermons and outlines found elsewhere in this volume. After all is said that can be said about these different styles and methods, the fact remains that the true servant of God must combine or vary methods to suit the needs of his congregation. The burden of the true minister is to get the truth to the hearts of his people, using whatever scriptural methods as are best suited to the needs of his congregation and which will best suit his peculiar makeup and abilities.

This article is one of the chapters found in the book, "Helps for Ministers," which may be had by sending to the Mennonite Publishing House, Scottdale, Pa.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

City Missions

IOWA CITY, IOWA

(Mennonite Gospel Mission)

Greetings in Jesus' Name: — "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Brethren, we see the dependability of our God and Father, also His great mercies to man, as the seasons come and go, bringing with them and leaving the Father's blessings. The supply of all our need is manifest in the grace of God, but will we, like the man laid at the gate of the Temple Beautiful, appropriate this grace? Or will we do as so many have, and are—allow spiritual paralysis to have its way?

We are feeling the effect of good times in the way not so desired, causing some to move to other locations, because of the possibility of financial betterment. Even a few of our own brethren are being affected by this. May God help us to always seek "first things first," is our prayer. We do appreciate that there are those faithful who are still saying "no" to this temptation, for the sake of Christ and His Church. May I pass on to you a statement made by one of our returned missionaries: "America is gathering in much money, but it is tainted money, needing to be redeemed, therefore all gain caused by the war should be turned into the treasury of the Lord."

The spirit of these days has touched every one of us. Therefore we need to fight manfully onward, keeping close to our Captain, that the works of darkness and wickedness in high places may be torn down. Our prayer is, Victory for King Emmanuel.

We have good interest and attendance in our services in spite of all, for which we wish to say, Thanks to God the Father of our Lord Jesus Christ, and to His faithful children in this part of His vineyard. One was received this last month by letter, and several should give their heart to the Lord if they would do that which His Spirit is telling them. We ask an interest in your prayers on their behalf.

Being in need of more storeroom at the mission home, the following brethren came in, and helped to dig out under the kitchen for the same. Brethren D. J. Fisher, J. L. Hershberger, Edward Diener, Mose Ropp, Rufus Gingerich, Orval Troyer, Dave Eiman, M. E. Yoder, John Martin, Alph King, and Cecil Alberhasky. These brethren accomplished this task in short order, and by it show how the evil one can also be defeated if we all in unity press forward in His cause.

We wish to thank the many who have been remembering His work by offerings this past quarter; among them are: Marie Kauffman, Mr. and Mrs. Ed Garber, J. Shettler family, Red River Valley congregation, N. D., Mr. and Mrs. L. T. Egli, Colo., Exeland S. S., Wis. We also thank those of our own district who have been sending to Bro. C. J. Freyenberger, Mission Board treasurer of Iowa-Nebraska Conference. We receive regular food supplies from our immediate churches, for which we say, Thank you. May the Lord's blessing be upon all.

Sincerely in Jesus' Name,
The Workers.

April 3, 1943. By Norman Hobbs.

PEORIA, ILLINOIS

(1103 Ann St.)

Bro. John Gingrich, of Elkhart, Ind., will be with us from April 18 to 25 for our Passion Week services. Our bishop, Bro. C. A. Hartzler, will be with us on Good Friday night, at which time we will have our spring communion service.

The Bellevue Church closed their series of meetings March 19 with Bro. J. N. Kaufman as evangelist. During the meetings several people were received into the fellowship of the Church by water baptism and by letter.

April 6, 1943. C. Warren Long.

South America

WEEKLY NEWS LETTER

Greetings to all Herald Readers:—At last the dry spell has been broken. After passing through the six or seven driest and hottest months that this country has seen for at least 25 years, we have had several refreshing rains. It was not a dry spell like on other occasions, when certain provinces or parts would be without rain for months. This time it seems to have included all of Argentina. There was practically no harvest, and the only thing of any value was cattle. Since it did not rain and the intense heat burnt up the pastures, the cattle that did not die on the fields were shipped off to parts where there was still some pasture and sold for about one-fourth their former value. On one large range the cattle were dying at the rate of 100 per day.

Here in Pehuajo, where we depend on rain for drinking water, the situation was becoming critical. Now our cisterns are full again, and we praise the Lord for drinking water.

Since the rains the weather has been changing very abruptly. During the day it would be very comfortably warm, and towards evening change to be cold enough to use several blankets at night. These sudden changes bring on many colds and other sicknesses, especially among the poorer class who do not have extras to put on at an hour or two's notice.

We have just passed through Carnival season. This is an old-time feast kept up in this country. During this feast anyone has a right to pour water on everybody who ventures to go on the street before 6 P. M. This has been kept up in Pehuajo over three weekends, and consequently our Sunday schools were not very large.

This is the time of the year when our tent campaigns are on—one in the Cordoba hills, one at present in America, and one in Quiroga. In nearly all of our towns we expect to have some evangelistic meetings during the next two months, before the cold weather keeps people away from night meetings. Will you put these meetings on your prayer list?

At this writing both Bro. Hershey and Bro. Lauver are in a doctor's care in Cordoba. Bro. Hershey, among other ailments, has some sinus trouble and Bro. Lauver's nerves are in bad shape. We certainly hope and pray they may soon be restored to normal health, so that the work in general may go on as usual.

May the Lord grant us all the needed grace to stand up firmly for Him in these trying times.

—A. Swartzentruber.

Pehuajo, F.C.O., Argentina.
March 17, 1943.

A LOUD CALL

By Mary Rutt

"What I do thou knowest not now." These are appropriate words for one of our members, a sister in the church in America. She has known the Gospel from childhood, is married, the children are all about grown, her husband continues to love the pleasures of the world with all its attractions. The Lord has been calling him to yield his life, but he apparently was too proud to yield because he associated with the so-called society of the officials of the town. The past eight years they have had very much sickness in the home, several accidents, etc. About three or four months ago he himself was so sick that he had to go to Buenos Aires. He was much afraid of death, because he realized he was not ready to meet his God. He began to read the Bible, and his wife says that he continues to read it. He never attended services nor expressed a desire to be a Christian. Two weeks ago he had an experience that should cause him to accept the Lord at once.

He is the mayordomo or overseer of an estancia. The first man under him is called the capataz. All working men in the country carry long knives that serve for many purposes; these are sure to be used in case of a heated discussion. One day the mayordomo got into a discussion with the capataz. The latter, being the stronger, got the advantage. He held the mayordomo in his grip with one hand and tried to stab him with his knife with the other but each time he managed to dodge them. This continued for some time; it seemed like ten minutes or more to them. No one knows how long it was, because they were alone. At last another workman appeared. With his help the mayordomo escaped, but not until he had shot and broken the leg of the capataz. He himself acknowledges that it was God alone that saved his life. In speaking to his wife she said, "He will have to accept the Lord." After telling his wife his experience, he went to the government authorities and surrendered. If this experience leads him to a complete surrender to Christ, this trying experience through which our sister has passed will not have been in vain. Will you remember this family in prayer?

America, F.C.O., Argentina.

"AND A LITTLE CHILD SHALL LEAD THEM"

By Florence B. Lauver

An important part of mission work is to give the Gospel to the children. We never can tell which one of them the Lord will use to preach the Gospel when we are no longer able to do so. But it is harder to do now than in past years, as the priest tries to keep them away from Sunday school and teaches against our work in the public schools. I shall mention four Salto children. Number one is Hector, an eleven-year-old boy who even wants to come to prayer meeting and pray too. He does it very nicely. Another is Pedro, a fourteen-year-old boy who is very intelligent. We have hopes for him too. The two girls are Elsa and Olga. Elsa goes along with me to do visitation work. She is a pretty girl, intelligent, and a good singer. Olga is a typical Indian lass twelve years old. She too has learned to pray. Her marks are excellent in school and the teacher calls her a "buena alumna" (a good scholar). Pray for them, as well as a smaller child, "Norma," whose father is sickly and very hard to please in the home. He even accuses God of being too hard on them. The mother says that when he scolds so much the youngest baby girl begins to sing, "With Jesus in the home, what a happy home." Then he seems to be ashamed and stops scolding.

Children of Twenty Years Ago

Twenty years ago we began teaching Argentine children the Gospel. During our first term of service a fourteen-year-old girl lived near us and came to Sunday school. She was a giggle and full of life. After the service she came to me once and asked what she had to do to be saved, or to become a Christian. Even after she was a member she was a problem because she was so full of life. But she was always at the meetings no matter how hard it rained or how cold it was. Later she was a Bible reader and was very adaptable and fit in to help in the Lord's work wherever she was needed. Guess who she was. One of our native workers, Maria Paz de Gorjon. Just a little about her husband, Feliciano, also a Sunday school boy. He was a problem, but he loved to memorize scripture verses. Even after he was a church member we often were afraid Satan would take him back into the world and sin again. He began to keep company with Maria, but he certainly was not very promising. God changed his life and we are sure that He used Maria in helping him to come out from the world and separate himself from his evil companions. Now he is one of our most gifted evangelists. Do you think it is worth while training these little ones? We do. May our teaching and aims in all the congregations as well as the Bible school be used of the Holy Spirit to prepare these for His service.

I shall mention another couple. These were not children when converted. It was once when Bro. Lauver was away from home (as he often was at that time) taking Bro. Hershey's place in giving communion and doing the baptismal work while he was on furlough. I was at home alone. The children were cross and tired after supper. The door bell rang. I just did not feel like sitting visiting with folks, but I went to the door and ushered a nice looking young man and woman into the house. They sat there, did not seem to have any special business, but wanted to know about the Gospel. We talked a long while, and I showed them some photos and finally they left. They became members later and finally native workers. They were Bro. and Sister Barbosa. She told me years later that she and husband went to visit a certain other minister of another denomination, and he just talked to them at the gate. She said, "It's a good thing you did not do that the first time we came to your house, or we would not be workers today." I thanked the Lord that I did not do as I felt like doing; just talk to them outside the house. They are hospitable and sociable, and also have worked up a nice-sized congregation in their town.

Yet I must mention another one. A little girl came to our door. She was a pretty fair-faced girl of twelve years, with a broad smile. I remember yet how she looked with a pretty blue coat, and she was very talkative. I liked her at once. Later she came to work in our home and was there seven years, or until she was married. Her name is Pilar de Pineyro. She and her husband have charge of the orphanage at present, and love to preach the Gospel. It was a joy to see these native workers grow spiritually when we came back from furloughs in the States. This last time our furlough was four years long. I felt like the old man who said he had gone on a "furlong." Being corrected to furlough, he said; "No, a furlong; I came too fur and stayed too long." Anyway, during our furlough I enjoyed the fellowship at home, and the work at the Johnstown Mission.

Since I started this article it was laid back, and some changes have come to pass. The father of Norma has passed on to his eternal reward, and his wife and three daughters have been baptized. Elsa has been among the class of sixteen who were baptized. For Olga and Pedro, Satan put things in the way that they could not. We ask you to pray for Pedro. Hector's mother wanted to be baptized, but she was living with a man who also attends the services, to whom she could not get married because she has a former husband living. So we had to refuse her. Little Hector suffers the consequences. She does not want him to come anymore. In the two couples mentioned, the Gorjons and the Barbosas, these brethren have been ordained to the ministry, even though they had been preaching the Gospel for some years before.

May you pray for all those mentioned and for us. We need your prayers for health, for tact, for patience, for judgment, for insight into character, and for a life worthy of the great missionary church that is ours, and a life worthy of your confidence and prayers.

Salto, Argentina.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

A CHURCHYARD CEMETERY

By M. Smith

This churchyard, even though it's small,
(About an acre takes in all):
The land kept for the dead
And through the years that come and go,
The last sad rites observed below
Have many times been said.

And in this churchyard, side by side,
Some pioneers from far and wide
Lie buried neath its turf,
Who lived 'mid hardships here on earth
Far from the sinful haunts of mirth,
They valued much its worth.

They labored hard through heat and cold;
Met many hardships, I am told,
That we need never face.
Their work is done though hard their lot
And memories touch a tender spot,
Viewing their resting place.

Within this little cemetery,
I find much labor there for me
Until the spring is o'er.
Some places need much levelling
Where ground is mostly settling,
When dug the year before.

And then throughout the summer days,
To cut the grass and keep the graves
In order all the time.
Some stones need to be straightened up
That get quite leaning at the top,
And also out of line.

The graves should also be kept mown
And nicely trimmed around each stone,
To show the proper care.
How soon the summer days are gone,
And some new graves are added on
The number lying there.

How soon might be that you or I
May in a cemetery lie;
We know not in the least.
Our days, uncertain at our best,
May soon be numbered with the rest,
Who have this life deceased.

Maple, Ont.

—o—

CHEERFULNESS

"A merry heart doeth good like a medicine," says the wise man. Is it not worth cultivating? The shut-in may not see much occasion for mirth in life, yet we are spared many of the perplexities and annoyances that beset those whose daily work lies in the world outside. We have leisure time to cultivate the graces that we would like to possess. Surely cheerfulness is one of the most charming among these graces.

The habit of looking on the bright side is one to be acquired, if Nature has not gifted us with it. In the dark of the moon, when it cannot reflect the light of the sun, the stars shine with a brilliancy that moonlight dims.

There are always points of cheer, if one will look for them and dwell on them instead of the immensity of space that surrounds them. Some one has said that cheerfulness is health. Help me, O God, to attain the spirit of good cheer.—Sel. by Mrs. Peter S. Lehman.

—o—

LETTING DOWN OUR STANDARDS

Looking at it one way, it would seem that all restraint is cast aside. The so-called "new" morality is sweeping the world.

Is there nothing wrong, when the United States has 225,000 more saloons than before prohibition?

Is there nothing wrong, when there are more girls employed as barmaids and entertainers than are attending our colleges?

Is there nothing wrong, when drunkenness has increased from fifty-five per cent to over 100 per cent?

Is there nothing wrong, when sixty-two per cent of our youth between the ages of fifteen and twenty-four are drinking?

Is there nothing wrong, when one must go hungry in a city, unless he eats where beer is sold?

Is there nothing wrong, when preachers, Sunday school teachers and church leaders smoke?

Is there nothing wrong, when there is a murder committed every forty minutes and a robbery every ten minutes in the United States?

Is there nothing wrong, when the cost of crime has reached fifteen billion dollars a year?—Selected.

—o—

AN APPLE STORY

And Something about Washing Dishes

By A. A. Ressler

When I was a schoolboy it was customary for teachers to ask their pupils to write compositions. One time the teacher told us we might choose our own subjects. I was young, and did not know what to write about; so I invoked the help of an older sister. She looked about and saw a nice looking Smokehouse apple and said, "Let's write about this apple." She did not say about **apples**, but about **this** apple. It was large, well shaped, the color was just right, and it was of a variety that everyone knew to be one of the best. There did not seem to be anything lacking.

But before we finished, we turned the apple around and, lo! on that side it had a rotten spot. We started to clear it away, but it extended clear into the core. In fact, almost the whole inside of the apple was rotten, leaving only a beautiful outside that was practically worthless.

We will leave the apple for a bit, and see what this has to do with washing dishes. Did our Saviour ever say anything about it? In Matt. 23:25, 26, He is speaking to hypocrites. A bad lot, you say. Yes, bad enough, if we look at verse 33. But these Pharisees looked all right; they had the phylacteries in place and their garments arranged according to the law; but the Saviour said that they make clean the outside of the cup and platter, but within they are full of extortion and excess.

So, coupling up this teaching of the Saviour with our experience with the apple, you may say, "Then it is the inside that is of importance; the outside doesn't matter." But wait. There are many kinds of apples. If all varieties looked alike, how could we know whether the ones we are selecting have the qualities that we want? So the markings on the outside are for identification. These identifying marks are just as firmly fixed as the flavor, the cooking qualities, etc. These outside markings do not make the qualities of the apple, but simply tell us what we may reasonably expect those qualities to be. All that the apple is depends on the tree on which it grows. The apple does not make the tree, but the tree makes the apple.

The heart is the wellspring of life in the living animal, and the human heart is also spoken of as the seat of our affections. In Matt. 15:19 Jesus lists a lot of evil things that emanate from the heart. In Gen. 6:5 God says that "the imagination of man's heart is evil continually." And Jeremiah says it is "deceitful above all things, and desperately wicked."

From these scriptures we see the reasonableness as well as the necessity of the teaching that Jesus gave Nicodemus. Would there not be room and abundant reason for putting more emphasis on the teaching of Jesus, as given in John 3:1-8? And in this we include all teachers from the parent in the home to the preacher in the pulpit. We would not detract nor subtract from the teaching given in I Tim. 2:9, 10, but call attention to the fact that this is evidence of the condition within rather than a virtue in itself. And when the evidence is clear and unmistakable and shows in the language we use, in the things we are most interested in, and in our general deportment that conditions within are not right, then there is cause for alarm. Then nothing short of a new heart will make things right. Jesus says, Cleanse first that which is within, that the outside may be clean also. For a recipe for inward cleansing, read Luke 11:13.

Ronks, Pa.

—o—

The people of God do not want to be conformed to the world because they have been "transformed by the renewing of the mind."—D. A. Yoder.

Sunday School Lesson

Theme for the Quarter: Life and Letters of Peter and John

IV. THE RISEN LORD

Lesson for April 25, 1943.—John 20: 1-17.

Golden Text.—He is risen.—Mark 16:6.

Introductory.—Many events of transcendent importance occurred during the intervening time between our last lesson and this one. Among these were the trials, the crucifixion, and the resurrection of our Lord. During these four days the manifest presence and power of God was in evidence so that while the enemies of Jesus tried to make it appear that they had triumphed over an impostor who had claimed to be the Son of God, the hand of God was in evidence to those whose eyes were open to the truth. One of the remarkable things was that while the disheartened disciples could scarcely believe that Christ had actually arisen from the grave, His enemies remembered what He had said concerning His resurrection the third day and they tried desperately to keep this from coming to pass.

Visitors at the Tomb (1-10).—Two special visits to the tomb where Jesus had lain for three days and three nights are here spoken of in this narrative. First of these was that of Mary Magdalene—the only one mentioned in our lesson text, but the other evangelists speak also of several other women who were along with Mary Magdalene.

The object of this visit was that of anointing the body of Jesus. On their way to the tomb they wondered among themselves, "Who shall roll us away the stone?" They had remembered that by permission of Pilate the Jews had rolled a huge stone at the mouth of the sepulchre, so that the disciples might not steal His body and try to make people believe that Christ had risen, as He had foretold that He would do. But when they came to the sepulchre they found that the stone had already been rolled away, and were told by the angel that Jesus had actually risen, just as He had before prophesied that He would.

The women carried the word to the disciples, but Mary Magdalene lingered at the sepulchre. No sooner had the word reached the disciples than Peter and John made haste to visit the sepulchre, to make sure for themselves that He had actually risen. Reaching the sepulchre, they went in and investigated. The story proved true. Christ had actually risen from the grave. This was one of "the many infallible proofs" of which Luke afterwards wrote.

Mary Lingers at and Near the Tomb (11-13).—While Peter and John were within the sepulchre, Mary stayed at the outside. After the disciples had returned to their own home, Mary still lingered there, and was rewarded for her attachment to her Lord by being the first to see Him after He had risen. Weeping because of her disappointment in not being able to anoint the body of her Lord (the other women and also Peter and John having gone away), she stooped to look into the sepulchre and saw "two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain." "Woman, why weepest thou?" said the angels to Mary. She was frank to tell them, "Because they have taken away my Lord, and I know not where they have laid him." As yet, it was a mystery to her, just as it had been to Peter and John, and the other women who had accompanied Mary to the tomb.

Jesus Appears to Mary (14-17).—"Woman, why weepest thou?" This time it was not the angels that asked the question, but it was none other than Jesus Himself. After she had answered the angels she turned around and saw a man whom she had supposed to be the gardener. When this question was again put to her she replied, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Then she heard a familiar voice, "Mary"—and the voice of her Lord was so like that which she had doubtless heard many times before that she recognized at once that the man whom she had thought to be the gardener proved to be none other than Jesus Christ Himself. It was a joyous surprise, and at the same time a welcome reward for her faithful loyalty to her Lord. It recalls the divine assurance, "According to your faith, so be it unto you."

Before the day was over, Christ had appeared to His disciples a number of times. In the afternoon He joined Himself to two disciples who were on their way to Emmaus. So clearly did He reveal Himself to these two disciples that they afterwards said, "Did not our heart burn within us, . . . while he opened to us the scriptures?" and they hastened to Jerusalem to tell the other disciples that they had seen the Lord. But when they got to where the other disciples were they were informed that He had also appeared to others. Christ Himself sanctified this first Christian Sunday evening service with His presence. This was the beginning of the Lord's day observance among the followers of Christ, who have also formed the habit of observing Easter as a special occasion when the resurrection of our Lord is observed in a special way. Let us observe both this weekly Lord's day and the annual Easter occasion "with reverence and godly fear."—K.

Bible Meeting Topic

"NOW IS CHRIST RISEN."—I Cor. 15:1-58

Topic for April 25

MOTTO

"Behold I am alive forevermore."

OUTLINE STUDY

I. **The Prophecy of the Resurrection of Jesus.**
   1. By David.—Ps. 16:9,10.
   2. By Isaiah.—Isa. 26:19.
   3. By Jesus.—Mark 10:34.

II. **The Testimony of Angels That He Rose.**
   1. To the women at the tomb.—Mark 16: 5, 6, 7.
   2. To Mary Magdalene.—Jno. 20:12, 13.

III. **The Testimony of Disciples.**
   1. Mary Magdalene.—Jno. 20:14-18.
   2. Thomas.—Jno. 20:28.
   3. Peter.—Acts 2:32, 33; 3:26.
   4. The apostles.—Acts 4:33.
   5. Paul.—I Cor. 15:8.

IV. **The Witness of the Spirit.**
   1. At Pentecost.—Acts 2:33.
   2. In every believer.—Acts 5:32; Eph. 1: 13, 14.
   3. In works of power.—Acts 4:10.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Resurrection."**
2. Our Living Jesus.
   a. The surprised disciples.
   b. The alarmed soldiers.
   c. The rage of the enemies of Jesus.
   d. He saves us.
   e. He knows our needs.
   f. He pleads for us when we seek God.
   g. He shall never die again.
   h. He will come again to receive us.

For Seniors.
1. He Is Alive. What Does it Mean to Men?
2. Evidences of His Resurrection.
3. Relation of the Living Lord to the Work of the Church.

PERSONAL THOUGHT

Jesus is my Lord and my God, occupying a position of great power as He lives and occupies a seat at the right hand of the Father in glory.

SEED THOUGHTS

God is always simple, even amid the most complex mystery. It is man who "darkens counsel by words without knowledge," who cumbers his words with affectation of learning and logic, and his works with pompous pretension. Only the grandest of men learn the divine art of artlessness—of perfect naturalness and simplicity.—Pierson.

The Lord is risen indeed,
Loud let His praises ring!
From death's dominion freed,
Ascends the conquering King.
At God's right hand to take His place
And reign supreme through everlasting days.

The Lord is risen indeed,
Risen to die no more;
And now in heaven doth plead
For those whose sins He bore
In dreadful anguish on the tree,
From sin and death to set men free.

—Wilson T. Hogue

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

Printed in U. S. A.

THURSDAY, APRIL 15, 1943

Field Notes

April 11-18 is the date set for a series of meetings in the Belmont Mennonite Church, Elkhart, Ind., in charge of Bro. J. J. Hostetler of Canton, Ohio. Your prayers solicited.

* * *

Names of Teachers Desired.—The undersigned desires names and addresses of Mennonite teachers qualified to teach in either elementary or high school. G. Parke Book, Soudersburg, Pa.

* * *

The annual Easter song service will be held, D. V., at the Elizabethtown, Pa., Mennonite Church at 2. P.M., conducted by Bro. Chester K. Lehman of Harrisonburg, Va. A children's meeting is also planned. E. O. B.

* * *

Following are the communion dates in the bishop district of Bro. James Saylor of Hollsopple, Pa.:

April 25, Kaufman's.
May 16, Weaver's.
May 30, Thomas. Cor.

* * *

Recent visitors in the Publishing House and surrounding community include the following: Paul Horsch and family, Cleveland, Ohio; J. W. Yoder, Huntingdon, Pa.; W. Kenneth Leasa, Belleville, Pa.; Fannie Thomas, Ivie Wingard, Hollsopple, Pa., Sallie Vince, Pittsburgh, Pa.

* * *

Evangelistic meetings are being planned at the Pottstown, Pa., Mission during the week of April 18-25, with Bro. Jacob T. Landes of Creamery, Pa., in charge. A sunrise service also is to be held Easter morning. The spring communion service has also been announced for May 9. E. G. K.

* * *

Concerning the recent Christian workers' conference at the Yellow Creek Church west of Goshen, Ind., a brother who was present has this to say: "The Christian workers' conference at the Yellow Creek Church was well attended and very inspirational. A similar meeting was held at Fairview, Mich., earlier in the week."

* * *

A brother writes us from Ft. Wayne, Ind.: "Studies in Romans, by Bro. John C. Wenger, and evangelistic sermons by Bro. Phil Frey, at the Fort Wayne Mission, April 22-25. Pray for these brethren and for the congregation and community.

"Communion services announced for April 18, with Bishop D. D. Troyer in charge."

* * *

If previous plans were carried out, Bro. A. H. Leaman of Chicago, Ill., is spending this week (and longer) with the brotherhood in various parts of Pennsylvania, filling appointments in Altoona, Lancaster, Millersville, and other places in Lancaster County, his former home. He plans to be in Philadelphia, New York, and Boston before returning to his work in Chicago.

* * *

"Must Christians Fight?"—We are in receipt of advance sheets of a booklet, now in course of preparation, bearing this title, prepared by the Peace Section of the Mennonite Central Committee. Fuller announcements will be made in a few weeks. It is a practical work, and ought to serve a useful purpose after it is completed.

* * *

Baptismal services were held at the Mennonite Gospel Mission, Altoona, Pa., on Sunday morning, April 4, at which time six applicants for membership were baptized and one reclaimed. In the afternoon there were eight baptized in the Mill Run chapel. Bro. James Saylor of Hollsopple, Pa., was in charge of the meetings. The Lord add His blessings. J. M. N.

* * *

A baptismal service and counsel meeting were held at the Scottdale Mennonite Church last Sunday. One young brother was received into fellowship, and communion services were announced for Sunday, April 25. A series of meetings is to be held during Passion Week, with Bro. Paul Mininger of Goshen, Ind., in charge as evangelist. Your prayers solicited.

* * *

From Bulletin No. 33, dated April 10, issued by the Mennonite Mission in Canton, Ohio, we copy the following: "Bro. Paul R. Miller and wife led our congregation in a very helpful and spiritual series of meetings the past week. The attendance and interest were very good, and four young souls confessed Christ and accepted Him as their personal Saviour."

* * *

The following schedule of services has been announced for the Mennonite Gospel Mission, Norristown, Pa.:

Evangelistic services, April 23-May 3.
Examination meeting, May 9.
Baptismal services, May 16.
Preparatory services, May 22 (Eve).
Communion services, May 23.

The evangelistic services are to be in charge of Bishop John E. Lapp; the other services, in charge of Bishop Warren G. Bean. M. H. C.

* * *

Communion Dates.—Following is a list of dates for communion in the bishop district of Bro. J. Paul Graybill, East Earl, Pa.:

April 18, Martindale.
April 25, Weaverland.
May 2, Lichty's.
May 9, Gehman's.
May 9, Reading (evening).
May 23, Churchtown.
May 30, Bowmansville.
June 6, Diamond St., Philadelphia.
June 13, Norris Square, Philadelphia.

* * *

Bro. T. H. Brenneman of Villegas, F.C.O., Argentina, sends us an article by Sister Florence Lauver, which appears elsewhere in this issue. Accompanying the article is a letter from which we take the following excerpt: "This finds us in the midst of a series of meetings in the tent here in Villegas. . . . We hope to continue for some nights, and then take the tent to a neighboring town, where such meetings have never been held. . . . Bro. Snyder

is our evangelist, and brings very interesting messages."

* * *

Investigation Tour.—Brethren C. Z. Martin and Mahlon M. Hess have been appointed by the Lancaster Conference Itinerant Evangelism Committee to search out spiritually-neglected areas in the South Atlantic and Eastern Gulf States. While the primary objective of this tour is to locate fields for future evangelistic efforts, these brethren will engage in tract distribution and conduct meetings as opportunity affords. This tour is planned for April 16—May 12. Anyone having occasion to contact these workers while on the field should address mail so that it reaches the following addresses not later than the dates noted.

April 17–19: C/o P. H. Siemens, Elk Park, North Car.
April 20–23: General Delivery, Macon, Georgia.
April 24–26: C/o 1409 Ida St., Tampa, Florida.
April 27–May 3: C/o Luke Eby, R. 1, Brewton, Alabama.
May 4–7: C/o Paul Hershey, R. 1, Gulfport, Mississippi.
Martin, May 8–20: Allensville, Penna.
Hess, May 8–18: C/o Melvin Ruth, R. 4, Harrisonburg, Virginia.

Their telegraph address can be secured by telephoning Millersville, Pa., 5877, on any Tuesday or Saturday evening during the tour. Let us all share in these efforts by intercession. Cor.

Correspondence

ESTACADA, OREGON

Dear Gospel Herald Readers, Greetings:—The dedication of our new Porter Mennonite Church house was held here on March 7, with 74 present. We thank God for this house of worship and trust it may be used for His honor and glory.

The dedicatory sermon was preached by Bro. H. A. Wolfer. The dedicatory service was given by Bro. F. J. Gingerich. The four subjects discussed in the afternoon were: History of the Porter Mission Work, by Sister Anna Snyder; Report of the Building Progress, by Bro. Ernest Bontrager; "Except the Lord Build the House," by Bro. Marcus Lind; and "Let Thy Saints Rejoice in Goodness," by Bro. G. D. Shenk. Several songs were sung by the Bethel men's quartet.

The evening service was the beginning of our revival meetings, which were conducted by Bro. H. A. Wolfer, and which continued until March 21. God's children were greatly strengthened and encouraged. Eight members reconsecrated their lives to Him. Five non-members took similar steps, of whom one is definitely planning to affiliate with us in church membership. Truly there was an outpouring of the Holy Spirit in our midst.

Pray for us at this place that there may be more faithfulness among us.

March 30, 1943. Mae Schweitzer.

ALLEMANDS, LOUISIANA

The time has been set for April 30-May 2 for a regional conference to be held at Allemands. Should any one have the opportunity of stopping with us while on the way to mission meeting or otherwise we extend a hearty welcome to them to do so. The theme for the conference will be "The Mission of the Church in the World Today." Pray that this conference will be an honor and a glory to the One who washed us with His own precious blood.

April 1, 1943. John E. Wenger.

KITCHENER, ONTARIO

(First Mennonite Church)

Dear Herald Readers: The first few months of each year bring a series of interesting events. On New Year's evening the annual business meeting was held; following this the young people's Bible meeting sponsored a watch night service, which is a very interesting way in which to welcome the New Year. What a contrast from one of these services and the way in which the people of the world celebrate this event. The first Sunday morning of the New Year, Bro. Paul Mininger of Goshen, Ind., preached for us. The St. Jacob's chorus sang "The World's Redeemer," at a Sunday evening service.

Our winter revival meetings were in charge of Bro. C. F. Derstine. The weather conditions were very favorable during that week. The sermons and singing of hymns were very much appreciated by those who attended.

The Christian life conference, which is held in connection with the Ontario Mennonite Bible School, had as its guest speaker, Bro. Jesse Short of Archbold, Ohio. March 25, the commencement program of the Bible School was given to a large audience of people. Thirteen young people received their diplomas. The day preceding the program, the alumni of the Bible School held their annual meeting.

Preparatory services were held on March 28. Communion services are scheduled for Easter morning. The Waterloo County ministers' meeting was held at the local church on April 1. On Sunday four young people were baptized.

Our sewing circle has been busy preparing bedding and other items for the Braeside Home at Preston which will be opened shortly. Pray for the congregation here, that each individual may be a bright and shining light for our Master.

April 4, 1943. Mildred Weber.

ELKHART, INDIANA

(Prairie St. Congregation)

Feb. 28, our Y.P.M. program was on "The Library." We now have around seven hundred books and pamphlets, and new ones are constantly being added. Books were reviewed from about every section of the library. These books are being used, but we were urged to make still more use of our library.

The evening of March 7 the Byler Quartet from Goshen College was here. We enjoyed both their singing and the short message by one of their group.

Sunday evening, March 14, the Goshen College chorus gave us their annual program. We appreciated it very much; we always look forward to hearing them.

April 5, 1943. Cor.

PALMYRA, MISSOURI

Greetings in Jesus' Name:—Beautiful life-abounding spring has arrived at last with its usual rush of tasks and pleasures.

Our spring communion was held last Sunday morning, April 4, with most of the members present.

We greatly enjoyed the all-day meeting of March 28 at the Hannibal Mission. We missed a number of faces, seldom absent before. The tire and gas rationing kept some away, for which we are sorry; nevertheless the Lord was with us and we had a rich spiritual feast. The Lord willing, a similar service will be held at the Palmyra Church on Easter Sunday.

Bro. and Sister John Roupp and 4 children and Bro. Lloyd Rogers, all of Hesston, Kans., visited friends and relatives here early in March. Their visit will long be remembered as a time of sweet fellowship such as only Christians can know.

The writer had the pleasure, not long ago, of spending a few days with the Mission family at Hannibal, which is always a real pleasure. We had the joy of worshiping with the congregation in their mid-week prayer service. Madonna Kauffman, who has been seriously ill for sometime, was better at that time, but since has been suffering more. We still pray and hope for her recovery. Sister Kauffman, who had an operation for appendicitis, is recovering nicely.

May God richly bless all the Herald readers. The enemy is very, very busy. Let us pray for one another, Sincerely,

April 5, 1943. M. Lena Kreider.

SWEET HOME, OREGON

Dear Christian Friends:—The Lord is very abundantly bestowing blessings upon us, for which we are very grateful.

Feb. 19-28, we held our series of revival meetings, conducted by Bro. Newton S. Weber, of Salisbury, Pa. One young man gave his heart to the Lord. Several others renewed their covenant with Him. Since the meetings another boy has taken his stand for Christ. May we pray for these dear souls. We feel that we all have been strengthened by these inspiring messages.

On Sunday, April 7, Bro. G. D. Shenk, of Sheridan, Oreg., was with us. He brought us a very practical message on Rolling Away the Stone.

We ask an interest in your prayers in behalf of the church here at Sweet Home.

April 9, 1943. Arla Stutzman.

MY SAVIOUR

By Vada Stutzman

My Saviour must have loved me,
More than ever tongue can tell;
He gave His life on Calvary's tree,
To save my soul from hell.

For I was but a sinner,
Doomed for eternal death;
No human friend could rescue me,
So Jesus paid my debt.

They crucified my Saviour;
With a spear they pierced His side;
Upon His head a crown of thorns,
And thus for me He died.

How can I e'er repay Him
For all He's done for me?
I'll give my life, my time, my all
To Him who died and set me free.

Mantua, Ohio.

Miscellaneous

MY SAVIOUR LIVES

They sought to rid the world of Christ!
So, by decree,
They led Him past the city gate
To Calvary

And crucified Him. But they felt
His holy power
While He hung dying on the cross.
In that dread hour

When sunlight on the earth was dimmed,
They turned and fled
In fear at this deed they had done—
God's Son was dead!

They sought to rid the world of Christ!
No narrow tomb
Had power to hold Him in its grasp;
No grave-like room

Could house this mighty King of Kings.
I hear His voice:
Mary, He says. My Saviour lives!
O soul, rejoice!

—Olive Weaver Ridenour.

—o—

WHY HAVE WE NO FIXED DATE FOR EASTER?

Emanuel Stahly

In the first place, let it be stated that history is not silent on the subject as is supposed by many Bible students; and, contrary to general opinion, the fiercest controversies raged for centuries in the early church on this very subject. Its history is one of the most interesting developments of the Latin Church. The reason that it seems obscured in history is that the quarrel was known as the "Easter Controversy" and neither Wednesday nor Friday appeared as the objective, as will be explained shortly. As a matter of fact, outside the Bible itself, the records of the first century fail to disclose any information on the subject of the day our Lord was crucified.

In A. D. 120, we learn from a letter of Irenaeus that was extant in the early centuries, that a divergence existed between the Oriental or Asiatic Christians and the Western Church on the observance of Easter. It seems that the Asiatic Christians had from earliest times observed the fourteenth of the Jewish month Nisan as the day of the crucifixion; and as this fell on a different week-day each year, every day from Sunday to Saturday, inclusive, had its annual turn in this observance. The emphasis was on the fourteenth day of the month, and not on the original week-day that this event occurred. These Asiatic Christians had the name of Quartodecimans given them to designate their custom in this respect. (Farrar's Early Days of Christianity, p. 391).

In the passing of these early years, however, there developed in the Western Church a growing emphasis on the observance of the week-day of His resurrection, rather than on the yearly date of His death. The Sunday of this event was determined as the Sunday following the fourteenth of Nisan; and should this monthly date, for instance, fall on Sunday or Monday, or Friday or Saturday, the coming Sunday was celebrated as the yearly Easter.

It will thus be seen that sometimes a week intervened between the day of crucifixion and Easter as thus celebrated. And it came about that the fourteenth day of Nisan was important to the Roman Church in this early time as a date to determine the Easter Sabbath which followed, rather than a celebration of the crucifixion week-day. In fact, every Sunday became a week-day to commemorate the resurrection, until in the fourth century, Constantine gave this day a legal status in the Roman Empire.

The Catholic Encyclopaedia (Vol. V, p. 229) says: "It must be admitted that while in the New Testament we have definite mention of the observance of the Sunday, or Lord's Day, there is no conclusive evidence in the first century or more of the Pach (Good Friday) as a festival." By A.D. 190, the controversy between the Western Church and the Quartodecimans of the East became so pronounced on this subject that the bishop of Rome withdrew fellowship from the Christians of Asia.

During the century following, a fierce controversy continued to rage in the Western Church as to a fixed date for the celebration of Easter. Eusebius, in speaking of the date above mentioned (190), says that synods and assemblies of bishops were held, and drew up an ecclesiastical decree that the mystery of the resurrection of the Lord should be celebrated on no other day but Sunday. In other words, while the fourteenth fell on different week-days, the yearly celebration of the resurrection must be deferred after that date to a Sunday, and these differences were all finally settled at the Council of Nice (325 A.D.). "When Friday was accepted as the day of crucifixion, and the Sunday following as that of the rising from the dead" (Standard Dictionary, p. 1804).

This action of the Roman council, however, did not meet the approval of the Church in Britain. As we know, the Gospel was taken to Ireland by Roman Christians early in the Christian era and was carried by Scotch-Irish converts into north Britain. The celebration of the fourteenth of Nisan as the crucifixion day was therefore taught them, just as it was originally brought to Rome from Asia, and thence into the British Isles. Removed as they were from the center of controversy during these first three hundred years, they still preserved the monthly date of the fourteenth, just as the Quartodecimans of Asia had done; and, notwithstanding the decree of the Council of Nice, they persisted for three hundred years longer in observing the day of crucifixion on every day of the week, refusing Good Friday as a fixed day for that event. "The Northern Irish and Scots, with the Picts, observed the custom of the Britons, keeping their Easter upon the Sunday that fell between the fourteenth and twentieth day of the Moon" (Religion of the Ancient Irish IX in Wardsorth's Church of Ireland, p. 54.) During these three centuries the controversy raged fiercely in England, just as it had done in Rome the previous or third century. Finally the English Church succumbed, and in A.D. 664 (at the Council of Whitby) an agreement was reached, and they conformed. Meantime, the excommunication of the Oriental Christians had gradually reconciled them, and "Good Friday" prevailed; not, however, before the "westerners had taunted the easterners with subservience to Judaic custom, and the easterners accused the westerners of innovation and departure from the ways of Jesus Christ and His apostles," in their change of usage in the celebration of the solemnities of Passion Week (Encyclopaedia Americana, Vol. 7, Easter). It is therefore obvious how the original week-day in which our Lord was crucified became lost, during the passing years from the custom of celebrating every day of the week upon which the fourteenth fell, and for a century neither Wednesday nor Friday was observed as crucifixion day. The emphasis was on the day of the month, and not on the day of the week during the first century.

A fixed week-day for the crucifixion as a festival of the Church came about because Sunday had been observed from apostolic days as the Lord's day in celebration of His resurrection, instead of a monthly date, that changed the week day every year, and became an obsession with the growing hierarchy of the Latin Church which they finally put over with the mailed fist. Up to the Nicene Council, the Church kept Easter coincident with the Jewish Passover but after that period they took elaborate precaution to dissociate the two. (Encyclopaedia Britannica, Vol. 20, p. 890 from the Harmony of the Last Week.

Tulare, Calif.

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COMFORTING AND THOUGHT-PROVOKING MEDITATIONS

By Wilmer Swope

"Many of the natural resources in our nation are being rapidly depleted." So states an article in the April number of "Readers' Digest." Material is being thrown into the war: wasted, destroyed, sunk to the bottom of the sea. Material things can be exhausted; their source of revenue emptied.

But are you putting your trust in things material, or in God? "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" God's treasure house is full to capacity. His sources of treasures can never be ex-

hausted. Man brings nothing into this world with him, and can take no material things with him. "Where your treasure is, there will your heart be also" (Luke 12:34). In I Cor. 3:12, 13 man is admonished to build; not on material things, but on Jesus Christ the Son of God. In Rev. 3:18 we read: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."

In Eccl. 1:14 we learn the futility of man's effort for self and not for God: "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of the spirit." God placed the many natural resources into this world for man to use in a fitting manner, and to glorify His name. God is good, and loves the human family; but oftentimes we grieve Him by putting one of His many gifts to a wrong use which, if it had been used in the right way, would have proved to be a great blessing.

How are you using God's greatest gift; namely, the gift of salvation? Are you receiving blessings by drawing wisdom, comfort, and joy from Bible study and communion with God in prayer? Let us remember that no matter how often we come to God in the right way, new treasures and blessings are ours. There is an unlimited supply of these in God's house.

Will you, kind reader, be able to answer to God in the day of Judgment: "I have used Thy gifts in the best way I knew how, to further Thy Kingdom and to glorify Thy name?" Don't ration yourself on prayer and Bible study; for the more you use these gifts the greater will be your testimony as a true follower of the Lord Jesus Christ.

Leetonia, Ohio.

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OUR DEPARTED LOVED ONES

By L. C. Kauffman

During the first quarter of 1943, 178 obituaries appeared in the Gospel Herald, ranging in ages from infancy to ninety-one years, 2 months, and 8 days. The average age at death was fifty-seven years, 8 months, plus. The ages may be tabulated as follows:

Over 90 years	3
80 to 90 years	39
70 to 80 years	42
60 to 70 years	30
50 to 60 years	18
40 to 50 years	5
30 to 40 years	6
20 to 30 years	4
10 to 20 years	3
1 to 10 years	6
Under 1 year	20

Deaths caused by accidents: auto, 1; bus, 1; poison, 1; fractured skull, 3; fall, 1; gunshot, 1; coal gas, 2.

Among the number who passed on this quarter, were 1 bishop, 6 ministers, and 3 deacons.

Deaths in states and provinces were as follows, Pennsylvania, 65; Ohio, 24; Indiana, 22; Ontario, 10; Virginia, 9; Kansas, 8; Iowa, 7; Illinois, 6; Michigan, 5; Missouri, 4; Oregon, 4; Maryland, 3; New York, 3; Texas, 2; place not given, 2; California, 2; Nebraska, West Virginia, Saskatchewan, each 1.

Hesston, Kansas.

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OUR VICTORY

By Amanda Blosser

"A great victory is the saddest thing on earth, except a great defeat." These words were spoken by Wellington, a famous British general during the time of the Napoleonic Wars in Europe.

Wellington's "War Cry," no doubt, was "Victory." Nevertheless he was aware that the defeated army also sought the same outcome. Victory! Defeat! He, a man of outstanding ability, conceded that sorrow enters both victory and defeat.

In every war found in history there must have been need of curtailment in innumerable products, ways, and means.

Does victory depend on any few or many ways that may be adopted to advance or encourage success? Are we Americans as factors in the winning of victory?

To quote from a biography of Benjamin West, a Quaker, and artist who lived in two centuries—the eighteenth and nineteenth—help may be gleaned as relative to the great problem, War:

"His mother's grandfather was an intimate friend of William Penn. The Quaker associates of the parents of this artist, the patriarchs of Pennsylvania, regarded their asylum in America as the place of affectionate intercourse—free from all the military predilections and political jealousies of Europe. The result was a state of society more contented, peaceful, and pleasing than the world had ever before exhibited."

He painted not less than 3,000 pictures in his time. His "Christ Healing the Sick" was copied for the Pennsylvania Hospital.

Does the established "peace" in America depend on victory in World War II? Shall each citizen have a responsibility to bear? or has he had?

The finite mind is unable even to attempt to comprehend the possible in the great minds of discovery in inventions. Could we think God so permits or orders these in lieu of "Our Victory?"

One press item states, "We now have new planes so startling they're enough to make the angels gasp." Beware! Study the history of the Babylonian Emperor, Nebuchadnezzar, who so highly exalted himself.

Would we lose our freedom? "Not at any price," as Patrick Henry termed it.

Everyone is called—not only the sons who are in the fronts, nor our boys and brethren in C.O. service—thank God for the government to extend this spiritual protection. But to us who are keeping the "home fires burning," first comes our share on sugar rations. Why not use less sugar before we are compelled to do so? It would be conducive to eliminate diabetics in our population.

And the coffee rations—this seed, used as beverage making, largely is a stimulant, and energy exercised from its benefit is known to be but temporary; thus labor on it is falsely expended. The use of pure water as a beverage has been highly recommended.

Brigham Young, the founder of Mormonism, it is said, never drank anything but water. He left a heritage on the temperance problem. In visiting the fertile valleys in Utah one learns that the adherents, now having abolished polygamy, are known as the most temperate natives of the Great Wide West in America.

Another (Diogenes, a Greek philosopher) adhered to pure water as the beverage for himself and his family.

Now comes the ration of gas, to be curtailed by compulsion. Who has been guilty of driving unnecessarily? for pleasure? Sure but with the justification to see our country, even to its boundary limits, and up into Alaska; yea, when unpaid obligations at home went unheeded. Let us think of the untimely deaths that occurred due to fast driving—even to outnumber those in war duties. And the ration of meat—it has been known that malignant diseases are found less among rationed meat eaters and vegetarians.

How about the smoking habit—the cigarette? A great holocaust of able-bodied human beings is caused by the use of the vile "coffin nail." America should lament and howl at the loss caused by fires due to the lighting from cigarettes. To visit the Great West, one beholds the ravages of the forest fires. There the natives state nearly all fires are due to a careless smoker dropping ashes on fire. Thus the beauty of the Rockies and the more beautiful Cascades have suffered much.

Generally it is admitted that a large percentage of smokers (women and men) are more subject to malignant disease than those not so addicted. And smoking may be a thriving tree whereon card-playing, drinking of intoxicants, and hilarious dancing may grow.

For VICTORY the morale of a nation should be shielded for a better state.

There is a story afloat that a certain county in Pennsylvania and one in Indiana are named as star districts in excelling in their products, property values, and citizenship. Why? The answer is that money is not spent for the unprofitable things in life but is returned to the soil and into needed improvements.

There is but one victory in affairs of men, and that is to do right and fear God.

Why seek to destroy mankind? All good thinking people abhor war. His-

tory records contrasts on the attitude of man to man. To cite illustrations:

"Titus, Emperor of Rome, whenever a day passed without his being able to help anyone, would exclaim with regret, 'Alas, I have lost a day.'"

The opposite:

"Domitian, Emperor of Rome, brother and successor of Titus, was never so happy as when he could frighten people, or cause them pain.

"Under his reign the apostle John was banished to the island of Patmos, where he wrote the book of Revelation in the New Testament."

Why encourage war—injury to others? Good men have lived in the past. Shall we recall a few of them? Therefore—

"Trojan, the successor of Domitian to the Roman throne, bore the title 'Father of his country.'"

And, "Hadrian, successor of Trojan, once replied, 'I have been made emperor for the benefit of mankind and not for my own good.'"

"And another—the Emperor Antoninus Pius learned by reading a good book written by one of the philosophers, that the Christians were taught only to be good, and then put an end to the persecutions. His favorite maxim was, 'I would rather save the life of one citizen, than put to death a thousand enemies.'"

We pray for a united effort in living and prayer for all mankind. Shall we join on our knees (or is there danger of holding aloof of the posture Christ so much used?) pleading to banish the evils from our lands—the cigarettes and intoxicants especially? It has been rumored that drunkenness was the basic fault in wrecking Pearl Harbor, and is much believed that plane wrecks are often due to the pilot having indulged in strong drink prior or during a flight.

Let us not forget that individualism is responsible. "He that ruleth his spirit is greater than he that taketh a city" (Prov. 16:32).

Of great moment, at this time, is the last stanza of "The Landing of the Pilgrims"—

"Ay, call it holy ground,
The soil where first they trod;
They have left unstained what there they found,
Freedom to worship God."

Nappanee, Indiana.

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A LITTLE MORE ON THE SUBJECT OF SO-CALLED "REGULATION" DRESS

By Philip Moser

I usually take great interest in reading the articles found in the Gospel Herald, especially those which furnish us Scriptural information. In the March number of the Gospel Herald I was especially interested in the answer to the question on "regulation dress." Whoever proposed that question has lots of company in not wishing to wear that kind of clothing. I regret to say that they prefer to look "like the world." Their superfluities stick to them like the seven year itch.

Our Saviour Himself tells us that "whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27). When the love of the world fills the heart, it is a cross to obey the Bible as to the kind of clothing worn and not to follow the fashions of the world. All churchmembers who do not care whom they grieve with their world conformity will wish, when they come before the judgment bar of God, that they had taken the New Testament teaching more seriously. The Lord's servant who answered the question proposed by M. S. did well, proving his points by the Word of God. Only he stopped too soon.

Sidney, Ohio.

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"LET THIS MIND BE IN YOU"

Let this mind be in you which was also in Christ Jesus.—Phil. 2:5.

The child of God is here admonished to measure himself by this and see whether his aims and desires are bent in the same direction and towards the same goal as Jesus' life and walk, the glory of God, and the salvation of souls. In John 4:34 we read, "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work."

God wisely has so created us that we should have pleasant sensations in all the functions of life. We get hungry and we eat with joy. How good a cup of clear cold water tastes when we are "hot and dry." What a wonderful relief after a weary day when we can stretch on a couch in absolute repose. Again we are rested and refreshed and how we enjoy work or play. Such activities, if engaged in with moderation, are for our welfare and enjoyment and leave no pang of remorse in their trail.

Jesus, as a physical man, experienced these same sensations as we do. He was weary, He was hungry, He asked for water to drink, but He had other experiences which were so wide, so deep and so vast that they rendered the joys of natural eating, drinking, resting, etc., very small and insignificant in comparison. The joy, peace and satisfaction gained by doing the will of the Father made the natural food look unimportant indeed.

Now then we followers of the Lord Jesus Christ, "Let this mind be in you which was also in Christ Jesus." If doing the will of the Father is hard, if it is drudgery to us, I fear we had better be praying for a new mind. Let this mind be in you. The prophets foretold of this when God would give a new mind and a new heart upon which He would write a new law so that doing His will would be desired. But the natural man

(Continued on last page)

HOW THE WORLD RECEIVES THE GOSPEL

By Katie J. Bontrager

In my mind, there are three distinct classes that belong to the world: (1) the heathen who have never had the privilege of hearing the Gospel; (2) the non-professor, who lives under the influence of Christianity but does not accept it; (3) those who profess with their lips, but their heart is far from it. These are all in great need of a regenerated heart and mind.

When we read the accounts of our missionaries, how the doors are opening on every hand and the people are calling for some one to come and teach them the true way of life, we must believe that the world is more ready to receive the Gospel. When Christ was on earth He said, "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." That was over nineteen hundred years ago and they have been ripening ever since. Surely the world is ripe to harvest.

The heathen are, to a great extent, tired of their gods who bring no relief to their sin-sick souls. In South America, where Catholicism has been holding full sway, the people are anxious to get rid of their priests and their ceremonial rites and are begging for some one to come and bring them the true, unadulterated Word of God, which is the only thing that can bring satisfaction and peace to their long diluted lives and they very readily accepted the gospel as it is brought.

In many places in the world the people are ready to accept the Gospel if it would be brought to them in a way that they can realize the soul's benefit.

We have reason to believe, according to the Bible, that the time is at hand when some people are ready to receive the Gospel as never before. There is a certain class to whom Paul spoke (to Timothy) in these words: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth and shall turn unto fables." These, I believe, are they who have lived under the influence of the Gospel but Satan has hardened their hearts and he has sent out deceivers who are not teaching the full Gospel but who are just teaching what those itching ears like to hear. Let us beware lest we be of those who are deceived; but let us cling to the teachings of our Sunday school lessons, those of watchfulness and faithfulness that we may hear that welcome voice saying, "Well done, thou good and faithful servant." Let us do all we can to help spread the Gospel to every land, so that those who are anxious to hear may have the opportunity.

Christ sacrificed His life for the sins of the world. Let us sacrifice whatever, wherever and whenever the Spirit dictates to us for the sake of lost souls.

Just think of what our condition would be if we knew no more of the love of God than the heathen do. If these many spiritual blessings would be removed from us, how

awful it would be; and yet some people do not believe in sending out missionaries. How can we claim to have the love of God in our heart if we are not willing to help others to know of this love also? We should be very deeply impressed with the importance of making known this message of love to all people.

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Relief Notes

Medical Supplies Finally Reach Poland

A shipment of medical supplies, valued at $2,000, was made to Bro. M. C. Lehman from New York for Polish relief in October, 1941. Transportation difficulties detained the shipment which failed to reach Bro. Lehman in Germany before his internment at the outbreak of war in December, 1941.

The supplies, however, reached Lisbon, Portugal, and later Geneva, Switzerland. Through the International Red Cross at Geneva the gratifying news has recently come that these supplies have now reached Poland where distribution was made to the inhabitants of Polish cities.

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C. P. S. Camps

Three Camps Closing by May 1

Latest government policies, based on the desire to use conscientious objector manpower in direct food production, are responsible for the disbanding of certain C.P.S. camps. Camps at Howard, Pa., Marietta, Ohio, and Weeping Water, Neb., are the first on the list of Mennonite camps to be liquidated. These three camps will be closed by the first of May.

Men from the above camps will be transferred to forestry camps now in operation, to mental hospitals approved for C.P.S. labor, to individual farms in areas approved by the government, and to other forms of service.

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Distribution of Mennonite Men in Camp

As of March 31, 1943 following is the distribution of Mennonite men in camp according to branch:

Mennonite	1060
General Conference Mennonite	499
Old Order Amish	298
Mennonite Brethren	155
Church of God in Christ Mennonite	104
Conservative Amish	83
Brethren in Christ	67
Old Order Mennonite	40
Central Conference Mennonite	37
Evangelical Mennonite Brethren	26
Krimmer Mennonite Brethren	26
Mennonite Brethren in Christ	23
Defenseless Mennonite	14
Mennonite Kleine Gemeinde	12
Hutterian Brethren	11
United Zion's Children	4
Reformed Mennonite	3
Reformed Amish Christian	2
Old Order River Brethren	1
Total	2,468

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PEACE SECTION NOTES

Campees and Farm Labor

This note is presented with the view of correcting certain impressions that are received as a result of prospective changes in the C.P.S. program.

(1) Men are being deferred for farming purposes, but it does not follow that men in camp will be released to return to their home farms.

(2) The increasing use of men in farm labor does not mean that they are reclassified. On the contrary, men placed on detached farm service are still in IV-E and their service is still under government and church supervision.

(3) Only government-approved areas can avail themselves of C.P.S. labor. Farmers outside this area cannot expect to secure this labor.

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Civilian Bond Subscriptions Pass Million

As of March 24 a total of 6,896 bond subscriptions had been made. These subscriptions totaled $1,063,293.50. Of this amount $914,440.00 has actually been covered by bond issues, the balance awaiting further issue of government bonds. Mennonite subscriptions total $818,688.00.

Released April 7, 1943
Compiled by Grant Stoltzfus

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SPECIAL MEETINGS

ELIDA, OHIO

Report of the 25th Quarterly Mission Meeting of the Mt. Pleasant, Salem, Lima Mission, and Central Congregations, held at the Lima Mission, Feb. 7, 1943.

Program and Speakers.—Theme: The Call of God. The Call to Salvation, J. C. Swartz; The Individual Call to Service, Laura Troyer; The Responsibility of the Church to the Individual Who is Called, J. B. Smith; Mission Sermon, (Text, Jno. 4:35; Matt. 9:37, 38; Mark 16:15), Andrew Brenneman; Children's Meeting, Winona Swartz; Workers' Meeting, Carol Shenk; Evangelistic Sermon, (Gen. 19:16), B. B. King.

Thoughts Gleaned.—When Jesus Christ gets hold of a man He causes him to do the things that he thinks he will not do. First, the Lord says to the individual, "Come," and as quickly as he comes, He says, "Go ye." If we fail to be obedient to the commands of our Lord, we have no right to count upon His companionship. God has a plan for each life, but He leaves it for us to decide whether or not we shall carry it out. It requires many different people and talents to carry out God's complete program for the winning of the world to Christ. It is possible for you to preach the Gospel in the remotest corners of the earth by supporting someone on the field. You can reach any corner of the earth by prayer.

Launch out into the deep. Out in the deep are fish that have never had smell or sight of bait or net. You cannot keep a man down. A gift makes room for him. There are four kinds of folks: faithful and able, faithful but not able, not faithful and not able, and able but not faithful. As a nation we have forgotten the message of peace and good will to all men. Inconsistent church members are one of the greatest barriers to the cause of Christ. You cannot be a Christian missionary and be out of fellowship with God.

Secretary.

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HANNIBAL, MISSOURI

Report of the Quarterly Sunday-school meeting held at the Hannibal Mennonite Mission, March 28, 1943.

Organization.—Mods., David Hathaway, Leroy Zook; Cnor., Oney Hathaway; Secy., Verna Kreider.

Program and Speakers.—Theme: Teaching the Whole Gospel; Devotion; Sunday School for Children in basement; The Holy Kiss, Lena Kreider; Anointing with Oil, J. M. Yoder; The Prayer Veil, J. M. Kreider; Personal Testimony, Maybelle Hathaway; Christian Marriage, Norman Hobbs; Children's Meeting, conducted by Nora Hathaway; Separation from the World, Ephraim Miller; Peace Toward All Men, John F. Kreider; Separation of Church and State, Nelson E. Kauffman; The Unequal Yoke, H. R. Buckwalter; The Persecuted Life, Norman Hobbs; Praise Service; Realizing the Holy Spirit's Ministry, Harold Kreider; The Way into Heaven, Norman Hobbs.

Thoughts Gleaned.—These ordinances were given for our good; they help us to develop the love of Christ. God commands, therefore we should observe them. The anointing of oil is to be a religious ceremony; it is for the healing of the body, but we should add, "Thy will be done." This is divine healing. It is God's order for women to have their heads covered when praying or prophesying. Marriage is a divine ordinance to establish a new unity in that community. It is a life-sharing unity. Liberty comes by living the right kind of life. It is ours to live peacefully at all times. Jesus is our example. He came to call the Church out of the world. Our warfare is a spiritual one. The Church does not run the State, nor does the State run the Church. "Come out from among them, and be ye separate." Blessed are those who are persecuted for Christ's sake. Jesus never fails us. The Holy Spirit is the mind of God in us, and our lives become Christ-like. The way into the Kingdom is by way of the new birth. We keep our experience of the new birth by full obedience.

More Summer Bible Schools in 1943 For More Children

TEACHERS

You have heard it said, "Give me the right kind of teacher, and I care little about the curriculum." This is very largely true but when the right type of teacher has the right kind of curriculum, then the results will be doubly good. The right type of summer Bible school coures and material is available for you simply for the ordering. A certain amount of money will purchase these. But the right kind of teachers are perhaps not so easily gotten. And on the right kind of teachers depends the best result of your school. Inefficient teachers will obviously bring disappointing results; efficient Christian teachers will naturally produce good results.

And one of the greatest tasks confronting the summer Bible school superintendent and the summer Bible school committee or Board which includes the pastor, is the selection and the securing of efficient Christian summer Bible school teachers. Today in the Mennonite Church there are more Christian young people qualified to teach in summer Bible school than there have been before; on the other hand, there is also a greater need, and more teachers are needed today than have ever been needed before. So there is not an overabundance of good teachers, and constantly inexperienced teachers will need to become experienced by having an opportunity to teach or to assist. The number of teachers required and the quality of teachers desired are two factors that need to be reckoned with in the selection of teachers.

Where a congregational consciousness has been developed, and where there is sufficient home talent, it should not be so difficult to get enough teachers. Where, however, the workers are scarce it may become necessary to draw upon surrounding congregations for help; or it may even become necessary to import teachers from other sections. If selection of teachers has been attended to early enough, then securing them may not be so difficult. If, on the other hand, the selection of teachers has been delayed, or is being delayed, then difficulty may be encountered in securing them.

While it is a good thing to import a teacher or two from another community to help local talent, it is equally a good thing to give the young people who have completed the high-school course in summer Bible school work, and such other qualified young people, an opportunity to "break in." They should be given an opportunity to assist experienced teachers, or they may be assigned classes that are not so difficult to teach. Certainly it is but fair that young people are given an opportunity to become experienced; on the other hand, we must not forget that it is extremely unfair to children to put them under the care of an incompetent teacher. It is impossible to estimate the amount of good a good teacher does for children, but it is also impossible to estimate the amount of harm done by an inefficient and an unqualified teacher.

Select and secure good teachers. If they can be secured on a missionary basis entirely, without imposing upon them, well and good. On the other hand, it seems but fair that teachers should be given some allowance for the sacrificial services rendered for two consecutive weeks or more. In planning your summer Bible school, keep in mind the sacrifice of your teachers, give them at least a small gift, and pay any expenses that they may have in the work. Do not impose upon them. The congregation and the homes should carry the major responsibility, and should not expect the teachers to do all their work entirely free.

In cases of a serious shortage of teachers, the district summer Bible school secretary or field worker of your conference should be contacted. It ought to be part of his task to assist schools in securing a sufficient number of qualified teachers. He, above all others, may be in the position to recommend teachers. Get in contact with him in case of emergency.

C. F. Yake,
Secretary Summer Bible Schools.

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Married

Beechy—Weaver.—Bro. John Beechy and Sister Miriam Weaver were united in holy marriage at the North Goshen, Ind., Mennonite Church, Sept. 1, 1942, with Bro. Paul Mininger officiating. The Lord bless this union.

Kandel—Miller.—Bro. Daniel E. Kandel and Sister Elsie Fern Miller were united in marriage March 20, 1943, at the home of the officiating bishop, Bro. D. D. Miller, Berlin, Ohio. May God's guidance and blessing he with this union through life.

Zeiset—Fox.—On Dec. 31, 1942, Bro. Martin William Zeiset of the Weaverland congregation and Sister Emma H. Fox of the Martiudale congregation were united in marriage at the home of the bride's parents. May God's blessing accompany them through life.

Staker—Carver.—On March 23, 1943, Bro. Howard Staker and Sister Mary Rebecca Carver, both of Tremont, Ill., were united in marriage in the home of the officiating minister. Brother C. Warren Long, Peoria, Ill. May the Lord hless this union to His glory.

Bontrager—Bontrager.—On March 28, 1943, Bro. Samuel Bontrager and Sister Katie Bontrager, both members of the Yoder, Kans., Mennonite Church, were united in marriage, Bro. Harry A. Diener officiating. May the Lord hless this union.

Roth—Reschly.—On Sunday, March 14, 1943, at the home of the hride's parents in Olds, Iowa, occurred the marriage of Bro. Ray Roth and Sister Edna Reschly, both members of the Sugar Creek congregation of Wayland, Bro. Simon Gingerich officiating. May they be true to each other and the Lord.

Unzicker—Jacoby.—On March 20, 1943, Bro. Ellis Unzicker was uuited in marriage with Sister Mildred Jacoby, at the home of the bride, by Bro. Raymond M. Yoder. They are living at 436 South Centralpark Ave., Chicago. May the sunshine of God's love brighten their journey through life.

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Obituary

Brunk.—Amanda, daughter of the late Tohias and Catherine Shank, was born Jan. 25, 1857, near Hagerstown, Md.; died at her home near Harrisonhurg, Va., Feb. 18, 1943; aged 86 y. 24 d. She had heen in failing health for some months. The first of December she became seriously ill; but she seemed to be recovering, and was ahle to sit in her chair and walk about some. Sunday evening, Feb. 14, she suffered a relapse, gradually growing weaker until the Lord called her home the following Thursday evening. Oct. 19, 1882, she was united in marriage to Simon Bruuk, who preceded her in death 15 years. Following their marriage they lived for several years near Hagerstown, Md., then moved to Rockingham Co., Va., the native county of the late Simon Brunk. To this union were born eleven children, ten of whom survive as follows: Perry S., Des Moines, Ia.; Mrs. W. M. Heatwole, Harrisonhurg, Va.; C. Dewitt, Sumter, S. C.; Mrs. G. A. Cline, Palmyra, Pa.; Mrs. Edgar J. Cline, Broadway, Va.; Anna M., Des Moines, Ia.; Ira D., at home; Dr. Amos W., Prescott, Ia.; Mrs. D. R. Heatwole, Palmyra, Pa.; and Marie, at home. One son (Estou) preceded her in death. Besides the children she is survived by one brother (Amos Shank of Maugansville, Md.), 23 grandchildren, and 12 great-grandchildren. She was a woman of sterling Christian character, having united with the Mennonite Church when a girl. She was known for her loyalty to the Church and was a regular attendant at the place of worship, even in her declining years. Her meek, gentle, kind and unselfish spirit endeared her to all who knew her. Funeral services were conducted at Weavers Church by Brethren C. K. Lehman and S. H. Rhodes. Text, Psa. 17:15 ("As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness"), chosen hy the deceased.

"Her lights are gone out in her mansion of clay,
The curtain is drawn, the dweller is away;
Her rocker is empty, her glasses laid by,
She has gone to answer the summons on high."

Chambers.—Sarah Ann Ball was born Decemher 11, 1863, in South Wales, Englaud; died March 24, 1943; aged 79 y. 3 m. 13 d. At the age of 7 she came to the U. S. with her mother, sister Elizabeth, and brother Alfred. They lived at Braidwood, Ill., where the father was employed in the coal mines. In 1877, the family moved to LaSalle, Ill., where Sarah met her husband, William H. Chambers. They were married on Christmas eve, Dec. 24, 1884. In 1886, they moved to Chicago, into the Bridgeport community—near Archer and Halsted streets. At that time they attended the Paulina Methodist Church. In 1905 they were affiliated with the 26th Street Mennonite Church. They raised their family in this community and took an active part in the work of the Church. Both Mr. and Mrs. Chambers were Sunday school teachers, and took groups of children to the farms during the summer for their Fresh-air vacations. Her husband preceded her in death July 27, 1934. Also 3 children preceded her in death: Edith, Thomas, and William. She leave two sons (Alfred of Aurora, Ill.; Ray of Salt Lake City, Utah), 3 daughters (Mary Hooley Canby, Oreg.; Esther and Alice, hoth of Chicago). Surviving her are also her sister (Elizabeth Scanlan, Chicago), (Alfred and Samue Ball, and Edith Hack), 12 grandchildren, and great-grandchildren.

During the last 9 years she was a shut-in from the illness of arthritis. Through this time sh was cared for largely hy Esther, also her daugh ter Alice, sisters Elizaheth and Edith and niec Wilma McGraw, and Elinor Veschusio. Sh suffered patiently and cheerfully. Truly sh "carried her cross with a smile." She had man friends, was very thoughtful of others, and for giving to all. She was courageous, and unto th very end anticipated a trip to her son's home i Utah. During this seasou her home was a plac where many friends came to visit her and wit one another. Although she became a Christia in 1875 and was baptized upon her confessio of faith, she did not become a member of thi congregation until March 9, 1941. She died i peace, and is at rest with her loved ones, he Lord and all the redeemed and hlessed. Inter ment at Arlington cemetery; Bro. Raymond M Yoder, officiating minister.

Gehman.—Amy H., daughter of the late Eno S. and Sarah (Histand) Gehman, was born i Bally, Pa., April 4, 1899; died iu the Allentow Hospital, March 24, 1943; aged 43 y. 11 m. 20 d She was baptized May 9, 1914, hy Bishop Ar drew S. Mack, and remained true to her ha tismal vow until death. She was an occasiona sufferer since she was 14 years old and deve oped a kidney ailment causing her to underg several hospital experiences aud much suffering Death was caused by a stroke brought on by thi condition. She hore her suffering with Chris tian fortitude. She was always cheerful an passed on to Glory hy faith in a crucified, rise living Saviour. Funeral services at Herefor Mennonite Church, Bally, Pa., conducted b Bros. W. G. Bean, J. C. Clemens, and E. W Kulp.

Harnish.—Elizabeth, daughter of Joseph an Faunie Miller Huber, died March 23, 1943 aged 85 y. 7 m. 8 d. She was united in ma riage to Aaron B. Harnish, Dec. 5, 1878. T this uuion were born one son and one daughte The son died in infancy. She is survived by on daughter, 2 grandchildren, 3 great-grandchi dreu, and one sister (Mrs. Fannie Warfel She was preceded in death hy her parents, h husband, one son, a granddaughter, one grea grauddaughter, aud 3 sisters. Sister Harnis and her hushand were converted and receive into the Mennonite Church in their early ma ried life and remained faithful. Her husba was a minister, ordained Sept. 1, 1904. Sl passed away at the home of her daughter whose home a hrief funeral service was hel March 26 by Bros. Henry Nauman and Mar Hess, and at the church by Bro. Stoner Krac and Bro. James Hess. Interment in Byerla cemetery.

"Silently, silently they pass away;
Silently, silently, short is their stay.
From earth to heaven they've taken their flig
Far from all pain and from sorrow and nigh

Hartzler.—Ada E., daughter of Henry and Elizabeth Stouffer, was horn in Mahoning Co., Ohio, April 26, 1886; died March 18, 1943; aged 56 y. 10 m. 22 d. In the night of Dec. 12, 1942, she suffered a stroke from which she partially recovered. March 17, 1943, she suffered a second attack, and the following day she peacefully passed on to be with her Lord whom she loved and served from her youth. In childhood she confessed faith in her Lord and united with the Midway Mennonite Church. Before she was nineteen years old she entered mission work, serving about three and one-half years at the Canton Mennonite Mission, one year at the Altoona Mennonite Mission, and one year as matron of the Mennonite Old People's Home, Rittman, Ohio. June 15, 1909, she was united in marriage with Bro. Enos F. Hartzler at the Canton Mission, who with one daughter (Dorthy, at home) and three sons (Earl, a minister at Onego, W. Va.; Lloyd, Sideling Hill Camp, Wells Tannery, Pa.; and Paul, at home) survives also two grandchildren, three sisters (Sarah Hartzler, Colorado Springs, Colo.; Mrs. Alfred Martin, Columbiana, Ohio; Anna Lipply, North Lima, Ohio), and one brother (Sam of Youngstown, Ohio). She was preceded in death by two children (Edna Mae, and Earnest Ray), also hy her parents, two sisters, and two hrothers. In March, 1913, she with her hushand moved to Wayne Co., Ohio, where the remaining days of her life were spent. As the wife of a minister and later a hishop, she filled a large place caring for home duties and encouraging her hushand with her prayers and interest while he was away much of the time in evangelistic and other church work. Consequently her passing away will be keenly felt by the family and the home congregation. Her home was ever open, and a welcome was always given visitors of whom there were many. Funeral services March 21 at the home by Bro. P. R. Lantz and at the Crown Hill Church by Bros. Noah Hilty, Rudy Stauffer, I. J. Buchwalter, and Stanford Mumaw. Texts, Prov. 31:28; Gen. 9:14. Interment in adjoining cemetery.

Kauffman.—Nancy Hartzler was born Jan. 12, 1869, in Wayne Co., Ohio, and moved to Cass Co., Mo., at an early age. She was married to Thomas Kauffman in 1906. In 1907 they moved to La Junta, Colo. She made this her home until her death, March 29, 1943; aged 74 y. 2 m. 7 d. She was a devoted mother to 2 stepchildren (Teresa and Sherman), and an adopted daughter (Effie). Effie died, leaving 4 small children. Though Sister Kauffman was advanced in years, she adopted one of these children (Joan) as her own daughter. She united with the Mennonite Church at an early age and was faithful until death. She was a consistent, consecrated worker in the Church. She was full of good works and kind deeds. Many mourned her departure. She leaves her stepson (Sherman), her adopted daughter (Joan), 2 brothers (John of La Junta and Charles of Colorado Springs), 6 grandchildren and many relatives and friends. Funeral services were held at the East Holhrook Mennonite Church in charge of Bros. Allen H. Erh, A. M. Leatherman, and Ed Kauffman. Interment in the cemetery near hy.

Miller.—Mamie Edna Yoder was born June 9, 1892, in Somerset Co., Pa.; died March 10, 1943; aged 50 y. 9 m. 1 d. She was married to James Miller, Feh. 25, 1912. To this union were born 8 children of whom 6 (with her hushand) survive (Freeman; Ivan of Belton, Mont.; Eleanor, wife of Oran Zimmerman; Mary, wife of Willard Kaltenhaugh; Shirley and Thelma at home). Two sons (Paul and John) preceded her in death. She is also survived hy her mother (Mrs. Fannie Miller), four half sisters, four half hrothers, and five grandchildren. She united with the Blough Mennonite Church about 30 years ago and remained faithful until death. Short services were held in the home, March 14, by Brethren H. C. Blough and James Saylor, after which services were held at the Blough Mennonite Church by Brethren Irvin Holsopple, James Saylor, and H. C. Blough. Her body was laid to rest in the cemetery adjoining the churchyard.

Musser.—Jacob O., son of John and Catherine Musser, was born in Wayne Co., Ohio, Oct. 22, 1872; died April 2, 1943; aged 70 y. 6 m. 10 d. He was united in marriage to Ella Sarah Crites, Oct. 27, 1898. She preceded him in death March 9, 1938. He is survived hy 2 sons (Raymond and Earl, hoth of Rittman, Ohio), 7 grandchildren, 2 brothers (Christian Musser, Doylestown, Ohio; Amos Musser, Orrville, Ohio), 3 sisters (Mrs. Fanny Butzer, North Lawrence, O.; Mrs. Mary Kreakie, and Mrs. Anna Harmon, both of Orrville), and a large circle of near relatives. Bro. Musser accepted Christ as his Saviour, was baptized April 26, 1914, and received as a member into the Oak Grove Mennonite congregation. He remained faithful and devoted in the Master's service, hearing his trials, sorrows, and afflictions with Christian fortitude. He was much interested in his children and grandchildren, that they also might serve Christ whom he found precious and whom he trusted. Services were conducted at the home hy Bro. Groff and Bro. Hartzler of the Apostolic Church and at the Oak Grove Church by Bros. J. S. Gerig and William G. Detweiler. Interment in adjoining cemetery.

"Father, thou art sweetly resting,
Gone from all thy toil and pain;
Far from earth and all its wrestling,
Thou didst now thy crown obtain."

Nissley.—Fannie R., daughter of the late Pre. Levi and Mary (Risser) Ehersole, was born May 1, 1876, near Elizabethtown, Pa.; died March 17, 1943, near the same place; aged 66 y. 10 m. 16 d. She was married to Joseph H. Nissley, Nov. 20, 1894. To them were born 7 children. Two sons (Clarence and Samuel) died in infancy. Those who remain besides her hushand are one daughter (Ruth, wife of Ira Sensenich, Lititz, Pa.); 4 sons (Raymond and Paul of Bainhridge; Lloyd of Elizabethtown; and Earl of Middletown), also 16 grandchildren, a sister (Mrs. Addison Martin), and 3 brothers (Amos and John Ebersole, Elizabethtown, and Martin Ehersole of Bainbridge). She united with the Mennonite Church early in life and was a faithful member until called home. June 2, 1925, her husband was ordained to the office of deacon at Good's Church. She also enjoyed and took an active part in the work of the sewing circle as long as she was ahle. Over a year ago she had a stroke which left her left limhs partly paralyzed. She had recovered enough to he up and ahout, hut 2 days before her passing she took her hed and suffered much at times and expressed her desire to go home, after which she peacefully fell asleep as the sun was setting in the western horizon. Funeral services were held at the home and at Good's Church, March 21, conducted hy Brethren Ira Miller, Simon Garher, and Noah Risser. Interment in the church cemetery near hy.

"All that we loved shall live, only the best.
She has laid down her weapons to rest;
She has put off her armour of strife.
Faithful to death, God hath crowned her with life,
Purified, glorified, fit for the sky.
All that we loved in her, never can die."

Schwartzentruber.—Rudolph, eldest son of Christian and Leah (Oesch) Schwartzentruher, was horn in Huron Co., Ont., May 14, 1866; died March 27, 1943; aged 76 y. 10 m. 12 d. He was united in marriage to Catherine Roth of New Hamhurg, March 5, 1893. To this union was born one daughter. He leaves his beloved companion, a daughter (Mrs. Solomon Baechler), 6 grandchildren, 2 great-grandchildren, a sister (Mrs. John Erh), 3 hrothers (Jacoh, Christian, and David, all of Hay Twp.). One sister predeceased him in 1936. He was a lifelong member of the A. M. Church near Zurich, Ont. In October, 1942, he suffered a stroke and complications set in causing his death. Funeral services were held at the family residence, March 30, 1943, and at the Hay A. M. Church with Bros. Peter Nafzinger and Christian Schultz officiating.

"A loving one from us has gone.
The voice we loved is still.
A place is vacant in our home
Which never can he filled."

—A granddaughter.

Stauffer.—Aaron Stauffer was born in Lancaster Co., Pa., Dec. 11, 1874; died in the Lancaster General Hospital, Jan. 17, 1943; aged 68 y. 1 m. 6 d. He had heen in poor health for over a year, due to a heart attack and gallstones. Nov. 23, he took a severe gallstone attack and suffered intense pain until the 27th. He was taken to the hospital in an amhulance. His suffering was very great until Christmas day, when he hegan to improve slowly. Jan. 11 he had an operation and, due to his heart condition, he began to weaken again and on Jan. 17 he peacefully fell asleep. Through all his sufferings he was an example of patience and often expressed his desire to depart and be with the Lord. He also spent two lonely weeks due to the smallpox quarantine when no one dared visit him, not even the family. He chose for his text Phil. 1:21. He was a devoted husband and father. In his early manhood he united with the Mennonite Church, serving as trustee of the Martindale Church for many years. He was a faithful attendant at church as long as health permitted. He leaves his companion and daughter (Gertie), who mourn the loss of a kind loving hushand and father. Surviving also are a brother (Charles, Goodville, Pa.), 2 sisters (Mrs. Henry Benner, Lititz; and Mrs. Reuhen Shirk, East Earl, Pa.). Funeral services were held at the Weaverland Church, conducted hy Bros. Aaron Weaver and David Weaver. Burial in the adjoining cemetery.

"We miss thee from our home, dear father;
We miss thee from thy place.
A shadow o'er our life is cast.
We miss the sunshine of thy face;
We miss thy kind and willing hand,
Thy fond and earnest care.
Our home is dark without thee;
We miss thee everywhere."

Thomas.—John M., son of Moses and Barhara (Blough) Thomas, was horn in Somerset Co., Pa., May 22, 1856; died March 29, 1943; aged 86 y. 10 m. 4 d. He was married to Rachel Blough, Feb. 4, 1877. To this union were born 4 children, 2 of whom survive (Mrs. Barbara, widow of Isaac Hostetler; and Norman, hoth of Hollsopple, Pa.). He was preceded in death hy his companion who died in 1918, one child, who died in infancy, and a daughter (Jemima, wife of T. L. Blough), who died ahout 7 years ago. He is also survived hy 11 grandchildren, 11 great-grandchildren, and one sister (Mrs. Catharine Saylor). He and his companion united with the Mennonite Church in October, 1877, to which he remained faithful. He was an active memher in his earlier years and a faithful attendant until the past few years, when the infirmities of old age came upon him. He was blind for over 14 years, hut patient and suhmissive to his lot. Short funeral services were held at the home, March 24, hy Bro. H. C. Blough, followed by services at the Blough Church hy Brethren Sanford G. Shetler and H. C. Blough, after which his hody was laid to rest in the cemetery near the church. May God hless the memory of his life to all who knew him.

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It was the resurrection of Christ that brought to the early church, and which brings to us, the glorious ASSURANCE that Christ's death actually accomplished what He said it would, and that Christ is a living Saviour, through whom we may have eternal life. It gives us confidence concerning the future—yea, a firm confidence which is as an anchor of the soul holding us steady amidst the temptations and trials of life.—Arnold's Com.

Items and Comments

The Madame's Mistake—We have great respect for Madame Chiang Kai-shek, but when we read that she appeared at Wellesley dressed in blue slacks, our respect received a shock. Unfortunately it was just at a time when the college authorities were endeavoring to root out the slacks in the college.—The Gospel Minister.

Rationing is not an unmixed evil, as some people are almost persuaded to think. Because the principle was applied in North Carolina to whisky, the jailer in the city of Roanoke in that state reports that the jail population in that city has been reduced more than half; that whereas the average number of "guests" during recent years was 180, the number has been reduced to 76.

Building Morale with Dice—The statement of Major Harold R. Giblin, head of the overseas resale and issue procurement section, that "we do not encourage gambling," seems entirely inconsistent with the U. S. Army's recent purchase of 750,000 sets of dice. The startling revelation of the purchase, as reported by newspapers, was made at the army quartermaster's corps depot at Jersey City, N. J.—Protestant Voice.

Divorces at Wholesale—He makes no claim to this effect, but Judge A. L. Franklin, Augusta, Georgia, undoubtedly established a record when he granted 257 divorces recently in a four-hour session. "If this is a sample of civilization, we are in a terrible fix," the judge commented, after this wholesale action. "Our churches, schools, and other educational institutions have got to teach people more about the sanctity of marriage."—Woman's Chains.

When the Presbyterian Church in the United States meets in its 155th General Assembly in Detroit, Mich., May 26-31, one of its important items of business is to be a consideration of union with the Protestant Episcopal Church. The two churches having a confession of faith with many points in common, such a proposition is very much in order. Where there is a oneness in faith there should also be a union in organization and membership. Where a unity in faith is lacking, there are no scriptural grounds for a unity in organization.

LET THIS MIND BE IN YOU

(Continued from page 60)

—well he just cannot receive the things of the Spirit; they are foolishness to him. See for yourself in I Cor. 2:14.

No, no, God does not desire to rob us of pleasure, or of joy. But He wants us to have the genuine, not the poor husks which carnal swine try to satisfy their desires with. Does not the sacred penman tell us, "In thy presence is fullness of joy, at thy right hand are pleasures forevermore?" So let this mind be in you which was also in Christ Jesus and we will not need to chase madly about this world seeking something that satisfies and yet never be satisfied; always aching for more and more thrills, pleasure, entertainments and what not, to try to meet the craving for something to satisfy.

All can have this mind if they want it—really want it; young and old, rich and poor, learned or unlearned, none are barred. The day of miracles in not past as some say. A new mind, a new heart are the "greater" miracles which Jesus referred to in John 14:12. Reader, what can you do to help put the barriers down and give the Lord the right of way.—Lorenzo Schlabach.

THE GOSPEL

(Continued from page 61)

Christ's last command was, "Go ye and teach all nations." Now if we do not go, or help others to go, how can we claim faithfulness?

Jesus established the Kingdom in this world and opened the way of holiness which leads to that Kingdom, and it is your business and mine to make known to this sin-cursed world the everlasting Gospel of peace and good-will. God is the Creator of every soul, and they all belong to Him. Oh! how it must grieve Him to see them go to destruction. Every soul is eternal; it cannot die.

Again, I say, we should be very deeply impressed with the importance of making known this message of love to all people.

The question is not so much, Will they accept the Gospel? as it is, Am I as an individual member of the Church of Jesus Christ faithfully discharging my duty, responsibility, and opportunity towards those who not yet know the riches of His love?

Therefore, my beloved brethren, let us be "stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Midland, Michigan.

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FROM NEW GUINEA

"Kumuka Valley chief is unusually friendly, and appears responsive to the Gospel, earnestly inviting us to come to his village. We kept postponing our visit, waiting for the completion of the motorboat which we were making, as it was nearly finished. Finally when the boat was delayed, we decided to hazard the trip in the Dyak canoe. We were impressed that this opportunity was from the Lord, so went knowing that He would keep us. On the way we stopped at another valley, and to our surprise found it well populated, and friendly. A group of young men who knew us hung on our arms so that we could hardly walk, so we felt it would be well to strike while the iron was hot, and buy property here. This met with hearty approval and a suitable piece of land was decided upon, centrally located, not too far from a stream, yet high enough not to be flooded. We believe that before long these people, too, will be asking for a teacher.

"When the chief's son came to meet us at Kumuka, he hugged us with all his might; and when we told him we had come to buy property and give them a teacher, he exclaimed: 'That's fine, that's fine.' Finally we came to the old chief's house, and pulling us aside from the crowd, as if to share a secret, he asked: 'When you build a house here, are you going to tell us about the great Father, just as you do where you live?' The question, of course, was thrilling, and the chief could not have pleased us more. In that old heathen heart there lurks something more than a desire for cowrie shells."

—Missionary Monthly.

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TWELVE REASONS FOR CHRIST'S DEATH AND RESURRECTION

1. That God might be just, and yet the Justifier of them that believe (Rom. 3:26).
2. As our Substitute, suffering in our place (Gen. 22:13; John 1:29).
3. As our Redeemer (Lev. 25:47, 48; Gal. 3:13).
4. The power of God unto salvation; the great appeal (Rom. 1:16; Heb. 2:3).
5. The proof of God's love, winning ours (John 3:16).
6. The measure of God's love and self-sacrifice (Rom. 8:23; Mark 8:34).
7. To prove that Jesus was the Christ (I Cor. 15:17).
8. To prove the heavenly life, and win us to it (John 14:19).
9. To show the sinfulness of sin in God's sight (I Tim. 1:15).
10. That salvation might be of grace, and not of works (Eph. 2:8, 9).
11. That the Scriptures might be fulfilled both Old Testament and the Lord Jesus prophecies (Luke 22:37).
12. To show us the way to heaven (Isa. 53 11; John 16:20-22).

—Frank Hamilton, in S. S. Times.

ANNOUNCEMENT

The Ohio Mennonite and Eastern A. M Joint Conference will be held (D. V.) at th Martins Church near Orrville, Ohio, May 2 and 28, 1943.

A fuller announcement will be given late

O. N. Johns, Secy.

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A Bimonthly Supplement to the Gospel Herald

CHRISTIAN DOCTRINE

PAUL ERB, EDITOR

Good Friday

Am I a stone, and not a sheep,
That I can stand, O Christ, beneath Thy cross,
To number drop by drop Thy blood's slow loss,
And yet not weep?

Not so those women loved
Who with exceeding grief lamented Thee;
Not so fallen Peter weeping bitterly;
Not so the thief was moved;

Not so the Sun and Moon
Which hid their faces in a starless sky,
A horror of great darkness at broad noon—
I, only I.

Yet give not o'er,
But seek Thy sheep, true Shepherd of the flock;
Greater than Moses, turn and look once more
And smite a rock.

—CHRISTINA ROSSETTI.

April, 1943

Observations

By the Editor

According to a Gallup poll reported in the Bible Society Record, 10 out of every 100 people in the United States profess to read the Bible every day, but 41 admit they have not looked into the Bible within the last year. More than twice as many women as men read the Bible daily. Older people and those on farms or in small communities are the most faithful in their reading; of those under fifty more than half have not read the Bible for a year. The Gospels are the favorite portion of the New Testament; surprisingly enough, Revelation is second. The Psalms are the first choice in the Old Testament, with Genesis next.

* * * *

The January-March Bibliotheca Sacra is a special centenary number. This oldest theological journal in America has completed one hundred years of publication under the same name. During this time, however, it has had a number of publishers. It is now published by the Dallas Theological Seminary, Dallas, Texas. Bibliotheca Sacra has throughout its history been a repository of conservative theology.

* * * *

Already the wind of war is producing a whirlwind harvest of other sins. The late Judge "Ben" Lindsey of Hollywood declared recently that "we have to deal with perhaps one of the greatest problems of delinquent and neglected children in modern history. There are 20,000 children from homes broken by divorce last year and thus far this year. Every fifth child is from a broken home. We have the worst divorce record in the United States, and unfortunately a total of 38.4 per cent of local divorces involve children."

* * * *

J. Edgar Hoover, chief of the Federal Bureau of Investigation, reported recently, through the press, that the arrests of girls under 21 for prostitution and commercialized vice increased 64.8% last year, arrests for other sex offences were up 104.9%, and drunkenness arrests increased 39.9%. Hoover said the number of boys under 21 arrested last year increased 17.1% over 1941, in spite of the removal of a large number from civilian life. Among these boys under 21, arrests for assault increased 17.1%, for rape 10.6%, disorderly conduct 26.2%, and drunkenness 30.3%.

* * * *

A law was recently passed in Arkansas barring Japanese or their descendants from owning land in that state. Over 20,000 Japanese, a majority of them United States citizens, are in war relocation centers in Arkansas. Somebody is forgetting that God has made of one blood all races of men.

* * * *

The following quotations, taken from a study recently made of preaching in the churches of Holland, is of great interest and significance:

"In this period of war there is a new intensification of preaching. The proclamation of God's judgment and grace can and should be preached more clearly than ever before to men who stand in the storm of God. And indeed, it is again possible to get a sermon across. It is as if the Law and the Gospel are taking on a new relevance for our time, and so both are being preached.

"Teaching is also more necessary than ever in a time of great temptations, especially in view of the intensive propaganda of un-Christian doctrines. And in fact, the teaching element in preaching has become far more important. But since there is a danger that this teaching will overburden the main sermon, many parishes hold week-end meetings in which special lectures are given on topical problems to the largest possible audiences.

"Then again, in a country where the authorities tend increasingly to transgress the commandments of God, the witness against unrighteousness is urgent. In fact, we hear this witnes now given where formerly it was quite absent. This is an ele ment in preaching which only now is coming alive. The Syno of the Dutch Reformed Church and the leadership of othe churches as well have made their voice heard in this respect.

"Without the discipline of a sound exegesis of the Bible a manner of strange doctrine enters into the sermon. We see thi first of all among those few preachers who have been won over t the new order and the new ideology. That these succeed i smuggling into the pulpit all sorts of theories concerning rac and blood and soil can only be explained by a complete absenc of responsible exegesis. But we see also that many let the op posite national sentiments have their say in the pulpit. Thi temptation is very great in our occupied country. For the na tional feeling of all good Dutchmen, including the Church mem bers and the pastors, is strong. Moreover, the natural nationa sentiment of distaste against the foreigner works in the sam direction as the truly Christian rejection of the strange doctrin And a confusion is all the more likely, since Holland is considere to have been so long a Christian country with a Church rooted i the nation. Thus we are continually tempted to see Holland a 'The Canaan of the West.' Again and again the fatal mistake i made of applying texts of the Old Testament, which speak o Israel as the chosen nation, not to the Church but to the Nether lands. The enemy of Israel is then the present enemy of th Dutch nation. This wrong identification makes the sermo pharisaical. And precisely because the history of the countr makes it so easy to fall into this error, it is specially necessary t combat it by a right exegesis. But these difficulties should no be a reason to refrain from the application of God's Word to th present situation. Especially in our time, in which large section of the nation are estranged from the Church, it is more than eve necessary to proclaim and apply the commandments of God, i order that it may become clear that the Church is not their en emy, or a mere spectator, but their courageous friend."

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Editorials

We Agree

CHURCH HISTORY has many instances of theological disagreement. Issues have been raised, warmly fought over, and then disappeared from the scene. Sometimes these issues have resulted in church divisions. Sometimes they merely form schools of thought within a group. The historian who sometime in the future will write of doctrinal development in the Mennonite Church will no doubt recognize eschatology, the doctrine of future things, as the chief field of conflict in early twentieth century Mennonite theology. The two conflicting schools are the amillennialists and the premillennialists. Brethren within the Church who agree on almost any other doctrinal question they may bring up find themselves on opposite sides concerning a literal reign of Christ upon the earth.

Books and articles on this controversial subject have been written in considerable numbers and some of them have been published in our periodicals and through our Publishing House. There has frequently been a feeling, however, that such publications need to be kept within bounds lest the heat of the discussion threaten the unity and harmony of the Church. This policy is probably wise, for sometimes when an argument gets started, people argue to vindicate themselves or their point of view rather than to arrive at the truth. The danger in any such controversy is that we increase the distance between ourselves through the very process of argument. Personalities insist upon injecting themselves into our discussions and we come to think of each other as opponents rather than as Christian brethren and friends.

Two articles in this issue of CHRISTIAN DOCTRINE relate themselves to this controversy, but they are somewhat different from most of the things that have been said on the subject. The article by Bro. Leatherman should clear our thinking of the impression that premillennialism is synonymous with dispensationalism. All the vagaries of dispensationalists, such as the postponement theory, are sometimes charged against any adherent of premillennialism. We therefore find that sometimes our arguments do not clash because we are not talking about the same thing.

Bro. Wenger's article contains a much needed emphasis. One of the misfortunes of the entire controversy is the fact that some of our people, especially young people, get the impression that all eschatology is dangerous and hairsplitting doctrine, that no one knows anything about it anyway, and so we had better drop all discussion about the future. Through our controversy, the whole study of prophecy falls into disrepute. The fact of the matter is that there are many more things upon which we are in agreement than things on which we differ. It is important that as a church we get together on the ground which we hold in common concerning future things. We all believe that the present age will end in unbelief and apostasy on the part of many. We all believe that Christ is coming again and that this coming is imminent. We believe that His coming will be a definite historical event just as His first coming was, and that whereas He came before in humiliation, He will come the second time in power and glory. We believe that He is coming to bring judgment to the sinner and to reward the saint. We believe that all the dead will be resurrected, some to damnation in hell and some to eternal life in heaven; that Christ and the kingdom of God will be triumphant over Satan and the kingdom of evil. We believe, moreover, that our business until He comes is to preach to all men the Gospel as the only way of salvation. On these positions, no doubt, we can all agree. Let us teach them diligently to all people; and in details where our interpretation is different, let us speak with humility and be charitable in our judgments concerning those who disagree with us.

The Judgment of God

THESE ARE DAYS of catastrophe. Probably never before in the history of the world has there been such widespread sorrow and suffering. It is but natural that in such times as ours men should ask the reason for such catastrophes. Have we brought these things upon ourselves or are they the arbitrary caprice of God? What possible connection is there between our sins and the catastrophes which are falling upon our heads?

The assertion that any catastrophe is the direct result of the sufferer's sin and that it is sent for judgment upon him would be going too far. Such assertion does violence to both our reason and our experience, for we know that good men suffer and that evil men seem to go scot-free. And yet there is necessary truth in the widespread feeling that sinful men have brought upon our world an awful judgment. Some speak of the necessity of fighting this war in a spirit of penitence, realizing that we are responsible for it. It is hard to see how committing further wrong by engaging in war would make our crime any less. But it is a true religious instinct which makes us search ourselves for the root and cause of any contingent catastrophe. The Word of God plainly teaches that men and nations are punished for their transgressions. From the expulsion of Adam and Eve from the Garden of Eden to the wholesale damnation of the Great White Throne judgment, there are instances in the Word of God where men came under the catastrophic judgment of a God, who held them responsible. True, God's mercy often postpones judgment, but the moral character of God makes it impossible that men should commit sin with impunity. God made us for a purpose, and a purpose always involves judgment. When men frustrate the purpose of God by their willed disobedience, nothing but catastrophe can result. It is man's disobedience and impenitence that bring upon him the divine wrath and the righteous judgment of God. This judgment is seen even now in the events of history. It will find its awful culmination in the day when sinners cry for the rocks and mountains to fall upon them. That day of judgment will be the climax of all earth's catastrophes.

The Scapegoat

THE OLD TESTAMENT ORDINANCES furnish many symbols of the salvation process. The scapegoat, which on the annual day of atonement received upon his head the sins of the people and bore them away into the wilderness, there to perish and die, is a symbol of the removal of our sins through the substitutionary atonement of Christ. God put our sins upon Christ. He bore them for us and He took them away. John pointed out Jesus to two of his disciples and said, "Behold the lamb of God which taketh away the sin of the world." It is a blessed truth that when God forgives our sins, He takes them away. The Greek word for forgiveness is *aphesis,* which means (literally) a taking away. In the Old Testament we are told that God removes our sins from us as far as the East is from the West. Human forgiveness cannot do this. We can omit the penalty, but we really can do nothing about the sin. This is why we need to confess our sins to God in order that He may take them away by His divine forgiveness. What a release comes to the condemned conscience as we realize that our sins are gone! We will face them no more. God will remember them against us no more forever. The substitute He provided carries our sins away into the wilderness of His forgetfulness.

The Bitter Christ

THE ARTICLE BY ROBERT FRIEDMAN in this issue of CHRISTIAN DOCTRINE is a paper which was read last summer at a Conference on Mennonite Cultural Problems held at Winona Lake, Indiana. The article bristles with challenges to the thought and life of the Mennonite Church. It helps us to understand, in its historic setting, the rigorous road of self-denial which our fathers, following New Testament teaching, chose. And it sets forth further with tremendous clearness a great principle which must be maintained by the Mennonitism of our day if we are to continue in the world a distinctive testimony.

The Bitter Christ! What a strange phrase that is. And yet how deeply it portrays the realism of the Christian life. Christ pointed out that if we would be His friends, we must be the enemies of the world. In this sense, He came to bring us, not peace, but a sword. Christian living in a sinful world must challenge that world in such a way as to cause the world's hatred. It costs to be a Christian. How far we have gone from this concept is evident in the fact that some of our people are not willing in this testing time to defend and support the Civilian Public Service program of the Church. It seems awful to them that the boys must serve without pay. And so for the few paltry dollars that will come their way, they sell our historic nonresistant testimony and encourage their sons or brothers or husbands to go into the army. Where is the stern stuff of which our fathers were made? As we eat our Passover, Jesus Christ, do we think we can refuse the bitter herbs which accompany this sacrifice?

Rationed Hospitality

"GIVEN TO HOSPITALITY" (Rom. 12:13). Hospitality is a Christian grace. The tender love of brethren which makes us yearn to share the comforts and necessities of our homes is a natural expression of the Christian spirit. Traditional among our people is a varied and constant expression of this hospitality. The Mennonite home is always open for guests. It is a pleasure and a joy to receive our friends, to commune with them in conversation, and to share our food about the family board. But there are evidences that the secularizing tendency is making inroads into this traditional Mennonite hospitality. There is a further threat that the rationing of foods will close still more the doors of our homes to our friends. We hear people say, "We can get enough for ourselves but we can't entertain."

Would it not be better to change the method and the standard of our entertaining? Perhaps we can still break bread together, if not bread and pie and cake and cookies. If we can't buy meat, we can have meals without meat. In fact, the extravagance of our company meals has come near to becoming a sin. Jesus said to Martha, "But one thing is needful." This passage bears the interpretation that only one dish was necessary. Can not we exercise our Christian ingenuity and keep up our fellowship even though we have to cut down the menu? Perhaps it will be better for our spiritual lives to sit at one another's feet instead of one another's table loaded to groaning. Come over for dinner just any time; we will share with you what we have.

A Measure of God's Power

The resurrection of Christ is the supreme miracle. To raise dead human bodies, subject to decomposition and decay, into the sweetness and power of life, is to give a maximum exhibition of the power of God. Since God's power is infinite it is of course not subject to human measurement or even human comprehension. Absolute power is much beyond the possibilities of even our imagination. We cannot express God's power in the terms by which we measure physical energy in our science and industry. But the Apostle Paul, in Eph. 1:19, 20, makes the power of God manifest in the resurrection of Christ a measure of the "exceeding greatness of his power to us-ward who believe."

That God had enough power to raise the body of Christ to renewed life does not stagger the faith of the Christian. An Almighty God can perform such a deed, impossible as it may seem on human grounds. But what our faith does not lay hold upon oftentimes is the fact that that same power is available for us to deliver us from sin who were dead in sins and to raise us up together with Christ in newness of life, as so often in miracles performed by Christ. The physical miracle is a guarantee of the power and authority to perform the spiritual miracle. The glory of Easter truth is not merely that Christ rose, but that that same power abounds for our own spiritual needs.

Faith: What Is It?

By Clarence J. Ramer

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

This Biblical definition gives us the rich meaning of faith. Faith stands under our hope. It is the foundation for all our expectations. Faith in the work of Christ is the vital element that stands under the Christian structure. The word, "substance," in the above definition bears the meaning of that which substantiates or stands under, but faith is said to be more than that; it is the evidence or the demonstration of the vital truths yet unseen. It is like the mathematical problem which demonstrates that a thing is and cannot be otherwise. It lays hold of the Word of God and claims God's promises and work in relation to the sin question. Upon the faith which justifies the believer subsists the peace of God. This in turn becomes the evidence of future hopes. The soul that possesses faith has also the witness of the Holy Spirit that his sins are blotted out, forgiveness is obtained, and a peaceful relationship now exists between the creature and the Creator. This relationship rests entirely upon faith; therefore it becomes the foundation of all other Christian elements.

I like the simple definition given by a brother, "Faith is taking God at His word and acting accordingly." This definition covers the term of Christian faith and makes clear what faith really means. To analyze faith according to Scriptural definition and illustration, we believe it can be given in the following order:

I. *Faith Is Believing*

Saving faith is that which believes the record that God gave concerning His Son. There is more involved in John's statement (I John 5:10) than a head belief. It must be heart belief. With the heart man believeth unto righteousness. It is heart belief that James has in mind in his epistle, a faith that works. His illustration, "the devils believe and tremble," shows that it is possible to have a head knowledge and believe in that knowledge that God exists and is powerful. There are no atheists among the demons. They know God's power. We may believe in God; we may believe in His power; but that does not save. Saving faith believes in God and His power, but also believes the record that God gave concerning His Son.

II. *Faith Is a Committal*

The believer commits his life to Him who has promised to save, "That whosoever believeth in him should not perish, but have everlasting life" (John 3:16). In this favorite promise of salvation the same Greek word that is here translated "believeth" is translated "commit" in John 2:24. This illustrates what faith and believing really are. It is a committal of oneself to Him who is able to save. Faith "in" or "on" Jesus Christ implies a motion toward. Jesus says, "Ye will not come unto me that ye might have life." When we commit our case in the hand of a doctor, we go to him. When we commit our earthly treasures in the hands of a trust or bank, we go to them and comply with their regulations. Faith in Christ is that which causes us to seek and come to Him for pardon and cleansing. It accepts Him as the Saviour and also as Lord and is willing to commit all to Him.

III. *Faith Is an Active Living Force*

James uses Abraham as a further illustration of a faith that justifies. Abraham believed God when He promised him a great posterity, and that faith was counted to him for righteousness. The proof of that faith came when God told him to offer Isaac as a sacrifice, which was the only visible evidence of the promise. Abraham had accepted God not only as a Saviour, but the Lord of his life. He believed God would fulfill His promise and that He was able to raise up Isaac from the dead. Thus Abraham moved toward God in obedience and trust, and was justified by this remarkable work of faith. Faith, then, is very truly a living force that produces action, obedience, and love.

Rahab the harlot gives a further illustration of the relation between faith and that which produces works, or really proves that true faith does produce works. There certainly was nothing good about her life that could save her. She had nothing whereof to boast (see Eph. 2:8-10) but she believed in Israel's God. She believed in His power. She recognized that the city where she lived was doomed to destruction. She therefore accepted God's ministers (the spies) and obeyed their orders. Behind her work of faith in putting out the scarlet line, and her willingness to forsake her old life and come over to the people of God, lay her salvation. Her faith was a moving, working, living force.

IV. *Faith in Very Nature Is a Step in the Dark*

"We walk by faith, not by sight." We believe when we cannot understand. We trust when we cannot visualize. We step when we cannot see.

When the nobleman entreated Jesus to come down and heal his son, Jesus replied, "Except ye see signs and wonders, ye will not believe." He replied, "Sir, come down ere my child die." Jesus answered, "Go thy way; thy son liveth." Now notice the next statement, "And the man believed the word that Jesus had spoken unto him, *and he went his way.*" He stepped out in faith. He saw nothing. It was a step in the dark, but it was a step based on the word that was spoken to him.

A little boy stood looking into a dark cellar. His father below said to his boy, "Jump, son, I will catch you." "But I can't see you, Papa," replied the boy. "Papa can see you; jump and I will catch you." The little boy jumped into the dark. That is FAITH.

V. *Faith Is Obedience*

When someone says, "I don't believe it," it is not so much *what* one doesn't believe but *who* one doesn't believe. If the nobleman had said to Christ's statement, "Thy son liveth," "I don't believe it," it would have meant that he did not believe Christ. When we are plainly told in God's Word certain things which God commands, we may not understand and we may not see the need, but to fail to obey is like saying to God, "I don't believe it." Therefore faith is obedience.

We cannot say, "Lord, Lord," in faith and refuse to obey. Faith is that which prompts and produces obedience. It is not what we say we believe that is real faith, but what we do that reveals real faith. Faith toward God is included in Heb. 6 among the first principles. Thus to obey God is to have true faith in God. When Peter preached on the day of Pentecost, "Repent and be baptized," he associated an act of obedience with faith in the message of Christ.

The Scripture says that in the latter days some shall depart from the faith. Many will refuse to follow the teachings of the Word of God and will obey false doctrines. They will adopt false standards and false practices of living. They will follow pernicious men of corrupt minds which turn the grace of God into lasciviousness. Paul says in his letter to Titus that those who teach unsound doctrine should be rebuked sharply that they may be "sound in faith." Sound faith is an *obedient* faith.

(*Continued on page 76*)

The Postponement Theory of Christ's Kingdom

By John D. Leatherman

The modern Postponement Theory of the kingdom of God has made rapid inroads into the Christian Church. Like a fungus it has grown over large sections of the Church. During the last one hundred years it has affected practically every denomination of Christians. This concept is something new in church history. It originated around 1831 in South England among the Plymouth Brethren. John Newton Darby was one of the first to teach it. Through the prophetic conferences of the late nineteenth and early twentieth centuries, the Bible institutes, such as the Moody Bible Institute in Chicago, the wide use of the Scofield Reference Bible, and other avenues, this teaching has made a tremendous impact upon the various religious groups in the United States and Canada. It has been widely circulated through a prolific production of literature by its advocates and the wide distribution of these materials in cheap and attractive forms. The radio has aided in its spread. This same concept has made a great impact upon the Mennonite Church. Because of the widespread influence of this teaching, I would like to write something about it. I shall discuss it under three general heads. First: What is it? Second: What are the basic principles that underlie its teaching? Third: What criticism is to be made of it?

What Is The Postponement Theory

The Postponement Theory is briefly this: Christ offered to the Jews as a nation His millennial kingdom during the first part of His earthly life. He made this offer on the condition that Israel should repent and accept Him as their King. When Israel as a nation rejected Christ as their Messiah and King, repudiated His work, and crucified the Lord of Glory, the kingdom which He had offered them in good faith was postponed until Christ's second advent when it shall come in power and great glory, and no man shall oppose it. This is the Hope of Israel.

The Old Testament prophets, according to this view, saw nothing of the Church of our age. They saw only the future of natural Israel. The millennial kingdom was the scope of their prophecies. They spoke only of the coming kingdom and the king as these related themselves to Israel. The Church was the mystery which was hid in the ages past and revealed to us in this age.

There was a radical break in the teachings of Christ at the time of His rejection. This time of rejection is set at different points by various teachers, but Dr. Scofield sets the turning point at Matt. 11:20. Before this crisis He taught concerning the Jewish kingdom alone. He laid down the rules for citizenship in His kingdom. He laid the ethical principles for life in it. This rule of ethics was the Sermon on the Mount. But after His rejection by Israel, He began to lay the foundation for His Church. He now laid down the principles for the Church, which He instituted to fill the gap between the rejection of Christ and His glorious return. This divides the teachings of Christ into two sharply distinguished groups. They are widely separated. There can be very little connection between them. For Christ is said to have spoken with the millennium in mind for part of His ministry, and then spoke concerning the Church. The first section of His teaching, since it applied to the kingdom alone, which was postponed, must also be postponed until the kingdom age. Only the second section of Christ's teaching can be of any direct use to us.

This sharp distinction must be complete. If the same teaching is found in both sections, then the theory is wrong. It is so drastic a change of teaching that it is almost unbelievable to think that it is so.

Lest I be thought to have pictured wrongly the position of Dr. Scofield, and the other advocates of the Postponement Theory, I shall quote from their own writings. In speaking of what a student of the Bible will learn, when he studies the Bible aright, Dr. Scofield says: "Scripture shows him that neither Israel nor the Church always existed. Each had a recorded beginning. That of Israel he finds in the call of Abram. Looking then for the birth of the Church he finds (contrary, perhaps to his expectations, for he has probably been taught that Adam and the patriarchs are in the Church) that it certainly did not exist before, nor during the earth life of Christ, for he finds Him speaking of His Church as yet future when He says (Matt. 16:18) 'upon this rock will I build my church.' He finds, too, from Eph. 3:5-10, that the Church is not once mentioned in the Old Testament prophecy, but it was, in those ages, a mystery, 'hid in God.' Scripturally, he finds the birth of the Church in Acts 2 and the termination of its career on earth in I Thess. 4."[1] "Comparing, then, what is said in Scripture concerning Israel, and the Church, he finds that in origin, calling, promise, worship, principles of conduct, and future destiny—all is contrast."[2] Louis Sperry Chafer, President of the Dallas Theological Seminary, made this striking statement: "The covenants and destinies of Israel are all earthly; the covenants and destinies of the Church are all heavenly." Chafer is also of the opinion that in the future world the Jews will inhabit the new earth and the saved of this age will inhabit heaven. This is consistent with his former views. These quotations make it clear that there is a sharp distinction and contrast drawn between Israel and the Church. This contrast is complete. There can be no organic connection in the mind of these men. There are distinctions to be drawn between natural Israel of the Old Testament economy and the Church of the New Testament age. But there is also a vital connection which is lost sight of by the dispensationalist. The Church of God did in fact exist in all ages. Are not all men saved by the blood of the cross? The first promise of a Redeemer made to our first parents in Eden is organically connected with the redemption through Christ. The Church in the wilderness was the true Church of God. In heaven there is no distinction made between saints of any age. The saved all sit down with "Abraham, Isaac, and Jacob, and the twelve apostles in the kingdom of God." This is an important point that needs further discussion. It shall be taken up in its proper place later in this article.

What is the line of

Argument For This Theory

First: It is a part of a special type of theological system. The Bible is divided into seven dispensations. The question arises, Why seven? There is no good reason given by Scofield or others for seven. Some of them have eight. Could not someone else with just as much reason make fifty-seven divisions or dispensations? The first thing that is necessary is for the advocates of this concept to show why there are only seven ages, not more. In each age God is thought to have dealt differently with men. Dr. Scofield says, "The Scriptures divide time, by which is meant the entire period from the creation of Adam to the new heavens and the new earth of Rev. 21:1, into seven unequal periods, called usually dispensations, (Eph. 3:2) although these periods are also called ages (Eph. 2:7) and days—as day of the Lord, etc. These periods are marked off in Scripture by some change in God's methods of dealing with mankind in respect to the two questions of sin and man's responsibility.

"Each of the dispensations may be regarded as a new test of the natural man, and each ends in judgment—marking his utter failure."[3] Another man says, "Each dispensation has a character exclusively its own and is wholly complete and sufficient in itself. It is no wise exchangable for the others, and cannot be commingled."[4]

The weakness of this argument is apparent. It divides the Bible into seven watertight compartments between which there is no organic connection. About the only thing common to them all is God. Each period is a section to itself and there is no overlapping. The logical conclusion, although no dispensationalist would say so, would be that God had seven ways of salvation, one for each period. Chafer does speak of "Two Soteriologies." To be consistent at this point he should speak of seven. There is not time nor room enough in this article to deal with this important point. I cannot accept such a division of the one true revelation of God. This destroys the unity of the Bible just as effectively as does Harnack, who rejects all but the Sermon on the Mount as not applying to this age. Wherein lies the difference?

Second: The Postponement Theory assumes that the Bible is primarily a Jewish Book. Gentiles are only indirectly connected with it. The Bible is Jewish and Israel-centered. The Jew has special privileges, special rights, and special promises. Nothing can destroy these rights. The Church age is only a parenthesis, which fills in the gap between the time of Israel's rejection of the Lord and their acceptance of Him. The prophets spoke of Jews alone. Israel alone is concerned with the great teachings of the Old Testament. This idea gives too much place to the Jews in Scripture and to the natural Israel, and to the same extent it deprives the Church of its proper glory and honor as the great Israel of God.

One need not deny the return of Israel to their own land, nor the teaching of Romans 11, that there are yet greater blessings in store for the Gentiles through the conversion of the Jews to faith in Christ, to believe that the Bible is not Jew-centered. The Bible is first of all God-centered. It is God's Word. So far as man is concerned, the great central theme of the Bible is redemption. To make it Jewish-centered is to belittle the great redemption acts of Scripture. The death and resurrection of Christ are of relative unimportance if they occurred only after the postponement of the prior kingdom. God's program of redemption and revelation is progressive. The facts of the Bible show this progression. There can never be a returning to a former period of revelation. God spoke through the prophets and then through His Son. Neither the world, nor the people of God, will ever return to the prophet period of revelation. There can in the nature of the case be no return for the believer to Jewish sacrifices and ritual. The ceremonial law of Israel was nailed to the cross. This is the entire thrust of the Epistle of the Hebrews. The Old Testament law is done away. The redemption of Christ is as a seed planted in Eden when God promised to fallen man a Deliverer from sin. This seed grew through various stages until Israel was reached. The young plant continued to grow and shall do so until the mature plant will be in the eternal world yet to come. The future, of whatever nature it might be, must be an advance over the present age in scope, revelation, blessing, and saving power. It cannot be a return to a former era. The only millennium possible is one which is an advance over this present age. A return to Judaism is impossible.

Third: Prophecy of the Old Testament is taken by the dispensationalist as literal. There is to be expected a literal fulfillment of all Old Testament prophecy. They state it as Brooks did, "Literal if possible." To this rule I agree if it is not the only rule taken for the interpretation of Old Testament prophecies. Not all Old Testament prophecies can be interpreted in the same way. There are in addition to this rule for the interpretation of Old Testament prophecies others which the dispensationalist ignores. One must not ignore the New Testament interpretation of Old Testament prophets. We must accept these interpretations as basic for our interpretation of them. We must accept, without question, as inspired their principles of interpreting the Old Testament. For instance, when Peter in Acts 2 makes clear that Joel did prophesy concerning Pentecost, we dare not say that the prophets did not p r o p h e s y concerning the Church. When James in Acts 15 quotes an Old Testament passage and applies it to a specific problem in the Church, we cannot say that James introduced an altogether irrelevant Old Testament passage at this point. There is no sensible reason why James should speak of the future age at this place. It had nothing to do with the problem or the matter under discussion. We must conclude that the Old Testament prophets did in these two cases at least speak of the Church and that the early Christians thought that they did so. There is the principle of double reference which might apply in these cases. It could well be that these prophecies have a future reference as well as the one the apostles applied to it.

I must reject the first two of these three basic concepts of the ones who hold the Postponement Theory. The third is not the only principle concerned with Old Testament prophecies. It must be qualified and modified before it can be used. If this is done, the postponement theory cannot stand. The entire argument falls away.

A Distinction in Terms

Before taking up a criticism of the theory, it might be well to point out a common mistake which is often made by those who reject the Postponement Theory. There is a tendency to confuse the term "dispensationalist," with the term "premillennialist." This tendency is so prevalent that as soon as one admits that he might be a premillennialist, he is immediately classified as a dispensationalist. Even Louis Berkhof, Professor of Theology at Calvin Seminary, makes this mistake. He has an elective course there in which he deals with dispensationalism. He calls that course "Premillennialism." While it is true that dispensationalists are all premillennialists, it is just as true that all premillennialists are by no means dispensationalists. This is especially true in the Mennonite Church. Many of these "pre's" are as opposed to dispensationalism as any other person could be.

Premillennialism is simply a belief in a thousand-year reign of Christ, which shall follow His second advent. This view is held by various classes of people. In fact it is held by men of such variant views as Calvinists, Arminians, Catholics, Protestants, Russellites, and Mennonites. To classify a man as being in any one group because of his views on this point cannot be done any better than we can classify all who are opposed to war as belonging to one religious group.

Dispensationalism is, on the other hand, a special system of Biblical interpretation. It is a system of belief, like Catholicism, or Calvinism, or Arminianism.

Premillennialism existed from the days of the apostles down until now. Such church fathers as Irenaeus, Justin Martyr, and others held to it. Dispensationalism just made its appearance in 1831. We should be careful that we do not alienate those who are with us by accusing them of things they do not believe.

The Theory Criticized

What criticism is to be made of the Postponement Theory?

First: The kingdom of God in the Old Testament is vitally connected with the first coming of Christ. This is illustrated by such passages of Scripture as Isaiah 9:6 where the government upon His shoulders is connected with the birth of the Child, and Isaiah 11 where the glorious kingdom is connected with the Root of Jesse that was to spring forth. Daniel 9:25 speaks of the Messiah the prince. It points clearly to Christ's first coming.

This is such a difficult passage that to go into a detailed exegesis of it has been an impossibility for the best Hebrew Scholars to accomplish. I shall not attempt to interpret the seventy weeks. It simply points to the first coming of Christ. More than this I shall not venture to suggest.

But it is clear from these passages that the kingdom of God cannot be postponed beyond His birth, or His earthly ministry. This does not exclude a future realization of the kingdom in a more literal sense. It simply makes it clear that a spiritual kingdom did come in Christ's time.

Second: It cannot be proved that there is a sharp break in the teaching of Jesus that He taught one thing before the change pictured in Matt. 11:20 and another thing afterwards. His teaching was never purely Jewish in scope, nor was it ever purely anti-Jew. Even John the Baptist hints in Matt. 3:9 that the Gentiles will be included in the order of Christ's kingdom. The qualifications of the citizens of the kingdom, the Beatitudes, laid down in Matt. 5:3-12, do not apply exclusively to the Jews or the Jewish nation. They are all-inclusive. Jesus did minister to Gentiles in Syria (Matt. 4:24) and to the centurion, who was a Roman (Matt. 8:5-13). He certainly did not confine His ministry to Jews when He spoke with the Samaritan woman at Jacob's well. John 4. All these incidents took place before the supposed change of Christ's message in Matt. 11:20, in the period when He was offering the Jews their kingdom.

It is also true that the kingdom is preached beyond this point. In Luke 9:2 Christ sends out the seventy to preach the kingdom of God. This is placed by the best harmonies of the Gospel after Matt. 11:20. Paul was still preaching the kingdom of God in Acts 28:31. These facts indicate that there is no break whatsoever in the teaching of Jesus, as supposed by the Postponement Theory. Christ's teaching was distinctly coherent and connected. If there is no break in Christ's teaching, there can be no postponement of the kingdom.

Third: This theory makes too wide a breach between the Old Testament and the New. If the Postponement Theory be true, the Old Testament prophets knew nothing of the Church and prophesied nothing concerning it. Therefore the Old Testament prophecies were postponed with the kingdom. Further, since the New Testament Church was a mystery not revealed in the Old Testament, there can only be an incidental connection between the two Testaments. Christ came to fulfill the Old Testament, says the dispensationalist, but He could not do so because of the rejection of Christ by the people; therefore His fulfillment is also postponed. Thus we have two Testaments with little or no connections. The New Testament is a parenthesis, and as to the Church it applies only to this intermediate state, after which the Old Testament will again be in vogue and prophecy will be fulfilled. The New Testament is only of a temporary nature, the Old of a more permanent nature. For the Old is before and after the New. This is a very serious indictment of the theory. The typical dispensationalist acts as if the Old Testament were more important than the New Testament.

This lack of organic relationship between the Old and New Testaments is the cause for the far-fetched typology of the dispensationalist. Every deed or incident of Old Testament history is made to be a type of something in the Church age.

More important still, this view of the Bible makes for a distinct break in ethics between different parts of the Bible. There is a basic uniform ethics in the Bible. This basic standard is more developed and revealed in the New Testament, but nevertheless it is all present in seed form in the Old Testament. The Ten Commandments are in vogue today. They were never revoked. The New Testament simply clarifies them, and adds to the moral code by pointing out clearly many of the implications of the Old Testament standards.

Fourth: If the conclusions of the Postponement Theory are true, it follows that the cross applies only to the Gospel age. The prophets knew nothing about it. Today is the age of pure grace In past ages God saved men by works, or whatever method was in vogue in that particular period of the world's history. The cross could have no effect in other ages, for God dealt differently with men then in reference to sin and to salvation. If this be true, the resurrection likewise has meaning only for this age These two cardinal principles of all history, these two facts of central place in redemptive history, are allocated to the parenthesis Church. They belong to that age and no other. To subordinate these facts to the millennial kingdom is a fundamental error of this view.

The millennial kingdom as I understand it is only one detail in reference to the things to come. It is only one of the period of world history. Men who are saved in every age are saved by faith in the atoning blood of Christ. Men who will be saved in any age yet to come, will likewise be saved by the same blood, for "without the shedding of blood there is no remission of sins."

The greatest facts of divine revelation are the crucifixion of the Lord of Glory and His glorious resurrection from the dead To limit these to the Gospel age is unthinkable. These are the grand acts of the eternal plan of redemption. They are designed to save the faithful of all generations. The blood of the cross saved all men who have been saved and it will save all who enter into the city of God. In every age of the world's history these facts are of importance.

The message of the Church is not, "There will be a millennium," as some seem to think, but the message of the Church is "Be ye reconciled to God." Eschatology and the future things are of importance only as they bear on the question of salvation now. Only as they point us to the "Lamb of God, which taketh away the sin of the world" are they of use to us. Redemption is the main thrust of the Scriptures. To emphasize anything more than the redemption of sinful men through the blood of Christ is but to be unbalanced in one's perspective concerning spiritual things. To tell men of a coming millennium without telling them of the dying Saviour and risen Lord is like telling a man who is in a burning house, with no means of escape, that in the future when the ruins of his house are cleared away, there will be built on the same site a beautiful mansion or palace, without telling him how to escape from the present burning building. To tell men of a coming eschatological kingdom without telling them of

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THE LORD AND THE LAW

The Master stood upon the Mount, and taught.
He saw a fire in His disciples' eyes.
"The old Law," they said, "is wholly come to nought;
Behold the new world rise!"

"Was it," the Lord then said, "with scorn ye saw
The old Law observed by Scribes and Pharisees?
I say unto you, see ye keep that Law
More faithfully than these.

"Too hasty heads for ordering worlds, alas!
Think not that I to annul the Law have will'd.
No jot, no tittle, from the Law shall pass,
Till all shall be fulfill'd."

So Christ said eighteen hundred years ago.
And what then shall be said to those today
Who cry aloud to lay the old world low
To clear the new world's way? —MATTHEW ARNOLD

On What Articles of Eschatology Should All Mennonites Agree?

By John C. Wenger

The question of eschatology has often been discussed in the periodicals of our denomination in the last few years. One group of brethren feel, however, that far too little attention has been paid to the subject of prophecy in the past; they perhaps even feel that a journal of prophecy should be launched by our Church. An equally sincere body of brethren hold that more heat than light is always generated by opposing articles of prophecy, so why argue about the matter at all? But would it not be reasonable to avoid both extremes: (1) of continually publishing controversial articles; and (2) of closing our church organ to any doctrinal articles on which the Church is divided? The latter course is wrong for two reasons: First, the Church could not open the columns of its periodicals to admit any new light. Second, no warnings could ever be published against any unsound doctrines, should such come to be held anywhere in the Church. The policy of occasionally allowing sane articles on "both sides" of the millennial question to be published must certainly be continued.

In the history of a church, however, there are times when it seems best not to agitate certain divisive questions. The things that need emphasis then are those truths around which brethren can rally in Gospel unity. Is it not possible that as a Church we are now living in such an era as far as the issue of a millennium is concerned? It seems quite evident that there are more important problems facing the Mennonite Church than what the Lord will do with the "times and seasons" of the Father's authority. Why not give attention to those truths on which there is agreement? With this end in view, the writer herewith presents some articles of eschatology on which it is hoped there can be common agreement.

1. *Only those views shall be accepted which have clear New Testament support.* The Old Testament is a part of the inspired Word of God, and as such is of much profit to the believer. In it are many examples of God's faithfulness, of the reward of faithfulness, and of what it means to trust in God; there are passages of rich devotional value; there is much Messianic prophecy, as well as a wealth of redemptive history. Nevertheless God has made a new covenant with the believers in Christ; we are not under the Old Covenant, but Christ is "the mediator of a better covenant, which was established upon better promises." The New Testament is therefore a divine commentary on the Old; that which was temporary (e.g., Israel's civil and ceremonial law) has been discarded; whereas, the great moral principles of the Old Testament are restated in the New Testament in full and final form. This principle also finds application in eschatology: the New Testament makes clear that some prophecies are clothed in figurative language (e.g., Luke 3:3-6) while others are quite matter-of-fact (e.g., Matt. 1:22, 23). It would be foolish indeed to set one's own interpretation against that given by the Holy Ghost to the writers of the New Testament, e.g., to seek to identify the Elijah of prophecy with anyone now living, when Jesus declared that prophecy to be fulfilled in John the Baptist (Matt. 11:7-14). (See Horsch, *Mennonites in Europe*, pp. 354-56).

2. *All the New Testament is permanently binding on the Christian.* To show that a given teaching is sound New Testament doctrine is to establish its truth. The New Testament knows nothing of any "kingdom truth" which has no validity for this age of grace. All the New Testament is valid today and always will be.

3. *The Church of Christ is that God-given institution which is built on the death and resurrection of the Lamb of God.* Jesus Himself spoke of the unassailable character of His church (Matt. 16:18). And Paul burst forth in a doxology to God, ". . . Unto Him be glory *in the church* by Christ Jesus throughout all ages, world without end" (Eph. 3:21). The books of Ephesians and Colossians are especially rich in their teaching on the body of Christ, "the church of the living God" (I Tim. 3:15). The Church is no mere temporary expedient or divine afterthought; it is the culmination of God's redemptive work (Eph. 1).

4. *Until Jesus comes again, the work of the Church is to carry out the Great Commission.* The Gospel consists of the glorious proclamation of the forgiveness of sins through the sacrificial death and justifying resurrection of the Son of God. To the Church has been committed this word of reconciliation; we shall make disciples of all the nations. When this Gospel has been proclaimed universally, the end will come (Matt. 24:14).

5. *The Gospel is for both Jew and Gentile; the doors of the Church are open to both groups* ("the mystery," Eph. 3:3-6), *and God's faithfulness will yet draw many in Israel to repentance and faith* (Rom. 11:25-32). There are many Scriptures which speak of the obliteration of the Jewish-Gentile barrier. Other Scriptures speak of God's forsaking of Israel (Matt. 23:38; 8:11, 12; I Thess. 2:16). Yet in Romans 11, Paul does seem to teach that Israel will yet turn to Christ and accept His Gospel. This was clearly seen by Menno Simons who wrote, "As Israel is yet to be converted unto Christ, it follows incontrovertibly that the King David whom Israel shall seek, can be no other than Christ" (*Complete Works*, II, p. 431a). May the Church evangelize the Jews.

6. *Christ will come in like manner as He ascended some nineteen hundred years ago.* The coming of Jesus will be personal, visible, sudden, and unannounced. "Every eye shall see him" (Rev. 1:7). His coming will be in "power and great glory" (Luke 21:27).

7. *When Christ comes again, He will take His deceased saints in resurrection glory and His living saints, transformed into the same glory, with Him to that better home in heaven.* The New Testament fairly flows with the hope of Christ's return and the glorious meeting with the Saviour and with the loved ones who "sleep" in Him. Note how this hope pervades Paul's first New Testament epistle (I Thessalonians).

8. *The second coming of Jesus will close the door of grace and Gospel-opportunity.* Jesus compared His return to an earthly harvest and declared that the "tares" would be burned (Matt. 13:40, 41). He compared the fate of the wicked with that of those of Noah's day (Matt. 24:37) and of Lot's time (Luke 17:28-30). All Christ-rejecters will be condemned to that "everlasting fire, [which is] prepared for the devil and his angels" (Matt. 25:41). See further I Thess. 5:3; II Thess. 1:7-10; and II Pet. 3:4-13. The New Testament offers no hope for anyone who is outside of Christ when the great day comes; "behold, NOW is the accepted time; behold, NOW is the day of salvation" (II Cor. 6:2; compare Hebrews 3:13).

9. *All who reject Christ will spend eternity in the torment of hell.* Gehenna is a terrible reality. The Bible teaches clearly that it is the end of those who choose sin rather than Christ. It is the duty of the Church to warn sinners of the doom to which their sins will take them if they reject Christ's salvation.

10. *The righteous will spend eternity in heaven, with all the redeemed, in the presence of the Father and the Son.* Could we

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The Anabaptist Genius and Its Influence on Mennonites Today

By Robert Friedman

American Mennonitism of today does not find itself in a crisis. But the world around it does; and it is a crisis more catastrophic than any other one in history. No one knows what the future might have in store for Mennonitism. Most likely there will be trying times ahead, times of decision in which people will waver. Some will stick loyally to the "faith of the fathers" in the face of temptations and dangers; others, however, will adjust themselves to a changing world and will justify it with good arguments. In a situation such as that it might be good to stop for a moment and devote a few thoughts to a self-examination and a consideration about that which one could call the genius or the essence of Mennonitism. What is that "old" spirit of the fathers? And is it worth while preserving?

Is Mennonitism just a Protestant denomination like most of the others plus the nonresistant article, or, Does Mennonitism distinguish itself within the Protestant family by a particular message to the world? Does Mennonitism of today still have some ties with sixteenth century Anabaptism from which it derives, and, Are Mennonites ready to accept and recognize these ties? Or is this heritage spiritually dead, and, Would it be better to accept the standards of the present Christian world? These are questions of heavy responsibility which need thorough clarification. Perhaps a historian is in a position to contribute a little to this end.

Let us first have a look at the distant past, namely the Anabaptism of the sixteenth century and its genius. When the Reformers broke with the old Roman Church, they went a certain distance in the right direction. Everybody rejoiced: the Bible had become again the center of Christianity. But they stopped halfway, and the Reformation with its state churches and all that is implied in that fact became the great disappointment of many seekers for a true Christianity. They wanted not only the first step but also a true brotherhood of the reborn as a nucleus in a heathen world. They wanted a Christian Church in the proper sense of the word. So they ventured the hard and narrow way of nonconformity to the "world" that is a consistent life of earnest discipleship of Christ. It became in fact a "Christian revolution." A simple, untheological Biblicism prevailed and gave the solid foundation. The brethren did not speak so much about salvation or justification by faith (although they believed in both); they did not use the Paulinic language as the Reformers mostly did; their primary concern was the keeping of the commandments of Christ, or to say it in one word, *obedience*. Without obedience, simple and untwisted, there cannot be discipleship. *Faith* is no private matter of unrelated individuals; faith exists only as far as it leads to evidencing in life. The brethren, as they called themselves, tried to follow two great principles, well known to every Christian, but rarely actualized in history: *Love* and the *Cross*. The Anabaptists understood obedience of true discipleship as consisting of nothing but these two principles, which were very little taught in the official churches. Love leads to brotherhood, to a close and permanent fellowship, which is unknown in the world at large, while the cross is the unavoidable consequence of such contradiction to the world as was taught by Christ. Of course the cross must never be sought for its own sake, but will inevitably be faced by those who do not compromise in things which matter.

This was the gist or core of the Anabaptist teachings, this the character of the small flock which challenged the world of the sixteenth century. It meant a warning cry to the conscience of all who confessed Christ. And it was obvious from the beginning that the *world* would not allow this challenge. Its dynamite was distinctly felt and wholesale persecution began immediately. It is a confirmed fact that these persecutions were not prompted by the fear that Anabaptists were politically dangerous—this bogey was nothing but a propaganda device. The authorities knew very well from hundreds of trials that the brethren were strictly nonresistant and ready to suffer for the sake of their peace conviction. They were persecuted because the *world* did not want this stirring up of the deepest layers of conscience; in short, the world did not permit the challenge.

Anabaptism became a *suffering church* (this word was for the first time used in the famous letter of Conrad Grebel to Thomas Müntzer, 1524), and the well-known *Martyrs' Mirror* by Th. van Braght (1660) is its most adequate representation. It remains true in all times that suffering, born with the right frame of mind, is the most efficient weapon in the spiritual fight of mankind. "The blood of the martyrs is the seed of the church" (Tertullian, about 200 A.D.). One could quote passage after passage from the (printed) Hutterite *Chronicle* to prove this thesis. More than once the constables, jailers, and hangmen, occupied in Anabaptist hunting, changed mind and life after witnessing such testimonies. And I could tell stories of today how these records of old still were able to strike hard-boiled freethinkers and contemporaneous unbelievers and make them listen to the subtle voice of their conscience, mostly well covered up by prejudices and conventional opinions. Anabaptism was by and large the most efficient revival of early Christianity in history. As such it would have fulfilled its function even if it had died out.

With the Thirty Years' War, things changed thoroughly. Most of the old group life was destroyed; many turned cooler to the high standards of former days; persecution almost resulted in extermination; and the movement disappeared after a century of existence in many parts of the German-speaking countries. In the North, in Holland, and in the cities of Hamburg and Danzig, the brethren became gradually respected and well-settled citizens, living in close contact with the world and its riches. They became urban and liberal and changed unconsciously the original pattern against far-reaching compromises. Their Christianity, though of high moral standard, became more of the denominational type, and they called themselves now Mennonites or Doopsgezinde (Baptist-minded). Only in the remote valleys of Switzerland where the Thirty Years' War did not reach, the brethren continued in the old way and remained loyal to their heritage longer than anywhere else. Extremely hard persecutions made them eventually leave their beloved home country around 1700. They settled partly in the Palatinate and Alsace adopting now also the name *Mennonites;* partly they came over to colonial Pennsylvania, to preserve what seemed to be worth preserving.

But step by step the new time and its new spiritual climate did not fail to influence these groups in which the original enthusiasm of past centuries had faded out long before. The old Biblicistic Christianity—as far as it had not turned to a mere stiff formalism—gave way to an emotionalism of thoroughly different character. It was the warm but rather sentimental and subjective general Protestantism of the eighteenth century, known in history as *Pietism,* which decisively influenced the Mennonite groups everywhere. No doubt this new movement had its great values in reviving a genuine Christian feeling in the face of a sterile orthodoxy. However, although Pietism was in many points similar t

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From Natural to Spiritual

By Chester K. Lehman

John 3:12: If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

John 4:14: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

John 6:51: I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

John 6:52: The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

John 6:53: Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

John 7:37: In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

John 7:38: He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living waters.

John 7:39: (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

John 9:39: And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

John 9:40: And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

John 9:41: Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

The Principle

A general principle which gives rise to a rule of interpretation is this: The spiritual world is comprehended through the channels of the natural world. The possibility of passing from natural to spiritual assumes a common Creator of both who has so constituted these two realms of reality that the laws of the one lead to an understanding of the laws of the other. The spiritual world is hidden from the world of sense, yet the spiritual is real. Recognition of natural law in the spiritual world simplifies the task of interpretation. Let us note a few illustrations.

The Principle Illustrated

Abraham was promised the land of Canaan. His faith took hold of the promise of a literal land which in due time was fulfilled. The spiritual import of this promise was also caught by the Patriarch; "for he looked for a city which hath foundations, whose builder and maker is God."

The tabernacle of the wilderness was a literal structure symbolizing the dwelling place of God together with a way of approach to His presence. This structure was not an end in itself. Later Scripture reveals Christ as tabernacling with men in whom divine glory is also seen. The genuine tabernacle is in heaven and the earthly structure was only a model of it. Our comprehension of the tabernacling of the Word among us as well as of the genuine tabernacle in heaven is gained by way of the symbolism of the natural. Thus the fundamental truths of the atonement, of the holiness of God, and of fellowship with Him, are all made clear.

The birth of Israel as a nation was signalled by a mighty deliverance by the power of God from the bondage of Egypt. It was a salvation from their political, but with still greater reality, from their spiritual enemies. It is noteworthy that practically all the terms employed in the New Testament with reference to salvation, such as salvation, redemption, deliverance, blood atonement, propitiation, bondage, freedom, etc., have their origin in this experience. In the New Testament, however, these terms have to do with spiritual transactions and experiences, but the nearer we can enter into the meaning of Israel's redemption from Egypt the greater will be our understanding of the spiritual experience of salvation.

The principle is also illustrated in the prophetic Scriptures. There many prophecies are clothed in the language of political conditions adapted to the life in which Israel found itself. Their fulfillment has to do with spiritual Israel, who are the true descendants of the true Israel of the Old Testament. Many of the New Testament references to fulfillment of prophecies relating to Israel have to do not with Israel according to the flesh but with spiritual Israel, and unless this principle is grasped the interpretation of the prophecies results in hopeless confusion. A few illustrations will suffice. The symbolic names of Hosea's children are explained with reference to Israel, but both Paul and Peter give them a wider application to Gentiles and with a deep spiritual meaning.[1] Again, Israel in the Old Testament referred to the nation, but in the New Testament it is given a spiritual connotation. Paul could write the Galatians, "Now we, brethren, as Isaac was, are the children of promise;" and to the Romans, "they are not all Israel, which are of Israel," and "they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."[2]

The Principle in the Parables

Very fruitful is this principle in the study of the parables. How the parable of the sower depicts spiritual realities! Four heart conditions are vividly portrayed in those soil conditions. Almost every detail of the parable carries a spiritual application. We are led into the very spiritual nature of the effects of the sowing of the Word in the human heart. In like manner the parable of the leaven opens up the spiritual inner development of the kingdom; that of the mustard seed, its external growth; the wheat and tares, of the good seeds being children of kingdom; the tares, of the wicked one; and the separation of the wicked from the righteous at the end of the world. In each case an earthly story is thrown along side of (*para-ballo*) a spiritual truth, and the latter is comprehended by the former.

The Principle in the Teachings of Christ

John's Gospel is especially replete with teachings of Christ that pass from natural to spiritual. Those who would hear Him could take the step without any difficulty, while those who would not came only to the threshold of divine truth, hearing only the natural. Christ tried to lead Nicodemus to an understanding of the initial stage of spiritual life by speaking of a second birth, but the Jewish rabbi could grasp only natural things. It appears from Christ's words that even the truth of the new birth was but an earthly thing as compared to the "heavenly things" which Christ desired to tell him. By this method Jesus led the Samaritan woman from natural water to the spiritual. He attempted to lead the Galilean people from the natural bread to the spiritual, but they could not get beyond the idea of eating His literal flesh and drinking His literal blood. On this occasion of the last great day of the Feast of Tabernacles, Jesus carried the minds of the people

from the libations of water, which symbolized the experience in the wilderness of bringing water from the rock, to Himself as the Giver of living water. In like manner the Jews were told that blood relationship did not make them sons of Abraham; it was a spiritual sonship. Possibly most graphic of all is the incident of the healing of the man born blind in which a most incisive play is made on the idea of sight and blindness. The blind man saw neither naturally nor spiritually and received both sights, while the Pharisees claimed both but were made spiritually blind through unbelief.

The remarkable self-assertions of Christ are spiritual claims made in the language of the natural: "I am the true bread"; "I am the good shepherd"; "I am the true vine"; "I am the light of the world"; "I am the resurrection, and the life"; "I am the way."

This principle of passing from natural to spiritual is of great value in interpretation; indeed it unlocks many of the intricate portions of the Word. In fact the natural is the key and the only key to the understanding of the spiritual. While its use needs to be guarded with rigid care, the results attained are exceedingly valuable. Harrisonburg, Va.

1. Rom. 9:24-26; I Peter 2:10.
2. Gal. 4:28; Rom. 9:6, 8.

FAITH: WHAT IS IT?

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"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; *but in works they deny him,* being abominable, and *disobedient,* and unto every good work reprobate." The only way we can determine whether we are departing from the faith is by our obedience. We may profess faith in God, but it is obedience that proves it. Faith of necessity must include obedience. We may rightly define faith as obedience. Faith is taking God at His word and acting in *obedience.* Plain Scriptural teachings cannot be thrown away and we still maintain or claim faith.

VI. *Faith Is Trust and Confidence*

"Happy is the man that trusteth in him."

"It is better to trust in the Lord than to put confidence in man."

To trust fully the Lord for forgiveness and guidance is faith. One of the best illustrations on this point is God's command to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." In Heb. 11:8 we are told that he "obeyed; and he went out, not knowing whither he went." But why GO? Why should he go out into a trackless wilderness? From a human point of view it was a wild goose chase. He knew not where he was going. Here is faith in its fullness. Abram's faith was not mere opinion, or assent of the mind to a truth; it was to live for God; it was to believe what God said; it was to obey what God commanded; it was to be what God required; and it was to go where God led. His trust and confidence were alone in God whom he believed.

Brethren, do we trust God? Do we put all confidence in God? Does our faith produce willing obedience? Are we willing to step out in faith though we cannot see? Does our faith produce a living energizing force? Are we committing our all to Him? Do we really believe God?

Faith, what is it? What is *your* faith? Does the faith we possess measure up to the definition of God's Word? When we are called to depart from our sins and look to Christ as our appointed Saviour, do we really do that? When He calls us to live according to His will and promises us the Holy Spirit to guide and lead us, do we take Him at His word? When Jesus called His disciples, He said, "Follow me." They did not know all that was involved, but they left all and followed. That following brought to them riches of grace and knowledge. The whole counsel of God was shared with them. All this would have been lost had they doubted the first call. If we want to know God's ways, we must step out and follow Him by FAITH. It is said of the redeemed ones who stand on Mt. Zion, "These are they which follow the Lamb whithersoever he goeth."

Last of all we may say that

VII. *Faith Is Following The Master*

in whom we place all confidence, and in whom we trust for all things. The experimental knowledge which we receive from a life of faith brings us into that realm of assurance where we can say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Duchess, Alta.

THE PENITENT

Lord, I have sinn'd, and the black number swells
To such a dismal sum,
That should my stony heart and eyes,
And this whole sinful trunk a flood become,
And melt to tears, their drops could not suffice
To count my score,
Much less to pay:
But Thou, my God, hast blood in store,
Yet, since the balsam of Thy blood,
Although it can, will do no good,
Unless the wound be cleans'd in tears before:
Thou in whose sweet, but pensive face,
Laughter could never steal a place,
Teach but my heart and eyes
To melt away,
And then one drop of balsam will suffice.

—JEREMY TAYLOR.

WHEN CHRIST DIED

CHRIST when He died
Deceived the Cross,
And on Death's side
Threw all the loss.
The captive world awaked and found
The prisoners loose, the jailer bound.

O dear and sweet dispute
'Twixt Death's and Love's far different fruit,
Different as far
As antidotes and poisons are.

By the first fatal tree
Both Life and Liberty
Were sold and slain;
By this they both took up and live again.

O strange and mysterious strife
Of open death and hidden life!
When on the Cross my King did bleed
Life seem'd to die, Death died indeed.

—RICHARD CRASHAW.

The Testimony of the Tomb

"Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed" (John 20:8).

Something within the empty tomb turned John from tears to joy, from doubt to faith.

Faith must have a foundation in fact. If it be not founded on facts, it is not faith, but fancy. So John must have seen something that was convincing, that had the significance necessary to satisfy both his understanding and his heart. Something within the tomb said to him, "This could not be except the Lord were risen from the dead." And the fact that it is in the permanent record of Scripture leads one to believe that there is deep significance in these details.

How wonderful to think that the Saviour should have arranged the very bed in which He had lain in death so that any honest heart and mind could be convinced of His resurrection—the most significant fact in all the history of the race since Eden! How wonderful that not a word needed to be said to convince the beholder!

Perhaps this has been to most of us just part of the record, to which we have attached no special significance. If so, we must think again, for the word of inspiration says, "He saw, and believed." What then were the reasons behind John's newly found faith?

First of all, one of two things happened. Either the body of Jesus had been miraculously removed, or else it had been removed by the hand of man. Between these alternatives John had to make his choice. What he saw convinced him that it could not have been by the hand of man, so that nothing remained but that Christ had really risen, the divine Sovereign over the last great enemy.

All the evidence is against the conclusion that the body of Jesus had been stolen, except possibly the fact that the tomb was open. Let us think of three reasons that seem to constitute the proof that John saw.

First, the fact that the graveclothes were there at all shows that the body had not been stolen. We can hardly conceive of thieves, even though they might roll away the great stone, remaining at the guarded tomb longer than necessary to secure their booty. Nor can we think of anyone removing the winding sheet while the body was still in the narrow confines of the tomb, for this would have been a difficult task, and there would have been no object in carrying away a naked body. Add to this, then, that it is hard to imagine thieves in their haste placing the graveclothes back in the tomb, to say nothing of placing them back in order, just as they had been while occupied by the body.

Second, the record is very specific that John noticed the napkin which had been about the face was folded and laid by itself. When the body withdrew from the winding sheet, the face covering, which was a separate piece, would remain until removed. The hand of the risen Lord removed it and placed it where it would bear silent witness. We cannot conceive of thieves having the slightest thought of such care, not the slightest object in it. Their concern would be to keep from detection. Also, if there were value attached to the cloth and the spices, which in that land could easily have been, they would have had an object in taking them.

The third and the most interesting point of all is that which concerns the graveclothes. These consisted of a sheet wound round and round the body, the spices being put in as the sheet was wound around. The presence of almost a hundred pounds of spices within the cloth would tend to give it a stiffness which it would retain, approximately at least, after the body had withdrawn and left the winding sheet in the same form that it had while on the body. Here was a miracle in itself, but one which could reasonably be expected.

The root from which the word lying comes, used to describe the graveclothes, makes the idea possible. The thought of being placed as they were is admissible. So the disciples saw something that could not have been possible under other circumstances. It would have been impossible to take out the body and leave the sheet undisturbed. And it would have been likewise impossible for men to have put it back into that shape after it had been unwound from the body.

All this no doubt burst upon the realization of the beholder in an instant. "He saw, and believed." That men neither could nor would leave the tomb as the disciples found it, was enough for John.

And the simplicity of it all is its most convincing argument.

—*Moody Monthly.*

A Guard of the Sepulcher

I was a Roman soldier in my prime;
Now age is on me and the yoke of time.
I saw your Risen Christ, for I am he
Who reached the hyssop to Him on the tree;
And I am one of two who watched beside
The sepulcher of Him we crucified.
All that last night I watched with sleepless eyes;
Great stars arose and crept across the skies.
The world was all too still for mortal rest.
For pitiless thoughts were busy in my breast.
The night was long, so long, it seemed at last
I had grown old and a long life had passed.
Far off the hills of Moab, touched with light,
Were swimming in the hollow of the night.
I saw Jerusalem all wrapped in cloud,
Stretched like a dead thing golden in a shroud.

Once in the pauses of our whispered talk
I heard a something on the garden walk.
Perhaps it was a crisp leaf lightly stirred—
Perhaps the dream-note of a waking bird.
Then suddenly an angel burning white
Came down with earthquake in the breaking light,
And rolled the great stone from the sepulcher,
Mixing the morning with a scent of myrrh.
And lo, the dead had risen with the day:
The Man of Mystery had gone His way!

Years have I wandered, carrying my shame;
Now let the Tooth of Time eat out my name.
For we, who all the Wonder might have told,
Kept silence, for our mouths were stopped with gold.

—Edwin Markham.

Peace Section

BY EDWARD YODER

A PEACE MEDITATION

"Great peace have they which love thy law: and nothing shall offend them (mg., they shall have no stumbling block)" (Psa. 119:165).

The law of God refers not merely to the written Scriptures. The Scriptures are only the revelation and the statement of God's law. God's law is that body of moral principles according to which God's moral and spiritual universe works. God made man a free moral being, able to choose to live by his Maker's plan or to go against it. God has built into man's nature certain principles according to which he must act, if he is to fulfil the purpose of his existence. These constitute what the psalmist calls the law of God.

We understand what laws are in the material universe. We speak of the laws of gravitation, of chemical affinity, of physical forces, of plant life and culture, of health, and so forth. When men obey these laws, which are inherent in the constitution of material things, and adjust themselves to them, then they are able to live physically. If they do not obey these laws, they only break and destroy themselves physically.

So too, it is in the moral and spiritual realm of man's existence. Those who love God's law, which relates to moral and spiritual life, who accept this law and obey it, who adapt themselves to it and live by it, they are able to live smoothly and harmoniously in their inner and outer life. They have peace, great peace, as the psalmist says. Those who go against this law of God are frustrated; they have inner and outer conflicts and no peace. The law of God is a stumbling block over which they are constantly falling and injuring themselves. On the contrary when the individual loves God's law and lives by it, there is no stumbling block in his life. He has peace, great peace, not only within but in his relations with others as well. He lives according to God's will and finds himself at peace.

* * *

THE CHRISTIAN CONSCIENCE

Christians who are seeking to follow the nonresistant Christ in wartime are frequently referred to as "conscientious objectors" to war. Evidently this term came into use from the fact that they claim scruples of conscience against helping to destroy men's lives. Their conscience, instructed by the teachings of Christ and quickened by His example of love, compassion, and forgiveness, does not permit them to inflict injury and death on their fellow men. They object to service in the armed forces because they cannot with clear conscience engage in destroying men's lives.

The truly Christian conscience, however, cannot stop with this worthy inhibition, that of abstaining from participation in the war effort itself. The conscience instructed by Christ is also sensitive to the grim and brutal realities of warfare. It guides the Christian in the attitudes he takes and in his thoughts about the terrible conditions which result from the war today. It is of course literally beyond human comprehension, the total extent of the suffering and distress that exists today in countries ravaged by the war. Nevertheless the Christian conscience will not allow the vision of these realities to be blacked out of the consciousness. Numerous factors, however, tend to black them out today.

When the carnage of war is going on daily on a vast scale as today, the minds and hearts of people tend to become calloused, some perhaps becoming cynical over such wholesale slaughter, some perhaps even reveling in the thought of it. Especially is this true today when war news is given out continually, daily and almost hourly. Reports of hundreds of men killed in combat, or perhaps thousands wiped out in an engagement, and estimates of millions of war casualties to date, all this comes to our eyes and ears and tends to deaden the conscience. What effect do those reports have on us? Do we become hardened to the thought of men slaying each other in large numbers? Does the conscience lose its power to make us feel shocked and revolted by the idea of men in hatred and revenge hurling each other into eternity to face God in judgment?

Hundreds of bombing raids over several years past have inflicted death and destitution on untold thousands of noncombatant men, women, and children in different countries. Reports of such raids are commonplace news items in this time. The imagination wearies of trying to picture to itself in even a small way what these continual severe air raids must mean in terms of human misery, suffering, and disaster. Under the impact of these news reports the conscience tends to become dulled and hardened. It may lose the keen edge of compassion and sympathy which should characterize the Christain conscience.

Persistent war propaganda is another factor that affects the Christian's conscience. The propaganda for inspiring hatred toward the "enemy" and for revenge on them is today getting in its deadly effects. The people increasingly are being "sold" on the idea of fighting for unconditional surrender and many are coming to take it for granted that there must be won a crushing and overwhelming military victory over the other side. The possibility of a negotiated peace is rarely heard mentioned any more. Complete destruction of the other side regardless of the cost in human lives and destroyed cities and demoralized nations, this is the idea to which men's minds are being conditioned. It all tends to dull the Christian conscience and to warp its perspective on the events that are taking place in the world.

The Christian who seeks to follow Christ must try to look with the eyes of Christ upon the terrible things that men are doing to each other in this time of war. The killing and maiming of millions of men, the destruction of countless churches, schools, and hospitals in many cities, the ruination of homes and fields of unnumbered families, the enslaving and total impoverishing of masses of people, all this is beyond the power of human imagination to grasp. But these tragedies dare not become commonplace and matter of fact for the conscience of the Christian.

How do we imagine Jesus with His compassionate and pitying heart looks today upon the colossal suffering of the peoples of earth? He who was once moved with compassion for the spiritual and bodily hunger of a small multitude of some five thousand souls, how must His heart bleed over the spectacle of many millions of people starving to death and many times more groping in spiritual destitution? He whose heart was moved with compassion over a single leper's misery, or over the suffering of a crippled woman, how does He look upon the many millions of mankind who are steeped in sin and bound by Satan with the chains of hatred and selfishness today? He who felt compassion for the widow of Nain whose only son was being carried out for burial, how must He feel over the tragic sight of millions of widows and orphans in the warring countries?

Amid the countless cross currents of hatred, anger, planned revenge, reports of slaughter and destruction that touch upon the Christian's thoughts today, he needs prayerfully to cultivate a tender, sensitive heart, such as Christ had, if he would be true to Him as Lord and Master. His conscience must move him to help in relieving suffering just as strongly as it moves him to refrain from inflicting death and suffering on others. Christ's example of love and compassion must daily cleanse and quicken the Christian's conscience, as it becomes defiled and soiled by the atmosphere of hatred and brutality. Only so can the conscience be kept truly Christian.

and only so can we be consistent "conscientious objectors" to carnal warfare. We are not followers of Christ, if we become calloused to the idea of men injuring and destroying each other. Christ is not our Lord, if we come to the point where we find any comfort or joy or satisfaction or even indifference in our attitude toward the terrible conditions which result from the carnage of the present war.

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BRIEF ITEMS OF INTEREST

John Wyclif died in 1384. He is sometimes referred to as the "morning star of the Reformation." Wyclif was preaching evangelical doctrine and church reform in England more than a century and a half before Martin Luther led the German revolt against the Catholic Church. He is perhaps best known for his work of making the first translation of the Bible from the Latin into the English language. For this daring innovation he was persecuted by the Catholic hierarchy and finally martyred.

It is not so generally known that Wyclif preached and taught against war. Most of his biographers, it seems, have either ignored or suppressed Wyclif's antiwar views. In 1901, Josiah W. Leeds published a pamphlet calling attention to this unfair suppression, and setting forth Wyclif's teachings on peace and war as found in his writings. The following paragraph is typical of Wyclif's testimony against war:

"Angels withstand fiends, and many men with right of law withstand their enemies, and yet they kill them not, neither fight with them. The wise men of the world hold this for wisdom, and have thus vanquished their enemies without striking them; and men of the Gospel, by patience, and the prospect of rest and peace, have vanquished through the suffering of death, just as we may do now. But here men of the world come and say that by this wise, kingdoms would be destroyed; but here our faith teaches that since Christ is our God, kingdoms should be thus established and their enemies overcome. But peradventure some men would lose their worldly riches, and what harm were thereof? **Well, indeed, I know, that men will scorn this doctrine.** But men who will be martyrs for the law of God, will hold thereby. Lord, what honor falls to a knight that he kills many men; the hangman killeth many more, and with a better title. Better were it for men to be butchers of beasts, than butchers of their brethren!"

* * *

Besides the so-called historic peace churches — Mennonites, Quakers, and Brethren — certain other present-day bodies of Christians at one time had a testimony against Christians participating in carnal warfare. Unfortunately they later discarded their Christian testimony against war. For example, the United Brethren in Christ, in their church discipline printed in 1857 at Dayton, Ohio, state in Article 32, On War, as follows: "Resolved, That we consider the spirit which leads people voluntarily to take part in war to be unholy and unchristian, and that such a spirit shall therefore not be fostered by us nor shall it be suffered among us."

The Evangelical Church, earlier called Evangelical Association, in their confession of faith published in 1876, Article 19, said this: "We believe further that war and the shedding of blood are not consistent with the Gospel and the spirit of Christ." These articles were later dropped from the respective disciplines. The founders of these two bodies in their formative years, that is, early in the nineteenth century, preached extensively among the German nonresistant groups in Pennsylvania, and they drew some of their early membership from Mennonite and Dunkard backgrounds. This may explain their early testimony against war. It does not explain why they later dropped that testimony.

* * *

Charles H. Spurgeon had this to say pertaining to carnal warfare: "I am always glad to hear of a soldier becoming a Christian; I am always sorry to hear of a Christian being a soldier. If there be anything clear in the Scripture, it does seem to me that it is for a Christian to have nothing to do with carnal weapons. May the day come when war shall be regarded as the most atrocious of all crimes, and when for a Christian man, either directly or indirectly, to take part in it shall be considered as an abjuration of his principle."

It is significant to note that the effort to inculcate a hatred for Nazis and Japs in the American people seems to be gaining strength as the war drags on. Hate-filled patriots are becoming more outspoken. Various incidents take place from time to time which illustrate this fact. This one happened in New York. Madame Chiang Kai-shek lately visited in the United States, speaking at different places on China's effort in resisting Japanese aggression. She spoke also of the necessity of keeping ourselves free from the passion of hatred and of practicing mutual forgiveness after the war if the Allied nations hope to win a just peace after winning the war. She based her reasons for this directly on the teachings of Christ. Said she: "There must be no bitterness in the reconstructed world. No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lesson gained thereby."

A few days after the famous visitor made these sane and sensible remarks, a learned American psychiatrist took occasion to warn the American people against the Chinese lady's ideas. He asserted that in order to make sure of a properly reconstructed world, we must continue to remember with hate and bitterness the terrible evils which we have suffered at the hands of Germany and Japan. There are doubtless many today who consider the teaching and example of Jesus Christ as dangerous for men to follow, where the fact is that it is the only method that would win the peace the world wants. Is it possible that the above incident is a foregleam of a time to come when Christians of the Orient will teach the so-called Christian peoples of the West the meaning of the message and the way of Christ?

* * *

Those who advocate hatred are simply adopting the spirit and methods of those whom they hate. If we learn to hate and acquire the lust for blood, as the writer of the following lines advocated, then the Nazi principles will be victorious in this war, regardless of which side claims the military victory: "Make yourselves into fighting devils now, not later. . . . We must hate with every fiber of our being. We must lust for battle; our object in life must be to kill; we must scheme and plan night and day to kill. There need be no pangs of conscience, for our enemies have lighted the way to faster, surer, and crueler killing; they are past masters. We must hurry to catch up to them, if we are to survive. Since killing is the object of our efforts, the sooner we get in the killing mood, the better and more skillful we shall be when the real test comes. You are going to get killing mad eventually, why not now?"

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SOME RECENT PAMPHLETS

The Christian's Duty in the Present War, by William M. Smith. 16 pages; price three cents. May be ordered from The Gospel Minister, Westfield, Indiana.

This is a brief and pointed message for the hour. Its burden is a call for repentance from our national sins and a sincere turning to God on the moral and spiritual front. Some outstanding sins of the nation and of the churches are cited. The most important service that Christians can render to their country and to humanity is to pray and intercede for God to bring about a deep spiritual revival of faith and repentance in the hearts of men.

A Brief Catechism on Difficult Scripture Passages and Involved Questions on the Use of the Sword, by P. H. Rickert. 20 pages; price ten cents. Can be obtained from the author, R. 2, Newton, Kansas.

This booklet is an interesting treatment of the material which the title suggests. It is put up in the form of an imaginary dialogue between a militarist and a C.O. Persons who are perplexed over the questions and arguments frequently used against the conscientious objector to war position will find practical help in this booklet.

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In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and sanctified it.—Ex. 20:11.

THE ANABAPTIST GENIUS AND ITS INFLUENCE ON MENNONITES TODAY

(*Continued from page 74*)

the old Anabaptism—above all in its untheological, practical attitude—it was yet something essentially different. One can easily notice this difference by the changed reaction of the worldly authorities. Persecutions of Pietists were but a rare exception and if at all, were executed in the mildest way. There was no challenge any more to be crushed.

If one were to epitomize this intricate and partly hidden anthesis between Anabaptism (Mennonitism) and Pietism in a short syllabus, these might be its main points:

Anabaptists	
Imitation of Christ: discipleship; obedience and martyrdom	A closely knit brotherhood in which the individual remains mostly anonymous
The "bitter Christ"	A stern and austere frame of mind
	Nonconformity
Pietists	
Godliness ("Gottseligkeit")	
Experience of one's own sinfulness, conversion, enjoying the state of grace, and edification in it	A group of redeemed individuals turning more and more to a denominational type of church
The "sweet Christ"	Emotionalism
God-fearing ("Gottesfurcht")	Peace with the world

This was the situation faced by the brethren everywhere. Great was the temptation to yield to the easier way offered which nevertheless was Christian and in many regards akin to the original one of the fathers. People did not recognize the differences and were all too quickly ready to accept the new and warm message of salvation as an actual status of life, as a possession or a gift to be enjoyed right now after having passed the required struggle for repentance. But by that they lost sight of the fact that salvation means in human life a functional force, a task, a far end, and cannot be anything static. Pietism in all its shades meant no more irritation of the world but peace within it. Instead of the brotherhood of primitive Christianity, one cherished now pious conventicles, or as it was occasionally called, the *"ecclesiola in ecclesia"* (the little church within the church). A mild morality, although including many charitable activities, replaced the all overwhelming force of genuine Christian love. A new type of devotional literature emerged, mostly non-Mennonite, which was eagerly read and which almost completely displaced the older readings of the brethren. The influence of the changed situation was stronger than the heritage of old.

As time went on and the impact of the new (nineteenth) century with its technological progress developed, the inner situation among Mennonites, both in America and Europe, changed still further. On the one side the Church grew more and more toward denominationalism of the moderate revivalistic pattern. On the other side it moved toward a liberal organization which no longer could withstand the tide of "secularization" or, as I should prefer to call it, "conformity with the world," camouflaged somewhat by the upkeeping of certain traditional forms. In either case one gave up the old, primitive Christian pattern, and was not even aware of it.

It cannot be the task of the student of history to preach or indicate means of reorientation. All that history can do is to point to certain facts and by this make one conscious of a given situation. This might arouse more vigilance and incite a new readiness for a re-examination of the Christian's function in the world. In times of spiritual stagnation there is one great danger: self-illusion or self-deceit. One takes routine work for essential work and thinks he is promoting the kingdom of God by rather external means. Thus, a reconsideration of the heritage of the fathers seems to be highly necessary, particularly in a time as trying as this.

The concern of the writer in raising this question is prompted by the words of Jesus: "If the salt have lost his savour, wherewith shall it be salted?"

Goshen, Ind.

THE POSTPONEMENT THEORY OF CHRIST'S KINGDOM

(*Continued from page 72*)

the salvation offered to them here and now is foolish and useless. The Christian's first obligation is to his generation. To them he must preach the Gospel of Christ. He must put things in the right place, as well as not leave anything out of his teaching. Salvation by grace is much more important to the believer than the future kingdom. Therefore it is to have its rightful place in the center of Christian teaching.

Fifth: It is likewise true that the principle of nonresistance must be affected by dispensationalism. For if the Sermon on the Mount is placed in the kingdom age Scriptures, it has no application for this Gospel age. Dr. Barnhouse says he does not make any effort to live it in any of his relations with his fellow men. I cannot help but connect some of the present looseness concerning nonresistance in certain communities of Mennonites with the coming in of dispensational teaching into the Mennonite churches. A minister friend in another group of the Church told me that those who were least consistent on this point were the Bible school preachers in his church. This is not the only factor, but it is one of them. Nonresistance and dispensationalism do not go hand in hand; they cannot do so. This is very important for us to consider.

Sixth: There is a direct connection between Israel and the Church of the New Testament. This was mentioned before. Christ speaks of the Church being built on "the apostles and prophets, Jesus Christ himself being the chief corner stone." The prophets were members of the true Church, as were all the saints of all ages. This view of the Church is the common view of it as given by the Reformers, including Calvin, Luther, and the Mennonite leaders, Philips and Simons.

For these reasons and others which come from them, I must think that the Postponement Theory is not Biblical. It is decidedly dangerous and harmful to true Gospel preaching.

1. *Rightly Dividing the Word of Truth,* C. I. Scofield, p. 8.
2. *Ibid.,* p. 8.
3. *Ibid.,* p. 14.
4. *Premillenialism;* Prof. L. Berkhof, p. 9, quotes P. Mauro, *Gospel of Kingdom,* p. 27.

Philadelphia, Pa.

ON WHAT ARTICLES OF ESCHATOLOGY SHOULD ALL MENNONITES AGREE?

(*Continued from page 73*)

but realize what that glory will be, how weak and unattractive the world would be to us! In those "ages to come" God will manifest to us the riches of His grace (Eph. 2:7).

Premillennialists hold that before entering upon the heavenly reign the Church will enjoy a thousand years of prosperity on earth (Rev. 20:4-6). Amillennialists understand the Scriptures to teach no such earthly reign as the chiliasts believe Rev. 20 to teach. Neither interpretation should in any way hinder the acceptance of the above ten points of doctrine.

May the Lord give us the grace of brotherly love which can keep our fellowship sweet even when our judgments differ in the interpretation of prophecy.

Goshen, Ind.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, APRIL 22, 1943 (Herald of Truth Established 1864) No. 4

EDITORIAL

"When Jesus had finished all these sayings, he said unto his disciples, ye know that after two days is the feast of the passover."

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If this paper reaches you on Friday, you can say the same words with reference to Easter. But speaking of the Jewish passover, we have a New Testament ordinance that has a similar place under the Gospel dispensation that the Jewish passover had under the Law.

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At the time of the institution of the communion we find Christ serving under two roles: (1) He was subject to the Law, which was still in force but which was soon to be superseded by His Gospel, when "the handwriting of ordinances" was nailed to the cross. Col. 2:14. (2) As the Head of the Church He instituted a new ordinance, the communion, which was to serve in succeeding generations as a memorial of His broken body and shed blood.

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The same spirit of devotion, noticeable at the time this ordinance was instituted, should characterize all the people of God in all that they do during the Easter season, especially where communion services are held on Easter day. Under such circumstances we have occasion to remember not only His broken body and shed blood, but also His triumphant resurrection—the prelude to His still greater triumph when forty days after His resurrection, He ascended to glory where "He ever liveth to make intercession."

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We can take Christ in two ways.

As a human He was our perfect example. He lived a sinless life, though tempted in all points "like as we are" (Heb. 4:15). He was obedient to "all things whatsoever" was written in the law of God. "As his custom was" (Luke 4:16) He attended services on the Sabbath day in the house of the Lord. In these, as well as in all other things where He served in His capacity as a human, we should faithfully and reverently follow His example.

As the Head of the Church, recognizing His Deity, we should obey Him in "all things whatsoever" He has commanded us. At the time He instituted the ordinance of feet washing He said to His disciples, "Ye call me Master and Lord: and ye say well; for so I am." We praise Him because of His perfect example, and for His wisdom and grace as our Lord and Master. Blessed be His holy name.

LIGHT SHINING

Arise, shine; for thy light is come. —Isa. 60:1.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

The path of the just is as the shining light, that shineth more and more unto the perfect day.—Prov. 4:18.

Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.—Phil. 2:14, 15.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul: having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers they may by your good works, which they shall behold glorify God. —I Peter 2:11, 12.

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Elsewhere in this issue will be found two pointed, thought-provoking articles which we believe will be read with interest, although both articles are unusually lengthy.

The first is a lengthy discussion of the subject, "Why Have We No Fixed Date for Easter?" this being the second installment of the discussion, the other one having been printed a week ago. Brother Stahly's contention that Christ was crucified on Wednesday recalls the fact that a number of years ago we published three articles in the same number of the Gospel Herald; one contended positively that Christ was crucified on Wednesday, another just as emphatically that He was crucified on Thursday, and a third one was just as positive that He was crucified on Friday. In the language of inspiration, "Let every man be fully persuaded in his own mind."

The second of these is a graphic pen-picture of different types of mothers, submitted for publication with the thought of its being an appropriate theme for meditation about Mother's Day. After describing several undesirable types of mothers, Bro. Long closes with an apt description of the ideal mother,—the kind that all right-thinking mothers want to and try to be.

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Honor Your Church.—In so doing, you add to your own safety, efficiency, usefulness, and spiritual growth. We are not among those who hold that it is wrong to hear any one preach besides our own ministers, nor to read any literature outside of that which bears the imprint of our own publishing house. But we are among those who believe most heartily that outside the Bible we should get our chief help from our own church, making all other sources of information secondary. Years ago we were both amused and impressed by a remark attributed to a noted divine of some other denomination: "If my dog would just as soon run under another man's wagon as my own, I'd shoot him." The point he was trying to make was not an arbitrary rule but that members who make it a practice to cater to other churches rather than their own are on a disloyal track that will sooner or later land them in either some other church or outside of any church. Theoretically you are in the church in which you hold membership because you believe that church to be more nearly in accord with Scripture than any other church you

know of. If that is the case, then your own safety and well-being demands that you give that church your first allegiance—exemplifying its standards, defending and promulgating the peculiar tenets of its creed, supporting its institutions, working for the highest interests of the home congregation, patronizing its literature, strengthening its weaker members, helping win the lost for Christ. Both Scripture and common sense support that kind of course.

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WHY HAVE WE NO FIXED DATE FOR EASTER?

II

Which Day of the Week Was Jesus Crucified?

By Emanuel Stahly

We know now why we have no fixed date for Easter, by reading what history says on this subject. Now let us turn to the Bible and see when we should celebrate Easter. Does the Scripture tell us when Jesus and His disciples came to Bethany?

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early and they themselves went not into the judgment hall, lest they should be defiled but that they might eat the passover.—John 18:28.

And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!—John 19:14.

And that day was the preparation, and the sabbath drew on.—Luke 23:54.

We learn from these scriptures that the day Jesus died was a day of preparation for the Sabbath and that Sabbath was a "high day" (John 19:31). Are we not justified, therefore, in calling that high Sabbath "Passover" just as John does? And does it need further authority than John and Luke in identifying the day of crucifixion as a preparation day and the day thereafter as Passover, Sabbath—and plainly called "Passover" by John. Further testimony, however, is produced from the fact that when John calls the day after Jesus died Passover, and in John 12:1, says six days before Passover, we are justified in counting back six days from the day following the crucifixion to the time when Jesus and His disciples came to Bethany.

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.—John 12:21.

Counting back, from the fourteenth, six days, we have Nisan the ninth when Jesus and His disciples came to Bethany and ate supper in the home of Lazarus and his sisters, which was on Friday, Nisan 9. How do we know?

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. —John 12:12, 13.

And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.—Mark 11:11.

Why did He not drive out the money changers? Why was not a small corded whip used to stop these traders? Why did He not cleanse the temple of its unholy traffic? Simply because this was the quiet Jewish Sabbath and there was no trading on that day. Surely He would have done so had the opportunity presented itself. It could not be supposed that He had to consider for twenty-four hours whether He take issue with them on this point. The answer proves the triumphal entry to have been made on the Jewish Sabbath, as the Lord would not have permitted the selling of doves and the changing of money on that day, had it been in evidence.

This was Saturday, Nisan the tenth.

And on the morrow when they were come from Bethany, he was hungry: and seeing a fig tree afar off having leaves, he came if haply he might find any thing thereon: and when he came to it, he found nothing but leaves for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. And when even was come, he went out of the city. Mark 11:12-19.

Jesus cleansed the temple on Sunday, Nisan the eleventh.

And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God.—Mark 11:20-22.

"And they came again to Jerusalem [Monday, Nisan 12]" (Mark 11:27). By reading the remainder of this chapter and chapters 12 and 13 to 14:3, we may know what took place on Monday, Nisan 12.

And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve.—Mark 14:12-17.

Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee: but at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.—Deut. 15:5, 6.

Tuesday, Nisan 13, was the preparation for the passover. Deuteronomy tells why the passover lambs were killed in the temple.

"And in the evening he cometh with the twelve" (Mark 14:17). This is the beginning of Wednesday, the fourteenth of Nisan, that Jesus and His disciples ate the passover. After they had finished the Passover, Jesus instituted the Lord's Supper. Jesus and His disciples left the upper room, and went into the Garden of Gethsemane where Jesus suffered. "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). In Matthew 26, we read:

And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. . . . He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. . . . And he prayed the third time, saying the same words. . . . And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. . . . And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. . . .

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. —Matt. 27:1, 2.

The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. . . . And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. . . . And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? . . . Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom and the earth did quake, and the rocks rent. . . . And the graves were opened and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

And, behold, there was a man named Joseph, a counsellor and he was a good man, and a just: (The same had not consented to the counsel and deed of them) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it

n linen, and laid it in a sepulchre that was ewn in stone, wherein never man before vas laid. And that day was the preparation, nd the sabbath drew on. And the women lso, which came with him from Galilee, ollowed after, and beheld the sepulchre, and ow his body was laid. And they returned, nd prepared spices and ointments and rested he sabbath day according to the command-ent.—Luke 23:50-56.

Jesus and His disciples ate the Pass-ver and Jesus instituted the Lord's upper, suffered terrible agony in ethsemane, was arrested, brought be-ore Pilate the governor, condemned, rucified, died, and was laid in the tomb —all on Wednesday, the fourteenth of Nisan.

Now the next day, that followed the day f the preparation, the chief priests and harisees came together unto Pilate, saying ir, we remember that that deceiver said, while he was yet alive, After three days I will ise again. Command therefore that the epulchre be made sure until the third day, est his disciples come by night, and steal him way, and say unto the people, He is risen rom the dead: so the last error shall be worse han the first. Pilate said unto them, Ye have watch: go your way, make it as sure as ye an.—Matt. 27:62-65.

The next day after Jesus died was the assover Sabbath, "for that Sabbath lay was an high day" (John 19:31). Why was it an high day?

And they departed from Rameses in the irst month, on the fifteenth day of the first nonth on the morrow after the passover the hildren of Israel went out with an high hand n the sight of all the Egyptians.—Num. 33:3.

It is a night to be much observed unto the ord for bringing them out from the land of gypt: this is that night of the Lord to be bserved of all the children of Israel in their enerations.—Ex. 12:42.

The above Scriptures tell us why the ifteenth of Nisan was an "high day."

Now the sojourning of the children of Is-ael, who dwelt in Egypt, was four hundred nd thirty years. And it came to pass at the nd of the four hundred and thirty years, even he selfsame day it came to pass, that all the osts of the Lord went out from the land of gypt.—Ex. 12:40.

And he said unto Abram, Know of a surety hat thy seed shall be a stranger in a land hat is not their's, and shall serve them and hey shall afflict them four hundred years; nd also that nation, whom they shall serve, vill I judge: and afterward shall they come ut with great substance.—Gen. 15:13, 14.

The reader may think that one Scrip-ure contradicts the other. No, they do ot. Israel was not treated evil while oseph lived. Israel was commanded o observe the fifteenth of Nisan. One Scripture does not contradict another f rightly understood. Read again Matt. 27:62-66 above, and you will see that he Jews came to Pilate and asked him o command that the tomb be sealed and guarded. "Pilate said unto them, Ye ave a watch: go your way, make it as ure as ye can." They could not do it ccording to the Mosaic law that day ecause it was the Passover Sabbath, Thursday, Nisan 15. They could not do it until the next Friday, Nisan 16. When was the body of Jesus anointed? Was it when Joseph laid the body of Jesus in his own tomb? Positively no.

And there came also Nicodemus, which at first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.—John 19:39, 40.

When did Nicodemus anoint the body of Jesus? On Friday, Nisan 16, before the tomb was sealed and a watch placed to guard the tomb. Was Nicodemus alone? Evidently not, ("Then took they the body of Jesus"). No doubt Joseph was with him. Did the women know that Nicodemus anointed the body of Jesus? No, they evidently started the same day (Friday) to prepare ointment to anoint the body of Jesus. We have further Scriptural evidence in Luke 23:54-56, and Mark 16:1.

And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.—Luke 23:54, 55.

They knew that the body of Jesus was not anointed when Joseph laid the body in his own tomb at the close of Wednesday, Nisan the fourteenth. Luke 23:54 refers to the Passover Sabbath. Mark 16:1 refers to the seventh day Sabbath.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.—Luke 16:1.

How many sabbaths were there in the Passover Week in which Jesus died?

And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.—Deut. 16:4.

In the first day shall be an holy convocation; ye shall do no manner of servile work therein.—Num. 28:18.

Deut. 16:4 tells when the first day was in the passover week, and Numbers 28:18 tells us it was an holy convocation (or sabbath).

And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.—Ex. 12:16.

The first day and the seventh there shall be an holy convocation; in other words, the fourteenth and twenty-first of Nisan which would be Wednesday and Tuesday. The fifteenth day after Jesus died was the Passover Sabbath which made three Sabbaths. None of these three were seventh day sabbaths, when the seventh day sabbath ended on Saturday at sundown. We have a record of four sabbaths in the Passover Week that Jesus died.

In the end of the sabbath, . . . and, behold there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men.—Matt. 28:1-4.

When did Jesus rise from the dead? Evidently when the angel rolled back the stone. Is there any Scriptural proof? Did not Jesus say that as Jonah was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth for three days and three nights? Jesus fulfilled the three days and nights to the letter. Joseph put the body of Jesus in his own tomb at the close of Wednesday, the fourteenth of Nisan—Thursday night and day, Friday night and day, Saturday night and day. When should Easter be celebrated by the Christians? Three days and nights after the Passover, which was the fourteenth of Nisan, which would be Sunday the eighteenth of Nisan, the first month in the Jewish year.

For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.—John 5:22, 23.

Tulare, Calif.

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WHAT IS TIME?

By M. Smith

Time is the warp of life, 'tis said,
Each moment weaving in a thread,
And keeps on weaving till the web
Contains its full amount.

Time is the space that we require
Between each breath as we respire.
From birth to death when we expire
It still keeps moving on.

Time is the interval it takes
Between each beat the heart oft makes,
And yet the strongest overtakes,
It still keeps moving on.

Time is the measure man receives
While in this life before he leaves.
To live it well his Lord to please,
It's then a priceless gem.

But should this measure be misspent,
This interval that's only lent,
And spent in sin its full extent,
In sad despair will end.

Time is the road life travels on;
Its speed is the same to everyone,
And if the journey is short or long,
It is travelled only once.

Time is the measure God hath made,
When in creation He hath said:
Let there be light, and it obeyed
And suddenly came forth.

And so the moments and the days
Came into being for His praise,
Will last until His angel says
That time shall be no more.

Maple, Ont.

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Conscience is the voice of the soul, as the passions are the voice of the body. No wonder they often contradict each other.—Rousseau.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

City Missions

LANCASTER, PA.

(Rossmere Mennonite Mission)

Dear Herald Readers: Greetings of love. "Great is the Lord, and greatly to be praised; and his greatness is unsearchable." Good interest is manifested in all the meetings. There are at present seven young souls under instruction. Sister Zimmerman was received into church fellowship. Bro. Sheaffer is still confined to the hospital, as well as Sister Bostic. Prayer meeting was held in the home of Harshes about seven miles out of town. The father and mother are not Christians, and they have a large family of children. Surely they need Christ. Revival meetings will start here on May 9 and last until May 16. They will be in charge of Bro. Elmer Martin. Put them on your prayer list. We also expect to have summer Bible school again, the Lord willing, from June 21 to July 2, in the morning. As yet we do not have enough teachers. May the Lord move some hearts who are willing to help out. Please let us know at once if you will help. May the work not suffer for want of help. One of our faithful young workers, Kenneth Fisher, left for a C.P.S. camp. Sister Elizabeth Weaver, one of our young members, is still confined to her bed. She has the misfortune of being blind. May the Lord grant her a speedy recovery. Remember this work in your prayers. Visitors are always welcome.

April 14, 1943. David B. Groff.

Africa

THE LORD PROVIDES

(December 17, 1942)

Dear Christian Friends: Greetings in the name of our Lord. We have just been back on the station a short time after having spent some time in Dar es Salaam where I had the privilege of improving my medical training through association with the doctors there. The Lord led me to find a part for my motorbike in a marvelous way on this trip. I had not been able to run it for a number of months due to a broken bearing in the rear wheel and the impossibility of obtaining the part. On the way to Dar es Salaam I met an agricultural officer and as we discussed various subjects I mentioned this. He said, "I will sell you mine if you want it," and then reached into his suitcase and pulled out a new one. It was exactly the part which I needed and probobly there was no other available in the Territory, at least not a new one. Thus we thank the Lord for providing for our material as well as spiritual needs.

There is a real spiritual battle on and not all souls have come through to victory yet. Some we believe have surrendered themselves to the Lord more fully than ever before. One brother got up to give a testimony and broke down weeping so that he could say nothing. When asked later whether there might have been sin in his life which hindered his testimony, he told us that it was not that, but that he saw the meaning of the cross as he never saw it before. Others we believe are not at the place yet where the Lord would long to have them. We are not giving up in discouragement on their behalf even though we know that even the Apostle Paul had carnal Christians in the churches which he established. One in whom we are especially interested is Josia, who had been teaching school here. He is well qualified for the work, but has not shown the interest in souls that we felt that he should have. We hope that if school is opened again in February there may be more evidence of interest in spiritual things than we have seen before. We have a former government schoolteacher and his wife living here, both of whom seem really to love the Lord. He has tuberculosis and we are attempting to help him. He is translating Scripture, etc., and we feel that they will be a help to the church here. They had had convictions that they should come to their people here to witness among them before we were established here, but the temptations of good pay lured them away. I have told him that I felt that he could only expect improvement in his physical condition if he would go to the government sanatorium, but he says that the Lord has called him to come here and he is willing to labor here for the Lord. He has gained slight weight and there seems to have been some improvement since his six months' stay with us. Remember these folks with us that their usefulness may be increased.

Yours for the lost,
Noah K. Mack.
Nyabasi Station
Tanganyika Territory

South America

"SPIES IN THE LAND!"

(South American News Letter)

At our annual mission council held this past January it was decided that we be sent to labor for Him in Arrecifes, a town which we had never seen before. As I think back I must say it was a thrill to think that after a year of constant language study and apparent uselessness we would finally be entering into the actual experiences of being a missionary.

Arrecifes is to the North and West of the city of Buenos Aires. It is an old town, with old buildings and narrow streets, with very few trees along the sidewalks. It is situated on the crest of a little hill, which really isn't a hill at all, merely a slope, but it seems like a hill to those who live in this very level country. A river flows by the edge of town.

With the help of Bro. Swartzentruber and Brother Lauver, we found what we feel is a rather suitable house, with a hall attached in a centrally located street. After having attended the young people's retreat held at French, F.C.O., about a month ago, we settled down in earnest to live here and soon discovered that we were alone in a new town. We didn't know a single soul.

"There are spies in town." One drunk began whispering these words to the other drunk over their evening mug of cheap liquor in the beer joint of the town. "He is a young North American," continued the justice of the peace. "He claims to be a Protestant preacher, but he is a liar. He is sent here by the government to see if the Ford and Chevrolet agencies sell to the Nazis."

Thus the story grew. "And don't forget," said the store keeper who told me of the rumor, "there are some here in town watching you whenever you leave your house." To this I promptly replied, "Let them watch."

"But certainly you must be supported by the government," insisted one man, "or how could you live? Here the Catholic Church is paid by the government. But besides this the priest charges so much for a baptism, so much to enter the side door of the church, so much more to enter the front door, so much for a confession, so much more for a confession with a soft carpet to kneel on, etc. Here the priest is a business man. And you say the Gospel is free; how is this?

"And besides," he continued, "all the North Americans here in Argentina are business men who are trying to earn all they can. How can it be that you should come here in a mission like you claim to have?" I tried to explain to him, but he still looked doubtful. When I left him he said in taunting voice, "Good-by, my dearest pastor." As I walked home I was thinking, thinking if any of the other missionaries ever had experiences like these.

As Sunday was approaching we decided to visit the families which came to the meetings when Lauver's visited the town during the past year and to invite them to our house for a meeting. Several of them promised to come; but when the appointed hour arrived only one man came, and he is a Seventh-day Adventist. Instead of having a meeting with the believers, this Adventist was preaching to me, trying to make me believe that I should keep the law of Moses and the seventh day, etc. "What pity it is," he said, "that you do not see

the full truth. Young people are so strong and what an asset you could be. We have a very good school in the city of Entre Rios where you could learn the correct interpretation of the Bible." "So this is mission work," I thought to myself as he went out the door.

Yes, it is true, spies did come to this town but not to do a little insignificant job like spying on the Ford and Chevrolet agencies. We are spies sent by the King of Kings into a town where Satan seems to be enjoying unchallenged supremacy.

Of course there are giants here: Roman Catholicism which seems to hold even its enemies in fearful subjection; Seventh Day Adventism; the memory of the "Madre Maria" (a cult with some fanatical ideas with which the people are prone to associate anything new); indifference, into whose power many of those have fallen who are acquainted with the Gospel; worldly pleasure and sin. These things do not discourage us in any way, for we know that where the giants of sin abound, the grace of God does much more abound.

We feel this is a "goodly land" in which as yet many of its possibilities remain unseen. We know that in the strength of the Lord we can conquer. In the light of what God has promised, we can be certain that all things will work together for good and that God in His own good time and way will call out a people to the honor of His name here in Arrecifes. Will you pray with us to that end?

March 24, 1943.

Samuel E. Miller,
Arrecifes, FCCA.

"THE FATHER SEEKETH SUCH TO WORSHIP HIM"

(John 4:23)

We should not have expected this wondrous unveiling of worship to the woman of Samaria. How often "we" decide what is understood, and what is "beyond" this or that one. There is a need for a deeper consciousness of our own failure to decide. Possibly we understand less than we think. How our hearts would praise God for this unveiling of what He seeks. Rather "whom He seeks." The Shepherd seeks the **lost sheep:** the Father seeks **worshippers.** If we have been found by the Good Shepherd (Luke 15:4) oh, that we may be found by the Father in the attitude here set forth. Not, I repeat, a mere action, but persons are before us. An action, however often repeated, is **not** the same as a person. We remember, too, another seeking: "Behold, these three years I come **seeking fruit** on this fig tree, and find none" (Luke 13:7; cf. Matt. 21:19). And the mention of "fruit" reminds us of **persons** once more. Col. 1:10 says, **"being fruitful** in every good work." Fruit is not an isolated "thing." The emphasis on God's **personal** interest is manifest throughout Scripture. "Salvation" was not sent as an impersonal gift. "The Salvation of God" **came** (Luke 3:6 cp. 2:30). In like manner the Holy Spirit is **not** impersonal. He is not merely an influence. And the personality of those saved is ever before us. **We** are bought, **we** are claimed, **we** are responsible, and responsive, believing ones. Baptism sets this forth. **We** are raised up, in type, to walk "in newness of life." The whole being is to be used for God's glory. All that cannot be sanctified is to be mortified.

Worshippers! "The true worshippers." There have been FALSE worshippers. Moreover, this word, as in John 15:1, denotes an entire contrast with the shadow. Israel of old had outward forms, "ordinances of divine service and a worldly sanctuary." But, in contrast with Gerizim's lie, and Jerusalem's shadow, Christ sets forth a **heavenly** attitude on **earth.** "The hour cometh" (John 4:21), "The hour cometh, and **now is"** (verse 23). May we know, in part, the reason for the different wording? Surely we may. Even when the Lord Jesus spoke, true worship alone was acceptable by the Father. All thus blessed before Christ died were blessed by grace, and through the wondrous death of Christ. They, like Abraham, looked forward, and were justified by faith. There is one way of salvation throughout. But "the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." The word "ye" is plural: it refers primarily to Samaritans. And who were they? A mongrel race, a type of Gentiles, with whom the Jews had no dealings (John 4:9). But "ye," the despised, the outcast, shall be worshippers. It was a prophecy, and Acts 8 shows an early fulfillment, in grace, in the FIRST missionary going forth, which was to characterize this dispensation, in the appointed order of Acts 1:8. There are no chance words in Scripture: everything is sure, and the very arrangement of the words ordained. "Ye shall neither in this mountain"—the setting aside of Gerizim definitely. "Nor yet at Jerusalem": they were not to become Jews, not to be made proselytes, the temple was to be left desolate. Worship was not to be at Jerusalem. What does this signify? Does it imply a physical removal of all believers thence? No, not at present, but a spiritual newness. Those born from above are NOW to enter into the heavenly holiest of all, through the veil (Heb. 10:19, 20). Worship is no longer in "a worldly sanctuary;" it is not national, nor international. A "state church" is an anomaly and not God's will; a material building is not a church or temple. "A **place** of worship" is a common expression, but is it fully Scriptural? **"Public** worship" is a usual term, but does it express the mind of God and the heavenly aspect of drawing near? Do we sufficiently realize the resurrection of the Lord Jesus, and that believers are a new creation, and that spiritually, through faith, albeit not removed physically, they are to own their position in the heavenlies, and worship **there?** Such an unveiling indicates the true character of the present age, and reveals how much is expected from those who are "partakers of the heavenly calling," and manifests the constant work of the indwelling Holy Spirit, making clear the separation of a "disciple" from the standpoint, aspirations, aims, politics, and methods of "the world."

A child of God is in the world, yet not of it. This has not been felt so deeply, nor has it been shown so brightly, as it should have been. And this affects the gathering of saints, and affects our worship, not only then, but always! It must be so, for worship is not only a right demeanour in a meeting. Far from it. "The Father seeketh" **worshipping ones.** "Hallowed be thy name" should be the heavenward expression of our life. "He shall be for a Sanctuary." There is not now a going up to worship at an occasional feast (John 12:20; Acts 8:27), but a continuance of adoration, through Christ and in the Spirit (Eph. 2:18). The Sanctuary of Isaiah 8 is the Dwelling Place. The attitude of cherubim and seraphim is continuous. A seraph could be a blessing to Isaiah because there was first a holy relation to God (Isa. 6:6). And this may give light as to the seemingly strange omission of **this** word for "worship" from the epistles, except in I Cor. 14:25; Heb. 1:6; 11:21. It is not that worship is omitted. The realization of the glory of God, and a holy condition of adoration is **continually** before us, permeating and pervading all. Another word, too, is found in Philippians 3:3, and Hebrews 10:2, which sets forth **worshipful service.** Indeed, it is rendered "serve" in Rom. 1:9, and II Tim. 1:3, as well as Heb. 9:14; 12:28. The corresponding noun comes in Rom. 12:1. It is blessed to know that a believer's life is not only that of a "servant," performing duties. There is a holy relationship to the sanctuary, and all true life is service and all true service has the aspect of worship. Thus Heb. 10:19-22 shows the privilege of worshippers once purged in their constant access, but II Cor. 2:15, 16 reminds us that ministry also has a Godward aspect, and Phil. 4:18 brings worship and the fragrance of the work of Christ and of the incense into the giving for His work and His workers, since everything is first unto Him. The thought of being in Christ, and doing all in His name, is meant to transfigure all in a way you and I have not yet grasped, nor yet experienced. But the Holy Spirit is ever willing to show us more of those things that He has received of our Lord Jesus with the express object of showing unto us. Thanks be unto God for **the privilege of pleasing Him.** It is **not** (let it be repeated) that we are afar off and that we render formal devotion with a sense of distance. "Our Father" has brought us into a blessed nearness, and we feel such a delightful contrast with the cold condition of those who speak of "a Supreme Being." We are able to draw near, but we serve Him with **reverence.** Though delivered from the fear that hath **torment** (I John 4:18; cf. Luke 1:74), we have a deep consciousness that He is great and greatly to be praised (Psa. 145:3), and it is our joy **to bow our knees** unto the Father (Eph. 3:14), a beautiful description of true worship, not only in a gathering, but at all times (cf. I Pet. 4:11).

Thus there is nothing of mere "form" in God's plan for the present

(Continued on page 92)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

"BEHOLD THE MAN"

"Behold the Man!"
And they beheld Him there,
Prisoned and bound by cruel hands of men,
He who had healed the sick and raised the dead,
Now to a lonely cross would soon be led:
Back thro' the ages dim by faith we can
Behold the man.

"Behold the Man!"
And we can see today,
The risen Christ along our earthly way:
There, where the crimson tides of battle sweep,
Where there are broken hearts and eyes that weep:
Giving His love and pity, still we can
Behold the man.

"Behold the Man!"
Oh, that His wondrous grace,
Might turn our hearts today to seek His face:
That face so marred for us on Calvary,
Lit with His love for all the world to see.
Oh, risen Christ, come closer, so we can
Behold the man.

—o—

WHICH MOTHER ARE YOU?

By C. W. Long

-M-O-T-H-E-R-

M - for the Million things she gave me,
O - is Only that she's growing old,
T - is for the Tears she shed to save me,
H - is for her Heart of purest gold,
E - is for her Eyes with love light shining,
R - means Right and right she'll always be.
Put them all together they spell Mother
The dearest word in all the world to me.

—Selected.

The ideal mother is human and not without faults, praying, loving, trusting, guiding, and sacrificing. This is the kind of mother to whom we find it easy to pay tribute.

The American home is wrecked if it does not have the guidance of a God-fearing mother. God pity the home where children grow up without the guidance of a true Christian mother. America needs mothers that are worthy of remembrance. The young man Timothy in the Bible had such a grandmother and mother. Paul speaks highly of them in these words: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice and I am persuaded that in thee also."

There are mothers in our beloved America who by their life do not command the respect of their husband and children, and less yet of their neighbors. These mothers are a social and spiritual tragedy.

Which Mother Are You?

The Spending Mother:

She is a headache to herself and to her husband and sometimes a pain in the neck too. She believes, "Let tomorrow take care of itself." She never looks ahead, lives only for today, and buys what she wants. If her husband would die she would be hunting the Relief Office tomorrow. Her motto is, "A dollar down and a dollar when you catch me at home."

When her husband cautions her, she pouts and sulks until she gets what she wants. When she goes shopping she suddenly stops when she sees a new coat, or dress, and looks at it for a moment and then says, "Oh, I must have that! Isn't it cute? Oh, it is just too ducky for anything." She does not need it, nor can she afford to buy. She buys and says, "I know my husband will be terribly mad when I get home and he sees it, but he will have to get over it again."

Spendthrift mother, careless woman, change your ways and begin to save and pay your bills. You will gain the love and respect of your husband as well as the favor of God. Begin now and permit the Holy Spirit to guide you.

The Pleasure-loving Mother:

It would be well to say, the never-at-home mother, for she is always on the go. She is in the movies, bridge parties, club, then shopping, then somewhere else. So on from day to day, and never at home. This pleasure-loving (or never-at-home) mother loves the world more than her home or children. She has no time for her home or children. Her children are rough, unruly, and have very little manners and respect, for they have to fight their own way. God will hold you responsible for these neglected children of yours. God said, "Train up a child in the way he should go: and when he is old, he will not depart from it." "Whom shall he teach knowledge and whom shall he make to understand doctrine? Them that are weaned from the milk and drawn from the breast."

This pleasure-loving mother sits in the theatre, looks at the sob-stuff, and sheds her crocodile tears. Such living blinds her eyes and closes her ears to the real heart cry of her own dear children who are being starved for mother's love and guidance.

God said that at the right hand of Jesus "are pleasures for ever more." These pleasures bring you eternal blessings. They satisfy life and enrich your character. If you will permit the Holy Spirit to do so, He will take this roving spirit from you and give you a love for home and children that will occupy all your time.

The pleasure-loving mother's home is the vestibule to hell. Some one said, "When love goes out the door, then hate comes in the window." This is just the opposite to that which Paul wrote to Titus. He said, "The young women are to be sober, obedient, to love their husbands, to love their children, to be discreet, chaste, keepers at home, obedient to their husbands, that the word of God be not blasphemed." Mother, God planned that you be a home-maker and a real lover of God and family.

The Flirting Mother:

If there ever was a demon-controlled woman, here is one and yet she is a mother. She places her children in the care of a maid or neighbor, or lets them run on the street as they please and select their own company and become as good for nothing as she is.

This mother thinks she has put one over on her husband when he is at work. She craves thrills and excitement. She thinks it smart to wave at strange men, and she vamps them too. She tries to pass as single, or as a widow. You silly mother. You think it is fun, but there is no fun in such a life. You lie to spare your worthless painted skin. You will dance and smoke and drink with some worthless rattle brain who is just a beer-drinking, cigarette-smoking, curbstone smarty who is rotten with disease in his body, soul, and spirit. Look once more at that companion of yours. He is a gambler, a liar, a deceiver, a home-breaker, a beer-drinking, a cigarette-smoking parlor rat. It is horrible for a woman to smoke, and worse to be a drinker. The devil has possession of you. God pity your husband and your children. Husband, what a worthless human being you married in your foolishness. You should have known better. When you leave God out of your courtship and marriage, you see the kind of mess the devil gets you into. Your home would have been different had you permitted the Holy Spirit to lead you in your selection of associates and a life companion.

When this flirting mother dies she does not need a minister to tell her life story. She will only need an undertaker. My friend, it will be a real undertaking to put your jewelry, cards, cigarettes, finger nail polish, lip-stick, beermugs into that coffin with you, for it all tells the story of your worthless, empty life; for you have left nothing worth while behind. By the side of that casket will stand your husband with a crushed soul and your children who have learned that they came into a world of hell and damnation through the worthless life of their flirting mother.

O flirting mother, stop; open your eyes and see yourself. Right now, right here, turn from your wicked life and come to the Lord Jesus Christ to be saved. You are still living, and thus you still have an opportunity to live for God and for your children and home. Let Jesus come into your life just now.

(To be continued next week)

Sunday School Lesson

Theme for the Quarter: Life and Letters of Peter and John

V. CHRIST'S CHARGE TO PETER

Lesson for May 2, 1943.—John 21: 15-24.

Golden Text.—Greater love hath no man than this, that a man lay down his life for his friends.—John 15:13.

Introductory.—We will get most out of this lesson if we make a careful study of the entire chapter before taking up our meditations on the lesson text proper. The miraculous draught of fishes on this occasion stands out as one of the "many infallible proofs" of Christ's resurrection and life after His enemies had made sure that they had gotten Him out of the way. His enemies saw nothing but His animated body; but so clearly had Christ demonstrated His higher life, both before and after His resurrection, that every orthodox believer agrees with Peter when he says, "Thou art the Christ, the Son of the living God."

Peter's Confession (15-17).—In making the confession as stated in our introductory remarks, Peter based his convictions upon what he had actually seen of the life and miracles of our Lord. And because of this inner conviction, since then strengthened by the "many infallible proofs" he had witnessed since His resurrection, he now proclaims his undying love for his Lord.

"Simon, son of Jonas, lovest thou me more than these?" was the challenging question which Christ put to Peter. "Yea, Lord," was the prompt response. Many think that Christ here meant whether Peter actually loved Him more than the other disciples did. That may be right, but we rather incline to the idea that "these" meant the fishes of which they were at that time partaking. That was what they had been talking about all along; and why should any one raise the question as to whether Peter was here boasting about his love being greater than that of the rest of the disciples? They had a hard night of it; had toiled all night without success, caught nothing. Now here comes the risen Lord, who was not a professional fisherman, and gave them directions which enabled them to catch so many fishes that they scarcely knew what to do with them all. At the time this conversation was going on, they were feasting on the fish. It is not hard to imagine how they felt—Peter along with all the rest of the disciples. And, we dare say, that the love which Peter felt toward his Lord was also shared by the rest of the disciples.

Christ's question to Simon was thrice repeated. Each time there came the same response, with added emphasis. What next? "Feed my lambs. . . . Feed my sheep," was Christ's response to Peter's profession of fervent love toward Him. That response was very practical and appropriate, not only for Peter and the rest of the disciples that were present, but also for the disciples of the present time. The more fervent our love for Jesus, the more fervent our efforts to help feed His "lambs," His "sheep;" also the "other sheep" that are not yet in the fold of our Redeemer. Love of God and spiritual indifference do not dwell in the same heart.

Christ Foretells Peter's Death (18-24).—Peter having stood the test of fervent love for the Lord, receives this further instruction, which in substance is as follows: "When you were young and robust, you went wherever you felt like it; but the time is coming when you will be called upon to stretch forth your hands and another will gird you." This He said, signifying by what death Peter should die. History tells us that when the time came for Peter to die the martyr's death, his request was that he might be crucified with his head downward, as he felt himself unworthy to die in the same posture that Christ was when He died.

Christ went on, telling Peter something that was of infinitely more importance than the exact manner of his death, as a martyr or otherwise. "Follow me," was his next request of Peter. Doubtless, Peter had not the least inclination to disobey this command; but what about his fellow-disciple, John? "Lord, and what shall this man [John] do?" asked Peter. Quick as a flash came this response: "What is that to thee? follow **thou** me." In other words: Peter, this man is just as precious in my sight as you are. But every man is responsible for himself. John, like yourself, is responsible for his own fate. But regardless of what John decides to do for himself, for your own sake and for the good of the Cause, "Follow thou me." Or, to use Christ's exact words, "If I will that he tarry till I come, what is that to thee? follow thou me." As disciples of our Lord, there are two things for which we are personally responsible: (1) to be faithful, obedient followers of our Lord, in all that He has for us to do; (2) to do all that lies within our power to do, by example and by precept, to the end the greatest possible number of souls may be won for Christ and a blessed eternity.—K.

Bible Meeting Topic

HYMNS THAT LIVE.—Rev. 5:9-14

Topic for May 2

MOTTO

"Singing with grace in your hearts."

OUTLINE STUDY

I. **Some Old Hymns that Stay with the People** (See Church Hymnal).
1. "Holy, Holy, Holy" (Reginald Heber, 1783-1826), No. 28.
2. "There's a Wideness in God's Mercy" (Frederick Faber, 1814-63), No. 42.
3. "Oh, for a Thousand Tongues" (Chas. Wesley, 1739), No. 60.
4. "Blest Be the Tie That Binds" (Jno. Fawcett, 1772), No. 607.
5. "Hark! Ten Thousand Harps and Voices" (Thos. Kelly, 1804), No. 61.
6. "Come Thou Fount of Every Blessing" (Robt. Robinson, 1758), No. 64.
7. "Oh, Worship the King" (R. H. Grant, 1833), No. 70.
8. "A Charge to Keep I Have" (C. Wesley, 1762), No. 488.
9. "Rock of Ages" (A. M. Toplady, 1776), No. 387.
10. "Jesus, Lover of My Soul" (C. Wesley, 1740), No. 373.
11. "Oh, Could I Speak the Matchless Worth" (Sam'l Medley, 1789), No. 75.
12. "When I Survey the Wondrous Cross" (I. Watts, 1707), No. 123.
13. "Am I a Soldier of the Cross" (I. Watts, 1720), No. 416.
14. "Love Divine" (C. Wesley, 1741), No. 84.

SUGGESTIVE ASSIGNMENTS

For **Juniors.**
1. Text Word, **"Live."**
2. Select a Hymn for Study.
   a. Find Scripture references supporting the words.
   b. What thoughts for the soul are given?
   c. What do you enjoy in this song?

For **Seniors.**
1. What Makes a Song Live for Generations?
2. Make an Illustrative Selection and Show How It Satisfies Man's Spiritual Needs.

PERSONAL THOUGHT

Have I entered in to the things of life that really live in the hearts and lives of the best people of earth who have received the things which God has provided and which will endure from generation to generation? Do living songs appeal to me?

SEED THOUGHTS

Songs that become suddenly popular and run like wild fire through the country are not necessarily songs that live. Time usually consigns the song to the scrap heap that has run its course of popularity, and it is never resurrected unless it is of sufficient universal experience to run another course of popularity when the thing has been forgotten.

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever.—Isa. 40:6-8.

The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years,
But Thou shalt flourish in immortal youth,
Unhurt amid the war of elements,
The wreck of matter, and the crash of worlds.
—J. Addison.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

Printed in U. S. A.

THURSDAY, APRIL 22, 1943

Field Notes

The bishops of the Indiana-Michigan Conference met for a special session at the Prairie Street Mennonite Church, Elkhart, Ind., on Thursday, April 15.

* * *

Bro. Jacob Moyer, Souderton, Pa., brought a much appreciated message to the brotherhood at the North Goshen, Ind., church on Sunday, April 11.

Bros. Phil Frey, Archbold, Ohio, and John C. Wenger, Goshen, Ind., are the special speakers on an all-day program to be held at the Fort Wayne, Ind., Mission on Easter Day.

* * *

The annual convention of the literary societies of Northern Indiana is scheduled to be held on the Goshen College campus on May 8, 9. The names of Bros. C. F. Derstine and M. C. Lehman appear on the program.

* * *

Communion services were held at the Masontown, Pa., church last Sunday. Bros. A. J. Metzler and Leonard Haarer of Scottdale were present and had part in the services. An inspirational and profitable service was reported.

* * *

The program for the annual meeting of the Mennonite Board of Missions and Charities, to be held at Harrisonburg, Va., May 15 to 18, is in the hands of the printers and will appear in the Gospel Herald in the near future.

* * *

Bro. Milo Kauffman, Hesston, Kans., preached for the brotherhood at East Union Church near Kalona, Ia., on Sunday, April 11, performng a similar service at the Mennonite Gospel Mission in Iowa City in the evening.

* * *

The counsel of the North Goshen, Ind., congregation was recently taken by Bro. D. D. Miller, with regard to the ordination of a deacon. The result was a decision to ordain Bro. John C. Wenger on Sunday, May 2.

* * *

If the Lord continues to lead that way, Bro. Protus Brubaker and wife of Edwards, Mo., will be in charge of the Summer Bible School at the Mission near Culp, Ark., April 26 to May 7. A number of evening meetings are planned in which Bro. Brubaker will conduct a singing school. F. H.

* * *

Bro. and Sister Ernest Bontrager of Estacada, Oreg., are spending some time on a tour through the east, visiting friends and being used in the service of the Lord. They are due to be in Scottdale this week, for a short stay in the interests of publication work. Sister Bontrager is editor of the Junior Quarterly.

* * *

Bro. C. F. Derstine, Kitchener, Ont., spent a week recently in southeastern Iowa, filling appointments in the following churches: Wellman, Lower Deer Creek, East Union, Sugar Creek, Iowa City Mission, worshiping with the latter congregation over the week-end of April 11. From this place he went to Kansas City, Kans., for a series of evangelistic meetings.

* * *

Bros. A. J. Steiner and O. N. Johns expect to spend a week or ten days visiting brethren from the Ohio and Eastern A. M. Conference who are in various C.P.S. camps and hospitals located in Pennsylvania, Maryland, and Virginia. They also plan to visit a number of congregations on their tour, expecting to be with the congregation at Oyster Point, Va., on Sunday, April 18. S.

* * *

The Worksheets to accompany the Primary Sunday School Lesson Quarterly, which appeared first the beginning of this year, have become so popular that a second generous printing for the second quarter was quickly gone. Due to WPB limitations on the use of paper, there will not be a third printing for the current quarter. Late orders are being returned unfilled. M.

* * *

A Correction.—In the April 8 number of the Gospel Herald appears an obituary notice of Laverne Bechtel. Near the close it was stated that funeral services were conducted by Bros. Amos Kolb and Warren Bean. We are informed that the funeral services were conducted by Bro. Elmer G. Kolb, assisted by Bros. Amos Kolb and Warren Bean. We are sorry the mistake occurred, and gladly make the correction.

* * *

Change of Address.—Bro. and Sister James Bucher, who had been engaged in mission work in the mountains of Oregon, have changed locations and will now be engaged in the Lord's service in Idaho. The Green Mountain Mission Sunday School for the time being is in charge of Bro. S. E. Eicher, Albany, Oreg. Friends will please note that the address of the Buchers has been changed from Lacomb, Oreg., to Hammett, Ida., until further notice.

* * *

Bro. and Sister Daniel Kauffman left Scottdale on Wednesday, April 14, for a more or less extended stay in Iowa with their daughter and family, Bro. and Sister Fred Gingerich. Bro. Kauffman continues as editor of the Gospel Herald, doing his work by correspondence as he has done at other times when absent from the office. The office work is being taken care of by members of the House editorial staff. Bro. Kauffman's address is Parnell, Ia., in care of Fred Gingerich. H.

* * *

A few weeks ago the annual attractive Easter Bulletins, encouraging quarter investments for the juniors, missionary projects for youths, and savings boxes for all, were issued and distributed by the Mission Board and Commission. These were mailed to all pastors. Should any pastors or Sunday-school superintendents desire additional copies, plenty are available for one in every home by writing to either E. C. Bender, Elkhart, Ind., or J. R. Mumaw, Harrisonburg, Va. While intended for distribution at Eastertime, they are equally as useful for distribution anytime during the spring. M.

* * *

The Industrial Relations Committee and the moderator of General Confer-

ence met with a group of about thirty representatives in Chicago April 10. The primary concern was the continual change of Mennonites from agriculture to industry and the influence this change and its associated adjustments were having on the social and spiritual life of our people. Consideration was given to practical plans for giving counsel, guidance, and other definite encouragement and aid to those who desire to continue on or return to the farm and wish such assistance. A more complete report of the meeting may be forthcoming from the committee officers or can be secured from the chairman, Amos Horst, Akron, Pa., or Guy F. Hershberger, Goshen, Ind. M.

—o—

Correspondence

KALONA, IOWA

Dear Christian Friends: The approaching Easter Day reminds us anew of the great love that God has shown toward us. Our experiences and privileges together with the budding spring season unite to reveal that God is still on the throne and that He will remember His own.

Bro. C. F. Derstine, Kitchener, Ont., stopped with the Iowa churches for several meetings when he was on his way to Kansas City. On April 6, he delivered a very practical message on Christian service at the East Union Church.

Plans are being made for our summer Bible school. The committees have been appointed and we are anticipating a helpful school for the boys and girls of our congregation and neighboring congregations.

Bro. Milo Kauffman was present at the regular morning church service of April 11, He brought to our minds many reasons for rejoicing, even though we find ourselves in a troubled world.

Services preparatory to the communion service were announced for Sunday morning, April 18. Bro. Guy F. Hershberger gave a short talk following the Sunday-school classes this morning. He will be in charge of the regular service this evening.

April 11, 1943. Cor.

MIDDLEBURY, IND.

(Middlebury Congregation)

Dear Herald Readers: We are truly grateful to our heavenly Father for the many blessings we are daily receiving and for the privilege we have been permitted to enjoy by having Bro. Clarence Troyer from Curtis, Mich., with us from March 18 to 28 to conduct our revival meetings. Our brother preached the Word by the direction of the Holy Spirit. The attendance and attention were very good; the messages were inspiring; the Christians were admonished; and sinners were warned to flee from the wrath to come and accept Christ as their personal Saviour.

There were seventeen confessions and reconsecrations. We ask an interest in your prayers that the converts may fully consecrate their lives to God and enjoy a definite Christian experience. We wish our Bro. Troyer God's richest blessings as he continues his labors for the Lord.

April 12, 1943. Cor.

ADAIR, OKLA.

(Oak Grove Mission)

Dear Fellow Laborers: Greetings of love. Once again we rejoice to see spring returning and are reminded through the revival of plant life of the resurrection of our Lord.

The past months have been very busy ones. Although our attendance has not always been so high during the winter months, yet we have had our Sunday school regularly. Since Bro. Birky's ordination in August, Bro. M. G. Bare has been our superintendent of the Sunday school.

During the winter months we received Sister Myrtle Winfrey in the Church and are glad to have her fellowship with us. She is the first visible fruits of the efforts that have been going forth here for the last thirteen or fourteen years. She often is an inspiration to us in her eager desire to know more of the truth. There are others who are almost persuaded and yet just haven't taken the step. Will you put these needs on your special prayer list?

Besides preaching at Oak Grove every Sunday morning and conducting Bible study in the evening when the weather permits, Bro. Birky has been preaching at a neighboring schoolhouse every other Sunday afternoon for the last several months. He also has an appointment once a month at a schoolhouse about forty miles southeast from here near the Arkansas line. Both of these places have Sunday school but do not have a regular minister. Our efforts seem to be appreciated. We plan with the Lord's help to conduct two or three Bible schools this summer.

We are still looking forward to the time when we will have a building of our own in which to worship. We are hoping and praying to the end that our dream may become a reality within the very near future.

Health in general has been good this winter. Bro. C. W. Miller, who will be ninety years old this fall, still starts walking to Sunday school and church, and if no one picks him up, he walks the entire distance of two and one-half miles.

We want to thank all who have contributed to the work at this place both in finances and in prayers. To know that there are those upholding our work often gives us new courage to press on.

April 14, 1943. The Workers.

CANBY, OREGON

(Bethel Congregation)

Dear Herald Readers: We have received many spiritual blessings thus far this year.

Our revival meetings were held March 21 to April 2 with Bro. Ernest Garber of Nampa, Ida., as evangelist. His messages wehe inspiring and helpful. Christians have been strengthened and encouraged to press on in the cause of the Lord.

One young soul took his stand for the Lord. Others seemed to be counting the cost but did not yield.

Twice a week preceding the sermon, Bro. Garber had children's meeting with the children which they enjoyed very much. The remaining evenings of the week preceding the sermon, Bro. Garber gave a lecture on the Book of James.

On Sunday morning, April 4, Bro. James Bucher and wife worshiped with us. Bro. Bucher brought us a message from Mark 1:17. In the evening Bro. Jacob Roth and family of Harrisburg, Oreg., were with us. Sister Roth gave the children a lesson in children's meeting, and Bro. Roth delivered the message.

Jan. 13 the death angel visited our congregation and called home one of our older members, Sister Ada Christner, who had been in ill health for several years.

The young people of our congregation are planning to give a program in song on Easter evening.

April 14, 1943. Clara M. Gingerich.

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STRESSING THE EXACT LANGUAGE OF THE SCRIPTURES

Every church school member the world over should want to be successful in life (as heaven rates success), and there is one thing which will tell in greater results to this end than anything known, excepting only the throwing of one's wholehearted allegiance with Jesus Christ. This thing which is strangely overlooked, to a very great extent, is just "getting by heart" as much of the language of the Bible as possible, word-for-word, just as it is in the Book. The importance of it does not seem to occur to the great majority.

If one ever amounts to much in the work connected with the kingdom of God, he must be equipped so that the Lord can the better use him for the public platform, for teaching, etc., but more especially for the man-to-man contact. This equipment is almost, if not quite, impossible without the memorizing of Scripture. Think of being on the road to Glory, and meeting thousands who are going in the opposite direction, and not being able to tell them, in the language of the Holy Spirit (verbatim and the reference), just what the Lord promises, if they will face about and cast in their lot with Him!

One can make a test of any church school assembly, and hardly be able to get out of the classes one correct quotation with reference, not excepting the senior and adult classes. What are our school officers and teachers thinking about not to stress this matter of the greater mastery of the exact language of the Bible! There is nothing that will give one more eloquent and convincing command of words, nothing that will afford a deeper channel for the workings of God by the Holy Spirit.

Why not begin this memory work today, while the mind is clear and elastic, while there is ability to grasp, and while it is possible for the Holy Spirit to kindle the fires of enthusiasm? There is nothing that will give more satisfaction, or produce more marvelous returns.

If one has not this habit, or is not trying to acquire it, he will be unable to meet the issue when the opportunity comes—he is not ready, that is all!—R. E. D. Carter.

Miscellaneous

THE BIRDS' VESPERS

By Rebekah Eberly

(This poem first appeared in the August 8, 1906, number of "The Gospel Witness." Later the writer became the wife of Bro. J. H. Hershey, minister in the Lititz, Pa., Mennonite Church, and passed to her reward Jan. 1, 1943. The poem was sent in by a niece, who thought it worthy to be published the second time.—Editor.)

As I sat in the evening twilight,
Enjoying the pleasant breeze,
A little child came and whispered—
"Do you hear those birds in the trees?"

"They have preaching out there every evening,"
She said, with such innocent glee.
"And they always sing so sweetly
To my little brother and me."

As they warbled forth their sweetest lays
I more attentive grew,
And I found that besides their singing
They were preaching a sermon, too.

There were no evil passions reigning
Within their little breasts;
For their sweet music the saddest heart
With heavenly joys impressed.

There could have been no strivings
To gain the "uppermost seat"
For those in the lower branches
Were singing—oh, so sweet.

Their music displayed no blandishments
Of craft or work of art;
But was filled with a gratitude that came
From the depth of an honest heart.

I thought how when human minstrelsy
Their cultured voices raise,
Does it lift a faint and drooping heart,
Or is it meant for human praise?

Their services seemed pervaded by
A serene and heavenly air,
And a simple confidence complete
In an all-wise Father's care.

Their lives were a sermon, practical,
All beautiful divine,
That proved to nature loyalty
And truthfulness sublime.

I sighed as I thought of the purity
Of this forest-dwelling clan,
And how all the sin in this sad world
Has sprung from the heart of man.

Fayetteville, Pa.

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SELF-DENIAL

By Naomi Ressler

What do we understand by the word self-denial? The dictionary definition states it to be the act or power of denying one's self-gratification, as for the good of someone else or self-mortification, or the bringing into death the desires and will of the flesh; forbearance or refusal to gratify one's feelings, inclinations, or desires.

Self-denial means much: the giving up of our all, if needs be, for the sake of Christ or for our soul's salvation. Varied and far-reaching, it must be practiced in our daily lives to do the whole will of God.

"Submit yourselves therefore to God." We must first deny self, then submit ourselves unto God. Does He not say in Matt. 16:24, "If any man will come after me, let him deny himself, and take up his cross, and follow me?" In Matt. 10:38 we read, "He that taketh not his cross, and followeth after me, is not worthy of me." From the time of John the Baptist the kingdom of heaven suffered violence and "the violent take it by force." We cannot sit down and expect things to fall into our laps in lines of daily work. Many times, it is true, we must wait upon the Lord; but in this case speaking of our soul's condition, Christ has already opened the lifegate to glory; we need not wait. This Christian life requires violence, the Christian warfare (not carnal weapons of war) and a standard (God's Word). We understand by this that if we want to be His followers or disciples and go where He is now, we must deny or refuse ourselves to do anything that is contrary to His will, Word, or commandments. It matters not what it is, whether in thoughts, words, or deeds; and this is a part of the cross which we must take up.

This self-denial life takes in a much greater part in our lives than we are willing to believe and own up to. In Gal. 5 Paul speaks about the works of the flesh, a list of seventeen different things; and then adds, "and such like." If men do such things they cannot be His children; therefore, they cannot "inherit the kingdom of God." Because Eve disobeyed God in the garden by partaking of that which God said she may not, she brought all these unholy, forbidden desires upon man, and through it man is born with those sinful desires and lusts to be continually brought under subjection.

It is seemingly very hard for some people to understand or be willing to know and to do the whole will of God. The path of least resistance is the easiest, and that is the reason such a vast majority of even professing people live to the flesh in sinful ways and do not deny themselves as Jesus says we must. The Christian's conflict now begins. The devil has no reason to tempt, torture, and try to lure the soul away from God when he is not yet, has been, or is not serving God. "Ye cannot serve God and mammon."

In Matt. 10:39, Christ says, "He that loveth father or mother more than me is not worthy of me." Should our earthly parents advise us to follow the ways of sin and the desires of the flesh instead of God and His righteousness, we must deny ourselves, not loving them so much that we obey their advice or commands instead of God's. "We ought to obey God rather than men" (Acts 5:29).

There are many examples in the Bible to show us how people failed to deny themselves, but there was also punishment inflicted (sooner or later) on those who failed to obey God's will. Is this not the reason so many are at enmity why there is so much fighting and war in the world, combined with disagreements among even professing Christians? Greed! Gain! Grudge! Is it not because men and women, boys or girls Jew or Gentile, black or white, do not deny themselves from being partakers of those things that belong to the kingdom of the under world of which Satan is the author, leader, and master? It is truly alarming how many so-called Christians serve and worship in a blinded or deluded mind the god of this world in "the lust of the flesh, and the lust of the eyes, and the pride of life [which] is not of the Father, but is of the world" (I John 2:16).

Every individual should stop short in his life and seriously consider their doings, whether they lead them to heaven where Jesus gives them rest forevermore, or whether they will lead them to hell into everlasting woe and indescribable pain and banishment from all good forever and ever.

In the Gospel Herald, dated Sept. 25, Bro. J. L. Stauffer has an article written on the subject of, "Living the Word," which will also help in explaining better the life a Christian should live.

History and example teach us that this life of submission starts in humanity before children are born. After birth, while bringing up a family, parents must deny themselves and their children of many wishes, likes, and dislikes, in order to make a success of life morally and spiritually. When everyone does that which he wishes in his own eyes according to the carnal mind and not according to the will of God, it will not be well with his soul. We will think all is well, but we will find ourselves deceived at the last.

Alas, is it not because God's Word is ignored and self-denial not practiced that nations are at war, churches are dividing, families separating, and children growing up in disobedience to parents, to school rules, and to regulations of the church, and to the discipline and laws of the land?

Do we pick only the easy, quick jobs of our day to earn big money and to make a big show? Or to make people think well of us as being a good sport do we force the Christian life to become undermined little by little and allow ourselves to be led astray? Why treasure these perishables which are but for a season and then pass away as the flower of the field of the grass that withereth?

Why not play on God's treasure ground and compare it with the Devil's? God's method of living a life of self-denial I am sure would soon prove to all the world the peace, joy and love made manifest in Christian living.

Lowville, N. Y.

PERSONAL TESTIMONY CONCERNING THE PRAYER VEIL OR COVERING

By Maybelle Hathaway

To my mind, this is one of the plainest and easiest understood of all the ordinances taught in the Bible and yet it seems to be one of the hardest for many to accept. I believe there are those who are really in earnest and sincere when they say they do not understand or interpret this part of the Scriptures like we do. But I also believe there are those who would understand it if they would really study this chapter with an open mind and a willingness to obey. I Cor. 11:1-16. A certain young sister who claimed not to be able to understand this ordinance, when her minister asked her if she really wanted to understand it, was honest enough to say, "No, I don't want to understand it."

But the part that seems to be a problem to many of our sisters is when should the prayer covering be worn. We know that the Bible specifies the time as during prayer and prophesying, which we interpret as meaning any time of prayer, devotion, or worship. Now the question is, Is that sufficient? Are we not fulfilling the Scripture if we obey it that far? To this some may answer yes, and I believe they are really sincere and should not be judged or condemned if they are really satisfied and have peace with God and are not trifling with conviction. But there are others who have God-given convictions that the covering should be worn all the time, whether they are in some special season of devotion or worship, or about their work, that they may be in a prayerful and devotional attitude at all times.

Since the subject calls for a personal testimony, I shall give my personal conviction and experience. For some time after I had united with the Church I wore my covering only when I went to Church, and at home when we had prayer at the table, etc. After some time I got the conviction that I should wear my covering more. I felt that this would be one way that I could testify. But I was not exactly willing to do that. Then the battle started. I argued with my conviction that it was not necessary to wear it all the time. I knew others who I believed were Christians and they did not do it, so why should I? The Bible didn't say to practice it all the time, just during prayer and worship. Thus I argued, but still my conscience was not satisfied. Then I heard a sermon on prayer and worship, and the speaker emphasized the thought of the Christian being in a prayerful attitude at all times, and in a position to offer prayer at a moment's notice should temptation or trial come. This only served to deepen my conviction for I thought, How could I pray at a moment's notice if I were not in God's order, if I were not obeying Him? I prayed much about the matter, and asked God to reveal His will and give me grace to obey.

About this time "Mother Lois" was answering problems for young people in the Y.C.C. Several other girls wrote to her concerning this same problem. She encouraged them to wear their covering wherever they went and also to their work, whether at home, in the school, factory or wherever it was, that their life might be a testimony to others and God would more richly bless their lives. Then she also gave some illustrations of being in a position to pray at all times. I thought seriously of these things. At this time some of the very experiences that she mentioned came into my life. I felt powerless to do anything, even to pray. I realized that I was not in a position to pray, and I felt that truly I had no right to expect God to answer my prayers that way. I believe God was sending all these things at this very time to show me my need to submit to His will and way. So I decided if that was what God wanted me to do, then that was what I wanted to do. So I asked for special grace to help me to testify for Him in this way, and I have been endeavoring to live up to this conviction since that time.

I can say I have never been sorry I made that decision. It has proven a great blessing to me in many ways. It was only by God's grace that I was able to settle the question.

I believe the prayer covering, when properly worn, is a means of encouraging modest and simple attire. It is my conviction that the covering and stylish or immodest clothing do not fit together. The same is true of a stylish hair dressing. To my mind the covering looks altogether out of place when worn over the latest style hair dress.

Wearing the covering has also helped me in deciding whether I should attend certain social gatherings, meetings, and entertainments. I believe that where the covering cannot be worn the individual had better not be. If the entertainment is such that I cannot conscientiously wear my covering, or if the associations are such that I cannot feel at peace with my covering on, then I had better not be there myself. I believe also that if we sisters wear our coverings only when we go to church or attend religious gatherings among our own people and do not practice it in our social and everyday life then we are giving the wrong impression; that is, that this is only a church ordinance instead of a Biblical principle as we believe it to be, to be practiced in our daily life.

After all, who are we to be witnesses to and to testify before? Are we to be witnesses to the world? Then we must live the life that we profess before the world. I believe this ordinance of the covering, when properly worn, is one of our loudest testimonies, and I now consider it a privilege to testify for my Lord in this way.

I believe that if we as sisters would practice it more, our testimony would be greater and more far-reaching not only as individuals, but as a Church. We need not fear displeasing God by wearing our covering too much. Of course, as with all the other ordinances, if practiced only for show, our testimony is lost. But when practiced as a Biblical principle and obeyed because it is God's will for us it proves a real blessing. Jesus said, "If ye know these things happy are ye if ye do them."

Palmyra, Mo.

(Read at the all day meeting in Hannibal on the 28th day of March, 1943, and sent in for publication by J. M. Kreider.)

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THE CAUSE OF CALAMITIES

By John E. Kauffman

In past ages the blame for calamities was usually placed on the innocent instead of where it belonged. It is evident from the Scriptures and otherwise that calamities will be the outcome of apostasy and backsliding.

As we go back to the beginning, the great calamity that came to the human race was not because Adam named the animals, nor because he took care of the garden, nor was it because the Lord provided "an help meet for him:" but when Adam and Eve took of the forbidden fruit, it was then that the calamity came, "For death passed upon all men."

It was not wrong for Cain to bring an offering, nor was it wrong for him to be religious. But when Cain brought a half-hearted offering, the Lord did not have respect unto his offering. But even then the Lord told him, "If thou doest well, shalt thou not be accepted" (Gen. 4:7)? Abel was not to blame for offending Cain when the Lord had respect to Abel's offering and not to Cain's. Alas! What does Cain do? Instead of doing well, as the Lord had told him, he rose up and slew his brother Abel. Abel was not to blame, but Cain the backslider, for the sin of murder was committed and introduced, and the calamity that goes with it continues ever since, as we have it before us to this day.

Noah (the preacher of righteousness) and his family were not to blame when they built the ark, before the flood came and destroyed every living thing that moved upon the face of the earth. Then who was to blame? It was when the sons of God (the backsliders) looked out into the world for their life companions (or companions at least) and when every imagination of the thoughts of men's hearts was only evil continually, that the longsuffering of God waited long enough, and when Noah had finished the ark the great calamity

came, "the Deluge." It was not Noah who was to blame; it was the backsliders.

It was not Abraham or Lot who was to blame when the cities of Sodom, Gomorrah, Admah, and Zeboim were destroyed, suffering the vengeance of eternal fire. No! It was not the saved that caused the city to be destroyed. It was the backsliders for there were not ten righteous to be found, or the city of Sodom and the other cities would not have been destroyed.

Joshua was not to blame when they undertook to take the city of Ai and were defeated and thirty-six of their number were slain. It was Achan the backslider, who had taken the Babylonish garment and two hundred shekels of silver and hid them in his tent. The valley of Achar still retains its name where Achan the backslider, his family, and all that he had were stoned to death, just because of Achan's sin.

In the days of the kings of Israel it was not men like Elijah, Elisha, Jeremiah, or young men like Daniel and his companions, or the poor of the land that caused the gradual decline of the kingdoms of Israel and Judah, and that finally caused the great calamity to come when the city of Jerusalem was destroyed by fire, and blood flowed through the streets like water, the sacred vessels of the temple were carried away by strangers (who used them in their banquets of wine), and the people of Israel and Judah were carried away to strange cities as captives by their enemies. They were not to blame when Zedekiah's sons were slain before his eyes, and then to have his own eyes gouged out after that. NO! It was not because of the people that walked with God. It was because of **BACKSLIDERS. KINGS** caused the people to sin and do evil in the sight of God. The **CHIEF** of the **PRIESTS** and the people transgressed VERY MUCH after the abominations of the heathen; they polluted the house of the Lord which He had hallowed in Jerusalem, they mocked the messengers of God, and despised His words, and misused His prophets—**UNTIL** the wrath of God arose against His people, **TILL THERE WAS NO REMEDY.** How long? Till the land could enjoy her sabbaths. All this great calamity just because of the backsliders!

(To be continued)

Parkesburg, Pa.

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THE "ROOT" OF CONFUSION

By Lee Kanagy

It is obvious that changes are being made very rapidly in this age of ours. What positions and changes might the Church make in the light of new conditions after war ceases? Will the churches, congregations, individuals be willing to share their possessions, finances, a helping hand, devotion, and love to the immediate peoples about us and in foreign countries? Many people will be in severe need of clothing, housing, feeding, love and sympathy, medical care, and the peace of the Gospel. In some lands of the world today we find these needs very acute; with homeless parents, parentless children, widows, orphans, disease epidemics, maimed and decrepit people who seem entirely hopeless and are wondering where God is. To meet and administer to these conditions is indeed a gigantic task while the conflict is raging sorely between countries. Even when wars have ceased the task will be tremendously huge. But, if war ceases today, will we be willing and able to supply the needs of these hungering masses by administering both to the physical and spiritual wants?

Because these needs are mounting higher and higher, how shall they be met with the greatest efficiency? This is the problem facing the American Church of today. We as peace loving churches must admit that we have become too lax in trying to use worldly means for spiritual gains. In I John 2:15 we read, "Love not the world neither the things that are in the world; if any man love the world the love of the Father is not in him." Why are so many divisions, with but one God? All devout Christians believe sincerely in the Diety and its functions we believe in the Bible as the Word of God; we believe in repentance and regeneration. Then why do differences exist? What makes all this confusion? What is the root of all the evil that wedges into the Church? Why do so many follow the fashions and customs of the world? Why are such a large number participating in clubs, secret societies, bridge clubs, worldly amusements, and politics? If this is conducive to increased enrollments, is it also conducive to spirituality?

The question asked in the preceding paragraph might have diversified solutions, but the problem remains, Why all this confusion? Another individual might think the Church is what God intends it to be. True, some congregations are emphasizing the great need of repentance and regeneration. But taking the Church as a whole, there is a standing need of a thorough pruning process. However, I am very grateful and praise God for the stand of the Mennonite Church in teaching and practice, but it is obvious that conditions can yet be much better and more noble for the cause of Christ and His Kingdom. Again, you will agree that there is extremely too much gossip, pride, strife, enmity, hatred, selfishness, greed, worldly fashions and practices, drunkenness, swearing, and unpaid liabilities that could and should be avoided. Satan truly has tried hard to dethrone the Church, but it is up to us to maintain, grow, and create a deeper experience

(Continued on last page)

"THE FATHER SEEKETH SUCH TO WORSHIP HIM"

(Continued from page 85)

dispensation. Always has He approved that which is spiritual, but of old ordained, for an **earthly** nation, many things which held out a corresponding earthly attractiveness, and there were "ordinances of the flesh" (Heb. 9:10), with a display of grandeur. But our gold and silver and costly stones, our priesthood, and temple, and robes, and sacrifices, and music, and weapons of might are all spiritual now. There is no natural illumination, but spiritual light. Everything is in keeping with the character of the heavenly calling. Hence there is, throughout the epistles, a life of realization of God, of praise, and of adoration. The believers **themselves** are a temple, hence worship is not only in occasional acts. An overbalanced "self-inference" from this may exclude baptism and the Lord's Supper, and even "gatherings" for worship and fellowship. But a well-ordered and balanced realization of God's will does not shut out these appointments; they are filled, however, with a new meaning. Our reverent **awe** is always to be found, moreover, with a sense of **nearness** as we cry, "Abba, Father." Hence there is not the splendor of Sinai and standing afar off (Ex. 20:18), nor is there the message of another central day in Israel's history, "Speak unto Aaron, thy brother, that he come not at all times" (Lev. 16:2; see Heb. 4:16; 10:19, 22). How little we realize our privileges! If we have "silence," it should not be that of dread or of severance, or of uncertainty, but of loving adoration. The writer feels his own lack as he writes the words! We would not have one worship meeting in the week, but whenever saints are gathered, and likewise when they are not gathering, but alone. A deeper sense of God's majesty is ever to be entwined with the height of the heavenly calling, for a fuller knowledge of the fulness of His grace will never lead to lightness or natural familiarity, but it will conduce to a freedom of intimacy, yet with reverent love, in the presence of "our Father," removing mere ritual and all awkwardness, and drawing forth a fuller spontaneousness of gratitude, that is my need, and your need alike, dear fellow believer. Thus will our gracious God and Father be well pleased, and thus will He be glorified. What He seeks we would seek, and those whom He seeks we would seek to be as we meditate on the grace that has made us His, and His for eternity. "Well pleasing in His sight" (Heb. 13:21) would we ever be, and ever remembering and reminding of our beloved Lord Jesus as we draw near. The very fact we are able to come at all, and our words, and our works, which are the fruit of His, all unite to speak of Him Who loved us and gave Himself for us!—Percy W. Heward in **The Student of Scripture.**

More Summer Bible Schools in 1943 For More Children

VII. THE BUDGET

The Perspective

The summer Bible school is the nearest example of an agency operating almost on nothing that may be found in the Church. The approximate average cost per summer Bible school pupil for approximately two weeks of instruction is only thirty-one cents. No other teaching agency of the Church is operated at so low a cost. Some summer Bible schools operate as nearly on nothing as it is possible for one to discover. We have known summer Bible schools to be conducted for a period of two weeks with an outlay of only about $5.00. Teachers gave their time free, the incidental supplies needed with the curriculum were gotten here and there, the patrons entertained without cost the teachers who conducted the school, and imported teachers made no charge for any of their expenses. And so the school was conducted almost on nothing, so to say. And it is interesting to discover just the type of thinking that such an example produces in the minds of many throughout the church.

Is it not a fact that we have developed an overconsciousness concerning the missionary spirit of those who give their time to summer Bible school work? We expect teachers to teach for two or more weeks, and give all their time without any allowance whatever; we expect those who supervise to do the same. We reason that many of the workers in summer Bible school teach school during the winter months, and these are their vacation days. They, therefore, can readily teach summer Bible school and do it free of charge because their year's work is done! Whatever sensible logic may be found in such reasoning, it does not indicate a true Christian perspective.

While we want to think of the summer Bible school work in particular as a missionary enterprise of the Church, and one of the most effective missionary agencies in the outreach of the Church, we do not want to lull ourselves to sleep concerning the material support which should rightly be given to those who give much time to the summer Bible school work. Summer Bible school workers are worthy of their hire. And while food and shelter and hospitality may be all that they actually desire for the work given, it is not anything but Christian to give them a reasonable allowance as an expression of appreciation for their services. We feel certain that there are very, very few who expect a summer Bible school salary. In fact, we question whether there are any who anticipate such a thing; on the other hand, we know that it gives them encouragement if they are given some token of appreciation.

The Need and Source

Money will be needed for supplies, which include textbooks or/and summer Bible school manuals, and school materials for the children. Some of these, of course, the children themselves can provide. Money will be needed to take care of transportation where necessary. Allowances for the teacher should be provided for. Then there are always miscellaneous things that require money. Where shall the money be secured for conducting a summer Bible school? The Sunday school treasury is often a handy source from which to draw for the support of summer Bible schools. The church treasury is another convenient source from which to draw. Then there may be a special summer Bible school fund which can be raised in numerous ways. Also, there should be an opportunity given to patrons to contribute toward the operation of the school. An offering at the time of the closing program is in order.

To be ready for summer Bible school, the best way is to plan a budget. Determine the approximate expense of conducting your school, and set about to raise this money before the opening of the school. The lifting of a number of regular offerings in church and Sunday school throughout the year, the money of which is to be deposited in the summer Bible school fund, is one of the best ways to be ready for summer Bible school each year. If you have not put such a plan into operation in your congregation, give it consideration. It works.

Disbursement

Who is to spend the money? The Summer Bible School Committee treasurer should have charge of the money. The bill for supplies should come to him; after having been properly authorized he is the one to pay the bill. The Summer Bible School Committee will determine the allowance that the teachers should get, and will authorize the treasurer to pay accordingly. Likewise the payment of any other expenses should be made upon authorization of the Summer Bible School Board or Committee.

If you are face to face with summer Bible school now, and have no money on hand, then your source of securing it will, of course, be determined by your local circumstances. A church offering, a Sunday school offering, gifts by patrons, and the closing program offering will be your most satisfactory means to raise the money. Whatever methods may be used, the missionary spirit should motivate everyone involved in the great work; but economy should also be carefully exercised.

C. F. Yake.

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Relief Notes

Workers Progressing Toward Paraguay

From Santiago in Chile, Bro. A. E. Janzen writes: "In the Lord's good providence our boat reached Valparaiso on March 29. Aside from getting stuck on a mud bank in the two-mile-wide mouth of the Guaya River near Guayaquil, Ecuador, and using five instead of three weeks to sail, the trip was very agreeable. No doubt even the waiting will have its compensation."

From Santiago, Brethren Janzen and Geigley will proceed to Buenos Aires where they will meet the Mennonite missionaries before continuing to Paraguay.

C. P. S. Camps

Distribution of Men to Dairy Farms

During the week of April 12-17 a total of 100 men from Mennonite camps over the entire country will be placed on dairy farms with the United States Employment Service as the assigning agency. The schedule for placement is as follows: 20 men to El Paso County, Colo., on April 13; 20 men to Green County, Wis., on April 14; 20 men to Dunn County, Wis., on April 15; 20 men to Fond du Lac County, Wis., on April 16; 20 men to Outagamie County, Wis., on April 17.

Assignments will be made later to counties in Ohio and Michigan.

As previously mentioned in these notes, the detaching of men to dairy farms does not mean that a reclassification takes place. Also it does not mean that men will be released from camp to return to their home farms. Cases for reclassification or emergency furlough can be considered only if the farm on which the assignee worked previous to induction will be seriously injured in its food production due to a father's or brother's illness. Camp directors should be approached for assistance in beginning reclassification procedures.

On Release of Conscientious Objectors Over 38 Years of Age

A recent communication from Colonel Lewis F. Kosch states the Selective Service policy in regard to releasing men over 38 years of age. Below is a paragraph from the colonel's letter covering this matter:

"Men who had reached the age of 38, as of December 5, 1942, may be placed on indefinite furlough, pending the setting up of a Conscientious Objector Reserve to which they will be transferred. It will be necessary before such furlough is authorized that the men supply us with a statement from a local office of the United States Employment Service that they can be placed on a particular farm on a given date. Upon receipt of that information, we will issue the orders indefinitely furloughing the man and at the same time we will advise the Employment Service office which has placed him that the man is being furloughed for the purpose of employment on a particular farm and will be allowed to remain there on furlough, or in Reserve, as the case might be, so long as he continues farm employment and is satisfactory to his employer. In the event that the man is unsatisfactory, he will immediately be placed on the active list and be returned to camp."

Cancellation of Furloughs and Leaves

A wire from General Hershey, dated March 27, has been sent to all C.P.S. camps in the country to the effect that all furloughs and leaves will be suspended until further notice. Only exceptions to be made are in cases of emergencies that are referred to Selective Service for prior approval.

No explanation is given for the emergency order which, however, is not considered a punitive measure.

Camp Briefs

Seven more men are in training at the Pennsylvania State College of Agriculture to prepare for dairy herd testing in Pennsylvania.

Twenty men from M.C.C. camps will attend the Cooking School, scheduled to begin at the Grottoes, Va., camp on April 27. Transportation costs of the men to Grottoes will be borne by Selective Service System. Besides the school serving in the interests of better cooking for the camps, it is hoped that training may be acquired which will be valuable in a relief program.

The third C.P.S. Administrators School is scheduled to be held in May.

Bro. Erwin Goering, Director of the Weeping Water, Nebraska, Camp, will replace Bro. Leland Bachman as director of the Camino, California, Camp when the latter's term of service expires in the last of April. Released April 14, 1943

Compiled by Grant M. Stoltzfus

SPECIAL MEETING

TOFIELD, ALBERTA

Report of the 106th Quarterly Meeting held at the Salem Mennonite Church, March 28, 1943.

Organization.—Mod., Harold Boettger; Chor., William Stutzman; Secy., Verda Stauffer; Devotion leader, J. E. Kauffman.

Program and Speakers.—Theme: The Gospel of John. The Author, Joe Lehman; Distinguishing Characteristics of This Gospel, Beulah Mary Stauffer; High Lights of the Life of Christ as Portrayed by John (1) As a Soul Winner, Harold Lauber; (2) Providing His Sonship, Robert Stauffer; (3) The Intercessory Prayer, Katie Stauffer; (4) The Risen One, Lord over Death, William Wideman; Children's Meeting, conducted by Alta Roth; Song arranged by Clista Stalter; My Favorite Discourse of John, Florence Forgan; The Christian's Attitude Toward the Strong Drink Problem, Harry Stauffer; Demonstrating That We Have That Which We Profess, Paul Voegtlin; Closing Remarks by the Ministry.

Thoughts Gleaned.—John picked out many beautiful phases of Christ's life that the other gospels do not mention. John nowhere names himself but refers to himself as "the disciple whom Jesus loved." This gospel is in many respects the deepest and most profound of all the gospels. The rich and lowly alike have need of salvation, as is noticed in the life of Nicodemus and the Samaritan woman. Nicodemus was a ruler, and the Samaritan woman of low character. Every Christian should be a soul winner. Jesus emphasized the fact that it is not the place where we worship that is of greatest importance, but **how** we worship—"in spirit and in truth." We can see in Jesus' intercessory prayer what His thoughts and main concern were. Jesus was not concerned for Himself but for the Father's glory. Christ is now our living intercessor. If we profess to love Jesus we must keep His commandments. "Why call ye me, Lord, Lord, and do not the things which I say?" We deceive ourselves if we merely hear and do not obey.

Secretary.

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Married

Fisher—King.—On Dec. 5, 1942, at the home of the bride's parents, Bro. and Sister John King, Bro. Aaron U. Fisher and Sister Mary King were united in marriage by Bishop Aaron Esh. May the Lord bless and guide them through life.

King—Lapp.—On Nov. 17, 1942, at the home of the bride's parents, Bro. and Sister John Lapp, occurred the marriage of Bro. Isaac King and Sister Rebecca Lapp. They were united in marriage by Bishop Levi E. Stoltzfus. May the Lord richly bless them through life.

Beiler—Lapp.—On Dec. 24, 1942, at the home of the bride's parents, Bro. and Sister Jesse Lapp, Bro. John A. Beiler and Sister Naomi Lapp were united in marriage by Bishop Henry Lapp. May the blessings of God attend them through life.

Stoltzfus—Stoltzfus.—On Nov. 24, 1942, at the home of the bride's parents, Bro. and Sister John D. Stoltzfus of Talmage, Pa., Bro. Gideon B. Stoltzfus and Sister Mary Z. Stoltzfus were united in marriage by Bishop Jacob Stoltzfus. May the blessing of God be with them through life.

Martin—Hege.—Bro. Maurice S. Martin and Sister Naomi Marie Hege, both of the Reiff congregation, Washington Co., Md., were united in marriage at the home of the bride on April 7, 1943, Bro. Moses K. Horst officiating. May their married life bring further glory to God and Heaven's benediction upon their home.

Obituary

Baumgartner.— Anna E. was born Feb. 15, 1868, near Mt. Eaton, Ohio; died April 6, 1943, at her home at Kidron, Ohio; aged 75 y. 1 m. 19 d. At the age of 18 she joined the Sonnenberg Mennonite Church with a class of 18. She lived an obedient life, showing her faithfulness by her regular attendance in worship when health permitted. She taught a Sunday-school class for many years, lived a quiet Christian life, and was willing to help the needy in the surrounding community as well as help support the charitable institutions of the Church. One brother and 3 sisters preceded her to the spirit world. She leaves a number of nieces and nephews, with a host of other relatives and friends. Funeral, April 8, at the Sonnenberg Mennonite Church was in charge of the home ministers. Burial in church cemetery.

Christener.—Daniel, of Pigeon, Mich., was born March 6, 1879, near Elkhart, Ind.; died April 3, 1943. He was united in marriage to Katie Zehr. To this union 7 children were born (Orie and Emma of Pigeon; Walter and Viola, Mrs. Emery Seaman, of Detroit, Mich; Clayton and Floyd in the army; and Bertha who died in infancy). He left to mourn his departure his bereaved companion, 4 sons, 2 daughters, 6 grandchildren, and one brother Jacob of near Pigeon. The funeral was held at the Pigeon River A.M. Church, April 6, 1943. Services at the house were held by Bro. M. S. Zehr, at the church by Bro. Emil Swartzendruber (text, II Cor. 5:10) and Bro. Earl Maust (text, Joh 14:14).

Freed.—Levi, son of William and Elizabeth (Benner) Freed, was born Nov. 4, 1860; died Feb. 22, 1943; aged 82 y. 3 m. 18 d. He was united in marriage to Lizzie Horning who preceded him in death on May 20, 1933. To this union were born three daughters and two sons. One infant son preceded him in death. He was always deeply concerned about the spiritual welfare of his family and friends. He was a faithful member of the Rockhill Mennonite Church and a trustee there for many years. He was stricken with a heart attack and died instantly. In his sudden departure he leaves to mourn Ellen, wife of Ervin M. Keller; Susan, wife of Jacob A. Detweiler; Mrs. Bessie Souder, and Howard H. Freed. Funeral services were held on Feb. 27 at the home of his son-in-law, conducted by Bro. Jacob Moyer and at the Rockhill Mennonite Church by Bros. Clinton Landis and Edwin A. Souder.

"The call was sudden, the schock severe;
We little thought his end so near;
And only those who have lost can tell,
The loss of a loved one without farewell."

Godwich.—Nelson, was born in Austintown Twp., Mahoning Co., O., Feb. 21, 1871; died at the Salem City Hospital, April 5, 1943; aged 72 y. 1 m. 15 d. Death came after suffering from a stroke nearly two years, but he bore his pain patiently and often expressed a desire to go to be with the Lord in the last weeks of his life. He united with the Mennonite Church, April 29, 1893. Besides his companion, he leaves a daughter (Mrs. Silas Bauman, Columbiana, O.) and four sons (Alvin, East Lewistown, O.; Elmer, state of Washington; Harvey, North Lima, O.; and Wilbur, Youngstown, O.). Norman died in infancy in 1911. Eleven grandchildren, one great-grandchild, and a sister also remain. He was united in marriage with Anna Metzler, Nov. 28, 1895, and most of their married life was spent in Beaver Township. Funeral services were held at the Midway Mennonite Church, April 7, 1943, in charge of Bro. A. J. Steiner and assisted by Bros. Paul Yoder and David Steiner. Burial in adjoining cemetery.

Hedrick.—Robert Hedrick was born Jan. 15, 1882; died March 13, 1943, at Whitmer, W. Va. He was married April 22, 1905, to Rosa Wayright. After her decease, he was married Jan. 16, 1937, to Argie Harper. He confessed Christ and united with the Horton Mennonite Church in the fall of 1940. He continued as a faithful member until he answered the final summons. He was a regular attendant at church and Sunday school as long as his health permitted. Funeral services at Horton Church were in charge of Bro. Oliver Keener.

Helmuth.—Joseph D. Helmuth was born at Bloomfield, Iowa, March 20, 1862, the son of John and Katherine Helmuth. In his boyhood the family moved to Hickory Co., Mo., and later to Garden City, Mo. There he married Lydia Zimmerman on Feb. 25, 1892, who preceded him in death on Sept. 30, 1937. Seven children were born to this union: Mrs. Mabel Fischer, Hollywood, Calif.; Addie, Eureka; Katherine, Peoria; Harold, Los Angeles, Calif.; Mrs. Hilda Zimmerman, Metamora; Robert, Roanoke; one daughter Stella who preceded him in death. He also leaves four grandchildren: Mrs. Mary Frances Sumner, Staff Sergeant William Streed, Doris Helen Zimmerman, and William Russel Helmuth; two great-grandchildren, Donna Dee and Bonnie Lee Sumner; and the following brothers and sisters: John and Sam, Harrisonville, Mo.; William, Garden City, Mo.; Mrs. Amanda Schrock, Harrisonville, Mo.; Mrs. Mattie Zimmerman, Garden City, Mo.; Mrs. Katherine Burge and Mrs. Emma Kauffman of California. He united with the Mennonite Church in youth and remained faithful to the end. The family came to Roanoke in 1918 to make their home. He had been in poor health for several months gradually becoming worse during last few weeks. He passed away quietly at the St. Francis Hospital at 4:00 a. m., April 11, 1943, at the age of 81 y. 21 d. Services were in charge of John L. Harnish and Ezra B. Yordy. Text, II Cor. 5:1-5.

Hoffman.—Lizzie P., daughter of the late Jacob and Lizzie Peters Hoffman, was born near Elizabethtown, Pa., Oct. 13, 1868; died at the Oreville Home near Lancaster, Pa., March 9, 1943; aged 74 y. 4 m. 26 d. Lizzie spent most of her life in the vicinity of Elizabethtown, Pa., until 13 years ago when she went to the Oreville Home. She was a faithful member of the Mennonite Church. She was of a quiet and unassuming disposition and a true friend. She was the last of her immediate family. Her funeral was held March 12 at the Oreville Home in charge of Bro. Noah Risser and at Risser's Church with Bros. Walter Oberholtzer and Clarence Lutz in charge. Burial in Risser's Cemetery. Text, Phil. 1:23, latter clause, chosen by Sister Hoffman.

Kinsinger.—Phoebe Kinsinger, daughter of Rev. John and Anna (Garber) Nafziger, was born Feb. 9, 1850, near Washington, Ill.; passed away March 25, 1943, at the home of her son Emile Kinsinger; aged 93 y. 1 m. 16 d. In her early youth she accepted Christ as her personal Saviour and placed her membership with the East Washington Mennonite Church. She later became a member of the Union Mennonite Church, and after that church discontinued its services, she placed her membership in the Roanoke Mennonite Church. On Feb. 18, 1875, she was united in marriage with Jacob Kinsinger, who passed to his reward Aug. 29, 1900. To this union were born five sons and one daughter. Two sons died in infancy, Samuel, July 6, 1892, at the age of sixteen years, and Mrs. Anna Rastetter, August 14, 1932. Emile of Washington and David of Eureka are the surviving sons. There are also four grandchildren: Mrs. Esther Slonneger, of Peoria; Edith, at home; Mrs. Grace Gittinger, of Meadows; and Lawrence, of Fresno, Calif. There are five great-grandchildren. For the first year of their marriage, they located east of Metamora, and then moved to a place five and one-half miles northeast of Washington near Cruger. During the later years she lived with her daughter, Mrs. Anna Rastetter, and her son David until 1936 when she made her home with her son

Emile and family until the time of her departure. Here loving hands ministered to her care during these years of failing strength and infirmity. Her testimony remains with us to comfort in his time of hereavement. She would say to us, 'I have found the Lord to be very precious to me all through my long life. May you try Him out and find how good He will be to you!" Services were conducted by Bros. Ben Eash and Ezra B. Yordy.

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep!
A calm and undisturbed repose,
Unbroken by the last of foes."

Lehman.—John S., eldest son of the late Christian and Susan (Shank) Lehman, was born near Columbiana, Ohio, May 16, 1850; died Feb. 26, 1943, in Humboldt, Kans., after a short illness. He was united in marriage to Mary Kistler of Trumbull Co., Ohio, Dec. 7, 1876. Eight children were born to them. His wife and 3 children preceded him in death, also his parents, 3 brothers and 2 sisters. Surviving are one brother and one sister besides the 4 sons and one daughter, 13 grandchildren, and 5 great-grandchildren. In 1884 they moved from Ohio to Kansas. Funeral services were held Feb. 29 at the M. E. Church in Humboldt by C. F. Jenkins. Burial in Mt. Hope Cemetery.

Perry.—Mary Ann, daughter of the late William and Henrietta Willaughan, was born in Grey Co., Ont., on Aug. 27, 1878. She was married to William Perry of Toronto where they resided. Two children were born to this union. She was converted in her youth and remained true to her Lord till death. Two years ago she became a member of the Geiger Mennonite congregation. Sister Perry had been ill for several years. Owing to her failing health, she stayed with her daughter the last two years and was hedfast the last five months of her life. Her testimony was that all is well and she is ready to meet God. On Thursday evening, April 1, 1943, she passed away at the age of 65 y. 7 m. 5 d. She leaves her husband; one son (Sgt. Robert Wesley of England), one daughter (Etta, Mrs. Henry Gingerich of New Hamburg), one grandchild, two sisters, and one brother. Two brothers preceded her. Funeral services were conducted from the home of her daughter and the Geiger Mennonite Church in charge of Bro. Moses H. Roth, assisted by Bro. C. C. Cressman. The text used was one of Sister Perry's favorite verses, Isa. 32:2. Interment in the adjoining cemetery.

"Peacefully sleeping, resting at last;
Her weary trials and troubles are past.
In silence she suffered, in patience she bore,
Till God called her home to suffer no more."

Ropp.—Christian L., son of the late Joseph and Magdalena Ropp, was born in Musselburg, Ont., July 5, 1866; died of heart attack, April 7, 1943, at his home in Midland, Mich.; aged 76 y. 8 m. 29 d. On Dec. 16, 1889, he was married to Anna Roth in Thurman, Colo. To this union 12 children were born (4 sons and 8 daughters). Two sons and one daughter died in infancy. Besides his sorrowing wife, he leaves the following children to mourn his departure: Amanda, wife of Eli Gnagey; Sadie, wife of Ben Beachy, of Pigeon, Mich; Mary Ann, wife of Allen Slagel, of Ithaca, Mich.; Malinda, wife of Serenas Shrock; Selvina, wife of Ray Wyse; Joe and Arthur, of Midland; Mable at home; also 31 grandchildren, one great-grandchild, a sister (Mrs. Katie Lichty, of Milverton, Ont.); and 3 brothers (Dan, of Wellesley, Ont.; John, of Dundee, Ont.; and Noah, of Oxford, Wis.). He accepted Christ as his Saviour in his youth, as his Hope and Redeemer in whom he peacefully fell asleep. Funeral was held April 7 at the Pigeon River church, near Pigeon, Mich., where he had been a member. Services at the home in Midland were conducted by Bro. Clarence Yoder; at the church by Bro. Floyd Bontrager (text, Joh 14), and Bishop M. S. Zehr of near Pigeon (text, Job 31:12; Num. 23:10). His body was laid away in the church cemetery.

Schmidt.—David Leroy, infant son of Virgil L. and Velma Schmidt, was born at the Gallaway Hospital, Anthony, Kans., March 14, 1943; died at the age of 3 weeks and 1 day. His survivors are his deeply hereaved parents, 2 sisters (Genevieve Louise and Joyce Ann), 1 brother (Charles Eugene), 4 grandparents (Mr. and Mrs. Louis E. Schmidt and Mr. and Mrs. Dave Troyer), 2 great-grandmothers (Mrs. Pete Schmidt and Mrs. David Wadel), and a number of relatives and friends. Funeral services were held April 8 at the Crystal Springs Church, in charge of Bro. Gideon G. Yoder. Text, II Sam. 12:23.

"Only a baby, but oh, so dear;
His little life filled our hearts with cheer;
Sent from heaven to cheer our hearts
A little light to shine in the dark.
Has the light gone out? No, the light still shines,
With brighter glory in heavenly chimes;
The little hands beckon, O dear ones come,
Your baby is safe with Jesus at home."

Shellenberger.—Jonathan L. Shellenherger was born to Abraham and Eliza (Donney) Shellenherger, Feb. 19, 1869, at Cherry Box, Mo.; died March 29, 1943, at the home of his youngest son (Wallace) in La Junta, Colo.; aged 74 y. 1 m. 10 d. At the age of seven, he with his parents moved from Missouri to Oshorne Co., Kans., where he grew to manhood. There, Sept. 13, 1894, he was married to Margaret Grayhill. To this union were born 5 sons and 3 daughters. His beloved wife (in 1940), two daughters (Erma, in infancy and Maude in 1939), and the eldest son (Menno in 1921 who died in the Near East as a relief worker) preceded him in death. The other remaining children: Edward, at home near Bryan, Ohio; Ruth (Mrs. Paul Zook) of Seattle, Wash.; Albert of Wooster, Ohio; Peter of Buhler, Kans.; and Wallace of La Junta, survive him. When a young man he united with the Mennonite Church, of which he continued a faithful member to the end of his life. In 1898 he was ordained a deacon of the Church by Bishop S. C. Miller at Kill Creek, Kans., in Oshorne Co. Because there was no church organization at this place he moved with his family to Canton, Kans., where the family would have regular church privileges. Sometime later he moved with his family to Hesston, Kans., so the children might enjoy the advantages of a Christian education offered by Hesston College. He with his wife had the pleasure of seeing their children—one by one—graduate from this school and all but one become teachers in the public schools. He served the Canton, Hesston, and the Limon congregations faithfully as deacon. At Limon, Colo., he also served as a minister and pastor for several years. He was an humble follower of the Lord, faithful, and devoted in his service to his family, his church, and his community. His life was wholly dedicated—in deeds which he did and the words which he spoke—to the cause of Christ and to the welfare of his fellow men. At the close of a day's work his spirit returned to the God who gave it; so up to his last hour upon earth "he went about doing good," even as his Master whom he followed. His sudden departure is a loss to us all. The sorrowing family, the Church, and a host of neighbors and friends mourn this loss, but in reverence and humility we submit to the will of God knowing that He doeth all things well. Funeral services were held in the La Junta Mennonite Church April 2, 1943, at ten o'clock in the morning and at the Fairview Cemetery, Colorado Springs, the same afternoon. Here he was laid to rest beside his wife who had gone home a few years earlier. Services were in charge of Bro. L. C. Miller assisted by Bros. Allen H. Erh and E. E. Showalter. Texts: at La Junta, Jas. 4:14; Phil. 1:21; at Colorado Springs, Ps. 23.

Shenk.—Mary G., daughter of the late Jacob R. and Lavina Shenk, was born Oct. 14, 1867; died March 21, 1943; aged 75 y. 5 m. 7 d. She was a faithful member of the Risser congregation, Lancaster Co., Pa., and was always present at services as long as health permitted. She was unmarried. She was a seamstress. This family has been called together on a funeral occasion for the third time within a year; a sister and a brother passed away in 1942. This reminds us that we have no continuing city here. Surviving are 2 sisters (Mrs. Harvey Gruhe, Mastersonville, Pa., with whom she resided, and Mrs. Samuel Hoover, Elizabethtown). Services were in charge of Bros. Noah W. Risser, Walter Oherholtzer and Benjamin Stauffer. Text, Rev. 14:13. A niece.

Short.—Loueza, daughter of Elias and Mary (Frey) Nofziger, was born in Fulton Co., O., Dec. 28, 1878; died at the home of her daughter, Mrs. Orval Kauffman, Feb. 27, 1943; aged 64 y. 1 m. 30 d. In her younger years she confessed Christ as her personal Saviour and united with the Central Mennonite Church and remained faithful to the end. On Jan. 22, 1907, she was united in marriage to Simeon Short, who preceded her in death Sept. 30, 1935. Sister Loueza enjoyed fairly good health until January 1942, when she suffered a stroke of paralysis, from which she recovered sufficiently to be up. On Feb. 27, 1943, she had another stroke, which caused her death about eight hours later. There remain to mourn her sudden departure 2 sons, 3 daughters, 19 grandchildren, 6 great-grandchildren, 4 brothers, 2 sisters, and a host of relatives and friends. Funeral services were held Mar. 2 at the home by Bro. Simon Stuckey, and at the Central Mennonite Church by Bros. Henry Wyse and E. B. Frey. Scripture, Jno. 14:1-15. Text, II Cor. 5:1.

"Gone into the light that shines so fair,
Gone from the earth of sorrow and care,
Resting those hands that did their best,
Gone, dear Mother, gone to rest."

Summers.—Donald Leroy, infant son of Leon and Ida (Petersheim) Summers, Elverson, Pa., was born Feb. 22, 1943, and died the following night. He leaves his parents, a grandfather, 2 grandmothers, and many other relatives. Brief services were held Feb. 23 at the home of grandparents. Services were conducted by Bro. John A. Kennel. Burial in Millwood Cemetery.

"The sweet little bud, too pure to stay—
God in His wisdom took our darling away,
Not from our memory, not from our love,
But to dwell with Jesus in heaven above."

Wetter.—Nancy, daughter of Pre. Henry and Susan Newcomer Kilmer, was born July 26, 1858, near Wineshurg, O.; died after a short illness at the home of her daughter Orpha, south of Orrville, O., on April 7, 1943; aged 84 y. 8 m. 9 d. Her father was the second minister at the Longenecker Mennonite Church in Holmes Co., O., and served in that capacity for a number of years. She was married to Fred Wetter on July 25, 1883. To this union were born two daughters: Mrs. Elmer Danner, of Orrville, and Mrs. Jay Saltzman, south of Orrville. With her daughters she is survived by 3 grandchildren and 2 great-grandchildren. Early in life she accepted Christ as her Saviour and united with the Martins Mennonite Church, of which she was a member at the time of her death. Services at Martins Church were in charge of Bros. I. J. Buchwalter and Stanford Mumaw. Interment in church cemetery.

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There is no mean between **light** and **darkness, love** and **hatred, life** and **death, God** and the **world**; wherever spiritual **life** is, however weak, there **darkness** and **death** no longer reign, and **love** supplants **hatred,** and Luke 9:50 holds good. "Where love is not, there hatred is; for the heart cannot remain void" (Bengal).—Selected.

THE "ROOT" OF CONFUSION

(Continued from page 92)

with Christ in the Church when these evil conditions exist.

What tends to bring about all these evil traits? How can they be avoided or solved? Again we seek authority and base conviction on God's Word. I Tim. 6:9, 10, "But they that are **minded** to be **rich** fall into temptation and a snare, and into many **foolish** and **hurtful lusts,** which **drown** men in destruction and perdition. For the **love** of money is the **root** of all **evil:** which while some **coveted** after, they have **erred** from the **faith,** and **pierced themselves through** with **many sorrows."** Dear Reader, read again these verses and think thoroughly what each word means. Read the entire chapter of I Timothy 6, and you will gain a greater insight, why all these evils exist and seemingly hard to combat if we love the things of the world.

"For the **Love** of money is the root of **ALL** evil." Note, it says "ALL" evil. All evil that exists is prompted by the love of money. Love of money is to the soul as a rattlesnake bite to the physical body; both spell destruction and misery. Unless some physician or other help is acquired greater than the human strength that has become poisoned, even then misery prevails; therefore if the love of money has contaminated and poisoned the soul of the Church, the only way to become clean and purified is to humbly kneel before Almighty God and pour out our hearts in complete repentance, acknowledging our evil trend and asking God's mercy and forgiveness.

After we have been forgiven, what may be a solution to practice that will obliterate the **love** of money? One advance the Church greatly needs to make and Satan trembles to acknowledge it, is to give our substance to God, the Creator of all things. All that we possess is not really ours. It is allotted to us for the purpose of extending God's Kingdom here on earth. We might profit by thinking with Job, when he says, "Naked came I out of my mother's womb, and naked shall I return thither" (Job 1:21). Earthly riches have no spiritual influence over in Glory Land. Treasures in heaven will be great gain, because moth and rust shall not corrupt the wealth nor thieves break through and steal; a solid, sound Bank and an honest Banker await to give us our treasures when we go to collect them in Heaven.

If the Church is lax in giving, how can the conditions be met that were mentioned in the first paragraph? How will it be possible to feed and clothe the needy if we give only stintingly? How could Christ have fed the 5000 if no one had been willing to give? Could not Christ today feed multitudes if we give our loaves and fishes? It seems that it should be possible to have several million dollars and tons of clothing and food set aside for relief purposes at home and abroad after the war is ended. This is one solution in solving the ever perplexing problem of desiring riches for ourselves and seeking popularity and recognition. It will drown the desires of trusting in our wealth and possessions. It will tend to bring unity and brotherhood within the Church in a much higher degree. It will also tremendously help those in dire need which should be our first objective. A giving people are a loving people.

The child that gave the loaves and fishes no doubt was greatly rewarded in confidence that the Christ was the Saviour when he saw that far-flung ability in serving thousands by giving his possessions to the Lord. God can do the same with ours. We need to carry the **spirit** of the "widow with her mite."

"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye **cannot** serve God and Mammon" (Matt. 6:24). May we resolve within our hearts and minds with Joshua of old, "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell: But as for me and my house, we will serve the Lord" (Josh. 24:15).

Weeping Water, Nebraska.

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BROKEN HEARTED

(Psalm 34:18)

By Barbara Cripe

Christian, does your heart seem broken?
Are you crushed beneath a load?
Do you feel by God forsaken,
As you travel on life's road?

Take this message; it will cheer you,
The Lord to broken hearts is nigh.
Keep on praying, He doth hear you.
You shall see Him by and by.

If thine is a contrite spirit,
Thou art saved, and all is well;
God is near the broken-hearted.
Let Him every fear dispel.

Delavan, Ill.

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DRIFTING

By C. F. Yake

This is a sixteen-page booklet, just off the press, offering a timely discussion of the subject chosen as a title of the book. The author, editor of the Youth's Christian Companion, is well known to our readers. When the author lays the blame for the present-day drift into worldliness upon the generation above the body of young people, he does not excuse those of the younger generation who deliberately follow the drift instead of heeding the counsels of conservative, consecrated Christian leaders. Publishers, Mennonite Publishing House, Scottdale, Pa. Price: single copy, 10¢; per hundred, $5.00. For sale by Mennonite Publishing House and Branch Stores.

TWELVE DAY INSTITUTE

Arbutus Young People's Institute

August 4-15, 1943 (Tentatively)

The twelve-day period from August 4 to 15, 1943, has tentatively been chosen as the time for holding Arbutus Young People's Institute. Those who are planning their vacations for the coming summer will kindly bear the above dates in mind and arrange accordingly. They will find no better restful and spiritually edifying place to enjoy a vacation than Arbutus. Remember the dates.

A fine corps of instructors has been chosen and interesting courses have been selected. In due time a printed bulletin will give detailed information.

C. F. Yake, Secretary,
Young People's Institute Committee
Southwestern Pennsylvania Mennonite
Church Conference

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ANNOUNCEMENT

The Ohio Mennonite and Eastern A. M. Joint Conference will be held (D. V.) at the Martins Church near Orrville, Ohio, May 27 and 28, 1943.

A fuller announcement will be given later.

O. N. Johns, Secy.

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ONTARIO ANNUAL A. M. CHURCH CONFERENCE

The Ontario Annual A. M. Church Conference will be held at the Wellesley Maple View Church, near Wellesley, Ont., on Wednesday and Thursday, June 9, 10, 1943. All are cordially invited. Come praying.

C. R. Brunk, Secretary.
Brunner, Ontario.

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SOME SWEET DAY

Some sweet day when life is o'er,
We shall meet above;
We shall greet those gone before
In that home of love.

Bright the dawning of that morn,
Night returned to day;
Parted friends no farewells know,
Tears be wiped away.

—S. H. Chore

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, APRIL 29, 1943 (Herald of Truth Established 1864) No. 5

EDITORIAL

"Do not err, my beloved brethren."

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This caution, by the apostle who styles himself "a servant of the Lord Jesus Christ," follows a recital of the nature and the results of temptation.

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"Every man is tempted," he says, "when he is drawn away of his own lust, and enticed." Every time we blame the Lord for our temptations, or make some other excuse when we ourselves are to blame, we "ERR."

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The seriousness of such errors is seen as we read what follows: "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." No wonder the apostle warns us, "Do not err, my beloved brethren."

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Are These Figures Correct?—We copy the following from one of our exchanges:

Idle Church Members—A church statistician says that 5% of all church members do not exist; 10% cannot be found; 25% do not go to church; 50% give nothing to the Church; 75% do not go to prayer meeting; 90% have no family worship; 95% never try to win a soul to Christ.—Watchman-Examiner.

It is hard to keep from thinking that these figures are overdrawn. But it is generally conceded that there is an amazing amount of indifference among Christian professors in America. Whether we accept the correctness of these figures or not, they ought to spur us on to a more faithful performance of duty. It makes us think of Joshua who, in delivering his farewell address before a people that seemed to be of the class referred to in the above clipping, made this stirring appeal: "Now therefore fear the Lord, and serve him in sincerity and truth. . . . If it seem evil unto you to serve the Lord, choose you this day whom ye will serve . . . but as for me and my house, WE WILL serve the Lord."

The Church, or the individual member of the Church, that falls short of the standard of a hundred per cent Christian has something to work on.

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When it comes to giving recognition to other denominations besides our own, we find two extremes.

One is that of never allowing yourself to listen to the preaching of any other preachers besides those of our own denomination. In this class belong such churches as the Reformed Mennonites and the "New Amish." Such people not only shut themselves out from much information and methods that might be helpful, but they are not true to apostolic practices. As a striking illustration of this, read Acts 13: 14-49.

REPENTANCE

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2:38.

Repentance and remission of sins should be preached in his name among all nations.—Luke 24:47.

Except ye repent, ye shall all likewise perish.—Luke 13:3, 5.

The goodness of God leadeth thee to repentance.—Rom. 2:4.

Godly sorrow worketh repentance to salvation not to be repented of.—II Cor. 7:10.

The other extreme is that of giving other churches the preference over your own. This course is followed by those who love to follow the popular crowd. To make a show of loyalty to their own church they attend their own services (when it suits them), purchase some of their own church literature, and so on, but their real inspiration they get from outside sources. Nominally they profess loyalty to the church where they hold membership, but in reality their heart and life belong elsewhere.

The golden mean between these two extremes is exemplified by those who hold membership where they do because of their convictions, and who in social and religious life, in church attendance and reading habits, and in their fellowships and religious activities, are fully identified with the church in which they hold their membership. At the same time their ears are open to the truth from whatsoever source it may come, and they follow the example of the Bereans who "searched the scriptures daily" to verify the truth or the falsity of the things they heard.

If you would be of greatest service to God and the Church, then live in the heart of the church where you hold membership and which you believe comes nearer the Scriptures than any other church you know of, and throw the whole weight of your life into the work of exemplifying and promulgating its standards.

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Cure for Discouragements.—It is natural for people, when things do not go to suit them and contrary winds cross their path, to become discouraged. It may be financial disaster, or ill health, or persecution in some form, or the treachery of some who ought to be their friends, or the failure of cherished plans to be realized, or something else that makes them downcast, melancholy, disheartened, despondent, discouraged. For them the future looks dark, and there seems nothing left but to brood over their misfortunes and bewail their bitter lot. Is there no way out?

Yes; decidedly so—if we look in the right direction. As Paul writes to the Colossians, "Set your **affection on things above not on things** on the earth.." To the Hebrews he wrote: "Here have we no continuing city, but we seek one to come." Here on earth we may be rich or poor, talented or untalented, strong or weak physicially, intelligent or ignorant, popular or unpopular, naturally well favored or the reverse, white or black or

brown or yellow, eloquent or slow of speech, and so on, but it is only for a brief time. Compared with eternity, the period of our lives here is but a mere speck on the canvas of time. Whatever our lot in life may be, favorable or unfavorable as men may look at it, gladly should we bear our infirmities or sufferings, inasmuch as "we know that all things work together for good to them that love God."

When our affections are set on things above, our life "hid with Christ in God," the love of God "shed abroad in our hearts by the Holy Ghost," blessed with the vision of faith that penetrates the darkest clouds of earth and beholds the smiling face of God, we have abundant reasons to rejoice and be glad, for there are incalculable riches and glory just ahead. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Let there be nothing on earth (which man has so miserably spoiled through sin) permitted to stand between us and the joy of the Lord in faithful service and witnessing for Him in every time of opportunity. Paul, in Rom. 8, after enumerating a long list of hindering circumstances, burst forth in exultant praise, saying, "In all these things we are **more than conquerors** through him that loved us."

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What Constitutes Big Men?—One of our exchanges, telling of the aims of a noted Biblical training school, ventures the remark that it is not the object of the school to "train men for the big jobs," but rather to "train big men for the little jobs."

Amen to the idea for two reasons: (1) Men, big or little, are "born, not made." The object of all schools ought to be to develop their God-given talents, and to direct their training in the direction of places where they will be of greatest service to God and man. (2) Big men, like Christ, are most serviceable when they, like Christ, make themselves "of no reputation." It has well been said that we need inspiration more than we do aspiration. The biggest job on earth is that of being humble servants at the foot of the cross, faithful followers and servants of Christ.

We make a mistake when we measure men by the size of their brains, the length of their tongues, the depths of their pockets, the extent of their fame, or the elevation of their office. Before the great Deluge in the days of Noah, there were "giants . . . mighty men . . . men of renown," but it was faithful Noah through whom God gave the human family another chance while these "giants," "men of renown," were among the millions who perished in a watery grave; he proved to be the biggest of them all. It is they who continue to "grow in grace" who attain the highest stature in the sight of God. The bigger they get, the more willing they become to serve God and man in humble spheres.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

THE GREATEST ABOMINATION IN THE CHRISTIAN CHURCHES

An abomination is something which is "hateful, wicked, or shamefully vile:" "Odious in the utmost degree:" Loathsome, abhorrent, detestable.

No Christian church should have within its borders, any abomination. The invisible church of Jesus Christ does not have. But many of our visible churches do have. Great and abominable as the actual sins of immorality are, there is one among us which **for certain reasons,** is yet more abominable. Eph. 5:6 tells us that because of the sins of the flesh, "Cometh the wrath of God upon the children of disobedience."

But those sins are practiced under cover, and condemned by all sound orthodox Christian ministers and teachers. "The End thereof is death." But there is an evil which stalks boldly and audaciously about among us, dwelling with many of us in our homes, ever present in the street, in the schools, wielding its pernicious influence in the social life of the young, in all public places, and looked upon with favor by many parents. It does not hesitate to go along to church services and to sit right with us in worship, and it even goes upon the platform in many churches to sing to the audience, being instantly noticeable, and with its shameless audacity does its advertising for hell in the midst of our worship, right before our eyes, often without a public protest, because it has succeeded in elevating itself into respectability in the minds of a lukewarm people.

Of all the places and situations in life, our public worship should be **one** place, where we have a refuge from the Devil's temptations to the sins of the "Lust of the flesh, and the lust of the eyes," but in many instances it has ceased to be such a place. We refer to immodest and licentious dress.

We can see why vanity in the heart would show itself on the outside with frills and trappings to decorate for attraction, and we can see why licentious women like to go with bared legs and arms, and exposed chests, in any weather, but we can't think of a single reason why pure-minded, virtuous, modest Christian women should adopt such indecent styles for themselves, their little girls, or their grown daughters.

We can, after a fashion, resign ourselves to endure the ungodly styles of an apostate world, as this is unavoidable, and irremediable. But are we doomed to also endure this outpost of harlotry in our sanctuary? Must we suffer the reproach, and defeat of holiness, in its train, and sustain the spiritual loss which is a part of it?

Does not the all-sufficient and perfect Gospel of Jesus Christ, outline and enjoin a life of holiness and sanctification for those who follow Christ?

Does not the Gospel of Christ reveal a principle, expressing itself in a life, the attire worn being a part of that expression? I Tim. 2:8-10; I Pet. 3:3-5; Rom 13:14; I Thess. 4:3.

Is it possible by any stretch of the imagination, to associate "Shamefacedness and sobriety," and the baring of the legs of women in the sight of men, with each other?

What did God mean, when He inspired His apostle to write that women should be "Arrayed in **modest** apparel?" We read of harlot's attire in the seventh chapter of Proverbs. If there were not an immodest standard of apparel in the world, God would not have enjoined "Modest apparel." If those knee-length skirts and transparent and flesh colored hose, as worn by many sisters, and thigh-length skirtlets worn by many little girls, and some almost grown, and this among our own people, are "modest" as "Becometh women professing godliness. . . ," then the world's standard of dress is also modest and godly, for this is their standard.

A certain evangelist was visiting in a home where there were several daughters. They sat facing each other. One of the girls, in the twenties, exposed her bare thighs to this minister. All he could do was look away.

When they had gone into another room, he asked her if she thought her

dress was modest. She said, "Yes." She must have known that she lied, for it was not possible for her to sit decently because her skirtlet could not reach over her knees.

It is common knowledge that the present day feminine styles of dress are designed by debased women of Paris. Then why do the women of the world wear them? Because "The whole world lieth in the wicked one" I John 5:19, and the women, and men, of the world are corrupt.

The desire for unrestrained indulgence of the flesh, fostered by lustful, voluptuous living, has always been the world's greatest curse. Eph. 5:6. It still is.

It is only natural for the unregenerate woman to dress suggestively, with the present low standard of morals which prevail. Not all unchristian women are immoral, however; some have very good common sense, and they use it, but they are rather the exception. Neither are all of the women who dress immodestly, impure in their life practice, but no woman, young or old, who dresses so as to expose her body, has, or can have, a proper, scriptural conception of womanly, Christian modesty.

And **all** who so dress themselves, or their little girls, **throw** their influence on the Devil's side. To have on nylon, or flesh colored hose, is to make the same sex appeal. A certain advertisement recently said that the women using a certain article, would have a better sex appeal. They were not ashamed, neither did they try to hide their purpose. Jeremiah said, "Neither could they blush" Jer. 6:15.

But it is **not** natural for **our women** to so dress. It is unnatural, and directly opposite to our faith in Christ, and the principles of the Word which we seek to uphold. We can understand why unchristian mothers will put thigh-length dresses on their little daughters, but we can't see why some of our own Christian mothers should put such dresses on their little girls. How that Christian mothers, and fathers, as well, can expect that their daughters will develop a proper conception and appreciation of Christian modesty, "With shamefacedness and sobriety," and a love for purity and chastity indecently dressed all through childhood and adolescence, is a question that they themselves cannot answer. And how that they could reasonably expect that their sons, freely mingling, and sitting beside girls with legs bared, or transparently covered, and skirts that refuse to reach the knees, in shifting positions, or playing together, running and romping on the school playground could stay pure-minded, under such conditions, they cannot answer either. Will they be able to answer on the judgment day, or will they remain "Speechless?" Nothing could be more opposite to such scriptures as Prov. 22:6, "Train up a child . . ." and Titus 2:4, 5; Eph. 6:4, last clause.

What could have been the nature of this "Harlot's attire" spoken of in Prov. 7? Would it have been modest; or, immodest? Suggesting a "Meek and quiet spirit"; or lewdly suggestive? "As becometh women professing godliness with good works"; or with sex appeal to provoke the lust of unregenerate men? Certainly she wore dress to advertise her business. "Her house is the way to hell" v. 27. "Shocking" we say too. However, those who so dress, do the associating. We only say **what we see.**

Ministers, Sunday-school workers and saintly parents would hold up their hands with holy horror at the thought of tolerating illicit sexual intercourse among their membership, but many of these same people just blandly pretend not to notice the shamefully scant attire of many of their sisters. They will hold under the ban the sins of the flesh, which is right, but pay no attention to the public expression of these same sins in the heart (which is the Devil's auxiliary to these sins of lust and debauchery, for their promotion), which is not right. What did Jesus mean when He said, "He that looketh on a woman to lust after her, hath already committed adultery with her in his heart?" Indecent attire not only makes it convenient to "lust after her," but projects right across the path of a man a **challenge** to "Lust after her." Either the Christian standards of attire as revealed in the Gospel, and practiced by the Christian church for over nineteen hundred years, are wrong, or the standards of these flirters-with-the-world of the last twenty-five years are wrong. They are opposites.

If under our church administration, our young sisters, "Over the which the Holy Ghost hath made you overseers," can venture so far, as to sit in our congregations and receive from our own hands, the bread and cup of communion, clad in attire which would have been called "Harlot's attire" in Bible times, and which was so regarded by men of the world twenty-five years ago, when the police took women off the streets and told them to go home and dress, then our practice openly declares that we are on the way to a mental compromise with immorality, regardless of our testimony. Two churches in Asia, as recorded in the third chapter of Revelation, "tolerated" those among themselves who had the "Doctrine" to commit fornication. A compromise with low moral standards by believers in the Christian church is nothing new. It is ancient. It is the Devil's effective bait, and the sinner's sweet morsel, for every normal human being carries in his own body, as a part of his normal constitution, the impulses, which if unrestrained and undisciplined, will unavoidably land him in humanity's common ditch of sensual indulgence, sin, and damnation.

This precursor, this forerunner, this lust promoter and provoker to fornication, has made itself seem respectable in the eyes of many, not by becoming more so, but by "Blinding their eyes" so that they do not see it. Even though not all women who wear abbreviated clothing have been impure in practice, yet we recognize, even if they do not, that **no woman is, or can be** pure minded, and "Pure in heart" and thought-life **before God,** who will directly violate such scriptures as I Tim. 2:8-10, and wear attire with which it is impossible for her to cover her body. Such attire always **suggests** that she will uncover more, **when** and **where** she dares to, while modest attire declares by its appearance, that it will not uncover anything. We allow here, that not **all** modestly dressed persons are modest or pure. Dear young sisters, we ask, as "Ambassadors for Christ, as though Christ did beseech you by us," why, if you would take offense at the suggestion of impurity on your part, do you wear a dress that is in itself an advertisement for harlotry? Do you love the Lord Jesus Christ, or do you love the world **and the flesh; your flesh** with its sin and vice?

We as ministers ought to be able to recognize this outpost of "The lust of the flesh," and doubtless we are, but how then can this evil lodge among us? When our testimony does not remove this evil from among us, then why not put on a thorough teaching campaign and apply the discipline of the Word? Do we fear men more than God? Shall we as God's ordained men, in an acquiescence to evil, which amounts to a compromise, in our church administration, add to the history of the "Falling away" of II Thess. 2? Each one of us, as ministers, or laymen, would consider it unthinkable to own guilt individually, for a departure from the way of holiness, for our people, with the attendant condemnation, expressed in the Word, but there is guilt somewhere. We cannot all be innocent, with such an evil among us.

It has long **ceased** to be a question of attire, only. It is an issue of scriptural modesty, morality, chastity, purity and holiness, "Without which no man will see the Lord."

Brethren, this thing of the Devil is getting a hold of us. Let us by God's grace **lay hold on it** by the power of the Word, Heb. 4:12, 13, and do with it what the Israelites did with the sin of Achan —get rid of it, lest the Lord will say to us as He did to them, "Neither will I be with you any more, except ye destroy the accursed thing from among you" Joshua 7:12. **"And there shall in no wise enter into it anything that defileth, or worketh abomination, or maketh a lie"** Rev. 21:27.—Shem Peachey, in Herold der Wahrheit.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

Rural Missions

EMBARRASS, MINNESOTA

Greetings in the name of the Eternal God: We praise God for His continual showers of blessings, for His leading, and for opening new doors to us.

The Spirit of the Lord is working among these people. Many are reading their Bibles who never did before. They are seeking for something to satisfy, but do not do the most simple thing, accept Christ the Saviour. Many who would never enter a church door except at confirmation or at a funeral, who never listened to a Gospel broadcast before, now listen to our program. Several have said, "We never miss one broadcast." The messages going out over the air are reaching the hearts of these people who could not be reached otherwise. God is preparing these hearts for a revival.

We have been praying that the Lord would raise up someone of Finnish nationality who can speak the language to help in this vineyard. We were made to rejoice to hear from a former Embarrass boy who is now in camp in Texas. He had gone to Wisconsin to try out for a big league baseball team but did not qualify. God had intervened. He found employment with Christian friends and was marvelously transformed from the old life into the new. He gave his testimony to the boys and girls at Sunday school.

Another family that we have been praying for have received Christ as their Saviour; that is, the mother and two children. The father is under conviction and is trying to stifle the Spirit, but with prayers ascending in his behalf, he too will see the need of a transformed life.

Last Sunday we had a record attendance in Sunday school. There were forty-nine, ranging from six to sixteen years of age. We are making plans for more summer Bible schools than were held last summer. We have made application for more gas but received the reply that we are not on the preferred list of drivers. We know that greater walls than this have been scaled by prayer and we believe that God will not let this work suffer.

In March little Evelyn Joyce came to live with Bro. and Sister Marcus Lehman. May God bless this little jewel.

In Calvary's love,

April 21, 1943. Kathryn Miller.

India

COMPENSATIONS

By Mary M. Good

A few days ago I was asked to write an article for the Gospel Herald. So I began thinking about subjects. I could think of a number of things that I should like to say to the people at home but could not decide on a subject. Gordon and Verda Hostetler were staying with me at the time in order to be near enough the doctor for ring-worm treatment twice daily. As they went so happily each time and came back the same way because of the joy of riding in what Verda called the "chakra gari" (a vehicle drawn by oxen and that can serve for carrying either passengers or freight) thought perhaps "Compensations" would be a good subject. It seems that going and coming in the interesting vehicle and the things they saw along the way more than compensated for the severe treatment they received at the hospital. One evening as they were coming home a parade was going along the road. Hindu festival and antigovernment demonstrations were combined in the parade. I was much concerned about the children and sent a man to see them through the crowd. At last they reached home and were more gleeful than ever. Some of the sights in the parade had amused them greatly and laughing almost convulsively they told about their experiences. How carefree youth can be!

A night or two later just as I had gone to sleep, pounding on the ground near my bed woke me. It was the nightwatchman killing a snake. It was a large one—perhaps a cobra. I thought again about the subject but did not know how to relate the snake incident with "Compensations." Especially not when they told me the next morning that once at the same place a poisonous snake had fallen from the veranda roof on the head of a missionary and another time one had fallen on his shoulder and also that once one had been found in the spring coil of the bed in which a missionary had been sleeping.

The next day an Indian sister and I were out calling in the homes of Christians. We talked with the people in one house, and as we were opposite the next house, I saw a girl about ten or eleven years old dressed in a brief loin cloth carrying a child about one or two years old with no clothing on. The child in arms was covered with most gruesome sores. I asked my friend, "What is the matter with that child?" She said quietly, "Smallpox." I said, "The big kind?" She said "Yes, there are many cases about now. Two children died. Some grown-ups have it too." I said as composedly as I could, "Then we shouldn't go into the houses around here, should we?" She said in a very quiet tone what I understood to be "No." By that time we were at the next house. We went in and sat down, too. The woman here is suffering from asthma and is experiencing other difficulties and desired our fellowship. While there I overcame the shock I had received and as we went on visiting the people we said nothing more about smallpox. "Compensations?" Yes. If nothing more than learning again the sweetness and simplicity of the faith of India's redeemed ones as I learned it anew that afternoon which I spent with my Indian sister.

The next day Obed came into my office. He is the son of Parasram, one of the first converts in the Mission (some of you often heard Bro. Ressler speak of him.). Obed has been the clerk in the Garjan Memorial School office for twelve years and although there was no particular reason for him to report to me that morning knowing my interest in the girls he did so. Our girls who are taking training in the Ludhiana Hospital a thousand miles away had come home for the one vacation at home in their four years of training. It was time for them to return to their work and as it was not safe for them to travel alone Obed had been sent to go with them as far at least as Delhi. As he was returning home he stopped to tell me about the trip. He had been away a week and a half and had been travelling nearly all the time. Because of the dangers which they had encountered, he had gone with the girls all the way to Ludhiana. We had not realized how hazardous travel was when they started. As he sat and told of his experiences and of all that he had been through and then testified to the assurance that he had all the way of divine protection his face gave evidence to such an inner peace and calm that I thought again of my subject —or need of one rather. "Shall it be 'Compensations'? No. Peace, that the world cannot give would be better." But it would take a very long article to fit this introduction and so perhaps the article had better be written separately. But this much must be said—that to live in the center of His will with the assurance of His love and care over-shadowing is the only place for His people in this time.

North Sundarganj, Dhamtari, India.

South America

BRO. HERSHEY MUCH IMPROVED

(April 7, 1943)

T. K. Hershey who had been absent from his congregation for medical treatment for about two months returned this week. A group of the congregation was at the station to welcome him when the train came in. The attendance at the services in his absence was good and those in charge did splendidly, yet the people think there is something lacking when the pastor is not present. A breadman was asked why he wasn't at the meeting; the pastor was there. "Oh," he replied, "had I known that he would be there, I should have been there, too." Another one made the expression that it seems a light has gone out when the minister in charge is not in his place. How fervent were the prayers for his recovery, especially at the half-hour prayer service preceding the Sunday evening preaching.

Bro. Hershey is very much improved from his sinus trouble but still suffers somewhat with headache and deafness. He was told this would disappear in time. He received

very good attention from a Christian doctor in a clinic in Cordoba. He is glad to be back at work again and is grateful for the prayers offered in his behalf at the other mission stations.

A letter from U.S.A. said, "We should have been glad to have shared some of our rain for the last six months with you." It would not be necessary now, for we are having rain after rain since March 1. Frost is late this year, which with the rains have given the truckers a new garden—beans, tomatoes and sweet peppers are in abundance. Many a time during January and February when the sun shone intensely hot and vegetation was drying up, clouds would form and give all signs of a rain, but the wind would change and only a light shower would fall, if any at all. This happened so often that it drew the attention of many. It at least made them recognize a higher Power that overrules nature.

Recently, one of our earnest Christians was in conversation with a friend. The friend said, "You are always going to church. What do you get out of it? Do you really believe there is a hereafter? I don't." This friend is a faithful (?) Catholic and considered very religious. There are many of this kind all around us, but they continue in the pleasures of this world, as they say, to have at least some pleasure in this life since they do not believe in the next. We are made to remember the words of our Lord, "When the Son of Man cometh, shall he find faith?" and also when He said, "Have faith in God."

It makes us rejoice to know that not all belong to the class just mentioned. The Bible coach and Gospel tent just passed through Trenque Lauquen from America to Tres Lomas. Crowds are filling the tent every night and many are interested listeners and earnest seekers after the truth.

Our Sunday schools are open again for the beginner, primary, and junior classes. Infantile paralysis has been an epidemic in some parts all summer. We had continued with Sunday school for the older ones—from 12 upward—during this time. Day schools were delayed in opening for the year on account of the epidemic. Streams of boys and girls in their white guardapolvos (dusters and aprons) may be seen filing to and fro to the different school buildings since April 1.

The young people of Trenque Lauquen are preparing a program for Saturday night.

Tres Lomas is planning a consecration meeting for the young people of the district.

Mrs. Olpa, a member of Tres Lomas congregation, has been very critically ill with an infection. The doctors said there is no hope according to their knowledge, only the hand of God can save her. The Church has been praying and she is improving, but she is still in the hospital.

Bro. Luayza is holding evangelistic meetings in Arrecifes where the Millers are located.

The committee for making out the yearly budget met in Bragado this week.

Mae E. H. Hershey.

Africa

A REMEDY FOR SIN-SICK SOULS

Dear Readers: "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:25, 26). The concern of the Lord Jesus for the sanctification and cleansing of His bride has not diminished since His ascension but continues and will continue until His bride is taken unto Himself clean and spotless. The Spirit is yet continuing to convict and plead with souls here at Nyabasi to yield for cleansing and for the filling of the Spirit. We praise the Lord for some who have searched for victory and who seem to have a new joy. But the devil is certainly putting forth even greater efforts than he ever did in order to deceive others and to keep them satisfied with their souls' condition which is not bringing glory to our Lord. How it must grieve our Lord to see souls for whom He paid such a great price to redeem them, profess to be His followers and by their self-pleasing lives reject Him as Ruler of their hearts. Pray on that more souls might yield and be used of our Lord to manifest His power among us.

The devil uses many ways to hinder the work of the Spirit. In a number of recent women's meetings the Holy Spirit was definitely using the Word to convict hearts and a number of women were quite uneasy when the question of personal sin and relationship to the Lord was placed before them. The following week when questions were asked regarding the previous lesson those very women seemed to have forgotten. We know that the devil would like so to fill their minds with other thoughts and thus crowd out the opportunity of the Word to accomplish its work. We are thankful for the promise of our God that His Word will not return void. Though as yet in many women we have not seen the accomplishment of His purpose yet we continue on in faith sowing the seed. It is the Lord that giveth the increase.

Many people of the land continue to have need of medicine for their body and readily come to be examined and get a remedy for their illnesses but very few come searching to know the remedy for their sin-sick souls. We praise the Lord for the continued opportunity through the medical work to warn men and women of the final doom of the sinner. One sick woman who probably has not many more days in which to make ready

(Continued on page 108)

Transportation to General Mission Board Meeting
Harrisonburg, Virginia

Since transportation facilities are quite unsatisfactory, visitors to Mission Board meeting should carefully plan their way of travel so that there will be no needless delays en route.

For evening arrival, passengers from the West should come to Cumberland, Maryland, via B. & O. on No. 8 or on the Blue Ridge Bus which arrives at 1:40 p. m. At the Blue Ridge Bus terminal secure Harrisonburg bus at 2:00 p. m., operated by the Meyer Transit Company. This bus passes Weaver's Church, two miles west of Harrisonburg, at about 7:10 p. m. Those coming to Eastern Mennonite School should come to Harrisonburg.

THOSE COMING FROM THE WEST

Train	*Arr. Staunton*	*Greyhound Bus* (for Harrisonburg)	*Arr. Harrisonburg*
No. 6	11:18 p. m.	2:25 a. m.	3:15 a. m.
No. 2	4:13 a. m.	7:20 a. m.	8:15 a. m.
No. 4	8:36 a. m. (9:42 a. m. Sunday)	12:25 p. m.	1:20 p. m.

Those coming from the West via B. & O. on Nos. 18, 20, 6, and 26 will come to Martinsburg, W. Va. Take P. R. R. train at 9:07 a. m. (11:15 a. m., Sundays) for Winchester. At Winchester get Greyhound bus at 12:30 p. m. for Harrisonburg. Arrive Harrisonburg 2:45 p. m.

BUS SERVICE FROM HARRISBURG, PENNSYLVANIA B

Lv. Harrisburg (Blue Ridge)	*Lv. Winchester* (Greyhound)	*Arr. Harrisonburg*
	1:10 a. m.	3:20 a. m.
7:30 p. m.	8:10 p. m.	10:25 p. m.
1:35 p. m.	3:55 p. m.	6:10 p. m.
10:15 a. m.	12:30 p. m.	2:45 p. m.
7:00 a. m.		

TRAIN SERVICE FROM HARRISBURG, PENNSYLVANIA

Lv. Harrisburg, Pa.	*Arr. Elkton*	*Lv. Elkton*	*Arr. Harrisonburg*
7:15 a. m.	2:37 p. m.	Bus 2:45 p. m.	3:30
		Bus 6:45 p. m.	7:30
11:25 p. m.	5:21 a. m.	Motor Train 6:30 a. m.	7:30

THOSE COMING FROM WASHINGTON AND THE EAST BY C. & O.

Train	*Arr. Staunton*	*Greyhound Bus* (for Harrisonburg)	*Arr. Harrisonburg*
No. 5-47	4:00 p. m.	4:15 p. m.	5:05 p. m.
		7:00 p. m.	7:50 p. m.
No. 1-41	9:41 p. m.	9:45 p. m.	10:35 p. m.
		2:25 a. m.	3:15 p. m.
No. 3-43	3:15 a. m.	7:25 a. m.	8:15 a. m.

Folks will be met at the Greyhound Bus Station or at the C. & W. motor train depot if they advise D. W. Lehman, Eastern Mennonite School, Harrisonburg, Va., phone 1383-W.

All meetings before Sunday will be held at Eastern Mennonite School. Beginning Sunday afternoon all sessions will be held at Weaver's Church on Route 33, 2 miles west of Harrisonburg.

Chester K. Lehman.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

TWO MOTHERS

A woman sat by a hearthside place
Reading a book, with a pleasant face,
Till a child came up, with a childish frown
And pushed the book saying, "Put it down."
Then the mother, slapping his curly head,
Said, "Troublesome child, go off to bed;
A great deal of Christ's life I must know
To train you up as a child should go."
And the child went off to bed to cry,
And renounce religion—by and by.

Another woman bent over a book
With a smile of joy and an intent look
Till a child came up and jogged her knee,
And said of the book, "Put it down—take me."
Then the mother sighed as she stroked his head,
Saying softly, "I never shall get it read;
But I'll try by loving to learn His will,
And His love into my child instill."
That child went to bed without a sigh,
And will love religion—by and by. —Selected.

—o—

WHICH MOTHER ARE YOU?

By C. W. Long

(Continued from last issue)

The Dirty Mother:

I have always pitied this mother. I have felt many times that she is dirty because she never learned how to be clean. Dirty mother, let us look at you and your house for a few moments. Your husband comes home from work tired and finds you dirty from top to bottom. Your hair is poorly kept, your dress is dirty, with one tongue flying out of your mouth and one out of each shoe. Your house is not in order, for it is topsy-turvy, dishes stacked up unwashed, flies over everything, children only half-dressed and dirty. Poor husband; how can he love a wife and children and home like this? God pity this poor hard-working man.

Dirty mother, the neighbors even do not care to meet you, for you have a sharp, biting, dirty tongue. You are always looking for the latest dirty news. Your neighbor said, "You can see more through a keyhole than other mothers can through a wide open door. If you can not find the latest dirty news you hatch up something." Your neighbor thinks you are the dirtiest, most slanderous mother in town. There was a husband who had married such a dirty woman who later took sick and died. On her tombstone, the story goes, he inscribed among other things,

"Praise God from whom all blessings flow."

Several years ago a friend of mine asked me to accompany him and his family in their river cabin boat for a day's outing. We were standing in the pilot cabin when suddenly some one said as he was looking out of a port hole, "Look, look at the alligators." I looked and there we saw several hoboes on the bank of the river among some large rocks. Some were bathing and others were laundering their clothes. Dirty mother, certainly you can be as clean as the hobo. Use soap on yourself, your children, your home. Dress neatly and remember that "Cleanliness is next to Godliness." Cleanliness will also get you close to your husband's heart. Dirty mother, permit the Lord to save you, clean you up, and He will help you control your tongue. A very dirty, wicked man gave his heart to the Lord one evening. Early the next morning he came to my home to tell me of his experience. That morning he had clean work clothes, clean hands and face, and his hair was combed. As he saw the surprise on my face he said, "Last night the Lord scrubbed up the inside and I scrubbed the outside." Sister, the Lord will do His scrubbing in your soul with the blood of Jesus Christ if you will permit Him.

The Ideal Mother:

An old grandmother once said, "Begin to train your child ten years before birth." She here infers that if you are cross and mean your child will be so. If you are kind, loving, and cheery your child will be so. She infers that the law of God, "like begets like," still works. Mother, it looks like this grandmother told us a great truth. Then great is your privilege, and great is your power with your own children.

The ideal mother loves her husband and her children. She is sober-minded, chaste and domesticated, kind and submissive to her husband. She sings the love of God into the heart of her child. She takes her baby into her arms and holds it to her breast and sings softly. Do you remember that little song?

A mother sang:

"Two little eyelids blinked and drooped
And bright curls nestled on her breast.
Contentment bounty richly trooped,
Sweet innocence found loving rest.
The slumber fairies tiptoed,
And all the angels stooped to hear
When Mother sang."

This mother has love, sweet love, powerful love; for it is the nearest on earth to God's love. Mother's love never ends. One day, while sitting in the county court with a mother and her boy, the judge said, "Mother, your son is found guilty of the crime charged against him. He has been a repeater in crime, and the court must remove him from society. Mother, I believe you have done all you could for your boy." The mother in her tears replied, "No, judge, a mother will always go a little farther." This is true of the ideal mother. Those wrinkled, scarred hands, lines in her cheeks, and those tired-looking eyes are love marks for you.

"The stars may fade from out their course,
The sun may lose its glow;
The moon may leave the night gloom,
And rivers cease to flow.

"God may strike from all the earth
The beauty He has given.
Life may lose its brightest charm,
And man his hope for heaven.

"But still when all things else are gone
There'll yet remain one other;
Surviving chaos, wreck and ruin,
The ceaseless love of mother."

The ideal mother is a praying mother. When she prays she sees a soul at the throne of God. She never gives up in her praying, for she is seen on her face before God crying out her heart for you and your salvation. Angels stop to listen when a Spirit-filled mother prays. One night a Christian mother woke and felt a compelling desire to pray. She prayed mightily to God for her son who had left home. That night her son was riding a freight train headed for the southland. About midnight he was suddenly aroused in the car in which he was riding. He heard a voice say, "Get up and get off this train." He thought this was just a dream, but a little later he heard a voice again: "Get up, and get off this train and take the next one." He climbed off in a small country town and jumped on a later train. South of Centralia, Ill., his train stopped. He looked down the track to learn the cause, and there he saw the first freight train wrecked. He walked to the wrecked train and found the car on which he was riding earlier in the night lying with other cars totally wrecked. Some time later he returned home and learned of his mother's agonizing prayer for his safety, and for his salvation during the night of that wreck. Now that young man is an active church worker.

James A. Garfield said in his inauguration as President of the United States, "I am the man I am because of my mother's prayers."

The ideal mother is fully surrendered to God. She is Spirit-led day by day. She is a faithful wife and mother, true to her husband and children. Her children rejoice in her and rise up to call her blessed. She is neat and clean in her appearance, and her home is pleasant to be in. She is not a gossip, for her tongue is controlled by the law of kindness. She, with her husband, practices thrift. She is a worthy homemaker, leading and directing her family in the way of the Lord. She loves God's Word, God's house, God's people. Truly God's blessing is upon her. "Her husband praises her, and her children rise up and call her blessed."

Are you an ideal mother? If not, why not give your heart to God now? The Son of God our Saviour is ready to receive you and save you from all your sins. Will you come to Him now?

Peoria, Ill.

Sunday School Lesson

Theme for the Quarter: Life and Letters of Peter and John

VI. PETER AND JOHN LEADERS IN THE EARLY CHURCH

Lesson for May 9, 1943.—Acts 2:37-41; 3:1-8; 4:13-21.

Golden Text.—Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.—Acts 4:13.

Introductory.—The close affinity between Peter and John, and their nearness to their Lord, continued during the early career of the Christian Church. Both of them were possessors of the qualities which make leaders of men. The golden text of this lesson gives us at least a hint as to why their ministry was so effective. "They had been with Jesus;" and therefore the life and light of Jesus shone out in their life and labors. A number of incidents in their lives are recorded in this lesson.

Peter's Sermon Reaches the Hearts of the Multitude (2:37-41).—The fore part of this chapter tells about the disciples of Christ being together "of one accord in one place," worshiping while waiting for the promised enduement with power, when they were all filled with the Holy Ghost, speaking "with other tongues, as the Spirit gave them utterance." It was enough to convince the multitudes, but the enemies of Christ were too blinded by prejudice to yield to the Spirit's power; so they resorted to ridicule and blasphemy to counteract the influence of this fulfillment of the prophecy of John the Baptist that Christ would baptize "with the Holy Ghost and with fire." It was at this stage that Peter delivered his powerful sermon which brought three thousand souls to the foot of the Cross. These were all baptized the same day.

A Lame Man Healed (3:1-8).—One day in the afternoon about three o'clock, when Peter and John were going into the Temple to pray, they came across a lame man, a beggar, who had been a cripple all his life, and who asked an alms. Peter fixed his eyes upon this man, and then said: "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk." So saying, he stretched forth his hand and lifted him up. "Immediately his feet and ancle bones receiving strength." Not only so, but "he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." He had received an alms which was worth infinitely more than any gift in the form of silver and gold. This man did not only rejoice because he had been healed, but he praised the Lord with all his heart. And should not we, in whom the "miracle of grace" has been performed in our hearts and a new birth experienced in our lives, rejoice "with joy unspeakable and full of glory" in that we have been transformed from death unto life, from the realms of darkness into the Kingdom of God's dear Son? Blessed be the holy name of Him through whom alone we have access to the throne of grace and the realms of glory.

"The Boldness of Peter and John" (4:13).—The enemies of the Cross were sorely perplexed. They were determined not to allow the disciples of Him whom they had so recently crucified to keep on winning converts in the name of Him whom they desperately hated. But what could they do? They could not deny the miracles wrought through these men whom they perceived to be "unlearned and ignorant." The only plausible reason they could give for the power exercised in the way of miracles and heavenly wisdom was that "they had been with Jesus." That is still the secret of the power exercised by the people of God. Let us not be satisfied with our standing before God and man unless it can be truthfully said of us that we "have been with Jesus," in other words, that "our fellowship is with the Father, and with his Son Jesus Christ."

Peter and John Refuse to be Intimidated (18:21).—The enemies of the Cross had but one recourse left. They could not deny the miracles that had been performed. At the same time, they recognized that the multitudes glorified God because of these manifestations of divine power. Like the chief among the Jews during the ministry of Christ, they would have behaved themselves more violently had it not been that "they feared the people." But they could do this: They could command Peter and John "not to speak at all nor teach in the name of Jesus."

"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard." Peter and John, in whose hearts the love of God was shed abroad by the Holy Ghost, demonstrated by their actions and speech that "perfect love casteth out fear." Our lesson story ends with this narrative:

"So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done."—K.

Bible Meeting Topic

HONORING OUR PARENTS.—Eph. 6:1-3; Ex. 12:20

Topic for May 9

MOTTO

"Honour thy father and thy mother."

OUTLINE STUDY

I. **The Foundation of the Law of Honor to Parents.**
   1. God is the author of the law.—Ex. 20:12.
   2. Parents are responsible to God to care for the child.
      a. As an entrustment from God.—Ps. 127:3; Gen. 33:5.
      b. To be instructed in the things of God.—Prov. 22:6; Deut. 31:12, 13.
      c. To be nourished till of age.—Eph. 6:4; Luke 11:11, 12; I Tim. 5:8.
      d. To have them in subjection.—I Tim. 3:4; Prov. 29:15, 17.

II. **How Children Honor Their Parents.**
   1. Obey their commands.—Prov. 23:22; Eph. 6:1; Col. 3:20.
   2. Hear their instruction.—Prov. 4:1, 2; 13:1.
   3. Show love to them.—Gen. 46:29.
   4. To requite them.—I Tim. 5:4; Gen. 47:12; Mark 7:10-13.
   5. By faithfulness to God.—Prov. 28:7.
   6. By reverence to them in chastening.—Heb. 12:9.
   7. By cherishing their memory.—Prov. 17:6; 31:28; Gen. 48:15, 16.
      a. By obedience.
      b. By living a worthy life.
      c. By loving them.
      d. By caring for them when they are old.
      e. By speaking respectfully about them.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, "Honour."
2. Honoring Parents.

For Seniors.
1. Parents, our God-appointed Nourishers.
2. How to Honor Parents in God's Way.

PERSONAL THOUGHT

It is never too late to make good by living a nobler life, though it may be too late to do over the mistakes of the past. If we have not honored our parents in the past, let us begin today to honor them by doing the truth they have taught us.

SEED THOUGHTS

My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck.—Prov. 1:8, 9.

Self-denial, manifested on the part of children in seeking to please their parents, is one of the most positive evidences of filial love.—J. S. S.

A dutiful son is an honor to his father and mother, a valuable asset to the community in which he lives, a helpful factor in society, and will prove a blessing to the world.—J. S. S.

The children that speak every thought, every hope, every ambition, every plan, every pleasure in the ear of their parents will live safely.—Miller.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

Printed in U. S. A.

THURSDAY, APRIL 29, 1943

Field Notes

The week end over Sunday, April 25, was the time set for a special meeting in the Mennonite Mission in Iowa City, Iowa, with Bro. Noah Landis of Alpha, Minn., as guest speaker.

* * *

Bro. J. J. Hostetler, Canton, Ohio, recently conducted a series of evangelistic meetings at the Belmont Church, Elkhart, Ind., and had special services at the North Lima, Ohio, Church on Friday and Saturday, April 23 and 24.

* * *

A Bible instruction meeting was to have been held at Carpenter's Church, near Talmage, Pa., on the evenings of April 21-24, and all day Sunday, April 25. Bro. Charles Hostetter, Manheim, Pa., and local speakers were to discuss the subjects. W. E. K.

* * *

If plans were carried out Bro. Amsa Kauffman, Premont, Tex., conducted a series of evangelistic meetings at the East Holbrook Mennonite Church, Cheraw, Colo., April 11-18, followed by Passion Week services at the Spanish Church, La Junta, Colo., April 19-25. E. K.

* * *

The Twenty-sixth Annual Mission Meeting of the Franconia Conference District will be held, D.V., at the Souderton Church on May 4. An interesting program has been arranged, which gives consideration to topics of timely interest, such as C.P.S. work and the proposed work in China.

* * *

Bro. and Sister Chester M. Helmick, Pinto, Md., spent Sunday, April 18, with the brotherhood at Altoona, Pa. Bro. Helmick preached at the Mennonite Church in Altoona in the morning and evening, and in the afternoon at Mill Run. Sister Helmick conducted the children's meeting. N.

* * *

The following communion services are announced for churches in the Casselman Valley District in the region of Grantsville, Md.: Casselman, May 23; Glade, May 30. Communion is also to be held May 9 at the Tressler Church, near Greenwood, Del., where Bro. M. B. Miller, Grantsville, Md., has bishop oversight.

* * *

Called Home.—Bro. A. W. Hershberger, Harrisonburg, Va., minister in the Virginia Conference, and former instructor at Eastern Mennonite School, was called to his eternal home last week. Bro. Hershberger is the father of Sister Elma Hershberger, missionary to Africa. May the Lord comfort the bereaved.

* * *

Communion services were held at three places in the Johnstown, Pa., district on Easter Sunday: Kaufman, in charge of Bro. James Saylor; Elton, with Bro. D. I. Stonerook in charge; and Blough, with the services in care of Bro. A. J. Metzler, who held meetings there from Friday to Sunday evenings inclusive.

* * *

Announcement was made of counsel and communion services in the churches under the bishop oversight of Bro. J. Y. Swartzendruber of Kalona, Iowa, as follows:

Lower Deer Creek: counsel, April 18 communion, April 25.

West Union: counsel, May 2; communion, May 9.

* * *

The Lord willing, preparatory services will be held at the Mennonite Church in Altoona, Pa., on Saturday evening, May 8 and communion services on the Sunday morning following. The services are to be in charge of Bro. James Saylor, Hollsopple, Pa., who has bishop oversight of the Altoona congregation.

* * *

Pre-Easter meetings for the congregations in the vicinity of West Liberty, Ohio, were held at the Bethel Church April 18-25, with home talent in charge. Communion services were held at the Oak Grove Church on May 18 and at Bethel on Easter Day. Bro. N. E. Troyer was also scheduled to hold communion services at the Medway Church near Osborn, Ohio, on Easter Day.

* * *

Revival meetings at the Kansas City, Kans., Mission, conducted by Bro. C. F. Derstine, Kitchener, Ont., closed Tuesday evening, April 20. There were twelve decisions in the meetings and two more as a result of personal interviews in homes. Also the brotherhood was enriched and strengthened by the eight messages by Bro. Derstine, based on Psalm 23. E. Y.

* * *

Itinerant Investigation Tour.—"To date Bro. C. Z. Martin and I have been contacting church and state officials attempting to ascertain the most needy areas spiritually of Southeastern United States. Today (April 22), we plan to begin our first actual survey of counties reported needy." Thus writes Bro. Mahlon M. Hess who with Bro. Martin is on an investigating tour under the direction of Lancaster Conference.

* * *

The program for the Annual Meeting of the Mennonite Board of Missions and Charities to be held at the Weaver Church, near Harrisonburg, Va., May 15-18, as been received. It is planned that the program appear in Christian Missions in next week's Gospel Herald. On the last page of this issue will be found detailed announcements of conferences to be held just previous to the Mission Board Meeting. We should be much in prayer on the behalf of these meetings.

* * *

Bro. M. C. Lehman, Akron, Pa., is scheduled to have special meetings in the interests of peace and nonresistance in the Johnstown, Pa., district over next week end. The plan for these meetings is as follows: Saturday afternoon, May 1, at the annual meeting of the Associated Sewing Circles at the Kaufman Church; Saturday evening, at either Kaufman or Stahl, subject to final arrangement; Sunday morning, May 2, at Thomas; Sunday afternoon

at Blough; Sunday evening at Weaver. Sister Lehman's name also appears on the program of the Sewing Circle meeting.

* * *

Bro. C. F. Derstine, Kitchener, Ont., who has been holding meetings and filling appointments at various places in the Central West, is continuing in the work of the Lord in the Indiana-Michigan district. He was scheduled for a series of meetings with the Pigeon, Mich., congregation, April 27 to May 6; to speak at the annual meeting of the literary societies of this district, at Goshen, Ind., May 9; and at the following Indiana churches during the week following: Wakarusa, May 10; Olive, May 11; Clinton Frame, May 12; Middlebury, May 13; Elkhart, May 14. Mail during this period should be addressed to Bro. Derstine in care of Goshen College, Goshen, Ind.

—o—

Correspondence

CAMINO, CALIFORNIA

(C.P.S. Camp)

Dear Herald Readers: Since I left my home and loved ones in Oklahoma, May 12, 1942, to go to a C.P.S. camp at Camino, Calif., I have had many new and worth-while experiences, which I feel like sharing with others. It was a great trial to be called to leave friends, neighbors, and home, but my most wonderful experience is learning to trust in the Lord more than ever before. Although the country and the people were strange to me and I was going two thousand miles from home, I asked the Lord for help and guidance. I soon became acquainted with many strangers and my new camp home. I found many new friends and things seemed to go along smoothly, but after eight months in camp my appendix began giving me trouble. Finally the doctors said the best thing to do was to have my appendix removed. There was a big problem again to think of having an operation when I was two thousand miles from home. I thought it over prayerfully and gave God a chance to help me, and found it possible to get a sick leave from camp and go home for the operation. I did this and recovered very nicely, but the time soon came for me to return to camp. It was not easy to leave home again but I knew it was the Lord's will. I have a brother in Colorado Springs camp in Colorado. We hadn't seen each other for over a year. I was happy to be able to visit with him on my way back to camp.

My greatest trials and temptations came to me while traveling to and from home by train. Trains are crowded and do not always run according to schedule in these days of war and strife. I was a lonely C.O. boy in a large group of boys in uniform and many ungodly people. Many of them were drinking, smoking, and swearing. It took prayer and meditation to stand the trials. People wanted to know where I was going. I didn't care to tell them I was a C.O. at first. Sometimes the questions came in such a way that I almost caught myself telling the untruth to keep from telling them my stand for Christ. I asked the Lord to lead me and truly He did. I felt something in me urging me to tell them the truth and to show people I had Christ in my life. From then on I answered all questions truthfully and found it much easier to face the questions in that way. I felt the Lord was with me more than He had been before that because at first I was trying to keep my Christian life hid when it needed to shine more than ever. I fear that is too often the case with Christians today and we are losing the opportunity of leading others to follow Christ. I would like to tell all C.P.S. boys not to be afraid to tell the people what they stand for. And I would like to ask that all who read this, remember the C.P.S. men in your prayers.

April 15, 1943. Floyd Miller.

PINTO, MARYLAND

(Pinto Mennonite Mennonite Church)

A ten-day revival meeting was held at our church, closing April 15. Bro. Oscar Burkholder from Breslau, Ont., was the evangelist. His messages of edification to the church and of warning to backsliders and sinners truly were messages from God's Word. He set before us in no uncertain way the seriousness of being Christians in a world of never dying souls needing a Saviour. Some of the visible results were a number of reconsecrations and seven young people accepting Christ.

April 18, 1943. R. P. D.

EUREKA, ILLINOIS

Dear Readers of the Gospel Herald: On March 28 we were privileged to have Dr. Lillie Kaufman from Pleasant Hill with us to bring us a message on the mission work in Africa. It brings mission work just a little closer to us when we can listen to those who have served on the mission field.

From April 4 to 11 we enjoyed a very unusual series of meetings at this place, with James A. Troke, Alma, Michigan, in charge. He is an efficient Sunday school administrator and teacher. Throughout the entire week he demonstrated simple ways in which Bible teaching can be made more effective to children and also to adults; his methods being object lessons and the use of the flannelgraph in telling the Bible stories. Each evening a children's meeting was conducted at which time numerous object lessons were used as well as the flannelgraph. These services were followed by lessons to help the teachers and the older ones, too.

On Sunday, with the use of the flannelgraph, the details of the tabernacle were given. On Monday he spoke on "Methods of Jesus' Teaching"; Tuesday, "The Ten Demandments of Teaching"; Wednesday, "Jesus at His Best"; Thursday, "Customs of Palestine"; Friday, "The Characteristics of the Child"; and Sunday, he closed this series with an evengelistic message on Rom. 1:16. Our entire Sunday school was greatly impressed with these meetings, and although travel is difficult, we felt our attendance was good.

We are looking forward to having a special program on Easter Sunday given by the children of the Sunday school. Pray for the work at this place that it may be done in His will.

April 19, 1943. Cor.

WINTON, CALIFORNIA

Dear Readers, Greetings: We feel the Lord has truly been gracious to us thus far this year in blessing us both spiritually and materially. The Lord willing, this congregation expects to partake of the fellowship of a communion service on Sunday, May 2.

We were privileged to have Bro. and Sister George Beare with us in the morning service on Sunday, April 11. Sister Beare gave an interesting talk to the children and Bro. Beare brought the morning message. We always appreciate visitors and are glad the brethren from the C.P.S. camps worship with us whenever possible.

We have enjoyed a pleasant winter, and now that spring is upon us there is much work to be done. Although it will be necessary for everyone to engage in the work of material things, may we never get too busy to "take time to be holy," for today us never before, the "Harvest truly is great, but the labourers are few."

April 19, 1943. Lena Horst.

ST. JOHNS, MICHIGAN

(Bethel Congregation)

Dear Herald Readers: On Feb. 2, 3, and 4, the Second Annual Ministers' Meeting was held at this place. In the evening these meetings were open to the public. On Tuesday evening, Bro. Frank Raber spoke using for his subject, "Giving Christ Pre-eminence." On Wednesday evening, Bro. S. J. Miller brought a message on "Parents Co-operating with the Ministery." Several ministers from the northern part of the state could not be present because they were snowbound at that time.

On Feb. 7, Bro. Erie Bontrager brought a message to us. Baptismal services were held April 11 when seven young people were baptized and received into the Church.

Bro. Irvin Burkhart spent several days in this community in the interests of Goshen College.

On April 11, Bro. and Sister Ernest Bontrager from Oregon were with us. They had charge of the evening service telling about their work in Oregon and Bro. Bontrager gave a report of a committee meeting held in Chicago concerning the C.P.S. Camp at Terry, Mont.

Sister Maude Kreider, who spent the winter with her daughter in California, has returned. We had a long severe winter but health in general is good.

April 21, 1943. Edna Oyer.

SCOTTDALE, PA.

The brotherhood at Scottdale enjoyed a season of spiritual refreshing and feasting during the Passion Week. Bro. Paul Mininger Goshen, Ind., during this week, conducted a series of Passion Week and Evan-

(Continued on page 108)

Miscellaneous

"WAIT NOT UNTIL TOO LATE"

By M. Hedrick

Do not wait until tomorrow;
Do some kindly deed today;
Think of some poor soul in darkness,
When you kneel today to pray.

Do not wait some heart to gladden;
Scatter sunshine day by day;
Flowers will not cast their fragrance
Backwards o'er life's dreary way.

Do not wait to do a service
Till too late some future day,
Then heap bier and grave with roses
When your friends have passed away.

Wait not till the days are numbered,
Swiftly time and moments fly;
'Twixt daybreak and golden sunset,
Cherished hopes may fade and die.

Do not wait for ere tomorrow
All your tasks may be in vain,
Knowing not what day or moment
Pleasures turn to grief and pain.

Waiting brings regret and sorrow,
As the days and years roll on;
Memories sad, will always linger
When the friends are dead and gone.

Elmira, Ont.

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THE CAUSE OF CALAMITIES
II

By John E. Kauffman

(Continued from last issue)

In the New Testament the story continues. It was not men like the Galilean fishermen, the Samaritan woman, or the sinful woman Mary out of whom He had cast seven devils—or, in fact, possibly, not even so much can be said about the Romans for causing our Saviour so many tears, scoffings, oppositions, oppressions, suffering, and death. Who then caused our Saviour the most trouble? It was the educated, bigoted, strict religious scribes, Pharisees, Jewish leaders, who left the Law of Moses to establish their own religion; THE BACKSLIDERS who cried, "Away with him, away with him" for it is not fit that He should live—"Crucify him, Crucify him,"—release Barabbas unto us, but "crucify Jesus." The touching tragedy came, the most touching of all ages. The Jews said, "His blood be upon us and our children." How terrible they have been paying for this in their own blood ever since!

It was not men like Paul or his companions that caused the trouble in the various cities where the first missionaries carried the Gospel. It was the unbelieving backslidden Jews that would stir up the most degraded fellows they could find to persecute them. Many innocent and faithful Christians were blamed for calamities and burned, crucified, slain in many ways, but they were caused by backsliders.

The things along this line that were true in Bible times are just as true today. The great calamities that are sweeping the world today were not caused by the faithful missionaries of China, Japan, Africa nor by any of the faithful Christians throughout the world. They are the outcome of backsliding and apostasy, nationally, educationally, religiously.

We Have Backslidden Nationally

For three legalized transgressions and more, He will not turn away the punishment thereof. Our nation has legalized the drink evil. The Bible says, "**WOE** unto him that giveth his neighbour drink." "**WOE** to him that buildeth a town with blood." Thousands of doctors and nurses have been sent to foreign countries, and I am not speaking against that; but the brewers and liquor stores are continuing to make people sick with rum, causing poverty, hunger, waste, accidents, juvenile criminals, broken homes, etc., and can go on unrebuked—at least from a national viewpoint.

Unrebuked: An illustration: Just the other day I took a look as things occur daily. The doctor lives on one side of the street. In the first place, he has spent thousands of dollars to get his education, and spent years of patient study that he might learn how to take care of people that are sick. He diagnoses the case very thoughtfully, and with the greatest of care he prescribes the remedy that he feels will help the sick person get well. On the other side of the street is the man who may have been educated on store-box gossip, street corner filth, or dark alley smut and may not even have passed the eighth grade. He sold a poor, helpless old man a beverage containing poison. I see the poor victim on the stone step of the store in a very awkward position, with a lot of thoughtless people smiling at his weakness for drinkink the poison-peddler's money-making stuff. Just a little later the poisoned victim is marched up the street to the lockup. Where is the man who made him sick? Is he in the lockup too? **NO!** He is down on the other side of the street and continues his legalized transgression without a rebuke. Well did the Scripture say, "They justify the wicked for reward." The poison peddler is justified in his wickedness, for he pays his revenue, and is honored as a respectable legalized business man.

Another illustration: I quote from a December 1942 issue of a daily paper: From 490 breweries, with 30,000 outlets, 64,000,000 31-gallon barrels of beer were consumed in American in 1942. This would make a line if placed one keg against another 30,000 miles long, which is quoted would reach around the world and then from San Francisco to Yokohama. It stated further that despite the shortage of labor, gas, rubber, equipment, etc., they found no shortage in raw material (this would include sugar) in 1942 and expect to have sufficient for 1943.

Adultery is a legalized transgression: The Bible says, "**WOE** unto them that decree unrighteous decrees." "**WOE** unto him that increaseth that which is not his own." "What therefore God hath joined together, let not man put asunder." In 1870 there was one divorce to every thirty marriages. Today it is one out of five, and I feel that after this war the effect will be worse. Is the increase of this transgression being rebuked nationally?

Sabbath desecration hath been legalized: The Bible says, "**WOE** unto him that calleth good evil and evil good." "Remember the sabbath day to keep it holy." "Not forsaking the assembling of ourselves together, as the manner of some is . . . and so much the more as ye see the day approaching." Thousands are attending theatres on Sunday now (instead of churches) for they were allowed to open. Thousands are working, fathers and mothers, on Sundays now that did not work on Sunday several years ago, consequently their children do not get to Sunday school. Commercialism is almost in full swing on the Lord's day. **Remember the resurrection.** What will it lead to nationally? America, do you care to go under, as other nations did in past history who ignored the Sacred Day of the Lord?

Yes, we have backslidden nationally.

We Have Backslidden Educationally

In the year 1800 there were about 25 universities and colleges in the United States. Today there are over a million in the colleges and universities, not including high schools, teachers' colleges and grade schools. Many of these institutions were started by men in good faith. (This applies especially to denominational institutions.) But spiritual wickedness in high places is on the rampage and instead of these institutions helping the so-called Christian youth of our land (even the denominational type of school) many of them have become the hotbeds of infidelity, atheism, skepticism, liberalism, modernism, communism, and moral degradation instead of refinement.

Dr. Maier has stated that "Thugs like Dillinger and Al Capone are not to be entitled to designation as public enemy No. 1. The real public enemy No. 1 is the notorious faith-wrecker who sits in the councils of academic distinction who enjoys the plaudits of social acclaim as he hurls anathemas at Christianity, blasphemes God, and shakes well manicured fingers at the Bible. . . These Machiavellists who have dedicated themselves to the unholy task of poisoning the brain and heart and the soul of our Christian youth are guilty of more crimes a hundred times more treacherous than the gang massacre of the wanton killers."

Yes, America has backslidden educationally.

We Have Backslidden Religiously

Years ago in many communities the ural people got together and built for hemselves a little country church vhere they would come together to vorship God, and enjoyed fellowship- ng together on the Lord's sacred day. 3ut what is it today? Thousands of hese country churches are today con- verted into private dwellings, feed ware- iouses, grange halls, dance halls, and vhat not. Why did this happen? They ell us that there are thousands of men vho are recognized as ministers of the Gospel that do not believe in the virgin birth, the miracles of the Bible, the di- vinity of Christ; they also doubt the in- piration of the Bible, do not recognize t as the Word of God, are standing on pulpits of so-called churches and preach- ng to thousands of people the things hat they are full of.

Because of this, little by little various lenominations have adjusted their weak onsciences on so many doctrines of he Bible, until today many that assem- ble, do so for almost anything else but vorship. It is feasting instead of fast- ng; play instead of work; fire in the ange instead of the pulpit; seashore nstead of church; expression instead of nspiration; liberalism instead of con- ervatism; modernism instead of the loctrine of Christ; bobbed hair instead of devotional covering; catering toward udeness instead of modesty; teaching vhat they get over the air instead of vhat they get from the Spirit; forsak- ng the assembling together to listen to man over the radio whom they never new, instead of fellowshipping with heir own group and listening to the good old-fashioned sermon by the faith- ul minister they have known to be aithful for years, etc.

(To be continued)

Parkesburg, Pa.

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SPIRITUALLY MINDED

By Titus Martin

For to be carnally minded is death but to e spiritually minded is life and peace.—Rom. :6.

For as he thinketh in his heart, so is he.— rov. 23:7.

The above scriptures vividly teach us he importance of our thought-life. The econd scripture tells us definitely that ur thoughts make us what we are, vhile the first tells us of some of the lessings of right thinking. There is nuch in this world to draw our mind way from spiritual things and to mar ur peace. If we think of world condi- ions and trends, we cannot help but vonder what next and unless our houghts are continually on the unseen hings which are eternal, the future does ot look very bright. The purpose of his article is not to paint a pessimistic iew of the future, but to lead our think- ng to that which brings life and peace n the midst of possible dark world con- ditions that mav face us in the future.

First, to be spiritually-minded we need to be born again, as the unregenerated mind is at enmity with God and is "not subject to the law of God, neither indeed can be." Scriptures tell us that no man can "say that Jesus is Lord but by the Holy Ghost" (I Cor. 12:3). Neither is it possible to have a spiritual mind without the indwelling Spirit which is given us through regeneration. After we are regenerated and are given a spiritual mind, the old nature needs to be crucified daily, as the evil one is continually doing all in his power to draw our minds away from spiritual things.

The need of a spiritual mind to serve God acceptably is taught by a number of scriptures. "God is a Spirit and they that worship him must worship him in spirit and in truth" (John 4:24). Man's first duty is to worship and praise his Creator. And since He is a Spirit, and desires spiritual sacrifices, how can He be worshiped acceptably without a spiritual mind? Again and again we are commanded to think and meditate on His holy Word. Christ says, "The words that I speak unto you, they are spirit and they are life" (John 6:63). God has so ordained that we need to be spiritually-minded to understand His Word. The Author of His Word is the Holy Spirit, who moved and inspired men to write it. II Pet. 1:21. That is why it is spiritually discerned and the carnal mind cannot understand it. I Cor. 2:14.

Any method of interpretation that gives the worldly wise man a preeminence, or even an equal basis with the learned or unlearned Spirit-filled man, is not Biblical. As we think on Christ's words (which are spirit and life) we become like Him as given in II Cor. 3:18, and thus Prov. 23:7 is fulfilled. As with a spiritual mind, we worship God in spirit and truth, and think on His words constantly, the blessings of life and peace as promised in Rom. 8:6 become our cherished possession.

We have the same promise in Isaiah 26:3, "Thou wilt keep him in perfect peace, whose mind is STAYED on thee, because he trusteth in thee." If yur peace is continually marred, check up on your thought-life. We must make allowance for the weakness of the flesh, as sometimes because of bodily weakness we do not have control over our thoughts as we normally would, and in such cases we find comfort in the thought that He "knoweth our frame, He remembeth that we are dust."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8. Notice especially the promise of the following verse: "Those things which ye have both learned, and received, and heard, and seen in me, do, and the GOD OF PEACE shall be with you." If God be with us, we shall have a foretaste of heaven here, and have the promise that some day these corruptible bodies will be raised (or changed to) spiritual bodies, and then with a perfect praise and service we will adore Him throughout eternity. Bless His holy name.

New Holland, Pa.

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A GODLY HERITAGE

By Fannie K. Sarco

A heritage is something handed down from one generation to another. A godly heritage would presuppose that God is the Father. Those who do not accept Him as Father forfeit their right to the rich inheritance which is theirs for the taking. What a loss!

As we study the life of Timothy, we cannot help but see the effects of his God-given heritage. Fortunately he used it in the right way. Consequently we see his life as a power for good.

Behind Timothy we see a godly mother and grandmother. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:5). This great blessing would have been of no value to him, however, had he not accepted that "great faith" as his very own. And we who have godly parents cannot depend on them for our salvation. Christ is the way. A Christian home brings us to an earlier knowledge of Christ, and thus allows more of our life to be spent for Him. The inheritance is ours only if we take it.

God has given us many things which we can use for His glory, or against it. It is too often true that those with great talents consider themselves too intelligent to waste their time in working for the Lord. This falsep ride has cost many souls their spiritual life. Not only are such people responsible to God for their own souls, but for others whom they might have won. It is a costly thing to disobey God! He needs the clearest minds, the strongest bodies, the purest hearts for His work. "The harvest truly is plenteous, but the labourers are few."

Another part of that heritage which is dear to every follower of Him is the Word of God. People prize costly things very much. Our Bible has been bought by men's lifeblood. Men have died that the Word of God might not be destroyed. Costly? What is more costly than life!

Speaking in modern terms, the Bible is remarkable as an "antique" because in spite of its years of history, it is as valuable to us as it was to those people who first used it.

Did you ever hear people boast of

their famous relatives? If it is someone important, they will count them back as far as fifth and sixth cousins. Here is a Book, written centuries ago by our brothers, which has stood the test of all times, of relentless criticism, and today it ranks foremost and above all other literature. Is it not a heritage to treasure?

As we think of our godly heritage, we dare not forget the One who made this inheritance possible. Rom. 9:16, 17. We are not worthy of the joys of suffering with Him or the hope of one day sharing His glory.

We may sometimes feel that Timothy was blessed above others. Perhaps we excuse ourselves in doing wrong by thinking ourselves less fortunate. But Christ is our witness that God in His great love has given us an inheritance greater than we can comprehend. What a responsibility! What a challenge to use our possessions for good—not to squander them.

Hagerstown, Md.

CORRESPONDENCE

(Continued from page 105)

gelistic services and also gave various other messages at several group meetings. His messages and presence with us were of mutual enjoyment and benefit to all.

On Sunday, April 11, at which time our counsel meeting was held, one member was received by baptism, Bro. Virgil Yoder.

The presence of Bro. and Sister Ernest Bontrager of Estacada, Oreg., was much appreciated. Bro. Bontrager assisted in song service and Sister Bontrager conducted two children's meetings during the Passion Week services. Sister Bontrager is spending some time at the Publishing House in the interests of the Junior Quarterly, which she edits.

A special Good Friday service was held at three o'clock in the afternoon at which Bro. Paul Mininger spoke on the subject, "The Voice from the Cross." On the same evening following the evening service, Bro. Mininger spoke to the boys of the church at the home of Bro. Yake.

The Sunday school class of Sister Mary Schload visited the Westmoreland County Home at Greensburg where they gave their testimony in word and song on the afternoon of Good Friday. Personal gifts in keeping with the Easter season were distributed among the women inmates.

A number from the congregation spent the Easter at their parental homes or among relatives and friends in other communities.

Communion services were observed on Easter Sunday, April 25. The services were in charge of Bishop M. B. Miller, Grantsville, Md., our pastor, Bro. Horst, and Bro. Mininger. The memory of our Lord's suffering and the hope of His glorious second coming was renewed as we observed this ordinance on Easter Day.

Various communities represented by visitors who worshiped with us on Easter Day were Masontown, Pittsbrugh, Pa., Grantsville, and Hagerstown, Md.

The leaving of Bro. Daniel Kauffman, our bishop, and his companion, Sister Kauffman, has left two vacant places in our congregation. Their absence of their presence and labors among us is being deeply felt. Our prayers go with them in their present location in Iowa where they are making their home with their daughter Alice, Mrs. Fred Gingerich. Your fervent prayers in behalf of the pastor and the work of the congregation will be deeply appreciated.

Bro. A. J. Metzler officiated at the communion services held at the Blough Church, Hollsopple, Pa., on Easter Sunday. We regret that he could not be with us at our communion services held at the same time.

April 26, 1943. Ellrose D. Zook.

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The two measurements which determine the size of a man are (1) the size of his heart and (2) the distance from the middle of the ear to the top of his head.

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"The wicked shall be turned into hell; and all the nations that forget God."

A REMEDY FOR SIN-SICK SOULS

(Continued from page 101)

for eternity said today that our message t her of the cross was the first time that sh ever heard that there is a hell in which th sinner who does not repent will spend ternity. We covet this soul for the Lor she is a woman who is despised among he own people, not because she has gone int the depths of sin, but because she has physical handicap which makes her worthle in the eyes of her family. Her reaction to th Gospel today is that if the Lord heals he body she will follow Him. How many put a "if" in their acceptance of the Lord, whic in other words indicates that yet the thing of sin and the world are too sweet to l slip through their grasp so quickly. Not y have they realized that those very thing caused our Lord to be crucified on Calvar Will you share with us this prayer burde that the medical work may be an avenue service that the Lord can use to His glor in this battle against sin and the devil?

Edna S. Hurst.

Tanganyika Territory, Nyabasi Station.

More Summer Bible Schools in 1943 For More Children

VIII. SUMMER BIBLE SCHOOL A GREAT MISSIONARY AGENCY

The total enrollment in 1942 was 22,984 pupils. Of this total approximately 13,260 came from homes other than Mennonites. This tells a story of its own. At a glance it will be evident that summer Bible school has a great outreach, and touches boys and girls with the Word of God which ordinarily would receive little or no Christian instruction. Indeed, summer Bible school is a great missionary agency, winning into its folds boys and girls and youths, many of whom otherwise would have no opportunity to learn of the Word of God. This is true concerning practically every school. The school usually does not bring Bible instruction only to Mennonite children and young people; it also provides the same kind of instruction for those from other denominations or from no denominations. It takes the Word of God into homes where ordinarily it never gets. It brings the Gospel of salvation to parents who do not get it anywhere else. In this the summer Bible school is distinctly unique.

Furthermore, unless a school is conducted independently, it is possible to have summer Bible school with the co-operation of other denominations in the community. Of course, all circumstances and factors need to be properly considered before affiliation is made; and the arrangements need to be such so that we as a church do not lose our testimony and hinder ourselves in giving it through the summer Bible school by such an arrangement. There is one way in which we may be certain that our work is not hindered, and at the same time is also a help to others,—that is by providing the principal and the teachers of the school, while at the same time opening the doors wide for other denominations to send their children. We should be sufficiently well known by the other churches in the community where we live that it is not our policy to proselyte. An assurance of this fact, and an honest understanding of our motives b other denominations, makes it possible fo conducting a community school that wi bring the Word of God into homes fro many different denominations. Such childre will become acquainted with our doctrine and with our way of thinking, and will b come sympathetically minded toward the no resistant and the separated way of life, wit out any proselyting effort whatever. If th Lord in time lays it upon the hearts of som to find a shelter in our denomination, w can feel that nothing unfair has been don At the same time we are rendering a missio ary service to the community, regardless the denominations or no denomination fro which the children come, that is unique an far-reaching in its influence for Christ an the Church. Such opportunity should not b neglected. For years we have been conduc ing summer Bible school in this way i Scottdale and the surrounding communitie and the Lord has blessed the work.

A summer Bible school can be located i an area where no Bible teaching is bein done. It does not require an extensive set-u to go out into a mining section, or into neglected rural area, or into a mountain dis trict to conduct a two-week summer Bibl school. It is one of the best means of makin contacts with the homes and of bringing th Word of God to parents. Furthermore, suc a school opens the doors of the communit for preaching and for the permanent estab lishment of a Sunday school. In due time with proper follow-up work, a congregatio may spring up where the summer Bible schoo first made its entrance. Indeed, summer Bi ble school is a great missionary agency.

Itinerary summer Bible school work is an other way in which the missionary outreac may be enlarged. The use of an automobil and a trailer or the use of a Bible coach, e cetera, works wonders in carrying the Gospe into areas where it ordinarily is not taker

And we have no apologies to make for our coming in this manner. We have a powerful Gospel and sound doctrine and the true way of life. Today there are numerous agencies going into unevangelized sections and taking advantage of people by bringing in unsound doctrine and by influencing them in wrong ways of belief and life. When, therefore, we do summer Bible school itinerary or missionary work we offset the work of such agencies.

Then there, too, is the missionary work which is done within the school itself. The curriculum calls for missionary instruction in every grade. This tends to develop a missionary spirit in the pupils. Missionary offerings are lifted at least once a week, preferably twice a week. Some definite cause is presented to the children and they gladly bring their offerings. This develops a missionary interest and enthusiasm. The public program given by the summer Bible school will give expression to this missionary work in the school.

Tent meetings frequently may be conducted in connection with the holding of summer Bible school. The school is held in the forenoon, in the afternoon visitation work of various kinds is done, and in the evening tent evangelistic meetings are held. In this way the Word of God is taught, is lived, and is preached. Some unusual results have been forthcoming from such type of work. In view of this, we know that you will not want to neglect having a summer Bible school. We are certain that your community wants a summer Bible school. We are also certain that you will want to do everything possible for your community to have summer Bible school. Still better, we have faith that you are willing to sacrifice and to see that the neglected community not far from the home base will also get summer Bible school. In this way you will take advantage of the missionary outreach which is offered by summer Bible school.

Remember, the salvation of souls is the greatest objective of all summer Bible school work!

C. F. Yake,
Secretary Summer Bible School.

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C. P. S. Camps

A Way to Help our Camps

Due to the food shortage and the consequent rationing program many of our C.P.S. camps face considerable difficulty in providing proper food for their men.

To assist in solving this problem the M.C.C. at its recent meeting approved a plan for encouraging a church-wide home-canning and drying program with a view to obtaining donations of home-canned and dried fruit and vegetables. Based on the reports of what was done by various groups last year without being solicited, it is estimated that an organized effort might produce most or all the canned and dried fruit and vegetables needed by the camps.

Provision is being made in O.P.A. regulations allowing up to 50 quarts per family of home-canned goods to be given away point free.

A printed folder describing this plan is being prepared for distribution throughout the constituency supporting our camps. In the meantime any interested individuals or groups may obtain information regarding the needs and proposed plan by writing to Mennonite Central Committee, Akron, Pa.

Men on Maintenance Projects

As of April 9, 1943, a total of 406 men were situated on C.P.S. projects which provide for their complete maintenance. Of this number 364 were located in hospital units. Others were on farms, in dairy herd testing, and in administrative offices.

The number of men on maintenance projects has increased since the above date with the placing of 100 men on farms and the enlargement of some of the hospital units.

Garden Projects in Camps

Reports from the camps tell of the planting of gardens in a wide variety of places: "in the Blue Ridge Mountains of Virginia, on the arid highlands of Colorado, in the Rockies of Montana, and among the trees of the Sierras in California."

On the whole, camp gardens of last year were successful. One camp has recently used the last of its supply of potatoes, carrots, and beets from its last summer's garden.

Besides raising vegetables, the food supply projects will include the raising of pigs and chickens where this is possible.

Camp Briefs

A new chapel at the Sideling Hill Camp, Wells Tannery, Pa., was dedicated on April 4. Bro. Sanford G. Shetler, former director, preached the dedicatory sermon.

Twenty more men have been approved for work at the Norristown, Pa., Hospital and ten more for the Harrisburg, Pa., hospital.

As of April 9, 1943, there was a total of 33 C.P.S. units under Mennonite administration with a total of 2,672 men; 21 Quaker units with a total of 1,620 men; 19 Brethren units with 1,473 men; 2 co-operative camps with 82 men; 1 Catholic and 1 Methodist unit with 30 men each. Hawaii and Alaska each have one conscientious objector who served in his respective territory.

Sister Dorothy Claassen has been appointed nurse at Belton, Mont.

A Christian Life Conference was recently held at the Galax, Va., Camp with Bro. C. N. Hostetler, Jr., President of Messiah Bible College, Grantham, Pa., as speaker. A helpful series of meetings was reported.

The "smoke-jumping" unit (parachute firefighters) is scheduled to open at Missoula, Mont., May 3.

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PEACE SECTION NOTES

Questions on the War Loan Drive and Civilian Bonds

What is the difference between bonds available at local banks and the bonds purchased according to the plan of the Civilian Bond Committee through Provident Trust Co. of Philadelphia.

There is a difference and an important one. Bonds purchased through the church-approved plan are registered with the United States Treasury as having been bought by persons conscientiously unable to finance war. A witness of sensitivity is thereby made to the government relative to this problem.

This testimony is lost when the bonds are bought locally since the United States Treasury does not recognize such bonds as having been bought by persons with a conscience against war financing.

Do bonds bought through the church-approved plan count on the county quota?

Yes, they do. Each month the Civilian Bond Committee reports to the United States Treasury the amount of the bond purchases made by conscientious objectors through Provident Trust Co. of Philadelphia. The Treasury informs the leaders in each county of the purchases thus made by conscientious objectors within their area and in turn the respective leaders can make the necessary adjustments for their counties.

Released April 21, 1943
Compiled by Grant M. Stoltzfus

—o—

Married

Thomas—Huber.—On April 4, 1943, at the home of the bride's parents, Bro. Jacob N. Thomas and Sister Ida Frances Huber, both of the New Danville congregation, were united in marriage by Bro. D. Stoner Krady. May the blessing of the Lord be upon them.

Bucher—Mininger.—On March 16, 1943, at the home of the bride's parents in Hatfield, Pa., Bro. Samuel J. Bucher of York congregation and Sister Margaret Mae Mininger of Towamencin congregation were united in marriage. Bro. C. Warren Moyer officiated. May the blessing of the Lord be theirs through life.

Bowman—Eckhardt.—On April 7, 1943, Bro. Orville Bowman of the Blenheim congregation near New Dundee, Ont., and Sister Edna Mable Eckhardt, Durham, Ont., were united in marriage at the home of the officiating minister, Moses N. Baer of New Hamburg, Ont. May the guidance of the Holy Spirit be their portion through life.

Sommers—Sommers.—On Saturday evening, April 10, 1943, at the home of the bride's mother, Mrs. Mary Sommers, Louisville, O., Bro. Ervin Sommers of the Martins congregation, Orrville, O., and Sister Ruby Sommers of the Beech congregation, Louisville, O., were united in marriage with Bishop O. N. Johns officiating. May the Lord richly bless them in this new relationship.

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Obituary

Allgyer.—Mrs. Mamie Allgyer, the daughter of Joseph and Matilda Crevling Kiser, was born at Mt. Tabor, on Jan. 30, 1867. She grew to womanhood, married and lived in the community until 1916, when the family moved to West Liberty, which has since been her home. On the evening of Monday, March 29, 1943, she quietly slipped away, following a long illness, at the home of a daughter, Mrs. Marjorie Kandel, near King's Creek, where she had been tenderly cared for, having reached the age of 76 y. 1 m. 29 d. Her marriage to Samuel H. Allgyer took place on Sept. 16, 1886, and, for more than 56 years, they trod life's pathway together. To them were born five children, one of whom, the oldest, a son Ralph, preceded her in death in 1915. She possessed a quiet disposition, was much devoted to her home, and, especially to her family, who will miss her greatly. She united with the Methodist Church at Mt. Tabor, but later transferred her membership to the Methodist Church at West Liberty. Surviving, besides the husband, are three daughters (Mrs. Mabel Wilkins, West Liberty; Irene Davis, Bellefontaine; Mrs. Marjorie Kandel, King's Creek); one son (By-

ron, Dayton); one sister (Mrs. Elizaheth Wolfe, Bellefontaine), and seven grandchildren. Funeral services were held at the Wilkins Funeral Home, in charge of S. E. Allgyer, and hurial was made in the Mt. Tahor Cemetery.

Bixler.—Anna Steiner, was horn in Paint Twp., Wayne Co., O., July 25, 1864; quietly passed away at her home one milc west of Kidron, April 9, 1943, at the age of 78 y. 8 m. 14 d. She confessed Christ as her Saviour and was received by haptism into the Sonnenberg Mennonite Church, April 7, 1882, and later became a charter member of the Kidron Mennonite Church where she remained faithful until called to her eternal rest. On Aug. 31, 1897, she was married to Noah J. Bixler with whom she shared the joys and sorrows of life for over 45 years. This union was hlessed with 2 sons and a daughter (Ezra, Strashurg, O.; Elda, La Junta, Colo.; and Andrew, who died Feb. 22, 1920). Five grandchildren also survive to mourn her departure, and 3 sisters, Mary Ann (Mrs. Peter Zimmerly), Sarah (Mrs. John Lehman), Lydia (Mrs. Peter Geiser), all of this community. Three hrothers and 5 sisters preceded her in death. As long as health permitted, she always attended regularly both morning and evening services at the house of worship. She was very patient in her affliction, and when asked ahout long days and nights, she would reply, "With God's help one day after another passes by." Funeral services were held at the home, and at the Kidron Mennonite Church, Sunday afternoon, April 11. Services were conducted hy Bros. Reuben Hofstetter, Isaac Zuercher, and Allen Bixler. Text, John 14:1-3. Burial in church cemetery.

Boshart.—Daniel R., son of Jacob B. and Mary (Reck) Boshart, was born near Milford, Nehr., Nov. 19, 1898; died in tbe Lebanon Hospital in Lehanon, Oreg., of spinal meningitis contracted as the result of two weeks' illness of influenza; aged 44 y. 1 m. 8 d. In his youth he accepted Christ as his Saviour and joined the Mennonite Church. In Feh. 1919, he with his parents moved to Albany, Oreg., and since that he had made his home in the Alhany vicinity. His father, mother, one sister, Leah Rotb, and 2 brothers preceded him in death. He leaves to mourn the following brothers and sisters: Katie Reil and Joseph C., Milford, Nehr.; Emma Roth, Chappell, Nehr.; Mary Stutzman, Lebanon, Oreg.; Lydia Gerig, Ida Gerig, and Bertha Gerig, Alhany, Oreg.; David, Scio, Oreg.; Harry J., Alhany, Oreg., with whom he had his home at the time of his death; and Elmer E., Camp Haan, Calif. Funeral services were held at the Fairview Mennonite Church near Alhany, Oreg., Dec. 30, conducted hy Bishop N. M. Birky. Text: Eccl. 8:8. Interment in the Lebanon Masonic Cemetery.

Burkholder.—John E. Burkholder was born in Cumberland Co., Pa., July 10, 1877; died March 30, 1943, at his home in Cbambersburg, Pa.; aged 65 y. 8 m. 20 d. He is survived by his wife (Fanny Shetter Burkholder), three hrothers, one sister, and four children. He was a faithful member of the Chambersburg Mennonite Church, at which the funeral was held. The services were in charge of D. E. Kuhns, Harold Hunsecker, and J. Irvin Lehman. Text, John 11:4. Interment in cemetery adjoining.

Etter.—Annie May Etter, wife of William Etter, was horn in Franklin Co., Pa., Octoher 26, 1874; died Feb. 4, 1943; aged 68 y. 3 m. 8 d. She is survived by her husband, one sister, one son, three daughters, and nine grandchildren. Sister Etter lost her eyesight hy an accident many years ago and manifested a beautiful Christian spirit in the way she bore her affliction. She was a faithful member of tbe Williamson-Marion congregation for many years. The funeral was held at the Marion Mennonite Church in charge of the home ministers. Text, Matt. 25:21. Interment in Cedar Hill Cemetery, Greencastle, Pa.

Hartzler.—Jonathan T. Hartzler, youngest son of Jocl and Lydia Plank Hartzler, was horn in Champaign Co., O., Feb. 10, 1867, and peacefully passed to his eternal home, on Wednesday morning, April 7, 1943; aged 76 y. 1 m. 27 d. On Feb. 12, 1891, he was united in marriage to Miss Martha May Hooley, and to this union were born seven children. One son died in infancy, another, Elmer Titus, at the age of two years, and a foster child, Amelia Blackwood, died at the age of six years. At the doctor's request, on Jan. 27, 1927, Mother took her bed, with heart trouble, and she passed away, April 26, 1927. Dec. 18, 1928, he was married to Mrs. Mary Yoder, who remains to mourn his departure. He leaves the following children: Mary (Mrs. Ira D. Hostetler); Emmett and Roy, West Liherty; Boyd, Sharonville; Fern (Mrs. Harold Roherts), Morristown, Tenn.; 16 grandchildren, and 2 great-grandchildren, who painfully mourn our loving father's going. In his youth he united with the Oak Grove Mennonite Church, which he faithfully attended and supported until death. He always enjoyed good sermons and good singing. He was a successful farmer, living in Champaign Co., all his life, until he retired a few years ago, to the present home in West Liberty. He had unusual ahility as a machinist, and served his community as thresherman for fifty years, which won for him a wide circle of friends who will greatly miss him. Although he had heen in failing health for the past six years, his death was due to a stroke of apoplexy. His passing was rather sudden, but he left us a bright testimony of his sins all forgiven, explicit faith in his Lord, and rejoicing in the wonderful promises of God. In his last conscious hour he requested scripture reading and prayer, while he kept repeating, "Praise the Lord. Praise the Lord." Funeral services were held at the Oak Grove Church, April 9, 1943. Services were in charge of Bros. N. E. Troyer and S. E. Allgyer. Burial in the Oak Grove Cemetery on the Ludlow Road.

Lantz.—William Lantz, son of Christian and Barbara Eash Lantz, was born in Howard Co., Ind., on June 28, 1862; died at the home of his son Henry, near Goshen, Ind., on March 11, 1943; aged 80 y. 8 m. 11 d. On March 2, 1898, he was married to Sarah Steinman of Howard Co., Ind. To this union were born four boys: Henry, Fred, Wendell and Ira. Ira died in infancy and Wendell was killed accidentally in Idaho on July 6, 1929. He was married the second time to Mahala Kauffman, Oct. 5, 1904. To this union were horn three children: Beulah (Mrs. Henry Moser, Detroit), Elmer, and Paul. Elmer died August 28, 1910; Paul resides north of Middlehury. He is also survived hy 8 grandchildren, one brother (Noah, Midland, Mich.), a half-sister (Mrs. Jemima Myers, Greentown, Ind.) and 2 half-brothers (Henry and Alhert, Greentown, Ind.).

He united with the Mennonite Church at the age of thirty and held to this faith till death. He moved from Howard Co., to Chief, Mich., and from there to Indiana. Thirty years ago he purchased a home near Fish Lake and resided there until ill health compelled him to go to one of the children. Ahout two years ago he suffered a light stroke and from that time on he gradually weakened in hody. Last June he lost his power of speech. This power never returned. On March 8 he suffered anotber stroke and on the morning of the 11th he fell asleep and the spirit took its flight. Funeral services were held at the Clinton Frame Church in charge of Ira S. Johns and Lester A. Mann. Burial in Forest Grove Cemetery.

Miller.—Ezra E., son of Bro. Levi Z. and the late Grace Ehersole Miller, was born Feb. 23, 1911, near Bainhridge, Pa.; died March 13, 1943 at his home near Elizabethtown, Pa.; aged 32 y. 18 d. He accepted Christ and united with the Good's Mennonite Church at an early age to which profession he remained true, serving in whatever capacity he was asked to serve until tbe Lord called him bome. In 1934 he was united in marriage to Eva Ruhl and to this happy union were born 2 hoys and 2 girls (James Leslie, Anna Charlene, Jay Melvin, and Emma Lois). His wife and 4 small children remain to mourn his sudden and early departure, also his father and stepmother and the following brothers: Hubert, Elizahethtown; Mervin, Bainbridge; C. Nevin; and a sister, Florence, wife of Henry Stauffer of Elizahethtown; also a host of other relatives and friends. His mother preceded him in death when he was a small boy. Ezra and his brother Hubert were engaged in the milling husiness for several years at Aberdeen Mills, near Elizabethtown, where he met with an unusual accident. When his brotber-in-law Henry Stauffer, and a companion on leave from a C.P.S. Camp in Maryland called at the mill he showed them through, explaining the mechanism of the huge waterwheel when he slipped into it and was instantly crushed to death. This was a sudden shock to us as well as to his many friends and the community, hut we humbly submit to His divine will and say, "Thy will be done." With seldom a day of sickness and with a life so full of energy, naturally we thought his life, full of opportunities, was before him. But God moves in a mysterious way His wonders to perform and we know He doeth all things well; so why should we douht or question even though our hearts are sad? We know that our loss is his gain. Funeral services were conducted at the home by Bishop Henry Lutz and at the Good's Mennonite Church hy Bishop Noah Risser and Bro. John Hiestand. Texts: Job 17:11 and Deut. 33:27. Interment was made in the adjoining cemetery.

"We miss you from our home, dear Father.
We miss you from your place.
A shadow o'er our life is cast,
We miss the sunshine from your face.
We miss your kind and loving hand,
Your fond and earnest care;
Our home is dark without you, Father;
We miss you everywhere."

—The Family.

Miller.—Lavina Catharine (Colflesh), daughter of the late Andrew and Catharine Colflesh, was born at Cove, Md., Jan. 27, 1866; died Apr. 7, 1943; aged 77 y. 2 m. 10 d. She was married to John P. Miller, Grantsville, Md., Jan. 1, 189. He preceded her in death 28 years ago. To this union were horn 7 children, 6 of whom survive (Mrs. Vernon Kinsinger, Wellman, Ia.; Haz and Edith Miller at home; Nevin, Grantsvill Md.; Peter, Oakland, Md.; Elmer, Grantsvill Md.). Her son Orvil preceded her in death years ago. She also leaves to mourn her departure a nephew, John Colflesh, Grantsvill Md., for whom she provided a bome and who she mothered from early childhood; also a niec Lulu Paul, Lewistown, Pa., for whom she al provided a home. She leaves 9 grandchildre a hrother, Jackson Colflesh, Oakland, Md.; a a sister, Malinda Colflesh, Lavale, Md. She w a faithful member of the Casselman Mennoni Church for 49 years.

"The call was sudden, the shock severe.
We little thought her end so near;
And only those who have lost can tell
The loss of loved ones without farewell."

—By the Family.

Miller.—Nancy Catherine Miller was bo near Johnstown, Pa., Dec. 20, 1853. When 2 years old, she with her parents, Joseph a Nancy Yoder Miller, moved to Lagrange C Ind., where she grew to womanhood. She a cepted Christ as her Saviour and was baptiz at the Forks Mennonite Church, later tra ferring her membership to the Shore Mennon Church where she was a faithful member throu the remaining days. On April 3, 1870, s married John J. S. Miller, who preceded h in death, Dec. 14, 1918. To this union w horn 6 children. One daughter died at the a of 18 months. The five surviving are: Josi J., minister of Shore Church; George Monr Goshen; Mrs. Elizaheth Thompson, Elkha James Elmer, Lagrange; and Mrs. Laura Et

Schrock, Tampico, Ill. On March 17, 1943, she passed on to her reward, after seventeen months of lingering illness; aged 89 y. 2 m. 25 d. She bore all patiently and was never heard complaining. Besides the children, she is survived by 37 grandchildren, 91 great-grandchildren, 2 great-great-grandchildren, and many other relatives and friends. Funeral services were in charge of Bros. O. S. Hostetler aud D. D. Troyer. In her Bible was found the following: "Dear children, do not weep for me; I am over Jordan and am free. Just try to live in Christ, I say. He will keep you in the way. Now, grandchildren and all, live such lives that you can meet me in heaven where parting is no more."

Schrock.—Daniel J. Schrock was born near Middlebury, Ind., Sept. 10, 1857; died April 2, 1943, at Garden City, Mo.; aged 85 y. 6 m. 21 d. He was the youngest son of John D. and Mary Ursula (Sproal) Schrock. He moved with his parents to Missouri at the age of 19 and this has been his home since. At the age of 20, he was baptized by Bishop Jacob Kauagy and united with the Sycamore Grove Mennonite Church. He was married to Rachel Kropf, Dec. 16, 1877. She preceded him in death, March 14, 1939. They were blessed with 9 children, 7 of whom survive (William N., Eureka, Ill.; Mrs. T. L. Byler, Goshen, Ind.; Mrs. D. D. Driver, Hesston, Kans.; Mrs. John E. Klopfenstine, D. Ora, Emery, and Mrs. O. A. Kanagy, all of Garden City). He is also survived by 45 grandchildren, 29 great-grandchildren, and 2 sisters (Mrs. Amanda Allison, Garden City; Mrs. Emma Klopfenstein, Los Angeles, Calif.). A son (John Harvey), a daughter (Anna May Kenagy), and 2 grandchildren preceded him in death. He was afflicted for many years and bore much suffering, often expressing his desire to go home and be at rest. Funeral services were held at the Sycamore Grove Mennonite Church in charge of the bishops of the Sycamore Grove and Bethel churches. Interment in Clearfork Cemetery. Texts: Isa. 64:4; I Cor. 2:9.

Stempfli.—Mary Felix, daughter of the late Adam and Elizabeth Felix, was born near Burton City, O., Nov. 16, 1858; died at the Mennonite Old People's Home near Rittman, O., April 13, 1943; aged 84 y. 4 m. 27 d. She was united in marriage to Nicholas Stempfli, who preceded her in death 5½ months. Together they spent the greater part of their married life on a little farm near the Midway Mennonite Church. After Bro. Stempfli's death she went to the Old People's Home where she speut the remaining days of her life. About 2 months ago she had a stroke which left her in such a condition that she was bedfast until death. Because of the condition of her mind and body, death to her was a relief. She, with her husband, united with the Midway Mennonite Church. She was a faithful member until her death. She is survived by the following: a sister, Mrs. Susan Goon, Mansfield, O.; a half-sister, Mrs. John Kurtz, Smithville, O.; and 2 half-brothers, William Felix of Smithville, O., and Peter Felix of Orrville, O. Funeral services were held at the Midway Mennonite Church, April 16, in charge of Bro. David C. Steiner assisted by Bro. Paul Yoder. Burial in the Forest Lawu Cemetery.

Stoltzfus.—Elva Zook, daughter of the late David and Mattie Zook, was born near Sterling, O., April 14. 1876; died of complications following an operation at the Lancaster General Hospital, March 10, 1943; aged 66 y. 10 m. 26 d. She was married to Jacob E. Stoltzfus, Feb. 28, 1909. She is survived by her husband; a son, Ivan W.; a daughter, Mary E.; and a foster daughter, Alice M. Funk; also the following brothers and sisters: Mrs. Lina Z. Ressler, Scottdale, Pa.; Mary and Mattie Zook, Sterling, O.; David and Abner Zook, both of Akron, O.; also many other relatives and friends. She was preceded in death by an infant daughter. Funeral services were conducted at the home by Amos Weaver and at Kinzers Mennonite Church, of which she was a member, by Parke Book. Text: I Cor. 15:57. Interment in the adjoining cemetery.

Sutter.—Fanny, daughter of Jacob and Barbara Stalter, was born near Morton, Ill., April 17, 1858; died at her home in Hopedale, Ill., March 25, 1943; aged 84 y. 11 m. 8 d. While she was a small child her parents moved to the vicinity of Flanagan where she grew to womanhood. She was married to Christian N. Sutter, Feb. 28, 1876, and came to Hopedale, Ill., to make her home. Her husband preceded her in death ten years ago and one son Amos, eight years ago. To this union 13 children were born, twelve of whom survive (Christ, Kouts, Ind.; Sophia Dietz, Chenoa, Ill.; Louisa Zehr, Mackinaw; Julius J., Elwyn, Pa.; Cyrenius and Aaron, Manson, Ia.; Harvey, Peoria, Ill.; Edward, Eureka, Ill.; Barbara Zehr, Levi, Elmer, and Matilda, Hopedale, Ill.). She also leaves one sister, Barbara Roggy, Meadows; one brother Chris, Pontiac; 49 grandchildren, and 50 great-grandchildren. She united with the Mennonite Church in her youth and remained faithful to the end. Besides bringing up her large family, she spent many a night at the home of some sick friend or neighbor. Funeral services were held March 27 in charge of Bro. Simon Litwiller assisted by Bro. Ben Springer.

Will.—Martha Shirey, daughter of the late William and Magdalena Shirey, was born near Silver Spring, Pa., Dec. 31, 1870; died April 11, 1943. She was united in marriage with Aaron G. Will of Landisville. To this union were born 4 sons and 2 daughters. Surviving are her husband and the following children: Howard, Lancaster, Pa.; Elsie, wife of Walter Staley, Salunga, Pa.; Mabel, at home; Daniel, Mt. Joy, Pa.; Norman, Florin, Pa.; also a sister (Mrs. Lydia Meister, Mountville). Her son Ralph preceded her in death 35 years ago. The last few years she was afflicted with heart trouble. Her death was caused by a stroke on April 10 during the early morning. She passed away the next evening. She united with the Landisville Mennonite Church about 30 years ago. She was a faithful member until the end. Funeral services were held April 15, 1943, at the Landisville Mennonite Church, in charge of Bro. Christian Frank. Bro. Hiram Kauffman had charge of the services at the home. Burial in the Landisville Cemetery. Text, I Pet. 1:3-5.

Your lifework is ended, dear Mother.
You are with loved ones gone before
May we all prepare to meet you
On that bright celestial shore.

—A Daughter.

Yoder.—Adina F., daughter of Israel and Veronica Yoder, was born in Green Twp., Wayne Co., Ohio, Jan. 21, 1863; peacefully fell asleep in Jesus at her home in Smithville, April 7, 1943; aged 80 y. 2 m. 16 d. She is preceded in death by her parents, 3 sisters, 2 brothers, and is survived by 2 sisters (Mrs. Rachel Kurtz and Leah, both of Smithville), one brother (R. I. Yoder, Wooster), and a number of nephews, nieces, and other near relatives. Sister Yoder accepted Christ early in life and united with the Oak Grove Mennonite Church where she remained a true, loyal, and devoted sister, worshiping her Lord in a quiet, modest way. She was always present at Sunday-school and church services as long as her health permitted. She was especially interested in those who had not found Christ. In her sickness she was very patient and resigned to the will of her heavenly Father and longed to go home and be at rest. Services were conducted by William G. Detweiler (Ps. 23), and J. S. Gerig (Heb. 11:9, 10). Interment in Oak Grove Cemetery.

"My heavenly home is bright and fair,
Nor pain, nor death can enter there;
Its glitt'ring tow'rs the sun outshine;
That heav'nly mansion shall be mine."

Yoder.—Frances B. Yoder, daughter of Noah and Barbara Hartzler Yoder, was born Oct. 10, 1867; died April 3, 1943 at the home where she was born. For more than 75 years she had lived a quiet and useful life. Many years ago she united with the South Union Mennonite Church, the church of her choice. During her last illness, she expressed a number of times her willingness to leave this life for the better more blessed one. Throughout her last illness, of more than five months, she was very patient and appreciative of the many loving kindnesses shown to her, by those in the home and her many friends. She was always very grateful for the kind stepmother, who came into the home, when she was but seven years old, and also for the kind and efficient services rendered by Stephen Zook, who for many years has lived in the home with them. She leaves a half-sister, Mollie M., who resides at home, and who is the last of the family of seven. There were four brothers (Lincoln, Jno. Wesley, Alonzo and Charles) and a sister (Esther), all deceased. She also had a foster sister, Mrs. Mayme Yoder, of Bellefontaine, and many nieces and nephews, and friends, who will fondly cherish the memory of a true faithful friend. Funeral services were in charge of S. E. Allgyer.

Zehr.—Samuel S., son of Peter and Elizabeth (Oyer) Zehr, was born near Goodfield, Ill., Feb. 24, 1870; departed this life March 31, 1943, at the home of his son, Sam M., near Fisher; aged 73 y. 1 m. 7 d. He had been in failing health for the past 18 months and for the last 10 months has been bedfast. He lived in this vicinity for the past 53 years. In his early youth he accepted Christ as his personal Saviour and united with the Mennonite Church, of which he was a faithful and consistent member until the time of his death. He was united in marriage to Lena Unzicker Sept. 27, 1892, who preceded him in death March 1, 1939. He was the youngest of a family of thirteen, one sister Pheobe Zehr, Manson, Iowa, surviving him; also three sons (Aaron E., Foosland; Sam M., Fisher; and Albert R., Foosland) and six grandchildren. He was ordained to the office of deacon June 1906 at the East Bend Mennonite Church in which capacity he served in the Church, also assisting in the ministry until his health failed and he asked to be relieved from this responsibility. Funeral services were conducted at the home of his son by Bro. Harold Zehr, and at the East Bend Mennonite Church by Bro. J. A. Heiser. Text, Job 14:15. Burial in the East Bend Cemetery.

The room is quiet, all is still;
The place is vacant, 'tis God's will
So long you have waited for your rest,
Our blessed Lord knows what is best.

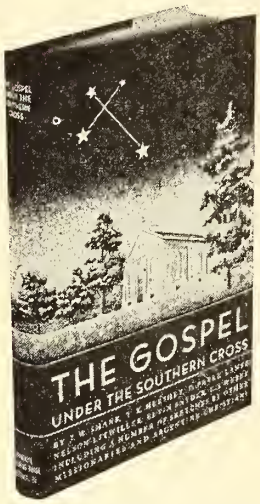
Zuercher.—Emaline Elizabeth, daughter of Aaron J. and the late Sarah Lehman Amstutz, was born Feb. 20, 1907, at Apple Creek, O.; died April 6, 1943, at her home near Apple Creek, O.; aged 36 y. 1 m. 16 d. Although she had been ailing for nearly two years with chronic sclerotic kidneys, the immediate cause of her sudden death was uremic poisoning. On Aug. 6, 1929, she was married to Allen Zuercher. She is survived by her husband, 2 daughters (Mildred and Florence), 2 sons (Glenford and Elvin), her father, stepmother, one brother (Leonard, Sterling, O.), a sister (Mrs. Oswin Gerber, Kidron, O.), 4 stepbrothers (Moses, Noah, and Rufus E., Dalton; and Amos, Apple Creek), 2 stepsisters (Mrs. Gideon Amstutz, Orrville, and Mrs. Nathan Gerber, Dalton). Her mother preceded her in death in 1914 at the age of 34. One sister and 3 stepbrothers also preceded her. In her youth she accepted Christ as her Saviour aud became a member of the Mennonite Church in which she served faithfully in the Lord's cause. Her concern and welfare for others was a challenge to many. Brief services were held at the home April 9, and further services at the Kidron Mennonite Church. Funeral services were conducted by Bros. Reuben Hofstetter, Isaac Zuercher, and Allen Bixler. Text, Isa. 66:13. Interment in the church cemetery.

Items and Comments

The recent visit of President Roosevelt of Mexico makes Mexico the twelfth foreign country which the President visited since the beginning of World War II. As usual, the conference between him and the Mexican President is made the subject of widespread discussion of possible results.

The declaration on the part of both Russia and Japan that they would remain true to their prewar treaties regardless of the fact that both nations are in deadly conflict allies of the other party, is almost, if not altogether by the recent action of Turkey in forming a trade treaty with Germany while dickering with Germany's leading enemy nations for similar agreements. Whether in times of peace or of war, self-interest is a dominant factor in determining the policy and course of nations.

Two New Books on South America



The Gospel Under the Southern Cross

By J. W. Shank, T. K. Hershey, D. Parke Lantz, Nelson Litwiller, Elvin V. Snyder, L. S. Weber, including short sketches by other missionaries and Argentine Christians.

It is a history of the Argentine Mennonite Mission of South America and is published to commemorate the twenty-fifth anniversary of its founding.

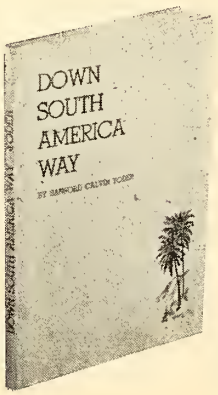
The volume has been carefully written and edited by the missionaries. They have spared no time and effort in endeavoring to give to the Church in the homeland a true picture of the origin, growth, and present status of the work in Argentina. It is a personal mesage in type and pictures to us who for years have prayed and supported the work. In the twelve chapters the story starts with the very beginning of the work and continues through a description of the field, of the starting of all mission stations, and of the Argentine churches with their organizations, problems, and institutions.

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PRICE: $1.50

Down South America Way

BY SANFORD CALVIN YODER



This publication is an account of the author's visit to Argentina and Paraguay in the interests of the Mennonite missions and colonies located there. As Secretary of the Mennonite Board of Missions and Charities and a member of the Mennonite Central Committee he had official interests and responsibilities which gave occasion for the trip.

But the book is in no way an official report. The writer describes his voyage, the countries and cities which he visited, the people and their way of living, the Mennonite missions, institutions and colonies as a visitor who observes keenly and who has the capacity to share with the reader the most interesting scenes and experiences of such a trip.

The book is written in the author's characteristic picturesque style in which he sustains the interest of the reader from start to finish.

It makes an interesting book for home reading, and will also serve well as a supplemental book for use by classes which study South America Missions.

One hundred forty-eight pages, bound in attractive leatherette paper cover.

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(OBTAINABLE AT OUR BRANCH STORES)

CONFERENCES

Conferences to be held at Harrisonburg, Va., in Eastern Mennonite School Auditorium May 13 and 14, 1943

(Immediately preceding Mission Board Meeting)

Thursday Afternoon and Evening

These sessions are devoted to topics of special interest to ministers, but profitable for all, and will be held under the auspices of the **Virginia Christian Workers' Conference Committee.**

Ray Emswiler, Secretary.

Friday

All three sessions of this day's conference are devoted to the interests of the teaching work of the Church. This annual Christian Education Conference is sponsored by the **Mennonite Commission for Christian Education and Young People's Work.**

John R. Mumaw, Field Secretary.

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ANNUAL MEETING OF MENNONITE BOARD OF MISSIONS AND CHARITIES

The Mennonite Board of Missions and Charities will hold its annual meeting at Harrisonburg, Virginia, May 16-18. The Executive and Mission Committees will meet in joint session Friday and Saturday forenoon, May 14, 15. The Board will meet in executive session Saturday afternoon. Board members who cannot attend on account of distance or crowded travel conditions are urged to appoint a proxy and notify the secretary of same.

Instructions regarding railroad connections and transportation facilities to Harrisonburg appear on page 101.

J. N. Kauffman, Chairman
S. C. Yoder, Secretary

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ANNOUNCEMENT

The Ohio Mennonite and Eastern A. M. Joint Conference will be held (D. V.) at the Martins Church near Orrville, Ohio, May 27 and 28, 1943.

A fuller announcement will be given later.

O. N. Johns, Secy.

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ONTARIO ANNUAL A. M. CHURCH CONFERENCE

The Ontario Annual A. M. Church Conference will be held at the Wellesley Maple View Church, near Wellesley, Ont., on Wednesday and Thursday, June 9, 10, 1943.

All are cordially invited. Come praying.

C. R. Brunk, Secretary.
Brunner, Ontario.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MAY 6, 1943 (Herald of Truth Established 1864) No. 6

EDITORIAL

"Watch and pray, that ye enter not into temptation."

—*—

In other words, unless we are continually watchful and prayerful, we stand in danger of being overcome and polluted by the tempter.

—*—

We have an impressive object lesson on this fact in the course which our Lord's disciples pursued during the night of His betrayal. They were loyal at heart, but because they were asleep when they ought to have been watching and praying, before the night was over they fell into temptation and temporarily forsook their Lord.

—*—

We are wise when we take this lesson to heart. With us, as with the disciples, the spirit may be willing; but unless we are both watchful and prayerful, it will be proved that with us the flesh is weak." We need to keep wake spiritually, mindful of surrounding dangers and temptations, and "pray without ceasing" to the end that our lives may be both frutiful and triumphant in every time of trial.

—*—

As we look back over our Eastertide xperiences it is in order for us to mediate upon the question as to whether uring the entire season we were obedint to the Scriptural admonition, "Do ll to the glory of God." Looking forard, let us be obedient to the same ule. Such a course means a life that not only safe and uncensurable, but so God-glorifying and a positive rength to the cause of Christ and the hurch.

—*—

Life—in this world, is our day of ortunity. After God had finished His ork of creation, He "saw everything at he had made, and, behold, it was ry good." But after the fall of man en. 3:3-6) all this was changed. In e language of inspiration, "man hath ught out many inventions." Let us take a look at fallen humanity as seen through the eye of God:

> The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.—Psa. 14:2, 3.
>
> There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. . . . Their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known.—Rom. 3:10-18.

This is a divinely inspired word-picture of fallen humanity. But we thank the Lord that He has made a way of escape, for all who accept His proffered terms of mercy. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This means that all who accept Him may live a life of "righteousness and true holiness" on earth, and a life of eternal bliss and glory in heaven. No wonder that the inspired writers said, "Precious in the sight of the Lord is the death of his saints"; "Blessed are the dead which die in the Lord."

ANOINTING WITH OIL

And they [the apostles] anointed with oil many that were sick, and healed them.—Mark 6:13.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.—Jas. 5:14, 15.

*

Death—may be considered from several viewpoints. On the one hand, it is recognized in Scripture as an enemy. In the resurrection chapter (I Cor. 15), Paul uses this expression: "The last enemy that shall be destroyed is death." After the shameful fall of man, God issued this decree: "Dust thou art, and unto dust shalt thou return." This is true of all men, naturally, and when men die in their sins they are doomed to be smitten with "the second death," from which there is no deliverance.

On the other hand, we may look at death, and the human ailments that precede it, as a touch of God's love, reminding us that at best we are but frail mortals and that only through our Lord Jesus Christ can we have access to "the Tree of Life," deliverance from the bondage and curse of sin and "the second death." Death, to those who accept Christ as our Saviour and Lord, becomes "a blessing in disguise;" for "Precious in the sight of the Lord is the death of his saints."

It is for each human being to say whether, "for him or for her," death will prove to be a curse or a blessing. If through Christ we make our "calling and election sure," no matter what may befall us in our natural life, we need not fear death; for of the saved in Christ it is written: "Blessed are the dead which die in the Lord."

*

We need a revival. If you are wholly upon the altar of the Lord; if you have forsaken this world with its sinful lusts and follies, so that before God and man you stand out as being "unspotted from the world;" if in your social, domestic, business, and religious life you are obedient to God in "all things whatsoever" He has commanded you, so that "your life is hid with Christ in God;" then your part in bringing on this needed revival is to help your fellow believers attain this same lofty state, and to be diligent, as far as your voice and influence reach, in winning lost souls for Christ and salvation. Because Christ Himself needed no revival He was so burdened for the salvation of the lost that He sacrificed His life for our sakes. Yes, we need a revival: (1) a revival of interest and greater consecration on the part of many members in the Church; (2) a revival of interest and seeking after God and salvation on the part of those outside the fold of Christ. Let us

pray mightily and unitedly that this much-needed revival may come speedily. We may help answer our prayers by conforming to the standards of the Gospel in daily life, thus setting the example and letting our lights shine, that men may see our good works and glorify our Father in heaven. Matt. 5: 13-16.

*

"The Church of God."—We saw this sign on a church building not long ago. The size and coloring of the lettering were such as to indicate that these people were very proud of the name. But that did not keep us from wondering which of the several churches of which we know, that call themselves "the Church of God," the building thus labeled belonged to.

All Christian people ought to claim to belong to the Church of God. But when that name is pre-empted as the name of some particular denomination, it is virtually saying that no one who is not a member of that church is a member of the Church of God. In other words, when you pre-empt that kind of name as the name of some particular denomination, you virtually pass judgment upon all professing Christians who happen to belong to some other denomination.

The fact is, the name of a church means little, save the doctrines, standards, and ideals for which the church bearing the name stands. We think of the Catholics, Baptists, Methodists, Lutherans, and others and know them by their professed creeds rather than by the names they have chosen for themselves or the names which others may have given them. It is not, What is your name on earth? but, What is your name in heaven? That is what counts.

Next week, the Lord willing, we want to discuss this subject again—with the quotation marks rubbed out.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

WOMAN'S PLACE IN CHRISTIAN SERVICE

By a Sister

When God created the earth and its fullness, His crowning work was the creation of man to rule over all things living. "And God said, It is not good that the man should be alone. I will make him an help meet for him." So God made woman of Adam's own bone and flesh, and said, "They shall be one flesh."

Because of transgression both man and woman lost favor with God, and because woman was the leader in transgression, her place by man's side was taken from her, and she was made subservient to man. Thus we see her in her natural sphere. In heathen darkness this position is very evident, but in the re-creation in Christ, she with him has a place of service in Christ. It is impossible for her to occupy the same sphere as man because her natural endowments are different, and each occupies his own half sphere, so to speak, which is not complete without the other. Each carrying a different end of the same responsibility, work to the same goal and share like passions of love and hate, joy and sorrow, hope and fear, and strength and weakness.

When the Lord taught the people the three years of His ministry upon earth, we frequently find that He gave His attention to woman, as in His friendship with Mary and Martha, His sympathy with the widow of Nain, His blessing to the Syrophoenician woman, His commendation to the poor widow who gave two mites, His rebuke to Martha, His warning to the weeping women on the Calvary road, His first appearance after the resurrection to Mary, and His heritage to John for His mother from the cross.

Woman's place in the apostolic Church was one of active service, though we do not read of them preaching or filling executive positions in the Church, such as minister, bishop, or deacon. Paul writes to the Romans, "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also." Also in Phil. 4:3 he wrote, "I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life."

In Acts 21:9 we read of Philip's daughters which prophesied, and of Lydia, a business woman of Philippi, who after her conversion showed her Christian spirit in hospitality to the teachers of the Word in those trying times. We also read of Dorcas, who was "full of good works and almsdeeds which she did." She had made coats and garments for the needy. Her death occasioned much grief to the widows, but Peter, through the power of God, raised her to life, whereby many believed on the Lord.

There is an ambition in this day to see woman occupy the place heretofore occupied by man. She may in a manner do this, but she can never succeed or bring success to the race as she could by occupying the place for which Nature has endowed her.

The highest place for woman seems to be in the home. Here is a realm of infinite power that no other can eclipse. A wife and mother have a far-reaching duty and privilege. Though her place seems small, woman has the task of standing by those who go out into the world to win in the conflicts of life. Her finer sensibilities and keener sympathies peculiarly fit her to be a help meet for one who must meet the sterner problems of life. As the wife of a Christian man, a Christian woman could not long fill the place, but both together may in the Church and its field of service.

Many mothers despise their task because it is so commonplace. In fact it is a drudgery when we consider all the menial tasks it takes to feed and clothe and shelter a family from the time when they come into the world until the time when they are able to care for themselves. If this is all that can be seen in it, no wonder many women throw up their hands and say, "I have slaved long enough for this man and these children. I am going to be free."

O mothers, we have one of the greatest privileges the world has to offer. Being queen of a great nation pales in comparison to the opportunity we have, that of shaping and molding your lives to go out into life to work for God and His Church. Well may we tremble at the seriousness of our task, but let us not underestimate it. We need God's help daily, hourly, to save us from serious mistakes that may never be erased. We need to look to Him continually to cover our weakness with His mercy and grace. Of ourselves we can do nothing.

The homes we keep as servants of God are not apart from others. Whether we will or not, an influence will go out from that home. Here is a unique service which we may render for Christ in welcoming friends and strangers to share our hospitality. The influence of the Christian atmosphere that we keep in our homes may cheer a soul sick of the unsatisfying things of life, or put faith and courage into some fainting soul, or lead a sinner to seek the fountain of our faith and love. Such a home is not ours to keep selfishly but to share for the good of our own family as well

as others whom we can bless. Like Lydia, a service for Christ may be in comforting His workers by our hospitality.

We have a door of service in our own community and neighborhood in showing the life of Christ to others in any condition of need that we might be able to supply. Many a soul has been won for God or lifted to a higher plane of life by the influence of a Christian neighbor.

The Church provides an open door of service for us to live up to the vow which we have made to be true to Christ and His Church and to encourage others to do the same; to attend its services when possible and take part in song service; and join in prayer with others for the Church and her overseers. When given a service to render for the Church, a woman's place is to fill that service, whether it be to take a part in young people's meeting or be Sunday-school teacher. These are special opportunities to serve that are not to be despised. By life and precept from God's Word, one can teach young minds or help to lead older minds into the truth. Of course this takes application and study, but when done in Jesus' name, His blessing will be upon the effort.

We have seen those who were not naturally as well endowed as others, but who did in an humble way what they could. God greatly blessed their efforts more than efforts of others more highly intellectual.

The schoolteacher has a large field of Christian service. Most of you heard Sister Nellie Beachey give her experience in working for the Master in the mountains of Maryland. The same kind of opportunity may not come to every sister who teaches school, yet we are persuaded that there are many opportunities to witness for Christ where one has the plastic mind of youth under her control.

In the shop, in the office, in the student's place in school, as servants in other homes, and in any walk in life to which duty calls there is an opportunity for every woman to shine for Christ without feeling she is less favored than man. Her covered head, in subjection to man in the Gospel order, gives her the right to stand side by side with him in the service of Christ in His Church. For this cause ought the woman to have power on her head because of the angels."

—o—

THE HOLY KISS

By M. Lena Kreider

(Written for a Sunday-school meeting held in Hannibal, Mo., March 28, 1943).

(I am indebted to the book, "Doctrines of the Bible," for much of the material found in this article.)

One of the many remarkable facts about Christianity (and which cannot be said of any other religion) is that it unites all who accept it into great family. There is no difference—whether Jew, Gentile, African, American, or whatever our nationality may be—when Christ is in us, He melts us into one, with Christ as our elder brother and God as our loving Father.

Between the members of that great family should always exist the bond of LOVE. This tie, both in the home and in the Church, Satan seeks constantly to destroy. That the Church of Jesus Christ might keep this grace until He comes again is exceedingly important. To help us remember His commandment to love one another, He gave us the ordinance of the holy kiss.

"This ordinance is an outward expression of love in the heart, which at once kindles as well as fosters love and sympathy among those who observe it." Over and over Jesus admonished the disciples to love each other. "By this," said He, "shall all men know that ye are my disciples, if ye have love one to another." Again He said, "A new commandment I give unto you, That ye love one another."

"The kiss is as natural an expression of fervent love as is the handshake an expression of warm fellowship." It is but the natural greeting for those whose hearts are overflowing with the love of God and who have the eternal welfare of others and true appreciation of the brotherhood at heart.

"Three forms of salutation are mentioned in the Bible: the personal greeting; the right hand of fellowship; the holy kiss."

"This ordinance was observed by the disciples and commanded to be observed by the churches." "It is a symbol of love."

Five times believers are commanded in the epistolary writing to observe this ordinance:

"Salute one another with an holy kiss" (Rom. 16:16).

"Greet ye one another with an holy kiss" (I Cor. 16:20).

"Greet one another with an holy kiss" (II Cor. 13:12).

"Greet all the brethren with an holy kiss" (I Thess. 5:26).

"Greet ye one another with a kiss of charity" (I Pet. 5:14).

We have the message four times from the Apostle Paul and once from Peter, to whom our Lord delivered the task of preaching the Pentecostal sermon as well as of opening the door of salvation to the Gentiles in Cornelius' home.

This Christian greeting is distinguished by the adjective **holy.** Holy means moral and spiritual purity and perfection. Thus we observe that it is different from the everyday greeting of sinners. It is to be "observed by Christians with Christians; men with men, women with women." It is to be observed by those "of like precious faith." It is "both sacred and precious when observed as God would have it observed." It is "an expression of holy regard."

The Bible says that we should "greet one another with an holy kiss, not with a kiss of judgment." Some refrain from observing it because they feel their brother is not worthy. It is "holy only when the one who observes it is clean and pure before God and filled with love for his brother." Thus we remember the father welcomed the prodigal son; a mother greets her wayward boy; the devoted minister cherishes his weakest member.

Some object to the practice of the holy kiss, saying it is unsanitary, a disease transmitter, and attracts undue attention. Since He who has made us all of one blood and who also makes Christians one in Christ gave the commandment, we may rest assured that He also sanctifies it to those who keep it in love for Him and His "other sheep." He can and will protect His own. We should be thoughtful not to abuse the privilege. It need not be unsanitary when proper thought is given and due care is taken to have the lips dry. It is neither kind nor Christlike to disregard the rules of sanitation. God expects us to use the common sense which He has given us; so when we know we are suffering from a communicable disease, it is best to avoid society entirely until we are well again. We should **always remember** there is **far greater danger** in refusing to keep the commandments of God and in setting our feeble judgment up against that of the Almighty than there can possibly be of contracting disease through obedience. As to attracting attention, if we keep the ordinance in the right way, most worldlings will testify to the fact that it is quite refreshing to see proofs that in this world of greed and hatred there are still those who dare to love one another.

"This ordinance is very much needed to keep alive the symbol of a most important Christian principle. Just as the bread and the cup, symbols in the communion, are valueless where the communicants do not enter into the spirit of the communion, so there can be no holy kiss, no kiss of charity, where those going through the form of greeting each other do not walk in righteousness and true holiness and do not love one another with a pure heart fervently. It is because these things are sadly lacking in the hearts and lives of many Christian professors that this symbol of love is urgently needed to remind people of this part of the full Gospel standard."

Since the ordinance is holy, it should not be profaned by abuse. It should never be used as a cover for sin. Judas used it to betray the Lord, and Absalom used it to steal his father's friends, to their great sorrow and eternal destruction. It loses its sacredness when observed too often, thus making ourselves disagreeable to those whom we greet

(Continued on page 123)

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

SERMON OUTLINES

THREE PHASES OF THE CHRISTIAN LIFE

By the late J. S. Shoemaker

Text.—That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.—Col. 1:10.

I. **Introduction.**
1. Paul had a true conception of practical Christianity.
2. He exemplified, in his own life, the exhortation he gave to others.

II. **Pressing Onward in Faithful Service.** "That ye might walk worthy of the Lord."
1. "Of the vocation wherewith ye are called" (Eph. 4:1).
2. Pleasing the Lord in all things.
   a. In conversation, social conduct, and business life.
   b. In home life.
   c. In all religious matters.

III. **Fruit-bearing.** "Being fruitful in every good work."
1. Feeding the hungry, visiting the sick.
2. Clothing the naked, extending sympathy to the sorrow stricken.
3. Giving support to the Gospel work.
4. Telling others of Jesus and His love.

IV. **Spiritual Development.** "Increasing in the knowledge of God."
1. Through the study of the inspired Word.
2. Through the study of God as revealed in nature.
3. Through the guidance of the Holy Spirit.
4. Through willingness to do His will.
5. Acquiring a better conception of God's love, mercy, grace, and power.

—o—

"GO YE"

By J. L. Stauffer

Text.—Mark 16:15.

I. **Who Shall Go?**
1. The eleven were commissioned.
2. All Gospel ministers and evangelists.
3. All who are called as missionaries.
4. Every true Christian called to go.

II. **Why Shall We Go?**
1. Because Jesus commands it.
2. Because all the world is lost in sin. Rom. 5:12.
3. Because the Gospel has power to save from sin. Rom. 1:16.
4. Because God is no respecter of persons. Acts 10:34.

III. **Where Shall I Go?**
1. Among friends and neighbors. Mark 5:19.
2. Into the villages and cities. Acts 8:8.
3. Among the degraded and outcasts. Luke 14:23.
4. Into all the world. Mark 16:15.

IV. **When Shall I Go?**
1. When the Lord opens the way. Jno. 9:4.
2. When the Spirit so directs. Acts 13:1, 2.
3. When the Church commissions and sends. Acts 13:1, 2.
4. When endued with power from on high. Acts 1:8.

V. **How Shall I Go?**
1. In the spirit of love. II Cor. 5:14.
2. In the spirit of prayer. Acts 10:2.
3. In the spirit of sacrifice. Rom. 9:3.
4. In the power of the Spirit. Acts 1:8.

VI. **Incentives Constraining Us to Go.**
1. The love of Christ, and lost souls. II Cor. 5:14.
2. Looking out upon the fields. Jno. 4:35.
3. Thinking of the condition of the lost. Matt. 23:37.
4. Opportunities once past are forever gone. Jno. 9:4.

Harrisonburg, Va.

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SERMON OUTLINES

One of the important things in the delivery of public messages is that of presenting thoughts in a way that they may be readily comprehended by the hearers. There are certain things that you want to say, and which you want your hearers to get. These "certain things" constitute the skeleton or outline of your message. And whether you write them down on paper or simply retain them in your mind as you present the several points to your hearers, they may after all be properly dignified by the name, "outline." In the arrangement of these outlines several things need to be borne in mind:

1. **Outlining should begin after the message is well thought out.** You have been praying that the Lord might direct you in the choice of a subject which your people need, and that He may give you the kind of message that the needs of your hearers might be met. Your mind has settled on a subject, and the principal things which you will probably say have likewise had a place in your meditations. What you want now is to have a note made of these things, together with such scripture references and other notations as will bring them to your mind at a time when you need them.

2. **The simpler the outline the better.** A few points well presented make a deeper and more wholesome impression than many points hurriedly given. These few points well supported by a few well-chosen scriptures and other observations will serve your purpose better than several pages of manuscripts which you must read in the presence of your congregation to get anything out of them. A cumbersome body of notes before you constitutes a barrier between you and your congregation. It is better for you, therefore, and better for your congregation, if you make your outlines simple and to the point with your message well thought out beforehand, looking to the Lord to give you words as you need them.

3. **Each point presented should stand out clearly by itself, yet having a logical connection with the other points in the message.** This means clearness of thought, the several points in the message strengthening one another. Clearness of thought in the mind of the messenger is essential to clearness in the message.

4. **Do your own outlining.** You often get most helpful thoughts from the outlines of others, and once in awhile you may take someone else's outline bodily and use it to good effect. While it is perfectly right that you make use of others' thoughts or arrangement of thoughts, provided proper credit is given, we do our best work when we use our own tools. Outlines should, or may, constitute a most valuable body of information and thought for seekers after truth, but they are not intended as a prop for lazy preachers and other speakers.

5. **Methods in outlining must of necessity depend upon the character of the messenger and the nature of the subject presented.** Some are more methodical than others, and some with excellent memories prefer to deliver their messages without the aid of written outlines. Then it makes a difference as to whether the message is based on some text, on some chapter or book, or some topic or whether the sermon is textual, expository, or exhortatory.

Outlining sermons is not a difficult task, if we bear in mind the fact that they are but helps to aid the memory. Indeed, some texts carry their own outlines. Let us notice a few:

II Tim. 2:15
1. Study
2. To show thyself approved unto God
3. A workman that needeth not to be a shamed
4. Rightly dividing the word of truth.

I Tim. 4:12
1. Take heed—
   a. Unto thyself, and
   b. Unto the doctrine
2. Continue in them
3. Results
   a. Thou shalt save thyself
   b. And them that hear thee.

Matt. 5:13-16
(God's Children in the World)

I. **"Salt of the Earth"**
1. Salt that has lost its savor,
   a. Good for nothing
   b. Trodden under foot

II. **"Light of the World"**
1. Cannot be hid
2. Use of a light
   a. Not under a bushel, but
   b. On a candlestick
   c. "Giveth light"
3. Let your light shine
   a. Men may see your works, and
   b. Glorify your Father

Such illustrations might be extende indefinitely. In each case the points t be presented are by divine suggestio and direction, and they who are move and illuminated by the same Spirit tha gave us the outlines must of necessit speak "as the oracles of God" whe passing on the Heaven-inspired me sage to their hearers.—K.

OUR PREACHER

By M. S. Stoltzfus

This article is written with the hope that it may help many to understand better their minister since he always has been and always will be the center of much ridicule and mockery (at least by some). It is a known fact that practically all jokes center around the Scotch, the Irish, the Dutch, or the preacher, and today the preacher is to many only a joke. Now let us consider our ministers as we have them in our various Mennonite churches.

We cannot do without a preacher, but how shall he preach unless he be ordained to that work. So when the need arises, the congregation is exhorted to consider the matter and pray over it, and then the Church is asked for her voice. If the congregation thinks proper, a day is set when votes will be taken for some man to fill this place. This man must needs be taken from the congregation, and without exception he is an imperfect man. This man himself has no voice whatsoever in the matter. Some other members in the congregation, moved by the Spirit of God, say this is the man that shall have this added responsibility. As for the individual, almost without exception, his desire is that it might be someone else; not that he is not willing to labor in the vineyard of the Lord, but because he already knows and feels his imperfections. And let us remember that in the majority of cases his other duties are not diminished, neither is there any reimbursement for the additional responsibilities laid upon him. May God help us that we shall never have a salaried ministry. This man whom the congregation sees fit to ordain to this place has no choice in the matter. Should he refuse to preach, he is guilty before God. Paul says in I Cor. 9:16, "**Woe** is me if I preach not the gospel."

What shall he preach? Let us remember that the message is not HIS OWN. If it were, then surely our preacher might refrain from saying many of the things he does; or, in other words, he would not need to rebuke or even warn against sin. He could speak as the people desired Jeremiah to speak, "smooth things," and reserve his harsh sayings for Samaria. Surely he could speak just as pleasing a message as ever comes over the radio, but he must do as God says to Jonah, "Preach the preaching that I bid thee." If he knows that he or his own family have imperfections, he must still preach a perfect Gospel, and of course it is his duty to help keep house not according to his own plan but according to the instructions given in God's Word.

Preaching and rearing children have much in common; those who have never had children ofttimes think they could do the job of rearing children better than those who have them. Someone has said it is surprising how well the American parents listen to their children. It is even more surprising and alarming how well many ministers of the Gospel listen to their disobedient members.

Perhaps you say, "Well, I have quite a problem along this or that line." Well, remember your minister has all those problems of his own, besides the responsibility of looking after the welfare of the congregation.

In God's Word he is described as a watchman. This expression probably refers to the ancient cities with their high walls. Men were placed upon the wall to watch both the outside and the inside for danger, fire, robbers, or anything that disturbed the peace or welfare of the inhabitants. Ezek. 3. One commentator in speaking of the watchman has this to say: "Men curse the watchman if he is faithful; God curses the watchman if he is unfaithful." Why do men curse the faithful watchman? Human nature prefers to go on in its own way, but remember that the watchman MUST (according to Ezek. 3) give the warning whenever danger is evident. And let us remember also that the watchman who is faithful is in a position and does see danger before the inhabitants or the city are aware of it. In the Church of Christ we are responsible for taking the warning of the watchman whether we see the danger or not. If each individual will wait until he sees the danger for himself, surely both the city and the individual may be destroyed.

Our preachers must spend much time in the study of the Word (time that many of us can use to provide for our families) and then perhaps if he does not prosper in a financial way as others, a few will say, "That man is lazy; why doesn't he get out and work?" If he works hard six days a week, others will be led to think he is too worldly and does not have the welfare of the Church at heart.

It is true, also, that he has many joys, but this article is written to bring out a few of the truths that our own ministers may feel too embarrassed to speak on since there are very few who are in a position to understand him. Among his joys we have this: "I have no greater joy than to see that my children walk in truth." God has and will continue to bless that faithful laity that endeavors to be submissive to the teaching of the Word. How the minister rejoices to know that he has both young and old who want only the truth. Then again, it is a great joy to any minister who has the privilege of helping his sheep. If we think our preacher is not doing his duty, let us just be fair and frank and talk the matter over in a way that becomes brethren in the Lord. Above all we do not want to resort to the world's ungodly method of backbiting. Then, too, we do not want to sin against God in ceasing to pray for our ministers.

Parkesburg, Pa.

—o—

THE FOUR FREEDOMS

By L. C. Miller

How much shall we sacrifice for our loved ones, our homes, and our country to make them safe? This is a question that has been asked and should stimulate thought and action. It is my conviction that to make them safe we must make every sacrifice necessary to instill into the hearts and lives of ourselves, our loved ones, and our countrymen those basic moral principles set forth in the Word of God which our Christian fathers and mothers have taught us. We cannot lose sight of the sacredness of the principles taught in the Bible without spiritual loss.

Let us view sensibly and seriously the **four freedoms:**

To make **freedom of worship** of value to ourselves we must worship. A freedom of which no advantage is taken is of no value! If we as a nation would congregate to worship God upon each Sunday and serve Him faithfully each of the remaining six days of the week, He would honor us as faithful children and would bless and prosper us.

In order that **freedom of speech** may be a blessing and benefit, our speech must be seasoned with sense. Senseless chatter whether said, written, or sung is but chaff that checks progress and dispels wisdom.

Freedom from want shall come when each becomes interested in ALL,—all together promoting the welfare of each member of society; all mankind, a community with undivided allegiance, as a unified family imbued with unity, brotherhood, allegiance, and peace. That will be when Jesus Christ the Prince of Peace takes charge.

Freedom from fear! Perfect love casteth out fear! Would we indeed be free from fear? Then let us love God and man as Jesus commanded when He said, "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment; and the second is like, namely this, Thou shalt love thy neighbour as thyself."

To do less than to try, by the grace of God, to achieve this status for the human family is to continue to invite ignorance, idolatry, slavery, poverty, and fear. May we as the children of a living and the only true God give Him full room in our lives that we in our living may stand steadfastly for the principles of His divine Word.

Manitou Springs, Colo.

—o—

We believe that Christ's suffering in Gethsemane was even greater than His suffering on the cross.—Edward Yoder.

FOR OUR SHUT-INS

SHUT IN WITH GOD

Shut in, shut in from the ceaseless din
Of the restless world, and its want and sin;
Shut in from its turmoil, care and strife,
And all the wearisome round of life.

Shut in with tears that are spent in vain,
With the dull companionship of pain;
Shut in with the changeless days and hours,
And the bitter knowledge of failing powers.

Shut in with dreams of days gone by,
With buried hopes that were born to die;
Shut in with hopes that have lost their zest,
And leave but a longing after rest.

Shut in with a trio of angels sweet,
Patience and Grace all pain to meet,
With faith that can suffer and stand and wait,
And lean on the promises strong and great!

Shut in with Christ! Oh, wonderful thought!
Shut in with the peace His sufferings brought:
Shut in with the love that wields the rod;
Oh, company blest! Shut in with God!

—Publisher Unknown.

—o—

A GALLERY OF LONELY SOULS

The Bible is a biography of lonely men and women. Solitude is the narrow gate the majority of Heaven-born souls must pass through.

Abel was murdered alone. As a man of sacrifice he had to die a lonely death for his creed.

Enoch watched the threatening clouds of judgment alone. His vision and prophecy of the Flood was unshared by others.

Noah dared to preach his gospel of righteousness, in a corrupt age, alone. In his genealogy he is spoken of as the only man perfect in his generation.

Abraham, obedient to the will of God, offered his beloved son of promise on Mount Moriah—alone.

Jacob wrestled with God alone. His name and nature were changed as "he was left alone."

Joseph, ere he could act and reign as the savior of Egypt, had to suffer in the pit of rejection—alone.

Moses, in order to give Israel a revelation of God, had to climb Mount Sinai and face God—alone.

Jews, guilty of disobedience, were cut off from the nations, and for centuries, as a people, have dwelt—alone.

David achieved his victory over Goliath—alone. His confidence in God was unshared.

Esther cried, "If I perish, I perish," as she sought the presence of the King—alone.

Daniel, in order to display the power of God, had to meet the hungry lions—alone. And "left alone" he perceived the glorious vision of the Divine program of the ages.

The Disciples, who longed to teach the mysteries of the Kingdom, had to get with Jesus—alone.

Paul, ere he could bring the Gospel to Rome, the proud mistress of the then-known world, had to defy Nero—alone.

John, before he could give the Church of God a soul-thrilling apocalypse of Christ's final triumph, over all evil forces, had to be left in Patmos—alone.

Jesus is ever impressive in His solitariness. He had experiences He could never share with others. Because of who and what He was, He had to be alone. The Divine elevation of His character gave Him a loneliness unshared by men.

When He was but twelve years of age loneliness stabbed His heart. His parents could not understand His high thoughts and Divine vocation. From His lonely soul came the question, "Wist ye not that I must be about My Father's business?"

Loneliness was likewise faced in His Nazareth home, for those around Him did not believe in Him. And yet His was not the solitariness of a lonely hermit. It was the solitude of a crowd.

Gethsemane was another morsel Christ ate alone. There was no sorrow like unto His sorrow. He had to bear the winepress alone. And every son of man must face the hour of trial alone. Every man must bear his own burden. There are some experiences we can never share with others. No stranger dare intermeddle with the agony of your soul.

Calvary found Jesus alone. His disciples had forsaken Him, and although two thieves shared the form of His death, He was alone in the object of His anguish. Yes, and in that dark, lone hour He was made to bear the extreme limit of loneliness. "My God, My God, why hast **Thou** forsaken Me?"

"Alone, alone, He bore it all alone,
He gave Himself to save His own,
He suffered, bled, and died, alone, alone."

That He invites you to share His loneliness in a world in which He found rejection, can be proved in several ways.

(Continued on page 125)

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EXPRESSIONS OF APPRECIATION

Hollsopple, Pennsylvania

We wish to express our appreciation to our many friends for the get-well, birthday, and Christmas greetings and for those who visited me while in the hospital and at home; also for the gifts each one has given in supplying us with material things while I was unable to work. Our prayer is that the Lord may bless each one for what you have done for us.

Delmar Shetler and family.

—*—

Pigeon, Michigan

I wish to thank my many friends for their prayers in my behalf, and for personal visits during my sickness; also for the many cards, letters, and words of encouragement received. May God bless you all. Continue to pray for me.

Alice Hochstetler.

—*—

Lancaster, Pennsylvania

I wish to thank my many friends for their prayers in my behalf while I was in the hospital and since I am again at home. I thank you, too, for the many cards, letters, gifts, and encouraging visits. As I am not able to answer each one personally, please accept this as a token of my appreciation. While I am recovering nicely, we ask a continued interest in your prayers.

Mr. and Mrs. Francis W. Shearer.

—*—

Lancaster, Pennsylvania

I wish to thank the many friends who have remembered me during my months of illness, with flowers, get-well cards, and Christmas cards. I also wish to thank the Stumptown Junior Sewing Circle for the time that they have devoted in making me a beautiful scrapbook which was very interesting as well as helpful. May God's richest blessing be with you all.

Milton B. Landis.

—*—

Ephrata, Pennsylvania

I wish to thank the many friends who sent me letters, cards, and flowers, during my hospital experience, for the prayers that were offered at my bedside, and for the many friends that visited me from different denominations, showing us that the same Lord over all is rich unto all that call upon Him. Rom 10:12.

Sister Ellen G. Weaver.

—o—

Hagerstown, Maryland

I wish to take this opportunity to thank my many friends for their get-well cards sent to me while I was in the hospital, for their visits, and for the prayers offered in our behalf. May the Lord richly bless you for this.

Daniel Diller.

—*—

Millersville, Pennsylvania

I wish to thank my many friends for their prayers in my behalf while I was in the hospital and since I am home also for the beautiful cards, letters flowers, and encouraging visits. Since I am not able to answer each one, please accept this as a token of my appreciation. I ask a continued interest in your prayers.

Mrs. Enos H. Eshbach.

Sunday School Lesson

Theme for the Quarter: Life and Letters of Peter and John

VII. PETER AND JOHN PREACH TO THE SAMARITANS

Lesson for May 16, 1943.—Acts 8:14-25.

Golden Text.—Lift up your eyes, and look on the fields, for they are white already to harvest.—John 4:35.

Introductory.—The great persecution that followed the death of Stephen, instead of wiping out the Christian Church (as the enemies of Christ had hoped), was really "a blessing in disguise," in that it fostered the cause of Christ and the Church. The disciples of Christ being scattered in every direction, they "went everywhere preaching the WORD." In Samaria especially there was a great awakening, and many were gathered into the fold of Christ. Philip especially, a former deacon, is mentioned as a man of power, a successful evangelist, a winner of souls.

An Apostolic Custom (14).—"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." Later on, Barnabas was sent to Antioch on a similar mission. It was a commendable custom, giving evidence that the apostolic Church was interested in more than a mere ingathering of members. They wanted people soundly converted, fully indoctrinated, well taken care of after they were in the fold of their Redeemer. This was in no way casting reflection on Philip and the others who were working in Samaria, but showed that the home church was interested enough in the work in Samaria that they sent some of the strongest and most fully seasoned leaders among them to help strengthen and solidify the new churches in the Gospel of our Lord Jesus Christ.

Strengthening the Church (15-17).—When Peter and John arrived in Samaria, one of the things that they perceived was that there was a lack of spiritual life on the part of at least some of the believers there. They had been baptized in the name of Jesus, but apparently had not as yet gotten the idea that it was the mission of the Head of the Church (Col. 1:18) to baptize "with the Holy Ghost and with fire" (Matt. 3:11). Peter and John instructed them along this line, laid hands upon them, and they received the Holy Ghost. A Spirit-less church, though it may have other commendable qualities, lacks something vital in its makeup. As for Philip, the wonderful power and blessings connected with his preaching proved that he was not a Spirit-less preacher; but the further blessings connected with the preaching of Peter and John showed that there is room for improvement in the lives and attainments of already highly favored people.

Experience with Simon the Sorcerer (18-24).—Among the keen observers who witnessed the teachings and ministrations of Peter and John was Simon the sorcerer. He had been a noted character before Philip came to Samaria. But when he saw the effect which Philip's preaching had upon the people he professed conversion and was baptized into the Christian Church. Just what his motives were in seeking membership in the Church, we will leave that for the Lord to judge. But that he was not fully enlightened is evident from his contact with Peter and John.

When Simon saw the effect of Peter's preaching he offered money to the apostles, saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." But Peter sharply rebuked him, saying among other things, "Thy money perish with thee . . . thy heart is not right in the sight of God. . . . Repent therefore of this thy wickedness . . . I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

Simon accepted the rebuke, and went through the form of penitence. He asked the apostles to pray for him, that none of the things that Peter had spoken of him might come to pass. In form, he seemed meek and penitent. But a careful reading of the whole incident leaves the impression that in reality he was still one very much different from what he had been before he came in contact with Philip and Peter and John. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but a new creature."

Busy Men (25).—"And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans." Peter and John, like their blessed Lord, were about their Father's business at all times. As men "on fire for God," they preached the Word of the Lord wherever they went. They were in Samaria, not merely to oversee the work and take note of what God had wrought through the hand of Philip and his fellow workers, but also to serve as faithful witnesses for Jesus wherever they went. In this they were faithful followers of Him who said, "I must work the works of him that sent me, while it is day; the night cometh, when no man can work."

Catching the highspots in this lesson, we notice: (1) the faithfulness of the disciples in being true to "all things whatsoever" the Lord commanded; (2) their loyalty to the faith in the midst of persecutions; (3) their zeal for truth and righteousness, in that they "went everywhere preaching the word"; (4) the wisdom of the apostles in having faithful and competent men oversee the work in all fields; (5) in preaching the Gospel and rebuking sin wherever they found it.—K.

Bible Meeting Topic

WHAT IS SIN?—Isa. 1:2-20

Topic for May 16

MOTTO

"All unrighteousness is sin."

OUTLINE STUDY

I. **Aspects of Sin.**
1. Law breaking.—I Jno. 3:4.
2. Not doing the good we know.—Jas. 4:17.
3. Doing what we are doubtful of as right.—Rom. 14:23.
4. Doing what is not right.—I Jno. 5:17.
5. Wrong thoughts.—Prov. 24:9.
6. Inner corruption.—Matt. 15:18-20; Gen. 6:5.
7. Satanic dominion.—I Jno. 3:8; Jno. 8:44.

II. **Names and Descriptions of Sin.**
1. The offspring of lust.—Jas. 1:15.
2. The sting of death.—I Cor. 15:56.
3. Works of darkness.—Eph. 5:11.
4. Dead works.—Heb. 9:14.
5. Speaking evil of God.—Ps. 74:18.
6. Deceitfulness.—Heb. 3:13.
7. Disgraceful.—Prov. 14:34.
8. Like dyes that cannot be removed.—Isa. 1:18.

III. **Sin in God's Sight.**
1. Is abominable.—Prov. 6:16-19.
2. Is provoking.—I Kings 14:22; 16:2.
3. Is not forgotten.—Rev. 18:5.
4. Is fully seen.—Jer. 16:17.
5. Will surely be punished.—Gal. 6:7,8; Rom. 6:23.
6. May be cleansed in the penitent and believing.—I Jno. 1:7-9.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, "Sin."
2. Examples of Sin in the Bible.
   a. Cain the hater.
   b. Adam the transgressor.
   c. The men before the flood.
   d. The Sodomites.
   e. Joseph's brothers.
   f. Worshiping the golden calf.
   g. Achan.
   h. Ananias and Sapphira.
   i. Herod (Acts 12:20-23).
3. Sins of Today.

For Seniors.
1. Bible Definitions of Sin.
2. Sin as God Sees It.
3. Sin as God Deals with It.

PERSONAL THOUGHT

May we come to the light that our deeds may be reproved and that we may receive the healing provided of the Lord for our souls.

SEED THOUGHTS

He that hath slight thoughts of sin, never had great thoughts of God.—Jno. Owen.

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THURSDAY, MAY 6, 1943

Field Notes

Bro. and Sister Arthur Gingerich of the Markstay, Ont., Mission, have been spending several days in Waterloo Co., over the Easter period. F.

* * *

Bro. J. B. Smith, Elida, Ohio, spent several days in Ontario, giving three nights of prophetic teaching at the St. Jacobs Mennonite Church, April 27-29. F.

* * *

The Erb Street Waterloo, Ont., Mennonite congregation again held appropriate services over the Passion week period with neighboring brethren assisting. F.

* * *

The Ontario Church Conference held an extra session at the Hagey Church, Preston, Ont., on Monday, April 26, to consider matters pertinent to the pure testimony and practice of the faith. F.

* * *

Bro. M. C. Lehman of the M.C.C. office, Akron, Pa., spent last week end among the congregations of the Johnstown, Pa., district, speaking at four different churches in the interests of the peace work of the church.

Revival meetings are scheduled to be held at the Hutchinson Mennonite Mission from May 4 to 9 with Bro. E. M. Yost, Greensburg, Kans., in charge. Pray for these meetings.

* * *

Communion services were held on Sunday, April 25, at the East Union and Lower Deer Creek churches, both near Kalona, Iowa. Favorable reports come from both meetings.

* * *

Bro. E. M. Yost, Greensburg, Kans., was ordained to the office of bishop on April 24. May the Lord bless our brother in his new responsibilities and the congregation which he serves.

* * *

A brother writes us from Albany, Oreg.: "Bro. L. L. Swartzendruber is visiting the churches on the west coast in the interest of the Board of Education debt liquidation."

* * *

An interesting four-day meeting in the Mennonite Mission in Iowa City closed Sunday night, April 25. Besides local talent, Bro. George Landis, Alpha, Minn., served as guest speaker.

* * *

Bro. Paul Roth, Masontown, Pa., is expected to be at the Hebron Church, near Broadway, Va., for revival meetings beginning May 18. Prayers in behalf of this work are solicited.

* * *

Bro. I. J. Buchwalter, Dalton, Ohio, filled communion appointments at Leetonia Mennonite Church, Sunday, April 25, while Bro. A. J. Steiner met a similar appointment at the Orrville Mennonite Church.

* * *

Change of Address.—Bro. B. B. King from Elida, Ohio, to Sheldon, Wis. Bro. King will labor in the interests of the work of the Dakota-Montana Conference, which has oversight of the Wisconsin churches and preaching points.

* * *

Correction.—In last week's Herald communion services were announced for May 30, at the Glade congregation, near Accident, Md. We have since been informed that the date has been changed to June 6, hence this correction.

* * *

Counsel meeting and communion services have been announced for May 2 and 9 respectively for the East Holbrook congregation, La Junta, Colo. Bro. Allen Erb, bishop of the congregation, is expected to be present at both these services.

* * *

Bro. and Sister John Cressman of Kitchener, Ont., have been appointed as superintendent and matron at Braeside Home, Preston, Ont., and have taken up residence there. Other helpers and guests are to enter during May and later. F.

* * *

Bro. J. J. Hostetler, Canton, Ohio, Mission, conducted interesting Passion week-end services at the North Lima, Ohio, Church. Services were well attended and Bro. Hostetler presented living messages that were much appreciated.

* * *

The sixth annual Home Mission meeting at the East Chestnut St., Mennonite Church, Lancaster, Pa., is to be held Sunday, May 16. The names of the following brethren appear on the program: Noah G. Good, Amos Rutt, Clarence Fretz. B.

* * *

Communion services in the northern district of the Virginia Conference are scheduled to be held on the following dates:

Trissels Church—May 2
Bethel Church—May 9
Lindale Church—May 16
Buckhorn Schoolhouse—May 23

* * *

Ordination services, according to the current Pastoral Letter of the Northern District of the Virginia Conference, are planned for May 30 at Lindale Church when a brother is to be ordained to serve as a deacon in the district. The votes for nominees are to be taken Friday evening, May 28.

* * *

Recent visitors at Scottdale included a number of brethren from the C.P.S. camp at Sideling Hill, Wells Tannery, Pa. They were H. Ralph Hernley, Levi Yoder, David Slabach, Amos Raber, and Lewis Strite. Bro. Strite, who is business manager of the camp, conducted worship at the Publishing House, Saturday morning, May 1.

* * *

The Niagara District regular Easter meeting at Vineland, Ont., was confined to Sunday sessions this year. J. C. Fretz of Kitchener and L. D. Witmer of Preston were present to assist on the program. The support of Amos Orley Swartzentruber continues. A letter from the "missionary child" in Argentina was much appreciated. F.

* * *

Bro. J. D. Graber, Princeton, N. J., favored the East Chestnut Street congregation, Lancaster, Pa., and the Landis Valley congregation, near Lititz, Pa., with appreciated messages on Easter Sunday. His brother, C. L. Graber, now of Washington, D. C., spoke the same day at Kraybill's Church, near Mt. Joy, Pa.

* * *

Communion dates for the bishop district of Bro. N. W. Risser of the Lancaster Conference have been announced as follows:

Bossler's, May 2
Marietta, May 2 in the evening
Risser's, May 9
Good's, May 23
Shope's, May 30
Cottage City (Washington, D. C.), June 13

* * *

Brethren A. J. Metzler and C. F. Yake of this office spent some time over the last week end in the interests of the

work of the church elsewhere, Bro. Metzler with the congregation at Clarence Center, N. Y., and Bro. Yake at Goshen, Ind., attending a meeting of the Executive Committee of the Board of Education and the commencement at Goshen College.

* * *

Bro. Amsa Kauffman, Premont, Tex., conducted a series of revival services at the East Holbrook congregation, La Junta, Colo., during the week of April 11. On the following week he held a similar series of services with the La Junta Spanish congregation. Bro. Castillo writes: "He preaches in Spanish and gets along very well with the language. Interest is increasing each evening and God is blessing us."

* * *

"Food for Our Boys in Camp" is a timely article found elsewhere in this issue. Every one interested in helping in this commendable work should not fail to read this article. Sewing circles should especially take notice. Every Mennonite home should be able to make some contribution along the line suggested. The Mennonite Central Committee is also preparing a bulletin in which this same material appears.

* * *

The Associated Sewing Circles of the Southwestern Pennsylvania District held their annual meeting at the Kaufman Church, near Davidsville, Pa., on Saturday, May 1. The meeting was well attended and marked with good interest throughout. Bro. and Sister M. C. Lehman, Akron, Pa., were the guest speakers. At the same time the Executive Committee and Bishops of the Conference met to arrange the program for the annual Church Conference, Mission Board Meeting, and Sunday School Conference, to be held at the Stahl Church, Aug. 1 to 4, 1943.

* * *

Itinerant Investigation.—"To date, we have found relatively few unchurched areas as such. But everywhere we have found a definite need for a clear-cut, whole-Gospel testimony. We have found several open doors in Alabama which promise large opportunities for expansion. While we want our prayer helpers to continue to implore the Lord's guidance for us (our investigation tour will continue until May 10), a greater prayer need is for laborers to work these neglected fields." M. M. H.

The foregoing message reports the progress made by Bro. Mahlon M. Hess and C. Z. Martin in their investigating tour through the Southern States.

* * *

Programs for the Virginia Meetings.—The annual meeting of the Mennonite Board of Missions and Charities is to be held at Weaver's Church, near Harrisonburg, Va., May 15 to 18. The program for this meeting is printed in the supplement, "Christian Missions," mailed with this issue. Other meetings held preliminary to the Mission Board meeting are the Ministerial Meeting of Virginia Conference and the Christian Education Conference sponsored by the Commission for Christian Education and Young People's Work. Programs for all these meetings appear elsewhere in this paper. Detailed directions for travel to these meetings were printed in last week's paper. They appear again in this week's issue.

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Correspondence

EAGLE HILL, ALTA.

(Westward Ho Sunday School)

Dear Christian Friends: It has been a year or more since you have heard from this place; so I shall endeavor to tell you some of the happenings of the past year.

Last summer here, as well as at many other places, was an extremely wet one. This hindered our work considerably. Attendance at Sunday school for the most part was small. No summer Bible school was held partly because of the rainy weather and because of other difficulties as well. Our little church building is not yet completed. We can blame that largely on the rain, too, I suppose. The last time the brethren worked at the church grounds most of them went home in a drenching rain. I don't believe their spirits were as damp as their backs, for they are all planning that the building will be completed this summer if the Lord so directs. We all are very thankful for the donations received from other places for this work. We trust that there may be many souls saved here in the future.

The first Sunday in February our Sunday school was reorganized for another year, with Bro. John Harder as superintendent. We were glad to have with us that day the committee appointed by the West Zion congregation to assist in organizing our Sunday school, also Sister Harder, and Bro. Milo Stutzman from Tofield were with us. Bro. Stutzman stayed over Sunday following the closing of Winter Bible School at West Zion. We were very glad for his message. At this same meeting the need for greater activity was felt and it was decided to have a program after Sunday school every second Sunday, which was to be arranged by the different families. There are five, each taking their turn in alphabetical order. Also a meeting was to be held each month in the evening for Bible study and prayer. Many may wonder, why not a weekly prayer meeting. The reason for not having a weekly prayer meeting is the distance; some families have to travel six or eight miles, often with a team. It really takes some effort to have it once a month. Both of these extra meetings have proved quite enjoyable to all.

Three of our number attended the Winter Bible School at Carstairs (West Zion).

At our fall communion service, one young brother was received into church fellowship by water baptism. During the past year two new babies came to join our group here, Shirley Mae Harder and Sharon Anne Boshert. They have a hearty welcome.

At present one of our Sunday-school families is having a siege of mumps.

On April 9, our little daughter accidentally upset a pot of hot coffee on her back. She suffered quite severely from the shock, but we are thankful that the burns are not deep. After spending nine days in bed, she is again able to be up part of the time.

For the past three weeks we have had beautiful spring weather. Farmers are busy threshing their last year's crops and will soon be making preparations for seeding.

Sister Good who spent the winter with her daughter and family here has returned to the home of her son at High River. Sisters Helen and Dorothy Reist are away for the summer, too.

We are glad for the brethren who come to us from Carstairs every two weeks to preach the Word. They never miss unless there is a very good reason.

Since New Year, our Sunday-school attendance has increased and we would like to see still more.

Continue to pray that our feeble efforts here may bring forth a rich harvest.

Yours in His service,

April 20, 1943. Lois Siemens.

STUARTS DRAFT, VA.

(Valley View Congregation)

Greetings to the Herald Readers: We have many reasons to praise the Lord as we see how He remembers His followers with blessings, both temporal and spiritual.

Counsel meeting was held here Sunday, April 18, with a very good attendance. Bro. Joseph R. Driver brought the message on "Examining Ourselves" from II Cor. 13:5.

Communion service will be held at this place on Sunday, May 16. May we all have a greater desire to attend this service, especially the members of this congregation.

Bro. Jim Payton, a member of this church, passed away March 29. He had been in failing health for some time. He will be missed among our number.

Sunday school and preaching are held every Sunday, and everyone is invited to come to the house of worship.

We ask an interest in the prayers of Christian people that we, although few in number, may be a living testimony to those in the community.

April 22, 1943. Bessie Hailey.

LA JUNTA, COLO.

(East Holbrook Congregation)

Dear Herald Readers: On March 23 we were favored with a touching message on relief work in France by Bro. Joseph Byler. A helpful series of Sunday evening lessons on "Our Mennonite Heritage" are being conducted by our minister, Bro. Edward Kauffman. We were glad for the presence of several of our campees in the recent past.

The Quarterly Singing of the La Junta and Holbrook churches was held with this congregation on March 28. A chorus from our group will render a cantata on Easter evening.

Our all-day annual conjoint Sunday-school and missionary conference was held here on Sunday, April 11. At this meeting Bro. Amsa Kauffman of Premont, Tex., gave three

(Continued on page 124)

Miscellaneous

KEEP TENTING TOWARD THE HIGHLANDS

Are you tenting on the lowlands
Of the fated, flow'ry plain?
Are you nearing life's high mountains,
As the night comes on again?

Does old Sodom in her glory
Beckon you with ease or gain?
Heed her awful judgment story;
Linger not, her joys are vain.

To the mountains of salvation!
Hear the angel, Mercy, call;
Do not tarry! Look not backward!
Hasten on ere vengeance fall.

Keep tenting toward the highlands,
Each evening nearer home;
Keep tenting toward the highlands,
Keep tenting nearer home.

—Selected.

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FOOD FOR OUR BOYS IN CAMP

By John M. Snyder

"What shall I plan for dinner today?" This question is a familiar one to every housewife faced with the daily problem of providing appetizing, wholesome, well-balanced meals for her family. Multiply the average sized family by thirty, add in the problem of satisfying a much larger variety of tastes and appetites, and the fact that there is no pantry stocked with a season's supply of home canned fruits and vegetables and home cured meats, supplemented in season with an abundance of fresh garden produce, etc., and you get an idea of the problem facing the dietitian in a typical C.P.S. camp. In common with home meal planners she must plan her menus to provide adequate meals with due regard to economy. Wartime food shortages and rationing restrictions further complicate her problem of providing an abundance of wholesome, appetizing, nourishing food for our boys in camp.

A number of our home communities have shown their interest in helping with the food problem in past months by giving home canned and dried fruit and vegetables to the camps. Suggestions have come to the Mennonite Central Committee that a great deal more would be gladly done along this line if there were an organized plan outlined to bring to our people the need for such contributions and to give direction to their efforts.

In line with these suggestions a plan has been worked out to encourage and stimulate the gathering and processing of available food supplies in our various communities. This plan was approved at the recent meeting of the Mennonite Central Committee held April 2, 1943.

What the Camps Can Use

A survey has been made of the camps now in operation, and on the basis of past experiences it is estimated that during the period of a year two thousand men in camp will consume the equivalent in canned goods of

135,000 quarts of canned peaches, prunes, plums, apricots, pears, cherries, berries, tomatoes, apple sauce, and other fruits and juices.

95,000 quarts of canned peas, beans, corn, carrots, beets, and other vegetables.

20,000 pounds of dried prunes, raisins, apples, pears, apricots, figs, and other dried fruits.

30,000 pounds of dry and dried beans, peas, corn, rice, and other vegetables. Consumption of canned goods will, of course, decrease proportionately as dried foods' consumption increases.

O.P.A. regulations provide that home processed fruits and vegetables may be given away by the consumers who process them providing that "no consumer may give away a total of more than fifty quarts of processed foods in any one year, under this section" (Ration Order 13, Article II, Section 2.8). This covers home canned fruit and vegetables given to C.P.S. camps or other charitable institutions.

Suggested Ways of Operating

It is suggested that this project might be carried out through the following channels:

Sewing Circle and Ladies' Aid Organizations
Junior Sewing Circles
Women's Missionary Societies
Young People's Organizations
Any other suitable organization or group plan
Individual efforts

When any individuals or groups decide that they would like to help along in this project by canning and drying fruit and vegetables, they will find several different plans which can be followed. Two of which have been successfully used are mentioned here:

1. **Canning Bees.** Groups of interested persons would come to central places provided with facilities for preparation and processing food, to put up fruit and vegetables which have been collected in quantities. After appointing some capable individual as group supervisor or leader they would work together to prepare and process the food. It would be the leader's responsibility to see that the food is properly prepared, adequately sterilized by heating at proper temperature for sufficient length of time, and properly sealed. It might be wise in some cases to have the person appointed as leader to serve for the entire season; she could then make it a point to get the government bulletins which are available giving helpful suggestions on the processing of canned and dried foods. The canning bee is probably the most satisfactory plan in cases where quantities of foodstuffs are to be processed at one time and adequate facilities for group efforts are available.

2. **Home Canning.** This makes possible the utilization of small amounts of produce and can often be done along with regular home work with little extra effort. It is surprising how much can be accumulated during a canning season by putting up an extra quart here and another there, and this would involve very little extra cost.

M.C.C. Will Furnish Jars

The Mennonite Central Committee will arrange to furnish the required fruit jars for canning of foods to be contributed. This will be done through camps or wholesale grocers located near the various communities, or through the purchase of a large quantity of jars which will then be distributed from central points to the various communities. If your own jars are used, they should be new jars, and they will be returned or replaced when empty, whichever is most practical. Groups or individuals wishing jars should write to the Akron office stating number of jars desired. All canning should be done in half-gallon jars or larger, except such starchy vegetables as corn, peas, etc., for which quart jars are recommended.

Sugar for this canning can usually be obtained by applying to local ration boards and explaining the purpose for which it is to be used. The Mennonite Central Committee will be glad to help in working out problems which may arise in this connection.

Collection Centers and Distribution to Camps

The constituencies supporting the camp program will be divided geographically into areas and collection centers will be designated to receive the food contributed and prepare it for shipment to the camps. These centers will be in charge of individuals who will keep record of and report to the M.C.C. office at Akron the quantities and kinds of foods received. From this information decision will be made as to the camps which can use the food contributed to best advantage in view of their needs and circumstances.

Distribution will be by the most economical means available. Trucks will be utilized for the nearer camps where possible, and where shipment is made to remote camps it would be expected to ship by rail in carload lots. With this in mind all cartons in which fruit jars are purchased should be carefully saved for packing of canned goods. Added insulation around jars would be advisable. Packing should be under supervision of individuals who are experienced in preparing for rail shipment where possible.

Things to Remember

1. **Only Good Quality of Food** worth the effort to procure and proce

and the expense of distribution. We want to be **good stewards** of what is entrusted to us, and this requires that contributions be made with a view to the fullest use in camp.

2. **Appetizing Food** makes for happy and contented boys in camp. The most appetizing food is that which is properly prepared. A high standard should be maintained in processing the foods being canned and dried for the camps.

3. **Government Canning Bulletins** emphasize that the pressure cooker is the safest for canning non-acid vegetables. Botulism poisoning can result from insufficient sterilization of non-acid foods. Where the hot water bath is used for canning non-acid foods be sure to follow reliable time charts for processing to insure thorough sterilization of the food.

4. **Losses from Spoilage** are frequently due to lack of complete sterilization of jars and inadequate sealing. Do not be afraid of getting the lids on too tightly; the boys in camp will find ways to get the food out if it is well preserved. Use only perfect jars, lids, and rubbers.

5. **Foods That Can Be Dried** can be much more economically shipped than canned goods. These include apples, prunes, cherries, raisin grapes, peaches, apricots, pears, corn, green beans, green peas, etc.

6. **Free Government Bulletins** giving detailed instructions and suggestions are available for the asking. These cover both canning and drying. A suggestive list of recommended bulletins will appear in church papers.

7. **As Much Variety as Possible** in foodstuffs is greatly appreciated by the camps. Mass feeding at best presents unusual problems in the way of providing appetizing meals, and a considerable variety goes a long way to solve these problems.

8. **Large Jars** in which certain foodstuffs have been purchased can be used if they use standard sized screw top lids and can be well sealed. Extra large jars may require longer to properly sterilize the contents of the jars.

9. "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:7, 8).

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THE CAUSE OF CALAMITIES

III

By John E. Kauffman

Apostasy

"In the last days perilous times shall come. Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, turning the grace of God into lasciviousness." Apostasy means the total desertion of one's faith; the abandonment of what a person has voluntarily professed.

The Sermon on the Mount is the doctrine of Christ; it is also the commandment of Christ. The apostle Paul writes in one of the epistles, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." According to that statement, Paul is writing the commandments of the Lord. The apostle John writes: "Whosoever transgresseth and abideth not in the doctrine of Christ, **HATH NOT GOD.** He that abideth in the doctrine of Christ, he hath both the Father and the Son."

But Dr. Scofield comes along and with ONE SINGLE STATEMENT concerning the Sermon on the Mount, opens the way for thousands, (yes millions) to speak lightly of any commandment or doctrine of Christ. His statement concerning the Sermon on the Mount is, "The Sermon on the Mount in its primary application gives neither the duty or the privilege of the Church; they are found in the epistles."

If the Sermon on the Mount is not the commandment and doctrine of Christ, and is not practical for the Church today, how can anyone be persuaded to believe that the epistles are? (One man ignored the teachings given in the epistles, by saying they are only the teachings of Paul and are not necessary.)

With **his** theological philosophy in **his** reindoctrinated, Scofieldized Bible he has reached thousands in this and foreign countries. It is no wonder that many speak lightly of Christ's Sermon and ignore the Beatitudes, doctrine concerning adultery, nonresistance, lawsuits, non-swearing of oaths, second-mile religion, turn the other cheek, the Lord's prayer, the Golden Rule and seeking the Kingdom first.

Someone has wisely provided an antidote when he wrote to counteract the effect of this teaching on the subject, "Is the Sermon on the Mount Practical Today?" Sad to say, it will never be in all places that Scofield's doctrine has reached.

Other destructive doctrines that this "one single statement" embodies and led multitudes to believe in are, the so-called eternal security doctrine, "once in grace always in grace," faith only, obedience a non-essential, predestinational error, erroneous dispensational views, etc. I have noticed a number of times when people taught peculiarly along this line, as I would glance at the volume that they carried, it happened almost invariably to be a Scofield Bible.

Such false cults as Jehovah's Witnesses, Seventh-day Adventism, Christian Science, are possibly not the most deceptive, the most dangerous, or the most influential doctrines that we are facing today, for almost anyone can detect at once that they are wrong.

Has our nation and church reached such a state as Israel did when God said, "UNTIL THERE WAS NO REMEDY?" Or when He said, "GOD GAVE THEM UP?" Or (like Esau) when the Scripture says, "HE FOUND NO PLACE OF REPENTANCE THOUGH HE SOUGHT IT PATIENTLY WITH TEARS?"

Foundation for Hope

The future is not all dark, for Jesus told His followers in the Sermon on the Mount, while He was talking to them about persecutions, "**REJOICE** and be **EXCEEDING GLAD,** for great is your reward in heaven, for so persecuted they the prophets which were before you." Yes, there are yet 7000 that have not bowed their knees unto Baal. Let us turn again to the words of John, "He that abideth in the doctrine of Christ, he hath both the Father and the Son."

Yes, there is yet hope. Jonah went into the wicked Gentile city of Nineveh a day's journey and cried, "Yet 40 days and Nineveh shall be overthrown." I do not know if he had to go any farther, but the result was four things as follows: They believed, fasted, prayed, REPENTED, and the Lord repented of the evil that He said He would do unto them.

REPENT! REPENT! REPENT! —has been God's warning to His people down through the ages, and He continues to warn us unless we go too far. If we have transgressed nationally, educationally, religiously, it is for God's people to carry the messages of judgment and repentance, not only to our own nation, but to all nations, and LO! He is with us unto the end of the world. It may be that God will again stay the judgment that is hanging over sinners, if they believe, fast, pray, and repent.

May it be our burden that God will raise up men who are on fire for God and will with great boldness carry this Gospel into all the world. God will bless.

- Parkesburg, Pa.

THE HOLY KISS

(Continued from page 115)

as well as disgusting to the unsaved who may be observing. Paul's admonition, "Do all things decently and in order," applies here.

"But why observe it at all? If there were no other reason this is enough—the Bible commands it." There are other reasons, some of which we have already stated. The Lord always has a very important reason for all He asks of us. We need this ordinance to help keep alive the love flame, to keep it burning brightly in every heart. It continually reminds us that we are brethren, one in Christ Jesus, members of one family with none higher and none lower than another. It is part of the Lord's decree to keep us in the love of God and in

Christian humility. Love must express itself in loving deeds. Where there is no expression of love, there is little love. Love rejoices in answered love. It spontaneously shows itself in a warm handshake and the kiss of charity.

There are many blessings in store for those who observe the holy kiss. God's smile of approval, one of the grandest of all blessings, is the most important.

Palmyra, Mo.

CORRESPONDENCE

(Continued from page 121)

messages which marked the beginning of an all-week revival effort at this place.

As visible results thirteen young souls confessed Christ and reconsecrated their lives to Him while the brotherhood was strengthened. From here Bro. Kauffman went to the La Junta Spanish congregation for a week's revival services.

Counsel meeting and communion service have been announced for May 2 and 9 at which time our bishop, Bro. Allen Erb, is to be with us.

Pray for us.

April 23, 1943. W. N. Nunemaker.

WAKARUSA, INDIANA

(Holdeman Congregation)

Greetings in the name of our risen Lord: On Feb. 7, the Week-day Bible School students supplied our Y.P.B.M. program.

Feb. 14, Bro. Edward Diener, a student minister of Goshen College, brought us a message from Rom. 1:16.

Feb. 28, we were glad to have with us our bishop, Bro. D. A. Yoder. He spoke on, "The Three 'I Am's' of Paul."

March 14 and 21, our Y.P.B.M. studies in I John were led by Bro. Ernest Miller, and March 28, by Bro. Millard Lind of Goshen College.

April 4, Goshen College Chorus was here.

April 16-18, Bro. Raymond Yoder of Chicago held meetings here. Each evening he gave a short talk about the Chicago Mission followed by an evangelistic appeal.

Communion services are scheduled for May 2.

April 24, 1943. Emogene Martin.

WINDOM, KANSAS

(West Liberty Congregation)

Greetings in our Master's name: Certainly we have great reasons to praise God for the many rich and inspiring spiritual gifts which have recently been given to us. Bro. Gideon Yoder was in our midst, April 13-18, and brought us some very timely messages. A number reconsecrated their lives to God, and one young soul confessed Christ during these meetings.

We are glad for this season of the year when a number of our older members who have been unable to attend services during the cold winter months can again worship with us. Grandmother Mary Yoder is now able to attend services, after having been denied this privilege for over a year. God has again restored Sister Susie Yoder to normal health so that she, too, is able to worship with us. Sisters Minnie Cooprider and Lizzie Slabach are still confined to their homes because of illness. Will you join us in prayer in their behalf that God will grant them a speedy recovery?

Bros. Waldo Miller and John Mark Zook, two of our members who have been in C.P.S. work, gave interesting reports of camp life while visiting with us. They are both in hospital work at present.

On Good Friday evening we had our spring counsel meeting, at which time one young soul was received into church fellowship. We held our communion services on Easter morning. We feel that this is an appropriate time to commemorate the death and suffering of our Lord, but praise God, we have a living Saviour who was victorious and gives us victory.

April 26, 1943. Cor.

GREENSBURG, KANSAS

(Calvary Mennonite Church)

The church was strengthened and greatly blessed by a pre-Easter revival which was conducted by Bro. E. M. Yost. On Good Friday we enjoyed the commemoration of the Lord's Supper in charge of Bishop Harry A. Diener with Allen Erb assisting in the service. On April 24, Bro. E. M. Yost was called and ordained to the office of resident bishop for the Greensburg congregation. Bishops J. G. Hartzler and Harry A. Diener officiated at the ordination. We of the Greensburg congregation wish to express our sincere appreciation to Bro. H. A. Diener for his faithful and efficient service to us as a church since our beginning.

April 26, 1943. Samuel Janzen.

HUTCHINSON, KANSAS

(215 South Pershing)

Dear Christian Friends: Recently we have been reminded anew how God rules and guides our lives and plans. On April 7, Bro. Dan Headings had an automobile accident. It was sewing circle day and he had gone after a load of women to attend it. Five blocks north of the Mission, a woman driving a panel grocery truck, ran into him. It whirled the car around and, after hitting the curb, upset. Two women and two children escaped without any serious injuries. A nineteen-month-old girl was killed and three women have broken bones. Bro. Headings has a fractured skull, and his chest was badly bruised. He has not regained consciousness yet. He knows different individuals who come into his room, but further than that he doesn't realize very much. Pray for his recovery. The Lord has been healing his body and we know He can restore him to normal health again if it is His will. Pray for the others that God will touch their bodies and give them a speedy recovery.

We are looking forward to a series of revival meetings from May 4 to 9. Bro. E. M. Yost of Greensburg, Kans., is to be the evangelist. Will you remember these meetings at the throne?

We are made to rejoice that another soul has found peace with her Maker. Mrs. Ed McKenna, whom we have been visiting the past several months, expressed a desire to be baptized and received into fellowship with the Mennonite Church. She was baptized yesterday with Bro. Harry A. Diener officiating. She is in poor health and is in the hospital.

During the past month we were privileged to have Bro. Jess Kauffman of Hesston, Kans., and Bro. Donald King of Crystal Springs, Kans., bring us messages.

Sunday evening, April 11, the chorus from Hesston College gave a program. It was enjoyed by all who could attend.

Sunday evening, April 25, Bro. Waldo Miller, who has been in C.P.S. camp at Downey, Idaho, gave an interesting talk about camp life.

Several of our families have moved. Bro. and Sister Fred Yoder and son moved to California. Bro. Daniel Diener went to camp and Sister Diener and son went to stay with relatives in Indiana. We miss their help as superintendents and teachers.

We wish to thank the Peabody and Hesston congregations for the donations to be used for provisions. We also wish to thank the Thurman, Colo., sewing circles for the clothing which they have made for this place. May the Lord richly bless each one.

April 27, 1943. Elsie L. Selzer.

ARCHBOLD, OHIO

Dear Herald Readers: The revival meetings at the Lockport Church, which were slightly delayed because of the illness of the evangelist, were held late in January. These were in charge of Bro. Paul R. Miller, Charm, Ohio. Sister Miller accompanied him and her presence and help in the services were also much appreciated.

Bro. J. L. Stauffer gave a very timely message on "Worship" at the Clinton Church on March 7. He spoke at the Lockport Church in the evening of the same day. Bro. J. C. Wenger spoke there on the evening of March 14.

On the evening of March 19 the churches met for our members' meeting. Preparatory services followed on March 21 and communion was observed at the Clinton Church, April 1; Central, April 11; and Lockport, April 18. Baptismal services were also held previous to communion at which time fifty-four young people were received into fellowship. We are very happy that God continues to add to our number and pray that those of us who have lived longer in the Way may live carefully before them.

Several of our brethren who are away at C.P.S. camps were here for communion at Clinton but a number who had planned to attend at Central and Lockport were unable to do so because of the furlough ban which was in effect at that time.

There has been much sickness and several are still very seriously ill.

We are constantly reminded that the world offers only confusion and disappointment but we continue in the confidence that He hath done ALL things well, and in this day, as always, His people continue to find that CHRIST is NOT a disappointment.

April 29, 1943. Mildred Mehl.

Transportation to General Mission Board Meeting
Harrisonburg, Virginia

Since transportation facilities are quite unsatisfactory, visitors to Mission Board meeting should carefully plan their way of travel so that there will be no needless delays en route.

For evening arrival, passengers from the West should come to Cumberland, Maryland, via B. & O. on No. 8 or on the Blue Ridge Bus which arrives at 1:40 p. m. At the Blue Ridge Bus terminal secure Harrisonburg bus at 2:00 p. m., operated by the Meyer Transit Company. This bus passes Weaver's Church, two miles west of Harrisonburg, at about 7:10 p. m. Those coming to Eastern Mennonite School should come to Harrisonburg.

THOSE COMING FROM THE WEST BY C. & O.

Train	*Arr. Staunton*	*Greyhound Bus* (for Harrisonburg)	*Arr. Harrisonburg*
No. 6	11:18 p. m.	2:25 a. m.	3:15 a. m.
No. 2	4:13 a. m.	7:20 a. m.	8:15 a. m.
No. 4	8:36 a. m. (9:42 a. m. Sunday)	12:25 p. m.	1:20 p. m.

THOSE COMING FROM THE WEST BY B. & O.

Those coming from the West via B. & O. on Nos. 18, 20, 6, and 26 will come to Martinsburg, W. Va. Take P. R. R. train at 9:07 a. m. (11:15 a. m., Sundays) for Winchester. At Winchester get Greyhound but at 12:30 p. m. for Harrisonburg. Arrive at Harrisonburg at 2:45 p. m.

BUS SERVICE FROM HARRISBURG, PENNSYLVANIA

Lv. Harrisburg (Blue Ridge)	*Lv. Winchester* (Greyhound)	*Arr. Harrisonburg*
7:30 p. m.	1:10 a. m.	3:20 a. m.
1:35 p. m.	8:10 p. m.	10:25 p. m.
10:15 a. m.	3:55 p. m.	6:10 p. m.
7:00 a. m.	12:30 p. m.	2:45 p. m.

TRAIN SERVICE FROM HARRISBURG, PENNSYLVANIA

Lv. Harrisburg, Pa.	*Arr. Elkton*	*Lv. Elkton*	*Arr. Harrisonburg*
7:15 a. m.	2:37 p. m.	Bus 2:45 p. m.	3:30
		Bus 6:45 p. m.	7:30
11:25 p. m.	5:21 a. m.	Motor Train 6:30 a. m.	7:30

THOSE COMING FROM WASHINGTON AND THE EAST BY C. & O.

Train	*Arr. Staunton*	*Greyhound Bus* (for Harrisonburg)	*Arr. Harrisonburg*
No. 5-47	4:00 p. m.	4:15 p. m.	5:05 p. m.
		7:00 p. m.	7:50 p. m.
No. 1-41	9:41 p. m.	9:45 p. m.	10:35 p. m.
		2:25 a. m.	3:15 p. m.
No. 3-43	3:15 a. m.	7:25 a. m.	8:15 a. m.

Folks will be met at the Greyhound Bus Station or at the C. & W. motor train depot if they advise D. W. Lehman, Eastern Mennonite School, Harrisonburg, Va., phone 1383-W.

All meetings before Sunday will be held at Eastern Mennonite School. Beginning Sunday afternoon all sessions will be held at Weaver's Church on Route 33, 2 miles west of Harrisonburg.

Chester K. Lehman.

A GALLERY OF LONELY SOULS

(Continued from page 118)

1. We are called and blessed alone. "I called him alone and blessed him" (Isa. 51:2). In the hour of regeneration, God deals with us alone. There are no two spiritual experiences exactly alike. God deals with us as individuals. Therefore, let us never try to force another into our own mould.

2. We are led and guided alone. "The Lord alone did lead him" (Deut. 32:12). Often we are subject to personal motives and considerations, or to the persuasion of others. Oh, to be led of God no matter how such divine guidance may conflict with our own plans or the desires of others!

3. We suffer and weep alone. "He sitteth alone and keepeth silence." "I watch . . . as a sparrow alone upon the housetop" (Lam. 3:28; Psa. 102:7). There are tears, sorrows, and separations we cannot share with others. We enter our Golgotha alone.

4. We must be content to serve alone. "My sister hath left me to serve alone" (Luke 10:40). If others leave us, high and dry, because of our spiritual principles and methods, we must realize that such rejection is part of the price of our identification with Christ. "No man stood with me" was the lament of Paul. Divine companionship, however, was his. "The Lord stood with me" (II Tim. 4:16, 17).

5. We have to prevail with God alone. Jesus went apart to pray and was there alone (Matt. 14:23). He it is who urges us to shut the door and get alone with God. What do we know of this aloneness? Are we too much in the company of others? The fellowship of saints, blessed though it be, must never be substituted for deep, personal

ANNUAL MINISTERS' MEETING

Sponsored by Christian Workers' Conference Committee of the Virginia Conference

Weaver's Church, May 13, 1943

THURSDAY AFTERNOON 1:30

The Minister Promoting the Spirit of Evangelism:

1. By Stirring Up the Gift That Is in Him
   A. J. Metzler, Scottdale, Pa.
2. By Reviving His Congregation
   C. Z. Martin, Mountville, Pa.
3. By Entering the Fields White to Harvest
   J. J. Hostetler, Canton, Ohio

THURSDAY EVENING, 7:30

The Ministry Meeting the Present Crisis:

1. Recognizing Evils That Threaten Our Church
   Sanford G. Shetler, Hollsopple, Pa.
2. Supporting a United Effort Against the Drift
   Nelson Kauffman, Hannibal, Mo.

CHRISTIAN EDUCATION CONFERENCE

Eastern Mennonite School Auditorium, Harrisonburg, Va.

Friday Forenoon, May 14, 1943

Devotional Period—Frank B. Raber, Detroit, Mich.
Training in Christian Experience—J. D. Graber, Dhamtari, India
Training for Christian Service—J. Irvin Lehman, Chambersburg, Pa.
The Place of the Pastor in the Teaching Work of the Church—Oscar Burkholder, Breslau, Ont.

Friday Afternoon

Devotional Period—Frank B. Raber, Detroit, Mich.
Difficulties, a Challenge to our Teaching Agencies
Nelson E. Kauffman, Hannibal, Mo.
The Home and the Church at Work—J. J. Hostetler, Canton, Ohio
Open Discussion

Friday Evening

Devotional Period—Frank B. Raber, Detroit, Mich.
The Influence of Current Popular Youth Movements
Sanford G. Shetler, Hollsopple, Pa.
Youth Missionary Projects—Elmer E. Yoder, Allensville, Pa.
Fortifying Our Youth for Tomorrow—Stanford Mumaw, Dalton, Ohio

Moderator: John L. Horst, Scottdale, Pa.
Chorister: Leidy Hunsicker, Blooming Glen, Pa.

This is the Eleventh Annual Christian Education Conference held prior to the Annual Mission Board Meeting, sponsored this year, as of recent years, by the Mennonite Commission for Christian Education and Young People's Work.

communion. Such solitude produces a fuller revelation. "I was left alone and saw this great vision" (Dan. 10:7, 8). And amid the solitariness of our witness we prove that one with God is ever in the majority.

Is it not blessed to know that we have the joy of sharing Heaven's companionship?

In the heart of Jesus,
There is love for you,
Love most pure and tender,
Love most deep and true;

Why should you be lonely,
Why for friendship sigh,
When the heart of Jesus,
Has a full supply?

Calvary's dread of isolation, when the Saviour cried, "My God, my God, why hast thou forsaken me?" will never be repeated by us, seeing we have the promise, "I will never leave thee nor forsake thee."

We have the company of the Father. "My Father will love him and make His abode with him" (John 14:23). We have the fellowship of the Son. "Lo, I am with you alway" (Matt. 28:20). We have the presence of the Holy Spirit. "He will abide with you for ever" (John 14:16). With such a blessed and blissful companionship, why should we be lonely, or why for friendship sigh? If the circle of our acquaintance is becoming narrower and our so-called friends drop us because of our witness, let us not mourn over our solitude. Victory will be ours if we can sing with May Grimes,

A little sanctuary art Thou to me!
I am always "at home" on land or sea;
Alone, yet never lonely now, I prove
The "hundredfold," Lord Jesus, in Thy love.

And yet another has pointed out the road to conquest over solitude in the precious lines,

Alone, yet not alone am I
Though in this solitude so drear;
I feel my Saviour always nigh,
He comes the weary hour to cheer;
I am with Him, and He with me
Even here alone I cannot be.

—Adapted from Dr. Herbert Lockyer in Christian Victory.

More Summer Bible Schools in 1943 For More Children

IX. Advertising the Summer Bible School

The successful promotion of a summer Bible school depends much upon the proper advertisement of it. People cannot support summer Bible school unless they know something about it. The more information that is given, the greater the interest in the project. The further the dissemination of this information, the greater the area from which the summer Bible school can draw its pupils. It is a fact also that people like to read advertisements and make it a point to look for news items. They do this to get special bargains in food and merchandise of various kinds. Summer Bible school is indeed a special bargain for everybody, and an advertisement should be read with interest. Summer Bible school may be enjoyed practically for nothing except the acceptance of it.

Where should the school be advertised? The first place is in the congregation, Sunday mornings and evenings. Periodic presentations of the project of developments concerning the forthcoming Bible school will do much to keep alive the interest of the congregation in the school. Encouragement of various kinds concerning the support of the school needs to be given, and with such encouragement, statements of progress in the promotion of the school may well be given. The Church is always glad for interesting news and will respond in support and interest in proportion to the confidence reposed in them and the support solicited from them. The local newspaper should not by any means be overlooked. A write-up about summer Bible school should be placed in the local news sheet from time to time. Approximately three such notices are not too many. These may be written as news items, and will be published on the first page by your local editor without charge. The write-up should include a description of the school, the object of it, and make it clear that it is being conducted particularly for the community and surrounding sections.

Then, too, a paid advertisement or several may be inserted in the local newspaper. Small circulars may be printed in large quantities for general distribution in the congregations of the community as well as in your own church and for distribution from house to house if deemed necessary and practical. Such circulars may be sent to the surrounding sections from which boys and girls can readily be drawn. The more you advertise, the better your school will be known, and the larger will be your attendance. Obviously, the greater the amount of advertisement, the greater the amount of good and the wider the outreach of the summer Bible school.

Sometime during the period of advertisement the community should be canvassed and an advanced enrollment taken. Special enrollment cards for this purpose are available, and may be secured from the bookstore at the Mennonite Publishing House or at any one of our branch stores. The name, address, age, grade, and other information should be secured. All this information is very valuable in planning for the opening of school and in determining the number of teachers which will be required. Furthermore, it is also a good kind of advertisement and a good time of advertisement.

The various other denominations in your community should be invited to make announcements to their congregations concerning the forthcoming Bible school if they are co-operating in some form or another. Proper advertisement of this kind will sell the summer Bible school to the community, to the parents, and to the boys and girls, and will make it possible for the greatest amount of good to be done with the greatest amount of people at the least possible amount of investment and expense.

Advertise your school! Do not hesitate to tell of its good features. Unless you tell the story nobody else will! Here is one place where you have to promote your own work courageously, for it actually is not your own; it is the Lord's. And we need to publish glad tidings to all men.

C. F. Yake, Secretary,
Summer Bible Schools.

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Relief Notes

Janzen and Geigley Reach Paraguay

On April 14 Brethren Janzen and Geigley reached Asuncion, Paraguay. Bro. Janzen's letter of the next day reports that no difficulties were encountered in the journey across the Andes Mountains and through Argentina to Buenos Aires.

Necessary connections and arrangements are being made in the Paraguayan capital before proceeding into the Chaco.

C. P. S. Camps

Two Camps Aid in Flood Emergencies

During the recent high water of the Missouri River a genuine service was given to the city of Council Bluffs by 100 men from the Denison, Iowa, camp. For several days they worked almost incessantly diking the river with sandbags and according to reliable reports played a useful role in the control of the flood waters. The mayor of the city of Council Bluffs and the governor of the state of Iowa both spoke well of the work of the men from Denison.

Men from the Terry camp in Montana worked in two shifts twenty-four hours a day to help rebuild the Milwaukee and Northern Pacific Railroads which were washed out by the overflowing of the Yellowstone River. Railroad officials expressed their gratitude for the emergency work of the men. Terry men also helped to extinguish a prairie fire that seriously threatened to burn both Terry and the camp during the early part of April.

Camp Briefs

Twenty men were assigned to dairy farm work in York County, Pa., on April 27.

The twenty-five day ban on furloughs was removed on April 21.

Major Robert A. Biers of Selective Service System is visiting camps to give physical examinations to men recommended for release due to physical disabilities.

Released April 28, 1943
Compiled by Grant M. Stoltzfus

Married

Stoll—Miller.—On Feb. 14, 1943, at the home of the bride's parents, Bro. and Sister N. T. Miller, Kismet, Kans., Bro. Henry William Stoll, son of Noah Stoll, was married to Sister Esther Leah Miller hy Bro. Victor Graber, pastor of the Mennonite Church. May their journey through life he blest by the love of God.

Sieber—Meck.—On April 24, 1943, Sister Martha Meck, daughter of C. C. Meck, and Bro. Paul Sieher, son of Boyd Sieher, were united in marriage at the home of the bride's parents, Freeport, Ill. Both are members of the Freeport congregation. Their pastor, Bro. Howard J. Zehr, officiated.

Miller—Tice.—On Friday evening, April 23, at the home of the hride in the presence of a score of friends occurred the wedding of Philip Edwin Miller, Norfolk, Va., and Verna Mae Tice, Harrisonburg, Va. John L. Stauffer had charge of the ceremony. May the blessings of the Lord accompany them through the journey of life.

Lambright—Penn.—Gerald Lambright, son of Bro. and Sister Fred Lamhright, and Ella Jane Penn, daughter of Mr. and Mrs. C. H. Penn, Three Rivers, Mich., hoth members of the Shore Mennonite Church, near Shipshewana, Ind., were united in marriage, April 11, 1943, by Bro. Percy J. Miller, uncle of the groom. May the Lord be very near and bless this union.

—o—

Obituary

Brubaker.—Mary Shellenberger Brubaker was born Jan. 5, 1864; died in a Freeport hospital, Freeport, Ill., April 12, 1943, after an illness of 7 weeks' duration. She was a resident of Freeport most of her life. She was united in marriage to Daniel M. Brubaker, Dec. 7, 1885. She is survived by her husband, 2 daughters, and a son: Mrs. Ruth Lehman, Cleveland Heights, O.; Mrs. Ida Shelly, Rockford, Ill.; Clinton Bruhaker, Freeport, Ill. Three sisters and a brother also survive: Mrs. Anna Klontz, Freeport; Mrs. Martha Bistline, Mrs. Ada Havenor, both of Pocatello, Idaho; Lewis Shellenberger, Portland, Oreg. A son and a daughter preceded her in death. She was a memher of the Freeport Mennonite Church. Funeral services were held at that place on April 15, Bishop A. C. Good and Bro. Howard J. Zehr officiating.

Garber.—Emma, daughter of Joseph and Elizaheth (Schlahach) Bachman, was horn near Metamora, Ill., May 27, 1894; died at Peoria, Ill., April 6, 1943; aged 48 y. 10 m. 10 d. She was united in marriage to Arthur Garber, Feh. 10, 1915. To this union were born 2 sons and 1 daughter. She is survived hy her husband and 3 children: Harold Arthur, who is in the U. S. service in the Pacific area; Rohert Lee and Joyce Elizabeth at home. She is also survived hy 2 brothers, John and Harry, Metamora, and one sister, Mrs. Jacoh Bachman, Cazenovia, Ill. In youth she accepted Christ as her personal Saviour, and united with the Metamora Mennonite Church, remaining a faithful memher until the Lord called her home. The call of death came very unexpectedly, although she had not enjoyed the hest of health recently. The morning preceding her death she seemed to have heen feeling hetter than usual. The morning of April 6 after calling at the doctor's office in Peoria she retired to the doctor's lounge for a brief rest and in a short time passed to her eternal reward. Her kind, cheerful, and helpful disposition endeared her to all who knew her.

Herr.—Walter J., son of the late Christian H. and Amanda Book Herr, was born in West Lampeter Twp., July 29, 1891, and passed away March 25, 1943; aged 51 y. 7 m. 27 d. He was united in marriage to Stella M. Shelly of near Mt. Joy. To this union were horn no children, yet there was a deep love and concern for other children, of whom several have heen welcomed into their home. Bro. Walter had not heen feeling well for several months. He had a cold which was followed hy complications. He passed away early in the morning to be with his Lord whom he loved devotedly and served faithfully for many years. He was an active member of the Willow Street Mennonite Church and also of the Sunnyside Mission. He was one of the organizers and a faithful supporter of the latter. He always tried to lead Christians to a deeper experience with their Lord. Brief funeral services were held at the home, followed hy services at the Willow Street Mennonite Church hy the home ministers. Bro. Jacoh Harnish used for his text, Ps. 34:19. Interment in the adjoining cemetery. May God hless the memory of his life to all who knew him.

Oswald.—Kathalene Ann, infant daughter of Orie and Burdean (Stutzman) Oswald, was horn at Bedford Hospital, Bedford, O., on March 28; died March 30, 1943. She leaves her sorrowing parents who cannot understand why their little jewel should he called home so soon. Besides her parents, she leaves her paternal grandmother (Mrs. Ida Oswald), her maternal grandparents (Mr. and Mrs. Perry Stutzman), and also uncles and aunts. Short services were held at the cemetery of the Plainview Mennonite Church where the little hody was laid to rest. Services were conducted by Elmer Stoltzfus.

Precious darling, she has left us,
Left us, yes, forevermore;
But we hope to meet our haby,
On that hright and happy shore.

Slagel.—Arthur William, son of D. W. and Mary Slagel, was horn Jan. 13, 1891, at Flanagan, Ill., where he grew to manhood. At the age of 19 he went to Chicago to attend school and assist with city mission work. Later he attended Goshen College and was graduated from there in 1919. He had taught school a year when the Mennonite Relief organization sent him into Europe to do relief work. He worked there 3 years, spending most of his time in Russia. Vesta Zook, now Mrs. Slagel, and Mrs. Earl Salzman were also engaged in relief work in the Near East during this time. Upon his return to the States, he went to Chicago where he was a member of the Donnelly Advertising Corporation and later of the Thiesan Printing Co., with which he was connected until 1932. During that time he had married Vesta Zook in 1925, and in 1928 a son, Donald, was horn. Eleven years ago the family came to their farm home where they resided at the time of his tragic death, April 22. A sister, Mrs. Laura Neuhauser, passed away in 1923, and his mother in 1928. He leaves his wife and son, his father, and the following hrothers and sisters of Flanagan, Ill.: Mrs. Alma Eigsti, George, Mrs. Irene Byler, Edwin, Gilbert, and Emma who lives with the father; also Amos, LaBelle, Mo.; Willie, Buda, Ill.; Mrs. Edna Dillman, Champaign, Ill.; Milton, Peoria, Ill. Since boyhood Arthur has heen a loyal and active member of the Mennonite Church where he was actively connected with the work of the Sunday school and Mission Board. His services were willingly rendered from an inspired, consecrated life. Services were held April 24 at the Topeka Mennonite Church, conducted by Bro. W. S. Shelly, assisted by Allen Yoder. Text, Ps. 121:1. Burial in near-hy cemetery.

Weaver.—Sarah Elizabeth Horning, daughter of Jacoh and Anna Horning, was horn in Iowa, Dec. 28, 1870. She was the youngest of twelve children, all of whom have preceded her in death. She was born, reared, and married in the same house. She was married to Charles A. Weaver of Oronogo, Mo. They lived in Alha, Mo., 9 years, then moved to the farm home where they have lived 36 years. She was converted and baptized in early youth and has loved and served her Lord ever since. She was in her usual good health until she was stricken early on the morning of April 6, 1943, and her death followed 4¾ hours later. Funeral services were held April 8 at the chapel of the Hedge-Nelson Undertaking Co. in Webh City, Mo. Roy F. Bundy, pastor of the Tower of Light Church, officiated, assisted hy Roy Field, pastor of the South Joplin Christian Church. The Scriptures used were Ps. 23; Rom. 8:35-39; John 14:1-7. The following songs were sung: "I Will Meet You in the Morning, Just Inside the Eastern Gate;" "The City Foursquare;" and "When I Have Gone the Last Mile of the Way."

"No time for a last farewell!
No time for the shock of fear.
There was scarcely a moment's halt on the shore,
With the Guide and the Boatman near.
Dear. how surprised you were to go—
So little to suffer, so little to know."

She leaves to mourn their loss, the following: her hushand who is seriously ill at the home; a son (Lee A. Weaver, who lives on the home farm), two daughters (Mrs. John Dix, Joplin, who is very ill in Freeman Hospital, and Mrs. Walter Bennett, Oronogo), three grandchildren (Lois Bennett, Evelyn, and Charles Weaver), and a host of other relatives and friends.

Wingerter.—Ahram Wingerter, son of John and Barhara (Dellet) Wingerter, was born near Massillon, O. In his early youth he moved with his parents to Virginia. Later he returned to Ohio and lived in the community near Massillon where he reared his family. For the past 30 years he lived near Orrville, O., where he quietly and peacefully fell asleep on April 14, 1943, at the age of 85 y. 4 m. 2 d. He is survived hy one sister, Mrs. George Clark, of Winchester, Va., who is the only remaining memher of the John Wingerter family. On Aug. 23, 1879, he was united in the honds of holy matrimony with Nancy Adams who preceded him in death, Dec. 8, 1928. To them were horn 6 children. Two died in infancy and one son, David, at the age of 6. Those that survive him are Theodore, West Salem, O.; May (Mrs. Hayes Adams), Apple Creek, O.; and Lena (Mrs. Oliver Fetter), Orrville, who with her hushand lived in the home with the father. There are also 8 grandchildren who mourn his departure and 13 great-grandchildren. There are many other relatives, friends, and neighbors who share their sympathy with the immediate family in the passing of their father and grandfather. In his early manhood he accepted Christ as his personal Saviour and was received into the fellowship of the Pleasant View Mennonite Church. Later, on April 2, 1922, he hecame a charter member of the Orrville Mennonite Mission Church where he remained a faithful memher until death. He was a regular attendant at the services of the church when health permitted, and kept the ordinances of the house of the Lord. He loved singing, especially the old hymns. He would say occasionally, "Sing **Rock of Ages.**" Memhers of the home would frequently hear him sing this song as he was about his work. Bro. Wingerter was in failing health more or less for the past few years and during these days he was cared for most tenderly hy his own children and their companions who provided every comfort possihle. May all these labors of love he remembered hy our heavenly Father, who notices every cup of water given and who receives our loved ones in Christ unto Himself and gives them His eternal love and care when they go heyond our care. Funeral services were held at the home and the Pleasant View Mennonite Church on Saturday afternoon with hurial in the near-hy cemetery. Officiating ministers were I. W. Royer, P. R. Lantz, I. J. Buchwalter, and J. S. Gerig. Scriptures used were Psa. 16 and 17, and Rev. 21. Text: John 14:6.

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Faith makes the discords of the present the harmonies of the future.—Robt. Collyer.

Items and Comments

The Winona Lake, Ind., School of Theology announces summer sessions from July 1 to August 5. Bro. J. A. Huffman of the Mennonite Brethren in Christ Church, is president and dean of this school.

The 155th General Assembly of the Presbyterian Church in the United States of America will convene at Detroit, Michigan, Thursday, May 27, 1943, it is announced by the Rev. Dr. William Barrow Pugh, the Stated Clerk of the General Assembly.

As a rule, labor strikes are a bad thing under any circumstances. Just now, when "all out for war" is heard so frequently and emphatically, such strikes are especially out of keeping with this war slogan. If the Golden Rule were to be put into general practice on the part of both laborers and employers of labor (and politicians), there would be no such thing as labor strikes.

It is estimated that the recent flood in the Missouri River Valley may cost 50,000 acres of crops, as much of the corn land in the flooded areas will not be available for cropping this year. Later reports, however, may show a brighter outlook, as some of the land intended for corn may be utilized for later crops. The Lord who sends the rains is also the Lord of the harvests.

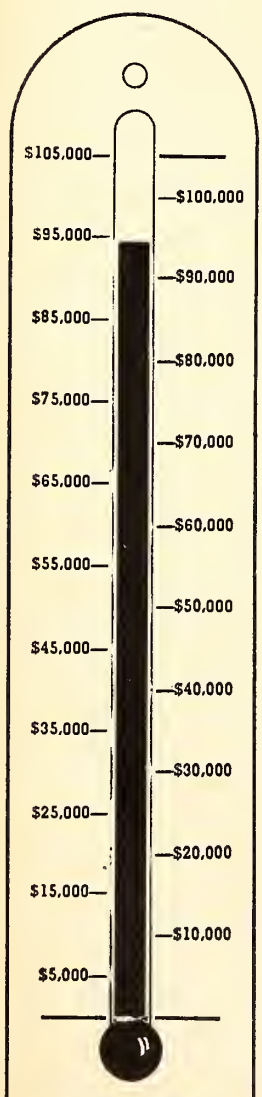
I was horrified to read Edgar Hoover's FBI report that the increase of crime among boys and girls in '42 over '41 is terrible. Prostitution among girls increased more than two-thirds, and drunkenness among boys and girls was one-third more. Other crimes showed sickening increases.

Parents, you are primarily to blame, for the respnsibility is on you. The Bible verse is so true:

Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it."

Parents, if you will teach your children 100 selected Bible verses, citation, (book, chapter, verse,) letter perfect so they become a part of the child, you are taking out certain insurance against that child's going permanently wrong. If he strays these will pull him back.—W. D. Jamieson, former Congressman.

Freeing Our Colleges of Debt



MARCH REPORT

I. **U. S. contributions including cash for United States Civilian Bonds designated for the Mennonite Board of Education total $6,343.54, as per receipts 3363-3618 inclusive.**
II. **Canadian contributions and cash, $342.00.**
III. **Total March contributions, $6,685.54.**
IV. **Total cash or equivalent contributions to date on the Debt Program (June to March inclusive) $94,405.04.**

MUST I KEEP GIVING AGAIN AND AGAIN?

My father had a philosophy about church giving. He held that if you told the people clearly, definitely, and directly about a need, they would respond and meet it. This philosophy of his was based on the belief that religiously motivated giving is sufficient basis to meet adequately all church needs. He frowned upon lesser motives and on the use of any money-raising gadgets. I believe he was right. It is gratifying to see the response of friends to our Debt Liquidation Program. Once again these results are justifying our faith in our people. We are deeply and truly grateful.

I was soliciting funds in a certain church in Illinois. The response was not too good. The day had not brought forth the results I anticipated. I was asked to lead the midweek prayer meeting service at the church. I had shaken off the mood of despondency and was prepared to enjoy a good Christian fellowship in spite of the apparent poor results of the day. As I was passing up the aisle of the church, a hrother touched me on the sleeve and said, "Do you have the little hook with you where you write in how much the people give?" I said, "Yes, I have the book with me." He said, "My wife and I and the boys have been talking over this matter today and we have decided to give a donation of $500. The Lord means much to us these days."

The Wise Men who came to the cradle of Jesus brought gifts to Him. All wise men do. The most expensive economy is that which withholds from Christ His due.

Some give to the cause of Christ from sense of duty. This is not the highest motive hut it is a sufficient motive. The voice of duty is the voice of God speaking through the Holy Spirit to the soul. Some give to the cause of Christ from a sense of pity. This, too, is not the highest motive. It is, however, Christlike to be moved with compassion and respond to the needs of others. Some give to the cause of Christ for the sheer joy of giving. This again is not the highest motive hut the Bible says: "It is more blessed to give than to receive." The highest motive of giving to the cause of Christ, carrying all lesser motives with it, is the apostolic motive, "The love of Christ constraineth us." On the basis of this motive we solicit your continued support of the work of our church schools.

"'And must I keep giving again and again?'
My selfish and querulous answer ran.
'Oh, no,' said the angel, piercing me through;
'Just give till the Master stops giving to you.'"

Ernest E. Miller, President, Goshen College.

CONFERENCES

Conferences to be held at Harrisonburg, Va., in Eastern Mennonite School Auditorium May 13 and 14, 1943

(Immediately preceding Mission Board Meeting)

Thursday Afternoon and Evening

These sessions are devoted to topics of special interest to ministers, but profitable for all, and will be held under the auspices of the **Virginia Christian Workers' Conference Committee.**

Ray Emswiler, Secretary.

Friday

All three sessions of this day's conference are devoted to the interests of the teaching work of the Church. This annual Christian Education Conference is sponsored by the **Mennonite Commission for Christian Education and Young People's Work.**

John R. Mumaw, Field Secretary.

ANNUAL MEETING OF MENNONITE BOARD OF MISSIONS AND CHARITIES

The Mennonite Board of Missions and Charities will hold its annual meeting at Harrisonburg, Virginia, May 16-18. The Executive and Mission Committees will meet in joint session Friday and Saturday forenoon, May 14, 15. The Board will meet in executive session Saturday afternoon. Board members who cannot attend on account of distance or crowded travel conditions are urged to appoint a proxy and notify the secretary of same.

Instructions regarding railroad connections and transportation facilities to Harrisonburg appear on page 125.

J. N. Kauffman, Chairman
S. C. Yoder, Secretary

ANNOUNCEMENT

The Ohio Mennonite and Eastern A. M. Joint Conference will be held (D. V.) at the Martins Church near Orrville, Ohio, May 27 and 28, 1943.

A fuller announcement will be given later.

O. N. Johns, Secy.

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CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

May, 1943

EDITORIALS

Mission Board Meeting

We are glad to print in this issue a copy of the program for the meeting of the Mennonite Board of Missions and Charities to be held at Harrisonburg, Virginia. We are glad to have the Church anticipate another season of fellowship in the community where the meeting is to be held. There will be many people who would like to have attended this meeting who will not be able to be there. We trust that everyone will definitely pray that the witnessing work of the Church will continue on effectively throughout these days of stress and difficulty. There are a number of vital decisions to be made at this meeting of the Board and your prayers for those who are responsible to make the decisions will be appreciated.

A Message from the Front

This issue of Christian Missions carries an interesting article from the pen of George J. Lapp, missionary to India. Most of our readers will recall that he has not been in the best of health for some time. We are glad to know of his improvement and are very happy to have him speak to us again through these columns. His message is particularly significant in times like this when sudden changes may fall upon us at any time.

We are glad for the note of calmness that characterizes his article. It is just that spirit that is needed throughout the Church and in all the witnessing agencies. This is no time to become excited. We are all facing tremendous problems. Only as we trust God for His leading can we feel secure in facing the future.

Our Foreign Missionaries

It has been estimated that about 50 per cent of the missionaries of the world have either been returned to their homeland or have been interned. This presents a tremendous challenge to the Church. It is evident that those who remain on the field must carry double duty. In fact, it is more than double duty. The additional strain that is involved in carrying on missionary endeavors during these difficult times is no small item. When men and women are carrying such heavy burdens, it becomes an obligation to the Church to support them even more fervently through prayer.

We can feel very fortunate to observe that the staff of workers in our own fields has not been seriously depleted. For this we praise God and express our gratitude to Him for the privilege we have to continue our work. It is quite evident, however, that because of the increased load in their work through the increased demands of their constituencies they are unable to make the advances which their plans for development had indicated. Consequently they feel the strain of being unable to reach out into territories which are greatly needing the Gospel. It is extremely difficult to get new missionaries to the field or even to return missionaries who are now on furlough. It means that our missionaries are face to face with a real problem of carrying on under handicap. Let us not fail to support them at the throne of grace.

Paper Shortage

We are obliged to reduce the size of this issue of Christian Missions. We are doing this to make it possible to carry sixteen pages for each of our foreign mission reports. We are glad to announce that the materials for the annual report of India, Africa, and South America are nearly all at hand. We plan to bring to you these interesting articles in the following months. We believe you will appreciate our having curtailed material for a few issues in order to make possible the publishing of these reports in full.

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Program for Annual Meeting

Of the Mennonite Board of Missions and Charities

Saturday Afternoon, May 15

The Mennonite Board of Missions and Charities will meet in an Executive Session at 2:00 P. M. at Eastern Mennonite School.

Saturday Evening

(At Eastern Mennonite School)

THEME: **City Missions**

P. A. Friesen, Moderator, Denver, Colo.

Nelson Kauffman, Chorister, Hannibal, Mo.

7:30 The Parable of the Sower in the Light of City Missions ..... Edward Yoder, Kansas City, Kans.
8:00 Home Missions in the Light of the Present Wave of Evil ..... Frank Raber, Detroit, Mich.
8:20 Do City Missions Pay?
Three-minute talks by Superintendents, Workers and Converts
8:40 How Can the Home Church Best Aid the City Missions? ..... Moses Slabaugh, Harrisonburg, Va.

Sunday Forenoon, May 16

Regular preaching services, conducted by the following assigned ministers, will be held at the churches specified below:

Name of Church	Location	Pastor	Visiting Minister
Trissels	Broadway	J. Ward Shank	Allen Erb
Lindale	Linville	Wilmer Geil	Edwin J. Yoder
Chicago Ave. Mission	Harrisonburg	Moses Slabaugh	Maurice O'Connell
E.M.S.	Harrisonburg	John R. Mumaw	Paul Erb
Valley View	Criders	Ray Emswiler	Milo Kauffman
Hebron	Genoa	Timothy Showalter	H. J. Harder
Pleasant Grove	Ft. Seybert, W. Va.	Ernest G. Gehman	Moses Roth
Morning View	Linville	J. H. Turner	Homer North
Springdale	Waynesboro	Jos. R. Driver	H. A. Diener
Mt. View	Stuart's Draft	E. F. Heatwole	Noah Hilty
Pike	Harrisonburg	James T. Shank	Stanford Mumaw
Mt. Clinton	Mt. Clinton	R. W. Benner	S. C. Yoder
Bethany	Spring Creek	M. J. Heatwole	M. D. Stutzman
Peake	Hinton	Paul Good	Frank B. Raber
Gospel Hill	Palos	J. Early Suter	Clarence A. Shank
Raleigh Springs	Hinton	Amos D. Heatwole	Eli G. Hochstetler
Mt. Hermon	Lydia	John E. Kurtz	J. Y. Swartzentruber
Beldor	Swift Run	Chester K. Lehman	J. J. Hostetler
Zion Hill	Singers Glen	H. B. Keener	J. A. Heiser
Colored Mission	Harrisonburg	Warren A. Kratz	J. M. Nissley
C.P.S. Camp No. 4	Grottoes		J. B. Martin

Sunday Morning

THEME: **The Power of the Gospel**

Sermon in all the churches:
The Gospel, the Power of God Unto Salvation, Rom. 1:16

Sunday Afternoon

(At Weaver's Church)

1:30 Devotional Service ..... John H. Mosemann, Akron, Pa.
The Power of the Gospel in My Salvation
1. Through a City Mission ..... Norman Hobbs, Iowa City, Ia.
2. Through a Rural Mission ..... Ray Emswiler, Bergton, Va.
Mission Sermon ..... J. D. Graber, Dhamtari, India

Sunday Evening

6:30 Praise Service ..... Nelson Kauffman, Hannibal, Mo.
7:30 Devotional Service ..... John H. Mosemann, Akron, Pa.
The Power of the Gospel for Daily Living ..... Jesse Short, Archbold, Ohio
The Power of the Gospel in Personal Testimony ..... E. M. Yost, Greensburg, Kans.

Monday Forenoon, May 17

Regular Business Session of the Mission Board and Meeting of the Women's Sewing Circles. These meetings will be held separately.

Mission Board Meeting

9:00 Devotional Service ..... Lloy Kniss, Johnstown, Pa.
Reports of officers and committees

Sewing Circle Meeting

9:00 Devotion
Minutes and Reports
Presentation of Missionaries
10:00 The Sewing Circle
1. A Missionary Agency of the Church ..... Mrs. Lloy Kniss, Johnstown, Pa.
2. A Link Between the Church and the Distributor
Mrs. M. C. Lehman, Akron, Pa.
Open discussion led by Mrs. A. H. Erb

Monday Afternoon

1:00 Devotional Service ..... Lloy Kniss, Johnstown, Pa.
The Power of the Gospel in Africa ..... Henry J. Garber, Mt. Joy, Pa.
The Power of the Gospel in South America
Lester T. Hershey, Chicago, Ill.

Monday Evening

6:30 Prayer Service ..... Nelson Kauffman, Hannibal, Mo.
7:30 Devotional Service ..... Lloy Kniss, Johnstown, Pa.
The Power of the Gospel in India ..... Edwin Weaver, Akron, Pa.
Looking Forward in Our Relief Work ..... O. O. Miller, Akron, Pa.

Tuesday, May 18

9:00 Devotional Service ..... M. D. Stutzman, Kingman, Alta.
Mennonite Service Units as a Missionary Agency
John L. Horst, Scottdale, Pa.

Tuesday Afternoon

1:00 Devotional Service ..... M. D. Stutzman, Kingman, Alta.
The Power of the Gospel Among the Jews ..... Martin Z. Miller, Bainbridge, Pa.
The Power of the Gospel in Adult Evangelism
J. Irvin Lehman, Chambersburg, Pa.

Tuesday Evening

6:30 Workers' Testimony Service ..... Nelson Kauffman, Hannibal, Mo.
7:30 Devotional Service ..... M. D. Stutzman, Kingman, Alta.
The Devotional Life of the Christian Worker
J. N. Kaufman, Peoria, Ill.
The Place of Prayer in Missions ..... George Beare, Dhamtari, India.
The Blessing of God on a Consecrated Life ..... Allen Erb, La Junta, Colo.

The Forward Look in India

By George J. Lapp

We have just read an appreciative reference to mission work, as follows: "Not in all world history has there been a movement so decisive in its influence upon the secular life of mankind as the Christian missionary movement of the last century and a quarter. When the mists of the present have rolled away, and historians of tomorrow study calmly and dispassionately the history of modern missions within the context of the general history of civilization, it will be found that no influence has made such an impact upon scores of nations, in Asia, Africa and Australia, as that movement has done. In the trail of the Christian missionary, and born of the Christian spirit, came into being movements and institutions in the social, cultural and political life of new peoples which have exercised a decisive, transforming influence upon their national life." *A Preface to Christian Theology,* by John A. Mackay, p. 177. This from the pen of an author who insists that the work of the Church, among many things, is *regenerative* bringing into the life of man an experience which is the result of faith and a transformation of that life in accordance with the pattern *revealed* in Christ. He thus safeguards against the building up of a secularized church although the impact of its influence is manifest in the life of people in which the secular is subordinated to the spiritual. The author of this very helpful treatise was for a number of years a missionary in Latin America and now is president of Princeton Theological Seminary.

The area in which our Church in India is located is considered very, if not most, backward in every way. More than forty years have passed since the founding of the Mission and the beginning of the Christian community which at that time could not be called an organized church. We can look back over thirty-eight years of prayerful and careful spiritual nurture and building. As a result the Lord has raised up a church and community with Indian leadership of capable and qualified brethren and sisters, who willingly assume their share of the responsibility for strengthening the structure of the body of Christ as it now obtains. We meet in counsel, in prayer, in conference and frankly express our convictions and burdens regarding the needs for future building. We are free to share our fears and faith for the future. We withhold nothing from each other. We face facts and actual conditions, some of which are hopeful and some hopeless without divine intervention. But we all have learned that "All things work together for good to them that love God" and that He is able to make all things abound and to surmount the seemingly impossible.

Now, just what are we facing in India for which we also solicit your prayers and interest? We thank God that you have not ceased to remember us in your prayers and with your moral and financial support of the work in India.

The Church in India is definitely facing the problem of self-support, self-government, and administrative control in India. It is unnecessary to enlarge upon the reference to sources both in and out of India that might make this imperative but we are laying plans for the inevitable should they have to be implemented. There is the building up of a strong ministry, bishop ordination, building up community conscience regarding social and moral problems some of which are grave. Fornication, adultery, thieving, lying, slander, etc., though not general, are yet too prevalent to leave us unconcerned considering increased difficulties following present world conditions that most probably will follow the war. Then there are the vicious and vitiating influences of fanatical nationalism which always accompany such awakenings in subject countries when the clamor for self-expression results in opposition to everything reasonable, peaceful, and constructive. Pray that our Church in India may pursue the paths of peaceful pursuit and spiritual progress and effective soul-saving witness. Will the time come when aggressive witness will be suppressed and will the Spirit of God permit us to submit to any pressure brought upon the Church in India to hide its light and place it under a basket? The Church leadership is very much concerned about this and praying that God will overrule any efforts to suppress spiritual witness and the presentation of the Gospel.

Then there are the problems of entanglements and compromise. It may be in the form of watering down our distinctive witness by unhealthy alliance. We need wisdom to decide where we can be co-operative without compromise or committing ourselves to policies which would lay us open to inroads which would result in regrettable developments in the future. Secret societies are not a question but the many shades of insurance from property to protective family and individual insurance are a definite problem that calls for action now. You have this problem and some of you have been able to solve it one way and others another. For us in India it is new and is a matter of deep concern.

How maintain our witness regarding nonresistance in the face of the rising tide of militarism? Joining any phase of the military establishment in India is, up to the present, voluntary but with the growing seriousness regarding the issues of war naturally greater pressure is being brought to bear upon men and women to join up with something that will contribute to the military strength of the nation. Our witness dare not be merely negative. It must be constructive as is also yours in matters and interests in which we can conscientiously have a part. In some things the way seems clear but in others dark and difficult. We are praying for those who have transgressed our principles and regulations according to our understanding of the will of

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Pray for Me, My Friend

By T. O. Chisholm

Brethren, pray for us.—I Thess. 5:25.

Please pray for me, my friend!
I need your prayers,
For there are burdens pressing hard,
And many cares;
Pray, too, that Christ will make of me
The Christian that I ought to be.

Do pray for me, my friend,
At morning hour,
That I may not be overborne
By Satan's pow'r;
That, 'mid the whirl and maze of "things"
My soul may drink of hidden springs.

And pray for me, my friend,
When night comes on;
God's stars look down upon us both,
Apart—alone;
Will you, dear friend, before you sleep,
Pray Him my soul, with yours, to keep?

Cease not to pray for me,
Tho' sundered far,
Come, meet me at the mercy seat
From where you are;
Nor time nor distance can divide
Our hearts that in His love abide.

Thus, praying each for each,
That will come true
Of which our Lord and Master spake,—
"If two of you";—
No purer joy may friendship share
Than in the fellowship of prayer.

—The Sunday School Times.

We Can Sew for the Needy

By Martha Beachy Nafziger

When there is a task that we do not particularly enjoy doing, we usually excuse ourselves on the grounds that we do not have time for it. One will find this among all classes of people in all walks of life. Let a decision be made to "house clean" the church building or to make some repairs on it, for instance, and ask for volunteers to help and usually you can count the helpers on one hand. And should you take the trouble to investigate and learn why the rest failed to appear you would find that by far the great majority would say, "I didn't have time."

That is usually the chief reason given by women who do not attend sewing circle though other reasons are sometimes given also.

But is it true that we do not have time to attend the sewing circle meetings? Let us see.

Someone has observed that we always find time to do the things that we really like to do. I have a friend whom I esteem very highly. She is a charming Christian woman. A few years ago when I first made her acquaintance she was the wife of a farmer. That in itself meant that she had more than just the duties of an ordinary housewife. She also had two well-trained boys in grade school. She was very active in the work of the Church. Besides all this she taught public school about nine months of the year and usually a term or two of summer Bible school in the summertime. She did a normal amount of entertaining. Only at times did she have someone to help her. Now this very busy woman said to me one day, "Regardless of how much work I have to do, I always have time to read an hour every day." She liked to read, therefore she took time to read.

None of us can say we do not have time. We have all the time there is—not a bit more, not a bit less. The tiniest baby has twenty-four hours a day and the richest, the greatest, the most influential in the world has not a moment more. All of us share time equally with babies, beggars, and kings.

Most of us do not need more time but we do need better judgment in using the amount we already have. Suppose a woman says to her husband, "I didn't have time to make the bed today." Is that correct? It is absurd. She did have time. One might as well say there is no sky or there is no sun or earth as to say there is no time. Time is a reality. God created time just as much as He created a tree or a bird. The woman should say, "I didn't make the bed today because I chose to plant the garden, or to do the ironing, or to play with the children, or whatever the reason may have been.

Since a day is only twenty-four hours long most of us have discovered that we cannot do everything we wish to do. We must choose the tasks which are most important and the lesser tasks we must leave undone. If we do not consider the work of the sewing circle very, *very* important I think we need to ask God to enlarge our vision. Is it so important to us that we cheerfully and gladly give one—just one day a month sewing for Christ's needy ones?

It is a bitter zero day. The wind swirls the stinging snow about in drifts. You are glad that you do not need to venture out of your warm, cozy house. You breathe a prayer of gratitude for the snug-as-a-bug-in-a-rug feeling of being so comfortable in a world so vast and cold. You are ironing a huge basketful of dampened clothes. By sticking to it closely you will be able to finish it in time to prepare supper at the usual hour. Tomorrow you will have other duties and you do not want any ironing left to infringe upon your time then. Just as your husband's white shirt is half ironed you hear a feeble rap on the door. Who can be out on such a day as this, you wonder as you reach the door and open it? There, standing in the snow is a child, possibly five years old. You almost fall over from the shock! He is barefoot! No coat, no cap, only a thin rag wrapped around his little emaciated body. And his body, what there is of it, is blue with cold. His teeth chatter.

A pair of ghostly eyes look up imploringly at you and say.

"Please, ma'am, won't you give me something to eat and some clothes to keep me warm?" The little fellow's lashes are stiff and frosty from the tears that moistened them.

There is hardly a woman even among non-Christians who would say, "No, I am sorry, but I am busy today. My ironing must be done because tomorrow I must sew for my own family. I haven't time to do anything for you. Maybe next door they can help you. Run along."

Who among us would not snatch up that child, take him into our home, warm him by the fire, give him a nourishing meal and if we could not supply him with ready-made clothes we would sit down and make some from the materials which are available? Which would be more important on such a day: our ironing or the little child's comfort? No, just because such a child has not appeared at our door does by no means indicate that he does not exist. There are thousands of such in Europe, millions of them in China, and our responsibility to them is just as great as though they rapped individually at our door. And this may sound hard, but every day that we miss going to sewing circle we are saying to these little people, "My work is more important than your comfort."

"If a brother or sister be naked . . . and one of you say unto them, Depart in peace, be ye warmed . . . notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it have not works, is dead . . ." (James 2:15, 17).

"Blessed are the merciful: for they shall obtain mercy" (Matt. 5:7).

Jesus gave us a standard by which we can judge values. He said, "Seek ye *first* the kingdom of God and his righteousness. . . ."

It is only one day a month that we need to choose between sewing for Christ and some other duty. Before we decide let us evaluate in this manner: Which of these two duties is the more important? From which will I receive benefits the longer? And remember that the reward for helping another in need can be enjoyed all through eternity. Will the effects of the other task that you purpose to do last as long as that? Ask yourself honestly these questions before you decide not to go to sewing circle.

It would be both ridiculous and unjust to say that there was absolutely no reason why a woman could not be in sewing circle. There are legitimate reasons of course. Where there are a number of small children or where a member of the family is ill or where transportation facilities are not available, certainly these are just reasons for not attending sewing circle. However, for such women an alternative is possible so that they, too, will be able to share in the great and noble work of sewing for Christ. The officers of the local circles should attempt to provide those who cannot come with work that can be done at home, thereby

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BESIDE ALL WATERS

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6).

It was in the course of a neighborly call that we did a bit of remembering of past experiences in sewing circle work. Really, we were surprised at the instances we could recall where we had worked among people. Of course there had been a wide variety of efforts made to help people. If we were to try to keep an account of the work our Circles have done with a view to finding out what we really accomplished, our account might fall short as we look over the ledger.

How glad we may be that there is an account kept, far beyond the sight of any one of us. Sometimes we are brought in touch with "cases" that are striking, and we are inclined to follow them with a view of tracing the good we have done, or the progress the selfsame case has made. Visible results do not always count. While some of our most cherished cases have not turned out as well as we had hoped, perhaps, yet there have been many to whom a little lift has done wonders.

Sewing circle work is carrying the message of salvation and good will to those in need. There are a variety of ways to do this. These days, when there is much stress laid on the relief of suffering that reaches mainly the physical portion of the human body, there is danger that we become so interested in this phase of the work, that we forget the "going into all the world" with the news of salvation. Jesus said to the over-zealous helpers of the poor when they found fault with Mary with her alabaster box, "Ye have the poor always with you."

Helping folks in physical work is a means to an end. It is difficult to talk salvation to a person who is starving. We well may realize this, but with this knowledge we need to remember too that the message of salvation needs to be told as soon and as plainly as possible along with the help given. The two go hand in hand; let us keep them so.

THE DEEPER MEANING OF TITHING

As I grow older and have a longer perspective eastward, I have less and less patience with myself for stressing the money side of tithing. God did not institute tithing for the benefit of the Church, either Jewish or Christian. The paramount object of tithing is to **build character;** it is distinctly **not** to raise money. The foundation of all character building worthy of the name is a **deeply implanted sense of dependence upon the responsibility to God.** Tithing implants that sense, not in theory only, but by act, by practice, and thus makes it permanent. We often forget what we are taught; we never forget what we practice. Teaching trains the memory; practice trains, not the memory only, but the entire man, the body, the mind, the heart, the character, the destiny.

In the last analysis tithing is simply putting God, not self, **first.** The conscientious tither devotes, set aside, the tenth **as soon as it is received.** It is the "first fruits" of his labor or gain, no matter from what source received. It is God's share, the "devoted," the "separated" portion, and has **first** place in all thoughts of expenditure. Tithing, in other words, is literal everyday common sense obedience to Christ's command, "Seek **first** the kingdom of God."

Tithing, to a degree and in a practical common sense way, not approached by any other habit of life, brings God into personal relationship in our everyday affairs. Tithers become increasingly conscious not only of responsibility to, but of real partnership with the Infinite. When the wages or salary, or gains of any kind or from any source, are received, the pleasure of setting apart or crediting to tithing account God's portion is only equaled by that of giving it later to such objects as conscience approves.

If the above statements are true, is not the first sentence in Matthew 6:33, "Seek ye first the kingdom of God," the best text in the Bible from which to teach tithing? Is not that just what the tither does? When he receives his gains of any kind and sets aside **first** the devoted portion for the work of the Kingdom, is he not obeying literally the command of the Master? If he refuses to do this, is he not putting self **first?** If this is not the meaning of the command, what does it mean?

Notice that both the command and the rewards of obedience are included in the same verse: "And all these things shall be added unto you." What things? Read the previous verse: food, drink, clothing; in short, all the physical necessities of life.—Layman.

MINUTES OF ASSOCIATED SEWING CIRCLES

The Sixty-third semiannual meeting of the Associated Sewing Circles of the Lancaster Conference District was held at East Chestnut Street Church, Lancaster, Pa., March 27, 1943.

The regular business was first in session with Sister Metzler presiding. Orders were given from the various missions followed by the roll call, to which 33 adults and 23 juniors responded. The following summary of the work of the circles was given by the secretary:

Garments, 14,045; quilts, 150; comforters. 182; miscellaneous, 1,313; offerings, $4,786.88. The treasurer's report followed. Balance on hand, Oct. 1, $49.82; received during year, $284.61; paid out during year, $166.95; balance on hand, $167.48. Money was contributed to Altoona, Reading, Steelton, Sunny Side, and Ybor Missions, also to the children's homes, to La Junta Hospital, to over-seas relief, and to the support of an orphan, which will be continued another year.

Sister Lydia Lehman then gave the report of the relief work at Ephrata. Sister Elizabeth Musser gave us a very interesting talk on "Witnessing for Christ in the City—Columbia."

The speakers for the afternoon were Bro. James Hess on "Opportunities for Service;" "Peace in Tribulation," by Aaron Shank; and "Experiences in India," by Edwin Weaver.

Nettie A. Leaman, Secretary.

AN OMINOUS DRIFT

According to statistics gathered by one statistician, "Church attendance reached a peak in 1880. The average pastor today preaches to a church seventy per cent empty. Ninety per cent of our people attend no church regularly. Weekly attendance at movies is sixty per cent of the population. The Sunday school gets fifteen per cent. Morning church service draws eight per cent, and evening service two per cent."

These statistics, if true, tell a tragic story of spiritual decline in America. . . . If Christianity is at the base of morals and our churches are an indication of our spiritual life, then we need a blood transfusion of spiritual power. We must not forget the assembling of ourselves together.—Home Missions.

MARION YEARLY REPORT

Report of the Marion Mennonite Sewing Circle, Marion, Pa., for the year April 1, 1942, to March 31, 1943:

Cash on hand, April 1, 1942	$ 12.90
Offerings	134.30
Cash for Foreign Missions	45.00
Total Receipts	$192.20
Material for Home Missions	66.32
Material for Foreign Missions	61.50
Cash for Foreign Missions	45.00
Total Disbursements	$172.82
Cash on hand, March 31, 1943	19.38
Average attendance	11
Garments made	194
Garments bought	27
Garments donated	90
Comforts made	20
Quilts made	1

Lydia R. Hess, Secretary.

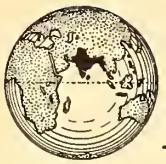
REPORT OF SPRINGS SEWING CIRCLE

Of the Springs Congregation, Casselman Valley District

April 19, 1942, to March 31, 1943

Number of meetings held	27
Number of members present	400
Average number of members present	15
Number of quilts quilted	14
Number of garments made	37
Camp kits furnished	5
Donated to Altoona Mission	$ 35.00
Donated to Johnstown Mission	20.00
In treasury, April 1, 1942	32.73
All money received	158.05
All money paid out	156.03
In treasury, April 1, 1943	34.75

Mrs. Norman Miller, Sec.-Treas.,
Grantsville, Md.



INDIA

NEWS FROM DRUG

Dear Interested Christian Friends:

The mission work at Drug, as you may be aware, has changed hands since the middle of May when Weavers went on furlough. Because of travel difficulties it was thought easiest to conduct our leper clinics from Drug; so we are still conducting them. A compounder, an evangelist, and myself have fixed medicine cabinets fore and aft on our cycles and, until petrol is more readily available, we intend to conduct the clinics in this way.

It means a great deal of cycling, and with malaria so rampant this year, we have a hard time keeping physically fit. We thank the Lord, however, that in the past six months fever has set in on such days that by clinic day everyone was well again. In this malarial epidemic several of the leper Christians died. One rather elderly man died, and we were told later that because worms had set in his sores, no one would touch him. His relatives tied a rope around his feet and had a cow drag him out to a ditch.

We also rejoice in the baptism of a Maharastra Brahmin family who live close to Arjundah. Readers of Mission News will recall that this village was a very promising field several years ago. Through the efforts of Brethren Smucker and Brunk one section of the village, in which live a weaver caste (considered untouchables), was at one time on the verge of becoming Christians. Their interest is still keen and we hope that the open expression of their joy and faith in the "Jesus' Way" will again encourage them to take the final step.

We again observed Thanksgiving Day at the clinic. Our attendance, because of various wartime irregularities is not what it was last year, but still we accept their gift of "pice" as coming from the Lord. The total offering amounted to about $1.50. This amount they would like to send in for bombed-out children. I am sending this sum therefore to Bro. John Coffman to bring cheer to a few children in England.

Do not forget Drug in your prayers. Every now and then we receive echoes of the moving of the Spirit and feel we need grace to grasp those opportunities in the proper way.

John A. Friesen.

MEDICAL STATION

Significant Conversions

We are happy to report that within the last month we had several baptisms here in our church. The sweeper family that has been working at the hospital for almost two years, decided they were ready to become Christians. We hope and pray that this may be the beginning of more conversions in that caste. There are quite a few living in and near Dhamtari, and they seem interested but so far they have been afraid that if they become Christians they will also have to leave their work. Now that this family has taken the step and are continuing their work as before, we hope that more may take courage and do the same. These people are among the lowest caste and are held in reproach by other people but we know that in God's sight they are just as precious as any others and He can and will change their hearts just the same as any others. Will you help us pray for these people? Pray earnestly that more may come, that it may be the beginning of a larger movement.

The hospital keeps being filled to capacity. We have to make use of extra rooms in the servants' quarters and other places in order to take care of everyone. We are badly in need of more wards. We hope that before long we may be able to build more.

Feb. 14 was Hospital Sunday. The primary Sunday-school children from Sundarganj came to help sing for the sick in the wards. They also gave an offering for the work at the hospital that Sunday. The patients eagerly listen to the singing every other Sunday afternoon. We believe that even though we cannot see many results from this work, yet some of the things they hear will surely be remembered and be carried home to their villages.

The children are well and happy. It is getting much warmer and we are preparing to go to the hills for awhile. Joan will soon be seven years old so we must be thinking of leaving her in school, away from home, for at least four months. It is hard for us to do this the first time but we cannot deprive our children of school privileges either.

We hope that as soon as the way opens there will be someone to come to take over supervision of nurse's work and also take care of European patients. We need a nurse very much. We are praying that someone may come soon to help us here.

Fyrne Yoder.

Confidence in God

"Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

During these days of world unrest and uncertainty and their effect upon the Christian Church, the confidence that God can do His work through His Spirit brings peace to our hearts and minds. We do not know what lies before us, but we know that God will work out His will. May we always keep in the center of His will.

This has been a busy cool season for all the missionaries. Last week we all met in the Shantipur bungalow for a day of prayer. It was a day of spiritual refreshing. The day following the Managing Committee had a long meeting in which the station budgets for the coming year were considered.

The missionaries have not been able to do much touring, but the Indian brethren and sisters have been out in camp since the end of November. The Millers were in camp several weeks ago when Elaine Ann developed a high fever. They took her to the hospital and there measles broke out on her. It was a mild case. Sister Good is at present in camp with two Bible women, at Bagtarai, where there is a village school.

On the evening of Feb. 12 the baccalaureate sermon to the graduating classes from the high school and normal school was preached by S. K. Mondol of the Methodist Church. He had made a trip to Jagdalpur, south of here, and stopped off on his return to preach this sermon. It was a very challenging sermon: "And Joseph dreamed a dream." The commencement exercises were held on the evening of Feb. 17. The address was delivered by M. M. MacLeod of the Scotch Presbyterian Mission. He is a fluent Hindi speaker and a very spiritual man. He was listened to with rapt attention. Pray for these young graduates, that God may have first place in their lives.

This week the school children, Clara Esch, Gordon Hostetler, and John King, are leaving for school in the hills. Others will be going later. John Jay Hostetler has finished high school and under ordinary conditions would be going home this spring, but he is staying in India for the present.

The Hostetlers and Vogts in Bihar have been camping in different villages and preaching the Gospel. There are several well-educated inquirers for whom we are praying.

We have had a long delightful cool season but now the days are getting warmer. Because of Bro. Lapp's condition we are planning to go to the hills early in April so as to be away from the great heat. We trust that the cool air will be a help to him.

The crops have been very good this year but the prices of foodstuffs are famine prices. They help the farmer who has grain to sell but make it very difficult for the poor.—Fannie H. Lapp.

Commencement Activities

Commencement exercises in India are very rare, especially in secondary schools. In many schools the only closing event of the school year which pupils can anticipate is a siege of examinations extending over a period of about two weeks followed by the climax when the examination results are read off and the school year is formally closed. The pupils immediately and happily leave for their homes, the degree of the happiness of each individual pupil depending upon whether he has passed or failed—but happy at the prospect of two months' vacation.

Dhamtari and a few other Christian schools in India are exceptions and have an annual commencement program. For some years a commencement program has been held in our Academy and a year ago the baccalaureate service was introduced. These commencement exercises are usually held late in February, nearly two months before the hot season vacation in order that the high school class may be present. Early in March the Matric (High School graduating) Class go away to

(Continued on last page)

Among the Jews

LITERARY EVANGELISM AMONG THE JEWS

By Clarence Fretz

Usually experiences in personal work are recorded in these columns. This month we wish to report instead on another type of work—literary evangelism. Recently our committee drew up a letter of good-will as a start in this type of work. About 850 copies of the following letter were sent out to Jewish persons whose addresses we had secured from various sources:

Dear Jewish Friend:

In this period when anti-Semitism is threatening to over-run the world, permit us to be counted among the warm sympathizers and interested friends of your people. We are touched by the calamities which have already befallen countless numbers of Jewish people.

We have a deep appreciation and respect, together with a feeling of indebtedness to you, when we consider the wonderful blessings that have come to the world and to us through your nation. We have a heart full of sympathy for you and shall endeavor to maintain an attitude of love, concern and good-will toward you, as well as toward all people.

In the prophecy of Isaiah, God said, "Comfort ye, comfort ye my people." Surely this is the time for us to do this, and we would like to do our part. We feel that we ought to help one another into closer fellowship with the only true and living God! Furthermore, we are admonished to "PRAY FOR THE PEACE OF JERUSALEM," . . . and GIVE GOD NO REST UNTIL HE MAKE JERUSALEM A "PRAISE IN THE EARTH."

We will be very glad to hear from you.

Yours sincerely,
THE MESSIANIC TESTIMONY.

Nine replies were received, chiefly from leaders among the Jewish people—rabbis, a doctor, a lawyer, business man, etc. These replies expressed such appreciation and good-will that we feel the door has been opened for further contacts. A few selections follow:

I am in receipt of your letter of sympathy for my people and I am very thankful for it. The reply to it is written in Gen. 12:3 . . . The bad things that our prophets have said of my people are happening now, so I hope that the good things that they said will happen in the near future. Lev. 26:44.

On behalf of myself and of my family I want to acknowledge with thanks and appreciation the kind expressions of sympathy and concern for our sadly oppressed and cruelly persecuted people which you and your group have sent us. These are evil times indeed for us Jews and we, my family and I, as a minute part of them, are sincerely grateful for your interest and understanding . . . . With kindest personal regards and every good wish for God's blessing on your work.

Thank you very sincerely for the beautiful letter of friendship and concern . . . . It is indeed a source of comfort and consolation in these days, that are so dark for our people, to find that there are many who continue to "pray for the peace of Jerusalem."

Thank you so much for your very kind circular letter and the expressions therein are most prayerfully accepted. It is good to know of his testimony and fellowship.

Your kind letter . . . received. It is good to receive a sincere message of uuderstanding. . . . We have a long way to go before seeing the mutual feelings of one man to another become in everyday reality.

Thank you very much for your message. We are going through a modern Sodom and Gomorrah, because we have sinned. How we can correct our sins is a question . . . .

I should like to have you know that such earnest expression of sympathy is without question a source of encouragement to the Jewish people . . . .

Several of these letters were followed up personally, and a warm reception was given the workers, as well as words of appreciation similar to the above. Also, these letters proved to be useful in personal work, as a way of approach (handing them the letter in person).

Continue to pray for the work that these contacts may be properly followed up.—Missionary Messenger.

FROM A CONVERSATION WITH A JEW

"The reason I did not make a greater effort to see you," the young man said, "is that I did not want my parents to find out what was going on in my mind. For several years I have harbored these thoughts deep down in my heart and at times I have wanted to forget, but simply could not. They have haunted me and given me no rest.

"Once I made a special trip to Atlanta to see you, but found that you were out of the city. Had I met you then, you would have saved me from many depressing days and sleepless nights.

"In my restlessness I decided to leave home to make a wider search for the truth. I went all the way from Maine to California; I read every piece of literature I could get on the various isms; I contacted some of the leaders of the various cults and each one tried to convince me that he had discovered the truth this world has been seeking. Each one claimed to have received it by special revelation.

"But I could not be convinced; the more I studied Christianity the more I saw the futility of the other religions. Each time I read the New Testament I felt as though I were hearing the voice of God.

"I attended several Christian services and there found some of the happiest people I have ever known. And then, when I was about to make a decision, some Christians of my acquaintance would discourage me from it by their unbecoming behaviour.

"But it was not long before I noticed a remarkable change in the life of one of these friends who came to me and with tears running down his cheeks, begged my forgiveness for having misrepresented his Christ to me. He explained that while nominally he had been a church member, he had never experienced the new birth until one Sunday when he attended a special revival and was converted.

"He became a changed man. His language and his actions told me that something wonderful had taken place in his life. It was then that I came to know the first real Christian.

"In a few days he brought me some tracts, and imagine my surprise when I saw upon them your name, the name of the very man I had been trying to forget! Now I was determined to see you and I told my friend that if necessary I would travel a thousand miles to do so.

"Not many days later my friends called me and said, 'I have good news for you. I have just learned that Mr. Gartenhaus is to be in the city on Sunday, speaking in our church.' And now all of us are together."

As he spoke, there was not a dry eye, for each of us felt the presence of a mighty power, the Holy Spirit.

"Mr. Gartenhaus, to show you how anxious I was to see you, I left my bride of a few weeks and some unexpected visitors at home to come here," he said. "It might interest you to know that before I married I told my wife what was going on in my heart and was surprised to know that she had felt the same way at times; and no matter what the price she would stand by me in my decision, she said."

The more I think of this young man, the more the conviction grows upon me that there are countless numbers of Jewish youth like him, drifting about in search of that something that will fill the empty gap in their lives and give them not only the peace which they are craving, but a purpose in life.

But alas, they do not know where to look for it! What a pity! What an opportunity! —Home Missions.

JEWISH EVANGELISM

By John Garber

We praise the Lord that there have been some encouraging responses to the literature sent out to the Jews recently. Several persons wrote in thanking us for booklets received and stated that they were reading or had read them.

On the other hand, we have received quite a number of protests from Jews, especially in Richmond. They deprecate the loss of paper in the books sent them as well as the use of the mails for such efforts in these times of national emergency. Some declared they had no time for such literature and that they were throwing the books into the wastebasket. Others refused to receive the books. As a consequence of such refusal a large number were returned to us.

However, the larger number of books returned is attributable to the fact that a great many have moved to other cities. The mailing list seems to be very fluid now. In all, about 500 were returned from a recent mailing of over 5,000 pieces.

We ask you who have a heaven-born burden for lost humanity to pray especially for those who have read these books. Pray that the Holy Spirit may come upon them in understanding and conviction, and that they will accept their Messiah and Saviour. Pray that God in His providence may lead many of the other groups to contacts and experiences in which they will realize their utterly hopeless and lost condition.

Pray that we may all be equal to the great task of evangelization now and in the post-war period, even until our Lord shall come.—Missionary Light.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

MARCH, 1943

GENERAL

Total	2,853 30

INDIA

General	1,088 29
India Missionary	1,428 00
Missionary Children	146 53
Evangelist	152 00
Bible Women	222 70
Educational	632 44
Orphan	494 01
Widow	67 00
Medical	253 31
Literature	55 00
Total for India	4,539 28

SOUTH AMERICA

General	602 63
Missionary	940 87
Missionary Children	196 43
Evangelist	315 48
Bible Reader	32 00
Orphan	137 44
Medical	3 00
Nurses Training	70 00
Bible Coach	13 75
Total for South America	2,311 60

AFRICA

Total	56 38

CITY MISSIONS

Canton Ohio	227 63
Chicago Ill	80 00
Chicago Mex Miss Ill	67 00
Denver Colo	160 00
Detroit Mich	70 26
Fort Wayne Ind	165 32
Hannibal Mo	30 00
Hutchinson Kansas	5 00
Iowa City Ia	218 53
Kansas City Kans	34 26
Lima Ohio	194 82
Peoria Ill	57 00
Total for City Missions	1,309 82

CHARITABLE INSTITUTIONS

Kans City Children's Home Kans	75 75
Orphans' Home Ohio	329 08
Home for Aged Ill	33 69
La Junta Hospital Colo	83 26
La Junta Hospital Nurse Colo	117 02
Total for Charitable Instit.	638 80

OTHER FUNDS

Annuity	2,600 00
Bible Fund	2 50
Board of Education	100 50
China	125 00
General Conference	8 00
General Expense and Upkeep	100 00
General S C Committee	64 00
Goshen College Ind	129 00
Goshen Miss SS Ind	18 50
Ia-Neb Cutting Room	24 74
Ia-Neb General Board	18 00
Mexican Work Colo	38 33
Mexican Work Texas	81 90
Mission News Bulletin	50
Northern Minnesota	50 69
Paraguay Indian Miss	4 20
Peace Problems Comm	23 00
Personal	132 52
South Bend Miss Ind	50 00
Total for Other Funds	3,571 38

RELIEF FUNDS

European War Sufferers	7,134 95
Amish European War Sufferers	1,024 92
China Relief	55 75
General Relief	123 40
Total for Relief Funds	8,339 02

C.P.S. FUNDS

Civilian Public Service	20,817 09
Amish Civilian Public Service	7,993 33
Wives of C.P.S. Boys	40 00
Total for C.P.S.	28,850 42

SUMMARY

India	4,539 28
South America	2,311 60
Africa	56 38
City Missions	1,309 82
Charitable Institutions	638 80
General and Other Funds	3,571 38
Relief and C.P.S. Funds	37,189 44
	49,616 70

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS which are under the MENNONITE BOARD OF MISSIONS & CHARITIES

Canton Ohio	97 59
Chicago Ill	133 00
Chicago Mex Miss Ill	29 00
Kansas City Kans	24 00
Peoria Ill	72 00
Toronto Ont	20 11
Kans City Children's Home Kans	102 10
Orphans Home Ohio	201 72
Home for Aged Ill	1,178 77
Ohio Old People's Home	982 27
La Junta Hospital Colo	8,040 21
Total for Missions and Instit.	10,886 77
Grand Total Received by Elkhart Office and Institutions	60,503 47

Respectfully Submitted and
Gratefully Acknowledged,
E. C. Bender
P. O. Box 574
Elkhart, Indiana

THE FORWARD LOOK IN INDIA

(Continued from page 131)

God for us that when they return to us it may be with the spirit of penitence and a sincere desire to again come into full communicant relationship with the Church. Economical pressure has been so great that actual want has driven some people to despair and to seeking opportunities for better earnings regardless of the consequences to themselves spiritually or to the Church to which they belong.

So, our concern for the future is regards organization, spiritual interest, and activity, the Spirit's leading and power in the Church and community, the witness of our people from their consistent living and equally consistent relationships with their fellow men, the building up of a spiritual consciousness and conscience, and also an increasingly strong leadership that will make our Church in the India of the future a tower of strength and light.

In closing we wish to thank you for your continual prayers in our behalf as a missionary family and for us individually. The most of us will be away for the hot season. Never have we passed through times of strain and concern as at the present. Never have we had to bear such heavy burdens. These added to the physical strain in an unfriendly climate take their toll of nervous energy but our eyes are upon Him who is sufficient for these things and we are striving calmly to carry on until reinforcements can come to us from the homeland. May it be soon.

The author adds, "If prompted to do so, write us, any of you from anywhere. Your letters always are very deeply appreciated. Please pardon us for any seeming neglect. May the riches of His grace be with you all." Balodgahan via Dhamtari, C.P., India.

INDIA

(Continued from page 134)

sit for the High School Board Examination and do not return to school.

Our annual commencement exercises of this year were outstanding in the messages delivered both in the baccalaureate sermon and commencement address. In each message the Gospel of Christ was clearly presented. Jesus Christ was proclaimed as the only means of salvation and in a challenging way the graduating classes and all others present as well, were invited to take Christ in our daily living. We were fortunate in securing S. K. Mondol of the Methodist Church to preach the baccalaureate sermon. About two weeks prior to this date it was learned that he would be passing through Dhamtari on his visit to the Methodist district 135 miles south of Dhamtari and arrangements were made for him to stop with us on his return trip. Bishop Mondol is at present the only Indian Bishop of the Methodist Church. He was ordained to this office about three years ago. He has made a number of visits to the U. S. A. in connection with his serving as a delegate to the general conference of his church. His native tongue is Bengali and he speaks English fluently but he does not preach in Hindi. So he preached in English and the sermon was interpreted into Hindi for the benefit of those who understand Hindi only. The service was held in our Sundarganj Church and was well attended. Even some educated Hindus who refrain from entering the church building on other occasions were present for this service. We are glad that these came and heard the Gospel presented by one of their fellow nationals.

The baccalaureate service was held at 6:00 p.m. and later in the evening another meeting was held in the Academy Hall at which time another guest, Mr. S. P. Andrews-Dube, addressed a small group consisting of staff members of our schools and hospital, Indian pastors and deacons, missionaries and a few others. Mr. Andrews-Dube is a leading Indian Christian layman who has also visited America. He spoke to us on the subject, "The Servants of India Society."

Our commencement exercises were held a few days later in the open court of the school. M. Murray MacLeod of the Free Church of Scotland Mission delivered the commencement address. He spoke on "The Challenge of Difficulty" and his message was the type that the subject suggests, the central theme being a challenge of accepting Jesus Christ fully and meeting the difficulties of life with Him enthroned in our hearts. We praise God for the spiritual blessings of this commencement season and are glad for the time of refreshing and instruction which could be shared with our students, the Dhamtari community, and with some from our outstations. We were glad to have most of our fellow missionaries present for these services and programs.

S. M. King.

WE CAN SEW FOR THE NEEDY

(Continued from page 132)

making it possible for all who wish to have a part in it. Also donations of money from those who cannot be present will give them a share and a blessing in the work.

If the love of God completely fills our hearts, and we desire to express it in service to Him, you can be sure there will be few obstacles to prevent the service. For we do the thing we really **want** to do.

Kansas City, Kansas.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MAY 13, 1943 (Herald of Truth Established 1864) No. 7

EDITORIAL

"He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."

*

Here are two emphatic statements—the first guaranteeing a reward and the second sounding a note of warning—that should never pass from our sight.

*

Both these truths were in evidence at the time of the Flood. Noah and his family, all of them wise, were saved in the ark; while "the sons of God," forming associations in loose marriage relations, were destroyed.

*

We have the same alternative held before us today. We may cast our lot with the Lord, live in fellowship with those "of like precious faith," and walk with them on the narrow way that leads to everlasting glory; or, on the other hand, we may join with worldlings and with them walk on the broad way that leads to everlasting destruction.

*

This reminds us of the challenge which Joshua put before his people, saying, "Choose you this day whom ye will serve." As for himself, his mind was made up: "As for me and my house, we will serve the Lord." And this again reminds us that we never travel alone. We either walk with wise men in Wisdom's way, or, as "a companion of fools," walk with them and spend eternity in the place "prepared for the devil and his angels."

*

Our Saviour said: "No man can serve two masters. . . . Ye cannot serve God and mammon." This does not mean, however, that when we are engaged in money-making, we cannot be in the service of the Lord. Money-making, like everything else that claims our attention, should be governed by the rule, "Do all to the glory of God," and all the money earned should be kept upon the altar of the Lord, applied to uses that will be for His glory. The really consecrated businessman is as much in the service of the Lord as is the consecrated minister of the Gospel.

*

Is your attendance at church and Sunday school increasing or diminishing? Perhaps you can help make it possible to give a favorable answer to this question. Besides seeing that you yourself are faithful and regular in your attendance, perhaps there are others within reach of your influence that you can be instrumental in winning for regular attendance. Not merely for the sake of having an increasing attendance, but to get the greatest possible number of people (big and little) under the sound of the Gospel and within the sphere of a heavenly influence, let us work and pray to the end that the whole community in which we live may take an active interest in regular attendance at religious services in the house of the Lord. It is a blessed thing to be able to say, "I was **glad** when they said unto me, Let us go into the house of the Lord."

CHRISTIAN IDEALS

I. The Ideal Church

1. **A church composed of born-again members.—John 3:3, 5, 7; Gal. 6:15.**
2. **"A peculiar people, zealous of good works" (Tit. 2:14).**
3. **A body of sinless members, completely upon the altar of the Lord, "unspotted from the world."—I John 3:9; Rom. 6:13; 12:1, 2; Jas. 1:27.**
4. **A church unshaken by contrary winds.—Matt. 16:18.**
5. **A church that in doctrine and life recognizes the headship of Christ (Col. 1:18), in charge of faithful undershepherds, every one of whom can say of a truth, "Be ye followers of me, even as I also am of Christ."—I Cor. 11:1; Acts 20:28; I Pet. 5:1-4.**
6. **An obedient church, in "all things whatsoever" our Lord commands us, making a faithful effort to obey the command, "Go ye into all the world, and preach the GOSPEL to every creature."**

*

The Family Altar.—From a recent letter we clip the following: "The children, meeting with us in our family worship, are getting a real blessing out of these daily devotions of one-year experience, as they take a real interest. In letter writing I urge my friends and relations to try it." It is a good thing. If family devotions are a good thing for our own homes, they are good also for all other homes. There should be an altar consecrated to the Lord in every heart, in every church, in every home. Not merely for the sake of having it said that we have family worship in our own homes, but for the sake of the fellowship with one another and with the Lord, we need these altars. A family altar is one of the equipments that help to train our children for God. Every Christian home, as well as every church building, should be "an house of prayer."

*

"A Servant of the Church."—This is the way that Paul described Phoebe, whom he commended to the church at Rome. It is a fitting description of all who are upon the altar of the Lord, doing what they can for the advancement of the cause of Christ and the Church. Church officials, like Christ, should make themselves "of no reputation," never attempting to be "lords over God's heritage," but humble followers of Jesus, the Head of the Church who was the greatest of all servants. The same is true of all other members. As servants of the Lord, we are also servants of the Church. Paul had this view of Christian duty and relationship when he said: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The Church of God.—The people of God in apostolic times were known by different names, such as "The church of God" (Acts 20:28); "Disciples" (Acts 11:26) "Christians" (Acts 11:26); "Saints" (Rom. 1:7), and so on. At no time were any of these names used to designate factions among believers in the first century of the Christian era. Later on as the Roman Church continued to grow in power and influence and followed the popular current of the world, it grew so corrupt that evangelical bodies could no longer fellowship under its leadership. It assumed the name of the Holy Catholic Church while the dissenting bodies were given the name of their outstanding leaders, such as the Novatians, Waldenses, and the like.

It will be seen that the name of the denomination was not a sure indication of its creed. On the other hand, it is well known that some of the most orthodox Christian churches became known by names given them by their enemies. One illustration: If we had to choose our own name, we would prefer the name Holy Catholic Church to that of Novatians. But comparing the creeds and the records of these two religious bodies, we would not hesitate to side in with the Novatians. It is not the name which men give us, but the creed which God gave us, that we cherish most highly.

The Church of God is composed of people of every clime and age who have accepted Jesus Christ as their Saviour and Lord, the Gospel of Christ as their creed, and the leadership of the Holy Ghost to guide them "into all truth."

They have forsaken this world with its sinful lusts and follies, have accepted Jesus Christ as their Saviour and Lord, and are following the leadership of the Holy Spirit, whose mission it is to guide the saints of God "into all truth." They are faithfully and honestly striving to obey "all things whatsoever" our Lord commanded, doing what they can to bring the Gospel of Christ to "all nations" and to "every creature." These constitute the Church of God. Whatever may be our denominational name, only those who have complied with God's conditions for salvation and spiritual relationship with Him have any right to claim that they belong to the Church of God.

We thank the Lord for His abounding grace. May we humbly bow before the foot of the cross, accept His proffered terms of mercy, worship Him "in the beauty of holiness," serve Him "with reverence and godly fear," and look hopefully forward to that blissful time when He shall come to claim His own. "And so shall we ever be with the Lord."

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

IMPLICATIONS OF LIVING THE NONRESISTANT LIFE IN OUR TIMES

By Amos S. Horst

1. **Follow Christ.**—Today we are traveling unfamiliar paths while the nation in which we live is fighting World War II. "Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother. . . . And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Matt. 4:1). "Go and sell that thou hast . . . and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions" (Matt. 19:21). "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34).

2. **Our Standing and Task as Children of God.**—"Beloved, now are we the sons of God" (I John 3:2). Through the new birth, the work of the Spirit of God, we are brought into this relationship. "Except a man be born again, he cannot see the kingdom of God" (John 3:3). "The field is the world; the good seed are the children of the kingdom" (Matt. 13:38). The children of God are now called out of the world; they have accepted a Biblical way of life; they have heavenly (other world) interests. "For our conversation is in heaven" (Phil 3:20). They have now become citizens of a holy nation (people), with affections set on things above and not on things here on earth.

The main task for the Church is to give the Gospel to all nations; another part of the Church's duty is to feed the "lambs" and the "sheep." Jesus said that the good shepherd gives his life for the sheep, but an hireling fleeth in time of danger. It is in this latter responsibility that the Church needs to care for and support our brethren that have become involved in the conscription law.

3. **Christ Our Example.**—Jesus said, "My kingdom is not of this world." In His life He showed that His purpose and motive were to be about His Father's business and to do His will. In His earthly life and ministry, He led men to a knowledge of their sins and enabled them to explore the love and power of God. This ministry brought joy on earth and joy in heaven. He also suffered while here on earth; this suffering brought sorrow to Him and His disciples. The efficacy of salvation in Christ is in the blood of Christ and not in His suffering. Jesus was human and divine. He lived in a body that was subject to the sinful infirmities of the flesh. In His divinity He subjugated Himself to the sufferings caused by the imposition of sinful men. He told His disciples that they also should suffer for His name's sake. "Ye shall be hated of all men [people] for my name's sake."

4. **Christian Service.**—True Christian service involves the occupation of one's time and energy in types of service that are related to the heavenly kingdom and spiritual interests of His children. We also have a responsibility to serve in material things, in the selection of any types of service the Christian decides in respect to God's Word and His claim on our lives. The Christian develops his conscience through the knowledge of the Word and the work of the divine Spirit of the heavenly kingdom. Our bodies now are the temple in which the Holy Spirit dwells and, therefore, should be kept holy. Christians that are part time occupied in material labors should serve only in ways that are for the good of their fellow men and for the glory of God. In the selection of types of service, we should choose on the basis of our knowledge of the Scriptures, the implications of the task, and our consciousness of the will of God in it.

5. **Draft Implications.**—Many of our brethren have been taken away from their homes by the command of the nation (people) in whose realm we now live. This law has the power to summon every citizen and demand such service as may seem important to them. The popular type of service in this nation now is military. Christians who allow their lives to be guided by the Word and will of God cannot take part in this type of service.

Any person taking the position of the nonresistant Christian may find himself right in the place where Jesus said: "Ye shall be hated of all men [people] for my name's sake." "If they do these things in a green tree, what shall be done in the dry?" "If they have persecuted me, they will also persecute you." Our brethren are commanded to leave

their homes, church privileges, and important places of service for the Lord and the Church; they must leave their friends, their employment, etc.

6. **Tests.**—Jesus submitted to the demands of the Jewish and Roman authorities without compelling them to use force to bring Him into subjection. He yielded Himself before they used force. I Pet. 4:1: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." We, too, as Jesus did, need to subjugate the human by the power of God's divine Spirit and follow the footsteps of our Lord in suffering and submit ourselves before force is used on us.

Many of our brethren have served (a year and a day) the time stated in the law as it was first written. A later amendment requires their time for the duration of the war, plus six months, which time is uncertain. Some of our brethren are beginning to feel that the work they are now doing is not so important as the type of service in which they were engaged before, but there is little that can be done about it. The demands of a law for military service we cannot accept and at this point we say that "We ought to obey God rather than man." Whatever the imposition may be, or however severe the trial, we submit to it in suffering for Christ's sake. We are in this position because we are Christians; therefore, we submit to all that is involved in our being away from home, separation from our families, etc., for Christ's sake. There are brethren in camp that have left their wives and children at home, and the time of their return is uncertain. To others it is a task to submit to the fact that the Church is paying their fare. Some people say the government owes it to us. The Biblical application again is that we have our conversation (walk, or citizenship) in heaven and the national government does not supply our need, but the Lord does. But we, the Church, owe our brethren love. Love expresses itself in the support of our brethren in these days of test and trial.

7. **Our Peace Testimony.**—Our testimony is based on the teachings of Jesus, and may be exemplified and made practical, as it was by our Lord Himself. In 1917-18 our brethren were inducted into the army and tried under the wrath or pleasure of army officers. At present our brethren who come under the draft law have the privilege to do work that does not involve them in the military. Thus they can give active expression to their faith in God, even though it may require a sacrifice and involve severe tests in our loyalty to God and the Church.

8. **Our Faithfulness and Loyalty** in his service may be expressed in a manner that will identify us with the heavenly kingdom and not with present-day pacifism.

9. **Our Love** is expressed by the spiritual, the moral, and the financial support which we give to each other: the brethren at home to the brethren in camp; the brethren in camp to the staff and the home church.

10. **Our Faith** may be expressed in our trust in the Lord for grace and strength in the days of trial. The loved ones at home may express this trust as well as those in camp or in service elsewhere, even though we may think that some strange thing has happened. "That the trial of your faith being more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; receiving the end of your faith, even the salvation of your souls."

11. **Our Patience** is exemplified in our endurance in difficult tasks. Practical advice may be, Do not seek a light burden but develop a strong back. "In your patience possess ye your souls."

12. **Our Joy** may be expressed with a smile, a song, a kind word, a cheerful countenance. "A merry heart doeth good like medicine." "Rejoice in the Lord alway; and again I say, Rejoice."

Akron, Pa.

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THREE ATTITUDES

In the second chapter of Mark we have the record of the palsied man who was brought to Jesus. The men who brought him were anxiously concerned about his condition, and they were willing to overcome the necessary obstacles to accomplish what they had set out to. In this story we have illustrated three attitudes that are common to almost any enterprise.

1. Attitude of Faith

The first of these is the attitude of faith. This attitude was illustrated by the four interested friends and the helpless man whom they brought to Jesus. These men believed unquestionably that something could be done for the needy man if only he could be brought into the presence of the Great Physician. They knew full well by His fame spread abroad that He had tackled successfully many a hopeless case. And Jesus saw "their faith!" They were rewarded far beyond their expectations when Jesus forgave the man's sins.

2. Attitude of Helpfulness

The second attitude in this record is that of helpfulness. This was illustrated both by the carriers of the man who needed help and the Master who rendered help. Jesus knew the greater need of the man, and spoke deliverance to him from his greatest bondage first. This proves conclusively that the condition of the soul is more important than that of the body; for Jesus said, "Son, thy sins are forgiven thee." It matters not how feeble in physical health one may be, the condition will be greatly improved by a cleansing of soul. Some of the most patient sufferers of the world were Christians who let their light shine from the room where they were confined to their beds. Hymnology will testify eloquently to that truth. Many of our finest hymns came from the pens of physical derelicts! They sang and forgot their misery.

3. Attitude of Criticism

The third attitude is that of criticism. This was demonstrated by the scribes and Pharisees. They were there for that purpose. It is very strange that some people have no better outlook on life than to delight in picking flaws. They were not happy unless they could find something wrong to talk about. This is characteristic of an imprisoned spirit, obnoxious and uninviting! Pray God's help to assume the right attitude in life.—Gospel Herald (Cleveland).

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Question Drawer

What is the difference between going to law yourself (I Cor. 6:1-8) **and witnessing for others who bring suits at law against their neighbors?** J. S.

The reference cited is an emphatic testimony against brother going to law with brother. The principle involved is the nonresistant teaching of the Gospel. It is clear from this and similar Scriptural references that no one who espouses the nonresistant faith can consistently become an aggressive party to a lawsuit. While the reference cited condemns Christians going to law with Christians, the same principle is involved where the suit is brought against a non-Christian.

But there are those who do not share such convictions, and who do not hesitate, under provoking circumstances, to bring suit against an offending party. The question is, Under such circumstances, should nonresistant people serve as witnesses? That depends entirely upon the conditions under which they are called to testify. In case the witnessing is voluntary, especially on the side of the prosecution (or on the side of the defense where the defendant enters into the strife in the same spirit as the prosecution), we would certainly advise against it. If, however, a nonresistant is subpoenaed by the court, the submissive spirit of said nonresistant person would constrain him to obey the summons and tell what he knows to be facts. In short, nonresistant people should not, under any circumstances, be aggressive parties to a lawsuit, either as a prosecutor or a prosecuting witness; but when called upon by the powers that be in governmental affairs, they should be willing to let their yea be yea; and their nay, nay. The same spirit that causes one to shrink from becoming an aggressive party to a lawsuit would also cause that person to shrink from becoming an aggressive witness on either side in the strife.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

India

ANNUAL BUSINESS MEETING AT DHAMTARI

This is one time of the year that the whole Mission family can be together. Since some of our number have been transferred to the Bihar field, and since travel is becoming inconvenient, such gatherings are difficult. However, all obstacles were overcome this year, and everyone of the twenty members was present besides all the children who were not in school.

The meeting was held the last week in October in Miss Good's home, the North Sundarganj bungalow in Dhamtari. We always have a common mess. For this Millers opened their bungalow, the South Sundarganj one. All the folks from out of Dhamtari managed to find lodging in the Dhamtari bungalows.

Monday afternoon, the annual women's meeting was held. On Tuesday we had spiritual life sessions. These are the inspirational meetings which are always held at Business Meeting time. All of the Bihar missionaries had part in the Tuesday services. Bro. Hostetler was the moderator; Bro. Vogt discussed "The Victorious Life in Everyday Living," and Sisters Hostetler and Vogt each contributed a devotional message. A session of prayer closed the meeting.

The actual business sessions were held from Wednesday to Friday. Each session was opened by a devotional message on I Peter by Bro. Miller. These talks gave us a greater appreciation of our hope in Christ.

Among other matters of business the Mission decided to invite Bro. and Sister Ezra Hershberger to assist in the work until the end of the war, or until conditions of travel improve. The Hershbergers are just completing a term of teaching in the school which most of the missionary children attend.

The high cost of living is a serious problem for the poor; so the Mission voted to increase temporarily the pay of all low-paid workers. Various relief projects are also under way.

Organization of the new field in Bihar was discussed and will probably be consummated at the next Business Meeting.

As usual a schedule was made for quarterly prayer meetings for the coming year. The meetings will all be held in central stations in order to keep travel at a minimum. These meetings are a strong force to keep us in good spiritual health throughout the year.

All the officers were re-elected: Bro. Yoder, President; Bro. Brunk, Secretary; and Bro. W. Hostetler, Recorder. The Mission nominates the Secretary; then the Board elects him. Bro. King was appointed chairman of the Education Committee; Sister Lapp, of the Evangelistic Committee; and Bro. Yoder, of the Medical Committee.

Our membership is smaller than usual, but this only served to strengthen the bonds of fellowship. God bless the Mennonite Mission in India!

Nov. 3, 1942. W. Hostetler.

South America

WEEKLY NEWS LETTER FROM SOUTH AMERICA

These last few months have been busy times for all the workers. About all have had to take some time apart and rest physically and mentally. Now the schools will begin again; some have been postponed on account of cases of infantile paralysis, which we pray will soon be healed.

There have been many visitors to the hills again this year. The Secretary Representative of the American Bible Society was here nearly a week holding meetings, both evangelistic and instructive, regarding the work of the Society. A number of Baptist, Plymouth Brethren, Nazarenes, and some independent workers visited us during their vacations in the hills. We appreciated all.

Bro. and Sister J. W. Shank stopped off to visit with us when on their way north to investigate the Indian work in which they hope to occupy themselves. Bro. Shank preached for us one Sunday, and the people will now pray with more power for the Indian work.

Bro. William G. Lauver and wife were also in the hills. Bro. Lauver had been advised to come to the hills for his nerves, which were rather frayed. After some weeks here he returned to Salto. He was back again last week to see a specialist in Cordoba (Bro. Hershey is with the same specialist now) and now he seems to be getting better. Pray for these brethren. Bro. T. K. Hershey is also taking treatment in Cordoba for sinus trouble.

Bro. and Sister Calvin Holderman left this week for the North to be with the Shanks investigating the work among the Indians for our mission. They left their little boys Larry and Donnie with some friends in La Falda.

One of the believers in Cosquin, Bro. Candido Barreiro, has built a new platform which can be set up on our Ford V-8; it is very useful for out-door meetings. It has been in use for some time and attracts the people. A microphone and loudspeaker would be a blessing. All things come to those who wait. The King's business requireth haste. Can you help us get it?

We have had many good and refreshing rains during March, for which we are indeed thankful to our kind heavenly Father. Will you pray that He may also send us showers of spiritual blessings for the salvation of souls?

D. Parke Lantz

Cosquin, F.C.C.N.A. Argentina.

Africa

FIRST BAPTISMAL SERVICE AT NYABASI

Just a glance from our window reminds us how dry and parched the ground has become since we have had no rain for some time. Many of the natives speak of the hunger that will be in the land if we don't soon get rain for the crops. But so few in this land seem to recognize the spiritual dearth that stares at us on every side. We know that the dryness of the soil is nothing in comparison to the condition of many of the hearts around about us. The majority of hearts are entirely barren and devoid of anything that indicates peace or joy.

We are enjoying the fellowship these days with Bro. and Sister Stauffer from Shirati who are spending about ten days with us. This coming week end, the Lord willing, we expect to have our first baptismal service at this station, at which time one young man will seal his vows to the Lord in this way. All other members at this station had been baptized members of some other mission previously; so up until this time the heathen in this district have not had this testimony brought to them by our group. Our heart-burden is that this man's life will be a true testimony to the saving grace of our Lord, that, when he walks and talks with his people, there will be no doubt in their minds but that he has been cleansed by the blood of the Lamb. There are enough men in this land who flourish a Christian name before the heathen as if that in itself had saving merit, but their lives reveal the true condition of their heart.

The Holy Spirit continues to convict souls of sin and we do praise Him for it. During one of our Sunday services when one of the natives confessed before his fellow men that he was a sinner and had found cleansing at Calvary's fountain, the Holy Spirit used the faltering testimony of that babe in Christ to burn deep in the heart of another youth. Though that young man acknowledged himself that the Spirit burned deep in his heart and that his present life of sin brings him no satisfaction or joy, yet he continues to allow the devil full sway in his life. Pray on that the Spirit may get more liberty to show these people the exceeding sinfulness of sin and also to show them the cross and its power to cleanse the heart from all sin.

Today again another mound is added to those in the cemetery below the dispensary building. For a number of weeks a wife and mother has been here in the hospital very ill. The Word has been given and surely the Spirit has used it to speak to her heart but her response to the sin question has been that she is a good woman, has not sinned and therefore has no need for a Saviour. How the devil blinds and binds his subjects! But praise the name of our blessed Redeemer our God is able, and the devil has been defeated by our Lord. How precious that truth is and no man can snatch it from our hearts. We have His word for it, the word of the Almighty God, and also His Spirit beareth witness in our hearts that our King

is the victor even though these days the devil seems to reign in many hearts. Will you continue to share this burden with us that the sick who come here to the dispensary for medicine may see the cross of Calvary, that the Word might find entrance into their hearts to the end that they might see their great need of fleeing to the cross of our blessed Lord.

The need is great; many souls are going on to destruction because they have not found healing for their souls. Your servants here desire that you uphold them at the throne of grace so that our Lord's name may be magnified among this people.

Edna S. Hurst,
Nyabasi, Musoma, T.T.

From Our Institutions

MILLERSVILLE, PA.

(Mennonite Children's Home)

Dear Gospel Herald Readers: Experiences and problems arise from even unexpected sources; so do trials and temptations, but in the midst of all we may think of Jas. 1:12.

Our greatest problem now is that we know that we are missing a great opportunity in not being able to give our children more teaching in the Scriptures and also in Christian living. We are in need of two consecrated people. We have the children with us all day and night. There is no difficulty in going out and getting the children together; even no gasoline is required. All we need is someone to fill the place of teacher. We have the children but not the missionary. May the Lord touch the heart of someone to fill this great place. It gives us great pleasure to have former children from the Home visit us and also to learn that they are faithful participants in helping in the needs of the Home. We would not miss mentioning the services the sewing circles give to us one day a month. Last month we enjoyed the help of the Groffdale Circle and this month of the Hess Circle. Both of these days were enjoyed much in fellowship as well as in sewing and mending.

During the week of April 11, we had twenty-five children and now we have nineteen; so there is a continual change. We had several cases of whooping cough, one case of pleurisy, and one boy of five years is at the hospital for treatment for diabetes. With this we would say we are enjoying good health because these few cases represent only a small percentage of our children.

We are arranging for the annual meeting on Wednesday, June 9, for which we will distribute programs soon.

Our farm work is progressing nicely although it is delayed by the late spring weather. We were fortunate in getting our trees, both ornamental and fruit, pruned early. It surely makes a change in appearance and we are hoping for a better yield of fruit.

Of the crops that we planted only the peas are up. We are expecting to plant peas, beans, sweet corn, potatoes, and other regular garden crops. We plan to plant about three acres of field corn. This usually gives us enough corn to fatten four steers, and this helps to keep our land in good condition and gives us good crops.

We do not want to fail in mentioning the canning of fruits and vegetables by the friends from different congregations in the past. This work is a great help and much appreciated. We would suggest that, while some have their glass jars already, if there are possibly others who would like to fill some jars for us but do not have the jars, we will be glad to see that you get some if you will only drop us a card.

We again wish to thank the brotherhood for their gifts, in the way of giving material, their help, and so on. Pray for us that we may labor on in wisdom and understanding and that our labors may be to the honor of our Lord. Also pray for laborers for the work which we referred to.

Yours for needy children,
Bro. and Sister G. S. Eberly.

April 22, 1943.

LA JUNTA, COLORADO

(Mennonite Hospital and Sanitarium)

Dear Herald Readers, Greetings: "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1). It may be of interest to our constituency to read the letter, copied verbatim, received in the mail recently.

April 29, 1943.

Gentlemen:

Several years ago I was a patient in your Hospital or Sanitarium at Swink, Colorado, which, I understand, has since that time closed or changed management.

I left your hospital in November, 1921. Since then I have spent many months in South Dakota, Indiana several years. For the past three or four years I have been in Eastern Kansas.

I came to _____ couple months ago, and again, at least for the time being am enjoying the Southwestern atmosphere.

I did no work for five years after leaving your Sanitarium. Much of the time since then has been seasonal. However, am employed at present and doing very well.

I do not know whether or not you kept files of many years. However, am attaching Money Order for my debt to your organization for food and services rendered which at time I left I was unable to pay. Statement, or rather note, of these services received are attached.

Wish to express my gratitude to you folks for the many kind services rendered to me while I was with you, and at no time since have I forgotten. I give full credit to God through your organization for my improved physical condition today. Again I thank you.

Yours truly, _____.

We are steadily and daily casting our bread upon the waters, and after many days such indications of success as this letter points out have come to us. We want you to share the blessing of this knowledge with us.

Our great need is a consistent provision for the expansion of our work. We also have a great need for workers in the office, kitchen, and laundry.

We ask an interest in your prayers.

Mennonite Hospital Workers,
By Allen H. Erb, Supt.

May 3, 1943.

City Missions

HANNIBAL, MO.

(Mennonite Gospel Mission)

Dear Christian Friends: This is Easter Sunday. It rained all day, but thirty persons from the Mission went to Palmyra by bus and car to enjoy the afternoon session of the district Sunday-school meeting. Four weeks ago, the three country churches were represented in a similar meeting held here. Bro. Norman Hobbs of Iowa City was our guest speaker. Everyone enjoyed his messages. On April 11, we had our communion. A boy was received into the church by water baptism. After dinner Bro. and Sister J. M. Kreider, Bro. and Sister John F. Kreider, and Bro. Kauffman served communion to three sisters who were sick.

Sister Maybelle Hathaway from the Pearidge congregation is in the hospital in Hannibal, having had her appendix removed last week. In the bed beside her is her small niece. Just three weeks ago, Bro. Daniel Hathaway, deacon at Pearidge, had an appendectomy. At such times it makes us happy to have the opportunity to open the mission doors or lend a helping hand to our friends from the country.

We greatly appreciate the kindnesses shown to us during the recent illness in our family. Cards and letters sent to cheer were not sent in vain. To receive a letter from a sufferer who says, "I am praying for you," really is touching. And to get a love offering from one who has had financial reverses of his own melts our hearts before God with thanksgivings that cannot be expressed in words. Truly there is nothing this side of heaven so encouraging and thoroughly uplifting as Christian fellowship. God bless these friends.

We have several special requests for prayer today. Two young girls were receiving instruction for baptism, and at the last minute, their parents refused to let them go on. Will you pray that these parents will let their children be Christians even though they themselves do not want to be? A young woman who really longs to give up the world asks for prayer that she can make the full surrender.

Sincerely,
April 25, 1943. Carol Kauffman.

ALTOONA, PA.

(Mennonite Gospel Mission)

We have many reasons to be thankful to our heavenly Father for the blessings given us.

On March 30, the Local Board of the Mission met. Bro. and Sister Aaron Showalter after a year's service at Mill Run and Altoona congregation have asked the Local Board to be relieved of their responsibilities and to return to their former home in Denbigh, Va. Their release was granted. The farewell address was given on Sunday, April 11. They returned to their home Tuesday, April 13. Sister Anna Stover, one of our workers, has been placed at Mill Run for the present.

(Continued on page 148)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

PRAYER TIME

The while she darns her children's socks,
She prays for little stumbling feet;
Each folded pair within its box
Fits faith's bright sandals, sure and fleet.

While washing out with mother pains,
Small dusty suits and frocks and slips,
She prays that God may cleanse the stains
From little hearts and hands and lips.

And when she breaks the fragrant bread,
Or pours each portion in its cup,
For grace to keep their spirits fed,
Her Mother-heart is lifted up.

O busy ones, whose souls grow faint,
Whose tasks seem longer than the day,
It doesn't take a cloistered saint
To find a little time to pray!

—Ruby Weyburn Tobias in
The S. S. Times.

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HANDING DOWN OUR HERITAGE TO THOSE WHO FOLLOW AFTER

By Mary C. Kauffman

Some of us are heirs to one thing, some to another; some to riches, some to poverty; some to righteousness, some to sin and degradation. In fact we have a double heritage, a base heritage through the flesh and a rich heritage through Christ. We each have in our power to hand down to others the heritage which we have accepted.

I was impressed in reading Dr. Brenneman's first impressions of India. Seeing the throngs of people of every description he, through a physician's eyes, noted the diseased, disabled, blind, and deformed. Because of his medical knowledge he knew that these ailments were directly or indirectly results of sin, ignorance, and heathen practices. The results of sin of the parents have been brought upon the children, and years of unrestrained indulgence in individual life show their effects. This is the heritage of a people who know not the true God, to whom we as a Christian people in a very small way are handing our heritage of light and life and God's grace. Who is responsible for their dense night of heathendom?

What is your heritage? Who has been responsible for our living in a land where the Word of God and its influence is seen and felt on every hand? Why are we placed in an environment so different and so much more hopeful than that of heathen lands?

To everyone, rich or poor, influential or obscure, honorable or base, comes the responsibility that cannot be evaded to hand a heritage to those who follow. Those who come within the range of our influence are affected by it. We hand down our heritage for good or evil. We receive from others in the same way. What a tremendous responsibility! Our youth or age is no barrier to this responsibility. Like the servants in the parable of the talents, God has made each one responsible according to his talents, his advantages, the blessings which he has been given, and according to his several abilities.

Naturally we expect parents or those in maturer years to prepare for those who are younger. Parents have a peculiar responsibility to the souls entrusted to their care. They must feed, clothe, shelter them, provide wholesome environment, provide for the physical and intellectual needs, and above all provide for spiritual development. No amount of earthly heritage can make up for the lack of the knowledge of God's Word as lived out in everyday life by godly parents and taught by precept upon precept that those who follow after may know the way of eternal life and escape the judgments that fall on the disobedient. How important it is in the early years of childhood to train up a child in the way he should go so that when he is old he will not depart from it. Even the best we can do to this end falls far short of perfection. Let us with awakened hearts put all our powers into the business of this spiritual heritage.

Though you are young and have "plenty of time to grow serious" (as some people think) do not forget that you are responsible to everyone around you for the kind of influence you are exerting over others. The little brother or sister, the neighbor's child, the associates who are about you learn to know what to expect from you by the spirit in which you conduct yourself. Do they know you for sympathy and kindness, or for sharp words and grudges; for honesty and a constant desire to do the right, or for untrustworthy expression and indifference about your life? You are preparing a heritage! What you are and do will count in someone's life; it will count in the great day of judgment.

You have had a priceless heritage. You have been where the Gospel light is shed abroad and you have had the opportunity to increase your heritage for the sake of those who follow. Will you, like Esau, despise your birthright and barter it for the trivial things of time and sense? Or will you rise to your privilege and live by God's grace and guidance to reach out a hand to those about you and invite them to follow you as you follow Christ?

Scottdale, Pa.

MY MOTHER'S GOD

At a fashionable party a young physician present spoke of one of his patients whose case he considered a very critical one. He said that he was very sorry to lose him, for he was a noble young man, but very unnecessarily concerned about his soul, and that the Christians increased his agitation by talking with him and praying with him. He wished Christians would let his patients alone. Death was but an endless sleep, the religion of Christ a delusion, and its followers were not persons of the highest culture and intelligence.

A young lady sitting near, and one of the gayest of the company said: "Pardon me, doctor, but I cannot hear you talk thus, and remain silent. I am not a professor of religion; I never knew anything about it experimentally; but my mother was a Christian. Times without number she has taken me to her room, and with her hand upon my head she has prayed that God would give her grace to train me for the skies. Two years ago my precious mother died, and the religion she so loved during life sustained her in her dying hour. She called us to the bedside and with her face shining with glory, asked us to meet her in heaven; and I promised to do so. And now," said the young lady, displaying a deep emotion, "can I believe that this is all a delusion? that my mother sleeps an eternal sleep? that she will never waken again in the morning of the resurrection, and that I shall see her no more? No, I cannot, I will not, believe it." Her brother tried to quiet her, for by this time she had the attention of all present. "No," said she, "brother, let me alone; I must defend my mother's God, my mother's religion!"

The physician made no reply, and soon left the room. He was found shortly afterwards pacing the floor of an adjoining room, in great agitation and distress of spirits. "What is the matter?" a friend inquired. "Oh," said he, "that young lady is right. Her words have pierced my soul." And the result of the conviction thus awakened was that both the young lady and physician were converted to Christ, and are useful and influential members of the church of God.

Reader, stand up for Jesus at all times and in all places wherever you hear His name reviled, or His counsel set at naught. Rather let the language of your heart be, "God forbid that I should glory, save in the cross of our Lord and Saviour Jesus Christ."—Selected.

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Christ defeated death, in His own resurrection; and says to His followers, "Because I live; ye shall live also."

—Paul Erb.

Sunday School Lesson

Theme for the Quarter: Life and Letters of Peter and John

VIII. BIBLE TEACHINGS ON WINE'S DECEITFULNESS

Lesson for May 23, 1943.—Prov. 20:1; 23:29-35; Matt. 24:45-51.

Golden Text.—At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23:32.

Introductory.—This being designated as temperance Sunday, we have a lesson devoted to that theme. You will notice by the heading of the lesson that the emphasis is placed upon wine. Possibly, had present conditions prevailed at the time the Bible was written, the emphasis might have been placed on beer—this being the most widely used beverage in our day, as wine evidently was in the days of the patriarchs and prophets and apostles. The two have this in common: Being among the milder beverages, they are made stepping stones for the more intoxicating drinks. But whether it is wine or beer, and hard cider, or whiskey, or straight alcohol, or any other intoxicating drink that is under consideration, the safest attitude for all people to take is that of total abstinence from all stimulants and narcotics, as the first declaration in our lesson text clearly indicates.

People Deceived through Strong Drink (Prov. 20:1).—"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." The deceitful game of "3.2% beer" is still a familiar story to many Americans. Many were deceived into the idea that anything below that percentage was not intoxicating. Why be so fanatical as to oppose such a "harmless" drink? You can make the same speech in favor of wine. It is so very mild, as compared with alcohol, that many are blinded to the fact that it is through these milder beverages that the drink habit is formed which is later extended to whiskey and alcohol or spiked cider. The distiller, the brewer, the saloon keeper, the bootleggers and their confederates, are boosters of the liquor traffic because of the unrighteous gain they hope to get out of it. The gullible public, either too blind or too weak to see through the game, becomes the victim of this sinful, covetous, hypocritical habit. Starting with the milder beverages, the tippler becomes a toper, the consumer of wine and beer becomes a consumer of whisky and alcohol, until wreck and ruin and poverty and misery finishes the victim's earthly career. The once innocent boy or girl goes on to a drunkard's grave and a drunkard's hell! Yea, verily, "whosoever is deceived thereby is not wise."

The Woes of a Drunkrd (Prov. 23:29—35).—This part of our lesson is simply an enlargement of what we noticed in the preceding paragraph. It tells us **why** allowing ourselves to be deceived through the use of the milder beverages is not wise. No argument is necessary to prove this unwisdom. The thousands of souls dying as victims of the drink habit; the thousands of homes reeking with filth and poverty and wretchedness and crime; the growing evils of immorality and profanity and profligacy of every description, are all object-lessons sufficient to convince everybody with common sense and open eyes that the curse of alcoholism is too dangerous to risk in moderate drinking, even if the habit at first includes only such milder beverages as wine and beer. It may seem harmless at first, but "at the last it biteth like a serpent and stingeth like an adder."

One of the evils of indulgence in intoxicating drinks is that it undermines resolution and self-control. People tell us that they have sense enough to know when to quit. But from what we see of their progressive use of intoxicants, they have either over-estimated the amount of their so-called "sense" or they are deliberately sinning against better light. "They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." Their good sense is gone, their resolution has become nil, and their manhood is immersed in dissipation. More than this, there is not a single sin that can be mentioned that is not intensified through habitual indulgence in strong drink. "Every man that striveth for the mastery is temperate in all things." But the man who exercises his so-called freedom to drink when he feels like it, sooner or later (often after it is too late) finds that his "liberty" has led him into slavery to the very thing in which he was exercising his liberty.

The Awful Penalty of Self-indulgence (Matt. 24:45-51).—Finally our Lord will come. The Scriptures make use of this fact in many illustrations. In this lesson our Saviour tells of the free-and-easygoing fellow who considers nothing but the gratifying of his own sinful lusts and desires. He may accept without question the fact of our Lord's return, but if he does he eases his conscience by saying, "My Lord delayeth his coming;" and therefore feels no restraint in mistreating his fellow men or in gratifying his appetite for strong drink or whatever his desires may be. This is his destiny as typified in the words of our Lord: The Lord will come when he is least expecting it, and "shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."—K.

Bible Meeting Topic

MEN OF FAITH—ISAAC (Jr.).—Heb. 11:20; Gen. 28:1-5

Topic for May 23

MOTTO

"In Isaac shall thy seed be called."

OUTLINE STUDY

I. A Historical Outline of Isaac's Life.

1. His promised birth.—Gen. 17:15-17; 18:9-15; 21:1-8; Heb. 11:11, 12.
2. Offered in sacrifice by Abraham.—Gen. 22:1-19; Heb. 11:17; Jas. 2:21.
3. Is divinely provided with a wife.—Gen. 24; 25:20.
4. Receives the Abrahamic covenant.—Gen. 26:2-5.
5. Buries Abraham in company with Ishmael.—Gen. 25:9.
6. His wife bears twin sons.—Josh. 24:4.
7. The Philistines envy his prosperity.—Gen. 26:12-16, 17-23.
8. The Philistines seek peace.—Gen. 26:26-31.
9. Isaac blesses Jacob and Esau.—Gen. 27:27-29, 38-40; 28:1-4.
10. Death and burial.—Gen. 35:27-29.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Isaac."**
2. The Story of Isaac.
   a. A son of promise from God.
   b. Faith of Abraham and Sarah concerning their son.
   c. Abraham's faith tried in offering Isaac.
   d. Faith in providing Isaac a wife.
   e. Faith in foretelling the future of Jacob and Esau.
   f. Faith in walking peaceably with his neighbors.

For Seniors.

1. Isaac as the Son of Promise.
2. Isaac's Life, an Expression of Faith.

PERSONAL THOUGHT

Lord, give us the vision of faith that can live the common life in godliness and honesty with unshaken faith.

SEED THOUGHTS

Give me the wings of faith to rise,
Within the veil, and see
The saints above, how great their joys,
How bright their glories be.

Once they were mourners here below,
And poured out cries and tears;
They wrestled hard, as we do now,
With sins, and doubts, and fears.

I asked them whence their victory came:
They with united breath,
Ascribe their conquest to the Lamb,
Their triumph to His death.

Many are the friends who are waiting today,
Happy on the golden strand,
Many are the voices calling us away,
To join their glorious band.
Calling us away,
Calling us away,
Calling to the better land.

—I. Watts.

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THURSDAY, MAY 13, 1943

Field Notes

Request for Prayer.—A sister requests the prayers of all God's people in behalf of her husband who is mentally and physically ill.

* * *

The Young People's Institute, sponsored annually by the Virginia Conference, will be held, the Lord willing, at Eastern Mennonite School, Harrisonburg, Va., July 28 to August 1.

* * *

Bro. E. E. Miller, Goshen, Ind., spent Sunday, May 9, and a few days following, at La Junta, Colo., and Hesston, Kans., in the interests of the educational work of the church.

* * *

The brotherhood at Roaring, W. Va., Mission enjoyed a real spiritual feast in the revival meetings conducted there recently by Bro. Enos F. Hartzler, Marshallville, Ohio.

* * *

Communion services are announced to be held at the Johnstown, Pa., Mission on May 23. The workers there are also planning to hold a Summer Bible School some time in June.

A song service will be held at the Franconia Mennonite Church, in eastern Pennsylvania, on May 16, at 2:00 P. M., the Lord willing. All who can are invited to attend.

* * *

Bro. Elmer E. Yoder, Allensville, Pa., filled the preaching appointment at the C.P.S. Camp at Wells Tannery, Pa., on Sunday, May 9, if previous plans were carried out.

* * *

The twenty-first quarterly Bible conference at the Marietta Mennonite Mission will be held, D. V., on Sunday, May 16, with Bros. Milton Brackbill and Parke Book as instructors. Everybody welcome.

* * *

Bro. John M. Yoder, Cherry Box, Mo., preached an impressive sermon for the congregation worshiping in the West Union Church near Wellman, Ia., May 2, after the Young People's Meeting in the evening.

* * *

Ordination.—On Sunday, May 2, Bro. John C. Wenger, of the faculty of Goshen College, was ordained deacon for the congregation at North Goshen. May the Lord bless our brother in his new responsibility.

* * *

Request for Wheel Chair.—Any of our readers who might have a wheel chair which they could spare for a sister who is crippled with arthritis should get in touch with Bro. Earl J. Hartzler, superintendent of the Roaring Mission, Onego, W. Va.

* * *

Evangelistic meetings are scheduled to be held at the Coatesville, Pa., Mission May 15-23, with Bro. Wm. Jennings, Knoxville, Tenn., as evangelist. The prayers of God's people are solicited for a much needed revival in this community. S.

* * *

Correction.—In the April 22 issue of the Herald we printed an obituary for Nelson Godwich, Mahoning Co., Ohio. We are told that the last name was incorrect and that it should have been Lodwick. Friends will please take notice.

* * *

Bro. Harry A. Diener, Hutchinson, Kans., spent the Easter week end with the brotherhood at Manitou, Colo., at which time communion services were held. He spoke three times at the Manitou Church and once at the C.P.S. camp at Colorado Springs.

* * *

Word reaches us that Sister Lina (Driver) Gingerich, wife of Bro. J. C. Gingerich of Detroit Lakes, Minn., has gone to her reward. Funeral services were announced for Tuesday of this week. May God comfort the bereaved family and congregation.

* * *

The tenth annual Bible instruction meeting to be held at the Hereford, Pa., Mennonite Meetinghouse is announced for Saturday afternoon and evening, May 22, and all day Sunday following. Bros. Milton Brackbill and Sanford Shetler are to be the instructors.

* * *

A prophetic conference and evangelistic meetings are scheduled to be held at the Allensville, Pa., Mennonite Church, beginning Saturday, May 15. The prophetic conference will be conducted by Bro. J. B. Smith, Elida, Ohio, and the evangelistic meetings by Bro. C. Z. Martin, Mountville, Pa.

* * * *

A combined Bible Conference and communion service was held at the Rockton Mennonite Church, Clearfield Co., Pa., Saturday evening, May 8, and all day Sunday, May 9. One applicant was received into the church by water baptism. Bros. D. I. Stonerook, Martinsburg, Pa., and A. J. Metzler, Scottdale, Pa., had charge of the services.

* * *

Bro. C. Z. Martin, Mountville, Pa., announces the following dates and addresses where mail should be addressed to him during the next six weeks: Until May 20, Allensville, Pa.; to May 22, Mountville, Pa.; to June 4, Harrisonburg, Va., % John Kurtz; to June 7, Mountville, Pa.; to June 10, Wellesley, Ont., % Sam Schultz; to June 19, East Berlin, Ont., % Moses Baer; to June 27, Kitchener, Ont., Gen. Del.

* * *

The Mennonite Relief Committee held a special meeting in Chicago, Ill., May 7. One of the important matters on which the committee worked was that of planning for the work of Bro. J. D. Graber, Princeton, N. J., who has been appointed as Relief Commissioner to China. It is hoped that he may be able to leave for China about July 1. He will be accompanied by Bro. Samuel Goering, who is appointed on a similar mission by the Mennonite Central Committee.

* * *

Mennonite Registered Nurses and Student Nurses who will be attending the annual meeting of the Mission Board at Harrisonburg, Va., May 15-18 are urged to attend a meeting of the Mennonite Nurses' Association, which is being planned to be held some time in connection with the meetings. Please bring a report of the efforts and plans of your local groups. Plans are made for a short program which should be of interest to all those who are associated with medical or nursing work.
Maude Swartzendruber, Pres.

* * *

Itinerant Investigation Tour.—The Lord is continuing to bless our journey. We believe that there are unlimited opportunities for summer Bible school work throughout all of the states we have visited. People have so little of real Bible knowledge; there are those who are eager for more. Such an effort, we believe, will open the way for evan-

gelistic meetings and quite likely for permanent work. Today we start for northern Alabama to investigate the mountainous region there. From there we will return home. Mahlon M. Hess.

* * *

Recent visitors at the Mennonite Publishing House and community were the following: Bro. and Sister Lloy A. Kniss, Johnstown, Pa.; Bro. Sanford Shetler and Sister Dorothy E. Blough, Hollsopple, Pa.; Bro. Truman and Sister Elizabeth Showalter, Waynesboro, Va.; Sister Mary Weber, Lititz, Pa.; Bro. and Sister Menno Miller, Salisbury, Pa. Sister Blough expects to make Scottdale her home for the present, and Bro. Shetler was here in the interests of the work of the Tract Committee, of which he is secretary.

* * *

Civilian Service Quota for May and June.—The monthly quota for Civilian Public Service for this two-month period remains the same as it has been for the last few periods—fifty cents per month per member. This means that for the two-month period in which we now are churches should raise amounts equivalent to one dollar per member. We trust that the church will continue to respond to these needs wholeheartedly and generously. The record of financing C.P.S. thus far has been most commendable. We have full confidence that it will continue.

—o—

Correspondence

SHERIDAN, OREGON

Dear Christian Friends: Our communion service was held on Easter Sunday morning, April 25, which was very fitting for the day, impressing upon our minds what Easter should really mean to us. In the evening a program of special singing was rendered and subjects discussed on Christ's resurrection. A large crowd was present. Counsel meeting for the members was held the Sunday previous to our communion.

March 2, Bro. Newton Weber, Salisbury, Pa., was with us in the evening and gave us a very interesting message on the life of Barnabas.

March 10, Bro. Harry Diener, Hutchinson, Kans., was here for an evening service. He gave us a good inside view of C.P.S. camp life and followed it with a short message. While here, he met a number of old acquaintances.

Several families have moved here from other places. Those coming from quite a distance are Bro. Dan Lauber and family, and Bro. Amos Hostetter and family from Tofield, Alta., Canada.

We are looking forward to the Pacific Coast Conference to convene at this place in June, also the Young People's Institute to follow the conference. Let us pray for these meetings that the Lord might bless us with some real spiritual feasts.

April 28, 1943. Hazel Yoder.

MONTGOMERY, IND.

(Berea Congregation)

Dear Herald Readers: As we have gone through another Easter season, we were again reminded of the suffering, death, and resurrection of our Lord and Master. April 25, we held our communion service with our bishop, Bro. Edd Schrock, in charge. May each one who partook of the sacred emblems have been drawn closer to the Lord.

The evening of April 28, Bro. Irvin Burkhart, Goshen, Ind., was with us. He gave us some timely thoughts on the questions in Matt. 16:13, 15.

Bro. Amos Miller, a campee of the Downey, Ida., camp was with us the evening of April 25. He gave a talk on camp life there. To date we have four young men in the C.P.S. camps.

Pray for the work at Berea.

April 29, 1943. Hannah Yoder.

HARPER, KANSAS

(Pleasant Valley Congregation)

Dear Herald Readers: The Easter season through which we have just passed has again reminded us of the fact that we worship not only a crucified Lord, but also a risen, living Lord.

Bro. Ivan Lind of Hesston College spent the Easter holidays as a guest speaker in a conjoint Victorious Life Conference with the Crystal Springs and Pleasant Valley congregations. These meetings were an inspiration to those privileged to attend.

In a series of revival meetings this winter, Bro. Jess Kauffman, Hesston, Kans., brought us some very helpful messages. The children also enjoyed a number of children's meetings conducted by Bro. Kauffman.

Communion services have been announced for Sunday, May 9, with our bishop, Bro. Milo Kauffman, in charge.

May 2, 1943. Hannah Hamilton.

MILVERTON, ONTARIO

(Maple View A.M. Congregation)

Dear Herald Readers, Greetings: Although it has been a considerable length of time since our last letter from this part of Ontario, we still looked forward every week for news from other districts as well as for other inspiring reading found in the Herald. We have enjoyed a very pleasant winter with more snow than usual. We were reminded that the Lord's ways are not our ways, and even though some of us were unable to attend services regularly, it afforded an opportunity to gain a little on our neglected Bible study and reading.

On Sunday, April 18, we had counsel meeting and preparatory services. Communion and the ordinance of feet washing were observed on Easter Sunday, April 25. A very large number were present for the occasion although there were some who were unable to be present. We crave an interest in your prayers that those who have not as yet partaken of that heavenly gift may consecrate their lives to the Lord and also enjoy His blessings and fellowship.

Our annual conference is to be held at our church on June 9 and 10. We extend a hearty invitation to all interested and trust that you may pray for this conference. Our midweek meetings are held in the homes of various members until conditions seem proper otherwise. Young People's Bible Meetings are held fortnightly with a very good interest and attendance. Truly the Lord is merciful and gracious, slow to anger, and plenteous in mercy. He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

May 2, 1943. Valentine Nafziger.

GOSHEN, INDIANA

(Clinton Brick Congregation)

Dear Herald Readers: We enjoyed a program given by the primary department on Easter Sunday.

Our bishop, Bro. Oscar Hostetler, was with us May 2, to bring to us a counsel meeting sermon. He also announced that if it was God's will we would have communion services May 16.

We have frequently enjoyed visits from our young men in camps and hospitals. There are six who are there.

Sister Ethel Boyer is planning to return in August for a visit from Loman, Minn., where she is in the Lord's service as a missionary. Will you please remember our flock in prayer?

May 3, 1943. Cor.

BEEMER, NEBRASKA

Greetings of Christian love to all Herald Readers: Our bishop, Bro. J. E. Zimmerman, Milford, Nebr., was with us Sunday, May 2, for a very impressive communion service. Counsel meeting was held the preceding Sunday. Most of our members partook of the communion service. A few could not attend on account of sickness and other causes.

This spring has been very cool and dry so far with considerable windy weather. We are hoping for rains soon.

May 6, 1943. Sam Oswald.

BALLY, PENNSYLVANIA

Dear Herald Readers: Greetings of love to you all. News from the different congregations scattered over the United States is always interesting to us.

On Sunday, May 2, we observed communion with Bishop Warren Bean officiating.

On the evening of May 5, a sewing circle was organized for the first time. A number of sisters had been assisting the Pottstown Circle for about ten years. But since the rationing of gas and tires, only a few could attend, for we had fourteen miles to go. As a result of this meeting, the following officers were elected: Sister Katie Lehman, Supt.; Sister Mary Gehman, Asst. Supt. and Treas.; Sister Dorothy Shantz, Secy.; Sister Edna Gehman, Asst. Secy.; Sisters Emma Gehman and Sarah B. Gehman, Cutters. The circle will meet at Ruth Haven on the afternoon and evening of the first Wednesday of each month. All are invited to take part.

May 7, 1943. Elizabeth B. Kulp.

Miscellaneous

WHAT WILL YOU DO IN THAT DAY?

Listen, O listen, to Jesus,
Tenderly asking your heart,
Seeking to rescue and save you,
And His rich grace to impart!
Oh! if His calls are all slighted
And in your sins you still go,
What will you do in the judgment,
Wonderful day of great woe?

Christ is a refuge for sinners,
Flee to the arms of His love;
If you neglect this salvation,
How can you meet Him above?
Can you not give up your pleasures,
Turn from earth's trifles away?
Oh! if you cling to your idols,
What will you do in that day?

Toiling for wealth that will perish,
Charmed with the toys that decay,
Blinded by sin and by folly,
Sinning from day unto day,
Sinner, just think of the wages
You for your sin shall receive!
Turn to the dear, loving Saviour,
Humbly confess and believe!

Think of the loved ones in heaven,
In yonder city of light,
Waiting for you at the portal;
What if your soul should take flight.
Would you be ready to greet them,
Anxious the gates to pass through?
If you have no hope in Jesus,
Sinner, then what will you do?

—Selected.

—o—

SALT

By J. B. Watson

At the end of the ninth chapter of the Gospel of Mark there occurs a group of sayings of our Lord concerning salt. These sayings express several distinct but associated ideas with which salt is connected figuratively. They may be stated thus:

1. **Salt and Fire.**
2. **Salt and Sacrifice.**
3. **Salt and Influence.**
4. **Salt and Peace.**

1. **Salt and Fire.** "For every one shall be salted with fire" (Mark 9:49). Here salt is linked with the thought of judgment. The phrase reads most naturally in connection with the immediately preceding context, in which the Lord has referred thrice to the solemn and eternal judgment of Gehenna fire. To this warning He adds the words under consideration. Everyone, that is, who falls under that dread doom will find, not sudden oblivion, not annihilation, but preservation in being. Fire destroys, salt preserves; and in this connection the very fire salts.

The first reference to salt in Scripture has this association with judgment. Fire and brimstone from heaven destroyed Sodom and Gomorrah, and of Lot's wife it is recorded, "She looked back and became a pillar of salt"—a solemn, permanent witness to the severity of God when He awakes to judge those who choose to identify themselves with their sins.

Near the close of the Scriptures, in the twentieth chapter of Revelation, there is an unveiling of the Lake of Fire and Brimstone, in connection with the consignment to it of Satan—his final doom. It is described as "The lake . . . where the beast and the false prophet are." "Salted with fire." Preserved in being in the midst of eternal judgment. Solemn, awful truth! Let such as wrest Scripture to evade it, be warned of the presumption of demanding that the revelation of the judgment reserved for the godless shall "square with human reason." Not human reasoning, but divine revelation is the criterion here.

2. **Salt and Sacrifice.** "And every sacrifice shall be salted with salt" (Mark 9:49). Leviticus 2:13 reads: "With all thine offerings thou shalt offer salt." To every meal offering which accompanied the principal sacrifices under the Mosaic economy—the burnt, peace, sin, and trespass offerings—salt was added.

The notions of judgment and preservation in wholesomeness are present in this provision. Upon these sacrifices the fires of the altar were to feed: it was therefore essential that the offerings should be untainted and suited to endure that fierce ordeal which typified divine judgment against sin. Christ, of whom all the sacrifices spoke, is the pure and uncontaminable One. It was essential that there should be in these offerings (which in themselves fell far below the reality they prefigured) that which spoke of the strength of holiness in Him which rebuked and withstood all onsets of evil.

Christians now offer no sacrifices of blood, yet the truth of salt with every sacrifice has a voice to us. Our sacrifices are (1) our bodies, a living sacrifice (Rom. 12:1); (2) a contrite spirit (Ps. 51); (3) continual praise to God (Heb. 13:15); (4) doing good and communicating our substance (Heb. 13:16).

See to it that these sacrifices have with them the added "salt" which preserves them in incorruptness of motive, and in reality and sincerity of purpose, lest they become unacceptable to God.

3. **Salt and Influence.** The statement which follows is: "Salt is good, but if the salt have lost his saltness, wherewith will ye season it?" (Mark 9:50). This is parallel with the saying of the Sermon on the Mount: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5:13; compare Luke 14:34, 35).

Here the influence of the Christian in the world is in view. Such influence depends upon the possession of a Christ-like savour of character. If this be absent, it is as when salt loses its pungent and characteristic taste — the Christian becomes insipid and, so far as his influence for God with men goes, "good for nothing." The Christian living Christianly is in the world to affect it by an influence comparable with that of salt—preserving, rebuking the forces of decay and death, morally sanatizing, a spiritual prophylactic—a "wholesomer."

Salt is pervasive; it "gets in." A pinch will flavour a dish; omitted, the eater is immediately aware of it. How penetrating may be the influence of one Christian life in a factory, shop, office, on a farm, in a camp, or a home!

Salt is the enemy of insipidity: it brings out the flavour of the substance it seasons. It reveals quality, exposes taste. So a Christian in touch with Christ is in his measure like his Lord, a revealer of many hearts. The spiritual nature and quality of the persons and forces round him are revealed by the touch of his life.

Salt works by contact. It accomplishes nothing in the block; it must be sprinkled. It has no virtue in the jar on the pantry shelf; it must be rubbed into the meat it is to season, or stirred into the liquids it is to flavour. Christianity is not to spend itself in the cloister. The New Testament does not promote the hermit mode of living. Our faith is for contact with the raw surfaces of the world's life. Never was man so separate from this world as the Lord Jesus. Never was a human life lived out in closer contact with the daily lives, needs and problems of common men and women.

Salt depends wholly for its manifold uses and applications upon one property or quality—its pungency, tang, taste—the property by virtue of which it deserves its name, its **saltness.** There are many substances and articles which have dual, triple, or multiple properties, so that if they fail in one respect they are good in some other (like the pocket-knife which is also on occasion a corkscrew or a button hook). But if salt loses its one quality, it is not good for something else: it is "good for nothing," not even to enrich the land or feed the manureheap. So useless that it can only be thrown out and trodden into the roads.

And the believer without a Christian savour, lacking the influence exerted through "the life of Jesus manifested in his mortal flesh," is also "good for nothing." Useless to God, useless to man—a "throw-out."

O Lord (let us pray), save me from losing the influential savour which a life lived in Thee alone can keep about me!

4. **Salt and Peace.** The last of this group of sayings reads: "Have salt in yourselves and have peace one with another" (Mark 9:50).

In three places the Old Testament speaks of a covenant of salt. First, in Leviticus 2:13, already referred to in connection with the meal offering. Sec-

ond, in Numbers 18:19, in connection with the portion ordained for the Aaronic priests. Third, in II Chronicles 13:5, in a reference to the Davidic covenant. In each of these the thought of a contract solemnly ratified between God and man is present. The phrase "covenant of salt" is (by metonymy) a covenant ratified by the sacrifice of which salt is the accompaniment.* Such a contract or covenant is one surely and firmly based.

One translation of the saying is, "Have salt **between you** and have peace one with another." This makes clear the idea that the relation of peace is grounded upon and guaranteed by sacrifice, implied by the salt. To this day in Eastern lands, once a stranger has shared salt at table, the host is bound to him in friendship and good will. To seek his ill after having had "salt between you" would be a baser treachery than words can express.

So the Lord here says to His followers (who were too prone to give way to peace-destroying rivalries and jealousies, see Mark 9:34): You belong to each other: the salt of My sacrifice is between you. See to it that the sincerest covenant of peace abides undisturbed between you also. "Have salt between you and have peace one with another." It is a memorable way of urging: Remember you are related to each other through His death. He died for both of you: He has loved you equally. In the light of these great realities let small animosities wither and perish and instead, let a wholesome, sincere and settled harmony be established and maintained between you.

The basic thought common to all these Scripture references to the use and effects of salt is that of **righteousness.** It underlies the saying about salting with fire—where is seen righteousness judging evil. It is to be found in the teaching which links salt with sacrifice, in which is indicated the righteous quality in the offering meeting the righteous demand of the altar: it is equally present in the saying about the influence of the savour of salt, the idea being that of the wholesome power of righteous character to check and rebuke evil: while in the saying concerning salt and peace, right relationship based on covenant is in view, "the effect of righteousness shall be peace."

This, too, is the force of the familiar words of Col. 4:6: "Let your speech be alway with grace, seasoned with salt"—that is, while there should always be the quality of graciousness in your speech the salutary seasoning of righteousness should be present in it also.—Adapted from "The Witness," London, England.

* As we speak of a man being "not worth his salt" when "not worth the food he consumes" is the meaning intended. The adjunct "salt" is **expressed,** the object of which it is the adjunct being **understood.**

More Summer Bible Schools in 1943 For More Children

X. The Transportation Director

Where there is being conducted only a small school, in an area of no large extent, such an officer will not be needed. Where, however, the outreach of the school lies beyond the immediate sector in which it is held, transportation may be necessary, and then a transportation director should be one of the summer Bible school officers. With the conveyance of boys and girls from outlying sections, attendance in the summer Bible school will be greatly increased and the outreach of the school will likewise be widened. In these days of public school transportation, furnished without charge by the State, we dare not close our eyes to the fact that the same opportunity should be presented to boys and girls to attend Bible school. Comparably speaking, teaching the Bible is more important than teaching any other subject; and, if this be so, then this problem ought to be faced squarely and with enthusiasm.

As mentioned before, the local circumstances and the local situation will determine the extent of the duties devolved upon the transportation director. In each instance they are going to be similar, but in every instance they are also going to be different because of the different geographical areas which will need to be serviced; therefore plans must be made accordingly. The transportation director should be made responsible for working out the plans. It will be fine to have these plans approved by the Summer Bible School Board or Committee unless such has been agreed upon as unnecessary.

Where possible, a truck or bus may be chartered. In many sections members of our own denomination have suitable trucks and are usually willing to cooperate heartily. In most instances this service is rendered gratis. Every truck, however, should be manned by two persons,—a driver and a conductor. The conductor needs to be in charge of the children and see that they are properly guarded and taken care of.

It will be necessary to bear in mind state regulations concerning the transportation of children. Insurance requirements of a necessary kind may have to be met. At least it is wise to avoid anything that may be interpreted as unlawful. Accidents can occur, and sometimes do occur; but we want to avoid all such unpleasant experiences which it is absolutely possible to avoid.

Gas rationing these days is a real problem. What you can do in your local district concerning the securing of the needed gasoline for the transportation is, of course, up to you and your committee. But every effort should be made to secure the needed gasoline. Why should you be zealous and in earnest about this? Because **not another thing can be done that is so highly essential in strengthening the first and inner line of defense of our country,**—the moral and the spiritual line of defense. Impress properly upon your local rationing board this point, and they will go with you reasonably in meeting the situation.

There has come to my desk recently a circular calling attention to "God's Gallon Club." Somebody conceived the idea of inviting Christians to give God the first gallon of their week's gasoline allotment, or more if necessary, for use in attending church or in promoting church work. Why not establish God's Gallon Club in your congregation? Where individual cars can be used, turns might be taken by the members to provide the necessary transportation. Or turns could be taken by those owning trucks to provide the needed transportation. The idea is a simple one, and should work.

In conclusion, may we repeat "All things are possible to him that believeth." And as he (the transportation director) "thinketh in his heart," so we believe that he actually can do. If those who labor with him can be inspired to plan and to purpose definitely, we believe that God will provide. He has promised never to leave or forsake us, and His work is His greatest concern.

C. F. Yake,
Secretary Summer Bible Schools.

NEWS NOTES FROM OUR CHURCH SCHOOLS

ACTIVITIES AT EASTERN MENNONITE SCHOOL DURING APRIL

On Sunday evening, March 28, Bro. Newton S. Weber, Salisbury, Pa., preached at the regular service. Bro. J. Paul Sauder of the Tampa, Fla., Mission was present at the Friday Morning Devotion on April 2 and addressed the student body.

John L. Stauffer was instructor at the quarterly conference held March 28 at the East Chestnut Street Church, Lancaster, Pa. He visited the Rossmere and Dillerville missions, also.

Over the week end of April 3 and 4, John R. Mumaw was one of the speakers at the Sunday-school meeting held at Salford, Pa. The following week he with a group of the faculty visited the C.P.S. camp at Galax, Va., and preached at their regular Sunday morning service.

On April 9, John L. Stauffer attended a meeting held in Chicago, called by the Industrial Relations Committee to consider problems associated with industry and agriculture. He preached Sunday morning at the Pleasant Grove Church, near Salix, Pa., and in the evening at the Blough Church.

E. G. Gehman took the Gospel Tour group which had been sent to Knoxville with him to Sweedlin Valley on April 18 where they gave three programs.

On Saturday evening and Sunday afternoon of the week end of April 24, Ava

Rohrer gave talks on etiquette to the C.P.S. camps at Hagerstown, Md., units 1 and 4.

J. Mark Stauffer conducted the annual song service held Easter Sunday at the Elizabethtown Mennonite Church.

Moses Slabaugh and a group of five students composed the Gospel team who went to Roaring, W. Va., on Easter Day. Programs were given at the Carr Schoolhouse, at the Brushy Run Church, and at the church at Roaring.

The Public Literary program was held on April 2. Under the leadership of their instructor, E. G. Gehman, the Oral Expression Class interpreted familiar Bible stories. On April 10 the Literary Interpretation Class, under the direction of M. T. Brackbill, read the Book of Romans in Weymouth's translation. At the close of the program there were solos, quartets, congregational music, and reading of hymns.

The high-school seniors were entertained at the home of their adviser, D. Ralph Hostetter, on March 20 and 27. The high-school juniors' adviser, Hubert Pellman, entertained that group on the evenings of March 26 and 27.

At the close of the regular faculty meeting on Friday evening, March 26, the group was invited to dinner in the dining hall. At the same time the faculty wives enjoyed a covered dish supper, sponsored by Sister Stauffer, at the home of the president.

The college seniors were entertained at dinner March 31 in the home of John L. Stauffer.

April, being the last full month of school, was crowded with social activities. On April 9 the high-school girls had the pleasure of sleeping outdoors at Sparkling Springs. The college girls that evening gathered at the fireplace in the Park Woods and enjoyed a fried chicken supper. The college boys arranged for their outing at Cedar Cliff Falls on April 16. The following week the high-school boys went by truck to Hall Springs and hiked from there to Cow Knob.

Open House was held Saturday evening, April 17. At seven o'clock second floor occupants visited the homes of the gentlemen on third floor. An hour later the gentlemen had the privilege of calling on second floor. Refreshments were served by the ladies. A song fest held in the chapel brought the evening to an appropriate close.

April 24 dawned clear and warm, and with happy hearts the Juniors busied themselves in preparation to entertain the Seniors. The college group was transported by car and truck to a secluded, spacious meadow. The high-school juniors led their guests on foot to a pretty spot west of the school hill. Lively games, carefully and originally planned programs, and delectable food proved the ability of the junior classes as gracious hosts and hostesses. Prayer circles under the stars, led by the advisers, added spiritual blessings and brought feelings of joy and sadness—joy because of the richness of Christian fellowship and sadness because school days were soon to end.

On the same afternoon the high-school freshmen and sophomores hiked to a beautiful grove north of the school. Their sponsors, Sadie Hartzler and Dorothy Kemrer, had planned an egg hunt, games, supper, and prayer circle for them.

The subject discussed in the Wednesday Morning Activities Period on March 31 was, "Facing the Realities in Life." The following talks were given: "Compensation," "Ostrich Attitude," "Conquering and Suffering Hero," "Daydreaming," "Sour Grape and Sweet Lemon," and "Rationalization." The Armerian mixed quartet sang Alma Mater.

The program on April 7 was in charge of Melvin Ruth and was entitled, "Society and You." A faculty ladies' trio sang two selections. Two talks, "For Courtesy's Sake," and "How Shall We Travel?" were given. Eight persons then took their places on the platform and asked the question and demonstrated, "How Do You Do?" The closing number was a speech on "Pest or Guest."

On April 14 the title of the program was, "Adjustment in Wartime." A men's quartet in charge of Daniel Suter sang, "O Beautiful for Spacious Skies." Ava Rohrer discussed "Foods in Wartime." D. R. Hostetter spoke on "Wartime Recreation." The topic discussed by Mrs. Ruth Stauffer was, "Christian Morale in Wartime." "Wartime Adjustment in Home Life," by Hubert Pellman, concluded the program.

On April 21 a program on music was given with J. Mark Stauffer in charge. The high-school music A and B classes sang several numbers, followed by a duet by high-school freshman boys. There were solos by members of the high-school voice class. The Elementary Theory college class composed a song, and the Public School Music and College Voice classes sang a number of interesting selections.

The Rally Day program held on April 28 proved lively and interesting. A college men's quartet sang an E.M.S. medley which J. Mark Stauffer had arranged several years ago. An imaginary telephone conversation was held between a Pennsylvania student and a student living in Michigan. An original Pennsylvania Dutch poem, "Dutch Boy's Lament," written by E. G. Gehman, was read by a student boy. Banner Days at E.M.S. was next discussed. Then followed an original song. "The School in the Valley," sung first by a mixed quartet, and then by the entire audience. An open discussion on, "What Has E.M.S. Meant to You?" and "Why I'm Coming Back," brought the meeting to a close.

Passion Week discussions began Sunday evening and continued morning and evening at which time John L. Stauffer spoke in the regular chapel devotions and the prayer circle periods. He chose direct quotations of persons associated with the life of Christ in His last week here on earth. A sunrise service was held Easter morning on Observatory Heights. J. R. Mumaw spoke at this meeting.

Chester K. Lehman, J. R. Mumaw, and D. R. Hostetter have shared in a series of lectures on, "The Home," at the C.P.S. Camp at Grottoes given there each Thursday evening for the past weeks.

Mission study classes closed Wednesday evening, April 28. Six groups heard discussions of the following phases of missionary activity: "Personal Evangelism," "Summer Bible School," "City and Rural Missions," "Foreign Missions," "Great Mennonite Missionary Leaders," and "God's Missionary Lamp of Past Generations."

—Elizabeth B. Mosemann.

CITY MISSIONS

(Continued from page 141)

On April 4 our congregation had the happy privilege of witnessing five young folks being received into church fellowship by water baptism and one reclaimed, in the morning services, and at the Mill Run services in the afternoon there were eight baptized, for which we praise the Lord.

Monday evening, April 5, Bro. A. H. Leaman of Chicago filled an appointment. He told some of his experiences in forty-five years of mission work, and gave the inspiring message, "I Charge Ye."

Saturday evening, April 17, Bro. and Sister Chester Helmick, Pinto, Md., came into our midst. Bro. Helmick delivered three messages on Sunday and Sister Helmick allowed herself to be used in the Sunday school and children's meeting. Their visit was much appreciated.

On April 1, I was called to serve at the funeral of a woman who died suddenly from a heart attack. The sad part of it was that she was not a Christian.

We had Good Friday services at Mill Run. Special emphasis was placed on the resurrection at the three Sunday schools for the Easter services.

We have a number of sick folks at present. Bro. E. Estep and Sister Ella Weyandt, the wife of our deacon, C. H. Weyandt, are at the hospital with pneumonia. Bro. Maurice Lehman, who is attending State College, spent a Sunday with us.

Cash Received During April

Mattawana Sunday School	$21.75
A Sister from Ohio	5.20
Masontown Sewing Circle for Provisions	30.00

Cash Value of Clothing Received

Maugansville Sewing Circle	$ 4.93
Louisville, O.	1.50
Crown Hill, O.	2.65
Cross Road and Lauver's	4.66
Schellsburg (filled 78 quarts of fruit and vegetables)	

Many thanks for your support. May the Lord bless you.

April 28, 1943. J. M. Nissley.

KANSAS CITY, KANSAS

(Mennonite Gospel Missions)

Dear Christian Friends, Greetings:

Visible results of our recent revival meetings were: twelve young souls accepted Christ in the meetings and another one since then; two decisions were made in personal interviews in homes; one of these was a man seventy-five years old. Also, our hearts were enriched by the eight messages brought to us by Bro. Derstine from Psalm 23.

On Good Friday afternoon four carloads of children and workers from the Children's Home, together with the Mission family and a few others, held a service at the Wyandotte County Home for the poor. Sister Mary Holsopple, a registered nurse, is at present employed there.

On the same evening an Easter chorus program was rendered by some thirty of our group at the City Union Mission in Kansas City, Mo. As a result of this service, we have been asked to take a regular monthly appointment at this mission. This mission is in Kansas City's north end, one of the worst districts.

On Easter Sunday night this same program was rendered at the church in Argentine to a well-filled house.

Among the recent visitors were the following: George S. Miller, Wellman, Ia., and Ammon Miller and John Troyer from Nebraska, all members of the local boards of the Mission and Children's Home; they worshiped with us on April 4. Bro. George Miller preached at Argentine both morning and evening and Bro. Ammon Miller, at Morris in the afternoon.

Also Bros. Harry Diener of Hutchinson and G. D. Shenk of Sheridan, Ore., were with us over April 11 and preached for us morning and evening respectively. The encouraging messages by these brethren were much appreciated.

Sister Anna Smith, wife of our former superintendent, will leave today for Goshen, Ind, where she will spend some time visiting Sister Mininger and other friends.

Our week-day Bible school closed this week with a public program on Tuesday night. At this program there were diplomas granted to fourteen sixth grade pupils. Some of these were for six years of continuous religious training in our school. Also, one pupil received credit for eight years' work here. Our enrollment this year was 111. We feel this is a worth-while work, providing Bible teaching for children who do not get such teaching in their homes. It also affords a point of contact with parents and in other ways is a help to the Sunday school.

With the close of schools in another month, will come again the season for vacation Bible school. The City Director of Religious Education has asked us to conduct one or more Bible schools in the most neglected district of Kansas City, Kans. An effort is being made to find a suitable building for this work.

Our spring communion is scheduled for May 9, at which time there may also be baptismal services with Bishop J. C. Driver in charge.

A new avenue of service has recently been opened to us in the T.B. unit of the State University Hospital in this city. Permission has been granted to do personal work among the patients, some of which have been here for over three years and some who will be here the rest of their lives. Coming, as they do, from all over the state, some of these patients have not many visitors and therefore appreciate calls from interested friends.

Friends, in these various phases of the work of the Kansas City Mission, we are counting on your continued intercession at the throne of grace in behalf of the work and workers and we know that your labors will not be unrewarded.

We again extend a hearty invitation to any who may be passing through to give us a ring and we shall be glad to have you spend whatever time you may have to spare between trains.

April 29, 1943. Edward Yoder.

FT. WAYNE, INDIANA

(Mennonite Mission Church)

Greetings of love in the Master's name: "The Lord hath done great things for us, whereof we are glad." That is truly our testimony as we think of the blessings received in the services held April 22 to 25. Bro. Phil Frey gave us Spirit-filled messages, and Bro. J. C. Wenger taught the Word with power and simplicity that was very appealing. May the Lord bless them for their efforts, and may He continue to direct in the instruction of five who confessed Christ on Easter Sunday evening. Another boy had confessed Christ this spring, and so there is a class of six under insruction at the present time. Will you join us in prayer for these souls that they may be able to get a right start in the Christian life in these days when so much pressure is being put on them in school and everyday life?

On May 9 we plan to have a baby dedication service in connection with the morning worship service. And in the evening of the same day, the Byler Quartet from Goshen

(Continued on last page)

Relief Notes

Clothing to North Africa

On April 26 another shipment of clothing was made to a foreign country from the Clothing Depot of the Mennonite Central Committee. This shipment of slightly more than 8,000 pounds was made to North Africa.

Women's, men's, and children's garments comprised the shipment of bales and boxes. The value of the clothing was placed at $8,427.78. It is to be distributed to refugees by the Foreign Relief and Rehabilitation Service.

Word from Lois Gunden in Germany

A cheerful letter, dated March 5, from Sister Lois Gunden has recently reached this country from Baden Baden, Germany, via the State Department. The letter, written to her family in Goshen, Ind., tells of living in a large hotel in Germany's Black Forest region.

The time of the diplomatic group, with which Sister Gunden and Henry Buller are attached, is spent in language study, reading, and music practice. Quoting from the letter: "We are served good meals with plenty of food well prepared."

Nothing is known at this time as to the date of return to America.

C. P. S. Camps

Research Unit Authorized

A unit known as the Foreign Relief and Rehabilitation Project has been recently authorized by Selective Service System. The unit, known as C.P.S. Camp No. 101, will be located in West Philadelphia, Pa., with sub-units at educational institutions approved by Selective Service System.

The work of this unit will consist of "pursuing a course of study in preparation for duty on foreign relief and rehabilitation, preparation of data for the use of Civilian Public Service training units, for the preparation of curricula, the preparation of mimeographed material and such other manuscripts, pamphlets, booklets, etc., as may be used in training in specific fields for service in foreign countries either under public or private agencies and such other work as may be assigned them by the Office of Foreign Relief and Rehabilitation Operations. . . ."

Supervision of Men on Detached Farm Service

The detaching of C.P.S. men to farm service has created needs for leaders to serve as pastors and counselors to the men. Bro. Jesse Short of Archbold, Ohio, has been appointed to represent the interest of the Church to the men in the Wisconsin counties. Bro. and Sister Short will have their office and home at 109 Washington Street, Beaver Dam, Wis., and will be assisted by Lawrence Hilty, assignee, who will serve as clerk. Bro. Short will arrange group gatherings for fellowship and spiritual uplift as well as visit the boys personally. The house will serve as a center where the boys can visit during their spare time.

In Ohio and Michigan, Bro. Raymond Hartzler will serve in the same capacity upon the placing of men in counties of these states. Bro. Harry Martens, Director, of Colorado Springs, is in charge of the twenty-two men now on farms in El Paso County, Colorado. The nineteen men in San Joaquin County, Calif., are served by Bro. Erwin Goering, Director of the Camino, Calif., Camp.

Camp Briefs

A carload of men from Marietta, Grottoes, Sideling Hill, and Luray Camps was transferred during the first week of May to the North Fork Camp in California.

The Galax, Va., Camp is scheduled to move to the Sequoia National Forest in California, leaving Galax on May 17.

Special Notice to Women Interested in Relief Work

The M.C.C. Summer Relief Workers' Training School to be conducted at Goshen College, Goshen, Ind., from June 12 to August 27 (eleven weeks) will have facilities for fifteen women in addition to sixty-five assignments from Civilian Public Service. The total cost of the course including board, room, tuition, etc., will range between $75 and $80. Applications and further inquiries can be sent to Director of Relief Training School, Goshen College, Goshen, Ind., or to M.C.C. Secretary, Akron, Pa. Applications should outline previous training and experience, also state church connection and church work experience and reasons for interest in relief service.

Applications should be in before June 5.—O. O. M.

Released May 5, 1943
Compiled by Grant M. Stoltzfus

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Special Meetings

LANCASTER, PENNSYLVANIA

Report of the dedication meeting of the North End Mennonite Mission of Lancaster, Pa., April 11, 1943.

Program and Speakers: — Sunday School Lesson, M. Lloyd Weaver; Address of Welcome, David Mosemann; Dedicatory Sermon, The Master Builder and His Church (I Cor. 3:10), D. S. Krady; The Power of Unity in the Church, Henry F. Garber; History of Dillerville Mission, J. E. Brubaker; How Create a Greater Interest in Spiritual Things, Joe Graber; Children's Meeting, Ezra Brubaker; Loyalty to Christ and the Church, Homer Bomberger.

Thoughts Gleaned:—The Church must be built upon a solid rock and that is the Word of God. Jesus Christ calls a people unto Himself, blood-washed and redeemed, separate from sin and the world. He is the chief cornerstone, and as the Gospel is preached, it will stand anyone going out and preaching the same Gospel. If we can't work together, the Church is going to break up. We must be bound together by love, and the devil will not have a chance. We can't make the Gospel mean to somebody else what it does not mean to us. The people will not accept your Christ until they have accepted you. We cannot understand the love of God until we understand the wrath of God. Jesus is the Captain of our salvation and He has never lost a battle. We are more than conquerors through Him that loved us. Loyalty to Christ demands our all. To neglect to do the things God asks of us is just as great a sin as to do the things He forbids. If we are loyal to Christ, we will be loyal to the Church. The reward for faithfulness is far superior to anything that the world can offer.—Miriam M. Weaver.

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Married

Freeman—Brubacher.—Bro. Lloyd Freeman and Sister Adeline S. Brubacher were united in marriage at the home of the officiating minister, Roy S. Koch, on April 27, 1943. May the Lord bless this union to His glory.

Beiler—Beiler.—On April 20, 1943, at the Amish Mennonite Church, Kempsville, Va., Bro. Eli S. Beiler and Sister Emma D. Beiler were united in marriage by Bishop Jonas J. Hershberger. May the Lord bless and guide them through life.

Brubacher—Snyder.—On March 3, 1943, at the home of the bride's parents occurred the marriage of Roy Brubacher and Minerva Snyder, both members of the St. Jacob's Mennonite Church. Bro. Roy S. Koch officiated. May the Lord bless their union.

Lind—Sieber.—On April 17, 1943, in the Social Room of Kulp Hall, Goshen College, Goshen, Ind., Bro. Millard Lind and Sister Myriam Sieber, both of Goshen, were united in holy marriage by Bro. Paul Erb. May God bless these young people to each other and to the Lord's service.

Miller—Wagler.—On Feb. 7, 1943, at the home of the bride's parents, occurred the marriage of Sister Ruth Wagler of the Sugar Creek congregation to Bro. Victor Miller of the West Fairview Mennonite Church. Bishop Simon Gingerich officiated. May the Lord bless this union.

Eash—Alwine.—On April 24, 1943, at the home of the officiating minister, Bro. Irvin M. Holsopple, of Hollsopple, Pa., Bro. Otto Sylvester Eash, of the Kaufman congregation, and Sister Edith Mae Alwine, of the Stahl congregation, were united in marriage. May the Lord bless them through life.

Leis—Leis.—On May 1, 1943, at the Maple View A. M. Church, near Wellesley, Ont., Bro. Melvin Leis and Sister Venita Leis, both of the Maple View congregation, were united in marriage by Bishop Samuel L. Schultz. May the Lord help them share the joys and sorrows through life.

Lais—Conrad.—On April 11, 1943, at the Zion Church near Hubbard, Oreg., Wanona, daughter of Bro. and Sister Percy Conrad, was united in marriage to Franklin, son of Bro. and Sister D. J. Lais, by the home minister, E. Z. Yoder. May God's blessings atteud them through life.

Gingerich—Lais.—On April 18, 1943, at the Zion Church near Hubbard, Oreg., Dorothy, daughter of Bro. and Sister D. J. Lais, was united in marriage by F. G. Gingerich to Vernon, son of Bro. and Sister Walter Gingerich. May God's blessings be theirs as they journey through life.

Kreider—Groff.—On April 24, 1943, Bro. Marvin H. Kreider, of Strasburg, Pa., congregation and Sister Anna Aleta Groff of the Groffdale cougregation were united in marriage at the home of the officiating bishop, Bro. Mahlon Witmer, New Holland, Pa. May God's richest blessing rest upon them through life.

Miller—Eash.—Bro. Ernest Miller and Sister Wilma Eash, both members of the Townline-Griuer congregation, were united in marriage at the Townline Church on April 10, 1943. Bro. Sam T. Eash officiated at the ceremony. May the Lord's blessings accompany them in life's journey.

Pletcher—Goss.—On Saturday evening, April 17, Bro. Charles Pletcher, Jr., and Sister Virginia Goss, both members of the North Main Street Mennonite Church in Nappanee, Ind., were united in marriage at the home of the officiating minister, Homer F. North. May the richest blessing of God be upon this union in their journey through life.

Brubacher—Shantz.—On April 17, 1943, Bro. Abner H. Brubacher, of the Elmira congregation, Waterloo Co., Ont., and Sister Gladys B. Shantz, of the Floradale, Ont., congregation, were united in the bonds of holy matrimony at the home of the bride's parents, Bro. and Sister Ivan Shantz, Elora, Ont., with Bro. Reuben Dettwiler officiating. May the Lord richly bless them in their journey through life together.

Obituary

Hess.—Eli R., son of Jacob and Nancy Rarick Hess, was born in Harrison Twp., Elkhart Co., Ind., March 22, 1862; died at his home in Nappanee, Ind., April 4, 1943; aged 81 y. 13 d. He was married to Catherine Eva Shank, Sept. 1883. To this union were born 2 children, Homer and Bessie, both of whom, with his wife and a great-granddaughter, preceded him in death. At an early age he was baptized and united with the Mennonite Church. He was a charter member of the North Main Street Church in Nappanee where he worshiped for over 50 years. He served as one of its trustees for many years. Ill health prevented him from regular attendance the past few years. From his early youth to the time of his recent illness, he worked at the various trades of tanning leather, operating a sawmill, cobbling shoes, coutracting and building homes, and cabinet work. Although death was brought on by complications, he suffered patiently refusing to be a burden to others. He is survived by 5 half brothers (Wilson and Chauncey Hess, Gosheu; Frank and Amzy Hess, Elkhart; Charles Hess, Rockford, Ill.), 3 granddaughters (Mrs. Howard Sigrist, South Bend; Mrs. Roy Bollman and Thelma Welty, Nappanee), 7 great-grandchildren, and many nieces and nephews. Funeral services were held at the Mennonite Church in Nappanee, April 7; burial in the Yellow Creek cemetery, with Homer F. North officiating.

"Let us not mourn his going;
Let us rejoice to know
That earthly labor finished,
He was prepared to go."

Hirschy.—Magdalena (Christner) Hirschy was born in Henry Co., Iowa, ou Juue 8, 1861. In this community she grew to womanhood and spent all of her life. She accepted Christ as her Saviour in her youth and was received into the Sugar Creek Mennonite Church, of which she was a member at the time of her death. On Feb. 21, 1889, she was united in marriage with Jacob Hirschy. This union was blest with 10 children, 8 of whom preceded her in death. Sister Hirschy was a devoted wife and mother and a faithful member of the Church; she possessed a quiet and a peaceful nature, which together with an unflinching faith in God no doubt was a great contribution toward helping her and her husband to weather the joys and sorrows of more than 54 years of married life together. However, the infirmities of age settled heavily upon her in recent weeks and she fell peacefully asleep late Sunday evening at their home in Wayland, Ia., at the age of 81 y. 10 m. 11 d. She leaves to mourn her loss, her husband, one son (Joseph), one daughter (Mrs. John Wagler, Jr.), one sister (Mrs. Mary Gisser), 3 brothers (Chriss and Enos Christner of this community, and Amos Christner of Blakesburg, Ia.), 22 grandchildren, 7 great-grandchildren, and many other relatives and friends.

Hostetler.—George, oldest son of Christian and Magdalena Hostetler, was born in Elkhart Co., Ind., May 28, 1857; died after several days of illness at the Deaconess Hospital in Salem, Oreg., April 10, 1943; aged 85 y. 10 m. 13 d. He was married to Pauline Esch at Wheatland, Mo. To this union were born 5 children, one of whom died in infancy. Surviviug him are his compauion, 3 sons and a daughter (Noah, Allensville, Pa.; Simon, Aurora, Oreg.; Elizaheth Yoder, Jet, Okla.; Frank, Welches, Oreg.), 3 brothers (Milton, Roanoke, Ill.; Levi C., Sheffield, Ill.; David, Prophetstown, Ill.), 17 grandchildren, and 18 great-grandchildren. He united with the Amish Mennonite Church in his youth to which he remained faithful to his death. He was a staunch defender of the faith and was keenly interested in the work of the Lord. Funeral services were in charge of E. Z. Yoder, at the Zion Church near Hubbard, Oreg., April 13, 1943. Sermon by Paul N. Roth.

Text, Ps. 17:15. Interment in church cemetery. "And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you" (Isa. 46:4).

Krall.—Alice E., daughter of the late Jacob and Sarah (Brubaker) Horst, was born Feb. 18, 1893; died April 7, 1943; aged 70 y. 1 m. 13 d. She was united in marriage to Christian Allen Krall who preceded her in death. To this union were born one son and one daughter. She was a member of Krall's congregation, Lebanon Co., for 6 months. She was not able to attend any church services because of ill health. Funeral was held April 11, 1943, at the Iona United Christian Church in charge of Bro. Martin W. Weaver and Bro. Daniel Wert. Burial in adjoining cemetery.

Lehman.—On April 21, 1943, the life labors of Salinda Blosser Lehman came to a peaceful close at the age of 91 y. 3 m. She was a daughter of the late Noah and Mary Blosser and was born on the Old Blosser homestead, Beaner Twp., Jan. 21, 1852. Her lifetime of almost 3 generations carried her through experiences dating back to the time of the Civil War. Due to her exceptional memory and clear mind, she was able to relate many interesting experiences over this long period of time. She spent her entire life in the community of her birth. She was united in marriage Sept. 4, 1879, to Bro. David Lehman who preceded her in death May 1, 1940. In this relation she proved herself a faithful companion and a loyal devoted mother to her children. During the faithful ministry of her husband, she willingly shared the extra burdens and gladly made needed sacrifices so that the work of the Lord and the Church could go on. She united with the Mennonite Church over 61 years ago. She possessed the happy faculty of maintaining a cheerful outlook on life and carried her smile to the very end, even during her sickness which was prolonged and accompanied with pain. There were born to this union 3 sons (Homer H., Columbiana, O.; Clarence E., Goshen, Ind.; Elmer, at home) and 3 daughters (Mrs. Lewis (Alma) Kletzly, who died Jan. 28, 1943; Mrs. Arthur (Mamie) Duncan, who died May 5, 1940; Miss Effie, at home). Twelve grandchildren, 5 great-grandchildren, a sister (Susan Blosser), and a brother (Warren Blosser) survive. Funeral services were conducted at the home and Midway Mennonite Church, April 24, 1943, in charge of Bro. A. J. Steiner, assisted by Bro. Paul Yoder. The text she had selected was the same as was used at the funeral of her husband, I Cor. 15:57. Burial in adjoining cemetery.

Martin.—Anna Mae, daughter of Phares and Anna Burkhart Rutt, deceased, was born Nov. 1, 1922, near Bowmansville, Pa.; died April 13, 1943, at the Graduate Hospital in Philadelphia, Pa. On Nov. 29, 1941, she was married to Martin B. Martin. Soon after their marriage he was called to the C.P.S. camp at Sideling Hill, Wells Tannery, Pa. While there he volunteered as an attendant at the Delaware State Hospital, and Anna Mae took up similar work at the same institution until her health began to fail, and she returned home. All that loving hands could do for her seemed of no avail. The Lord saw fit to call her home. She was a faithful member of the New Holland Mennonite Church. Funeral services were held at the home of her father and at the Weaverland Church conducted by Bro. Mahlon Witmer and Bro. Aaron Weaver, Text, Jas. 4:14. Interment in adjoining cemetery.

Metzler.—Carl Ivan, son of Samuel B. and Phebe (Christophel) Metzler, was born in Union Twp., Elkhart Co., Ind., March 6, 1912. He grew to manhood in the community in which he was born and was energetic in all his work. He accepted Christ as his personal Saviour and united with the Salem Mennonite Church on Feb. 1, 1925. He was united in marriage to Anna, daughter of the late Noah and Susan (Loucks) Wenger, on Jan. 1, 1935. To this union were born 2 daughters, Doris Arlene and Genevieve. He was a devoted Christian husband looking well after the material and spiritual needs of his family. He also took an active interest in the work of the Church. He was a Sunday-school teacher, his class serving as pallbearers. He was also a member of the Indiana-Michigan Mennonite Mission Board, Sunday-school treasurer, and helped to direct the Young People's Bible Meeting. He will be greatly missed in the home and in the Church where he has given such devoted service. Surviving him besides his companion and 2 daughters are his parents, 2 brothers (Floyd and Titus, Nappanee), one sister (Mrs. Vernon Miller, Middlebury), besides many other relatives and friends. On April 6, he met with an accident in which his team ran away while being hitched to a grain drill dragging him beneath the drill for nearly 40 rods before it finally passed over his body. His injuries received were a broken back and internal injuries which resulted in his death. He went on to be with his Lord on April 8 at two o'clock in the morning at the early age of 31 y. 1 m. 2 d.

A large concourse of people (about 1,300) gathered at the church to sympathize with the family in their sad bereavement. Funeral services were conducted by F. E. Freed and R. F. Yoder. Text, I Sam. 20:3 and Jer. 5:31, last clause. Our loss is his eternal gain.

Schneck.—David A., son of Abraham and Barbara Zuercher Schneck, was born in Sugar Creek Twp., Wayne Co., Ohio, April 19, 1858; peacefully passed away at his home in Kidron, Ohio, April 22, 1943, after a long period of illness from complication of diseases and infirmity of age; aged 85 y. 3 d. He confessed Christ as his Saviour and was received into the Sonnenberg Church by baptism March 30, 1877, and later became a charter member of the Kidron Mennonite Church where he remained faithful until he passed to the great beyond. He was united in marriage with Anna Moser, Dec. 2, 1882. Together they shared the joys and sorrows of life for over 60 years. To this union was born one daughter who died in infancy. They were foster parents of 2 other daughters, namely, Jael Liechty Scott and Martha Warfield Schneck. They both preceded him in death. He was always deeply concerned for the welfare of the Church and served as teacher in the Sunday school for 51 years. He was a good counselor in the affairs of life, both in material and spiritual things. His advice and help were appreciated by many whom he helped over a long period of active service. He leaves to mourn his departure, his loving companion, a foster son (Pvt. Marion Weuthrick, Fort Ord., Calif.), 2 brothers (John, Pandora, O., and Daniel, Canton, O.), a sister, Barbara (Mrs. Peter J. Amstutz, Dalton, O.), a large number of nephews and nieces, and other relatives and friends. A brother (Peter Schneck) and 2 sisters (Maria, Mrs. Jacob Nussbaum, and Elizabeth, Mrs. Philemon Sprunger) preceded him in death. Funeral services were held at the home and at the Kidron Mennonite Church April 26. Services were conducted by Bros. Allen Bixler, Isaac Zuercher, I. J. Buchwalter, and A. J. Steiner. Text, I Cor. 15:57. Burial in church cemetery.

Slabach.—Abraham A., son of Abner and Martha (Bontrager) Slabach, was born Aug. 17, 1908, in Lagrange Co., Ind., where he grew to manhood. On March 10, 1932, he was united in marriage to Lena Miller, daughter of John and Martha Miller. To this union were born 5 sons. On June 27, 1937, he united with the Salem Mennonite Church and was a faithful member, attending regularly the services of the church as long as his health permitted him. He was afflicted with cancer and his suffering at times was almost beyond human endurance, but he bore it patiently and without complaint but often wished that the Lord would take him home. After a lingering illness he went on to be with his Lord on April 13, 1943, at the age of 34 y. 7 m. 26 d. He was a kind and devoted Christian husband and father, looking well after his household and he manifested a great concern for the spiritual welfare of his family. One son and his father preceded him in death. Surviving him are his devoted companion, 4 sons (Wilbur Leroy, Lloyd LaVerne, Wayne Richard, and Glen Romaine), his mother, stepfather, 3 brothers (Joseph, Goshen; Edward, Shipshewana; Ervin, Topeka), 4 sisters (Mrs. Melvin Miller, Goshen; Mrs. Sam Miller, Shipshewana; Mrs. Ed Lambright and Mrs. Enos Eash, Topeka, Ind.), besides many other relatives and friends. Funeral services were in charge of R. F. Yoder, assisted by F. E. Freed and Wilbur Yoder. Text, II Sam. 14:14.

Sundheimer.—Gary Wade Sundheimer, son of Ralph and Thelma Sundheimer, was born on Sept. 19, 1937, near Walnut Creek, O., and departed this life on April 29, 1943, at the home of his grandparents, Mr. and Mrs. Otis Sundheimer, where his family resides; aged 5 y. 7 m. 10 d. He was accidentally killed while he was with his mother and grandfather as they were spraying trees in the orchard. He was caught in the shaft connecting the tractor and sprayer and killed immediately. In Sunday school he took a keen interest in learning God's Word. As only a child, he had learned to pray to his heavenly Father. He had memorized Psalm 23 which was precious to him because of the message it conveyed to him of the Good Shepherd. His parents are resigned to God's will, trusting completely in His assurance that all things work together for good to them that love the Lord, and they hope that the short life lived by their son will be an inspiration and influence to lead some soul to a closer walk with the Shepherd he loved. He leaves to mourn his early departure his father, mother, a sister Sandra Lee, his paternal grandparents (Mr. and Mrs Otis Sundheimer), maternal grandmother (Mrs. Paul McKee, Killbuck), one great-grandfather (Daniel W. Hershberger), one great-grandmother (Mrs. Edna Phillips, Killbuck), and many other relatives and friends from the home and neighboring communities. Funeral services were held at the Walnut Creek Mennonite Church, May 2, 1943, in charge of the home ministers, Bros. Paul R. Miller, Venus Hershberger, and Alvin Miller. Interment in the church cemetery.

In God's dear home, he is safe.
No suffering, tears, or care,
And in His time, we'll surely find
Our darling, Gary, waiting there.

Zehr.—Christian Y., son of Joseph and Katie Zehr, was born May 15, 1864, in Ontario, Canada; died at the home of his son, Chris, April 26, 1943; aged 78 y. 11 m. 11 d. He accepted Christ as his Saviour in his youth and united with the Mennonite Church, in which he remained a faithful member until death. When a young man, he moved to Thurman, Colo., where he was united in marriage to Barbara Lichti, Jan. 5, 1893. To this union were born 2 sons, Christian and Aaron, and a daughter, Nancy. He was preceded in death by his companion in 1927, his daughter Nancy in 1937, and his only grandson Dellas in 1930. He with his family moved to Shickley, Nebr., in 1904 where he resided until death. The last 7 years he had been afflicted with heart trouble and dropsy, which he bore very patiently. He leaves to mourn his departure 2 sons (Aaron and Christian, Shickley, Nebr.), 2 daughters-in-law (Linnie and Lydia), and 3 granddaughters (Bernetta, Eunice, and Mary Ellen). He was the last of a family of 14 children to go to his reward. He was of a quiet unassuming nature which won him many friends in the community and among his business associates.

"The lights are gone out in his mansion of clay.
The curtain is drawn, the dweller is away.
The rocker is empty; the glasses laid by.
He has gone to meet the summons on high."

Announcements

YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Virginia

July 28 to August 1, 1943

We are glad to announce the coming Institute to be held on Eastern Mennonite School Campus at the regular time in July. We invite you to arrange your vacation so as to make possible your attendance at this institute. Watch this column for additional announcements.

John R. Mumaw, Director.

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OHIO MENNONITE AND EASTERN A. M. JOINT CONFERENCE

The Ohio Mennonite and Eastern A.M. Joint Conference will be held, D.V., at the Martin's Church, near Orrville, Ohio, May 27 and 28, 1943. All Conference members are urged to be present on Thursday, May 27, at 9:30 a.m., for roll call and the Conference sermon.

Conference will close Friday afternoon and the Ohio Mennonite Mission Board will hold its annual meeting Friday evening and Saturday. See below for announcement of the annual meeting of the Ohio Mennonite Women's and Girls' Missionary and Sewing Circles.

Anyone wishing to be met at Orrville or Dalton should notify Bro. Stanford Mumaw, Dalton, Ohio.

A. J. Steiner, Moderator
O. N. Johns, Secretary

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OHIO MENNONITE WOMEN'S AND GIRLS' MISSIONARY AND SEWING CIRCLES MEETING

The twenty-fifth annual meeting of the Ohio Mennonite Women's and Girls' Missionary and Sewing Circles will be held at the Martin's Church, near Orrville, O., on May 29, 1943. All women interested in sewing circle work are cordially invited to attend.

Mrs. Frank Byler, Secretary

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INDIANA-MICHIGAN DISTRICT CONFERENCE AND MISSION BOARD MEETING

The annual meeting of the Indiana-Michigan District Mennonite Conference and Mission Board will be held at the Prairie Street Mennonite Church, Elkhart, Ind., on June 1-3, 1943. The Mission Board meeting will be held on June 1 and the Conference on June 2 and 3, 1943. All are welcome.

Ira S. Johns, Secretary

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ANNUAL MEETING OF MENNONITE BOARD OF MISSIONS AND CHARITIES

The Mennonite Board of Missions and Charities will hold its annual meeting at Harrisonburg, Virginia, May 16-18. The Executive and Mission Committees will meet in joint session Friday and Saturday forenoon, May 14, 15. The Board will meet in executive session Saturday afternoon. Board members who cannot attend on account of distance or crowded travel conditions are urged to appoint a proxy and notify the secretary of same.

J. N. Kauffman, Chairman
S. C. Yoder, Secretary

CORRESPONDENCE

(Continued from page 149)

College is giving us a program of songs and hymns with a short message by Bro. Roy Roth.

Our counsel meeting was held on April 15 and communion on April 18. Bishop D. D. Troyer had charge of both services.

The first part of April, Sister Leah Delagrange came to live with us as a worker at the Mission. We are thankful for her good help and for the sincerity of service to the Lord which she is giving in the Sunday school and community.

The Lord's protection was very evident when our car skidded on the snowy pavement and rolled over as we were coming home from visiting some of our members on April 14. Sister Ebersole suffered a broken collar bone, but that was the only bodily injury to either of us. The car was quite badly damaged although we were able to drive it the remaining eight miles to our home and then to the hospital for an X-ray picture and then home again. For several days the shoulder was quite painful but it is healing rapidly. The car, a 1936 Chevrolet, was sold and a 1940 Chevrolet was bought in its place. Part of the money was advanced by the Mission Board, but since they do not buy cars for mission workers, any contributions toward the car should be forwarded to Bro. E. C. Bender, Elkhart, Ind. Will you join us in thanking the Lord for His care over us in this accident? And if you feel you should give toward the buying of this car, we want to say a hearty "Thank you," and I am sure the Lord will bless you for your gift.

We are looking forward to our summer Bible school, which is planned for July 5 to 16. Some who have been asked to teach have consented and we trust that enough of the others will also consent so that we will be able to have a good school. From June 14 to 25 we expect to be in Brown County, Indiana, holding Bible school at Elkinsville. We will be living in the house trailer which is provided by the Indiana-Michigan District Mission Board. Two other Bible schools are planned for this same part of the state. Bro. C. A. Shank and Bro. Anson Horner will each conduct one. We trust and pray that the Lord will bless this work, and if it is His will, may churches grow up from these efforts.

We appreciate the material support which has been given each month by the churches in northern Indiana, and by individuals and churches elsewhere. May the Lord bless you for these gifts and for the prayers and interest in the work at this place.

May 6, 1943. Allen Ebersole.

DENVER, COLORADO

(1218 Kalamath St.)

Dear Herald Readers, Greetings: On April 11 we had a very impressive communion service. Thirty-five partook of the sacred emblems. It was interesting to note that of these only six were charter members of our Denver Church. Some were visitors and of these some were from the C.P.S. camps.

For some time ten of the men from the Colorado Springs camp are attendants in the psychopathic hospital in the city, and we appreciate the help they give us in the services from time to time.

Sister Fannie Schrock from La Junta spent two weeks of her vacation with us and gave valuable help in the spring housecleaning. Sister Schrock was in the city when the work opened here, and she continues to have a keen interest in the progress of the work.

Bro. Donald Egli, who suffered a fracture of the spine several weeks ago, is progressing nicely and is now released from the hospital but has not yet been permitted to return to his work.

The attendance in our Sunday school is slowly increasing and our small basement is pretty well filled each Sunday morning. Our record attendance in Sunday school has reached a new level of sixty. We thank God for the many continued blessings and we ask an interest in your prayers in behalf of the work at this place. Sin abounds everywhere.

May 5, 1943. Florence C. Friesen.

—o—

O YE OF LITTLE FAITH

I heard the robin singing
His happy morning song;
I saw his helpmate bringing
Their breakfast to the young.
And to me came a whisper
In words that softly fanned the tree:
"If God for these so careth,
Will He not care for thee?"

I saw the roses growing
In beauty day by day:
No queen in all her glory
So lovely in array.
And on the leaves were written
Sweet words of love and trust for me:
"If God so clothes the roses,
Will He not care for thee?"

—Selected.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MAY 20, 1943 (Herald of Truth Established 1864) No. 8

EDITORIAL

"It is better, if the will of God be so, that ye suffer for well doing, than for evil doing."

*

Thus wrote Peter, who encouraged his people to stand true to the commandments of the Lord and loyal to the leadership of the Holy Spirit, no matter what that may mean for their lives.

*

Notice particularly the words, "if the will of God be so." This is another way of saying that the God who promised, "I will never leave thee, nor forsake thee," is true to all His promises. If therefore we are called upon to suffer for righteousness' sake, and the Lord permits it, He has a purpose in it; knowing that through our suffering (even though unjustly) the cause of Christ is furthered more than it would have been had God intervened and not permitted the suffering.

*

Notice also the words, "It is better." These words remind us of two things: (1) As Peter says, "What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." (2) If, when you are tempted to do wrong, you stand true to your convictions, you may suffer through persecution from evildoers; but if, to avoid persecution, you yield to the temptation, you suffer in eternity—unless you repent. For these reasons, "It is better . . . ."

*

Speaking of temptations, we are made to think of the captive Daniel. The king had what seemed a very desirable program mapped out for him and his associates. They should have the very best of treatment and training so that they might be fitted for exalted and responsible positions in the kingdom. But his course meant a compromise with evil; so "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." To this purpose he remained true, though at the expense of severe trials. His resolution to stand for the right made him a total abstainer from idolatry and intoxicating drink. So may we also, with this same resolute loyalty to every form of righteousness, practice total abstinence from all things that defile the soul or lead to compromise with evil. "To him that knoweth to do good, and doeth it not, to him it is sin." "How shall we, that are dead to sin, live any longer therein?"

CHRISTIAN IDEALS

II. The Ideal Home

1. **A home in charge of parents who are not only "one flesh" but one in faith and fellowship with those "of like precious faith," bringing up their children "in the nurture and admonition of the Lord."—Matt. 19:3-6; Eph. 6:4.**
2. **Children who are bound by love to "the first commandment with promise."—Eph. 6:2, 4.**
3. **A family altar upon which the heavenly fire never goes out.—I Thess. 5:17.**
4. **A home where Scriptural discipline is a continual practice.—Eph. 6:4.**
5. **A home blessed with edifying literature and associations.—I Tim. 4:13; Prov. 20:13.**
6. **A home in which doctrine, faith, and life are typical of the eternal home of the redeemed in glory.**

*

Before this paper reaches the eye of most of its readers, another annual meeting of the Mennonite Board of Missions and Charities will have passed into history. We are hopeful that the prayers of many intercessors will have been answered and the cause of Christ and the Church strengthened at home and abroad. The results of the meeting will receive attention in next week's Gospel Herald, the Lord willing. But the most important part of the meeting (that of putting its resolutions and decisions into action) yet remains before us. Let us continue our prayers and our efforts to further the cause for which Christ gave His life. It is still true that "The harvest truly is great, but the labourers are few."

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Speaking of reading matter, we have two Scriptural admonitions that are related to it, namely, (1) "Take heed **what** you hear"; (2) "Take heed **how** you hear." Through reading we get our information by way of the eye-gate while through hearing we get the information by way of the ear. Both need our attention. The "what" is taken care of in the preceding paragraph while the "how" is taken care of in this one. In both of these we need to be both thoughtful and prayerful.

Concerning the things that we get either through the eye or through the ear, there are two extremes to be avoided: (1) extreme skepticism or criticism; (2) extreme gullibility. Take heed **how** you hear, that you may be guilty of neither of these extremes. In this connection we have a good object lesson in the example of the Bereans, who "received the word with all readiness of mind, and searched the scriptures daily whether those things were so."

In caution there is safety. We are safe in being on our guard concerning the source of our information, whether it come through the eye or the ear. Where does this information come from? From people who are reliable, usually sound in faith and in their thinking, or from people who are not reliable or who at least need watching? The Bereans were on safe ground because they "searched the scriptures daily." Follow this course, and you are likely to judge all that you hear through "the wisdom that is from above."

Be careful as to the kind of literature you admit into your home. Years ago one of our preachers sent us a stirring article on "The Divine Plan of the Ages." On the whole it was a good message—with a little coloring in it. It was the opening chapter in one of C. T. Russell's books. The brother was so impressed with this cheap (?) literature that he swallowed the whole dose of Russellism. Still further back we came across a book which some agent had scattered broadcast through the neighborhood where we were laboring. Most of what was in that book was commendable. But it had a few heretical spots in it like soul-sleeping and Adventist sabbatarianism that made the book, for many readers, worse than worthless. Another class of literature to keep out of your homes is that with a modernistic flavor. It is one of the tricks of the enemy to have his followers propound liberalism in the language of orthodoxy. We said, "liberalism." A better name for it would have been "unbelief." For the sake of the rising generation (to say nothing about older people), we cannot be too careful about the kind of literature we admit into our homes. In times past we have visited many communities where they had serious disturbances in congregations (sometimes even divisions) and in practically every case it was heretical literature that helped stir up the trouble.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

BEHOLD THE LAMB OF GOD

By J. N. Kaufman

(A sermon delivered by J. N. Kaufman at this year's Christian Life Conference held at Goshen College, Goshen, Ind. Stenographically reported by Doris S. Engle.)

"Behold the Lamb of God, which taketh away the sin of the world." These were the words of John when he saw Christ walking among men. This must have been a wonderful sight for John, and for the disciples, because in Him they saw the man who was to take away the world's sin. And in order to appreciate the greatness of Christ's service in this world, I would like to preface my remarks with the condition of the world that brought the need of a world Saviour. We cannot fully understand and appreciate the meaning of His coming into the world unless we first investigate the matter carefully as to why it was necessary for Him to come.

When Adam and Eve transgressed in the Garden of Eden, it was a tragedy in itself, because it is a tragedy for any man or woman to do things that will separate him from his God. But when, as in Adam's case, the sins passed upon all men ("For all have sinned, and come short of the glory of God"), then it is a tragedy indeed. And that is what happened. Death passed upon all men because all have sinned and come short of the glory of God. So we see man's depressed condition. The prophet Jeremiah says that the heart of man is sinful above all things and desperately wicked. And the Prophet Isaiah speaks of man as being in a condition of illness. He describes it: "The whole head is sick, and the whole heart faint." That is, of course, only a picture, and you know what it implies when this is applied to the spiritual and moral condition of man. Now in this condition man was promised a Redeemer. God out of His heart of love promised fallen man that there should be someone to redeem him from his fallen condition and to restore him to his rightful place with the Father.

But it took a long period of preparation to get the world ready for the coming Redeemer. That covered a period—not of years—but of centuries. And as I look over this preparation period for mankind and see the world Saviour, I think of this period in three steps.

The first of these God provided in the form of the Hebrew religion. The Hebrew faith prepared the world for a monotheistic belief that people would get used to believing in one God rather than in a multitude of gods. All other peoples believed in many gods and God wanted the world of mankind to understand that there is the possibility of one God and a true God. But the Hebrew people, while they were a religious people, scattered as they were over the world, were a slow people from the stand-point of giving their testimony. They were determined, however, never to forget God and one of them even said, "If I do not remember thee, let my tongue cleave to the roof of my mouth." The Jews were intensely religious, and they built altars and places of worship wherever they went. When the Bethlehem manger was built, there were Jewish synagogues in Athens, in Corinth, and in Rome. But the Hebrew religion was slow in expressing itself to the pagan people around. Of course, the Jews could express themselves through brazen altars, rituals, and traditions, but the Jews of the dispersion became discouraged because they did not have these things at hand, so they began to wail and to hang their harps on the willows, and said, "How shall we sing the Lord's song in a strange land?" They produced a monotheistic faith in the pagan world. This is one step in the preparation of the world for Christ.

The next step includes the Greek nation and the Greek language. It is said that the Greek language is the most beautiful and most expressive language ever given to man. The English language has one word for love to express attachment to a pet, tenderness toward a child, sacred attention to a wife, and holy reverence to God. The Greek has as many words for love as it has different loves. The Greek tongue was heard everywhere and Matthew, Mark, Luke, and John found the Greek language adequate to express the story of Jesus Christ when the Lamb did make His appearance on the earth. Wherever the disciples went, they found the language useful, and they wrote their epistles in the Greek tongue. That is the second of the three great steps in the preparation of the world for Christ.

The third step to prepare the world for the Christ was Roman law and Roman roads. Traveling was safe, Roman citizenship was a passport anywhere and everywhere, and people could travel to the tips of the empire without a safety escort.

Now we think of preparing ourselves and conditions for a situation in periods of five or ten years. God does not look ahead in terms of years, not even four or five centuries, but longer than that. And while we cannot think of this picture in terms of our own lifetime, God looked over the centuries and prepared the world. And when the footsteps of time had come,—God's program was accurate—and when the hour struck, the Word became flesh. God came and dwelt among men. And today that is one of the most stupendous thoughts of the Scriptures, that God came and dwelt among us. A man child was born into the world and they called His name Jesus.

Behold the Lamb of God when He did make His appearance. First in the lowly nature of His parents. There was no room for Him at the inn. He came from a town from which no good had ever come and from which no good had been expected. When the hearers in the various crowds learned of His home town, where He had lived and had come from, they said in derision, "Can any good thing come out of Nazareth?" He was so poor that He had nowhere to lay His head. He made no pretense of learning. At least when the Pharisees heard Him speak, they said in derision "How knoweth this man letters, having never learned?" Even when He spoke

of things that they couldn't understand, in order to pass it off, they said, "He hath a devil." They said all kinds of unkind things about Jesus Christ because of His lowly origin—low in their estimate. But His coming aroused universal interest. It disturbed the political world. Herod was afraid that he had a rival to the throne and sought to put Him out of the way. Scientists were interested. They studied the meaning of a new star and followed that star until it stayed over where the young child was. It caused excitement among the common people. The shepherds said, "Let us now go even unto Bethlehem, and see this thing which is come to pass." And it created unprecedented action among the angelic hosts, who said, "Glory to God in the highest and on earth peace, good will toward men."

Let us follow the Master of men as He began to serve. In Isaiah we learn about His name. "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Here is another prophecy of the Old Testament: "From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." His name spread over the entire world. All time before the birth of Christ is marked by the two letters, B.C., and ever since that time we say, A. D., the year of our Lord. Whether it is in so-called Christian America, whether it is in heathen Africa, or in China, or in Japan, or in Germany, or in other countries that have rejected the name of Jesus Christ, they still date their letters acknowledging Jesus Christ.

There is great power in a name. It was so in the case of Jesus Christ. Why is it that in normal times, in ordinary situations, 40,000 people annually made their way to Stratford on Avon? Why is it that thousands of persons found their way to Mount Vernon or Riverside Drive or to that great memorial on the Potomac? It is to do honor to Shakespeare, to Washington, to Abraham Lincoln. When Jesus was named, He was given the name of Jesus because he shall save his people from their sins." And later on, the Apostle Paul in writing to the Philippian brethren, speaking of the name of Christ, says, "At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth," and acknowledge Him as the Saviour of the world.

Just a few words in reference to the methods of Jesus. He was bold in the choice of His assistants. Now, when a man wants to appoint a committee, he appoints men of vision, understanding, and great experience. Jesus might have done that—but He avoided the rich and cultured and He chose boldly those unlearned fishermen. And out of that group He had hoped to build a force that was to penetrate the uttermost corners of the earth with the Gospel of Jesus Christ. Out of any group of twelve average men you would probably find one who would do the thing that Peter did. You would probably find one who under stress of great temptation would sell out to the highest bidder. But even making allowance for those average conditions, it seems to me that Jesus had a group of men who were very trying at times and almost exasperating. They were committed to a self-renouncing service, and yet again and again they contended as to which should be greatest in the kingdom. When they were refused admittance to Samaria, they forgot themselves so much that they asked Jesus to call down fire from heaven. But what did Jesus do with this group of men? He took them into His intimacy. Jesus praises you behind your back and corrects you to your face. He condemns respectable sins while He deals compassionately with adultery and other disreputable sins. He overthrew the moneychangers in the temple and He was unchallenged when He did so. The people who were there made no protest. While He did this He placed Himself in antagonism with the Sanhedrin. He ignored their philosophies, and froze them with horror when He declared that the Sabbath was made for man and not man for the Sabbath. As to His teaching it has no need of revision after two thousand years. So far as His statements on moral issues are concerned, even today we go to the statements of Jesus which we consider final. I like to compare Jesus with world leaders. I like the comparison because He stands all the more prominently in the comparison. There are no narrow limits of individuality about Jesus. William Pitt suggests the statesman; Benjamin West, the painter; Napoleon, the warrior; and Columbus, the discoverer. But Jesus is not limited by individuality. Nor is Jesus limited by nationality. The Welshman thinks of Him as a Welshman; the Chinaman thinks of Him as an Oriental; the Indian as an Indian. As Americans do we think of Jesus as a Jew only? No, for one and all, He becomes the brother at the hearthstone of the respective nations. When we come to the great personality of Jesus, to His final and ultimate act of service—the job for which He came—"Thou shalt call his name JESUS: for he shall save his people from their sins."

He comes to the final place where He shall give His life as a sacrifice to redeem and restore and reconcile the world. In this connection I would like to read some verses from Isaiah, the fifty-third chapter.

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted.

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

We see Him in the Garden of Gethsemane, sweating drops of blood as He agonized for the world. We see Him before sneering Pilate who conducted a mock trial, and even the sneering Pilate, as he gazed upon that face, the face which he knew was an innocent face, said, "Behold the man!" And yet he did not have the courage to do what his heart told him to do.

And then we see Jesus Christ as He takes the cross and wends His way toward Calvary. And He takes that cross, the symbol of ignominy, and translates it into a symbol of victorious triumph. And ever since that great event, you and I think of the cross as a symbol of triumph and victory through Jesus Christ. He goes farther up that hill and He is taken by the grim Roman soldiers and nailed to the cross, and He cries, "It is finished." Yes, the work that He came to do was finished. The soldiers, the Pharisees, the Scribes, thought it was finished. They agreed, but not in the meaning of that term. They thought that they had put away once and for all this man. But Jesus had finished the work of salvation and now it was up to an Almighty God to take care of the rest. But Jesus said a little before that in describing this time and a little further on He again says, "Behold, I am alive for evermore." Yes, Jesus is alive forevermore.

Behold the Lamb of God, not only as He passed through this world and effected the great plan of salvation, but He lives today in that eternal kingdom, and He is in the great Heaven ruling on the throne and the kingdoms of the world shall become the kingdoms of our God and of the Christ, and He shall reign forever and ever. Behold the Lamb of God that taketh away the sin of the world.

Peoria, Ill.

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Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.—Luke 12:15.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

NEWS FROM ARGENTINA

Another Mennonite Congregation

March 11 was a day of rejoicing for us because on that day the first believers in Ameghino were baptized. It was almost two years since we began visiting the town and holding meetings. At last we could see some fruit of the seed that had been sown. We can truly say that although we sow, it is God who gives the increase. Eleven souls compose the little congregation that was formed that night, nine of them received by baptism and two by confession (they had been baptized years before into the Baptist Church in another town). Five of those baptized were of the same family, the elderly parents, a married daughter, and two single children. It is also encouraging to note that more than half were young folks who are intelligent and lively, but willing to choose Christ instead of the attractions of this world. There are several others that are almost persuaded to take the same step and we hope that in the near future they will gain complete victory over sin and join themselves with the believers in fellowship. This new congregation is praying and pleading for a resident pastor. The town is more responsive than some others and there is a great opportunity, but there is no one to send. We live thirty-six miles away and it is impossible to attend to the work in a proper and efficient way. They would like to have services on Sunday and hold a Sunday school, but there is no one to help them. Pray that a worker, either Argentine or North American, may be supplied.

Villegas Holds Annual S. S. Picnic

At last the day appointed for our Sunday-school picnic arrived. The children could hardly wait for it to come, and I think the older folks were just as anxious. We announced that the Sunday school would furnish the meat and fruit and that each one should take whatever else he wished to complete the meal. At ten o'clock there were some seventy children, parents, grandparents, and great-grandparents gathered at the place of worship ready to board the large truck that was to take them to an estancia (ranch) six miles out of town. Each had a basket or box filled with bread and other victuals and were prepared for a great day.

The evening before one of the brethren came to our house to dress the three large lambs we had secured for the dinner. Each lamb weighed about thirty-five pounds dressed and cost the equivalent of two U. S. dollars each. Early in the morning on the day of the picnic two of the men and myself went early to start the roast. We gathered wood from the grove of paradise trees and soon one could smell the savor of delicious roast lamb. It is really interesting and also appetite-creating to be present for three or four hours on these occasions waiting impatiently until the "chef" says the meat is done.

About eleven the truck arrived. You can imagine the scene; city children turned loose for one day to run and yelp and play all they want to. At dinner time I am sure that many of them ate more than they ever do at home, for many of them often have very scanty meals. This day there was plenty and some to spare. After dinner the children made a circle and entertained us with recitations and songs, all on the impromptu style. Then there were games in which nearly all took part. How they laughed and ran and enjoyed themselves. Toward evening we all made a big circle and had a fellowship hour. Many gave testimonies as to how they came to know the Gospel. We sang choruses and we prayed. Unfortunately a sudden thunderstorm arose and the meeting was shortened.

Amidst hustle and bustle each one gathered together his belongings and soon the truck was "jammed" with a jolly bunch of picnickers hurrying to town for shelter. They were ten minutes late and were drenched to the skin. However, it did not dampen their spirits, for on arriving at home we learned that hailstones the size of hen eggs had fallen at the other edge of town. All the folks said that God had protected them from the terrible storm, which might have caused the death of the small children.

Official Opening of the Work in Arrecifes

Word reached us the other day that the work in Arrecifes was officially opened in the town of Arrecifes where the Millers are located. Bro. Luayza was with them for a series of meetings. We don't know all the results obtained but are informed that the attendance reached twenty-five and perhaps more on some nights, and that there is already a group of children interested in the Sunday school. To open a new work is difficult. Don't forget Bro. and Sister Miller in their new town as you pray for the extension of Christ's kingdom. At first they were taken for spies. We hope there will soon be believers that will take them for "Ambassadors of Christ."

April 14, 1943. T. H. Brenneman
Villegas, F.C.O.

Africa

LETTER FROM SHIRATI STATION

Dear Christian Friends:

Greetings in Christian love. Our hearts rejoice as we see the Lord's work continue among us. Last week several native Christians went to an outschool district about twenty miles away. They spent the whole week in personal work and evangelistic efforts in the vicinity of the school and returned reporting they had experienced great blessings from the Lord. The work at that place is young and has never been thoroughly established. Some who earlier were apparently faithful fell back into heathen ways. We pray that the Lord may find a real opening there and that the work of last week may only be the beginning of blessings.

In the next few days there is to be a meeting in the Kamageta section, twelve miles to the northeast. This will be preceded by a day of prayer. Some of the missionaries and a large group of native Christians will be going. The old road which used to go through that section is now almost impassable for motorcar and those who go will go by foot or bicycle. There have been some real spiritual struggles in behalf of the Lord's work in that section. We are all burdened that these days of special effort may be the means of the Spirit finding entrance into the hearts of those who have been cold. In the recent months we have seen the Lord's working in marvelous ways. He has reached down and gotten hold of people in ways that we had not thought of. And we know by faith that as His children labor in prayer and submit themselves to Him that many more souls will be born into the Kingdom. Surely no man can claim any credit for the salvation of a soul; it is truly the work of God. We pray and work and wait, but it is His Spirit who enters the heart. Last evening in the weekly prayer meeting this fact was stressed in connection with the last clause of Jno. 15:5: "Maana pasipo mimi hamwezi kufanya neno" (Kiswahili).

During the past several weeks this station has not had the full staff present. Bro. Stauffer and I went to South Mara to help on some committee work. At Mugango Station the Executive Committee, and other missionaries on the station at the time, met to consider a number of important questions. Following this, the auditing committee took care of their work for the end of the year. Sister Eby spent a little over two weeks in South Mara. Bro. and Sister Stauffer were at Nyabasi about ten days.

January is vacation month. The girls' home is closed and school is not in session. A number of boys who live at a distance and come here for school go home during vacation. School will open again on Feb. 2 for a term of five months.

We are eagerly waiting for rain. The light rainy season of November and December was very light. We have had almost no rain for a number of months and the ground is very dry. We trust there will be rain in time to allow a good garden season for the natives.

We notice a few more changes in living conditions than we did earlier. Some food products are scarce, but we have abundance to eat of other things. White potatoes are difficult to obtain now and we cannot raise them here. Our flour has some corn meal mixed with it so that bread making is not so simple. Sugar is not rationed here. We have been getting an abundance of mangoes recently, and pineapples are brought in as fast as we care for them. Almost a paradox in this extremely dry weather is that we are now able

to buy plenty of first class tomatoes. These come from the gardens near the lake that are planted by some of the more energetic natives.

Mail continues to come through from America, although some have noticed that letters have been lost. Some magazines have not come regularly in recent months. Christmas mail was nearly all late in getting here this year, but we are appreciating receiving it even if it is late.

We are confident that many of you are laboring with us in prayer for the lost in Africa. The spiritual struggles will continue, but we can go forth in confidence because our God's power is not limited.

Jan. 21, 1943. Merle W. Eshleman
Shirati, Musoma, T. T.

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LESSONS

By Lina Z. Ressler

Over and over again in reading the story of God's dealings with His people of old, we are impressed with the care with which He explained the various steps that were to be taken in carrying out His plans for their life and work. The historical books of our Bible present a marvelous picture of a careful and exact plan of the training of a people. From the various experiences of the people of God, we see back of their walk and conduct an unseen Hand shaping the walk and conduct; we may even see the causes for many of their circumstances that brought about some of the ways in which their steps were guided. Many of the greatest lessons that needed to be learned by Israel of old were wrought out carefully by an all-wise Hand. How carefully God's plan was worked out and how aptly the lesson was taught when the pupil accepted the lesson and followed the plan.

How the plain story of God's dealing with a weak and sinful human race inspires us with awe as we read. How could anyone doubt the power and wisdom of the God of Abraham and of Isaac and of Jacob?

My reading today was the story of the making of the tabernacle and the preparation of Aaron and his sons for the work of conducting the program of worship and sacrifice in the early days of the wilderness journey. Read and notice the minute details of the preparation of every detail of the work.

It is only right that God's people should learn the minute details of His laws, for implicit obedience can be learned fully only if the details are understood and remembered.

In the long ago when God was leading and teaching His people in the wilderness, we are impressed with the careful way He taught them the lessons which He wished them to learn. One by one, over and over again, the lessons were explained. First to Moses the leader, then through Moses to the congregation. After this careful teaching we might expect the lessons to be stamped on the minds; never to be forgotten; but even this was not enough. The teaching was translated into object lessons. There were pictures never to be forgotten. We marvel at the care and the simplicity of it all.

The priests had a special responsibility; they were to stand between the people and a just God. How fraught with meaning every word and action! Wise Father teaching carefully and with wondrous skill a weak and erring people.

I was noticing today the breastplate that was Aaron's constant reminder of his work and responsibility. On his breast he carried constantly the names of all the tribes. When Aaron as priest appeared before the Lord, he wore this wonderful and exquisitely made piece of workmanship. How could he or they forget the fact that they were thus borne into the presence of an almighty God. It must have been a beautiful thing. It meant much, and as the children of Israel saw their priest they must have felt honored thus constantly to be borne before God as they traveled.

Humanly, however, they did not always appreciate the meaning of it all. They forgot just as we forget when our motives are ever so good. We are "priests unto God." Perhaps we, too, have names that should be engraved on our hearts; perhaps we, too, have a list that we are praying for. How about our memory? Do we ever forget?

Scottdale, Pa.

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NOT IN VAIN

On one of Asbury's excursions, after traveling hard through a Western wilderness to reach a quarterly meeting which lay on his route to a distant conference, he was unusually tempted at not having seen, for some time, any direct fruit of his personal labor in the conversion of souls. He felt inclined to the belief that his mission had expired, and he had better retire from the work.

With this depression of spirit he entered the church on a Sabbath morning, in a rude log chapel in the woods, and took his seat, unknown to any, in the back part of the congregation.

After the usual preliminary exercises had been conducted by the preacher, an opportunity was given for the relating of Christian experience. One after another testified to the saving grace of God; and occasionally a verse of some hymn was sung.

The tide of religious feeling was rising and swelling in all hearts when a lady rose whose plain but exceedingly neat attire indicated that she was a Methodist. Her voice was full and clear, though slightly tremulous. She had traveled many miles to the meeting, and her feelings would not allow her to repress her testimony.

She remarked that she had not long been a follower of Christ. "Two years ago," said she, "I was attracted to a Methodist meeting in our neighborhood by being informed that Bishop Asbury was going to preach. I went, and the Spirit sealed the truth that he uttered on my heart. I fled to Jesus and found redemption in His blood, even the forgiveness of my sins, and have been happy in His love ever since.

"Not a cloud doth arise to darken my skies,
Or hide for a moment my Lord from mine eyes."

She sat down, and ere the responses which her remarks had awakened in all parts of the house had died away, Bishop Asbury was on his feet. He commenced by remarking that he was "a stranger and pilgrim," halting on his way for rest and refreshment in the house of God, and that he had found both; "and," said he, with uplifted hands, while tears of joy coursed freely down his face, "if I can only be instrumental in the conversion of one soul in traveling round the continent, I'll travel round till I die."—Selected.

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THE LITTLE FOXES

I will read the first five verses of the twelfth chapter of Hebrews from which my text is taken: "Let us lay aside every weight."

Jesus has never widened the way of life. It is a narrow way. The Church should have a revival for its members to get rid of little sins. "Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes" (Song of Solomon 2:15). The vines must flourish if there is to be fruit. God help us to watch for the little foxes that spoil them. It is the little sins that decrease the power of man. There is the foolish speaking and jesting which causes one to lose power and influence. There is backbiting which wrecks one's Christian influence. These are little foxes that destroy the vines.

We have quit preaching about worldliness, but we should begin it again. There is Sabbath desecration destroying the vines. One day of every week belongs to the Lord. . . . Our churches are "going light," as we used to say of a queer disease the pigeons had when they ceased to eat and became only skin and feathers.

We shall never come to victory until we lay aside every weight.—Dr. Bob Schuler.

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It is right to be interested in God; but we want to beware of the kind of interest that takes us away from an interest in man.—Paul Erb.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

I WONDER WHY

By Hilda Butler Farr

Why do we wait till a person's gone
Before we tell of his worth?
Why do we wait, why not tell him now
He's the finest man on earth?

Why do we wait till a person's gone
To send him flowers galore,
When a single rose would have meant so much
If we'd taken it to his door?

Why do we wait till he cannot hear
The good things that we might say;
Why put it off, why not tell him now
And share in his joy today?

Of course we're busy—that's our excuse—
But why, oh, why do we wait
To tell a person our love for him
Until it becomes too late?

—Gospel Banner.

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DANCING YOUNG PEOPLE

"Friendship with the world is enmity with God."

You hear many people say, "What's wrong with the dance?" There is much that is wrong with it. But before going into a discussion of its evils, let us hear the reasons or excuses the devotees thereof give for attending dances. They say dancing makes one graceful, that it is good exercise, that they keep pure thoughts while dancing just as much as they do at anything else. All of which is just a lot of camouflage.

No normal young person in good health with right thinking faculties can dance as they do today, limb to limb and body to body, moving and gliding over a dance floor to the syncopate rhythm of devilish dance music and keep pure thoughts. Those who have tried it agree that this is true.

Every dance, whether private or public, whether it is in a worldly church or out of it, is of the devil. It is one of the worst things for corrupting and damning young lives that Satan has ever invented. Millions of girls and boys owe their downfall and the loss of that priceless thing called "virtue" to the dance.

The dance hall is the next door to hell. If you could uncap the pit and listen to the wails of the damned, thousands of them could say that the ruination of their souls, in part, at least, was due to the devilish dance.

Reason should well tell us that dancing is abnormal and out of harmony with purity and decency. Girls well remember how unnatural they felt when that dancing teacher first took them in his arms and thev felt his body against theirs. Even though they felt strange and out of order, they reasoned, this is the way it must be. As a result, they have yielded to much worse since they placed themselves in the embrace of the opposite sex in the numerous dances which they have attended.

I'll tell you how you can stop all the dances! Make it a nation-wide law that all men shall dance together from now on and the same with women. You would stop the dance over night. Men do not enjoy embracing each other, limb to limb and body to body. Neither do girls, for the most. They would not get any "kick" out of dancing that way.

Rescue homes for fallen girls are filled to a large degree with young women who have lost their virtue through attending dances. Statistics will prove this. If the dance is not of the devil, then why do all the fallen women of the street frequent such places? The reason is obvious. Multiplied thousands of girls are ruined yearly through the dance, and I think I can hear them say,

"Once I was pure as the snow, but I fell,
Fell like the snowflakes from heaven to hell;
Fell to be trampled as filth of the street,
Fell to be scoffed, to be spit on and beat,
Pleading, cursing, dreading to die!
Merciful God, have I fallen so low!
And yet I was once like the beautiful snow!"

There are a number of other objections to the dance, such as "the flimsy dress, the late hours at night, overexertion and poorly ventilated halls, all of which are in violation of the simple laws of health. It fosters unfortunate social distinctions, leads many young people to violate the wishes of their parents and their church vows, keeps many from Christ, and interferes with the spiritual life of others. It is responsible for not a few lifelong invalids, premature deaths from heart trouble and consumption, ruined marriages and children cursed with illegitimacy. It has broken the hearts, bowed the heads, carved lines of sorrow on the faces and silvered the hair of loving, devoted parents."

No sincere young person would ever dream of going to a dance; that is settled; but there are thousands of church young people who dance. There is a vast difference between merely belonging to church, attending your 6:30 Sunday evening young people's meeting, attending Sunday school and professing to be a Christian and really being a born-again Christian. You might fool yourself but you cannot fool God. And the outside world can tell whether you are one hundred per cent for God or not. Settle it now, my young friend, that you are forever through with this trying to hang onto the world and onto the Lord at the same time.

Hell is your doom if you do not break with the dance and the old crowd and say, "Yes," to Jesus. Think how priceless your soul is! We read in the Bible, "What shall it profit a man, if he shall gain the whole world, [of pleasure] and lose his soul? or what shall a man give in exchange for his soul?" Think what it would be to burn forever in hell, all because you refused the proffered mercies of our Lord Jesus Christ. Estimate values aright, dear heart. The salvation of your soul is cheap at any price you might pay in giving up sinful pleasures and companions.

"Trust and obey, for there's no other way,
To be happy in Jesus, but to trust and obey."

—Selected.

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CHURCH ATTENDANCE—WHAT MY ABSENCE DID

It made some question the reality of Christianity.

It made some think I was a pretender.

It made my spiritual welfare and that of others a matter of small concern.

It weakened the effect of the church service.

It made it more difficult for the preacher to preach.

It discouraged the brethren and therefore robbed them of a blessing.

It caused others to stay away from the church.

It made it harder to meet the temptations of the devil.

It gave the devil more power over lost souls.

It encouraged the habit of non-church going.—Author Unknown.

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SIMPLE COUNSELS FOR A YOUNG GIRL

Yes, very simple. Listen, my child and may they sink deep into your heart as the dew sinks in the calyx of the flower.

These are my counsels—

Distrust the love that comes too suddenly.

Distrust the pleasure that fascinates so keenly.

Distrust the words that trouble or charm.

Distrust the book that makes you dream.

Distrust the thought you cannot confide to your mother.

Distrust the friend that would lead you into sin.

Distrust the young man who does not have the highest respect for his mother and sisters.—Bible Monitor.

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We are in the midst of a drift worldward, so strong that many among us are unconscious of how strongly this drift has gripped them.—J. R. Shank.

Sunday School Lesson

Theme for the Quarter: Life and Letters of Peter and John

IX. PETER'S COUNSEL TO SCATTERED CHRISTIANS

Lesson for May 30, 1943.—I Pet. 1:1; 2:11-25.

Golden Text.—Honour all men. Love the brotherhood. Fear God. Honour the king.—I Pet. 2:17.

Introductory.—Last week we studied the quarterly temperance lesson. All the lessons of the quarter previous to that time were biographical in nature, referring to the life and labors of Peter and John. The remaining lessons (including this one) are taken from their writings. Acts 4:13 tells us two things about these two remarkable men: (1) They were "unlearned and ignorant." (2) They "had been with Jesus." The latter enabled them to overcome all the hindrances connected with the former. They stood in the front ranks when it came to power with God and men. This fact is apparent in this lesson, so far as Peter is concerned, and subsequent lessons will establish the same thing in the ministry of John.

To Whom Addressed (I Pet. 1:1).—This question is answered in the introductory statement found in Peter's first epistle; namely, "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, and Bithynia"—and, we might add, America. This letter was written after the dispersion caused by the terrible persecutions which followed the death of Stephen. Later on Peter refers to them again as "strangers and pilgrims;" which is still characteristic of the consecrated followers of our Lord Jesus Christ. The thought is in harmony with the declarations of Christ: "My kingdom is not of this world"; "They [the disciples] are not of the world, even as I am not of the world."

Scriptural Holiness (2:9-12).—Listen to the language of inspiration: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. . . . Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God." Comments are unnecessary. The language is clear, and what to some people may appear as a hardship ought to be taken by Christian people as an opportunity. Let your light shine, and even the most hardened sinners may be won for God.

Submission to Constituted Authority (13-18).—This is one of the things that belong to the nonresistant life. It applies to home life, to school life, to civil life, to all cases involving one's relationship with and attitude toward those in positions of authority. Children are commanded to obey their parents, church members are admonished to be submissive to those who are over them in the Lord, children at school are taught to be submissive to the rules and regulations governing the school, and citizens should at all times have a submissive attitude toward those who are in authority in governments. There is a vast difference in the attitude, for instance, between members of nonresistant churches and members of the "War Resisters League" toward government. While nonresistant Christians are at all times true to the Scriptural standard of "the weapons of our warfare are not carnal," of "We ought to obey God rather than men," yet at all times they maintain a submissive attitude, choosing rather to suffer persecution and be sent to the pen than to resist the government. Submission to the supreme authority of God is their rule of life, even though this submission sometimes brings them into the toils of world rulers.

Bearing Wrongs Patiently (19, 20).—Peter goes on to explain. If we suffer because of our sins, there is nothing in that for which we should glory, even though we may take it patiently. But if we do well, and suffer for it, "this is acceptable with God." Patience is a virtue which all people should seek to cultivate. In other words, "Let patience have her perfect work." In a world of sin, we are often called upon to suffer wrongs. Under such circumstances, let us bear them patiently. Read Matt. 5:11, 12.

Christ Our Example (21-25).—Peter goes on, pointing to Christ as our example. Christ was perfect; being everything that we should try to be. Yet He was called upon to suffer wrongfully many times, far beyond that which any of us have ever been called upon to endure. "Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." Here is our pattern. Let us take Peter's advice and "follow his steps." Though we may suffer wrongfully here, this is our encouragement: "Rejoice, and be exceeding glad; for great is your reward in heaven."

We thank the Lord for the example He left behind. To share His sufferings faithfully here, we shall share His glory in eternity.—K.

Bible Meeting Topic

THE CALL FROM ARGENTINA.—Acts 10:34-48

Topic for May 30

MOTTO

"Whosoever will, let him take the water of life freely."

OUTLINE STUDY

I. **Argentina Calling.**
1. In the chains of the corrupt church.—Matt. 23.
2. In the chains of sin's bondage.—Jno. 8:31-36.
3. In the darkness of ignorance of salvation.—Matt. 4:16.
4. The cry of poverty and neglected childhood.—Luke 4:18.
5. The unsatisfaction of a selfish life.—Matt. 20:20-28.
6. The light of the Gospel.—Acts 26:18.
7. The power of God.—Rom. 1:16, 17.
8. The hope of the sinner.—Eph. 2:1-8.
9. The possibility of bringing relief.—I Tim. 2:3-7.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Life."**
2. **Argentina's Call to Me.**
   a. To share our blessings.
   b. To tell them of our Jesus.
   c. To help their needy ones.
   d. To pray for them.
   e. To send them missionaries.
3. Relate Some Stories of Need in Argentina.

PERSONAL THOUGHT

Am I obedient to all the calls of God that come to me? Then the calls that are of God coming from Argentina will receive my earnest attention.

SEED THOUGHTS

Pray with us for the salvation of the young folks who do not have the heritage which our own children do, but who continually live among those who are immoral in their practices and who do not know the Gospel. Pray for the children of the Sunday school today. Tomorrow they shall be the men and women of God. Pray mightily with us and for us as a missionary group that we may remain faithful to our calling.—J. L. Rutt.

Hark the voice of Jesus crying,—
"Who will go and work today?
Fields are white, and harvest waiting;
Who will bear the sheaves away?"
Loud and long the Master calleth,
Rich rewards He offers thee;
Who will answer, gladly saying,
"Here am I; send me, send me!"

—Daniel March.

Thrust in your sharpened sickle,
And gather in the grain,
The night is fast approaching,
And soon will come again;
The Master calls for reapers,
And shall He call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain?

—I. B. Woodbury.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

Printed in U. S. A.

THURSDAY, MAY 20, 1943

Field Notes

The Central congregation near Archbold, O., is planning to ordain a deacon on Sunday, May 23.

* * *

We are sorry to learn of the accident suffered by Bro. C. A. Hartzler, Tiskilwa, Ill., as related in the correspondence from that place in this issue. We trust he may have a speedy recovery.

Bro. Paul Huddle, Salina, Pa., preached for the Scottdale congregation on Sunday morning and evening, May 16. His messages were much appreciated.

* * *

Bro. Edwin Yoder, Topeka, Ind., preached for the Scottdale congregation on the evening of May 12. His message was appreciated.

* * *

Bro. Paul R. Miller, Charm, O., is scheduled to conduct evangelistic meetings at the Emma congregation, near Topeka, Ind., from May 23 to 30.

* * *

A mission Sunday school has been opened in Greencastle, Pa., by the Marion congregation, Franklin Co., Pa. A healthy interest has been manifested in this new work.

* * *

Communion services were held Sunday, May 9, with the little flock at Wilson Bend Schoolhouse in the Lake of the Ozark region in Missouri, with Bro. J. R. Shank in charge.

* * *

Bro. Samuel Janzen, Hesston, Kans., who last fall was ordained to the ministry for the Greensburg, Kans., congregation, expects to locate there as soon as he finishes his school work at Hesston College and Bible School this spring.

* * *

A new preaching point is being opened by the Ephrata, Pa., congregation at Millbach, Lebanon Co., Pa., where a number of our people have located. A church building has been secured and the first service is to be held on Ascension Day, June 3.

* * *

An all-day Sunday-school meeting is to be held by the congregation at Hanover, Pa., on Ascension Day, June 3. Bros. Geo R. Brunk, Denbigh, Va., and Timothy Showalter, Broadway, Va., are to be the principal speakers. Come praying.

* * *

The annual Gospel meeting of the Sunnyside Gospel Mission, Lancaster, Pa., is scheduled to be held on Sunday, May 30. The meeting will consist of three sessions and subjects discussed will center around Christian activity and growth and present-day problems.

* * *

An announcement is found on the last page giving directions for travel by bus or train for those who are planning to attend the Ohio Mennonite and Eastern A.M. Joint Conference to be held at the Martin's Church near Orrville, Ohio May 27 and 28.

* * *

An all-day meeting is planned for Ascension Day, June 3, to be held at the Maple Grove Church, one mile north of Atglen, Pa. The names appearing on the program from a distance are Bro. Elmer Yoder, Allensville, Pa., and Bro. Wm. Jennings, Knoxville, Tenn.

* * *

In next week's Herald it is planned that a general survey of the meetings and work of the General Mission Board Meeting and associated meetings will be shared with the readers. This of course is not the official report of the Board.

* * *

Bro. and Sister Protus Brubaker, Edwards, Mo., recently returned from Culp, Ark., where they assisted in summer Bible school work. On their way home Bro. Brubaker preached for the congregation at Birch Tree, Mo., which is at present without a resident minister.

* * *

It is planned to share with all the readers of the Herald two of the addresses delivered at the Annual Ministers' Meeting and the Christian Education Conference held prior to the General Mission Board Meeting. All the addresses given were timely and inspiring and challenged the listeners to greater activity in Christian work.

* * *

Bro. Leonard Haarer, Scottdale, Pa., preached at Altoona Mennonite Mission on Sunday morning and evening, May 16. In the afternoon he brought a message to the Mill Run Mission. Preceding the evening sermon, he spoke to the young people. He filled these appointments in the absence of Bro. Nissley, who was attending the Mission Board Meeting in Virginia.

* * *

Bro. Joseph Schrock passed away suddenly at his home near Albany, Oreg., on May 7. He was born in Alsace Lorraine and immigrated to this country when quite young. He served in the ministry for more than half a century. Being a nonagenarian, he was the oldest minister on the west coast. He was also the last to use the German language in preaching. Obituary later.

B.

* * *

Those visiting with friends and relatives at Scottdale during the past few days were Ruth E. Byler, West Liberty, O.; John S. Shank, Chambersburg, Pa.; Georgia Ellen Loucks, Goshen, Ind. Those returning to our congregation who have been away to school during the winter are Marnetta Yake, Evelyn Shoemaker, Sara Jane Johnson and Catherine Hernley. Bro. Orie Cutrell, one of the workers in the folding and finishing department, left May 17 for the Grottoes, Va., Camp as a camper.

* * *

Itinerant Investigation.—At Harrisonburg, Va., on Monday evening, May 10, Bro. C. Z. Martin and I closed our twenty-four-day investigation tour for the Itinerant Evangelism Committee of the Lancaster Conference. Along our 4,000 mile route we had distributed 40,000 pieces of Gospel literature. We shared in twenty-one Gospel services, sponsoring several of them ourselves. We learned that the migratory farm laborers of Florida present an opportunity for regular itinerant work. We are

desirous to see Christian work begun in several areas of Georgia and Alabama. However, these would be mere beginning points; there is need everywhere for a whole-Gospel witness.

—Mahlon M. Hess.

* * *

Special meetings at Eastern Mennonite School in connection with the annual commencement extended from Friday evening, May 7, to Tuesday forenoon, May 11, inclusive. This included the rendition of the "Holy City," the Alumni meetings, the dedication of the new chapel-auditorium on Sunday morning, the mixed chorus program, and the usual commencement exercises. All of the meetings were marked with good interest and attendance, with the dedication exercises nearly filling the new auditorium. Bro. Truman Brunk, Denbigh, Va., preached the dedicatory sermon, Bro. Newton S. Weber, Salisbury, Pa., the baccalaureate sermon, and Bro. Joseph Graber, missionary from India, gave the commencement address.

—o—

Correspondence

WOOD RIVER, NEBRASKA

Dear Gospel Herald Readers: On Sunday, April 18, Bro. Wm. R. Eicher was in our midst. In the forenoon of that day we had our counsel meeting and in the afternoon we had our communion service. We enjoy these times of spiritual refreshments.

At the time of this writing, health is quite good among our group. Our aged Bro. David D. Stutzman is again able to sit up after being bedfast for some time. Five others of our group have had hospital treatments at various times this winter and spring.

We were glad to have Bro. and Sister Merton Schweitzer and family, Wellman, Ia., move back into our midst again.

Early this spring some of our brethren gathered at the Church and tore down the old barns. The lumber was piled and sold among the brethren and the money received is to be used to paint and repair the church building. Several weeks ago some gathered again to do some work on the church grounds and cemetery. They also planted a large amount of trees.

Pray for us at this place that we may always abound in the work of the Lord.

May 9, 1943. Cor.

ELKHART, INDIANA

(Prairie Street Congregation)

On Easter morning the children of the beginners, primary, and junior departments gave their Easter program between Sunday school and church services. This was followed by an Easter message by Bro. J. S. Hartzler.

In the evening a musical program was given by various groups—trios, quartets, a sextet, and the Ladies' Chorus; also a short talk by our Sunday-school superintendent, Bro. E. C. Bender.

One of the things that Bro. Bender mentioned was, "Wouldn't it be a good idea to open our services each Sunday morning with an Easter song?" Isn't every Sunday a memorial of that first Easter day?

May 10, 1943. Cor.

TISKILWA, ILLINOIS

(Willow Springs Congregation)

On Tuesday, May 6, our hearts were made sad to hear that our bishop, Bro. C. A. Hartzler, had fallen from a ladder and broken one of his legs. He was taken to the Perry Memorial Hospital in Princeton, Ill., where he is being taken care of. Our prayers are that he may have a speedy recovery and be able soon to be home with his family and congregation.

On Sunday, May 9, the Willow Springs congregation observed communion. We were made to rejoice that we again had the privilege and pleasure of doing as Paul says in I Cor. 11:26, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Fifteen of our young men from our congregation are away from their homes and loved ones, having been called by our government.

May 10, 1943. Cor.

GREENWOOD, DEL.

Greeting to our Christian friends: Our bishop, Bro. M. B. Miller, has been with us again and gave us three very good messages. He came on May 6 and preached that evening. On Saturday evening we had preparatory services, and on Sunday morning communion services. Just about all our members communed. One sister was not able to be with us on account of her illness. She has been bedfast for about a month. Pray with us that the Lord restore her to her health again. Our boys who are in camps were all home for communion. We feel very grateful to our government that they could have that privilege.

May 10, 1943. Mary A. Miller.

PARNELL, IA.

(West Union Congregation)

Greetings to the Herald Family: On April 11, Bros. Henry Kuhns and Ammon Stoltzfus of Wellman worshiped with us. Bro. Stoltzfus preached to us from Heb. 13:8.

Our Y.P.B.M. enjoyed a series of lessons from John's epistles. Bro. Harold Brenneman gave the lessons. Many good thoughts were given which we trust will find lodging in the hearts of those present.

Bro. John A. Yoder still remains bedfast. Our prayer is that the balm of grace may be his strength.

Bro. Paul Yoder was chosen for committee man for our Y.P.B.M. on Sunday evening, April 18.

The church as a whole was agreeably surprised to have Bro. and Sister Daniel Kauffman, Scottdale, Pa., cast their lot with us for an indefinite time. May heaven's choicest blessing accompany our aged brother in his high calling of God in Christ Jesus.

The Church is again planning for a summer Bible school through the last of May. Our deacon, Harvey Yoder, will direct the school.

On May 3, a large assembly met for counsel meeting. Bro. Kauffman broke the Bread of Life to fit the occasion from the text, **"One thing,"** after which Bishop J. Y. Swartzendruber gave us all some timely admonitions.

A number of the C.P.S. boys were with us Sunday, May 2, en route for various places of government labor. On Sunday evening, May 2, Bro. J. M. Yoder of Cherry Box, Mo., preached a soul-stirring message from Matt. 12:12.

Sunday, May 9, the church met to commemorate the death and coming of our Lord. About 300 partook of the sacred emblems.

On Wednesday evening of each week the Sunday-school teachers meet in the church to discuss the lesson.

May 10, 1943. C. J. Gingerich.

SMITHVILLE, OHIO

(Oak Grove and Pleasant Hill Congregations)

Dear Herald Readers: Pre-Easter services conducted by our associate pastor were held, during which subjects pertaining to the Passion Week were discussed.

On the morning of April 18 an Easter program was given by the primary and junior departments.

On Sunday evening following Easter, the chorus under the direction of Sister Irene Musser gave a program of Easter music.

On May 9, communion services were held at Pleasant Hill with a similar service to be held at the Oak Grove congregation.

Bro. Raymond Hartzler who is now engaged in placing boys from C.P.S. camps on farms, spoke briefly on this work and also brought a timely message from Heb. 11:13 at the morning worship hour May 9.

A library has been started for the boys and girls of the primary and junior departments.

Plans are being made again to hold a Vacation Bible School. Sister Emma Rohrer, who for a number of years has been in charge, will not be here this summer; she will spend the summer in Virginia.

Prayer meeting and Bible study are held each Wednesday evening, and cottage prayer meetings fortnightly.

Bro. Wm. G. Detweiler, our associate pastor, is continuing his weekly radio broadcasts. Within the last six months two additional stations have been added, making four stations over which many thousands are reached each week with the Gospel message. Pray for this work.

May 10, 1943. Clara Brenneman.

NORTH GOSHEN, IND.

Greetings to all Gospel Herald Readers: During the past month we were reminded doubly of Christ's love and His suffering and His great power to overcome sin and death when we observed communion and Easter.

On Easter morning, the young women of North Goshen met at dawn for a sunrise service, which was enjoyed a great deal. We were reminded of those other women

(Continued on page 164)

Miscellaneous

AS IS THY DAY

"As thy day, so shall thy strength be" (Deut. 33:25).

Though the road may oft seem toilsome
Which we tread;
Though at times the clouds hang heavy
Overhead;
God has promised that His presence
Will go with us all the way;
Then, why should we be despondent?
He will be our strength and stay.

Though our hearts be heavy laden
By life's care;
Though the troubles which befall seem
Hard to bear;
God has promised to sustain us,
By His all-sufficient grace;
Then, why should we be disheartened,
If sore trials we must face?

Though at times our eyes are blinded,
By our tears;
Though the skies be overshadowed,
By our fears;
Why should there be dire confusion?
Why should doubts lead us astray?
When God's grace and loving favor
Have been vouchsafed for each day?

—Fred Scott Shepard.

—o—

WE ARE HAPPY WHEN OUR HEART DOES NOT CONDEMN US

By Miriam Moyer

That our hearts may not condemn us, we must have our points of condemnation removed through the blood of Christ. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1).

We must be obedient to God's commandments. In the home we must love and honor our parents and practice patience, forbearance, and forgiveness. Next to the home is the Church. How can we be without condemnation when we do not love the Church? Jesus loved the Church and gave His life for her. Jesus said, "If ye love me, keep my commandments" (Jno. 14:15); also, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). In Heb. 13:7 we read: "Remember them which have the rule over you, who have spoken unto you the word of God."

Christian Privileges and Duties

We do not show our love for the Church unless we support her activities by regular attendance in the public service. We should be earnest listeners, willing workers, rendering any service we are able to do, as God and the Church may direct.

How can we live in the world happily, and without condemnation? Paul, in Rom. 12:2, says: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Jno. 2:15). But the Word of God goes farther than this, saying: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). In Isa. 52:7 we read: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Paul taught Timothy to "Preach the word"; to be "instant in season, out of season." Freedom from condemnation means both to be and to do as the Lord directs.

What is our duty as Christians with reference to life relationships. If we would be happy, we should at all times remember the Golden Rule: "In all things whatsoever ye would that men should do to you, do ye even so to them." Life's duties demand that we should be dependable, honest, kind, true, patient, forbearing, forgiving, peaceable. "He that hath friends, must shew himself friendly." In I Tim. 4:12 we read: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

As Christians we must exercise patience in suffering. If we are persecuted for righteousness' sake, it is a blessing to us and will also be a blessing to us if we sacrifice for others.

Without prayer we cannot be happy and have a heart free from condemnation. The publican prayed, "God be merciful to me a sinner." Jesus commanded His disciples to "Watch and pray, that ye enter not into temptation" (Matt. 26:41). Paul says, "Pray without ceasing," and James admonishes us to pray for one another. We should pray for our missionaries, for our government, and for ourselves.

With condemnation removed, we can truly be happy. To maintain this happiness we must:

Avoid—idleness, slang, and falsehood.
Despise—cruelty, meanness, and ingratitude.
Cultivate—sympathy, cheerfulness, and contentment.
Desire—intelligence, music, beauty of soul.
Love—honesty, purity, and truth.
Value—time and health.
Revere—the Bible, Sunday school, and Church.

Trusting in the Lord

Some may say, "How can we be happy in the midst of these troubles everywhere?" We must look up and count our many blessings. I like the poem written by Fanny Crosby when she was eight years old, and had been blind since childhood:

"O what a happy soul am I,
Although I cannot see;
I am resolved that in this world
Contented I will be.
How many blessings I enjoy,
That other people don't,
To weep and sigh because I'm blind,
I cannot and I won't."

Singing

She found that the way to be happy was to make others happy. Her happiness was expressed in song, and because of her we enjoy many beautiful songs, such as "Blessed Assurance," "Jesus Keep Me Near the Cross," "Safe in the Arms of Jesus," "Some Day the Silver Cord Will Break," and many others.

Singing lightens our burdens and helps to drive away the gloom of life. The story is told of a weary, discouraged mission worker sitting at his open window at the close of the day. Presently a man with a load of coal passed by, singing the song, "Trust and Obey." The singing faded away as the wagon passed on, but the message of that song had found its place in the heart of that discouraged worker and proved a blessing. As we sing while we are about our work, we may encourage men and women to higher planes of living.

We will be happy; our hearts will not condemn us if we are faithful witnesses for Christ in the home, the church and the world. Let us remember the motto: "Christ first, others next, and self last."

Blooming Glen, Pa.

—o—

THE KING'S HIGHWAY

By a Brother

The Christian life has been likened unto a traveler on a journey. In bygone years travel was usually done on foot. Sometimes long, difficult journeys were made in this manner. Down through the ages man with his inventions has made travel much less difficult than in days of old, both by means of travel and improvement of roads and highways. We think of highways being less difficult to travel than ordinary roads. Hills are pulled down, valleys are filled up, crooked places are straightened and rivers are spanned by elaborate bridges. These improved highways usually lead to important places and cities.

It seems that man is endeavoring in many cases to find a smooth and flowery highway to heaven in order to evade crosses, thorns, and sacrifices. We are not promised such a highway to travel on. Jesus says in Matt. 7:14: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." We are promised persecutions and afflictions and such like. Matt. 5:10, 11. Truly the way is difficult and especially so when we do not keep close to our Guide, the Holy Spirit. There are valleys of discouragements and humiliation, and there are difficult hills to surmount. It leads through the valley of the shadow of death. There are also mountaintop experiences when we feel we can almost see heaven as Moses did Canaan from Mount Pisgah. Praise God He will see us through all these experiences if we trust and obey.

I want to give here an incident that occurred recently, hoping that some weary traveler may find encouragement to press onward. A few days before my father had finished his pilgrim journey on this earth, he saw a vision. Upon awaking he told what he had seen. He was traveling on a long, narrow, winding road. As he neared the end of the road, he met two little girls dressed in white. They said to him, "Mister, do you see that highway over yonder? That is the King's Highway. Keep right on going and you will soon be there." The next day as we stood around his bedside we could hear the tongue that had warned sinners and encouraged saints, whisper in dying tones ever to be remembered, "I'm coming, yes, I'm coming." The following night he traveled the King's Highway and reached his heavenly home, there to be with the Lord whom he had earnestly and faithfully served.

May we not believe that, as weary pilgrims nearing the end of their journey find the great King in His goodness and mercy, the end of the way is a little smoother when He sends His heavenly messenger to welcome them to the portals of the celestial city.

Sometimes the storms of life make the way rugged. Yes, sometimes there are violent storms and traveling is difficult. Then comes the voice of the Master, "Peace, be still," and we travel on.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2).

—o—

WHAT ABRAHAM'S FAITH BROUGHT TO HIM

By Allan Schrock

Let us start by looking to the Word of God to see what was awarded to Abraham because of his faith. In Gen. 22:15-18 we read: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

We see in these verses how God Himself promised to bless Abraham, and that his descendants would multiply, be strong, and overcome their enemies. To me the last promise, "And in thy seed shall all the nations of the earth be blessed," is the greatest one of them all. Just what does this promise mean to us? It should mean a lot to each one of us because we are sharing part of that promise given to Abraham many years ago. This promise meant that there was One coming from the line of Abraham that was to be a blessing to the world, and that One was Jesus Christ. The birth of Jesus can be traced back through David, through the tribe of Judah, through Jacob and Isaac to Abraham.

There are many other things that came into Abraham's life as a result of his close fellowship and faith in God. They are not specific promises but we can see the results of them in the life that he lived.

Abraham had hope along with his faith, or shall we call it an expectant faith? An expectant faith is never disappointed. The expectant people are the ones that receive things from God. If we do not even expect anything from God, and do not have faith that we will receive anything, surely He will not give us anything either. No man has ever lost by depending too much upon God. God desires great expectations from those who would be His children. If our life seems empty and our spiritual life weak and powerless, it does not mean that God has less to give, but that we, through our unbelief and weak faith, have blocked the channel through which His power may flow into us.

A man was once taking a long ocean voyage. He never went to his meals in the dining room but stayed in his own quarters and ate cheese and crackers in order to save money. At the end of the trip he found out that his ticket entitled him to regular meals in the dining room every day of the journey. We can make this little story practical to our own lives. Don't you suppose it grieves God's heart when He sees us living a meager life on the great store of spiritual things that He has to offer? His storehouse is full and He is ready to give us the bread of life that satisfies. All we have to do is have faith and expect these things from Him. Abraham trusted in God when he was promised a son. His faith was rewarded in his son Isaac.

When God told Abraham that He would multiply his seed, He fulfilled His promise. At the time of Abraham the total population of the world was only about two or three million. Now the population of the world is a fraction over 2,100,000,000. All strength begins in weakness. The mightiest oak was once a frail plant. The strongest man was once a tiny baby. Life is full of examples of those who out of weakness were made strong. As the oak assimilates the elements of earth and air, so Christians draw on invisible resources of God for strength. We can strengthen our spiritual lives through faith in meditation and prayer, and by calling on the resources that God has for us.

In looking over Abraham's life as a whole we can truly see that he was the "Father of the faithful," and one of the greatest men of faith that we read about in the Bible.

Tiskilwa, Illinois.

—o—

NO MESSAGE

This interesting item appeared in a recent issue of the "Milwaukee Journal:"

"Mrs. Harry Houdini, 67, widow of the famous magician, died Thursday night convinced that the dead cannot communicate with the living, but still hoping for a reunion with her husband.

"Mrs. Houdini, who weighed only 77 pounds, died aboard a train en route from Los Angeles to New York.

"Last week, fearing that she would die soon, Mrs. Houdini invited newspaper men to her bedside for her last interview. She wanted the world to know, she said, that she had failed in efforts to communicate with her husband, who died in 1926.

"On each anniversary of Houdini's death, she kept a vigil in a darkened room, a candle aglow beside her husband's picture, waiting for the message he had promised to try to send. The message never came.

"Mrs. Houdini told reporters that she would make no attempt to communicate with any living person after she died.

"'So anyone who claims to receive message from me after I die,' she said last week, 'will be fibbing, to say the least.'"

Houdini—born sixty-nine years ago at Appleton, Wisconsin—was noted for his exposures of the tricks of mediums and of so-called "psychic phenomena." And his wife with her dying breath has further exposed this monstrous fraud.

"But we can read messages from those who are gone," says a writer in commenting on the death of Mrs. Houdini. "Those we loved, who have left us, told us enough in their lives for us to know what they would say if they could speak across the great gulf that is fixed. Mrs. Houdini did get a message from her husband: 'Don't delude the world, don't leave vain hopes, play square to the end.'"

It is certain that after a loved one has departed from this world, all communication is broken. Many times the memory of the voice and the clasp of the hand is brought to mind, and is precious indeed; but it is impossible for one who has gone on before actually to speak to us.

When David lost his child by death he said, "I shall go to him, but he shall not return to me." There is however a way to communicate with the spirit world. Through prayer we may talk to God, and He will speak to us. And anything else that we need to know, we may find in His revealed Word.—The Burning Bush.

—o—

In six days the Lord made heaven and earth.—Ex. 20:11.

LEARN TO LET GO

If you wish to be healthy—morally, mentally, and physically—just let go of the little troubles of everyday life, the irritations and the petty vexations that cross your path daily. Don't take them up and nurse them, pet them, and brood over them. They are not worth while. Let them go.

Perhaps the little hurt you got from a friend wasn't intended, perhaps it was; but never mind, let it go. Refuse to think about it.

Let go of that feeling of hatred you have for another, the jealousy, the envy, the malice; let go of all such thoughts. Sweep them out of your mind, and you will be surprised at what a cleaning up effect it will have upon you, both physically and mentally. Let them all go; you house them at a deadly risk.

But the big troubles, the bitter disappointments, the deep wrongs, the heartbreaking sorrows, the tragedies of life—what about them? Just let them go, too. Drop them, softly maybe, but surely. Put away all regrets and bitterness, and let sorrow be only a softening influence. Yes, let them go, and make the most of the future.—Selected by a Sister.

CORRESPONDENCE

(Continued from page 161)

long ago, on the first Easter morning, as they went to anoint the body of Jesus. Sister Mary Royer from the college was our guest speaker. One of the thoughts she left with us was this: As Mary and the other women were on their way to the tomb, one asked, "Who shall roll away the stone?" When they arrived the stone was already removed. Just so in our Christian life, we wonder how we will ever overcome certain obstacles and then we find them taken care of when we get there. How often we worry needlessly, forgetting that God is over all, and loves us and will provide!

On April 4, Bro. Darwin O'Connell from Goshen College spoke to us.

On April 13 we held counsel meeting at which time Bro. J. C. Wenger was voted for as deacon. He was ordained May 2, at our communion service.

On April 25, a group from Goshen College gave us a program in the evening. Nonresistance was discussed in its different phases.

We ask an interest in your prayers.

May 12, 1943. Maude Miller.

DUCHESS, ALBERTA

Dear Christian Friends: We were privileged in February to enjoy three weeks of winter Bible school. These weeks of study were very inspirational and beneficial to all, especially to the new believers in the faith. Bros. Milo Stutzman and Ezra Stauffer, Tofield, and C. J. Ramer of this place were the teachers. We wish them the Lord's richest blessings.

We were glad to obey one of the Lord's commands on Easter Sunday, that of commemorating Christ's suffering and death.

Our congregation extends a welcome to all to come and enjoy conference. The Alberta-Saskatchewan Conference will be held at this place, July 6-8. We are praying for three days of real spiritual feasting and fellowship.

May 12, 1943. Mary Martin.

BEAVER CROSSING, NEBRASKA

(West Fairview Congregation)

Dear Readers: We have just gone through a season of spiritual refreshing at this place. On April 25, Bro. Norman Hobbs of the Iowa City Mission opened a series of revival meetings. The following Sunday we held our counsel meeting and on Monday evening closed the meetings. A number of confessions resulted and also a greater number of reconsecrations were made. We feel our church was strengthened and trust that we might be the light which God would have us be in this section of the world.

On Sunday, May 9, we were favored with a sermon by Bro. George Holderman, Limon, Colo.

May 12, 1943. Floyd W. Steckly.

HUTCHINSON, KANSAS

(Yoder Congregation)

Greetings in Jesus' Name: Bro. H. A. Diener was with us the greater part of April and conducted a short series of meetings just preceding our communion service, which was held April 18. During the short series of meetings we had our counsel meeting.

On Good Friday, April 23, Bro. Sanford King preached for us.

On May 9 we were privileged to have Bro. Mark Ross from the Wichita Mission with us to preach us a Mother's Day sermon.

The mixed chorus from Hesston College was with us on the evening of April 9 to give us a program in song. It was greatly enjoyed and was an inspiration to all those that attended. May the Lord bless the efforts of the school to His honor and glory.

The week of May 3-7 we had a Bible school. This year we tried something new in this community. We had two weeks' Bible school in one. This was made possible by running two sessions a day, one session in the morning and the other session in the afternoon. This way two days' work was done in one, and it also helped to conserve tires and gas. The plan worked satisfactorily, only it was pretty hard on the teachers. The attendance was not so large as it has been already but the superintendent reported a fine spirit. The average attendance was 85.

May 13, 1943. Allen King.

AURORA, OHIO

(Plainview Congregation)

Greetings to the Herald Readers: On April 18 baptismal services were held and several were received into church fellowship. That evening ten young men doing C.P.S. hospital work at an institution near Macedonia, Ohio, brought an interesting program of music and talks concerning their work there. Three of the men brought their wives, who are also doing work there, one of them giving an account of their work and privileges and blessings under C.P.S.

Bro. D. D. Miller, bishop of Martin's Creek Church, at Millersburg, O., was with us April 23-25 for pre-Easter services. His timely messages brought the death and resurrection of our Lord to us in a renewed way. On Easter an all-day meeting was held, with the children giving an Easter program in the evening followed by a sermon by Bro. Miller.

May 2, was the date of our preparatory services, which were well attended considering the distance some of our members must travel to the place of worship. Bro. H. N. Troyer from Hartville was with us and gave the preparatory message.

On May 9, communion was observed in charge of Bro. A. J. Steiner, North Lima, assisted by the local ministers.

Plans are being made to hold our annual summer Bible school in the near future. Pray that we might do His will and remain true to His cause.

May 14, 1943. Cor.

More Summer Bible Schools in 1943 For More Children

XI. Beginning and Closing Summer Bible School

Begin with a **big** B. Be certain that everything is in readiness and set to go at the opening of school on the first day of the term. Have everything geared and set in order so that at the sound of the bell the boys and girls can march into their rooms and be taken care of in a very short time by the teacher. The tentative roll, which should previously have been given to the teacher, can be checked with the pupils present and the record of attendance completed for the day. In a very short time the teacher of each class can plunge right into the subject matter of the first day's program and complete a full day's teaching. This is essential to get the most out of Bible school which is usually conducted in most places for two weeks only.

This type of opening of school has a tremendously pleasing effect upon the boys and girls. They get a real taste of what school is like. They get acquainted with their teacher and with the subject matter and with the spirit of the school. They at once become conscious that here is a place where they are going to learn and where they will have a pleasant time while learning. In fact, the pleasure derived from the first day's attendance is going to determine quite largely whether the boys and girls are going to come back the second day with enthusiasm. It is necessary to have a pleasing environment, and to give the pupils pleasing experiences so that the learning process will be more effective. If this is not so done, then the boys and girls are likely to drop out on the second and third day, and you will find the enrollment considerably lower at the beginning of the fourth day than it

was at the beginning of the first. Such an experience would be very disappointing.

It is not difficult to see, therefore, what the relation is of the community canvass and the advance enrollment taken to the success of the first day's school work. If the school is an average of a hundred or more, and no such canvass has been made, then a good bit of the teachers' time will have to be devoted to getting statistics, and the first day's teaching program cannot be fully completed. See that you have an advance enrollment and that each teacher has a record of her class members enrolled in advance.

Closing the school should be done in a similar way. It should be closed with a **capital** C. The closing program should be the climax of the school term. The eighth grade boys and girls will be graduated from the elementary course and those who have completed four years in high school will be graduated from this course. Commencement exercises should be made a part of the closing program, and there should be a short commencement address. Those being graduated should be given an opportunity to have some part in the program. The giving of the diplomas will be of great interest to the audience and will have a real attraction for the children.

Effort should be made to see that each home and each pupil is represented in some phase of the program. Under no circumstances, apparently, should a closing program run over an hour and thirty minutes, including all parts of it. Every class should have features and numbers, but the total numbers on the program including the opening and the closing features, should not run over an hour and thirty minutes. To make a program too lengthy will make it hard to keep the attention of the children, and the audience will tire. Instead of a success you will then have a "flop."

During the two or three weeks' term of school each teacher ought to select the high spots of work from his or her class. These high spots should be given preference in the program. Little or no special effort should be made **to prepare** something **special** outside of the regular school curriculum. To do so, is to take away the time that should be utilized in the study of the summer Bible school course, and the main object and purpose of summer Bible school will be defeated. The closing program is to be a representation of the work of the school, and not a presentation of something especially prepared to make a show. It should, therefore, feature actual work done in the school by the pupils.

Opportunity should be given to the audience to contribute toward the support of the school at this time. The patrons will be glad to contribute gifts, and usually you will find that the offering upon such an occasion is larger than is anticipated.

Keeping in mind these two major factors in a school term and properly planning for them will help to make your school entirely a success from the beginning through to the end. Begin your school with enthusiasm and end it with greater enthusiasm. The closing program is the time to announce the summer Bible school for the next year, D.V.

C. F. Yake,
Secretary Summer Bible Schools.

NEWS NOTES FROM OUR CHURCH SCHOOLS

LANCASTER MENNONITE SCHOOL

Recently the School was notified by the State Department of Education that Lancaster Mennonite School has been listed as an accredited high school. While we had no particular doubt as to our eligibility for such accreditment, yet we appreciate the official statement to that effect.

On Friday afternoon, May 21, Bro. Mahlon Hess will speak to the school telling of the itinerant evangelism tour which he and Bro. C. Z. Martin made recently to the southern states.

Plans for next year include the addition of commercial courses. Bro. Clyde B. Stoner will teach in this department. Bro. Mahlon M. Hess has been engaged as teacher to assist in Bible and mission courses. He will also be hall manager. Sister Myra Hess of the Mount Joy congregation has been engaged to teach the social studies. Our annual descriptive catalog will be issued soon. We will be glad to send a copy to anyone interested. We already have a list of prospective students for next year.

Class Day exercises are to be held here on Monday afternoon, May 31. Instead of the usual baccalaureate service, a graduate dedication service will be held on Monday evening. The program includes short orations by the graduates showing their interest in the Lord's work, responses from representatives of the parents, and a formal dedication in charge of Bro. Noah W. Risser of the Religious Welfare Committee.

Commencement will be Tuesday morning, June 1. Sixteen will receive diplomas, fourteen from high school, and two from the Bible department.

Bro. Noah H. Mack, an octogenarian, is to give the commencement address. Bro. Mack has for many years been interested in the aggressive work of the Church, evangelistic, missionary, and educational. The School is glad to have him, with others, represented on the commencement program.

J. Paul Graybill.

Relief Notes

To and From the Clothing Depot

Sister Lydia Lehman reports that during the year of April 1, 1942, to March 31, 1943, a total of 55,875 pounds of clothing was received at the Clothing Depot of the Mennonite Central Committee. The clothing was sent from nearly every Mennonite community in the country and in all at least fourteen different Mennonite groups were among the donors.

During the past twelve months five foreign shipments were made as follows:

	Weight	Value
England June, 1942	3,182 lbs.	$3,669.65
England Oct., 1942	3,801 lbs.	4,633.82
England April, 1943	2,913 lbs.	3,809.54
Paraguay Mar., 1943	2,206 lbs.	2,966.45
N. Africa April, 1943	8,138 lbs.	8,427.78
Total	20,240 lbs.	$23,507.24

With prospects for relief work in the coming year more bright than in the past, it is the hope of the Committee to send more and larger shipments of clothing to areas of need.

C. P. S. Camps

On Use of Campers in Agriculture

Below is a summary of the arrangement under which men from C.P.S. camps are now doing work on dairy farms:

1. The Department of Agriculture lists certain counties throughout the country as important in milk production and short in labor.

2. Selective Service System designates labor in these counties as work of national importance.

3. The religious agencies ascertain the men in the camps who are interested and qualified for such labor and notify Selective Service System of the same.

4. Men from camps are transferred, upon Selective Service approval, to respective farms in the approved counties.

5. Farmers pay prevailing wages as set by the County War Board. The religious agencies collect the wages.

6. Religious agencies, with Selective Service approval, make deductions from wages collected for the following: Transportation costs of assignee's transfer from camp to farm, compensation, medical care and hospitalization when such is necessary and when illness or accident is result of assignee's employment, overhead administrative costs to religious agencies, and allowance of $0.50 per day to cover clothing and other personal expenses of the assignee. The remainder of the wages are transmitted by the religious agencies to Selective Service System for coverage into the Treasury of the United States where the money is "frozen" for the duration of the war.

7. Religious agencies provide a field representative who is responsible to Selective Service System for reports and to the religious agencies for the welfare of the boys.

Foreign Relief and Rehabilitation Project

The headquarters research section of this project recently authorized by Selective Service System Order No. 101 is to be located at Overbrook, Pennsylvania (a suburb of West Philadelphia). This project will be administered by a committee representing the three present C.P.S. administrative agencies and its research activities supervised by a Planning Committee also representative of these three

agencies. Bro. M. C. Lehman has been assigned to the project to assist in gathering and preparing educational material required by the June 12 Goshen College Relief Workers' Training School. Two assignees, John Bender and Justus Holsinger, have been transferred to this unit to assist him. Assignees to the several relief workers' training schools under the three agencies will be detached to this unit.

Camp Briefs

Latest placements on dairy farms have been as follows during the period of May 4-11: 20 men to each Lenawee and Genesee Counties in Michigan; 15 men to Cuyhoga, 25 men to Wayne, and 20 to Summit Counties in Ohio.

Eight men are now in training for dairy herd testing in Michigan and 8 additional men are in training for the same work in Pennsylvania.

Fifteen men are attending the third C.P.S. Administrative School at Akron.

PEACE SECTION NOTES

Notice to Purchasers of Civilian Bonds

During the recent national war bond drive there was a large purchase of government bonds made by our people through the Civilian Bond Program. In fact the subscriptions for Civilian Bonds were of such volume that subscribers will have to wait a few weeks longer for their bonds than would normally be the case. The postal card receipts, however, should reach the subscriber about as usual.

The Committee regrets the delay but feels confident of the understanding of our people in the matter.

—Civilian Bond Committee.

Compiled by Grant Stoltzfus
Released May 12, 1943

Married

Drudge—Burkholder.—Bro. Alhert Drudge and Sister Annie Burkholder were united in marriage April 4, 1943, at the home of the officiating hishop, Bro. Ahram Smith, Markham, Ont. May God's guidance and hlessing he with them through life.

Lais—Conrad.—On April 11, 1943, at the Zion Mennonite Church, Huhhard, Oreg., Bro. Franklin Lais and Sister Winona Conrad were united in marriage. They are hoth members of the Zion congregation. Bro. Edward Z. Yoder officiated. May the hlessing of the Lord be theirs through life.

Shantz—Lichty.—On April 21, 1943, at the home of the hride's parents, Bro. Abner Shantz, of the Shantz congregation, near Baden, Ont., and Sister Norma Marie Lichty, of the Waterloo congregation, Waterloo, Ont., were united in marriage by Bishop Oliver D. Snider, uncle of the groom. May their journey through life he blest by the love of God.

Miller—Yoder.—On Saturday evening, April 24, 1943, at the Maple Grove Church, Topeka, Ind., occurred the marriage of Bro. Richard Miller and Sister Mildred Yoder, hoth members of the Maple Grove congregation. Brethren Edward Diener and Edwin J. Yoder were in charge. May this home he hlessed hy the Lord ahundantly.

Obituary

Basinger.—Elias Basinger, son of Adam and Anna Garher Basinger, was horn near Versailles, Mo., Sept. 17, 1867; passed away April 29, 1943, at his home 2 miles northeast of Kidron, Ohio, following a lingering illness; aged 75 y. 7 m. 12 d. On April 19, 1889, he was haptized and received into the Bethel Mennonite Church near Versailles, Mo. In Jan. 1911 he moved with his family to Wayne County, O., and became affiliated with the Sonnenherg Church and later became a member of the Kidron Mennonite Church, where he remained a faithful memher till called to his eternal home. He was married to Elizaheth Baumgartner, Feh. 9, 1893, and lived to celebrate their fiftieth wedding anniversary. Surviving are his wife Elizabeth, 3 sons and 3 daughters (Sarah, Mrs. Enos Steiner, and Bertha, Dalton, O.; David, Weilersville; Amos, Wooster; Walter and Mary at home), 5 sisters and one hrother (Caroline, Mrs. Daniel Baumgartner; Clara, Mrs. Eli Bucher; Linda, Mrs. John Bucher; Miss Fannie Basinger, and Christian Basinger, all of Missouri; Martha, Mrs. Joel Lehman, West Liherty, O.), one aunt (Rachel Garber of Missouri), 13 grandchildren, and many other relatives and friends to mourn his departure. Six hrothers, 3 sisters, and 2 grandchildren preceded him in death. Bro. Basinger was much concerned for the financial and spiritual welfare of his family. He also expressed a great concern for the welfare of the Church and always took an active interest in the farm as long as health permitted. A brief service was held at the home Sunday afternoon, May 2, by Bro. Isaac Zuercher, and further services at the Kidron Mennonite Church conducted hy Bro. Reuhen Hofstetter. Text, Ps. 37:23. Interment in the church cemetery.

Silent thoughts bring many a tear
For one we loved and cherished here;
God took him home; it was His will,
But in our hearts he liveth still.

Culp.—Susanna, daughter of Henry and Susanna (Wisler) Culp, was born July 30, 1875; died at her home in Harrison Twp., Elkhart Co., Ind., May 2, 1943; aged 67 y. 9 m. 2 d. On Sept. 12, 1897, she was united in marriage to Charles M. Culp, who preceded her in death on Jan. 20, 1926. A daughter, Beulah N., preceded her in 1904 at the age of 5 weeks; also 2 grandchildren, Meriam M. Martin in 1932 and Lester Lee Culp in 1937 in infancy. She leaves to mourn her loss 5 sons and one daughter, all living in the surrounding communities, 16 grandchildren and one great-grandchild; also 3 hrothers and 3 sisters survive. In her early life she united with the Old Order Mennonite Church, of which she remained a faithful member until death. Funeral services were conducted hy Bishop Joseph Martin and D. A. Yoder at the Yellow Creek Frame Church and burial was made in the adjoining cemetery.

"We thank God for such a mother,
And the prayers for us you've prayed;
Great and blessed we shall call you,
May your precepts he oheyed."

Hahn.—Joseph, son of John and Mary Baker Hahn, was born in Pittshurgh, Pa., Aug. 19, 1850. When a young man he came to the vicinity of Wakarusa, Ind., with his parents. He was united in marriage to Susannah Wenger in 1874. To this union were horn 5 sons and one daughter. Mrs. Hahn died in 1933 and one son Henry died in 1898. About the year 1935 he was converted and united with the Mennonite Church and hecame a memher of the Holdeman congregation. His one lament the rest of his life was that he put off his salvation until such a late date and that so much of it was spent in the service of the enemy of his soul. After his conversion he had a ringing testimony for his Lord and Saviour. He was confined to an invalid chair for 15 months and the last 6 days hecame serious. About 10 days ago he commemorated the death of his Lord by partaking of communion. He died on the morning of May 7; aged 92 y. 8 m. 18 d. He leaves to mourn his departure 4 sons and one daughter (Calvin, Charles, Frank, Melvin, and Mrs. Ira (Ida) Null), 16 grandchildren, and 17 great-grandchildren. Funeral services were held at the Olive Mennonite Church conducted by Silas Weldy and D. A. Yoder. Burial in adjoining cemetery. The following verse expressed the attitude of our hrother as he faced death.

"With Thee, my Lord, with Thee I do not fear
To cross the threshold of the mystic door;
I shall not falter if I find Thee near,
For thou hast paced the portico before.
Let me hut feel Thy hand, Thy features see,
I shall emerge in happiness with Thee."

Herr.—David E., son of the late Henry and Mary (Eshhach) Herr, was horn in Lancaster Co., Pa., Jan. 13, 1863; died April 13, 1943; aged 80 y. 3 m. On Feh. 25, 1890, he was united in marriage with Fannie K. Huber. To this union were born 3 daughters and 2 sons. The eldest daughter, Ella, fell asleep in Jesus at the age of 3 years. He lived his entire life on the farm where he was horn. For the past 48 years he was a member of the Millersville Mennonite Church. He had been in failing health for 2 years, during which time he slowly grew weaker. He was always of a cheerful disposition and his patience during illness was remarkahle. He is survived hy his wife and the following children: Hettie, wife of Sanford A. Landis; Fannie, wife of Irvin K. Kreider; David H. and Roy H.; also 10 grandchildren and one great-grandchild. He was the last of his family, having lived the allotted fourscore years. Brief services were held at the home, April 16, in charge of Bros. Jacob Hess and Daniel Gish. Further services were held at the Millersville Mennonite Church, conducted by Bros. Christian K. Lehman and Landis Shertzer. Text, II Cor. 5:1. His body was laid to rest in the adjoining cemetery to await the trumpet call to life eternal.

Fallen asleep in Jesus
Waiting the coming day,
When at the shout triumphant
We shall be caught away.

—The Family.

Horst.—William W. Horst, son of Joseph and Lizzie (Weaver) Horst, was horn Oct. 19 1873; died at his home near Blue Ball, Pa. April 2, 1943; aged 69 y. 5 m. 14 d. He was a memher of the Weaverland Mennonite Churcl and served as a teacher in Sunday school fo many years—this heing one of the last thing he did in this life. He arose in the morning i his usual health and attended Sunday schoo and church services as usual, after which h was stricken with a cerehral hemorrhage. Afte an illness of 5 days, he passed away to the lif heyond. He is greatly missed in the home a husband and father. In 1894 he was united i marriage to Mary R. (Sauder) Horst. To thi union were born 10 sons and 4 daughters. Sur viving him are his widow and the followin children: Ivan, Millway; Aaron, and Ada wife of Edwin Gehman, Ephrata, R. D.; Miltor Harry, and Charles, East Earl; William, Gap Mary, wife of Paul Histand, Doylestown; Pau Ahram, and Clara, wife of James Martin, Ne Holland; Allen, Lititz; and Anna at hom One infant son preceded him in death. He also survived hy 50 grandchildren, 8 grea grandchildren, one hrother and 2 sisters (Amo Horst, Ephrata; Mrs. Elam Taylor, Ohio, an Mrs. John R. Weaver, Washington Boro), an the following half-hrothers and sisters: Harve Horst, Mrs. Abram Weaver, Mrs. George Goo Mrs. Frank Peter, Mrs. Paul Ludwig, Mrs. Ba ton Kershner, Mrs. John Miller, John Raymon

and Vernon Horst. Funeral services were held from his late home April 6 by Bro. John Burkholder and at the Weaverland Mennonite Church by Bros. Aaron Weaver and Paul Graybill. Text, Titus 2:13. Interment in adjoining cemetery.

Jesus called him, oh, so sudden,
With no time to say good-by;
Holy angels came and bore thee
From this weary world of pain.

—The Family.

McAvoy.—Mary Simmons McAvoy was born at Roaring Creek, Pendleton Co., W. Va., Oct. 26, 1866; died near Job, W. Va., April 21, 1943, at the home of her son Henry; aged 76 y. 5 m. 25 d. In 1890 she was married to Joseph McAvoy, to which union were born 6 sons. Her husband and 3 sons preceded her in death. She is survived by 3 sons (Henry of Job, Simon of Onego, W. Va., and Adam of Broadway, Va.) and 4 grandchildren. She was baptized and received in the Mennonite Church a number of years ago, leaving this world with faith in her God. Funeral services were held at the Roaring Church April 23, by Bro. Hiram Weaver, assisted by Bro. Earl Hartzler. Burial in the Yokum Cemetery near Mouth of Seneca, W. Va.

Orendorff.—Christian Orendorff, son of Daniel and Catharine (Albright) Orendorff, was born near Spring Bay, Ill., Oct. 22, 1856, and passed away at the home of his son, D. W. Orendorff, Wayland, Ia., April 30, 1943, at the age of 86 y. 6 m. 8 d. He was left motherless at the age of 2 years and was taken into the home of an only sister, Mrs. Chriss Eigsti. Other members of his family included 3 brothers—Jacob, Daniel, and Joseph—all of whom preceded him in death. He was received into the Amish Mennonite Church in his youth by water baptism and remained a faithful member until death. He was united in marriage with Lena Steinman, Sept. 19, 1878. They lived on a farm near Flanagan, Ill. Here their family of 6 children were born; one son Samuel passed away at the age of 2 years. In the spring of 1902 they moved to a farm near Wayland, Ia., in which community he spent the remainder of his life. His quiet and unassuming disposition won for him many friends. He was always much concerned about the welfare of his wife and children. Together he and his wife shared the joys and sorrows of wedded life more than 64 years. Those left to mourn are his wife, 5 children (Daniel W., Wayland, Ia.; Amelia, wife of P. H. Conrad, Peoria, Ill.; Lydia K., wife of P. H. Roth, Wayland, Ia.; John R., Spencer, Ia.; Alice M., wife of E. F. Gingerich, Iowa City, Ia.), 18 grandchildren, 34 great-grandchildren, and a large number of relatives and friends. Funeral services were held Monday afternoon at the Sugar Creek Church, conducted by Bro. Simon Gingerich and assisted by Bro. Willard Liechty. Interment in adjoining cemetery.

Peacefully sleeping, resting at last,
The world's weary troubles and trials are past.
In silence he suffered, in patience he bore,
Till God called him home to suffer no more."

Shaddinger.—Abram G. Shaddinger was born near Fountainville, Pa., Feb. 17, 1901; died Jan. 17, 1943; aged 42 y. 1 m. He came to Fentress, Va., with his parents in 1909. He married Ida Wenger in 1929. To this union were born 2 daughters. He had been a member of the Mennonite Church since a youth. He was taken seriously ill with the flu during World War I, from which he never fully recovered. He was confined to bed almost 2 years with complications. He is survived by his widow, 2 daughters, his mother, and 2 brothers. Funeral services were conducted at the Mt. Pleasant Mennonite Church near Fentress, Va., on Jan. 20, 1943, by the home ministers. Interment in adjoining cemetery.

"He has gone thro' the gate to another land
Led by the Master's hand,
Where everything is kind and good
Where everyone is understood,
So we believe that the One above
Has taken him home as an act of love."

—The Family.

Shaddinger.—Wesley Shaddinger was born on Aug. 5, 1866, near Dublin, Bucks Co., Pa.; died Feb. 12, 1943; aged 76 y. 6 m. 7 d. He was married to Katie Gross April 9, 1892. To this union were born 3 sons and one daughter. He had belonged to the Mennonite Church since young manhood. In 1909 the family moved to Fentress, Va. He is survived by his widow, 2 sons, and 3 sisters. Funeral services were held at the Mt. Pleasant Mennonite Church near Fentress, Va., on Feb. 15, 1943, by the home ministers. Interment in adjoining cemetery.

"There's an open gate at the end of the road
Thro' which each must go alone,
And there in a light we cannot see,
Our Father claims His own."

—The Family.

Shelton.—David Tuley, son of Thomas and Burl (Offiner) Shelton, grandson of Tuley and Amanda Offiner, was born July 13, 1923, and died May 4, 1943; aged 19 y. 10 m. 21 d. His mother died when he was 11 months and 10 days old, leaving him to the care of his mother's parents with whom he grew to manhood. His father died May 17, 1933. David became afflicted with tuberculosis about 3 years ago. This disease finally overcame him and brought him to an untimely death. In his last weeks at home he professed faith in the Saviour and passed away with the hope of meeting his mother in glory. He leaves sorrowing grandparents (Tuley and Amanda Offiner, Franklin, Mo.), uncles (John, Emmett, and Woodrow Offiner), an aunt, (Ruth Offiner Broyles), a number of great-uncles, great-aunts, and cousins besides friends whom he has made during his life. His early call from this life is a reminder to us that all need to remember their Creator early in life and prepare for the eternal home. Funeral services were conducted at the Meister Funeral Home, Boonville, Mo., May 6, by J. R. Shank, assisted in song by Bro. Biddle of Franklin, Mo., and others. Text, Num. 10:29. Burial in the Ivy Cemetery near Gravois Mills, Mo.

Shetler.—Jacob, eldest son of John and Kathryn (Kinsinger) Shetler, was born in Johnson Co., Ia., Sept. 7, 1870; died April 21, 1943, at the home of his daughter, Anna Marie, Mrs. Floyd Steckley, near Bay Port, Mich.; aged 72 y. 7 m. 14 d. He was united in marriage to Anna Guengerich, Nov. 25, 1898. She preceded him in death 8 months ago. To this union were born 4 sons and 7 daughters. Four daughters (Leona and Josephine, wife of Joe Maust, and two died in infancy), his father, mother, 3 brothers, and 4 sisters preceded him in death. The following children mourn his departure: Lydia, Mrs. David Albrecht; Katie, Mrs. Emanuel Albrecht; Marion and Jacob, Pigeon, Mich.; Clarence and Ezra, of Pasadena, Calif.; Anna Marie, Mrs. Floyd Steckley, Bay Port, Mich. Twenty-one grandchildren, 3 brothers and 3 sisters (Edward, Kalona, Ia.; Lew, Pasadena, Calif.; Dora, Mrs. Howard Skinner, West Chester, Ia.; Mrs. Magdalene Nicola; Mrs. Marie Van Doren and Aaron, Wellman, Ia.), and a host of relatives and friends also survive. He accepted Christ and united with the Amish Mennonite Church in Johnson Co., Ia., at the age of 21 and continued faithful until death. His kind and patient disposition has always been an inspiration to us. His passing away broke up our home, but we feel that our loss was his gain. His death came after a lingering illness of dropsy and outward nervousness. He read the entire Bible through a number of times during his declining years. After the death of his companion, he spent 7 months with his daughter, Katie, who tenderly cared for and comforted him in his lonely hours. He continually expressed his longing to go home. The last 3 weeks and 5 days, he spent at the home of his youngest daughter, Anna Marie. Funeral services were conducted at the home by Earl Maust (text, II Cor. 5:1-10), and at the Pigeon River Church by Raymond Byler and M. S. Zehr. Text, John 14.

"Peacefully sleeping, resting at last,
The world's weary troubles and trials are past.
In silence he suffered, in patience he bore,
Till God called him home to suffer no more."

Weimer.—Elizabeth R. Weimer, daughter of Rev. Peter and Kathryn (Hurst) Risser, was born Feb. 14, 1849, at Elizabethtown, Pa., died May 7, 1943, at the home of her daughter, Mrs. Lillian Uebelhart, Canton, O.; aged 94 y. 2 m. 23 d. In early youth she accepted Christ as her Saviour and united with the Mennonite Church, in which she remained a faithful member until the end. She had also been the oldest member, in age and service, of the Canton congregation. Her life was spent in the interests of her family and the Church, always manifesting a willingness to do what she could, and doing it with a wholehearted service. On May 30, 1878, she was united in marriage to Henry R. Weimer, who preceded her in death, August 1, 1934. To this union were born 7 children, one of whom preceded her decease, Mrs. Frances Roose. She is survived by the following: three daughters (Mrs. Lillian Uebelhart and Mrs. Mayme Goeler, Canton, O., and Mrs. Iva Herron, Chicago), 3 sons (Lybrand and Otto, Canton; and Henry H. Weimer, Dalton), 4 sisters (Miss Mary Risser, engaged in missionary work in New York City; Mrs. Emma Oberholzer and Mrs. Kate Eppler, Elizabethtown, Pa., and Mrs. Frances Hostetler, Annville, Pa.), 11 grandchildren, 9 great-grandchildren, besides many other relatives and friends. In 1883 the family moved from Pennsylvania to Akron, O. After a short residence there they moved to Dalton, and 10 years later to Canton, O., where she resided until her death. While she had been in failing health due to the infirmities of old age during the last few years, loving hands and hearts ministered to her to make the last days comfortable and encompassed with joy. On Sunday evening, preceding her death, she fell and fractured a limb which soon brought a full and sweet life to its close on the following Friday morning when she peacefully and victoriously left this world for her home in heaven. Funeral services were conducted at the Spiker Funeral Home and the Canton Mennonite Church in charge of Bros. O. N. Johns and J. J. Hostetler.

Yoder.—Peter B. Yoder, the oldest of a family of 9 children of Henry B. and Elizabeth Bixler Yoder, was born Sept. 17, 1855, near Clay City, Ind.; died at the home of his daughter and son-in-law, Mr. and Mrs. Clarence Smeltzer, near Wakarusa, Ind., May 1, 1943; aged 87 y. 7 m. 14 d. Before he was a year old, his parents moved to Mahoning Co., O. When he was 10 years old, he moved with his parents to Elkhart Co., Ind. They lived one mile south of Wakarusa for 2 years. Then they located on the Yoder homestead one mile west of Wakarusa. He was married to Mary Fretz of Nappanee, Ind., on Sept. 25, 1881. To this union were born 3 sons (William, David A., and John; William died in infancy). His wife died Feb. 24, 1886. On July 19, 1888 he married Emma Huber of Ft. Jennings, O. To this union were born 6 sons and 2 daughters (Harvey, Jacob, Anna, George, Forest, Clarence, Mary, and Huber). Jacob and Anna died in infancy and George on Feb. 1, 1922. His wife, Emma, died on Oct. 20, 1926. He leaves 6 sons, one daughter, 27 grandchildren, 15 great-grandchildren, and 2 brothers (Abraham and Anthony B., Wakarusa). He with his first wife united with the Mennonite Church at Holdeman. On March 13, 1943, he was stricken with paralysis. While on his deathbed, he expressed the desire that he could depart to be with his Lord and that his family would meet him there. Funeral services were held May 3 by home ministers at Olive Church. Burial in adjoining cemetery.

Announcements

YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Virginia

July 28 to August 1, 1943

We are glad to announce the coming Institute to be held on Eastern Mennonite School Campus at the regular time in July. We invite you to arrange your vacation so as to make possible your attendance at this institute. Watch this column for additional announcements.

John R. Mumaw, Director.

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OHIO MENNONITE AND EASTERN A. M. JOINT CONFERENCE

The Ohio Mennonite and Eastern A.M. Joint Conference will be held, D.V., at the Martin's Church, near Orrville, Ohio, May 27 and 28, 1943. All Conference members are urged to be present on Thursday, May 27, at 9:30 a.m., for roll call and the Conference sermon.

Conference will close Friday afternoon and the Ohio Mennonite Mission Board will hold its annual meeting Friday evening and Saturday. See below for announcement of the annual meeting of the Ohio Mennonite Women's and Girls' Missionary and Sewing Circles.

Anyone wishing to be met at Orrville or Dalton should notify Bro. Stanford Mumaw, Dalton, Ohio.

A. J. Steiner, Moderator
O. N. Johns, Secretary

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NOTICE

Anyone planning to attend the Ohio Mennonite and Eastern A.M. Joint Conference at the Martin's Church near Orrville, O., May 27 and 28 and expecting to travel by bus should plan to arrive at Dalton or Orrville. Those coming by train should plan to arrive at Orrville. Upon arrival at Dalton, notify Frank Steiner, Dalton, O. Phone 2721. Those who arrive at Orrville should notify Milton Falb, Orrville, Ohio. Phone 1014-R-5.

A card to either of these brethren in advance notifying them of the expected time of arrival will be appreciated. We are looking forward to the pleasure of your fellowship.

Local Committee
Stanford Mumaw

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OHIO MENNONITE WOMEN'S AND GIRLS' MISSIONARY AND SEWING CIRCLES MEETING

The twenty-fifth annual meeting of the Ohio Mennonite Women's and Girls' Missionary and Sewing Circles will be held at the Martin's Church, near Orrville, O., on May 29, 1943. All women interested in sewing circle work are cordially invited to attend.

Mrs. Frank Byler, Secretary

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ONTARIO ANNUAL A. M. CHURCH CONFERENCE

The Ontario Annual A. M. Church Conference will be held at the Wellesley Maple View Church, near Wellesley, Ont., on Wednesday and Thursday, June 9, 10, 1943. All are cordially invited. Come praying.

C. R. Brunk, Secretary.
Brunner, Ontario.

VIRGINIA MENNONITE CONFERENCE

The Virginia Mennonite Conference and Associated Meetings are to be held at Eastern Mennonite School, Harrisonburg, Va., June 8-11, 1943. Following is the time and date for the various meetings.

Tuesday 8:00 a.m. Automobile Aid Plan Meeting
Tuesday 10:00 a.m. Property Aid Plan Meeting
Tuesday 1:00 p.m. Meeting of the Board of Missions and Charities
Tuesday 4:00 p.m. Meeting of the Committee on Arrangements
Tuesday 7:30 p.m. Mission Program
Wednesday 9:00 a.m. Preliminary Session of Conference
Wednesday 1:00 p.m. Annual Conference opens (conference sermon)
Wednesday 7:30 p.m. Fundamentals Meeting
Thursday 9:00 a.m. Conference proceedings
Thursday 7:30 p.m. Preaching and Worship Service
Friday 8:00 a.m. Conference concludes its work

Truman H. Brunk, Moderator
John R. Mumaw, Secretary

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INDIANA-MICHIGAN DISTRICT CONFERENCE AND MISSION BOARD MEETING

The annual meeting of the Indiana-Michigan District Mennonite Conference and Mission Board will be held at the Prairie Street Mennonite Church, Elkhart, Ind., on June 1-3, 1943. The Mission Board meeting will be held on June 1 and the Conference on June 2 and 3, 1943. All are welcome.

Ira S. Johns, Secretary

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MENNONITE CONFERENCE OF ONTARIO

The annual meeting will be held at the Cressman Church, Breslau, Tuesday, Wednesday, and Thursday, June 1, 2, 3.

The conference will convene Tuesday evening and continue through Thursday afternoon.

Moderator: C. C. Cressman.
Secretary: H. D. Groh.

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CONSERVATIVE AMISH MENNONITE CONFERENCE

The thirty-third annual meeting of the Conservative Amish Mennonite Conference is to be held, D.V., with the Holmes County congregation, near Berlin, Ohio, Aug. 26 and 27, 1943.

Because of transportation restrictions, the conference this year will be confined to a two-day ministers' meeting, with public services each evening for the benefit of the local brotherhood and any others who may be present from a distance. All ministers are urged to attend if possible.

Your prayers are earnestly solicited that the meeting may be blessed in furthering the cause of Christ.

Ivan J. Miller, Secretary
Grantsville, Md.

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Immodest words admit of no defense;
For want of decency is a want of sense.
—Dillon.

ANNOUNCEMENT

The Ohio Mennonite Mission Board will hold its annual meeting at Martins Church near Orrville, Ohio, on Friday evening, May 28, and Saturday, May 29. All Mission Board members are requested to be present or send a proxy for the business session on Saturday.

David C. Steiner, Secretary.

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PACIFIC COAST DISTRICT CONFERENCE

The Pacific Coast District Conference will be held with the Sheridan congregation, Sheridan, Oregon, June 1 to 4, 1943.

An interesting program has been arranged for an all-day ministers' session, Monday, May 31. On June 1, Tuesday, will be held the Sunday School Conference; Wednesday, the District Mission Board Program, closing with an evening program by the Sisters' Sewing Circle and Thursday and Friday, the Church Conference proper.

A cordial invitation is extended to all to attend.

E. S. Garber, Secretary,
Nampa, Idaho.

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TWELVE DAY INSTITUTE

Arbutus Young People's Institute

August 4-15, 1943 (Tentatively)

The twelve-day period from August 4 to 15, 1943, has tentatively been chosen as the time for holding Arbutus Young People's Institute. Those who are planning their vacations for the coming summer will kindly bear the above dates in mind and arrange accordingly. They will find no better restful and spiritually edifying place to enjoy a vacation than Arbutus. Remember the dates.

A fine corps of instructors has been chosen, and interesting courses have been selected. In due time a printed bulletin will give detailed information.

C. F. Yake, Secretary,
Young People's Institute Committee
Southwestern Pennsylvania Mennonite Church Conference

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MAY 27, 1943 (Herald of Truth Established 1864) No. 9

Our Virginia Meetings

The meeting of the Mennonite Board of Missions and Charities was announced on its printed program to extend from May 15 to 18, but the Virginia meetings really started on Thursday afternoon, May 13, with a ministers' meeting sponsored by the Christian Workers' Conference Committee of Virginia Conference. A major emphasis of the meeting was evangelism, while there was also a strong note on the need of making united efforts against the drift to worldliness in the Church. As one would expect, there were quite a number of ministers present from other districts. Bro. Ward Shank was moderator of this meeting. Special services for prayer, worship, and meditation for ministers were held between the afternoon and evening sessions on both Thursday and Friday.

This was followed on Friday by a Christian Education Conference, under the auspices of the Commission for Christian Education and Young People's Work. Nelson Kauffman, A. J. Metzler, and John R. Mumaw served as moderators. Bro. Frank Raber of Detroit, Mich., led the devotional periods of the three sessions. The meeting was marked by able discussions of practical subjects on Youth and Christian Education. It was the eleventh annual meeting of this type. Most of the district conferences of the Mennonite church were represented by those in attendance.

Saturday morning found the city mission superintendents meeting at 7:30 for a two-hour session preparatory to the meeting which is described immediately hereafter. At 9:30 the superintendents and workers of city missions met in a session which continued all during the forenoon and afternoon. The discussion of mission problems was one of the helpful features of this meeting.

At 2:00 Saturday afternoon the Mission Board met for its first official session. This was a meeting of Board members, plus such visitors as cared to attend a strictly business session. At this time all the work of the Executive Committee for the past year was reviewed and acted upon by the Board as a whole. At this time also the following committees were appointed: Resolutions: John R. Mumaw, Paul Erb, Frank Raber; Nominating: Milo Kauffman, H. D. Groh, Lewis Martin, Jesse Short, A. C. Good.

The meetings continued on Saturday evening with a public program on "City Missions." Bro. Maurice O'Connell, Lima, Ohio, served as moderator and Nelson Kauffman, Hannibal, Mo., as chorister. There were four numbers on the program as follows: "The Parable of the Sower in the Light of City Missions," by Edward Yoder, Kansas City, Kans.; "Home Missions in the Light of the Present Wave of Evil," by Frank Raber, Detroit, Mich.; "Do City Missions Pay?" three-minute talks by superintendents, workers, and converts; "How Can the Home Church Best Aid the City Missions?" by Moses Slabaugh, Harrisonburg, Va. It was an inspirational meeting throughout.

Up until this time all the larger meetings were held in the new chapel-auditorium of the Eastern Mennonite School, dedicated only on Sunday, May 9. It is a well-arranged, commodious brick building 128 feet long, with a large gallery and with a regular seating capacity of about 1500. This makes it the largest place of worship in use in the Mennonite Church.

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Sunday morning, both the visitors and the home folks worshiped in the various churches in the Shenandoah Valley and the rural and city mission points under the direction of these churches. Visiting ministers filled appointments at twenty-six places, including the C.P.S. camps at Grottoes and Luray.

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One interesting feature about our main Virginia meetings was that they were held in newly erected church buildings. Sunday afternoon found a large crowd assembled at the new church at Weaver's, one of the oldest Mennonite congregations in the Shenandoah Valley. This new building is constructed of native limestone, and its dimensions are 60 by 90 feet, with a commodious gallery and basement, plus classrooms and all needed appointments. The building was well adapted to holding such a meeting as that of the Mission Board. All the public meetings from Sunday afternoon on were held at Weaver's. At a number of sessions the church was filled to capacity.

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On Sunday afternoon Bro. Paul Erb led the singing and Bro. C. L. Graber the devotional service. Then followed two interesting talks which were of a personal nature, Bro. Norman Hobbs telling how the power of the Gospel brought about his salvation in a city mission, and Bro. Ray Emswiler how he was saved through a rural mission. Bro. J. D. Graber, missionary on furlough from India, then delivered the mission sermon, using Acts 4:20 as a text. It was an impressive and inspiring message centering around the need of witnessing for Christ, because (1) Christian experience compels it; (2) the divine command ment demands it; (3) suffering humanity around us urges it.

In the evening a praise service, led by Bro. Nelson Kauffman, was held in the grove back of the church. Many testimonies of praise were given by those assembled. When the audience assembled in the church, Bro. Protus Brubaker led in song and Bro. J. I. Lehman read the Scripture and led in prayer. The two subjects of the evening were "The Power of the Gospel in Daily Living," by Jesse Short, and "The Power of the Gospel in Personal Testimony," by E. M. Yost. Both messages were challenging and inspiring.

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On Monday morning the Board met in business session. Bro. Ernest Bontrager led the singing and Bro. Lloy Kniss led the devotion. The roll call revealed a quorum present, and the following order of business was followed: Reading of minutes, reports of the president, secretary, and treasurer, and reports from India, South America, and the Mexican border work in Texas. The reports gave a good picture of the work of the Board, especially as it relates to the fields particularly reported upon. The treasurer's report revealed that during the past fiscal year the contributions coming through the Elkhart office amounted to $539,184.13, which was by far the largest amount ever given by the Mennonite Church in any one year.

While this business session was being held in the main auditorium of the church, the sisters held their annual sewing circle meeting in the basement. Sisters Elizabeth Kniss and Lydia Lehman discussed topics, and a discussion period was led by Sister Stella Erb. A very helpful and inspiring meeting was reported.

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In the afternoon session, after the opening exercises, the following additional reports were given and accepted: The Secretary of Missionary Education, the Relief Committee, the General Sewing Circle Committee, the Hospital Committee, Financial budgets for our foreign missions. Actions of interest in these reports were the confirmation of the appointment of Bro. J. D. Graber as relief commissioner to China, the authorization of a special committee to study the needs and possibilities concerning further expansion of our hospital work, and the approval of a $25,000 twenty-fifth anniversary fund for the work in South America.

Two talks were given in the afternoon session: "The Power of the Gospel in Africa," by Henry Garber, and "The Power of the Gospel in South America," by Lester T. Hershey. These talks were quite informative and helped us to get a better conception both of the difficulties and the opportunities for Gospel work in these countries.

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During the period after the evening meal the Association of Men-

nonite Nurses held a meeting in the Sewing Circle building of the Weaver congregation. This meeting, which a number of interested brethren also attended, was devoted largely to the interests of enlarging the service of our Mennonite nurses. A business session was also held. This new organization has real possibilities we believe.

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The evening service was opened at 6:30 by a prayer service in charge of Bro. Nelson Kauffman. Many took part in this preliminary service which proved to be a real blessing. At 7:30 Bro. Kniss led us in a devotional service in which he again took us to the throne. Then followed a talk on "The Power of the Gospel in India," by Edwin Weaver, who brought out many facts concerning the work in this great field. "Looking Forward in Relief Work," by Orie O. Miller, was the closing subject of the evening. Bro. Miller led our thinking through the present night of gloom, caused by the prevalent war and suffering, to a time of great opportunity for witness to our Lord through relief work. An offering for the expenses of the meeting was lifted at the close of this service.

The Tuesday morning service was opened with a brief song service by Bro. Nelson Kauffman and devotional services by C. Warren Long. Reports were continued during the morning as follows: Civilian Service Finance Committee, Youth's Project Committee. It was interesting to note that as a whole the C.P.S. quotas have been met, even though some congregations are somewhat in arrears. The Youth Project movement seems to be making a healthy growth.

After this the Nominating Committee took charge. The slate of nominees which they presented was accepted. The voting resulted in the following elections: Members at large: J. N. Kaufman, Allen Erb, Paul Erb, Phil Frey, Nelson Kauffman, Jesse B. Martin, John R. Mumaw, Edwin J. Yoder; Lancaster District representative, O. O. Miller; Washington Co., Md.-Franklin Co., Pa., District representative, J. Irvin Lehman; Vice President, Edwin J. Yoder; Fifth Member of Executive Committee, Paul Erb; Relief Committee: H. S. Bender, J. L. Horst, Orie O. Miller; Missions Committee: H. A. Diener, Allen Erb, Jesse B. Martin, Milo Kauffman, C. K. Lehman; Sewing Circle Committee: Mrs. A. L. Buzzard, Mrs. Allen Erb, Miss Mabel Groh, Mrs. W. S. Guengerich, Mrs. M. C. Lehman, Mrs. A. J. Metzler, Mrs. V. E. Reiff.

Other business transacted during the forenoon service was the hearing of the report of the Missions Committee, the appointment of the superintendents of the city missions and charitable institutions under the General Board, and the appointment of Bros. O. O. Miller, Jacob C. Shenk, Dr. Geo. Troyer and C. F. Yake as members of the Hospital Committee, besides the Executive and Mission Committees of the Board. The secretary of the Board also reported that it was the intent to send Sister Edna Mae Good, who was appointed for South America at last year's meeting, to that field during the coming year, if possible. The India field is calling for a missionary doctor, for two nurses, and for a married couple to help in the work. Action was taken granting the Executive Committee power to send to India and South America such workers as can be secured and sent during the coming year.

"Missionary Service Units as a Missionary Agency," was discussed by J. L. Horst, chairman of the Relief Committee. This is a new type of work that is designed to give activity to both brethren and sisters at home and abroad. It is hoped that it will provide service for nurses, doctors, and Gospel workers in general, and young people in particular. It also aims to provide alternate activities to the High School Victory Corps. The Relief Committee is to supervise and administer this work. After some discussion the plan for organizing and administering this work was approved.

The final message for the forenoon was a talk by Bro. Mahlon Hess on an itinerary evangelistic tour through some of the Southern States, which he and Bro. C. Z. Martin recently completed. It gave us an interesting glimpse of the needs in this region.

In the afternoon session the first topic to be discussed was, "The Power of the Gospel in Adult Evangelism," by J. Irvin Lehman. It was a stirring message on the power of the Gospel to save all types of people, especially adults who have in youth rejected Christ. "The Power of the Gospel among the Jews," by Martin Z. Miller, pointed out clearly and feelingly, not only our responsibility to bring the Gospel to the Jew but its power to save the lost sheep of the house of Israel.

The Resolutions Committee then presented resolutions on the following themes: Gratitude for the generous giving manifested by the Church throughout the past year; recognition of and appreciation for the service and witness of our brethren in Civilian Public Service; the need of keeping in mind by our administrative agencies and by all of us the Christian character and evangelizing end of our relief and humanitarian service; appreciation for the efficient work of Sister Sarah Lapp in her many years of service in the Indian field; twenty-fifth anniversary greetings to our South American missionaries, none of whom were present at this meeting; wishes for a safe journey to India and China and God's blessing upon Bro. J. D. Graber as he undertakes his task as Relief Commissioner; and an expression of appreciation to our Virginia brethren and sisters for their hospitality shown to us during these meetings.

During this part of the meeting Bro. J. D. Graber was called forward and a special prayer of consecration, led by J. N. Kaufman, was offered for him as our appointed representative to go to China, a new field to be occupied by our church.

Another offering was lifted during this service. The total of the two offerings taken during the meeting was $685.80.

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On Tuesday evening at 6:30 a Workers' Testimony Service, led by Nelson Kauffman, was held in the grove back of the church. Many gave testimonies to blessings received from God through our Lord Jesus Christ. It was a soul-uplifting meeting.

The program for the evening meeting in the church, the closing service of the Board meeting, called for three addresses. The first was "The Devotional Life of the Christian Worker," by J. N. Kaufman, president of the Board, who showed us the importance of maintaining a deep devotional life if we would be successful Christian workers. "The Place of Prayer in Missions" was then discussed by Bro. George Beare, of the India Mission. He showed how the Church must go forward on its knees. God reveals His will in our missionary plans and work as we pray, as the history of our mission work shows. The place of prayer in missions is unique. Nothing can take its place. Therefore "Pray ye." The final message of the meeting, "The Blessing of God on a Consecrated Life," was given by Bro. Allen Erb. The message was based on Rom. 12:1 and was a strong appeal to all present to consecrate their lives and service to God. It was interspersed by prayers by Otis Snead, Melvin Ruth, Linford Hackman, John Snyder, and George Beare. It was a fitting and impressive climax to another memorable Mission Board meeting.

As we intimated before, the meeting was well attended. There were people present from Oregon and California to the west, Alberta to the northwest, Ontario to the north, and Florida to the south. The middle west and eastern sections of the Church were, of course, well represented. However, the attendance throughout the Church was some less than usual, no doubt because of restrictions and difficulties in travel this year. The attendance of the local brethren and sisters was good, and the new church building at Weaver's was none too large to accommodate all the people in the most largely attended sessions.

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Some of our older brethren who have been familiar figures in our Mission Board meetings in the past were absent this year. Some have passed on to a better world, while others did not brave the difficulties of travel in wartime. In their places we noted younger men who are assuming places of responsibility. We were especially glad to note the presence of a number of brethren from C.P.S. camps, some of which are not far distant from Weaver's Church.

* * * *

This was the third meeting of the Mennonite Board of Missions and Charities to be held at Weaver's Church. The other sessions were held in 1911 and 1925. The local people showed that they were well able to entertain the large influx of visitors which the Board meeting invariably brings. Since Weaver's is a country congregation, in a rich farming section where foodstuffs are plentiful, it should not be necessary to say that the people were well fed and otherwise well cared for. Visitors were again given a sample of what traditional "Southern hospitality" is when it has an opportunity to express itself in mass form. The mutual fellowship enjoyed by hosts and guests was an expression of true Christian brotherhood.

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During the period of the week's meetings a number of committees also met and did considerable work. The Executive and Mission Committees of the Board were busily engaged in taking care of their tasks both before and during the meetings, especially between sessions

Other church-wide committees which met were the Executive Committee of General Conference and the Publishing Committee of the Publication Board.

* * * *

An after meeting in the series of a week of gatherings in Virginia was the semiannual business meeting of the Mennonite Commission for Christian Education and Young People's Work. This was held in the Industrial Arts Building of the Eastern Mennonite School, on Wednesday, May 19. Routine business was transacted.

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Twenty-fifth anniversaries stood out in connection with the meetings of the week. It was the twenty-fifth anniversary of the founding of the Eastern Mennonite School, on the grounds of which a number of the meetings were held. The newly dedicated chapel-auditorium is of itself an appropriate monument of the quarto-centenary of this institution. It also came out prominently in the Board meeting that this is the twenty-fifth anniversary of the beginning of our mission work in South America. The missionaries of this field have prepared an interesting book in commemoration of this quarter of a century of work and progress. It is called "The Gospel Under the Southern Cross," and it was on display at the Board meeting. Rather strangely, all our South America missionaries are on the field, and so none were on furlough and in attendance at the meeting to help in the commemoration of the twenty-fifth year of the founding of the work. It is significant, however, that in this year new work is being launched among the Indians of the Chaco region of the Argentine. The $25,000 quarto-centenary fund for the South America work, previously referred to, is another phase of the celebration of the passing of the twenty-fifth milestone in the history of the work.

* * * *

The 1943 Mission Board meeting has now passed into history. In many ways it was distinctive, and we believe we voice the sentiment of those present that it was a "good" meeting, comparing well with the many other helpful and inspiring meetings which the Board has held in the past. It was a meeting held in wartime, and this had its effect in a number of noticeable ways, but in no way did this seriously hinder the work. It was the first meeting in many years when no new missionaries were appointed or consecrated to the work in India or South America, or both, but it was marked by the appointment of a Commissioner to investigate the field in China, a field that our church has long talked about but has never before taken definite steps to enter. Other important business was transacted, and the spirit throughout was fine. It was a real missionary meeting. May the Lord add His blessing to all that was said and done.—H.

EDITORIAL

Ascension Day.—From a number of places we hear of preparations being made for the proper observance of this day. In many places, also, no attention is being paid to the observance of Ascension Day. It is true that the Scriptures do not enjoin upon the people of God the duty of keeping this day as a solemn memorial any more than they enjoin a similar duty of observing Christmas, Easter, Thanksgiving, or any other special holiday. But the very fact of Christ's ascension to the realms of glory after having "shewed himself alive after his passion by many infallible proofs" holds out an opportunity for our special edification and spiritual upbuilding. We need to glorify the ascension of our Lord fully as much as we do the fact of His birth, His crucifixion, and His resurrection. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God," and where we hope to spend eternity.

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Communion Services.—During the past few weeks an unusual number of these services have been reported from many communities. We are glad, not only for these reports, but also for the one of the letters bearing the news. There is no brighter experience in any one's life than that of being in communion and fellowship with God and of saints. It was in this spirit that the inspired writer wrote: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

But communion occasions are not the only times when this fellowship with God and with saints should be experienced. Paul pronounces a very severe sentence against those who partake of the communion unworthily. The idea that all the communicants should be fully prepared to partake of the communion worthily cannot be emphasized too strongly. But the sin of partaking of this solemn memorial hypocritically is not so much in the abuse of this sacred ordinance as it is in being in disfellowship and disfavor with God because of this unworthiness, whether it is just before, or during, or after the communion service. Let this be true of us every moment of our lives: "There is therefore **now** no condemnation to them which are in Christ Jesus."

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OUR ANNUAL REPORT

Elsewhere in this issue will be found the annual report of the General Manager and Secretary-Treasurer of our Publishing House, this being the close of the last fiscal year of the House. We thank the Lord for the kind of report which these brethren were able to make. In the midst of these "perilous times," the Mennonite Publishing House has its problems; but through the providence of God these problems have been met, and in starting in on a new year we are trusting in the Lord to verify His assurance that He "will never leave nor forsake" His own.

What the next fiscal year will have in store for the publishing interests of the Church, only the Lord can foreknow; but with the overruling providence of God, together with your continued support and united prayers, we are hopeful of the future of this work. We appreciate what you have done in supporting this work in the past, and we welcome any suggestions you may have to offer.

The literature distributed by your Publishing House and its branch bookstores constitutes but one phase of the work of the Church. We are interested in seeing all our conferences, congregations, institutions, and enterprises in the Church prosper. At the same time we realize that material prosperity is but secondary in importance as compared with spiritual interests and advancement. Only as the standards of the Bible are maintained and promulgated as the standards of the Church, as our spiritual uplift and progress keep abreast of growth in numbers and patronage, as we are popular with the Lord whether we are popular with fellow men or not, and as both the membership and the Church at large continue to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," have we a right to claim real prosperity. In our endeavor to do our best, let us remember, above all things, to do our best for the Lord; devoting our time and talents to the glory of God, to the ingathering of souls, and to the numerical and spiritual prosperity of the Church.

Read the report of our House officials. And in whatever way you can be instrumental in helping to promote the quality and extend the sphere of influence of our literature, you will be engaged in a good work. We ask your continued co-operation and interest in your prayers.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

India

THE 1942-43 TOURING SEASON

Bihar

S. J. Hostetler

We have just come in from tour (April 9, 1943). The last few days in camp there was such a high wind that it covered everything with dust and grime, and threatened to uproot our tent pegs. It had no respect for any part of the camp. Books and papers which we worked with or read were grimy and grey in a few minutes, and there was no need for a pepper shaker on the table. The wind deposited "pepper" on the dishes and on the potatoes in liberal quantities. And along with this the thermometer seemed to prefer over 100 during the hot hours.

We are happy for some people in Harila who are in various stages of readiness for baptism. The most promising is a lad of about thirteen who has been coming to "school" there from the beginning. He is bright, and has been saying for some months that he wants to be a Christian. But we have not hastened his baptism because we are hopeful of winning his family also. They have been warm toward the Gospel for some time, and seem to be growing more so. One difficulty is that they had a quarrel with some of the others several years ago, and so they do not have much in common socially. But we believe the Lord will win them. The others of those who have expressed their desire to be Christians are members of families, some or all of whom have already been baptized. People are so often gone from home that it is somewhat difficult to get them together for teaching. But we hope they can all be gathered into the fold before the year is finished.

There are many others to whom we preach on our tours who need much more prayer and teaching to bring them to the point of desiring Christ. We had hoped to win the "west tola" (west neighborhood) of Harila this year, but so far our efforts have been unrewarded. They are people of the same caste, basket makers, as our Christians, but they did not come with the others when they were baptized. At one time we thought they would accompany the "east tola," but they did not, and we do not want to relax our efforts with them till they come. In Karma where we toured last, the majority of the people of this same caste are inclined toward the Gospel message. Some of them are close relatives of some of our Christians. But their leader has them under his thumb economically, and he is opposed, and so they are afraid to show too much interest. We have been praying for the removal of opposition, but there was no sign of any answer to our prayers. We did not even have a chance to talk with him. But his family members became more and more friendly to us, and finally in our last meeting, when we were all packed to come home, whom should we find sitting, but this very man. We praised the Lord, and trust that it may be a wedge into the soft part of his heart. We hope that we shall be able to place a man there to teach in their village. We found that a wonderful avenue to the hearts of the Harila people.

We visited a number of new people and villages during our tours this year. We had friendly receptions in all of them, and hope that a harvest may follow in due time. We have a number of things for which to thank God in our touring experiences this year, but we are not satisfied. People are perishing in darkness. And it is hard to rouse them from their complacency. Will you not add your prayers of intercession to ours that they may believe and be saved?

A local schoolteacher and his wife and two clerical workers in town here became interested in Christianity at the beginning of the year, and when Bro. Mittal, a deeply spiritual evangelist, came here for a week in January, these people came under deep conviction. However, they did not fully yield. We have continued to pray for them, and we have the privilege of entreating them at various times still. We very much would like to see them yield to the Lord, and ask you to pray also for these. And pray for us that we may be pliable instruments in the hand of the Lord for His work.

On Tour

Milton and Esther Vogt

"A certain man had a fig tree . . . he came and sought fruit . . . and found none. . . . Three years I come seeking fruit and found none; cut it down. . . . Let it alone this year also, till I shall dig about it, and dung it and if it bear fruit, well." How our hearts burn that there may be fruit—fruit unto eternal life! Pray with us that we may not hear the devil's voice saying, "There is no fruit, it is no use," but that we may encourage ourselves in the Lord and hold fast as long as God desires us to.

The beginning of January our small group (four missionaries and five Indian workers) met for about a week of special meetings, which we all enjoyed. Bro. Mittal, a man of prayer from Agra, was here for a few days and following this Bro. Hostetler gave us lessons from the book of Romans. On account of rainy weather these meetings were held in Bro. Hostetler's bungalow instead of the mango grove, as first planned. Much time was also spent in prayer.

We are out on tour, about forty-two miles from home. This is the second year we have worked in this community. There are a number who are very near the kingdom. Here are some of their answers to us:

"We will come when all of our people come. The leader is opposing, so we cannot come now."

"What you teach is right but our people could never live it out; it would mean a great disturbance and much trouble if we come."

"Our god is the same as yours. My god has given me a pure heart, too. My god does everything for me that yours can do for you."

"Yes, our children who die as infants are saved, too. Ours are saved through their mother's virtues."

"Yes, we have a heaven we are looking forward to. It is beautiful like you say yours is."

"No, we do not know how to please God. Tell us so we will know."

"Will you fill our stomachs if we become Christians?"

"How can these dumb women and children understand anything! They cannot think."

The man who opposes has been keeping himself out of sight. He is determined that there is to be no interview with him. For a time he would not even greet our worker, but this week he has greeted the three of us separately, always on the run, however. How glad we are that the "weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds."

A week ago we were pleasantly surprised to have a few days' visit from Bro. Engle of the Church of the Brethren in Christ. His wife and three daughters are in Upland, Calif., and he is carrying on alone. They have had considerable trouble in their district because of political turmoil but this seems to have brought a new hunger for the Word. Bro. E. said that he sold more Gospel portions this year than ever before.

We have had some difficulty in getting flour these days but the Lord has provided substitutes. We praise Him for His care over us in these difficult days. The supply of fish and fruit He has sent to us is really remarkable. We had trouble at first in getting good milk here but the Lord softened a hard heart and is now giving us our daily supply. "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings." We must give God all the glory for answering our prayers and clearing up ringworm, which had started again this February We thank God that our son was able to go back to school with the others.

South America

THE INDIANS OF NORTHERN ARGENTINA

Bro. and Sister Holderman, Bro. Shank and I just returned from an extensive tou through northern Argentina. We made thi journey in order to learn more about th Indians living in this part of the country an to find a suitable location to begin our worl among them. At this writing Bros. Holder man and Shank are in Buenos Aires in con sultation with other missionaries regardin further steps in the opening of our worl here.

Mr. and Mrs. Johnson, missionaries a Embarcacion, kindly invited us to make ou

headquarters at their home until we are ready to begin our own work. We greatly appreciate the hospitality of these Christian friends. They are some of the pioneer workers among Indians and have given us helpful information regarding the distinct characteristics of the Indian, also methods of working among them.

Christian Indians, also those interested in the Gospel, live together in a colony or Indian village just outside of Embarcacion, close to the missionaries' home. We have had the opportunity of meeting them in their homes and at their work. Their home life is very simple. Women have learned to make clothing for themselves. They also spin and weave their original designs. They have learned a little home and personal hygiene. They do part of the work in their gardens and gather wood from the forest for their home fires. The mother goes about with her small infant suspended in a sling which she hangs over her shoulder. She may be carrying a bundle of wood or a sack of vegetables on her back, but she seems always to find a comfortable position for her precious little one. Men seem to be occupied in their gardens or doing odd jobs around town. A great many of them work day by day far in the forest chopping down trees. There are seasons of the year when the whole family goes into the cotton fields to pick cotton or into the immense cane fields to harvest it. Many land owners take advantage of the Indians; so the missionary finds occasion to plead for justice from the hands of their employers.

We have also had opportunity to meet with these people in their religious meetings and hear them tell what the Lord has done for them. It stirs one's soul to hear these simple, fervent prayers and one is impressed with their sincerity and humility. These simple folks, redeemed from a life of sin and hardship, now rejoicing in a new hope, give us courage as we are about to begin our work with those who have never heard the Gospel.

The Indians are said to be the most downtrodden and exploited people on the earth. The unevangelized Indian impresses one as being very unhappy. He lives in sin, ignorance, filth, and extreme poverty. For many years they have wandered about in the forests in search of food and safety. They have learned to protect themselves against the unfriendly inhabitants of the woods. He approaches civilized man with suspicion and fear. He seems to respond to kindness. We want to be used of God to lead these people to a new life in Christ Jesus. Pray for the South American Indian and for us in our work among them.

Selena G. Shank.

April 21, 1943. Embarcacion, F.C.C.N.A.

City Missions

HUTCHINSON, KANS.

(215 South Pershing)

Dear Readers: The Lord has been answering prayer in a very wonderful way. Bro. Headings became fully conscious on May 7. Three days later he was able to return home. He is improving nicely. He is able to be up and around part of the time now. We just can't thank and praise the Lord enough for the way He is restoring Bro. Headings to health. The others who were in the accident are improving nicely, too. Two women are still in the hospital.

Bro. E. M. Yost conducted a series of revival meetings May 4 to 9. The Word was preached with power. Bro. and Sister I. Mark Ross and daughter of Hesston worshiped with us part of the time. Bro. Ross conducted the song service. A middle-aged woman confessed Christ as her Saviour. Pray for her, as she will have many discouragements and trials in living a Christian life.

On Sunday morning, May 9, we had communion services. Bro. J. G. Hartzler officiated. Because of rainy weather, not all of the members could be present.

Bro. Ed McKenna accepted Christ and was baptized in his home April 27. His wife was received into Church fellowship the day before.

We thank the Harper congregation for the donation for provisions. May the Lord abundantly bless each one who had a part in giving.

Because of conditions here we have postponed our summer Bible school. We hope to be able to have it later in the summer.

May 17, 1943. Elsie L. Selzer.

ANNUAL REPORT

(Continued from page 181)

We believe you would be interested in knowing how the $17,750 donated to the Church by the Publishing House during the past year was distributed. This is the largest amount of our returns to the Church in donations in any one year and is practically double the previous ten-year average. Again using round figures, the following shows how this was distributed:

Tracts	$1,800.00
Mission Supplement	1,800.00
Literature to C.P.S. Camps	600.00
Discount on S.S. Quarterlies to Missions	1,600.00
Gospel Herald	2,100.00
Christian Monitor	250.00
Youth's Christian Companion	1,200.00
Words of Cheer	600.00
Beams of Light	300.00
The Way	1,000.00
Discount on books to ministers	500.00
Cash donations to general church boards, committees, and institutions	6,000.00

While it is not primarily the purpose of your Publishing House to make gains so as to make cash returns in the form of donations to the church, we are grateful, however, that the co-operation and volume of business given to the House by our members makes this possible. You will notice a big portion of the above is a direct contribution to the missionary and evangelistic work of the Church in various forms. We feel it only fair that our members should understand this important service which your Publishing House is rendering. Every section of the Church gets the benefit of this. Every time you send a subscription or order to your Publishing House or make a purchase at one of its branch stores, you should remember that a part of that will be used as a donation to some worthy part of the Church's work.

The limitations and restrictions affecting many items to which most of us are becoming accustomed have caught up with the paper in printing industry since the first of the year. In most cases the paper we may use this year is 10 per cent less than that used in 1942. So far we have been able to make the necessary adjustments without any serious handicap to our work. You will be finding some of our publications using lighter paper or appearing with less pages. We feel any necessary adjustments will be understood by our readers, and that we shall enjoy your full co-operation in it. At present it would appear that we can meet the paper limitations without curtailing the circulation of any of our publications. On the other hand, we are hoping to see the increase in circulation continuing.

The work of the tract department continues to grow. While there has been some handicap due to Bro. Smoker's leaving, new tracts, however, are being added regularly, and hundreds of thousands of old ones are being reprinted. The Monthly Tract Service and One-a-day Tract Band are serving in ever-enlarging circles of tract distributors. Another issue of the Colporteur will be forthcoming shortly. District mission boards and local congregations are taking hold of this work by appointing tract colporteurs or distributors.

The development of new materials is continuing. The first Worksheets to supplement Primary Quarterlies were ready for the first quarter of the year. They have received a very hearty reception throughout the Church. Second printings of both first and second quarters failed to supply the growing demand. We are glad to announce that arrangements have been made for sufficient paper so that from now on we hope to have enough of these Worksheets for all. They seem to be just the thing that teachers and pupils in primary departments have been waiting for. The new courses being prepared for children and teachers in the nursery and kindergarten departments of the Sunday school may be ready during 1944. Plans are being completed for the revision of our Summer Bible School courses which have been so generally used both within and without our own church circles. These revised courses will be available in 1944 or 1945.

We are constantly grateful for the blessings and co-operation enjoyed in this work. The Lord truly has been good. Our faithful workers have stood nobly by the task in spite of the fact that most of them could receive considerably more for similar service elsewhere. Co-operation and constructive criticisms of our entire constituency are most encouraging.

In view of the many uncertainties on the horizon from a human standpoint, and the tremendous challenge for a clear and positive testimony to truth which the present times bring us, we crave more than ever before your continued and fervent prayers for your work here. Humbly submitted,

A. J. Metzler, General Manager.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

OBEDIENCE

By M. Hedrich

When you're called a task to do,
Keep on smiling, see it through;
And be still;
Keep on hoping, do not ask,
Whatsoever be the task—
Good or ill;
Keep on trusting just the same,
Be it failure, loss or gain;
Be it sorrow, joy or pain;
Do His will.

Though you may not understand
What he doth, His guiding hand
Leads the way;
Cast on Him thy woe and care,
He will help your burdens bear;
Trust and pray;
Keep up hope, whate'er may come;
Say: "Dear Lord, Thy will be done;"
Then the victory shall be won
Some sweet day.

Elmira, Ont.

—o—

THE CHRISTIAN HUSBAND

By a Sister

In this paper, I am not proposing a perfect husband. While none of the ideals which I set forth are impossible in a man, yet I know it **is** impossible for them all to be possessed by one person. Lord Halifax says, "A wife is to thank God that her husband hath faults—a husband without faults is a dangerous observer."

We are taking it for granted that the Christian husband chose ideals of right in youth. Knowing the contribution courtship can give to life happiness, he adopted such ideals of conduct as are found in Christian courtship. By applying himself to the right ideals, he becomes a husband of sterling Christian character and a man of integrity.

Before I begin the eight ideals of evaluation, I'd like to say that good husbands—Christian husbands, are not made by complying with a set of rules. If the crown of the home is love, rules such as these will not be needed. The basis of love is confidence. Any husband who retains his wife's love and confidence will be successful. But where love is wanting, a need for rules arises. We have no place for rules in the life of a Christian husband. His life is ordered by ideals.

And that brings me to the first ideal:

1. I like a husband who loves and respects his wife. This is the natural relationship, an absence of which would cancel all the rest of the ideals, regardless of the determination to keep them. Love is the beaming bliss and right of every couple. Read the thirteenth chapter of First Corinthians, and read love in place of charity. "Love suffereth long, and is kind; . . . love is not puffed up, doth not behave itself unseemly, . . . is not easily provoked, thinketh no evil; . . . beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." Love will extend through the whole house, and this brings me to the second point:

2. I like a husband who is dutiful in the home—an active member of the House Maintenance Committee. The D's were as perfectly in tune as any couple about the co-operative system until the honeymoon was over and husband D found many excuses to get out of doing any of the domestic duties. Not only did he loudly exclaim that washing dishes and dusting aren't manly; he treated the whole business of evading co-operation as a boyish prank. He learned to recite a nightly rote about making out the day's business reports. Wife didn't really protest until she discovered the reports were crossword puzzles.

Sometimes the excuses of "not being handy" are given for not lending household assistance. Many wives accept this culinary clumsiness as a birthright to husbands. A Mrs. Y says in an article in the May 1942 issue of "Good Housekeeping," "I'll never forget that awful day when I was sick in bed and husband so nobly offered to fix a little snack. His good intentions resulted in a near collapse of the kitchen."

Such proceedings are the exception, not the rule; however, a man cannot be dutiful in the home he is establishing if he had no regard for the home from which he came. It takes a lot of living to achieve "handiness" in domestic duties. Home life is crowded with duty. To assume this duty is not learned over night. Everyday from the dawn of filial responsibility to the wedding day, a young man is learning household duties. Up to this time they were duties of a son. And as he learns a son's duty, his insight to a husband's responsibility is gained so that when he contemplates the establishment of his own home, he is careful to assume the responsibilities that devolve on a husband. A wife cannot place full confidence in her husband, if he fails in this respect. She may persuade herself into thinking she has confidence in spite of his failure, but in the testing time, when it is necessary for both to put their shoulders to the wheel, she will discover that her confidence is limited by the degree in which he failed to fulfill his responsibility in the home. When confidence is lessened, love must wane. An article in the "American Home" on this same principle is concluded by saying, "Loud do I carol in praise of the handy-husband-around-the-house."

3. I like a husband who provides for a home. Under this head could come forty qualifications. The old cry used to be that the earning power is the man's role. Circumstances and history have changed this to some extent, but we still believe that the business of providing a home, and for a home, is the man's job. A young man who can earn no more than enough to provide for himself has no right to become a husband. Frequently it happens that a young fellow becomes so stricken in love that marry he must. Suddenly it dawns upon him that he is no longer a part of his former home. He is face to face with an unrelenting fact—the problem of supporting two on the slender income of one. How can the wife retain her confidence when he so poorly reckons the cost of a home? On the other hand, if, in the case of adversity, sickness, or accident, the expenses far exceed the income and the husband demonstrates his ability to maintain a home, those worthy efforts on his part at such times are proof of true gallantry, such as will inspire confidence and love. And by so doing, he has become worthy of being a husband.

4. I like a husband who has learned to economize. For most men, the earning power they possess is but little above the cost of a frugal living for a family. A successful marriage requires economic independence. Not that a man must own a home before he has a right to marry, but he ought to maintain such principles of economy as will make possible an emergency reserve when income, for some reasons, is curtailed, or some unexpected expense arises. It is not always the size of the income that insures economic independence, but rather the ability to live below that income and save the remainder.

5. I like a husband who recognizes the binding requirements of financial obligations. His word should be as good as his bond. One crack in the walls of the "Home Beautiful" may be due to a failure to recognize that an obligation is binding until satisfied. This principle is sorely tried when depression strikes. When money is plentiful and easy to get as it is now, obligations are made. It is easy to forget how suddenly everything can become tight. There are adjustments in almost every walk of life, yet the rule of adjusting a financial obligation can hardly be made. It needs to be stressed that obligations are binding, and there is nothing like the liquidation of an obligation. Anyone who contracts debts, knowing that he can never pay them, is in unmasked terms, a thief. Where is there confidence in a thief?

(To be continued next week)

Sunday School Lesson

Theme for the Quarter: Life and Letters of Peter and John

X. PETER COMFORTS PERSECUTED CHRISTIANS

Lesson for June 6, 1943.—I Pet. 3:13-17; 4:12-16; 5:6-10.

Golden Text.—For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.—I Pet. 3:17.

Introductory.—Christ, speaking for the comfort of persecuted, suffering Christians, says: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." Peter, writing to the same class of people, gives them the constructive advice found in this lesson.

Suffering for Righteousness' Sake (3:13-17).—The burden of this part of the lesson is found in the words of our golden text: "It is better, if the will of God be so, that ye suffer for well doing, than for evil doing." But before he gives us this instruction he tells us what kind of a life we should live: "Sanctify the Lord God in your heart . . . having a good conscience." History tells us that Peter died the death of a martyr. So did Stephen, nearly all the rest of the apostles, and thousands of others who died for their faith. Where are they? Safe in glory, where they are shining "as the sun in the kingdom of their Father." Where are their persecutors? Unless they repented while they had opportunity, they, like Dives, are "tormented in the flames." Read II Thess. 1:7-9. Do well. Obey God. You may suffer for a season here, but you will be forever glorified, with the once crucified but now risen Redeemer, in a blissful and glorious eternity. It pays to serve the Lord. Be wise.

Suffering with Christ (4:12-16).—"Beloved, think it not strange concerning the fiery trial which is to try you." If that should be our lot, we are encouraged in the thought that such was also the lot of our Lord. While the flesh does not seek or desire such an experience, we should gladly bear it, inasmuch as thereby we become sufferers with Christ, and ultimately we will become partakers of His glory. "As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Being partakers of His sufferings here, we will also become partakers of His glory in eternity. Therefore, "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

As imperfect humans, we need warnings as well as consolations. Peter goes on to remind us that sufferings alone will not suffice. Men of the world, living in unrighteousness, are often called upon to suffer because of their sins; but such sins will only mean their eternal condemnation and misery and woe; unless they repent and turn to God. But "if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." Whatever falls to our lot in life, let us "sanctify the Lord God in our hearts," and by His grace make a continuous record of being good and doing good.

God's Care for His Own (5:6-10).—Our greatest consolation in this life is the promise of God that, so long as we remain true to Him, He will care for His own. He has promised all the faithful in Christ Jesus, "I will never leave thee nor forsake thee." He is the "Friend that sticketh closer than a brother." Our sufferings in this life are as nothing compared with the glory awaiting in the world to come. As Paul puts it, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Blessed be His holy name.

Here are a few admonitions that all Christian people should gladly accept and put into practice:

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

"Casting all your care upon him; for he careth for you.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour;

"Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

The two things that are especially impressed upon us in this lesson are these: (1) Be true to God, your life upon the altar, loyal to Him under any and all circumstances. (2) So long as this is your record, the grace of God is abiding upon you, and the glory of God will be your happy lot in eternity. Hence,

May "the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."—K.

Bible Meeting Topic

THE CHURCH AT PENTECOST.—Acts 2:1-47

Topic for June 6

MOTTO

"Of one heart and of one soul."

OUTLINE STUDY

I. **The Personnel of the Church at Pentecost**
1. One hundred and twenty.—Acts 1:15.
2. Those who gladly received the Word.—Acts 2:41.
3. Added believers during the days.—Acts 4:4.
4. The apostles were in the lead.—Acts 2:14; 4:33; 6:1-7; Eph. 4:11-16.
5. Jesus Christ the Head.—Acts 2:36; Eph. 1:18-23.

II. **Characteristics of the Church**
1. One accord.—Acts 1:14; 2:1, 46.
2. Spirit-filled.—Acts 2:2-4.
3. Testifying.—Acts 2:11, 14-26; 3:13-16; 4:10-12; 5:42.
4. Instructing.—Acts 2:37-40; 3:19-26.
5. Obedient.—Acts 2:41, 42.
6. Loving.—Acts 2:44, 45; 4:32, 34.
7. Worshipful.—Acts 2:46, 47; 4:31.
8. Powerful.—Acts 3:6-8, 16; 4:31, 33; 5:12-16, 19.
9. Fearless.—Acts 4:13, 31; 5:29-32.
10. Separated from sin.—Acts 5:9-14.
11. Persecuted.—Acts 5:17, 18.
12. Joyful.—Acts 2:46; 5:41.
13. Spirit-led organization.—Acts 6:1-7.
14. Unquenchable.—Acts 6:10; 8:4.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Church."**
2. The Story of the Church at Pentecost.
   a. The days of waiting before Pentecost.
   b. The outpouring of the Spirit.
   c. Peter's sermon.
   d. The souls who were baptized.
   e. How the believers acted.
   f. The miracles of the apostles.
   g. Meeting persecution.
   h. Sifting out the hypocrites.
   i. Preaching Jesus everywhere.

For Seniors.
1. The Leadership of the Holy Ghost.
2. The Characteristics of the Membership.
3. The Place of the Word and Prayer.

PERSONAL THOUGHT

We may be so fully in the hand of God and under the power of His Spirit that our work will manifest forth His grace and power.

SEED THOUGHTS

The most important result of the reception of the Holy Spirit seems to have been a new love that expressed itself in the practical relief of those in need. The baptism of the Holy Spirit was a baptism of love. Have you desired the gift of the Holy Spirit because you have thought it would enable you to serve God in some **conspicuous** way, or because you desired your daily life to be increasingly characterized by unselfish love?

Holy Ghost, with light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day.

Holy Ghost, with power divine,
Cleanse this guilty heart of mine;
Long hath sin without control,
Held dominion o'er my soul.

Holy Ghost, with joy divine,
Cheer this saddened heart of mine;
Bid my many woes depart,
Heal my wounded, broken heart.

Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down every idol-throne;
Reign supreme, and reign alone.

—Andrew Reed.

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THURSDAY, MAY 27, 1943

Field Notes

Communion services were announced for the Lick Creek, Mo., congregation on last Sunday, with Bro. J. R. Shank in charge.

* * *

Bro. William Brenneman of Chicago, Ill., is spending a few weeks with the brotherhood and friends in Johnson and Iowa counties, Iowa, his former home.

* * *

Communion services were held with the congregations at Alpha, Minn., and Manson, Iowa, on May 9 and 16 respectively, with Bro. Simon Gingerich of Wayland, Iowa, in charge.

* * *

Bro. I. Mark Ross, Hesston, Kans., plans to spend several weeks in Oklahoma and Missouri this summer helping in summer Bible school work.
N. K.

* * *

If previous plans were carried out, Bro. Leroy Gingerich of Versailles, Mo., conducted a week-end revival at the Hannibal, Mo., Mission May 20 to 23. N. K.

* * *

Request for Prayer.—A sister requests the prayers of the people of God in behalf of a daughter who seems to have grown cold in her Christian life; also for her family and for a brother.

* * *

A special program has been arranged for the Parkesburg, Pa., Mission, Saturday evening, June 5, and all day Sunday. Evangelistic services will continue until June 13 in charge of Bro. Milton Brackbill, Paoli, Pa.

* * *

At the recent annual business meeting of the West Fallowfield Mennonite School, near Atglen, Pa., it was decided to open the second room next fall. Another teacher will be needed, and the trustees invite recommendations and inquiries. Address Ray S. Yost, Sec., Atglen, Pa.

A Bible instruction meeting is announced to be held at the Spring Mount, Pa., Mission, Saturday evening, June 5, and all day Sunday, June 6. Your prayers are requested in behalf of this meeting. M. K.

* * *

Bro. John R. Mumaw, Harrisonburg, Va., will assist the First Mennonite Church, Kitchener, Ont., in an evangelistic meeting, June 13 to 20. May the Holy Spirit anoint with fresh oil the minister and congregation. C. F. D.

* * *

Bro. John R. Mumaw, Harrisonburg, Va., was scheduled to begin a series of meetings at Wellman, Iowa, over the last week end. His trip in the interest of the Lord's work will take him as far west as Nebraska.

* * *

A Sunday-school meeting is to be held, D. V., at the Mummasburg, Pa., Church, Sunday, June 6. An interesting program has been arranged with speakers from surrounding communities having part in it.

* * *

Three summer Bible schools of seven full days each are to be held in the Lake of the Ozarks Region in Missouri, D. V., beginning the latter part of May. Prayers are solicited in behalf of this work. N. K.

* * *

In the absence of Bro. Norman Hobbs, superintendent of the Mennonite Mission in Iowa City, Bro. Harvey Yoder of Wellman, Iowa, had charge of the services there on Sunday, May 16.

* * *

Bro. C. F. Derstine, Kitchener, Ont., has been engaged for evangelistic meetings by the Walnut Creek, Ohio, congregation. Mail may reach him at this address. Intercession at the throne for divine enduement of power will be greatly appreciated.

* * *

The West Union Church, Wellman, Iowa, is planning for an all-day Ascension Day service in which Bro. M. C. Lehman, Akron, Pa., is to be the guest speaker in the evening. Bro. Lehman is scheduled to speak in several other Mennonite churches in Iowa.

* * *

Bro. Leonard Haarer, accompanied by a carload of brethren and sisters from Scottdale, spent Sunday, May 23, with the brotherhood at Masontown, Pa. Bro. Haarer filled the morning and evening appointments in the absence of Bro. Paul Roth, the home minister.

* * *

Evangelistic meetings will be held, D.V., at the Pond Bank, Pa., Mennonite Church, May 30 to June 6, with Bro. Clarence Fretz, Philadelphia, Pa., in charge. Readers will note that this is a change of date from a previous announcement. S.

* * *

Bro. Fred Brenneman preached the missionary sermon and Bro. Milo Kauffman the baccalaureate sermon at Hesston College and Bible School during the commencement period, May 21 to 25, if previous plans were carried out. There are over sixty young people in the graduating class. N. K.

* * *

Bro. and Sister Jesse Short of Archbold, Ohio, are now stationed at 109 Washington St., Beaver Dam, Wis., C.P.S. Camp No. 97. Bro. Short's work is to contact and give spiritual help to the 100 boys giving service on dairy farms in five counties in Wisconsin. N. K.

* * *

Revival meetings are scheduled to be held at the Lansdale, Pa., Mission, beginning Sunday morning, May 30, and then continuing with evening services from May 31 to June 6. Bro. Wm. Jennings of Knoxville, Tenn., is to be in charge. Your prayers are solicited in behalf of these meetings. R.

* * *

General Conference.—On the last page of this issue you will find two important announcements by the officers of General Conference. One is the announcement concerning the biennial meeting to be held at Goshen, Ind., Aug. 18 to 24, and the other concerning the appointment of a "Mennonite Civilian Public Service Policy Committee."

* * *

Bro. Glen Whitaker, Los Angeles, Calif., who has spent nine months as director of the C.P.S. Camp at Luray, Va., is on his way home with his family. They attended the Mission Board meeting in Virginia last week and plan to visit friends along the way. He will be back at his work in the Los Angeles Mission by June 8, the Lord willing.

* * *

A Correction.—In the May 13 issue of the Gospel Herald a list of addresses was given for Bro. C. Z. Martin, stating where mail should reach him on certain dates. The period from June 10 to June 19 should read New Hamburg, Ont., R. 2, c-o Moses Baer, instead of East Berlin, as was erroneously printed.

* * *

A new worker at the Orphans' Home, West Liberty, Ohio, is Sister Rose Yoder, Montgomery, Ind. Working in our charitable homes is a service for the Lord to be commended to our people. We are glad to know that there are those who respond to calls for help from these institutions from time to time. Elsewhere in this issue is a call for help from the Old People's Home near Lancaster, Pa.

* * *

The Civilian Public Service Camp at Galax, Va., has been transferred to Camp Buckeye, Three Rivers, Calif. About eighty campers, together with the staff, of which Bro. John Duerksen is director, left Galax on May 17 on their journey to California, where they will engage in work in the Sequoia National Park. Bro. Amos Horst, Akron

Pa., of the Peace Committee was present to see them off.

* * *

Brethren J. M. Kreider, of Palmyra, Mo., and Eli Hochstetler of Wolford, N. Dak., had charge of the recent funeral services of Sister Lina Gingerich, wife of Bro. J. C. Gingerich, one of the ministers in the congregation near Detroit Lakes, Minn. Bro. Kreider has been spending some time in the Dakota-Montana Conference district, conducting meetings and holding communion services in a number of places.

* * *

Bro. Harry A. Diener, Hutchinson, Kans., preached the sermon for the communion services at Valley View, near Stuart's Draft, Va., May 16. After attending the Mission Board meeting in Virginia, he planned to visit the brethren from Missouri-Kansas Conference who are in hospitals and camps in the East. On May 22, 23 he was scheduled to speak at a Bible Conference at the Plain Church, near Lansdale, Pa. N. K.

* * *

The First Commencement of the Lancaster Mennonite School is announced for May 31 to June 1. It is interesting to note that sixteen young people are to be graduated at the end of the first year of this new school. Bro. Noah H. Mack, for years interested in the educational work of the Mennonite Church, is to give the commencement address. The printed program looks quite interesting and bids well for a profitable meeting to all who can attend.

* * *

Bro. D. S. Sensenig, New Holland, Pa., and four students at E.M.S—Bros. Baer, Derstine, Peachey, and Landis—planned to leave Harrisonburg, Va., on May 20 for an itinerant evangelism trip in the Kentucky mountains. The first stop was to be at Ophir, Ky., for two weeks of Bible school and evangelistic meetings. The remainder of their time was to be spent in investigating new fields as the Lord would direct. They expect to be gone about a month.

* * *

Bro. Moses Slabaugh, Harrisonburg, Va., will conduct a series of meetings at the Wooster, Ohio, Mennonite Mission, 713 Gasche St., May 30 to June 6, the Lord willing. The services are to begin each evening at 7:45. Just recently the Sunday services have been changed from the afternoon to the forenoon. At present, preaching services begin at 9:45 and Sunday school follows at 10:30. Your prayers for and attendance at these meetings are invited. S.

* * *

Recent visitors at the Mennonite Publishing House and in the community were Sisters Cora Buzzard, Goshen, Ind., and Zaidee Reiff, Elkhart, Ind., and Bro. Norman Hobbs, Iowa City, Ia., all of whom stopped off on their way home from the Board meeting in Virginia; Bros. John S. Hiestand, Maytown, Pa., John M. Snyder, Akron, Pa., and M. R. Good, Waterloo, Ont., who served as auditors of the annual report of the Publishing House. Bro. Hobbs preached at the Scottdale Church on Wednesday evening, May 19, and Bro. Hiestand performed a similar service last Sunday evening. Both brought appreciated messages.

* * *

A CALL FOR HELP

The Mennonite Home at Oreville, Pa., is about full to its capacity of one hundred guests. During the past year the number of those who make their home here has increased, while the number of workers has decreased. We are at present urgently in need of a cook, dining-room help, and other female help. Who will help care for our aged and infirm? We offer you a good home and fair wages, including washing and board.

Any one interested in serving the Lord in this way should correspond with Bro. Phares N. Frank, c-o Mennonite Home, Lancaster, Pa., R. 1.

In behalf of our aged pilgrims,
Shelley Musser,
Assistant Secretary.

—o—

Correspondence

PIGEON, MICH.

(Pigeon River A. M. Congregation)

Dear Herald Readers: Greetings. The Lord has been mindful of us in many ways.

We had communion April 25. Most of the members took part. The writer and wife could not be present as I took sick on Good Friday.

We have had four funerals at our church this spring.

Last Lord's Day evening we had a singing program which was inspiring and well attended. Bishop Zehr expects to be at the Flint Mission to hold communion on May 16. He was in Arenac County for the same purpose May 9. He expects to be near Berlin, Ohio, the forepart of June to teach Bible school.

May 15, 1943. Dan C. Esch.

FENTRESS, VIRGINIA

To the Herald Readers, Greetings: Over Easter Sunday, Bishop J. R. Driver, Waynesboro, Va., was here and had charge of our communion services. He also baptized two young boys. These with others had made a confession when Bro. Moses Slabaugh, Harrisonburg, Va., conducted our revival meetings some time ago. Also three were received by letter. We are glad to welcome all of these with us. Our desire and prayer is that we may grow spiritually as well as in numbers.

We are looking forward to having Bro. Wm. Jennings, Knoxville, Tenn., to conduct our revival meetings at the Deep Creek Church sometime next month. Please pray with us for a real revival among us.

Our church school is nearing the close of its second year. This year we have had two teachers and gave first year high school work also. Our teachers are Sister Ruth Wenger, of this place, and Sister Sara Jane Weaver, Lancaster, Pa.

Sister Sarah Lapp was here a few weeks ago. She spoke at both churches. It was a real pleasure to have her with us again.

May 15, 1943. Cor.

WEST LIBERTY, OHIO

Paul R. Miller and wife, in company with Ralph Zook and wife from Walnut Creek, Ohio, spent the week end of May 16 in the vicinity of West Liberty, Ohio.

Sunday morning they were at the Oak Grove Church, and in the evening they were at the South Union Church.

Sister Miller gave her experience and testimony both morning and evening and Bro. Miller followed with a sermon. Their presence, fellowship, and messages were appreciated. After listening to Sister Miller's experience with reference to the healing of her body, we were made to realize that the day of miracles is not past. May the Lord continue to use them to the glory of God.

May 17, 1943. Cor.

IMLAY CITY, MICHIGAN

Dear Readers: The cool, rainy weather has delayed the farmers in doing their spring work. In these days of uncertainty and anxiety over many things, may we not forget to put our trust in the Lord and go about our Father's business. After a severe winter and only a medium Sunday-school attendance, we are glad for mild weather and many more pupils coming so that we have been able to have a record attendance.

Bro. Frank Raber, Detroit, preached for us Wednesday evening, April 28.

Bro. and Sister Ed Snyder and daughter have moved into our community. We extend a hearty welcome to them. Bro. and Sister Floyd Plank have moved from here to Berlin, Ohio. Bro. Plank drove the Sunday-school bus while here. We appreciated this service very much. Bro. Simon Gascho is now driving it. We are grateful that under the present gas rationing plan, enough gas has been allotted for the Sunday-school bus that it can continue to operate. By careful driving we hope to have enough gas to be able to use the bus for summer Bible school, which we are planning to have the last of June.

Bro. E. J. Yoder was with us over the week end of May 9, with preaching services on Friday evening, counsel meeting Saturday evening, and communion services Sunday morning. Sister Peter Ropp has not been able to attend services for about two years, but we were happy to have had her with us at this communion service.

Because of labor shortage in this community, about 200 workers from the Bahamas and Jamaica Islands are being brought to Imlay City and a labor camp will be established on the fair grounds. These laborers will be used primarily on the muck gardens.

May 20, 1943. Mrs. Paul Wittrig.

Miscellaneous

THIS IS WAR

Men enlisting, women weeping,
Thousands marching to the fight;
Bugles blowing, banners floating,
Sirens screaming in the night.
Cannon booming, bombshells bursting,
Hell exploding in a roar.
Struggling, fighting, bleeding, dying,
God have mercy—This is War.

Smokestacks belching, engines hissing,
Factories working overtime;
Brains inventing, muscles straining,
Millions sweating in the grime.
Tanks a-rolling, airplanes whirring,
Warships sailing off the shore;
Millions struggling, sacrificing,
God have mercy—This is War.

—W. J. Griffith.

—o—

THIS IS PEACE

By Arthur Freyenberger

Love and mercy, never ceasing,
Truth and righteousness will succeed;
Anger and hate will be decreasing,
If only Christians will sow the seed.
Pride and prejudice will completely diminish,
When to others good will you unlease;
And your divinely task you finish
God has mercy—This is Peace.

C.P.S. Camp #35
North Fork, Calif.

—o—

"TO LIVE IS CHRIST"

By Ruth N. Graybill

Christ the Source of Spiritual Life

Christ is the source of all spiritual life and therefore to know Christ is the only way to have life in the Spirit. Through the agency of the Holy Spirit, the sinner is brought to see the need of knowing Christ as his Saviour from sin. It is then, in response to faith in Christ as Saviour, that the Holy Spirit through His regenerating power begets a new life in the believer. A new living organic union is begun with God Himself, for Christ now dwells in the child of God in the person of the Holy Spirit.

To live, therefore, spiritually is Christ, for to be in Him is life and to be without Him is death. "In him was life; and the life was the light of men." All spiritual life emanates from Christ. He is the fountain of all spiritual being. After we are born again, it is in Christ that we live, move, and have our being.

Christ the Sustainer of Spiritual Life

As Christ is the giver of all divine life, so He is also its sustainer. To continue to live spiritually is Christ. As He is the source of the spiritual life within our souls, so He is the One who maintains that life within us. As the natural life of man is sustained by natural food, so the spiritual life of the child of God is sustained by partaking of spiritual food. The Word of God is the food which God has provided for the strengthening of the spiritual life of the believer. Christ is the living Word of God and therefore to feed on the Word is to feed on Christ. Jesus said, "The words that I speak unto you, they are spirit, and they are life." "He that eateth me, even he shall live by me."

Meditating on this truth of the Word of God as being the means of sustaining and building up the spiritual life of the believer, is it any wonder that they who do not find the Word their daily strength and life are so impoverished spiritually? As not eating natural food for a length of time will inevitably result in loss of energy, vigor, and growth, so in the life of the Spirit the results of not feeding on God's Word will be just as inevitable.

It is not amazing that many professed Christians show so little signs of spiritual life, for they have neglected and forgotten to use God's means by which their spiritual lives are to be nurtured and strengthened. Many are weak and sickly spiritually because they fail to appropriate the Word of God as life to their souls. The preaching of the Word is a great means of spiritual upbuilding to the believer, but unless there is, in addition to that, a daily feeding on the Word, there will not be a strong spiritual life.

Many of us say that we are too busy to take time to read and meditate on the Word daily. If such is the case, then we are busier than God desires us to be. God never asks of us so much service that no time is left for fellowship with Him and meditation on His Word. If many more children of God would budget their time so that they might have a quiet time daily with the Lord and His Word, there would be a great revival of spirituality, for revivals have always come as a result of men being willing to put God's Word and work first in their lives.

Christ Our Abundant Life

To live abundantly is Christ. Christ has made every provision for us to live a victorious, abundant, overflowing spiritual life. Do we long for a more abundant spiritual life? Christ has made it possible for us. He says, "I am come that they might have life, and that they might have it more abundantly." How then may we have this abundant, fruitful life of which Christ speaks? Jesus tells us that the way to greater spiritual life is by the way of death of self. He illustrates this truth by referring to a grain of wheat in John 12:24, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth much fruit." To die with Christ is to live with Christ. The deeper we go into death of self the more abundant will Christ live His own life in us. As we enter more deeply into the meaning of Christ's death and its application to our own lives, then we will see more clearly that really to live is Christ. As He becomes Lord of our life, we will share in His resurrection power, for His own life of power and victory will be ours to experience and enjoy. What abundant provision Christ has made for a life abounding in spiritual vitality and exuberance.

Of the great Apostle Paul it could be said that in these words from his own pen, "For to me to live is Christ," is found the secret of his life of power and fruitfulness. All his motives, purposes, and aims centered in Christ. It was the longing desire of his heart continually to please Christ in all things. His highest aim was, not to glory in himself, but that "I may know him" (Phil. 3:10). He was a vessel that was completely yielded to God so that the indwelling Christ could work mightily through Him.

We, too, as believers today have the same privilege as the Apostle Paul had to know and appropriate Christ as Life of our life. The graces of an unfolding Christian life, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—the fruit of the Spirit—are simply what comes of that fuller appropriation of Him who is the true life of the soul. New Holland, Pa.

—o—

LITTLE LESSONS FROM LIFE

By Lina Z. Ressler

Trusting Him

It is difficult sometimes to trust our heavenly Father without seeing the end of the particular experience through which we are passing. The story of the trial of Abraham's faith is an example of severe testing. God was dealing with His servant in a way wholly His own. Abraham needed his faith built up, and in it all, though unconsciously, he was led to the experience that would accomplish the training this great leader of the Hebrew race needed. Can we imagine the fond father with his carefree trusting boy setting out for the place of the sacrifice? Perhaps even then Abraham had some faint hope that he might be spared the ordeal. How it must have pierced his heart when Isaac spoke of the fire and the wood and asked about the lamb.

Still the test went on, the altar was built, the wood was placed, and still not one word. The knife was raised—then God spoke, and the lamb was provided. Can we imagine the gratitude and devotion of the father as the sacrifice and worship of Jehovah went on? It was a wonderful experience with a joyous ending. There are other trials among God's people. There are trials today that seem to take the very life out of some of God's faithful ones. Even these are for good to them that love the Lord. Sometimes it takes so long and we can see only a little ways ahead. Even then we need to bear the trial patiently and still keep trusting Him.

Man has been able to face trouble and disaster because he has faith in a God that can be trusted. Real faith keeps on going even in the shadows. We

do not need to see the way through if we really trust our Leader. Great saints of old have trusted and come out gloriously victorious in the end. Some of them went through severe trials and rejoiced in the victory that true faith can bring.

True, not all of them saw the real ending of their fiery trials in this life. Jeremiah was one who trusted God, but he was mobbed and finally murdered by his own countrymen. Isaiah trusted God, but he was sawn asunder by those who hated him and his message. John the Baptist trusted God but he was beheaded. So it is not the purpose of faith to make life only a pleasant dream. Faith is rest in reality, and gives us the confidence and joy that we need to make us strong and brave.

Just now the world is passing through deep waters. We are called to make sacrifices, to see our cherished ideals shattered, our way of life debased, our cherished institutions changed, yet we are in God's hands and we may still go on in faith, and in the long end as we trust we shall come out victors through Him who loved us. Let us "hold fast," "nothing wavering."

Scottdale, Pa.

—o—

THE ACME OF INFIDELITY

Robert Ingersoll the famed skeptic had a brother whom he loved sincerely. At his death, Robert preached the funeral sermon. It was at this time that the chaotic state of his torn and bleeding soul was laid bare. In the depths of sorrow and misery, as he looked into his brother's grave, this renowned testimony was wrung from his lips:

"Whether in mid-sea or among the breakers of the farther shore, a wreck must mark the end of each and all. And every life, no matter if its every hour is rich with love and every moment jeweled with joy, will, at its close, become a tragedy, as sad, and deep, and dark as can be woven of the warp and woof of mystery and death. . . . Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry."

These words, spoken in the presence of the unknown, mark what skeptics are pleased to call the acme, the peak of the genius of one of the outstanding infidels of his age. To me, they carry the greater weight of sadness because they were uttered from the depths of an agonized soul when the veil over the great unbeliever's mind, the mask of finite reasoning, had been swept away in the face of death itself.

Is this then the best, the very best that infidelity has to offer? Without further comment, let us turn to the Book which, though assailed in each succeeding generation by some of the most gifted and powerful minds, still stands today and shines in splendor brighter and purer after repeated assault. It is the Book to which every Christian has anchored his hope of life eternal.

Jesus Christ, who is the center of God's consummate design and purpose for men, declared, "I am the way, the truth, and the life." "He that followeth me shall not walk in darkness." "That whosoever believeth in him should not perish, but have everlasting life."

We have placed before you, in the words of the great skeptic, the highest offer of the kingdom of darkness. It ends with this life, and is in his own words a bitter "tragedy." Compare this with the magnificent hope held out by the Bible, which skeptics have ever sought to destroy but have never replaced—life eternal!—The Burning Bush.

More Summer Bible Schools in 1943 For More Children

XII. Supervision

The direction of the summer Bible school falls primarily into the hands of the principal or superintendent. He has the task of supervision, and he carries the responsibility of planning the work and working the plan. His task begins from the moment he is given his office, and should not end with the close of the school term. His office should be occupied during the year, and his planning should continue after the close of the school as well as before the opening of the school.

The securing of the teachers and the proper placing of these; the study of the advance enrollment and the placement of the pupils to the various classes; the assignment of the various courses to the respective teachers; et cetera, are all things that fall to the principal or superintendent. It is no little task, and requires thoughtful preparation and lots of work. The principal will be in direct charge of the school at its opening, and provide supervision and guidance throughout the term. He may teach or he may not teach as the occasion may warrant.

If he has a good summer Bible school secretary, his work will be much lighter than should he be compelled to do secretary work in addition. Every summer Bible school should by all means have a secretary, and the secretary should remain the same from year to year for a number of years rather than be changed frequently. This will be a tremendous help to the supervisor in keeping proper records of attendance, of the credits of each pupil, and of the grading. These records need all be kept properly in file so that next year the school may be conducted on the most efficient basis possible. Special form blanks are available for all types of records and should be secured without fail from your nearest branch store or ordered from the Mennonite Publishing House.

Teachers' meetings should be held from time to time. Several of these will need to be held prior to the opening of school. Another one is necessary immediately after opening. After this, the wise superintendent will not want to burden the teachers with too many meetings. In fact, the least number possible may be the best. However, it is a mighty fine thing to have a daily teachers' meeting just previous to the opening of the school session. This will be primarily a worship period, in which divine guidance will be sought for the day's work. At this time items of necessary business may be taken care of without seriously interfering with a short teachers' meeting, which should not be longer than ten minutes as a rule.

A wise superintendent will take advantage of a good-sized bulletin board. Important notices and announcements will be posted here from time to time, and pupils and teachers will get their information there without the waste of anybody's time. Here, too, the secretary will be a real help to the superintendent.

Supervision involves an educational understanding of the teaching work which is being done in behalf of the boys and girls, and a sympathetic interest in pupils and teachers. It becomes the task of the principal or superintendent to become intimately acquainted with the work of each teacher, and to see that the teacher gets the necessary assistance which may be needed. At the same time, he will make it a point not to be intrusive.

Discipline must be maintained if good work is to be done. A good teacher has good discipline because she is a good teacher. There are times, however, when the principal may be compelled to be a help to a teacher. And it is always wise to prevent rather than remedy. Opportunities for interviews with the teachers should be given so that they could present individually their problems if necessary. Likewise, it is well for the principal to become as intimately acquainted with the pupils as possible. The success of the school depends much upon the work of the principal, but the immediate success of the school depends chiefly upon the work of the teacher. If each teacher does his or her work very well, then the success of the school is assured. Good teachers make a principal's task lighter and more pleasant also.

Always should supervision be done without making it appear to others that supervising is being done. In other words, it should in no way make the supervisor conspicuous; he should be in the background, and the work should be done naturally and inconspicuously, and without any affectation. In this way the Lord's blessing can most definitely rest upon the work.

(End of series)

C. F. Yake,
Secretary Summer Bible Schools

Annual Report

Of the Mennonite Publishing House, Scottdale, Pa., for the Year Ending April 30, 1943

Report of Secretary-Treasurer

PURCHASES

Machinery and Equipment		$ 46,307.85
Purchases this year		2,943.50
Bibles, Books, etc. (Inventory)		
Scottdale	$ 40,062.44	
Lancaster and New Holland	20,991.08	
Kitchener	9,141.14	
Souderton	7,503.73	77,698.39
Purchases this year (including Labor)		
Scottdale	$ 64,878.94	
Lancaster and New Holland	40,117.49	
Kitchener	27,269.66	
Souderton	17,698.32	
Goshen	13,104.64	163,069.05
Manufacturing (Inventory)		30,722.29
Purchases this year (Stock, power, etc.)		54,448.28
Rent and Expense Account (Taxes, etc.)		10,069.58
Labor (Manufacturing)		55,692.64
Buildings and Real Estate (Inventory)		205,135.14
Purchases this year		2,348.24
Interest and Discount		806.37
Total		$649,241.33

Ledger Debits

Canadian Fund & Bldg. Account	$ 2,408.08	
Stock and Investments	750.00	
Loans Receivable	8,500.00	
Suspense Account	36.16	
Accounts Receivable	11,613.78	
Stores Cash	7,142.48	
Historical Library	4,122.14	
Donations & Free Literature, etc.	17,750.76	
Cash on Hand	8,237.23	60,560.63
Total		$709,801.96

SALES*

Books, Bibles, etc.		
Scottdale	$ 64,442.55	
Lancaster and New Holland	46,915.77	
Kitchener	27,042.59	
Souderton	18,619.50	
Goshen	13,203.05	$170,223.46
Printing, Binding, etc.		57,257.37
Subscriptions:		
Gospel Herald		20,451.48
Christian Monitor		4,880.94
Youth's Christian Companion		12,246.56
Words of Cheer		5,298.10
Beams of Light		2,334.65
The Way		4,346.30
Sunday School Lesson Quarterlies		35,594.68
Advertising Space Sold		134.00
Rent and Expense Account		12,312.36
Total		$325,079.90

Ledger Credits

Special Trust Fund	$ 200.00	
Capital from Board	118,684.43	
Loans Payable	5,300.00	
Deferred Income	57.14	
Accounts Payable	1,397.62	
Net Earnings to May 1, 1942	259,082.87	384,722.06
Total		709,801.96

INVENTORY
of the Plant and Stock

Bibles and Testaments	$ 2,207.62	
Bound Books	67,422.58	
Mennonite Publications	18,195.35	
Unbound Books	11,336.65	
Mottoes	370.39	
German Books, Bibles, etc.	1,290.07	
Total		$100,822.66
Paper Stock, Ink, etc.		33,132.59
Outfit-Equipment	49,251.35	
Depreciation	4,925.13	44,326.22
Buildings & Real Estate	207,483.38	
Depreciation	6,224.50	201,258.88
Total		$379,540.35

SUMMARY
of the Loss and Gain Accounts

Total Sales this year		$325,079.90
Present Inventory		379,540.35
Total		$704,620.25
Expenditures this year	$649,241.33	
Donations—Free Literature, etc.	17,750.76	
Gain this year	37,628.16	
Total		$704,620.25
Net Earnings to May 1, 1942	$259,082.87	
Gain this year	37,628.16	
Total	$296,711.03	
Stocks & Investment Loss	750.00	
Present Net Earnings		$295,961.03

SUPPLEMENTARY

Donations by the House previously reported	$169.888.97
Donations given by the House this year	17,750.76
Total	$187,639.73

C. B. Shoemaker, Secretary-Treasurer.

Combined Financial Report of the House and Board

Assets

Cash on Hand:		
By the House	$ 8,237.23	
By the Board	11,444.34	$ 19,681.57
Accounts Receivable:		
By the House	$11,613.78	
Suspense Account	36.16	
Stores Cash	7,142.48	
Canadian Funds & Bldg. Account	2,408.08	21,200.50
Loans Receivable:		
By the House		8,500.00
Reserve Investments		20,950.00
Civilian Bonds—Savings & Ret. Fund Investments		2,000.00
Inventory:		
Books, Bibles, etc.		100,822.66
Paper Stock, etc. Mfg.		33,132.59
Buildings and Real Estate		201,258.88
Subscription Lists		22,500.00
Mennonite Historical Library		4,122.14
Outfit-Equipment		44,326.22
Total		$478,494.56

Liabilities

Loans Payable:		
By the House	$ 5,300.00	
Savings & Retirement Fund	2,000.00	
Accounts Payable:		
By the House	1,397.62	
Special Trust Fund	200.00	$ 8,954.76
Deferred Income	57.14	
Net Worth of the House and Board		469,539.80
Total		$478,494.56

SUMMARY

Net Solvency of the Board this year	$469,539.80	
Net Solvency of the Board last year	424,622.13	
	44,917.67	
Book Expense Account Board Treas. 526.47		
Stock & Investment Loss 750.00	1276.47	
		46,194.14
Gain by the House	37,628.16	
Gain by the Board		
Periodical Annuities 360.00		
Interest 440.58		
Rent 7,765.40	8,565.98	
		46,194.14

SUPPLEMENTARY

Accumulated Donations to the Board	
By Cash Annuities	12,600.00
By Periodical Annuities	19,845.00
By Cash Donations	69,520.67
By Cash Surplus by House	154,178.50

* Approximately $18,000 worth of bool stock was sold by the Publishing House an by Weaver Book Store to the other store in the chain during the year at wholesal price for resale by them. Therefore, the tota sales include both the wholesale and the retai sales of this amount of stock.

* * *

The Goshen store was opened in September 1942, and realized a good patronage durin the seven-month period in which they oper ated. In making comparisons it will need t be kept in mind that the other stores operate for twelve months, while Goshen operate only seven. However, Goshen had the bene fit of the fruitful holiday season.

All the stores had increased sales and gain for the year over the previous year. Som stock was purchased at old prices and sold a new increased rates. This condition will b offset when goods are again reduced in pric causing a similar reduction in net gain. R tail stores have opportunity to adjust price more promptly than the Publishing Hous which issues an annual catalog.

More of our people undoubtedly were ab to purchase books this year because of im proved financial conditions in general. Goo books are a worth-while investment, and a useful often for many years. The Publishin House and branch stores are established f the continued service of our constituenc both in publishing and book selling. May w continue to serve you?

Respectfully submitted,

C. B. Shoemaker, House Treasure

Lewis S. Martin, Board Treasure

Auditors' Report

Scottdale, Pennsylvania
May 24, 1943

To the Mennonite Publication Board:

Greetings. This is to certify that we have on this date per your request examined the records as kept by the Secretary-Treasurer of the Mennonite Publishing House and the Treasurer of the Publication Board for the fiscal year ending April 30, 1943.

Our audit consisted of the following: Verification of cash in banks with bank statements, verification of investments as shown on combined balance sheet of the House and Board, verification of accounts receivable, and a general survey of accounting records and procedures.

We found the records neatly and accurately kept, with the exception of a trial balance difference of $36.16 and unposted items carried on memorandum and totalling $57.14. A balancing entry for the $36.16 item, debiting Suspense Account, and the $57.14 memorandum items, representing deferred income on sales, have been included in the report as prepared for publication, and entries are being made on the books to properly record the same.

We were unable to verify the accounts payable figure shown on the balance sheet due to the fact that no detail Accounts Payable ledger is kept. The policy of the House is to pay all accounts in full on the 10th prox.

Auditors' certifications covering the reports of branch bookstores were not available, with the exception of the Golden Rule Bookstore of Kitchener, Ontario, and we were unable to verify the figures submitted from the stores at Lancaster and New Holland, Souderton, and Goshen.

With the exceptions noted above we believe the books of the respective treasurers to be a true and accurate record of the operations of the Board and its subsidiaries, and we hereby certify that the report as prepared for publication is in agreement therewith.

We have prepared and submit herewith a statement of recommendations with reference to accounting procedures which we feel will both simplify the record keeping and result in a clearer presentation of the operations and financial status of the Board and its subsidiaries.

The profits accruing from the operations as shown by the statement of Profit and Loss indicate capable management of the various enterprises of the Board, and we feel that those charged with responsibility for these operations and for handling the funds, assets, and records of the Board merit the highest confidence of the Board and its constituency. We wish to express our appreciation of the cordial co-operation shown us by Brethren C. B. Shoemaker and L. S. Martin, treasurers, Sister Mary Schload, bookkeeper, and other members of the staff.

Respectfully submitted,
M. R. Good, Chairman,
John S. Hiestand,
John M. Snyder,
Auditing Committee.

Report of the General Manager

To the Mennonite Publication Board and the Mennonite Church: Greetings in the name of Christ.

In giving you this report, we have tried to think in terms of those questions which would be asked by you folks throughout our congregations, many of whom never visited the Publishing House. Therefore we begin with a general statement giving the main items of interest which we feel every member should know. Furthermore, to make comparison simple and figures easy to remember, statistics will be referred to in this report mostly in round numbers. The accurate figures in most instances can be seen by referring to the Secretary-Treasurer's report herewith.

The Church's own publishing work started in a very modest way in Scottdale in 1908. During most of the past year we have employed forty-six workers at Scottdale, eleven at our retail stores, and seven part-time non-resident editors.

We own and use eight buildings as follows:

8-room dwelling (residence)	Scottdale
2-story frame (5 apartments and garage)	Scottdale
3-story brick (9 apartments and store)	Scottdale
3-story tile-concrete-steel (Publishing House and 9 apartments third floor)	Scottdale
2-story brick (being sold)	Lancaster
2-story brick (store)	Lancaster
2-story brick (2 apartments and store)	Souderton
2-story brick (4 apartments and 2 store-rooms)	Kitchener

In addition to the retail and mail order business carried on at the home office, we have five retail stores located at and established in the order given: New Holland, Lancaster, Souderton, Kitchener, and Goshen. All operate in our own buildings excepting New Holland and Goshen.

During the year we printed or published regularly forty-one periodicals. Seventeen of these are our own and twenty-four are smaller ones for organizations within our church as mission boards, church schools, and other agencies, as well as for a number of Christian organizations outside of our own circle. The total number of individual copies of our own seventeen publications last year was over five million. Adding to these the tens of thousands of copies in the twenty-six other publications, the thousands of books and pamphlets, more than a million tracts, and the many other items including promotional literature for our different church organizations, you will have some idea of the vast amount of material crossing our presses each year.

The total worth of the House and Board is now $470,000. The major items in this total capital are buildings and real estate $201,000, machinery and equipment $44,000, book inventory $101,000, manufacturing inventory $33,000. The total amount of business done during the past year was $325,000.

There has been some change in workers during the last year. Our first man has gone to a C.P.S. camp recently. We have been grateful for the new workers the Lord has raised up for the work. At present and during the coming year a few more workers will be needed. Brother Sanford Shetler, secretary of the Tract Committee, will be giving one-third of his time to the tract department during the summer months. We are trusting assisitance in the "Gospel Herald" office will be forthcoming before long. Bro. and Sister Kauffman are spending the summer with friends in Iowa. The Lord's workers for the Lord's work is very important. Your counsel and prayers in learning His will in this are appreciated. As an aid to present and future workers and to increase the efficiency of the work, the House is now giving some assistance to workers in taking specialized training for service here.

Our machinery and equipment purchases have been less than any time for the past seven years. The major pieces of equipment are unobtainable. We are, however, endeavoring to maintain our machinery in a good state by proper repairs, purchases of smaller items which are obtainable and some rebuilt pieces.

The circulation of our publications during the last decade is shown by the following figures:

	1933	1943	Increase
Gospel Herald	10,750	15,011	40%
Christian Monitor	4,425	7,666	73%
Y. C. Companion	13,700	21,654	58%
Words of Cheer	11,800	16,744	42%
Beams of Light	8,500	12,027	41%
The Way	25,000	84,547	238%
S.S. Quarterlies	122,200	150,995	24%

These, like most statistics, need interpretation. We remember 1933 as the bottom of the depression. On the other hand, the past year has seen more money in circulation than usual. However, there are other more important factors contributing to this Increase in church membership is one. We like to think that the main significance of this growth is the increased appreciation on the part of our folks for their church literature. In 1938 when the Herald circulation was 11,000 we set 15,000 as a goal. It naturally causes a great deal of satisfaction and gratitude to God and our church to have reached this goal. With the full co-operation of all, 18,000 should be readily reached in the next few years.

The fact that our sales of books and Bibles have doubled in the last three years and quadrupled in the past seven years is another indication of a wholesome trend toward good literature on the part of the Mennonite Church. Even with this almost phenomenal increase, there is, however, yet much room for improvement in the quality of the reading material many folks are buying.

The job printing we do aside of our regular publications for ourselves and others increased considerably during the last year. This is in spite of the fact that we are doing less for individuals and organizations outside of our church. The increased activities of most of our church institutions and organizations are constantly calling for more and better printing. This is one of the large items contributing to our increased business during the past year.

(Continued on page 173)

Relief Notes

Two Workers Depart for Near East

On May 16, Bro. Delvin Kirchhofer of Bluffton, Ohio, and Dr. C. Richard Yoder of West Liberty, Ohio, left the Akron, Pa., office, bound for Jerusalem, Palestine. They comprise the nucleus of a unit which in the future the Committee will expand as opportunities permit. In the Near East these two workers will study needs and make necessary connections with the proper agencies and governments to permit service to refugees and any war sufferers.

The journey to Palestine will be made via New Orleans, Valparaiso, Buenos Aires, and South Africa.

Two Workers Appointed for China

During the May 7, 1943, meeting of the executive members of the Mennonite Central Committee Brethren J. D. Graber, missionary on furlough from India, and Samuel J. Goering, missionary on furlough from China, were given their charge as commissioners of the M.C.C. to China. They are scheduled to leave as soon as final preparations are completed. Their going to this country in the Orient is in the twofold interest of relief and mission work which is, the Lord willing, to be promoted there by the Mennonite Church.

C. P. S. Camps

The Relief Training School

At the May 7, 1943, meeting of the Executive Committee of the Mennonite Central Committee final approval was given for the setting up of a Relief Training School at Goshen College, extending from June 12 to August 27.

Forty-one men from C.P.S. camps were approved to enter the School and twenty-four drafted men now in college will bring the total of sixty-five which is the quota for the Mennonites. The curriculum will consist of courses of study in Christian Personality and Leadership, Mennonite Heritage (with especial emphasis on the history and philosophy of Mennonite relief work), Community Hygiene and Nutrition, Relief Administration, and Contemporary World Needs of Central Europe, China, and South America.

The Relief Training School is a sub-unit to C.P.S. Camp No. 101 and will be under the directorship of Bro. Ernest E. Miller, President of Goshen College.

Second Anniversary of Mennonite C.P.S.

On May 22, 1943, the second anniversary of Mennonite C.P.S. camps will be observed. It is on this date in 1941 that a contingent of nine men arrived at the Grottoes, Va., camp. Counting the regular camps, the fourteen hospital units, the dairy farm groups, and the relief project there are thirty-three administrative units involving around 2,800 men.

Due to the outbreak of the war C.P.S. has become over three times as large as anticipated. During the two years of its existence it has co-operated with numerous governmental agencies and has done so in the main to their satisfaction. During all these months the Church's officials report with appreciation the patient understanding of government representatives as evidenced by their willingness to extend, for three times, the original privilege which permits the churches to administer the camps.

In a recent statement evaluating the C.P.S. program, Bro. Henry A. Fast, General Director, stated: "God has opened doors of opportunity to men in C.P.S. and to their constituencies from which they come. . . . The C.P.S. program has turned out to be a tremendous venture of Christian faith and concern."

PEACE SECTION NOTES

Civilian Bond Totals to March 31, 1943

Following are the ten highest states with their total subscriptions to Civilian bonds:

1.	Pennsylvania	$220,724.50
2.	Ohio	153,259.50
3.	Iowa	141,801.50
4.	Illinois	107,978.00
5.	Kansas	105,932.50
6.	Indiana	78,635.50
7.	California	35,797.00
8.	South Dakota	35,521.50
9.	Virginia	29,755.00
10.	New York	22,607.00

Notice to Bond Subscribers

Whether registering for a bond in her own name alone or together with her husband, it is necessary for a married woman to include her first name, e.g., John Smith's wife should always register her name as Mrs. Mary Smith and not Mrs. John Smith.

Released May 19, 1943

Compiled by Grant Stoltzfus

Married

Kreider—Harnish.—On Easter Day, April 25, 1943, Bro. Elvin Kreider and Sister Esther Mae Harnish, both of Byerland congregation, were united in marriage at the home of Bro. D. Stoner Krady who officiated. May God's rich blessings be with them.

Ehst—Moyer.—On Saturday, March 27, 1943, Bro. Abram M. Ehst, of the Bally congregation, and Sister Margaret B. Moyer, of the Franconia congregation, were united in marriage at the home of the officiating bishop, Bro. John E. Lapp, Hatfield, Pa. May the blessing of the Lord accompany them through life.

King—Wingard.—On May 1, 1943, Bro. Mahlon S. King, of the East Chestnut Street congregation, and Sister Agnes Mae Wingard, of Thomas congregation, Johnstown, Pa., were united in marriage at the home of Bro. D. Stoner Krady, who officiated. May the Lord bless them in their journey through life.

Musselman—Schlosser.—On Saturday, March 13, 1943, Bro. Homer Musselman and Sister Grace Schlosser, both of the Plain congregation, were united in marriage at the home of the bride's parents, Bro. and Sister Irvin Schlosser, Hatfield, Pa., with Bro. John E. Lapp officiating. We wish them God's rich blessing through life.

Wright—Dagen.—On April 25, 1943, Bro. Richard Wright, of the Mellinger congregation, and Sister Anna Dagen, of the Byerland congregation, were united in the bonds of holy marriage at the Byerland Church by the officiating bishop, Bro. D. Stoner Krady. May God bless their union.

King—Yutzy.—On April 18, 1943, occurred the marriage of Bro. Allen King and Sister Fannie Yutzy, both from Hutchinson, Kans., at the Yoder Mennonite Church near Yoder, Kans. Bro. S. E. King, brother of the groom, officiated, assisted by Bro. H. A. Diener. May the Lord richly bless this happy union.

Weaver—Coble.—On April 10, 1943, Bro. Ernest B. Weaver, of the Slate Hill congregation, and Sister Fannie M. Coble, of the Stauffer congregation, were united in holy matrimony at the home of the officiating bishop, Bro. Simon G. Bucher, Annville, Pa. May the Lord abundantly bless this union.

Obituary

Baer.—Ella Keener Baer, daughter of George S. and Eliza Strite Keener, was born near Clearfoss, Md., Jan. 3, 1884; died at her home near Hagerstown, Md., April 5, 1943; aged 59 y. 3 m. 2 d. She united with the Mennonite Church in her youth and was a faithful member until death. On Aug. 18, 1907, she was united in marriage to Henry M. Baer. To this union were born 5 sons, 2 of whom preceded her in death. Two years ago she was miraculously healed after the doctor said that she could not live more than 2 days. Several months ago she started to fail in health and gradually kept growing weaker until Jesus called her home. She manifested great concern for her family and gladly cared for her father for 18 years in the home. Death for her has been gain, translation and promotion; but her passing has left us pain. We bow in loving submission to His will trusting some day to be with Him and our loved ones, who have gone before. Surviving are her sorrowing husband, 3 sons (Norman, Lehman, and Russell) and 7 grandchildren. Her aged father, sister and 3 brothers also survive. Funeral services were conducted by Bros. J. F. Grove and J. R. Mumaw. Text, II Cor. 4:13-5:9.

"Mother, mother, name most sweet
Heaven guide my weary feet
Home, where Mother is."

Burkhart.—Hannah Eby Burkhart, a daughter of Elias and Rachel (Shantz) Eby, was born at Floradale, Ont., on April 13, 1867; died May 10, 1943, at the home of Mr. and Mrs. Abner Musselman, near Elmira, Ont.; aged 76 y. 27 d. On Oct. 2, 1887, she was married to Enoch Burkhart, Floradale, who preceded her in death by 3 years. After several years' residence at Bridgeport and Floradale, they moved to a farm in Wellington Co., where they resided 42 years, and in the spring of 1933 they retired from active farming and lived at the home of their daughter. They were the parents of fourteen children, 9 of whom are still living: Ella (Mrs. I. R. Martin) Edson, Alta.; Herbert (deceased); Edwin (deceased); Ida (deceased); Clarence, Guernsey, Sask.; Irvin, Goshen, Ind.; Emerson, Kitchener; Lloyd, Kitchener; Irene (deceased); Florence (Mrs. Mervin Shantz) Alma; Gladys (Mrs. Abner Musselman) Elmira; Mabel (Mrs. Zena Cressman) New Hamburg; Elmer (deceased) Gordon, Kitchener. There are 36 grandchildren and 4 great-grandchildren. The deceased enjoyed comparatively good health all the time, but lived only one day after suffering a severe stroke on Sunday noon. A short time after marriage, both she and her husband united with the Floradale Mennonite Church, at which place they remained lifelong members. Funeral services were held on May 13 at the Floradale Mennonite Church, interment in the North Woolwich Cemetery. Bros. Oliver D. Snider and Reuben Detwiler officiating.

The following lines are taken from one of her favorite songs and represent the faith to which her life was a constant witness:

"I believe the promises of God;
I can trust His never-failing Word;
When earthly hopes shall fail,
Or hosts of sin assail,
I rest upon the promises of God."

Erb.—John G. Erb, son of John M. and Fianna (Gerber) Erb, was born near Mount Joy, Pa., Sept. 16, 1879; died April 2, 1943, at the Saint Joseph Hospital, Lancaster, Pa., after 4 days' illness; aged 63 y. 6 m. 17 d. He was a faithful member of the Mennonite Church. The surviving brothers and sisters are Milton G., Minnie G., Ella G., Howard G., Mount Joy, R. 1; Jacob G., Columbia, R. 1; Bertha G., wife of John Habecker, Philadelphia, Pa. Funeral was held April 5 at Nissley Funeral Home at Mount Joy, Pa., with Bros. Amos Hess, Henry Lutz, and Henry Garber officiating. Text: Isa. 40:6-8. Interment in Kraybill's Cemetery.

Garrett.—Benjamin F. Lewis, born Oct. 5, 1869; died April 17, 1943; aged 73 y. He died at his home in Pinesburg, Md., of paralysis. He has been a faithful member of the Pineshurg Mennonite Church for the past 12 years. He bas been farming at his home in Pinesburg for the past 38 years. Surviving are his wife, Mary Martha (Boppe), and the following children: Mrs. Bessie Smoot, Romney, W. Va.; Walter H. Garrett, Pinesburg; Mrs. Sherman Taylor, Wilson; Mr. John Lewis, Williamsport; Mrs. Raymond Swain, Sharpsburg; Mrs. Carroll Stouffer, Halfway; Mr. James Lewis, Wilson; and Mrs. Monroe Martin, Pinesburg; also 26 grandchildren survive. The following brother and sisters survive: Mr. John Lewis, Security; Mrs. Maggie Clark, and Mrs. Katie Bowers, both of Hagerstown. Funeral services were held at the home and Pinesburg Mennonite Church by Bros. John Risser, Moses K. Horst, and Samuel Eby. Burial in cemetery adjoining the church.

We miss your kind and loving hand,
Your fond and earnest care;
Our home is dark without you, Father;
We miss you everywhere.
The Family.

Gascho.—Ezra, son of John and Mattie (Roth) Gascbo, was born near Tavistock, Ont., May 16, 1896; died at his home in Pigeon, Mich., May 11, 1943; aged 47 y. less 5 d. On Aug. 28, 1924, he was united in marriage to Mary Miller. To this union 2 sons, Ivan and Nelson, were born. He leaves to mourn his departure his hereaved companion, 2 sons, his fatber and mother of Pigeon, 2 brothers (Nick, Pigeon, and Eli, Wabash, Ind.), 4 sisters (Lydia, wife of Jacob Swartzendruber, Pigeon; Annie, wife of William Neuhauser, Bay Port; Sarah, widow of the late Noah Gingerich, Baden, Ont.; and Barbara, wife of Christian Wagler, Shakespeare, Ont.), and many other friends and relatives. His health had been failing for a number of years. He attended church services twice on Sunday, two days prior to his death. He fell peacefully asleep in his Saviour, whom he accepted in his youth, at which time he became a member of the Pigeon River congregation. Funeral was held at the Pigeon River Church, May 14. Raymond Byler held services at the house. Bishop M. S. Lehr read the obituary, made some remarks, and led in prayer. Earl Maust and Emanuel Swartzendruber preached. Texts: Phil. 1:20-26; Ps. 30:5. The remains were laid at rest in the church cemetery.

In silence he suffered, in patience he bore,
Till God called him home to suffer no more;
Passing out of earth's shadows into infinite day,
Why do we call it dying? This beautiful going away.

Gingerich.—Volina Geneva (Driver) Gingerich was born in Moniteau Co., Mo., Nov. 25, 1886, the oldest child of Frank and Barbara (Loganbill) Driver; died suddenly while out in the garden May 5, 1943; aged 56 y. 6 m. 10 d. In her youth, she found Christ as her personal Saviour, uniting with the Mount Zion congregation of the Mennonite Church near Versailles, Mo. She took an active part in the work of the church as much as she was able, bringing up her children in the fear of the Lord. She received a common school education in Morgan Co., Mo., then after a year at Goshen College, Goshen, Ind., including a term of summer normal, she taught school for several years in her native state. She was united in marriage to Joseph C. Gingerich, Nov. 6, 1910, at her parental home near her grandfather, Daniel F. Driver. They started housekeeping on her aunt's farm near Versailles, Mo. Then for 4 years they lived in Camden Co., Mo. In the spring of 1917, they were called to Wolford, N. D., to take charge of a newly organized congregation there. In the fall of 1922 the family moved to Becker Co., Minn., and since the fall of 1926 have lived on their present homestead. Ten children were born into this home: Harold, Raymond, Wash.; Gordon, Baudette, Minn.; Margaret (Mrs. E. L. Kauffman), Cheraw, Colo.; Pauline (Mrs. Alvin Rogie), Hubbard, Oreg.; Gladys (deceased); Daniel (deceased); Ruhy, Portland, Oreg.; Hazel, Stella, and Dorothy at home. She is also survived by 6 grandchildren and 6 brothers and sisters: Millie (Mrs. Amos Ramer), Oliver, Roy, Rose (Mrs. E. E. Swartzendruber), Mary (Mrs. Dan Raber), and Lloyd. Funeral services were conducted by Bros. J. M. Kreider, E. G. Hochstetler, L. A. Kauffman, and E. D. Hershberger. Text, II Cor. 5:1.

Mother, dear, rest on;
Your struggles and labors are o'er.
But the faith and the courage you gendered
Shall abide in our hearts evermore.
The Family.

Heishman.—Jesse B. Heishman, Harrisonburg, Va., was born near Wardensville, W. Va., Dec. 26, 1885. On Sept. 12, 1915, he was united in marriage to Minnie F. Brunk, Edom, Va. Two daughters were born to this union: Nancy K., at home, and Jessie Mae deceased. There was one foster son Melvyn. Besides his wife and aged mother, he is survived by the following brothers and sisters: A. G. and Iva Heishman, Harrisonburg; Will and E. J. Heishman, Wardensville, W. Va.; Russell Heishman, Smithsville, Md.; Henry Heishman, Wasbington, D. C.; Mrs. Will Rudolph, Ruiggold, Md.; and Mrs. M. W. Kline, Harrisonburg. He united with the Mennonite Church when a young man and died in this faith at the age of 57 y. 2 m. 21 d. Death resulted from a heart attack; he died alone Friday morning, March 19, 1943. Funeral services were conducted from the Lindale Mennonite Church March 21, by Bros. J. L. Stauffer, John Mumaw, and S. A. Shank.

Kuhns.—Donna Jean, youngest child of Glen and Tillie (Birky) Kubns, was born May 19, 1939; died April 21, 1943; aged 3 y. 11 m. 2 d. Her death was accidental, the wheels of a truck passing over her killing her almost instantly. She is survived and mourned by her parents; 5 sisters: Mildred, Thelma, Nadine, Louise, and Ruth; one brother, Harvey (all at home with their parents), and two grandfathers: Henry Kuhns, Wellman, Ia., and Amos Birky, Thurman, Colo., who also were present at the funeral. The funeral was largely attended, many from the Thurman congregation being there, almost the entire bome congregation, and many neighbors and friends. The untimely death of this dear young child is a loss keenly felt and mourned hy the family, the many relatives and friends. We miss her so, but rejoice that she is in the hands of the One who said, "Suffer the little children to come unto me." The services were held at the Swans' Funeral Home in Colorado Springs, April 24. Interment in the Evergreen Cemetery. Bro. L. C. Miller was in charge, assisted by Bro. C. G. Ringler. Text, Mark 10:14.

"We miss our darling, budding flower;
We miss her tears and laugbter!
We know she now dwells with the Saviour,
Where we shall dwell hereafter."

Lantz.—Michael Lantz was born in Williams Co., near West Unity, O., January 5, 1856; died at his home in Pettisville, O., April 26, 1943, at the age of 87 y. 3 m. 21 d. He was the last survivor of a family of 15 children. In his younger years he accepted Christ as his personal Saviour and united with the Mennonite Church in which faith he lived and died. On Jan. 15, 1899, he was united in marriage to Mary Schultz near Stuttgart, Ark., where they lived until the death of his companion in 1910, when he with his family of 5 sons and 3 daughters moved to Fulton Co., O. He was blessed with good health until the last few years when heart trouble developed which caused much distress at times and finally resulted in death. There remain to mourn his departure his 5 sons and 3 daughters: Daniel and Ida, Pettisville, who lived at home with their father; William and Ray, Archbold; Ella, Mrs. Raymond Sommers, and Edward of Wauseon; Chauncey, Courtland, N. Y.; and Rosa, Mrs. Hiram Mininger, Madison, N. Y.; 11 grandchildren, many nephews and nieces as well as a host of other relatives and friends also survive. His companion and 2 grandchildren preceded him in death. Funeral was held at the home by Bro. Henry Wyse and at Central Mennonite Church by Bros. Walter Stuckey and E. B. Frey. Text, Ps. 90:12.

Marquardt.—Marie Charlotte Marquardt, the daughter of Anna and Charles Marquardt, was born in Brooklyn, N. Y., on Feb. 4, 1903. Her father preceded her in death in 1909, and her mother in 1910. As a child of 6, she went to live with an aunt, Mrs. Fred Marquardt. At 7 she became a charge of the Children's Aid Society of New York City. She came to Iowa with a number of other children about 1914 and lived for a time in the Hugh Anderson home near Des Moines. In January, 1916, at the age of 12, she came to the W. T. McLaughlin home southeast of Manson where she attended school and grew up as Marie McLaughlin. At the age of 22 she went to the Ray Sutter home, where she lived the remaining years of her life, except for 4 years, which she spent with her sister in Brooklyn, N. Y. In November, 1936, she changed her allegiance from the Methodist Church to the Mennonite Church. Marie lived a quiet, gentle Christian life, rich in loving service to others, and had hosts of loving friends. She is survived by one sister, Mrs. John Hellenschmidt, Brooklyn, N. Y., and a cousin, Mrs. H. H. Mulch, Long Island, N. Y. Brief services were held at the Williams Funeral Home, followed hy services at the Manson Mennonite Church, conducted by Bro. Nicholas Stoltzfus. Interment in Rose Hill Cemetery.

Schrock.—Joseph, son of Christian and Elizabeth Schrock, was born in Alsace-Lorraine, May 17, 1852; peacefully fell asleep at his home near Albany, Oreg., May 6, 1943, following a very brief illness; aged 90 y. 11 m. 19 d. At the age of 3 years he emigrated to this country with his parents, and grew to manhood near Roanoke, Ill. In 1887 he was married to Lizzie Bachman and later moved to Manitou, Colo., where they lived for several years, moving from there to Thurman, Colo., where bis companion preceded him in death. This union was blessed with one daughter, Lena, who died in infancy. On Dec. 3, 1893, at Thurman, Colo., he was united in marriage to Bella Yordy, who survives him. He is also survived by onc brother John at Rantoul, Ill., and the following children: David, Tangent; Emma, wife of William Reeser, Albany; Elmer, Lehanon; Anna, wife of Edward Roth, Albany; Fannie, La Junta, Colo.; Melvin, Alhany; Lt. Raymond, Camp Roberts, Cal.; and Leroy, Albany. There also remain 33 grandchildren and 6 great-grandchildren. Two sons preceded him in death, Joseph in 1920 and William in 1941, as also did 9 grandchildren, 2 sisters (Mrs. Kate Birky and Mrs. Lena Haverstine), and one brother Christian C. He united with the Amish Mennonite Church in his youth, and remained a faithful witness "unto the end." In 1898 he was ordained a deacon for the congregation at Thurman, Colo. He served in this capacity until 1897 when he was ordained to the ministry at the same place. In March 1906 he moved with his family to Shickley, Neb., and in Oct., 1909 to Albany, Oreg., where the family has since resided. Father took an active part in the church and assisted in the work of her ministry almost until the end. He was exceptionally well for one his age, and his place in the Lord's house was seldom vacant. It was his privilege to partake of the sacred emblems of the communion on Easter Sunday, less than 2 weeks before he went to be with the Lord. At the time of his death he was a member of the Conservative Amish Mennonite Church, of Harrisburg, Oreg. Funeral services were held at the Albany Fairview Church on Monday afternoon, conducted by Bishop John Yoder of the Harrisburg congregation, assisted by fellow ministers of both churches. Text, II Tim. 4:6, 7, 8.

Weaver.—Abraham C. Weaver, son of Christian and Susan Keim Weaver, was born Oct. 2, 1851; died May 2, 1943; aged 91 y. 7 m. He was married to Mary Ann Stutzman in 1873. Together they united with the Weaver Mennonite Church near Johnstown, Pa., 73 years ago, remaining faithful until death. His wife preceded him in death. He is survived hy 9 children, 59 grandchildren, 63 great-grandchildren, and 3 great-great-grandchildren. Funeral services were conducted at the Weaver Mennonite Church by Hiram Wingard, Sanford G. Shetler, and Harry Y. Shetler. Interment in the Richland Cemetery adjoining the church.

Announcements

OHIO MENNONITE AND EASTERN A. M. JOINT CONFERENCE

The Ohio Mennonite and Eastern A.M. Joint Conference will be held, D.V., at the Martin's Church, near Orrville, Ohio, May 27 and 28, 1943. All Conference members are urged to be present on Thursday, May 27, at 9:30 a.m., for roll call and the Conference sermon.

Conference will close Friday afternoon and the Ohio Mennonite Mission Board will hold its annual meeting Friday evening and Saturday. See below for announcement of the annual meeting of the Ohio Mennonite Women's and Girls' Missionary and Sewing Circles.

Anyone wishing to be met at Orrville or Dalton should notify Bro. Stanford Mumaw, Dalton, Ohio.

A. J. Steiner, Moderator
O. N. Johns, Secretary

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NOTICE

Anyone planning to attend the Ohio Mennonite and Eastern A.M. Joint Conference at the Martin's Church near Orrville, O., May 27 and 28 and expecting to travel by bus should plan to arrive at Dalton or Orrville. Those coming by train should plan to arrive at Orrville. Upon arrival at Dalton, notify Frank Steiner, Dalton, O. Phone 2721. Those who arrive at Orrville should notify Milton Falb, Orrville, Ohio. Phone 1014-R-5.

A card to either of these brethren in advance notifying them of the expected time of arrival will be appreciated. We are looking forward to the pleasure of your fellowship.

Local Committee
Stanford Mumaw

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OHIO MENNONITE WOMEN'S AND GIRLS' MISSIONARY AND SEWING CIRCLES MEETING

The twenty-fifth annual meeting of the Ohio Mennonite Women's and Girls' Missionary and Sewing Circles will be held at the Martin's Church, near Orrville, O., on May 29, 1943. All women interested in sewing circle work are cordially invited to attend.

Mrs. Frank Byler, Secretary

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ANNOUNCEMENT

The Ohio Mennonite Mission Board will hold its annual meeting at Martins Church near Orrville, Ohio, on Friday evening, May 28, and Saturday, May 29. All Mission Board members are requested to be present or send a proxy for the business session on Saturday.

David C. Steiner, Secretary.

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PACIFIC COAST DISTRICT CONFERENCE

The Pacific Coast District Conference will be held with the Sheridan congregation, Sheridan, Oregon, June 1 to 4, 1943.

An interesting program has been arranged for an all-day ministers' session, Monday, May 31. On June 1, Tuesday, will be held the Sunday School Conference; Wednesday, the District Mission Board Program, closing with an evening program by the Sisters' Sewing Circle and Thursday and Friday, the Church Conference proper.

A cordial invitation is extended to all to attend.

E. S. Garber, Secretary,
Nampa, Idaho.

VIRGINIA MENNONITE CONFERENCE

The Virginia Mennonite Conference and Associated Meetings are to be held at Eastern Mennonite School, Harrisonburg, Va., June 8-11, 1943. Following is the time and date for the various meetings.

Tuesday 8:00 a.m. Automobile Aid Plan Meeting
Tuesday 10:00 a.m. Property Aid Plan Meeting
Tuesday 1:00 p.m. Meeting of the Board of Missions and Charities
Tuesday 4:00 p.m. Meeting of the Committee on Arrangements
Tuesday 7:30 p.m. Mission Program
Wednesday 9:00 a.m. Preliminary Session of Conference
Wednesday 1:00 p.m. Annual Conference opens (conference sermon)
Wednesday 7:30 p.m. Fundamentals Meeting
Thursday 9:00 a.m. Conference proceedings
Thursday 7:30 p.m. Preaching and Worship Service
Friday 8:00 a.m. Conference concludes its work

Truman H. Brunk, Moderator
John R. Mumaw, Secretary

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INDIANA-MICHIGAN DISTRICT CONFERENCE AND MISSION BOARD MEETING

The annual meeting of the Indiana-Michigan District Mennonite Conference and Mission Board will be held at the Prairie Street Mennonite Church, Elkhart, Ind., on June 1-3, 1943. The Mission Board meeting will be held on June 1 and the Conference on June 2 and 3, 1943. All are welcome.

Ira S. Johns, Secretary

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DAKOTA-MONTANA CONFERENCE

The Lord willing, the Dakota-Montana Conference will be held at Wolford, N. Dak., June 7-11, 1943.

Young People's Institute and also a ministerial meeting will be held on Monday beginning at 7:00 p.m., followed by Sunday School and Church Conference, closing on Friday, June 11.

Everyone cordially invited to attend.

J. C. Gingerich, Secretary
Detroit Lakes, Minn.

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GOSHEN YOUNG PEOPLE'S INSTITUTE

The annual Institute at Goshen College, under the joint control of Goshen College and the Indiana-Michigan Conference, will be held June 3-6, 1943. A strong program of Bible study and helpful discussions has been arranged. Write the director for descriptive bulletin. Reserve rooms in advance.

Paul Erb, Director,
Goshen College,
Goshen, Ind.

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ONTARIO ANNUAL MISSION BOARD AND SEWING CIRCLES

The Annual Mission Board meeting of Ontario is to convene at the St. Jacob's Mennonite Church on May 30 and 31. Immediately following the meeting of the Board, the annual meeting of the Ontario Mennonite Sewing Circles will be held on the forenoon of June 1 in the Hagey Church, Preston. On the afternoon of the same day will be held the dedicatory service for the Braeside Home, Preston. The Church Conference will begin on the evening of June 1 and continue through June 2 and 3.

J. C. Fretz, Secretary
Kitchener, Ontario.

MENNONITE GENERAL CONFERENCE

Plans are made for a General Conference delegates' session to which all the ministry is invited. A program has been arranged for Bible study and inspirational messages. The conference is to be held at Goshen College, Goshen, Ind., Aug. 18-24, 1943. Programs and further announcement are to follow later.

August 18—Meeting of Executive Committee.

August 19—Meeting of Committee on Arrangements.

August 20-24—Delegates' Session.

Milo Kauffman, Moderator.
Amos O. Hostetler, Secretary.

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A STATEMENT

Acting upon the recommendation of the Civilian Public Service Investigating Committee, appointed by 1941 General Conference, the Executive Committee has appointed a committee of five brethren who shall represent the interests of the Mennonite Church in the Civilian Public Service program. The committee is known as "The Mennonite Civilian Public Service Policy Committee." The committee personnel is as follows: Truman Brunk, Denbigh, Va.; Simon Gingerich, Wayland, Ia.; Amos Horst, Akron, Pa.; O. N. Johns, Canton, O.; J. L. Stauffer, Harrisonburg, Va.

Milo Kauffman, Moderator.
Amos O. Hostetler, Secretary.

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MENNONITE CONFERENCE OF ONTARIO

The annual meeting will be held at the Cressman Church, Breslau, Tuesday, Wednesday, and Thursday, June 1, 2, 3.

The conference will convene Tuesday evening and continue through Thursday afternoon.

Moderator: C. C. Cressman.
Secretary: H. D. Groh.

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ONTARIO ANNUAL A. M. CHURCH CONFERENCE

The Ontario Annual A. M. Church Conference will be held at the Wellesley Maple View Church, near Wellesley, Ont., on Wednesday and Thursday, June 9, 10, 1943.

All are cordially invited. Come praying.

C. R. Brunk, Secretary.
Brunner, Ontario.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JUNE 3, 1943 (Herald of Truth Established 1864) No. 10

EDITORIAL

"Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

*

In other words, there is a vital difference between the sorrow caused by the feeling or the knowledge that we have offended God and the sorrow occasioned by worldly losses. A repentance caused by the convicting power of the Holy Spirit means a change of heart that need never be repented of.

*

A Suggestion.—When you feel moved to give someone else a tongue lashing (which is only another name for scolding), take the provocation before the Lord before you pour out your vials of wrath upon others. Whether the other party is some member of your family, or someone with whom you have had business dealings, or some fellow religionist with whom you have been at odds because you do not see all things alike, the prayer will likely put you in a frame of mind that will be helpful to both of you.

*

"A soft answer turneth away wrath: but grievous words stir up anger." The first of these wise sayings is frequently quoted, but the second is just as impressively important. The first has the effect of disarming the wrathful man or woman whose actions or words have incurred your displeasure, while the second makes him or her feel like paying you back in your own coin. Therefore "be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

*

There is a difference between being a man of the world and a "pilgrim and stranger" passing through a land while traveling toward a city "whose builder and maker is God." Christ, praying to the Father, referred to His disciples, saying, "They are not of the world, even as I am not of the world." Peter admonished his fellow travelers, saying, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." The more completely we have our eyes fixed upon God and our affections set "on things above," the less charm there is to the "things on the earth."

CHRISTIAN IDEALS

III. The Ideal Church School

1. **A school under the ownership and control of a church that is loyal to the orthodox Christian faith, giving Christ the preeminence in all things.—Matt. 16:18; Col. 1:18.**
2. **A faculty composed of teachers who are loyal to Christ and the Church, exemplars, defenders, promulgators of the orthodox Christian faith.—II Tim. 2:2.**
3. **A curriculum that includes not only the arts and sciences but embodies in its aims the training of young people for positions in life which they can fill to the glory of God and in which they can be in active fellowship with those "of like precious faith."**
4. **A student body that welcomes Gospel standards and Scriptural discipline, who value a clear conscience and a God-honoring life above all things that this world has to offer.**
5. **A constituency that is in full sympathy with the standards herein set forth, giving the institution whole-hearted support in all things of which it stands in need.**
6. **Alumni whose life and labors are such that all who know them recognize that the work of the school has not been in vain.**

*

In your vision of the world as it exists today, don't forget the many thousands of Christians today who are earnestly praying in behalf of this sin-stricken world, and honestly striving to live consistent Christian lives in obedience to the Word of God. Some people, testifying against present-day evils, speak and write as though practically the entire world, including the Church, had forsaken God. Speaking of the sinful world, this testimony is correct. But when we fail to give recognition to the praying, God-fearing, peace-loving, consecrated Christains who are honestly praying and working and testifying for the Lord and testifying against present-day evils, we are simply "making a bad matter worse." This also we have noticed: speakers and writers who fail to give proper recognition to "the salt of the earth" are (as a rule) themselves confused as to what should be their proper attitude toward the Church, toward the present-day issues of confroning us, and toward the world. In your testimony concerning present-day conditions, don't fail to give recognition to the Christian people who have forsaken the world with its sinful lusts and follies who are out and out for God and His Word, and whose daily life stands out as a shining light in the midst of the darkness prevailing today.

*

Ascension Day.—Forty days after the crucifixion of our Lord, He completed His work on earth by commissioning the Christian Church to go "into all the world, and preach the GOSPEL to every creature," after which He took His triumphant flight to glory. In many places the people of God have a custom of meeting on Ascension Day for a memorial service—and why shouldn't they? If it is profitable to memorialize the birth of Christ on Christmas Day, to memorialize the crucifixion of Christ on Good Friday, to memorialize the resurrection of Christ on Easter Day, why not also memorialize the glorious ascension of Christ to the realms of glory on Ascension Day? It presents a time of opportunity to glorify further our Lord and to impress upon all people the opportunity for all the blood-bought

sons and daughters of God to meet the Lord in the air in triumph and glory. "And so shall we ever be with the Lord."

*

Covetousness.—This is another name for selfishness. Twice, in the epistolary writings (Eph. 5:5; Col. 3:5), it is listed as idolatry. The love of money, a form of covetousness, is declared to be "the root of all evil." In I Cor. 6:9, 10 we read: "Be not deceived: neither fornicators, nor idolaters . . . not thieves, nor covetous . . . shall inherit the kingdom of God." Every Scriptural reference made to this popular but vile sin lends emphasis to our Saviour's warning, **"Take heed, and beware of covetousness."**

As already stated, covetousness is simply another name for selfishness. It is an inordinate affection for something which is not our own. Whether it is another man's money, office, or popularity, that we are selfishly seeking; whether it is an ambitious striving after wealth, or fame, or anything else that we earnestly crave, it is properly classified as covetousness. It is a passion that swells the egotism and shrivels up the soul, a vile sin that makes us contemptible in the sight of the Lord, and as such, becomes one of our greatest enemies.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

I AM THE TRUTH

By J. D. Graber

The following is a sermon delivered at the Christian Life Conference held at Goshen College last winter. Stenographically reported by Doris S. Engle.

The words of the subject this evening come from the lips of Jesus during the holiest moment of His life with His disciples. He is trying for the last time to reveal some of the deeper things of God to that chosen group. And out of the midst of that chosen group comes the doubting, inquiring Thomas with this question, "How can we know the way?" And when we take the first part of the question and say, "How can we know?" Thomas is giving expression there to what I feel is the deepest longing of the human heart; that man at his best, in all ages and places, in some form or other, asks this question in desperation: "How can we know?" And Jesus answers in sublime simplicity, "I am the truth." With Thomas we are all sincerely seeking for truth. And that is the viewpoint from which we are looking at this subject in the first part of this discourse.

This text is based on a definite historical situation: Jesus, the incarnate Son of God, with His disciples in an upper room at Jerusalem about two thousand years ago. Christianity is definitely based on facts. That, I think, is the peculiarity, a unique thing about our religion, the fact that it is a historical revelation based on definite facts in definite historical situations and in definite times. And that is why we conservatively minded Christians are very jealous of these facts of our revelation. Liberal minded theologians say it wouldn't make any difference if someone would prove that Christ wasn't a historical character. We would have left the values of Christianity, the Golden Rule, the Sermon on the Mount, that supreme symbol of self-sacrificing service of the cross. It sounds very beautiful, but we say, "No, they have taken away my Lord, and I know not where they have laid Him." We must have the definite historical facts. Jesus, the Son of God, became incarnate and came into the world as a supreme revelation of God at a particular time and place. We can't allow our world to slip away into that sort of fog of relativism. We are in the world, a cosmic force. We want to feel on our hands the touch of our living Christ. It is the experience of all of us, that we feel: If I could only know—get one glimpse of the face of Jesus Christ. Once and for all let me know. I would gladly give my life, give all for the Christ. Is it really true? Might we be mistaken? We are seeking and we want to get reality. The liberalists say, after all, why worry about that? Worship—you will feel better. Integrate yourself. All of those things are good in themselves, but they lack that language of certainty, that absoluteness which the human heart demands and without which we cannot have inner certainty and inner peace.

In India we find this situation continually in the villages. The people of Hinduism are very credulous. They are worshiping wood and stone. They are following the systems of their ancestors and their customs of tradition without testing whether they are true or not. So it is our first business to try to give them a critical attitude toward their own faith so that they will raise the question, "Is your faith true?" They come back to us with that chilling attitude of, "You worship what you feel is right and we will worship what we feel is right. Why try to be so critical? Our forefathers worshiped this way, and if we worship this way, why isn't it all right? Why create a disturbing influence in the midst of us? We will all feel good in our worship." That same relativism. So for illustration we used the comeback: Suppose a medicine quack would mix up lime and ashes and have a powder that would look like quinine, that would have a bitter taste and would sell it to you at a high price and you would eat it by the wholesale, would it cure your fever? No, it would not, because it isn't, after all, the real stuff. "So," I said, "your thinking that it is quinine and your paying good money doesn't make it good medicine. You must be certain that the God that you worship is the true and living God." We are trying to inculcate the critical attitude, to awaken in their hearts this human desire for certainty in order to have peace and in order to have salvation.

But not only is a critical attitude required. There is required a spirit of earnestness. It is required in the possessing of any knowledge. Any student that goes through college bluffing his way will live to regret that he went through college in that way although it may end in the acquiring of a college degree. Most things have to be obtained with a real sincere going after them. Truth doesn't fall upon us from the skies. It is not a lazy attitude; it is not wishful thinking, but it requires intellectual earnestness. It requires moral earnestness. John the Baptist came to prepare the way for Jesus Christ. He didn't come to build Appian Ways of blocks of stone. He was preparing the way for the coming of Christ in human hearts. And what was the message? Simply this: "Repent, for the kingdom of God is at hand." He was pricking the conscience of the people to create a moral earnestness in the minds of people, knowing that if they become tremendously concerned, they will be ready to accept and appreciate the truth of God. Every morally earnest man or woman will find—to his surprise very often—that he is finding spiritual truth. The great philosopher, Kant made a marvelous attempt to get at ultimate reality, and, through sheer human strivings, leaving the revelation of God out of the question, he came to this place—that if a man is in earnest with himself, moral earnestness, and will do the best that he knows and listen to the voice of conscience within, he will find the ultimate truth and reality. Kant's program was far short of finding Jesus Christ, but yet it shows the way because nothing short of moral earnestness will lead you to the truth in Jesus Christ. If young people are troubled with doubt, the best advice is to be in earnest about this matter, and then

as they read through the pages of Scripture, the revelation of God will break in. That is the preparing of the way for the coming of the kingdom. When people are troubled with doubts, it is very often a pure moral difficulty. Jesus had laid His fingers on that in the hearts of the blinded philosophers. He said, You refuse to see the truth of God because your deeds are evil. Jesus also said: He that willeth to do His will, shall know of the doctrine. Man instinctively desires to find truth. And the startling thing is that, when a man with full moral and spiritual earnestness accepts truth, he finds the ultimate truth of God. That is the first step.

God has revealed Himself. It is the amazing thing that the truth of God finds a man. It is begun in a man's earnest desire to find truth, but as soon as man starts on the road, from the other side comes the truth of God and grasps hold of man. In the darkness that was before a man searching for truth, he begins to see spears of light stabbing the darkness and he begins to hear the voice of the eternal breaking infinite silence. The truth breaks through and takes hold of that man, sets him on his feet, gives him a task and brings him into life. That is the result of a sincere effort to find the truth of God. The truth breaks through and grasps us. Then it is not only an intellectual or a spiritual satisfaction we get in somehow finding the absolute truth, but we find that this truth comes as a personal truth. In the words of our text, the answer to the question in Thomas' mind is, I am the truth. In Jesus Christ as a person we find the ultimate truth of God, facing us in the person of Jesus Christ. Here we have found the Messiah. What words those are on the lips of the disciples as they come to their brethren and say, We have found the person. Not, we have got hold of an idea. That is a tremendous thing—that is enough to shake a whole generation. But how much more tremendous when a man stands face to face with the person of Jesus Christ. That is the truth that has been shaking the world for the last two thousand years.

And Christ's first demand as we meet Him, as He comes to meet us and to meet the Truth of God in the person of Jesus Christ, is that He demands our full allegiance. It is presenting our whole life as a response to the truth of God in Christ Jesus, as it meets us. Then as we find the truth in the terms of the person of Jesus we find it revealed to us in moral character. Not in an abstract way, but in terms of moral character which we can understand. The Hindu has exhausted the vocabulary of his rich philosophic language in describing God in abstract terms. Some of the Sanskrit poems about God are marvelous in the way they pile up adjective upon adjective using every possible word of a rich philosophic vocabulary. But in spite of all that searching, he has never found the truth of God in terms of personality and in terms of morality. And when God reveals to us His truth in the person of Jesus Christ, He comes to us in terms of personality and in terms of a moral character and so we understand the relationship of the truth of God to our everyday life.

Then as this truth comes to us in a living person, it is in terms of a person calling us into a living fellowship. Have you ever appreciated this marvelous truth? These things become so ordinary to us. Jesus, the Son of God, the Eternal One, the One altogether holy, the Omnipotent Son, the eternal Father calling us into His fellowship. He said, "You are co-workers together with me." As sons and daughters of God, heirs and joint heirs with Christ Jesus, He calls us into this moment-by-moment fellowship with Him. As I said before, He is not a benign cosmic force. It is this Christian fellowship that is the satisfaction we get—the satisfaction of a complete personal response in Jesus Christ. That is why our worship isn't a mere exercise. We don't merely **say** prayers. It is not a very happy expression to **say** prayers. Worship is the adoration, the speaking to, and the listening to, a living reality. The early Christians did not require the great statuaries, ritual, and order. They were thrilled with the living person of the Saviour, and they came together and sang praises and testified of what He was doing for them and worshiped Him and adored Him and listened to His guiding and went from those services empowered for service, even for martyrdom. How often do we lose that sense of reality, and in place of the reality there is the **symbol** of the cross, all sorts of rich symbolism. I am glad we do not have it in our Mennonite churches, but let us make sure that the reality is there. How often do we have a service merely to the memory of God, a symbolism which represents something which once was and has lost its significance and inspiring dynamic force in this day. Let us put in the Son of God, Jesus Christ, the personal truth of God.

Not only do we seek truth and find truth, but it is all in order that we might use that truth. In the sixth chapter of Ephesians when the Apostle Paul is describing the armor of the Christian, he says, "Let your loins be girt about with truth." Moffatt expresses it thus, "Tighten the belt of truth about yourself." Philosophers have described truth in various ways. One said that the truth appears to him as a great sphere, a beautiful round ball, and you find truth from all over the universe, and you find the pieces and fit them into this round and harmonious sphere. But others said, "No; that is too static and too tame. Truth is a bird that is ever flying away and man is ever trying to catch the bird and when he catches it he has a sense of achievement, and sometimes immediately lets it go in order that he may catch it again." Of course, that was a much more dynamic figure of truth. But when the truth of God in Jesus Christ finds us, we need a more significant figure than the sphere or the bird. Because when we get the truth, we don't get it like a bird in order that we might put it in a cage, or as a symbol of our achievement. We have truth in order that we might do something about it. Truth takes hold of us in order that we might be led into a life of action. The belt was a very significant piece of clothing for the Oriental, as he tackled the problem of his flowing robes, tightened them with his belt and set himself to his task. It represents to us first of all something that binds us. To have a constructive conviction, for instance, is a normal experience for anybody. Anyone who has been sufficiently mature to have the opportunity to do so, and has neglected to form definite convictions, to find some definite truth to which he might dedicate himself, can hardly be called a man. To be a man is to have some convictions. True life consists in being given up to something that is bigger than ourselves, something that will bind us so that we might be free. The man who has refused to bind himself is a man who becomes a slave to every vice in the world and goes to the grave in abject slavery. The locomotive is bound to the rails and yet it goes on its way singing. But when it says, "I shall not be bound," and leaves the straight line of truth, it finds itself hopelessly bound down. The way of freedom is accepting a truth that binds us.

After the resurrection we have two significant words. When the disciples looked into the grave, the angel said, "Come, see the place where the Lord lay," and then **"Go"** and **"Tell."** Truth, as we have found it, not only binds and redeems us, but it becomes in our mouths a flaming sword, conquering the world by the sword of truth in the mouth. When we find the truth, we must tell it. When the disciples found the Messiah in Christ Jesus, they said, "We have found the Messias." Christian friends, if we have anything in Christ Jesus, let us make it known to others. In fact no one can quiet us. The man who has hold of an idea is an irresistible man, but when a man has found the truth of God there is no power in earth or hell that can stop him from making it known. We seek the truth, and he finds us in Christ Jesus, and having found us this truth makes us, saves us, and drives us on through all the world that everyone may know the truth of God in Christ Jesus.

Princeton, N. J.

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Big words are most often the graves in which men bury their ideas.—Sel.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

ANOTHER "PASSION WEEK"

Another "Passion Week" has arrived and is being celebrated with all its outward rites and ceremonies by the Roman Catholic Church. In reality it is a dramatical play, but not as elaborate and pompous an affair as the one which was enacted every ten years in Germany. I for one think that the events of the last week of the life of our Lord Jesus Christ are too sacred to be put in dramatized form for the entertainment of people. To me it is a great sacrilege.

After all it is an outward expression of rites and ceremonies without ever knowing the spiritual significance of the most wonderful week in the history of mankind. A certain priest spoke on the twelve prophecies that were fulfilled in His (our Lord's) last week before His crucifixion, but I hurriedly not only counted twelve but in a few minutes I found twenty-three prophecies fulfilled. Because it is celebrated with so much pompous ceremony, we missionaries take advantage of the opportunity afforded us to teach the sacred Scriptures exactly as the events happened one after another and with their Scriptural interpretation, drawing out the practical lessons therefrom.

With the very Scriptures at hand we can teach the real truth and its significance without offending anyone. In this way Christ is exalted and honored. They (the Roman Catholics) think that they must fast and abstain from many things contrary to the Scriptures during Passion Week. These things are outward forms that have been handed down from one generation to another, to which they can not give you a satisfactory answer. Many of them say that was the way I was taught and so I do and follow that way. The most devoted members go around with long and sad faces during Passion Week.

We who know the Scriptures do differently, for we have a Saviour who died only once. He rose triumphantly from the grave, conquering all obstacles of Satan bringing to naught once and for all time Satan's plans and sealing his destiny. We believe and rest in His (Christ's) finished work which He accomplished during His last week, before His death and resurrection. Our purpose as Christians is always to honor and glorify our Lord and Saviour Jesus Christ.

In His glad service,

April 28, 1943. J. L. R.

Rural Missions

LOMAN, MINNESOTA

Dear Christian Friends: Greetings. His love, mercy and blessing are not rationed to His children. We praise God, although we have many restrictions, that we are still privileged to worship according to our faith and to go to our houses of worship. No doubt many of our ministers and mission workers are making great sacrifices, in traveling, etc., to be able to continue the work. Let us not be weary in well doing for in due season we shall reap if we faint not. Let us also remember those who are not enjoying privileges such as we enjoy.

Sometimes we feel our efforts are all in vain but this is not the time to stop. On one such occasion when everything seemed to go against us, we received a letter from a young couple who found Christ while they attended the services here. This is their testimony, "We cannot see how we so foolishly thought we were kings but we found the real King of our lives and as we look back, how foolish we were in trying to make ourselves believe there was still time. It is only God's mercy that has spared our lives so that we can now truly enjoy life. As we read and study, seeing prophecies being fulfilled, we cannot expect anything but Christ's return very shortly. If only the rest could see the folly of rejecting Christ and all the privileges you are making possible for them by bringing them to services and helping them all the time."

Such letters encourage us to go on doing our humble bit in bringing souls to the knowledge of the truth. Our prayer is that we may yield our lives unreservedly to God who is able to direct every thought, step, and deed to bring glory to Himself.

On another occasion a young couple who had been very negligent in their spiritual life, confessed to us that they were not as happy as they once were and promised that they would try to live closer to God. As we work with these people and pray for them, we can see they are feeling condemned for their wayward lives. Some may try to hide their real life and seem real pleasant to you, but as you associate and talk with them, every once in a while things slip out that prove their real life. Last week one evening we visited an old couple; the wife attends services faithfully. We knew the man had a habit of using very vile language but he tried his best to hide it. While we were talking, now and then he forgot himself. His wife would give him a shy look, knowing this was wrong.

Another man called us in and confessed his inconsistent living and said that no doubt we knew he did this and that, some of which we did not know. Our reply was that God knew all he did and he could not hide anything from Him. We are His servants and even though we know much more about many of their lives than they think, it is not for us to judge, but to bring them the true Gospel, and the Holy Spirit will do the convicting. Let us remember that we may be able to hide things from man, but it is foolishness to try to hide anything from the all-seeing eye of God.

We see so many places where people nee spiritual help, but His laborers are few. Hov our hearts are grieved when we see our larg churches and the talent they possess and th possibility to put scores to work in these places Let us pray for a real revival and reconsecra tion in our beloved Church and a burden fo the unsaved. God is able to move young me and women to accept these challenges.

At White Earth, Minn., Bro. and Siste Groff are all alone with two Sunday school of 30 to 35 attendance. They need help. Thi work has been started and there are not enougl workers. What are we going to do about it Will some young folks be willing to hel spread the Gospel? This will take faith an leaving home and friends, but God has bless ed the work thus far and is able to care fo you too.

Sister Katharine Rickert has left us here Since she is a nurse, she was required to tak up nursing. We miss her and her faithfu help in the work. Sister Ethel Boyer will als be leaving us in the fall to take up work a the Kansas City Children's Home. Her un tiring help and encouragement to the com munity will be greatly missed by all. Ma God bless them both as they take up thei new duties. My prayer is that God will b His Holy Spirit fill these vacancies.

We are preparing for another summer o Bible schools. Things seem dark for this wor with all the war restrictions. Some even trie to discourage us by telling us that our wor would soon be at an end with the risin prices, etc., but God who has led us this fa has blessed us with tires and gas coupons s that the work has not suffered. We are plar ning to get into new fields again this sum mer. Yes, God is able, and His promises ar as true as ever.

We are expecting Bro. Eli Hostetler and group of singers from Wolford, N. D., ne Sunday, when we plan to have communio services. We treasure the Christian fellowshi of those who come here to visit us.

May you remember us and the work at th throne. We need to be led by God daily t be a blessing.

Yours in Christian service,

Irwin Schantz.

May 25, 1943.

From Our Institutions

MILLERSVILLE, PENNSYLVANIA

(Mennonite Children's Home)

Dear Readers: The problems are man the work is great; and we often marvel at th way the work and problems are finished i due time. As thy day, so shall thy strengt be, and we rejoice in the Lord for all H benefits. The Hershey Sewing Circle kin ly assisted us in our sewing this month. O June 9 is our thirty-fourth annual meetin No doubt attendance will be affected becau of gas rationing. Let those of us of the hon church take the opportunity and make this day of real fellowship that we all may b quickened into a larger sense of our Chri tian duty and responsibility and our oppo

tunity in serving the needy and helpless children.

Yours for needy children,

May 26, 1943. Mr. and Mrs. G. S. Eberly.

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WHEN JIM MERCER SIGNED UP

"Mildred! Do hurry, or you'll be late to Sunday school. It's twenty-five after nine. Collection? I wonder if I have any change. . . . Yes, luckily, here are four pennies. You may have two, Mildred, and here are two for Peggy."

"I've got my collection, Aunt Bessie," answered Peggy, adding in a matter-of-fact way "I take it out of my tithe."

"Oh, well, then, you had better run, or Mildred will spoil her class record."

As the children skipped "kitty-corner" across the street to the neat brick church in the next block, Mrs. Mercer watched them for a moment with a puzzled, almost vexed, frown.

"Her tithe," she reflected, as she turned from the doorway to her dishwashing. "Now what do you suppose Peggy meant by that? Margaret always was a tithing enthusiast, and I expect she has already begun to train Peggy. But Peggy is only ten. It's ridiculous. Still, I suppose if one **must** tithe, as they insist so strenuously nowadays, it's just as well to begin young.

"H-m-m, I remember when Margaret first started to tithe," she meditated. "She almost persuaded me, too, but I thought I would wait until I began working, and then she was away teaching; so I never did start. And then I got married. Jim is such a tease about the way the Church does things that I never dare mention it. Well, it seems like a good thing; but, pshaw, there's no use even thinking about it —Jim never would agree to it."

Later she joined her husband and the girls in church.

Dr. Brown announced for his text Malachi 3:10. Tithing! Mrs. Mercer stifled an impulse to laugh as she stole a sidewise glance at her husband. He seemed unusually thoughtful. She recalled that July had been set aside as Stewardship month. She hadn't heard the first sermon of the series last Sunday, but Jim had. Strange he hadn't said a word about it!

At dinner, she hesitated to mention the morning's sermon. She was afraid Jim would shock Peggy with his jocular remarks.

Mildred, however, unexpectedly broached the subject.

"Mother, what do you think? Peggy does what Dr. Brown was preaching about."

Mrs. Mercer inwardly murmured, "It's come," as she noticed a curious expression flicker over her husband's face.

"Does she?"

"Uh-huh. Don't you, Peg?"

"Yes."

"Does what?" queried Mr. Mercer. "I think you ought to let me into this secret."

"Pays a tenth of her allowance every week to God. She says her father and mother always do, too. Why don't you, Daddy?"

There was a pause. Mrs. Mercer desperately fished around for the right thing to say, but as she couldn't make up her mind whether to defend or oppose the practice, she remained silent.

After a moment, Mr. Mercer said slowly: "Why, chicken, I don't just know. I guess I've never thought much about it—before."

"Well," remarked Mildred determinedly, "I've been thinking about it, and I want an allowance so I can tithe, too." She spoke with the assurance of an only child.

Her father laughed outright. "I suppose you have been seriously considering this matter for a long time?"

"Uh-huh. All during Dr. Brown's sermon this morning."

Mrs. Mercer was nervous. Jim was behaving too beautifully to keep it up. At any moment, she expected him to begin some of his usual chaff on church finance. She wished she could change the subject.

"Can I, Mother?" insistently.

"We'll see," she answered.

After dinner as she sat trying to read, the voices and laughter of her husband and the little girls who sat in the porch swing, floated in to her. She caught the word "tithe" again. Mildred evidently was getting Peggy to tell some of her experiences. Mrs. Mercer felt uncomfortable. She knew Mildred's persistence, and that the subject would keep bobbing up until the child had her way, or some new notion took possession of her. She had no objection personally, but what would Jim say?

Then she heard her husband calling: "Come out here, Bess; it's lots cooler than inside, and I want to talk to you."

She went out and sat down beside him on the swing. Mildred and Peggy had gone with friends for an auto ride.

"It's that tithing business that Mildred wants to begin," began Mr. Mercer somewhat hesitatingly.

His wife looked resigned. "I suppose it wouldn't hurt her," stiffly.

"Well, I should say not! I've been quizzing Peggy a little, and say, that child knows a lot more about the value of money than Mildred does. It would do Mildred good to be put on an allowance. I don't know how much she gets from us in daily dribbles. Must be about a dollar a week. And Peggy knows what she is doing when she puts aside a tenth. Evidently Margaret and Robert have looked after that part of her education pretty carefully. But the situation is this, Bess: If tithing isn't going to be merely a passing fad with our girl, we'll have to begin, too. Right away. What do you think about it?"

"James Mercer, I don't know what has got into you. I never thought you would ever consent to such a thing. You—you always laugh so at church finance."

"Of course, I have laughed at the utterly unbusinesslike methods the Church has used to pay its running expenses, but say, this is a different proposition altogether.

"You should have heard Judge Jordan this morning in the Bible Class. He put this whole matter so clearly that when he was finally through we didn't have a word to say. We had some discussion," chuckling. "The tithe has a lot of religion tied up to it. He said— but that's right, you heard what Dr. Brown said about the tithe as an acknowledgment. I had to pass out the pledge cards this morning, and have several left in my pocket. What do you say to each one of us signing up, and beginning now? We've been slow enough in starting, the Lord knows!"

He misunderstood her momentary silence, and added persuasively, "Just think what it will mean to Mil—"

But Mrs. Mercer was feeling for her handkerchief.

"Give me that card—and your pen," she said—though her voice was not quite steady. —Selected.

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PAYING OLD DEBTS

"Owe no man any thing"

We wonder why it is hard to have mighty revivals. There may be various answers, but we believe one of the greatest hindrances is a lack of conscience relative to paying debts. We speak now of "old debts" because new ones remind us more keenly and frequently than old ones. It is like the alarm clock which at first frightens one into action, but if disregarded, the sleeper can finally snore amidst a dozen clocks.

There seems to be a general collapse —a letting down and considering it a light thing to lie and steal. If in this article we use strong language, it is because, like Nathan, we feel it necessary to "Cry aloud, spare not and lift up (our) voice like a trumpet" against a monster evil. And now we answer some excuses.

1. "The debt is so old the creditor has forgotten it." Perhaps so, but this does not cancel the obligation. You should be the first to remind him.

2. "He can afford to lose it better than I can afford to pay it." This proves your dishonesty. Was it a just debt? If so, on your honor, you are required to do your best to pay it.

3. "The creditor is dead, or has moved away." Another flimsy excuse! You should do all in your power to contact him, or his heirs. Only then are you excusable.

4. "I cannot pay it all at once and small payments might not be acceptable." Have you tried it? Everybody is glad to get what is due him even in small dribs. And this might be the means of cancelling part, or all of the balance.

5. "My creditor is hard boiled and might take advantage of me." This does not excuse you. You must meet him at the judgment and there will be no bribing there. Face him now and perhaps lead him to Christ.

6. "When I get these new and urgent debts paid, I hope to take care of the old ones." Well, could you not deny yourself here and there and thus whittle away on the old account? Or, could you not work part of it out, even

(Continued on page 196)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

WOULD YOU SHINE FOR JESUS?

Would you shine for Jesus?
Let His love impart
Ardor to your actions,
Comfort to your heart;
With your soul illumined
By the Spirit's glow,
You will be a beacon
In this world of woe.

Would you shine for Jesus
'Mid the careless throng?
Imitate His graces
As you pass along;
Make no weak surrender
To the coarse and vile;
Keep your tongue from evil,
And your lips from guile.

Would you shine for Jesus
As a mirror true?
Image forth His goodness.
As revealed in you.
If you thus reflect Him
Till this life is o'er;
You will in His kingdom
Shine forevermore. —Selected.

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THE CHRISTIAN HUSBAND

By a Sister

(Continued from last week)

6. I like a husband who has clean habits. Clean habits are a true index to character. It is a moral arena in which the character of mankind is revealed. Some young men dare to allow themselves to become contaminated with filth and grime, while others, by the grace of God, are kept clean. It is all a matter of one's integrity. The habits held in mind here extend all the way from habits of drink and use of tobacco, to impure and vulgar language, as well as immoral conduct. Sober study on the nature of sin will show that it enslaves the victim and the life is ruined by its master. A young man, who is later to become the Christian husband, will be fighting manfully, by God's grace, the vices of youth. A character free from all degrading vices is not attained without a fight. The young man who is not willing to wage this battle is not worthy of a wife's confidence, much less her love. Tying up to a man of this sort will certainly provide a home with cracked walls.

7. I like a husband who has proper respect for his wife's person. There are several points under this heading.

A Mrs. X says in the same article referred to before, "The husband of my dreams will trail a few clouds of gallantry into the married state—such as, for instance, those activities with overshoes, a helping hand into the car, a shove of the dining-room chair. Of course I know, wives are for the most part, free, white, and twenty-one, and quite able to tug at galoshes, open car doors, spring nimbly in beside their silent and waiting life partners, and pull in after themselves their own chairs at the dining table. But a wife needs to feel valued. The change from being a courted sweetheart, into just a garden variety wife, takes a hardy kind of acclimatization. In the chill reality of five years after, the little woman is likely to become a 'fat stodgy, mamma-lady.' A wife's esteem (not the glamorous fiction character who seems to keep all husbands in a dither from the cradle to the grave, but the loyal, hard-working wife of honest-to-goodness everyday) is terribly, tragically, pathetically dependent on her husband's attitude. When the only man the wife knows intimately, acts as though she were exactly as glamorous as a dish of cold mashed potatoes, something is killed that's as important to a woman, as faith in his own capacity for success is to a man."

In another article, a wife says, "I like a husband who credits his wife with some managerial ability. When an intelligent woman dedicates the prime years of her life to managing a household and children, she has earned some kind of degree. Her husband may deplore her for the high cost of bacon, the unbelievable appetite of the fifteen-year-old boy, the grim necessity of apparel for the girl graduate. But through the years of hard practical labor, the wife has earned the right to be promoted from the kindergarten class of justifying before her husband the high cost of maintaining a family. No wife will refuse to rise to the challenge, 'My dear, in spite of all I can do, our income is falling off. We've got to cut down our expenses. Where can we trim the corners best?' Note the 'we.' But something is wrong when each monthly time of financial reckoning is an exchange between an accusing husband and a fluttering, apologetic little wife. Child production is a dual affair; child growth in stature and appetite—a biologic imperative; rising living cost, an economic truism. To hold her responsible for this maze just isn't right."

Another says, "I like a husband who carries into his forties a little irresponsible gaiety. Life is real and earnest enough for any conscientious man in these tempestuous times! But it needn't be glum. It's a far greater contribution to have a husband who brings home two pounds of hamburger and blithely cranks up the old car for a family outing than to have a husband clump home grimly exhausted after a day's work, lugging a chicken for the pot under one arm, and a second car for the garage under the other."

I like a husband who drops around during an evening social every so often to see how the wife is making out. To be brought to a friend's home, dumped, and forgotten until collection time, when "Home, Sweet Home" is the theme song, is the fate of too many women.

Last under this point of regard for the wife's person, I like a husband who is not self-centered. A happy life for two calls for a lot of give and take. Many are the occasions that require on the part of either husband or wife sacrifice of a real nature. If a husband can share with his wife these many privations, he is helping to establish love, joy, and happiness. A self-centered life does not command confidence, neither can it insure the continuation of love.

8. I like a husband who, when he is called away from home, continues to share the responsibilities. This applies to husbands in some definite church work, however, not necessarily, because it could apply to husbands in any walk of life that requires a lot of time away from home. Can the husband shoulder his share of responsibilities when he is away? Yes. His responsibilities may not be the same, however. His integrity of character, his carefulness in driving, the care of his health, and even the care of his clothing and appearance, are all sources of untold satisfaction to the wife and family at home, if done well. He will pray for his family and write to them. He is often pressed for time, but even then his letters need not be mere telegrams. Here is a letter written by a father to his little boy.

Dear Tommy,
Left Albany at 10:15. Arrived St. Louis 4:20 A.M. Hot. Good meetings. Met many friends. Be good. Daddy.

Letters can make such a difference. A wife wants conversational letters rather than mere statistics. The husband and father who must travel, and at the same time keep his active influence in the home, ought to keep the following questions in mind:

1. Does my testimony ring true at home and away?
2. Am I doing this work at the expense of my family?
3. Am I becoming a better or a poorer husband and father because of the many outside interests?
4. Is my home my most important field of labor, or is it merely a landing place between hops?
5. When is enough separation from the family enough and at what stage does it become too much?

The task of being a husband is overwhelming, but not so overwhelming as it might seem, because these responsibilities do not all come in one day. The Bible commands husbands to exercise patience, and live in the hope of the days ahead.

Sunday School Lesson

Theme for the Quarter: Life and Letters of Peter and John

XI. GOD'S EXCEEDING GREAT PROMISES

Lesson for June 13, 1943.—II Pet. 1:1-11.

Golden Text.—Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature.—II Pet. 1:4.

Introductory.—It will be noted, before beginning the study of this lesson, that this is the last of this quarter's lessons taken from the writings of Peter; the remaining two lessons being taken from the writings of John. The burden of our last lesson was that of persecutions and sufferings; of this one, the precious promises of God. Here, as in many other portions of the inspired Word, we have the welcome assurances coming from the "Friend that sticketh closer than a brother."

A Loving Salutation (1-4).—Peter's first letter was written "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." The second letter is addressed "to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." The character of the two letters is indicated by these greetings. Peter goes on: "Grace be multiplied unto you through the knowledge of God, and of Jesus our Lord." His next reference is that of divine power, which he likewise attributes to God, not to human excellence. With this he mentions "all things that pertain to life and godliness," which may be ours "through the knowledge of him that hath called us to glory and virtue." He then proceeds to talk about God's "exceeding great and precious promises," not the least among which is that of the people of God being "partakers of the divine nature." The whole is a most fitting and inspiring introduction of a message that has meant comfort and strength to the faithful in all generations since that time.

The Right Use of Power (5-8).—Peter is very practical in his teaching. He attributes all power to the Lord. Through this divine power we have become "partakers of the divine nature." As such we are ready to receive his further counsel: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Some people call that "God's arithmetic." Whatever you may be pleased to call it, it certainly holds out before us a catalogue of heavenly riches which no one can afford to ignore.

Peter follows this up with an assurance that "if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." It is the abundant life, the life made rich through God-given heavenly treasures; a life of power that makes our service profitable unto God, and profitable unto us in that God gives us souls for our hire. "God's arithmetic" here makes of the soul a rich treasure-house of God, filled with the wealth of heaven; a foretaste of what is in store for the faithful in the realms of everlasting bliss and glory.

The Secret of Success (9-11).—After a word of caution ("He that lacketh these things is blind") Peter goes on in his enumeration of divine blessings bestowed upon a faithful life. In his message to the Corinthians Paul tells them that "He that soweth sparingly shall reap also sparingly," and that "He that soweth bountifully shall reap also bountifully." The best investment we can make is that of depositing our belongings into Heaven's bank.

These things are important; so important that we can not afford to live an indifferent life. As Peter tells us: "Give **diligence** to make your calling and election **SURE.**" We should not allow ourselves to be deceived by taking it for granted that because we belong to some church we are therefore safe for glory; or that because others are worse than we are that therefore we are all right; or because we are not in the penitentiary that therefore we are free men in Christ Jesus. A man may not be a full-blooded Negro, and yet be a mulatto with Negro blood in him. Let us listen to Christ's warning voice: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but **he that doeth the will of my Father which is in heaven.**" When Christ will come again, it will be to take "vengeance upon them that know not God, and **that obey not the gospel of our Lord Jesus Christ**"—to say nothing about hardened criminals. Let us repeat: "Make **your calling and election SURE.**" In other words,

"Be sure you are right,
And then go ahead."

As a concluding promise to God's faithful ones, we have the closing verse in our lesson text:

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—K.

Bible Meeting Topic

WHO IS THE HOLY SPIRIT?—Jno. 14:15-26; 16:7-15

Topic for June 13

MOTTO

"The Father, the Word, and the Holy Ghost: and these three are one."

OUTLINE STUDY

I. **The Holy Spirit Is God.**
1. Called God.—Acts 5:4.
2. Has divine attributes.—Heb. 9:14; Ps. 139:7-10; Luke 1:35; I Cor. 2:10, 11.
3. Does the work of God.—Gen. 1:2; Ps. 104:30; Job 33:4; Jno. 3:3-5; Rom. 8:11.
4. Associated in equality.—Matt. 28:19; I Cor. 12:4-6.

II. **The Holy Spirit's Work.**
1. In the human family.—Jno. 16:8-11; Acts 5:32.
2. In the believer.
—Regenerates.—Jno. 3:5; Tit. 3:5.
—Indwells.—I Cor. 6:19; Rom. 8:9.
—Seals.—Eph. 1:13; 4:30.
—Fills.—Eph. 5:18.
—Empowers.—Rom. 8:12, 13.
—Bears fruit.—Gal. 5:22, 23.
—Leads.—Rom. 8:14; Gal. 5:16, 25.
—Gives discernment.—I Cor. 2:9-14; I Jno. 2:27.
—Gifts for service.—I Cor. 12:7-11.
3. In the Holy Scriptures.
—Author.—I Tim. 3:16; Jno. 16:13.
—Interpreter.—Eph. 1:17; Jno. 16:14, 15.

—Adapted from Wm. Evans.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Holy Spirit."**
2. Who the Spirit Is.
a. He is God.
b. He does great works.
c. He is the Creator along with God and Christ.
d. He inspired the Scriptures.
e. He moves men to do good.
f. He reproves sin in men.
g. He gives men power over sin.
h. He gives gifts to men for Christian work.
i. He gives us understanding of God's Word.

For Seniors.
1. The Deity of the Holy Spirit.
2. The Way of Power through the Spirit.
3. The Leading of the Spirit.

PERSONAL THOUGHT

We are having to do with the Spirit of God since Jesus has returned to heaven.

SEED THOUGHTS

Power from on high is co-operation with God.—Jos. Cook.

No power of the Holy Ghost can fill you while you are full of your own ideas and your own importance. All must go.—Ingram.

The Holy Spirit is a person. Theoretically we may believe this. Do we in real thought of Him, or in our practical attitude toward Him, treat Him as a person? Do we regard Him as real a person as Jesus Christ—as loving, wise, strong, as worthy of our confidence and love and surrender, as "He?"—Torrey.

The name of the Holy Spirit is coupled with that of God in a way that it would be impossible for a reverent and thoughtful mind to couple the name of any finite being with that of the Deity.—Torrey.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 3, 1943

Field Notes

The monthly Bible meeting at the Columbia, Pa., Mission will be held, D. V., June 6, with Bros. John Burkholder and John E. Lapp as instructors.

* * *

Bro. Hiram Wingard of Johnstown, Pa., is scheduled to preach at the First Mennonite Church, Altoona, Pa., Sunday, June 13.

Bro. Phil Frey, Archbold, Ohio, was engaged in evangelistic meetings with the congregation at Albany, Oreg., during the past week, according to plans previously announced.

* * *

Bro. William Brenneman of Chicago, Ill., favored the congregation worshiping in West Union Church near Wellman, Iowa, with a helpful sermon in the Sunday forenoon service, May 23.

* * *

A Bible instruction meeting is scheduled to be held at the Rocky Ridge Mission, Sellersville, Pa., on Sunday, June 13, with Bros. A. J. Metzler and E. W. Kulp as speakers.

* * *

Bro. Emanuel Peachey, of the Locust Grove congregation near Belleville, Pa., filled the pulpit for the Altoona, Pa., congregation, Sunday, May 23, in the absence of the pastor, Bro. Nissley.

* * *

Bro. A. J. Metzler of this office spent last Sunday and a few days following in Ontario in attendance of the annual Mission Board meeting and Conference, the former being held at Hagey's Church and the latter at the Breslau Church.

* * *

Ordination.—On Sunday, May 23, an impressive ordination service was held at the Central Mennonite Church, near Archbold, Ohio, when Bro. Roy Souder was ordained as deacon. The services were in charge of Bishops E. B. Frey, Aaron Mast, and N. E. Troyer.

* * *

The annual meeting of the Southwestern Pennsylvania Church Conference and its associated meetings will be held with the Stahl congregation, near Johnstown, Pa., from Aug. 1 to 4, the Lord willing. Official announcement will appear in the Herald soon.

* * *

Bro. C. Z. Martin, Mountville, Pa., closed a series of meetings at the Allensville, Pa., congregation on May 22, with forty-one confessions and reconsecrations. "Pray for these that they might be faithful," writes a brother who reports the meetings.

* * *

The thirty-fourth annual meeting of the Mennonite Children's Home Association will be held, D.V., at the Millersville, Pa., Mennonite Church on Wednesday, June 9. Three sessions will be given over to business and addresses and sermons.

* * *

Bro. E. F. Hartzler, Marshallville, Ohio, has been engaged for a series of meetings to be held at the Geiger Mennonite Church, near Baden, Ont. The meetings will begin, D.V., June 3 and continue until June 13. An all-day program is arranged for Sunday, June 5. Pray for this work.

* * *

A Sunday-school meeting was held at the Iowa City Mission on Sunday, May 30, if previous plans were carried out. Speakers from out of the state whose names were listed on the program were Bros. Wm. Eicher, Milford, Nebr., and Floyd Steckley, Beaver Crossing, Nebr.

* * *

Bro. J. M. Nissley, Altoona, Pa., who recently took a trip to the South with Bro. Frank Bennett and son Frank, Jr., of Cumberland, Md., preached at the Ybor City, Fla., Mission, Sunday morning, May 23, and at the Ida Street Church, Tampa, Fla., the same day in afternoon and evening.

* * *

Bro. and Sister Chester Harbold, Spring Grove, Pa., are expected in Tampa, Fla., June 3, to take the place of Bro. and Sister J. Paul Sauder, who are leaving for Denbigh, Va., for a leave of absence. Friends of both these families should note the changes of address.

* * *

The annual inspirational meeting of the Mission Board of the Southwestern Pennsylvania District will be held, the Lord willing, Saturday afternoon and evening, June 12, and all day Sunday, June 13, at the Mennonite Church near Belleville, Pa. Bro. C. L. Graber, of the Peace Problems Committee of General Conference, will be the guest speaker.

* * *

Bro. and Sister J. W. Shank, well-known missionaries in our South American field, are now located in the Argentinean Chaco, where they, with Bro. and Sister Calvin Holderman, are beginning work among the Chaco Indians. Their new address is Colonia J. J. Castelli, Chaco, F. C. del Estado, Argentina, S. A. We do not yet have the new address of the Holdermans.

* * *

Bro. John W. Burkholder, of the Weaverland congregation, Blue Ball, Pa., who spent some time last fall in evangelistic work in the mission field in Minnesota, is again planning to engage in similar work in the Northwest. He expects to leave home June 9, and visit congregations en route. Bro. Burkholder makes use of a chart of the Tabernacle in his work and uses his talks on the Tabernacle as an approach to the unsaved.

* * *

"**The Itinerary Evangelism group** from Eastern Mennonite School is now holding revival meetings and summer Bible school in the Lost Creek Schoolhouse at Ophir, Ky. The attendance at the first evening service was above 60, with good interest. The group this year is composed of Bros. Daniel Sensenig, Norman Derstine, David Landis, Russell Baer and Paul Peachey." This message from Bro. Lester Shank was dated May 24.

* * *

Last week was spent by the brotherhood in the community of Wellman, Iowa, in a series of meetings, with Bro. J. R. Mumaw of Harrisonburg, Va., as

evangelist. The meetings were scheduled to close Sunday evening, May 30. Good interest is reported. Accompanied by Bro. Edward Diener of Wellman, Bro. Mumaw spent part of Thursday forenoon in visiting the summer Bible school going on in the West Union Church, encouraging the student body in a helpful address. Bro. M. expects to spend some time in the Middle West before returning home.

* * *

The thirty-first annual Bible meeting at the Elizabethtown, Pa., Mennonite Church was announced through a printed program to be held from Friday evening, June 11, to Sunday evening, June 13, with no service scheduled for Saturday forenoon. Bros. J. L. Stauffer and Simon Bucher are to be the instructors. Due to conditions that have arisen since the program was arranged, the Friday evening meeting is canceled. An invitation is extended to all who can to attend the meeting and stay for all the sessions, which will now begin Saturday afternoon. L.

* * *

Due to the serious illness of Sister Ruth Whetstone, Martinsburg, Pa., who is treasurer of the Southwestern Pennsylvania District Sewing Circles, the executive committee has chosen Sister Katie Thomas, Hollsopple, Pa., R. 2, to take care of the treasurer's work until such time as Sister Whetstone recovers sufficiently to assume the work again. Until further notice all matters for both the secretary and treasurer of the committee should be sent to Sister Thomas, at the above address. The many friends of Sister Whetstone will be glad to know that she has returned home from the hospital and that she is much improved. May the Lord continue to raise her up to health and strength.

—o—

Correspondence

METAMORA, ILLINOIS

Dear Herald Readers: It has been some time since the last letter was written from our congregation.

On March 28, Bro. Paul Erb, Goshen, Ind., preached evangelistic messages both morning and evening. On April 4, Bro. C. A. Hartzler, Tiskilwa, preached the evening message and April 11, Bro. Ernest Miller, Goshen, preached. The visible results of the messages were one reconciliation and one confession.

The Sunday preceding Easter we had our preparatory services and on Easter communion was observed by a full house.

Sickness and unexpected death frequently remind us of the frailty of man and the necessity of living each day as though it were our last. Sister Katie Steider is in the hospital at the present having undergone several operations but seems to be improving satisfactorily.

Our sewing circle was reorganized and it was decided to meet every other month on account of gas rationing. The month when there is no meeting the garments are handed out and it seems to be a satisfactory arrangement.

Our minister, Bro. H. R. Schertz, has been giving us some good sermons on the book of Ecclesiastes, which have proved helpful and interesting. On May 9, Harold Zehr, Rantoul, preached for us.

Up to the present time nineteen of our young men have answered the call to the service of our country. They are in various fields of labor and we pray the Lord will use them as He sees best. We miss them in our church services.

Heavy rains and cool weather have delayed field work in our community but we are hopeful for more favorable weather soon.

The congregation voted in favor of daily vacation Bible school.

May 21, 1943. Mrs. John Bachman.

MANSON, IOWA

Dear Herald Readers: On Friday evening, May 14, Bro. Simon Gingerich was with us for a counsel meeting, at which time he gave us some timely admonitions to which we would do well to take heed. On the following Sunday, we observed the communion. In the evening we enjoyed a Mother's Day program in which the children had a large part.

In May we were pleased to have Bro. C. F. Derstine stop with us for a few days. He gave us several much appreciated messages. We are always glad for those who can stop with us.

On May 23, six young men from the C.P.S. Camp at Denison, Iowa, brought us the Gospel message in song and some helpful talks. It was an encouragement to us to see the interest and concern of these young men in defending the Bible principles which our church holds dear. Are we who are at home doing our part?

May 24, 1943. Lettie Egli.

SCOTTDALE, PA.

Dear Herald Readers: On Wednesday evening, May 19, we were favored with a message from Bro. Norman Hobbs, superintendent of the Iowa City, Ia., Mission.

On Wednesday evening, May 26, the closing exercises of the week-day Bible school were held at the church. Seventeen pupils were enrolled. Two were given diplomas for the completion of the three years' course. The school consisted of the seventh, eighth, and ninth grade pupils, who were released from school for one period during Wednesday afternoons. Two other week-day Bible schools were held in the town at the same time. We feel that the exercises brought to a close a year of profitable and interesting Bible study for the boys and girls who attended.

Bro. John S. Hiestand, superintendent and pastor of the Marietta, Pa., Mission, preached for the congregation on Sunday evening, May 23. Bro. Hiestand was one of the auditors of the books of the Mennonite Publishing House. The other two auditors were Bros. Milton R. Good, Kitchener, Ont., and John M. Snyder, Akron, Pa. We appreciated their presence among us.

Sunday morning, May 30, a nominating committee was appointed to prepare the ballot for the reorganization of the three Sunday schools.

The Dorcas Sewing Circle will meet June 2; Intermediate Sewing Circle, June 4; and the Junior Sewing Circle, June 5.

The congregation is again planning a community summer Bible school this year for Scottdale and vicinity. The school will be held in the Pittsburg Street Grade School building. The Bible School Committee, of which our pastor, Bro. J. L. Horst, is chairman, anticipates a large patronage. No other community school is expected to be held this year as in recent years. The teaching staff has been engaged, and the date set for the school is June 14-25. Pray for this work.

A number of visitors were with us during the last few days: W. C. Sell and Alice Sell, Mt. Pleasant, Pa.; Flaura Bouser and Mrs. Wilda Bouser, Kittanning, Pa.; Mrs. Albert Leasa, Belleville, Pa.; Kenneth Baer and Floyd Zook, Masontown, Pa.; Bro. and Sister Lester Hershey, Chicago, Ill.

May 30, 1943. Ellrose D. Zook.

—o—

CARRYING ON UNDER DIFFICULTIES

The production of the Scriptures in war time entails many difficulties; among them, the restriction of paper supplies and transport space, according to a report of the British and Foreign Bible Society. Canadians, by making great sacrifices, have practically doubled their contributions; and have set themselves to provide every member of their fighting forces with a New Testament. They have also sent $87,000 to Britain for Bible distribution; while South Africa has set a new record by contributing over £8,000. Illustrating the exacting conditions under which work must be done, attention is called to France and China. From Shanghai as a centre, colporteurs have continued their work, passing behind the armies of occupation. In one instance, a ton of Bibles was sent by aeroplane to a distant post, at heavy cost, so that the demands might be met at least in part. Also plates were distributed, so that printing could be done in widely separated areas. France provides a parallel in a small way. When the Director of the work was taken prisoner, his predecessor, now an old man, came out of retirement, arranged for the printing of Gospels, and kept the colporteurs at work in Vichy France. In occupied France the depot functioned throughout the year with stocks that had been accumulated with a view to contingencies. Sad to say, it has at last been closed by the Germans.

As for Abyssinia, the Bible Depot was kept open throughout Italian occupation, and now, under present conditions there is hope of greater service. Not much headway has been made in Russia, but the Society's Secretary recalls that it was just before Alexander I left St. Petersburg to lead his armies to Paris, in 1813, that, on the advice of Prince Galitzin, he authorized the founding of the St. Petersburg Bible Society.

—The Bible in the World.

Miscellaneous

HOLY SPIRIT, FAITHFUL GUIDE

Holy Spirit, faithful Guide,
Ever near the Christian's side,
Gently lead us by the hand,
Pilgrims in a desert land.

Everpresent, truest Friend,
Ever near Thine aid to lend,
Leave us not to doubt and fear,
Groping on in darkness drear.

—M. M. Wells.

—o—

TRIBULATION Vs. FEAR

By J. Y. Hooley

These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.—John 16:33.

The German has it "angst" (fear). In Matt. 24:21 it is translated, "triebsal" (sorrow). But fear and sorrow would indicate a worldly condition, out of Christ on the part of the individual. It is written, "Perfect love casteth out fear."

Perfect love is provided for in God's plan of salvation. Now "when that which is perfect is come, that which is in part shall be done away." In other words, the world and self (that which causes tribulation) are put away.

If we are in Christ we have a peace that is different from that which the world gives. In the midst of war conditions, girls who are to be the mothers of the next generation (if not dressed in men's clothing) often wear dresses so short that they barely cover the hips; but this tribulation lies deeper. It originates in the leaders. We have cut down on discipline and the preaching of the simple, plain truths to the members. How can we expect to win the world to Christ if we fail to preach, to exemplify, and to discipline the Church according to the teachings of the Gospel of Christ?

"Godly sorrow worketh repentance not to be repented of; but the sorrow of the world worketh death."

These things which I have written were said to me first. May the Lord bless all the readers of this message.

Middlebury, Ind.

—o—

CONGREGATIONAL SINGING

All our churches need arousal on this subject. Those who can sing must throw their souls into the exercise and those who cannot sing must learn how, and it shall be heart to heart, voice to voice, and the music shall swell jubilant with thanksgiving and tremulous with pardon. Have you ever noticed the construction of the human throat as indicative of what God means us to do with it? In only an ordinary throat and lungs there are fourteen direct muscles that produce 16,383 sounds, and thirty indirect muscles that produce 173,741,823 sounds; and the human voice can produce seventeen trillion, five hundred and ninety-two billion, one hundred and eighty-six million, forty-four thousand, four hundred and fifteen different sounds. What does that mean? It means that you should sing! Do you suppose that God, who gives us such a musical instrument as that, intends us to keep it shut? Suppose some great tyrant should get possession of the musical instruments of the world, and should lock up the organ of Westminster Abbey, and the organ of Lucerne, and the organ at Haarlem, and the organ at Freiburg, and all the other great musical instruments of the world—you would call such a man as that a monster; and yet you are more wicked if, with the human voice—a musical instrument of more wonderful adaptation than all the musical instruments man ever created—you shut it against the praise of God.—T. DeWitt Talmage.

—o—

THE JEWS CRUCIFIED OUR LORD

Will the Gentiles Crucify Him Afresh?

By Mary B. Wolfer

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. . . . For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy.—Rom. 11:25, 30, 31.

When I was a child, my father often read this Scripture and told us that some day the fullness of the Gentiles would come in; then the Jews would turn back to God. It made me feel sad, and I often wondered if I would live to see the time when the Gentile people would turn away from serving our Lord. Sad to say, we can see this day rapidly approaching.

I was not reared in a Mennonite home but came into this church from another denomination. Among some Mennonites the standard of modesty is below that of the church I came from some twenty-eight years ago. The Mennonite people then thought we were doing a noble thing in leaving what they termed a worldly church and coming into a plain church. But what about the worldliness we see in some of the so-called plain churches today? What about such things as cigarette-smoking, theater going, immodest dress, hair bobbing, and sisters wearing men's clothing?

We are reminded of the children of Israel, when the Lord told Jeremiah to speak to them, saying: "Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee. But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth. Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath" (Jer. 7:27-29).

Now the hair is cut off, and the lamentation is soon to follow. No wonder Jeremiah wept over the sins of his people.

Dear ministers and bishops, you may be made to weep, many times, but "be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

As I look into God's Word, I realize that we as a Gentile people are in the identical position that the Jews were when they rejected the Lord and gave place to the Gentiles. There we see Jesus in Pilate's hall. We hear Pilate saying, "What shall I do with Jesus, who is called the Christ?" Then we hear the Jews say, "Crucify him; crucify him; give us Barabbas." We hear Pilate's reply, "I find no fault with him. I wash my hands before the multitude, declaring my innocence of the blood of Christ."

But did this make him innocent? Luke says (23:12), "The same day Pilate and Herod were made friends together: for before they were at enmity between themselves." "The friendship of the world is enmity with God." Today we see Jesus, not in Pilate's hall, but as the Saviour of the world. We hear the ministry pleading, "What will we do with Jesus? Believe Him, obey Him, and walk in Him."

Then we hear some people say: "I don't believe this is necessary"; or, "He doesn't mean that"; or, "A little thing like that doesn't make any difference; it's no use to be so strict; there are many people who do not observe all these things." But we hear our Saviour say, "What is that to thee? follow thou me."

Let us repeat an incident which we heard a minister relate. I have known him from childhood and know him to be an honest laborer for the Lord. In time the Lord led him into a deeper light of His Word, as He always does His faithful ones. He said that he saw the need of the devotional covering so keenly and the Lord so impressed it upon his mind that he decided to go into the pulpit one Sunday morning and start preaching with his hat on. He felt that would make so much of an impression upon the people that they would see how much out of place the sisters were with their heads uncovered. They would be able to see themselves as God sees them. But when he reached the church he became afraid. He thought, "What's the use in teaching such Bible things? The people won't observe them any way." So he never carried out his convictions.

This minister has a congregation and is still preaching. Let us remember that we are all in the hands of a just God.

Do we want others to look at us and say that these teachings in God's Word are not necessary because we, too, have laid them aside, and thus lead many people astray?

"It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6).

Will our ministry give the people what they want and then, like Pilate, wash their hands and claim innocency before God when the same day the Church is becoming a friend to its one-time enemy, the world?

As the wife of a bishop, I want to plead with our dear sisters that we, as ministers' wives, stand bravely by our husbands and help them to hold fast to that which we have so that no man take our crown and so that the Lord may be able to say to them as He did to Samuel: "They have not rejected you, but they have rejected me."

God forbid that our ministry should have to hear the message that He gave to Saul: "Because thou hast rejected the word of the Lord, I have rejected thee." May the faithful ministry take courage and stand fearlessly in this closing Gentile age. Then God will have a place for us when our work is finished, as He did for Paul, who when he came to life's close was able to say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Woodburn, Oregon.

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MILK NOT FOR SALE

It was on an evangelistic tour, about twenty miles, and as we were driving along we scattered little Gospel books at the houses we passed and to any passers-by. A friend was with me in the work. Driving along through the country, the day being hot, we both got very thirsty. As we came to a house I went to a door, which was open, and knocked. A pleasant looking woman came to the door, and I said, "Will you be good enough to sell me some milk?"

She answered, with a smile, "No; but I will give you some," putting emphasis on the "give," as she had done on the "no."

As she went for the milk, I said to my friend, who had come to my side, 'Now, that is the Gospel, is it not? God gives, but He will not sell salvation."

We had a most delicious drink of cold sweet milk, for which we most truly gave her thanks, and gave her some little Gospel books and said a few words about God's blessed Son and His great salvation, which was as free to her, by faith, as she had made the milk to us, and went on our way.

Then, and many times since, I have pondered over this scene as a lovely illustration of God's way of dealing with souls who really want salvation. We did not know, and therefore could not count, on the bounty of the one we appealed to. And so it is with man. Not knowing God, he knows not the grace and love of His heart; and though needy, and owning it too, fancies that he must bring something to God before he can get from Him that which he needs. If you, reader, are of his mistaken class, may God open your eyes to see His way of salvation. His grace provides it, and not your works or doings of any kind. There are two good reasons for this: first, God is too rich to sell salvation; and second, man is too poor to buy it. Hence you must get it as a gift, if you get it at all.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

This Scripture shows the truth very simply. The thirsty are invited. Are you among that number? You certainly are, if you have not found Jesus, for "your labour satisfieth not," whatever its nature. Thirst is a craving which the suited fluid alone can quench. The thirst of an anxious soul is really for God and His Christ, though they very likely would not put it in so many words; but the Lord Jesus, who knows the heart well, says, "Whosoever drinketh of this water [the well of this world], shall thirst again: but whosoever shall drink of the water that I shall give him shall never thirst" (John 4:13, 14). Precious words! But not more precious than true. Again He says, "If any man thirst, let him come unto me, and drink" (John 7:37); giving also this sweet assurance, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst;" and "him that cometh to me I will in no wise cast out" (John 6:35, 37).

What charming words, "I will give . . . freely." That is God's side. "Let him take . . . freely." That is your side. God gives; all you have to do is to take what He gives.

Why "buy?" Because it supposes a person in earnest; when a person goes into a store to buy an article, his very presence goes to show he really wants it. This is what God wants, He wishes you to come into His presence in **real desire** to have salvation—the Water of Life—Christ. You come. What then? You find all is a gift. How simple.

Come! come! come! Oh, who would be found so foolish as to refuse such a Gift? Come just as you are—come in your sins—come in your guilt—come in your distress, in your sorrow, your want, your woe, your misery, your helplessness, your poverty, your hardness of heart, your need—yea, just as you are, as you read these lines, come to Jesus, He will receive you, cleanse you, and save you on the spot, and fit you for heaven.

He will give you a new life for He says, "Incline your ear, and come unto me; hear, and your soul shall live." This, too, is a gift, "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). A blessed, glorious, happy life, which no one can rob you of, for it is "hid with Christ in God."—Life Line.

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WHO AM I?

Who am I? Whiskey, that's all.

"I am Whiskey, that's what I am—not Mr. Whiskey, nor Colonel Whiskey, but Plain Old Whiskey. I have several aliases and pet names, such as 'Bug Juice,' 'Corn Juice,' 'Old Rye,' 'Fire Water,' and 'Oil of Joy.' Some folks call me 'Soul Destroyer,' 'Liquid Murder,' 'Lingering Death,' and 'Rectified Ruin.' I am all these and more. I am 'Family Disturbance,' 'Liquid Sin,' 'Bottled Death,' 'Crime Provoker,' 'Liquid Pizen.' When you hear a man call for 'O Be Joyful,' 'Red Liquor,' 'Snake Bite,' 'The Cup that Cheers,' or 'John Barleycorn,' you may bet your boots that it's me he's looking for. Ask the bartender for 'Tangle Foot,' 'Eye Opener,' 'Night Cap,' 'Jersey Lightning,' 'Toddy,' 'Mountain Dew,' 'Gray,' or 'Booze,' and he will set me out. If it is a 'Flowing Bowl,' 'Nose Paint,' or 'Rot Gut,' you are seeking, I am it. I am the whole push. I am bad medicine. That's what I am. Don't monkey with me unless you are looking for trouble. When I get my clutches on a man, he is my meat. Call me what you want. Before you tackle me, have your life and soul insured. All are my fish that fall into my net. Rich or poor, high or low, bond or free, I am no respecter of persons—man or woman, boy or girl, all are the same to me. I rob them of their honor, self-respect, money, home, I make widows and orphans, paupers and criminals, thieves, and gamblers. Don't monkey with me, for I am Whiskey. I damn humanity and wreck the nation—I am Whiskey."—Adapted from William Lloyd Clark.

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NEW TESTAMENT NAMES FOR THE MINISTRY

Ambassador or ambassadors (two times); bishop or bishops (seven times); deacons (five times); elder or elders (twenty-four times); evangelist or evangelists (three times); minister, ministers, or ministry (fifty-one times); pastors (one time); shepherd or shepherds (twelve times).

PAYING OLD DEBTS

(Continued from page 189)

at odd hours? You could at least offer to do so and this would prove your sincerity, instead of dodging like a guilty cur.

7. "I think the business has changed hands." If so, you could endeavor to find out if the new management assumed the old debts. If anyone suffered because of your negligence, it is your bounden duty to help bear his burden.

8. "If I confess it, it might make bad matters worse." God always takes care of the consequences. Experience proves that when an honest confession is made at this end of the line, hearts are softened at the other end.

9. "The debt is outlawed." Yes, crooked lawyers may say so, but length of time does not make a thing right. A thing is not made right until it is made right. An effort on your part might put others under conviction and work a miracle.

10. "My creditor made big profit on me and now we break about even." This may give a little ease to a warped conscience, but will fail you on a dying bed.

11. "I worked hard and should be allowed some compensation while helping to make others rich." But this does not allow you to be dishonest. Better go hungry and keep a good conscience than have a question mark bob up when all alone, or while listening to a searching sermon.

12. "The creditor would only drink or gamble it away and I can put it to better use." But it is not yours to use. Paul said, "Shall we do evil that good may come?" Wesley said he would not tell a lie to save the world. Obedience is better than sacrifice.

13. "I did no worse than others." You cannot hide behind others. "Thou shalt not follow a multitude to do evil." You must shortly stand at the bar of God. An index finger pointing at you there would be terrible.

14. "My children can take care of it after I am gone." Come now! Don't you know that if they are half as crooked as you are they will crawfish out of it and it will never be settled satisfactorily?

15. "I don't like to hear a preacher harp so on little things." The fact that you feel disturbed shows that it is a big thing. It also shows that you are guilty, but there is hope if you will only acknowledge your sin. A tiny grain of sand will ruin a good eye and one little, unconfessed sin will keep you out of Heaven.

But suppose the creditor cannot be found, or positively refuses to accept the money? Then it might please the Lord for you to give it to missions, or some other worthy cause. Do you know of such an instance? If so, let me know for I would walk a long distance to see such a repentant soul. It would be easy to have a revival in his town. The heavens would surely open and floods of blessings be poured out.—E. E. Shelhamer in (Cleveland) Gospel Herald.

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To understand the seriousness of sin we must fathom three oceans, the ocean of the sufferings of the Lord Jesus Christ, the ocean of human suffering, the ocean of future suffering which awaits the impenitent sinners.—Publisher Unknown.

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BEAUTY FOR ASHES

One of the most beautiful prophecies in the Old Testament concerning the Lord Jesus is in Isa. 61:1-3, and it was to this that He Himself turned in the synagogue at Nazareth (Luke 4:17). Part of His gracious work as foretold in Isaiah was to be "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." The word "beauty" as used here has been variously rendered—garland, crest, insignia, headdress.

We know that out of the ashes of previous vegetables comes the beauty of the green fields and woods. We have seen a beautiful building erected over the ashes of some old dilapidated building which has been burned down, and we grasp in a measure the meaning of the expression, "beauty for ashes."

In the United States Treasury Building in Washington, D. C., there is a woman whose sole duty is to receive and to arrange for recognition of moldy and charred money. Some farmer who has no confidence in the bank puts his roll of bills in a tin can and buries it in a well-known spot in the garden. He dies suddenly, and it is years before his heirs find the money. If the old bills are properly presented at Washington, new bills will be given for them. Here is a man who ties up his greenbacks and places them in a cheap safe. The house burns down. The safe, which was little better than a tin can, is opened. The bills are so well-nigh destroyed that they cannot be used. They are sent to Washington where this woman dexterously unrolls them and ascertains their value. She orders sent to the man, whose house was burned and whose money was reduced to ashes, new bills, beautiful bills, bearing the stamp of the United States Government and of as good value as gold or silver. He rejoices over the realization of "beauty for ashes."

God has promised His people, "beauty for ashes." This is realized through Jesus Christ both here and hereafter. He is "altogether lovely." We find all spiritual blessings in Him.

The Beauty of Forgiveness for the Ashes of a Bad Record. When we realize our frailty, weakness, vileness, and nothingness, we cry out, "We are but dust and ashes." We feel that we need to repent in dust and ashes. When we do thus repent, God gives us beauty for ashes. We have all sinned. Sin has brought us to the ash heap. Sin has made a "new creation" necessary. When we look to Him who says He will "beautify the meek with salvation," and become aware of the forgiveness of sins and our acceptance "in the beloved," then do we rejoice because we have received beauty for ashes.

The Beauty of Health for the Ashes of Sickness. God is not the Author of disease. He has sent Jesus Christ to counteract the work of the devil. John wrote to the well beloved Gaius: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (III John 1, 2). While it is true that perfect health will not be universal among God's people till we enter the world to come, where the inhabitants "shall not say, I am sick," it is true that it is our privilege, when it is God's will, to have the life of our Lord manifested here and now in our mortal flesh.

The Beauty of Holiness for the Ashes of Self-effort. Our self-efforts are indeed as ashes compared with the beauty of the imputed and imparted righteousness of Christ. We may partake of His holiness. He "is made unto us . . . sanctification." He purifies our hearts by faith. He gives strength for weakness. To the saint who hungers and thirsts after righteousness, He gives strength for weakness. To the saint who hungers and thirsts after righteousness, He gives beauty for ashes. He turns sorrow into joy, bitter into sweet. He clothes the humble with "the garments of salvation." "Let the beauty of the Lord our God be upon us!"

"He gives me joy in place of sorrow;
He gives me love that casts out fear;
He gives me sunshine for my shadow,
And 'beauty for ashes,' here."

The Beauty of Life for the Ashes of Death. Out of the ashes of the burnt-offering much of the beauty of the Hebrew faith emanated. Out of the death of Christ has come the beauty of the resurrection life. Life comes out of death. It is evermore true that "the blood of the martyrs is the seed of the Church." It is just as true that out of the ashes of physical death will come eternal life in undecaying beauty. When the graves give up their dead, at the call of death's mighty Conqueror, there will be beauty for ashes.

The resurrected and immortalized saints must have a Home; so God has predicted that of the ashes of the earth that now is shall arise the beauty of the new earth creation. As Sodom and Gomorrah were turned "into ashes" (II Pet. 2:6), so will a corrupt earth be brought to ashes. "The elements shall melt with fervent heat. Never-

theless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II Peter 3:12, 13; Rev. 21:1, 2). Soon will all the family of the redeemed enjoy beauty for ashes in Paradise restored. The eyes that were dull and cloudy shall sparkle again, and the countenances that sorrow had grievously marred shall be radiant with beauty.

Christ brought beauty for ashes when He came the first time. He gives beauty for ashes now. In a more wonderful way He will give beauty for ashes when He comes again.—The Christian Witness.

NEWS NOTES FROM OUR CHURCH SCHOOLS

CLOSING ACTIVITIES AT EASTERN MENNONITE SCHOOL

On Friday evening, April 30, the Oral Expression class went with their instructor, E. G. Gehman, to Sweedlin Valley where they gave a program.

A choric recital, "Israel Come to Judgment," was given on Saturday evening, May 1, by the Literary Interpretation class under the direction of M. T. Brackbill.

Communion was observed on the evening of May 2. Preceding it, nine young persons were baptized and another was received into fellowship upon confession of faith.

Tuesday morning, May 4, marked the first public use of the new chapel-auditorium when regular chapel services were conducted there.

The cantata, "David the Shepherd Boy," was presented by the Junior Chorus to a large audience on the evening of May 6. A group of children from the Park School sang several choruses.

The following evening was the beginning of commencement activities. The eleventh rendition of "The Holy City" was given by the Mixed Chorus. The former students who returned to help sing this sublime oratorio increased the number to 135 voices. The audience felt anew the splendor of the New Jerusalem and were inspired to holy aspirations.

Saturday, May 8, was Alumni Day. Two hundred and sixty-six Alumni members filled the former chapel at 11:45 for the fellowship luncheon and business meeting. This was a day of fellowship strengthening the bond between them and their Alma Mater. Class reunions were held at 4 o'clock, and the sunset meeting at 6:30 was in charge of an Alumni member. The evening public program featured the twenty-fifth anniversary of Eastern Mennonite School.

The dedication of the chapel-auditorium took place Sunday morning, May 9. It was evident by the large number of people assembled that there has been a steady growth of Eastern Mennonite School since its beginning in 1918. Addresses were given by Bro. A. G. Heishman, former president of the Board of Trustees and Bro. John Alger, president since 1937. Then followed a talk by Bro. Elmer R. Brunk, chairman of the building committee. The dedicatory sermon was preached by Bro. Truman H. Brunk on the text, "Worship the Lord in the beauty of holiness."

A Mixed Chorus program of sacred music was given Sunday afternoon. The baccalaureate sermon was delivered that evening by Bro. Newton Weber, Salisbury, Pa.

The high-school graduates gave their class day program on Monday afternoon, May 10, and in the evening was the college class day program. The class assembled for the last time Tuesday morning for the commencement program when Bro. J. D. Graber, missionary on furlough from India, gave the address on "Not I but Christ." John L. Stauffer then presented diplomas as follows: 11 Junior Bible Course, 5 Junior College Course, 1 Normal Course, 10 High School Bible Course, and 54 High School Course. Two persons received the Degree of Bachelor of Theology.

Four students, Russell Baer, David Landis, Norman Derstine, and Paul Peachey, accompanied by Bro. Daniel Sensenig of New Holland, Pa., left Harrisonburg, Thursday morning, May 20, in the station wagon and with trailer, for itinerary evangelism. Two weeks are to be spent in evangelistic services and summer Bible school work in Ophir, Kentucky. Later they plan to spend two weeks prospecting for new fields in Kentucky.—Elizabeth B. Mosemann.

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GOSHEN COLLEGE NOTES

The annual Young People's Institute sponsored by the Indiana-Michigan Sunday School Conference and Goshen College will be held on the College Campus, June 3-6. Bro. Paul Erb is director of the Institute. Instructors and speakers not on the college faculty include Edwin I. Weaver, J. N. Byler, Quintus Leatherman, Percy J. Miller, John Gingrich, and Howard Zehr. Ethel Yoder will be matron for the girls and Dwight Weldy proctor for the boys.

The Mennonite Central Committee has arranged for a summer Relief Training Course at Goshen College for about seventy-five men and women. The course will begin on June 12 and continue to August 27. Bro. Ernest E. Miller has been appointed director and Bro. Carl Kreider assistant director. Men enrolled in the course will be selected from Mennonite colleges and C.P.S. camps under the M.C.C.

The sisters of the Indiana-Michigan Conference met in the college chapel for a missionary and sewing circle meeting on Wednesday morning and afternoon, May 26. The following speakers appeared on the program: Gladys Hershberger, Mrs. Guy Hershberger, Christine Weaver, Mrs. Edwin I. Weaver, and Viola M. Good. A large attendance testified to the interest in mission and sewing circle activities.

We welcome Bro. David Steiner, his wife and three children, of North Lima, Ohio, to the Goshen College campus. Bro. Steiner is enrolled in the theological course at the college and gives part-time service in the Gospel Bookstore which is operated in Goshen by the Mennonite Publishing House. Bro. Nelson Springer, manager of the College Bookstore, has been assisting at the Gospel Bookstore during May until Bro. Steiner was able to move his family to Goshen.

A number of students have come to us this summer from our sister schools. We welcome Stanley Shenk, Walter Schlabach, Ezra Nafziger, Lester Eshleman, and Rohrer Eshleman, from Eastern Mennonite School, and Esther Swartzendruber from Hesston College and Bible School.

Bro. C. L. Graber, who has been in Washington, D. C., since last January, will be back at his desk from May 29-31 to assist in plans for a new heating plant at the college. During Bro. Graber's absence Sister Lois Winey, Assistant Business Manager, has been in charge of the business office. At the present time Miss Winey is on leave for a few weeks' rest. She will be back at her desk by June 14, the beginning of the regular summer session.

Enrollment in the Spring Session has now reached an aggregate total of 140 students. Prospects are good for a summer session enrollment which will equal last year's all time high of 120 students. This will not include the Relief Training Corps.

On Sunday, May 23, the Goshen College congregation voted to ordain a deacon. The congregation will vote on May 30 for candidates for the deacon's office. Further steps leading to the ordination of a deacon will be taken after that date. Pray that God's Spirit may lead the congregation in choosing and ordaining one of their number to this responsible office.

Plans have now been completed to conduct the annual summer Bible school in the local congregation from June 7 to June 18. Miriam Sieber Lind will direct the Bible school this year.

Bro. J. Boyd Cressman, librarian at the college, is on leave for the summer after having spent a number of summers either in school or teaching. Sister Mary Royer and Sister Olive Wyse will spend six weeks in graduate study at Columbia University beginning July 3.

May 26, 1943. Levi C. Hartzler.

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C. P. S. Camps

On the Food Project for the Camps

Interested persons can secure a folder on the Home Canning and Drying Project for Mennonite C.P.S. camps by writing to the Akron, Pa., office of the Mennonite Central Committee. The folder tells of the nature and purpose of the Project and outlines clearly a plan that can be followed by those who are co-operating in this effort to supply food for the camps.

Among other things, the folder points out that credit can be received on the C.P.S. quota for donated foodstuffs.

The Winter Educational Program

A recent report on the winter's Educational Program in the camps gives an interesting summary of this important phase of Civilian Public Service. The program has been broadly defined as "anything which will make camp life richer, fuller and finer." With this general objective as a goal, the Educational Director is given the charge of sponsoring more than formal classes of instruction. Interest groups, wholesome forms of recreation, camp socials, crafts, well-selected libraries, musical activities—all these have come to play a helpful role in enriching the total camp experience.

In the past winter Bible courses, First Aid, and the Mennonite Core Course continued to be the basic courses in the regular camps. Music courses, Agriculture, Typing, Languages, Bookkeeping, and Reconstruction and Relief were among the other fields of study.

Appreciation

From the War Department office in Nebraska City, Neb., a brief letter of appreciation was sent to the now disbanded Weeping Water Camp for their work in a flood emergency. Quoting from the letter written by an army engineer and addressed to the Camp Director: "I want you to know, and your men to know, that we appreciate the help you gave us in the flood emergency just past. All reports show that your men were among the best workers on the job. You helped save a lot of land and crops."

Camp Briefs

Recent placements on dairy farms include 10 men to Allegheny County and 10 to Lancaster County in Pennsylvania.

Twenty-five men constitute the farm unit located at the Nebraska Agriculture Experiment Station at Lincoln, Neb. Bro. Arthur Balzer, formerly of Weeping Water, is the director and Mrs. Balzer is dietitian.

Bro. Glenn Whitaker retires from the directorship of Luray, Va., camp, returning to his mission work in Los Angeles. He is succeeded by Bro. Dwight Yoder, former Educational Director at Medaryville, Ind.

Bro. Quintus Leatherman is serving as Director of the Medaryville, Ind., camp since the closing of the Marietta camp in Ohio.

The Allentown State Hospital, Allentown, Pa., is now listed as eligible to receive a unit of C.P.S. men.

PEACE SECTION

Latest Total of Bond Subscriptions

The investments in government securities in the Civilian Bond program totalled $1,602,338.50 as of May 5, 1943. Investments by Mennonite subscribers accounted for $1,260,030.00 of this sum.

As of the above date a total of 10,321 subscription orders have been made for Civilian Bonds from subscribers of the various religious denominations.

Released May 26, 1943

Compiled by Grant M. Stoltzfus

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Special Meetings

MILFORD, NEBRASKA

Report of the thirty-seventh annual Nebraska Sunday School Conference held with the East Fairview congregation near Milford, Neb., May 5 and 6, 1943.

Topics Discussed: Future Outlook of the Sunday School; Evangelistic Effort in Teaching; Christ the Master Teacher; Filling the Place Where God Would Have Us; Teaching to Produce Conviction; The Need for Reverence (1) to God, (2) to His Word, (3) to His House; The Sunday School a Missionary Agency; Changing Lives Through Teaching; The Spiritual Needs of the Child; Christian Home, a Retreat from the World; My Responsibility in (1) Preparing the Lesson, (2) Teaching the Lesson, (3) Living the Lesson.

Thoughts Gleaned.—The future outlook is not too bright, but we still have the same resources. We need faith in God to add the increase to our teaching. The future depends on what our efforts are now. Remembering what God has done for us gives us courage to bring the Gospel to others. Christ as a master Teacher was teaching God's message. Christ taught worldly minded people spiritual truths. We will fill our place by doing whatever God lays upon our heart to do. Teaching to produce conviction may be done by cultivating the heart to the point of conception. God is a jealous God. His Word and House are holy things and must be reverenced. The world will never evangelize itself; it's up to the Christians. Men's lives are changed by contact, teaching, and prayer. Children must be taught the Bible in the home or they probably won't stay in the Church. Spiritual and material teaching should be separated in the home. Teachers need to draw nigh to God and draw their class with them. We first need to believe a thing in order to teach it.

Floyd W. Steckly, Secretary.

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Married

Marner—Beachy.—On May 2, 1943, at the Arthur Mennonite Church, Bro. Edward Marner and Sister Bertha Beachy were united in marriage. Bishop J. A. Heiser officiated. May God's blessing attend them through life.

Egli—Wenger.—Bro. Donald Egli, Manson, Iowa, and Sister Thelma Wenger, Canton, Kans., were united in marriage May 9, 1943, in the First Mennonite Church of Denver, Colo. Bro. P. A. Friesen officiated.

Burkholder—Ziegler.—On March 20, 1943, at the home of J. Paul Grayhill, who officiated, occurred the marriage of Bro. D. W. Burkholder of Archbold, Ohio, to Sister Emma Ziegler of the Weaverland congregation. May they find happiness and joy in the Lord's service.

Martin—Hoover.—Samuel D. Martin, deacon in the Weaverland, Pa., congregation, and Mary E. Hoover, of the Reading, Pa., congregation were united in marriage by J. Paul Graybill at his home near Goodville, Pa., on May 18, 1943. May the Lord bless them in life.

Godshalk—Detweiler.—On April 17, 1943, Bro. Horace S. Godshalk and Sister Ruth A. Detweiler, both of the Doylestown, Pa., Mennonite congregation, were united in marriage. Joseph L. Gross officiated. May the blessings of God attend them through life.

Bishop—Harnish.—Bro. C. Franklin Bishop, Morgantown, W. Va., and Sister Suzanne Harnish, Eureka, Ill., were united in marriage at the home of the bride's parents, Sunday, April 25, 1943. Bro. John L. Harnish, an uncle of the bride, officiated. May God's blessing attend them through life.

Bontrager—Blosser.—On May 1, 1943, at the home of the officiating minister, Silas Weldy, Bro. Albert C. Bontrager of the Emma congregation, Ind., and Sister Vivian Celia Blosser of the Holdeman congregation, Ind., were united in marriage. May the Lord bless them through a long and happy life.

Derstine—Detweiler.—On Saturday evening, May 1, 1943, Bro. Irwin A. Derstine and Sister Rachel Detweiler, both of Rockhill Mennonite Church, were united in marriage at the home of the officiating minister, Edwin A. Souder, Telford, Pa. May the blessings of the Lord accompany them through the journey of life.

Kauffman—Hienrichs.—On Feb. 14, 1943, Bro. Floyd Kauffman and Sister Elsie Hienrichs, both members of the Salem congregation, Shickley, Nebr., were united in marriage. Bro. Peter R. Kennel officiated at the ceremony. May the Lord's blessing accompany them in life's journey.

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Obituary

Bickel.—Mrs. Mary Bickel was born at Springfield, Ill., on April 29, 1853, and was called in death on May 15, 1943; aged 90 y. 16 d. She is survived by one son, John Bickel of Portland, Oreg., and by a number of grandchildren. "Grandma Bickel" has for many years been a resident of Portland, Oreg. On Nov. 20, 1927, she was baptized and received into the fellowship of the Portland Mennonite Mission Church where she was a faithful member until the time that she passed peacefully away. She is another eternal trophy of the value of city mission work. Funeral services were in charge of Marcus Lind. Text, Josh. 3:4b. Interment was at the Hopewell Mennonite Church Cemetery near Hubbard, Oreg.

Bomberger.—Joan, infant daughter of Phares and Alta Mae Bomberger, was born at their home near Lititz, Pa., May 17, 1943 and died the same day. Besides her parents, she leaves these sisters and brothers: Lydia Ann, Nancy Jane, Lois Eileen, John W.; also her paternal grandparents, Mr. and Mrs. Cyrus Bomberger; her maternal grandparents, Mr. and Mrs. Hiram N. Witmer; and a great-grandmother, Mrs. Fanny Bomberger.

Someday up there we shall understand
Full blooming flowers alone will not do.
Some must be young and ungrown,
So the frail buds He is gathering, too,
To beautify His throne.

Ernst.—Ralph, son of Emil and Katie Ernst, was born near Bruning, Nebr., Oct. 21, 1914, and met with an accident which caused his death May 3, 1943, at the age of 28 y. 6 m. 11 d. He was baptized at the age of 16 years in the Mennonite Church to which he remained faithful until death. He was kind and loving, always wearing a smile and always willing to share and help when he could. Although he was handicapped in many ways, he was always patient and never complained. He leaves to mourn his departure his mother and father, 3 sisters (Amelia Harp, Lena Henkel, Belvidere; Irene Kuhns, Carleton), 2 brothers (Wm. Ernst, Deshler; Willard, Camp Blanding, Fla.), 3 nieces, and 2 nephews. A brother and a sister preceded him in death. He also leaves many other relatives and a host of friends. Funeral services were held at the home and at the Salem Mennonite Church near Shickley, May 7. Services were conducted by Bros. Peter Kennel and Fred Reeh. Burial in Church cemetery.

Loving ones, weep not for me.
I long to be at rest.
How happy, happy I shall be
When pillowed on my Saviour's breast.

Gingrich.—Mrs. Clara Augspurger Gingrich, born at Trenton, O., Feb. 24, 1874; died May 4, 1943. On Feb. 22, ——, she united in marriage with Otto Gingrich. Mrs. Gingrich was a faithful member of the Trenton Mennonite Church until illness prevented her attendance. She is survived hy her husband, 3 sons: Earl, Clarence, and Orlan. One son Victor preceded her in death Feb. 25, 1938. Also 9 grandchildren survive. J. E. Amstutz conducted the services from the home of her son Earl. Interment in Mennonite Cemetery at Trenton, O.

Kendig.—Susan, daughter of the late David and Martha Harnish, was born Feb. 9, 1868. The last few years she had been afflicted with heart trouble which caused much suffering. Death relieved her April 1, 1943; aged 75 y. 1 m. 22 d. She was converted in her youth and remained faithful to her Lord until death. She was married to George K. Kendig Oct. 23, 1890. To this union were horn 3 daughters and a son. Surviving her are her husband and the following children: Martha, wife of Jacoh H. Witmer; Susan, wife of Walter H. Hershey who preceded her in death; David H. Kendig; Mary, wife of Tohias C. Stehman. She is survived by 8 grandchildren and 4 great-grandchildren. She is also survived hy the following brothers: David H., Lititz, Pa.; Aaron, Christiana, Pa.; John, Lancaster, Pa. Her hrother Christian and sister Ida preceded her in death. Mother was always kind, loved her family, and in every way proved to be a faithful wife and godly mother. She showed much interest in her grandchildren and enjoyed her great-grandchildren. Before her health failed, she was an interesting Sunday-school teacher at the new Danville Mennonite Church. Her hody is now resting in the adjoining cemetery of that church. Funeral services were in charge of Bro. Henry Nauman at her home, and Bros. Maris Hess and James Hess at the church. One text was taken from Prov. 31 which reminded us anew of how well Mother filled the place God intended woman to fill. Her life will remain an inspiration to all who knew her.

"Her lights are gone out in her mansion of clay.
The curtain is drawn, the dweller's away;
The rocker is empty, the glasses laid hy.
She has gone to meet the summons on high."

Kreider.—Willis G., son of the late Jacob and Lydia Groff Kreider, was born near Gordonville, Pa., August 28, 1881; died at his home near Kinzers, Pa., May 3, 1943; aged 61 y. 8 m. 6 d. He became a Christian early in life, and was a loyal member of the Mennonite Church until death. On May 30, 1903, he was united in marriage with Maggie Wenger, of Intercourse, Pa., and to this union were born nine children. Two weeks prior to his death he suffered a leg injury. He apparently was well on the way to recovery when suddenly he was stricken with a heart attack early in the morning of May 3, and died 2 hours later. This came as a great shock to his family who thought he would no douht soon he ahle to resume some of his duties. This is another forceful reminder of the uncertainty of life. In his role of husband, father, and grandfather, he will be greatly missed. His wise counsel and admonitions, given in loving concern for our welfare, will long he remembered. He leaves to mourn his sudden departure his wife and the following children: Wilmer W., Manheim; J. Lloyd, Strashurg; Leroy H., Gordonville; Lester G., Kinzers; S. Margaret, wife of Earle Denlinger, Ronks; Kathryn M., wife of Frank Hershey, near Eden; M. Elizaheth, wife of Jacob Hart, Lehanon Co.; and Arlene M., at home. Also surviving are 19 grandchildren; 2 sisters, Miss Elmina Kreider, and Naomi, wife of Sem Eby, and a brother, Enos G. Kreider, and a host of other relatives and friends. Preceding him in death were an infant daughter and granddaughter, and also a sister and 3 hrothers. Funeral services were conducted at the home May 6 hy Bro. Amos Weaver, and at the Kinzer Mennonite Church hy Bro. Weaver and Brother Martin Hershey. Texts: Eccl. 3:2; Phil. 1:21. Interment was made in the Paradise Mennonite Cemetery.

All that we loved in him—all this shall last,
Though from our dull earthly sense he has passed;
He has but put off the armor of strife;
Faithful to death, God hath crowned him with life;
Purified, glorified, fit for the sky,
All that we loved in him, never can die."

Lederman.—Daniel Lederman, son of Peter and Katie (Mosier) Lederman, was born Jan. 28, 1864, in Wayne Co., O., and died at his home near Grahill, Ind., on May 20, 1943, at the age of 79 y. 3 m. 22 d. On Jan. 25, 1894, he was married to Katie Neuhouser. To this union were horn 9 sons and 5 daughters; 3 of these have preceded him in death. He leaves to mourn his departure a loving companion and the following children: Mrs. Emma Stuckey and Amos Lederman, Spencerville, Ind.; Mrs. Esther Beck, Pettisville, O.; Mrs. Amanda Rupp, Quincy, Mich.; Alphus, Grabill, Ind.; David, Howe, Ind.; Elmer, Paul, Glenn, Edgar, all of Grahill, Ind.; and Mrs. Evelyn Schmucker, Stryker, O. One sister, Sarah Yoder, Montgomery, Ind., 21 grandchildren, 2 great-grandchildren, with other relatives and friends also survive. At the age of 6 years he with his parents moved from Wayne Co., O., to Allen Co., Ind., on the present homestead. He spent nearly 75 years at the present residential home. In the early period of his life he accepted Christ as his personal Saviour and became a memher of the Leo Mennonite Church and continued this fellowship unto the end, upholding the teachings and practices of the faith as helieved and taught. Funeral services were held at the Leo Mennonite Church in the presence of a large audience in charge of Brethren O. S. Hostetler and Simon H. Beck.

Mishler.—Lavina Mehl Mishler was born in Holmes Co., O., Aug. 1, 1875. When 2 years old, she came with her parents to Lagrange Co., Ind., where she spent the remainder of her life, passing away May 15, 1943; aged 67 y. 9 m. 14 d. In girlhood she accepted Christ as her Saviour and became a member of the Forks Mennonite Church to which she remained faithful until death. On Nov. 20, 1897, she was united in marriage with Enos Mishler. There were 12 children horn to this union. Three preceded her in death, Truman Jay, Verda Mae, and an infant son. One hrother and one sister also preceded her in death. She leaves a loving companion, 9 children (Mrs. Wm. Baer, Middlehury; Mrs. Harry Schrock, Goshen; Clem, Lagrange; Mrs. Frank Ropp, Millershurg; Dorsa, Lagrange; Mrs. Charles Tyson, Middlebury; Mrs. Irvin Yoder, Topeka; Mrs. Doris Nelson, Shipshewana; Mrs. Galen Yoder, Goshen), 34 grandchildren, a great-grandchild, 4 sisters (Carrie Yoder, Clara Risser, Cora Hostetler, Elta Norris), a hrother (Otis Mehl), and many relatives and friends. She was a loving mother, concerned for the welfare of her family. Funeral services were held May 18 at the Forks Mennonite Church in charge of Bishop D. D. Miller. Text, Rev. 14:13. Burial in the Forest Grove Cemetery.

"In silence you suffered,
In patience you bore,
Until God called you home
To suffer no more."

Reesor.—John B. Reesor was horn near Markham, Ont., in 1859 and died at the home of his daughter, Mrs. George Coher, near Almira, Ont., after a lingering illness of 6 months, on May 18, 1943, in his eighty-fourth year. In 1882 he was married to Angeline Moyer, who predeceased him in 1918. To this union were born 4 daughters. Annie, Mrs. Geo. Cober; Lucinda, Mrs. John Drudge; Mary, Mrs. Oscar Burkholder; Martha, Mrs. J. C. Fretz; who, with 17 grandchildren, 8 great-grandchildren, and a host of relatives and friends mourn his departure. Bro. Reesor was ordained a deacon in the Mennonite Church in 1895 and served faithfully until age and infirmity made it wise to relinquish his duties. When he realized that he could not serve as well as formerly, he called for help and another brother was ordained to carry on the work. He was a man of sterling character, honest and upright in all his dealings, a kindly husband and father, and a real testimony to the faith of our Lord Jesus Christ. The funeral was held on Friday morning, May 21, from the home of his daughter, Mrs. Geo. Coher, to the Wideman Church, near Markham, for services and the adjoining cemetery for burial. Brethren Fred Nighswander, Alvin Winger, and Jos. Coher conducted the services at the house, and the Brethren Ahram Smith, Amsey Martin, and Ben. Good, Orrville, Ohio, conducted the services at the church and the grave. Texts: II Tim. 4:6-8; Josh. 1:1, 2.

Stauffer.—On May 18, 1943, the life labors of Elizaheth S. Stauffer came to a peaceful close at the age of 77 y. 7 m. 10 d., on the home farm where she was horn near Wadsworth, O., Oct. 8, 1865. She was the daughter of Mr. and Mrs. George Kreider. She was highly respected hy all who had the happy privilege to form an acquaintance with her. She will especially he missed in the home and in the church where her interests were centered nearly all her life time. She was united in marriage Feb. 13, 1890 with Bro. Henry N. Stauffer. She leaves hesides her sorrowing hushand, Mahlon Carl, at home; Mrs. John Snyder, also on the home farm; Eva Florence, at home. Ruth preceded her in death, Sept. 25, 1906. Five grandchildren, 5 step-grandchildren, and a hrother, C. S. Kreider, also remain. She united with the Mennonite Church, Dec. 1892, to which she remained faithful to the end of her pilgrimage here. Funeral services were held in the home and Bethel Mennonite Church, May 20, 1943, in charge of Brethren A. J. Steiner, S. D. Rohrer, P. R. Lantz, and I. J. Buchwalter. Burial in cemetery adjoining the Stauffer home farm.

Weaver.—Agnes Weaver, daughter of the late David L. and Salome Blosser Weaver, was born in Beaver Twp., Mahoning Co., O., Oct. 1, 1878; departed this life at the home of her sister near Columbiana, O., May 3, 1943; aged 64 y. 7 m. 2 d. She accepted Christ as her personal Saviour early in life and united with the Mennonite Church. To this choice she remained loyal to the end. Left to mourn her departure are one hrother (Edwin) and 3 sisters: Ella (Mrs. Ira Horst), Melissa (Mrs. Harry Showalter), and Ida (Mrs. John Horst), all residing near her home. Also a numher of nieces and nephews survive. One sister Sadie preceded her in death in 1915. She bore her suffering with much patience and was pleased when relatives and friends visited or remembered her by many acts of kindness.

"Peacefully sleeping, resting at last;
Her weary trials and trouhles are past.
In silence she suffered, in patience she bore,
Till God called her home to suffer no more."

Wenger.—Mary Heatwole Wenger was horn July 29, 1877, near Dale Enterprise, Va.; died April 25, 1943; aged 65 y. 8 m. 27 d. She was in failing health for a year. She was a daughter of the late Manassas and Margaret Weaver Heatwole. On April 16, 1899, she married Jacob P. Wenger, who survives her together with the following children: Mrs. A. R. Martin, Lewis Wenger, Mrs. Carl Kiser, Mrs. James Suter, Mrs. Frank Rhodes, Miss Martha Wenger, all of near Harrisonhurg, and Mrs. Joseph Sharpes of Indian Head, Md. Two hrothers (John G. Heatwole, New Erection, and Jacob J. Heatwole, Weyers Cave), 2 sisters (Miss Rehecca Heatwole at home and Mrs. Sophie Moyers, Peach Grove), and 18 grandchildren also survive. One child, Nettie Margaret, preceded her in death. In early childhood she united with the Mennonite Church and was a woman of splendid Christian character. She spent her entire life in West Rockingham where she was loved by all who knew her. Funeral services were held from the Weaver's Mennonite Church and were conducted by Bros. S. H. Rhodes and C. K. Lehman. Interment in near-by cemetery.

Beyond the gate our loved one
Finds happiness and rest;
And there is comfort in the thought
That a loving God knows best.

The Family.

Yoder.—Joshua C. Yoder was born Feb. 6, 1893, near Allensville, Pa.; died April 6, 1943; aged 50 y. 2 m. 20 d. He was the son of Joshua B. and Franey Yoder. his mother having preceded him in death. He is survived hy his aged father and the following brothers and sisters: Jesse, Keturah, Nancy, Mrs. Samuel H. (Julia) Peachey, all of Belleville, and Jacob B., Allensville. His departure was very sudden. Having left home early in the morning, he walked about 4½ miles to the hus station where he took a bus to the Lewistown P.R.R. depot. He was stricken just as the train, which he intended to hoard, pulled into the depot. Before medica help arrived the spark of life had gone out. He was on his way to Mount Union where he was employed at the sawmill. For many years he was a thresherman for the folks of the Big Valley. He united with the Locust Grove Mennonite Church in his youth, from which place the funeral services were held. Services at the home were in charge of John B. Zook and at the church conducted by John L. Mast and Emanuel B. Peachey.

Items and Comments

A recent report of the Labor Department in Iowa estimates $34.54 as the average weekly wage in Iowa industry, declared to be a "ten-year high." There seems to be a rise in ceilings, as well as a general rise in prices.

A representative of the U.S. War Department estimates that the daily American war losses have mounted up to 150 per day, and adds that the war as thus far fought has been but "an opening skirmish." He offers to the allies the comfort that the axis losses are four times that high. How much better "the good fight of faith," the object of which is "not to destroy men's lives, but to save them," and in which the weapons used are "the whole armour of God," declared to be "not carnal, but mighty through God."

The attitude of nonresistant people is that they cannot consistently have any part in carnal warfare, whether direct or indirect, whether in combatant, noncombatant, or related alternative service. In this they are in harmony with Christ the Prince of Peace, who plainly stated that His Kingdom "is not of this world," and that He as the Son of man "came not to destroy men's lives but to save them." The labor of their hands, their farm products, their prayers, their efforts to promote the cause of righteousness, and other things that some people urge should be done to help win the war, are for the purpose of working for the good of humanity rather than that of an aid to success in carnal warfare. Their ardent wish is that they may be obedient to that which is written: "Follow peace with all men, and holiness, without which no man shall see the Lord."

—o—

Announcements

TWELVE DAY INSTITUTE

Arbutus Young People's Institute

August 4-15, 1943 (Tentatively)

The twelve-day period from August 4 to 15, 1943, has tentatively been chosen as the time for holding Arbutus Young People's Institute. Those who are planning their vacations for the coming summer will kindly bear the above dates in mind and arrange accordingly. They will find no better restful and spiritually edifying place to enjoy a vacation than Arbutus. Remember the dates.

A fine corps of instructors has been chosen, and interesting courses have been selected. In due time a printed bulletin will give detailed information.

C. F. Yake, Secretary,
Young People's Institute Committee
Southwestern Pennsylvania Mennonite Church Conference

—o—

MENNONITE GENERAL CONFERENCE

Plans are made for a General Conference delegates' session to which all the ministry is invited. A program has been arranged for Bible study and inspirational messages. The conference is to be held at Goshen College, Goshen, Ind., Aug. 18-24, 1943. Programs and further announcement are to follow later.

August 18—Meeting of Executive Committee.

August 19—Meeting of Committee on Arrangements.

August 20-24—Delegates' Session.

Milo Kauffman, Moderator.
Amos O. Hostetler, Secretary.

GOSHEN YOUNG PEOPLE'S INSTITUTE

The annual Institute at Goshen College, under the joint control of Goshen College and the Indiana-Michigan Conference, will be held June 3-6, 1943. A strong program of Bible study and helpful discussions has been arranged. Write the director for descriptive bulletin. Reserve rooms in advance.

Paul Erb, Director,
Goshen College,
Goshen, Ind.

—o—

CONSERVATIVE AMISH MENNONITE CONFERENCE

The thirty-third annual meeting of the Conservative Amish Mennonite Conference is to be held, D.V., with the Holmes County congregation, near Berlin, Ohio, Aug. 26 and 27, 1943.

Because of transportation restrictions, the conference this year will be confined to a two-day ministers' meeting, with public services each evening for the benefit of the local brotherhood and any others who may be present from a distance. All ministers are urged to attend if possible.

Your prayers are earnestly solicited that the meeting may be blessed in furthering the cause of Christ.

Ivan J. Miller, Secretary
Grantsville, Md.

—o—

DAKOTA-MONTANA CONFERENCE

The Lord willing, the Dakota-Montana Conference will be held at Wolford, N. Dak., June 7-11, 1943.

Young People's Institute and also a ministerial meeting will be held on Monday beginning at 7:00 p.m., followed by Sunday School and Church Conference, closing on Friday, June 11.

Everyone cordially invited to attend.

J. C. Gingerich, Secretary
Detroit Lakes, Minn.

—o—

YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Virginia

July 28 to August 1, 1943

We are glad to announce the coming Institute to be held on Eastern Mennonite School Campus at the regular time in July. We invite you to arrange your vacation so as to make possible your attendance at this institute. Watch this column for additional announcements.

John R. Mumaw, Director.

—o—

VIRGINIA MENNONITE CONFERENCE

The Virginia Mennonite Conference and Associated Meetings are to be held at Eastern Mennonite School, Harrisonburg, Va., June 8-11, 1943. Following is the time and date for the various meetings.

Tuesday 8:00 a.m. Automobile Aid Plan Meeting
Tuesday 10:00 a.m. Property Aid Plan Meeting
Tuesday 1:00 p.m. Meeting of the Board of Missions and Charities
Tuesday 4:00 p.m. Meeting of the Committee on Arrangements
Tuesday 7:30 p.m. Mission Program
Wednesday 9:00 a.m. Preliminary Session of Conference
Wednesday 1:00 p.m. Annual Conference opens (conference sermon)
Wednesday 7:30 p.m. Fundamentals Meeting
Thursday 9:00 a.m. Conference proceedings
Thursday 7:30 p.m. Preaching and Worship Service
Friday 8:00 a.m. Conference concludes its work

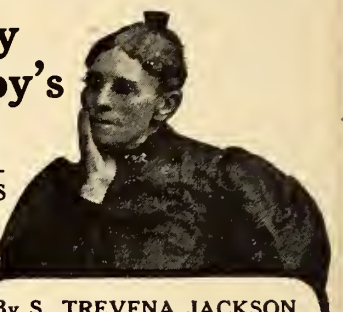
Truman H. Brunk, Moderator
John R. Mumaw, Secretary

ONTARIO ANNUAL A. M. CHURCH CONFERENCE

The Ontario Annual A. M. Church Conference will be held at the Wellesley Maple View Church, near Wellesley, Ont., on Wednesday and Thursday, June 9, 10, 1943. All are cordially invited. Come praying.

C. R. Brunk, Secretary.
Brunner, Ontario.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JUNE 10, 1943 (Herald of Truth Established 1864) No. 11

EDITORIAL

"If God be for us, who can be against us?"

*

Many people may; but since even the archenemy of souls can go only so far as God permits him, so long as we are right with God, He will be with us, for He has given us assurance that He will never leave nor forsake His own.

*

Christian martyrs, who died steadfast in the faith, simply exchanged a cross for a crown; verifying the assurance that "precious in the sight of the Lord is the death of his saints." Paul, after enumerating a number of hindrances to Christian progress, was able to say, "In all these things we are **more than conquerors through him that loved us."**

*

We sometimes talk about the long winter evenings which we may spend profitably in Scripture reading, prayer, personal work, and doing other things connected with the service of the Lord. In a sense, winter evenings are much longer than summer evenings, as there is more time between sundown and bed time. In another sense, they are the same length; as the time between six o'clock and bedtime is the same the year round. Whatever may be the apparent length of your evenings, here is a rule that applies to both summer and winter: "Whatsoever ye do, do all to the glory of God."

*

It is said that "reading maketh a full man." But the kind of reading that some people do, it were better for them if they were empty than full. Every one should be well supplied with healthful literature adapted to the needs of each member of the household, literature that builds us up in the faith and service of the Lord Jesus Christ and that fills the mind and heart with useful knowledge and a reverential spirit. So long as you make the Bible your foremost reading book, keep your library and center table entirely rid of that may justly be called "trashy literature," your book shelves filled with literature that is at least not anti-Scriptural, your reading habits will make you "a full man" who has reasons to praise the Lord for what your reading habits have done and are doing for you.

*

Church doctrine may be right or wrong, depending upon whether or not it is also Bible doctrine. This is not a new thought, but it is a thought which too many people have dismissed from their minds. Christ says of a certain class of people, "In vain do they worship me, teaching for doctrine the commandments of men." The church with "thus saith the Lord" as its creed is the church composed of members who are following in the footsteps of Jesus, traveling towards the New Jerusalem. This doctrine is set forth in the instruction of Christ, namely, "Upon this ROCK will I build MY CHURCH, and the gates of hell shall not prevail against it"; "Teach all nations . . . to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

CHRISTIAN IDEALS

IV. The Ideal Christian

1. **One who yielded himself to God in the days of his youth.—Eccl. 12:1.**
2. **One whose life, labors, daily habits, business dealings, and associations are such that both saint and sinner recognize him as being "unspotted from the world" (Jas. 1:27).**
3. **One who loves the law of the Lord so ardently that "nothing shall offend" him.—Ps. 119:65.**
4. **One who delights in worship and Christian fellowship and services.—Pss. 1:1-3; 122:1; I John 1:4, 7.**
5. **One who, "from the heart," obeys the Lord.—John 14:15; 15:14; Rom. 6:17; I John 2:3-5.**
6. **One who lives for the good of others.—Gal. 6:10; I John 3:14, 16.**

*

"The Clerical Garb."—We hear these words, sometimes, to distinguish the clergy from the rest of the membership. But the fact is that outside the Catholic and a number of other ritualistic churches, there is no such thing as a clerical garb. True, the ministry should take an advanced position in all things pertaining to life and godliness, dress included. But in all such things they are but "ensamples to the flock," "an example of the believers," ever ready and qualified to say, "Be ye followers of me, even as I also am of Christ." Preachers, like all other members, should be faithful in obeying "all things whatsoever" as taught in the Scriptures.

*

In the Old Testament Scriptures there was a form of dress specified for the priests, as distinguished from the rest of the membership, but no such distinctive garb is specified for priests in the New; under the New Covenant we are all (or at least ought to be) kings and priests to God. Under the Mosaic Law only the sons of Aaron were to be consecrated to the priesthood. Under the Gospel of Christ, all Christian people belong to the priesthood of Christ. The Bible specifies what kind of clothing should or should not be worn by the people of God (Deut. 22:5; Isa. 3:16-24; Zeph. 1:8; Luke 20:46; I Tim. 2:9, 10; I Pet. 3:3, 4) but nowhere in the Gospel of Christ or in the writings of the apostles is there anything said about one style of clothing for the ministry and another style for the rest of the membership. Ministers who conform fully to the Gospel standard of modesty, simplicity, and nonconformity to the world in attire, are simply setting a pattern which all other members should follow. In this, as well as in all other things, the will of the Lord is expressed in these words: "Obey my voice, and I will be your God."

HINDERING CIRCUMSTANCES

Already the nations are dreaming about a postwar Utopia after the present world-wide conflict is over. Practically all nations are yearning for peace, but so far the conflict has not proved decisive enough to yearn for peace, except on terms favorable to themselves. But there are a number of hindering circumstances that must be removed before a lasting world-wide peace and good will can be established, and everybody feel happy over it. Let us name a few of them:

1. **Covetousness.**—World War I was supposed to be a war that would make all future wars impossible. The League of Nations was called into being to establish and maintain universal peace. But that did not keep Japan from grabbing a part of China, Italy from conquering Ethiopia, Germany from making preparations to avenge herself for the alleged injustice done to her by the victorious nations after the Treaty of Versailles, or the other nations increasing their war equipments so as to be prepared when the next world war should come around. That war finally came, and the whole world is groaning under its awful load. The nations are yearning for peace—largely upon their own terms. But in the midst of this yearning, there is a growing concern, even among allies, as to how the spoils of war are to be divided when peace is declared. There is a clashing of interests concerning the proper allotment of the world trade among nations, concerning the strife between labor and capital, concerning which of the political parties in the several nations shall hold the reins of power, concerning ways and means of liquidating the enormous debts hanging over the nations. Of course, all these things could be taken care of provided that nations and classes and individuals would adopt the Scriptural rule of "in honour preferring one another" and in a self-sacrificing way work to promote one another's interests, but we all recognize that the world is still a thousand miles or more away from this Biblical rule.

2. **Lord's Day Desecration.**—This is really a part of the last point we are aiming to make; but so long as nations are committed to the policy of Sabbath desecration in a desperate struggle to manufacture the equipments of war and to use the day in savage conflict and wholesale destruction of life and property, they are not in a very good shape to receive Heaven's blessing and the approving smile of the Prince of Peace. The growing tendency to desecrate the Lord's Day as a day for promoting self-interest in the form of wealth and pleasure and dissipation, rather than of keeping it holy as a day of rest for the body and activity in the worship and service of the Lord of the Sabbath, continues to prevail.

3. **Dissipation.**—"Righteousness exalteth a nation: but sin is a reproach to any people." The present alarming growth of the gambling habit, of the divorce evil, of the drink habit and its twin evil (prostitution), of worldly amusements, of extravagant waste of "the necessities of life," and of other evils that are harmful to both body and soul, are all part of a movement that is directly away from the higher interests of men and of nations. If World War II would end overnight, the alarming growth of the evils just mentioned is enough to bring decay to any people. Any nation that aspires to attain Utopian conditions must sober up—in all things pertaining to righteousness and sobriety of its people.

4. **Apostasy.**—Present-day religious liberalism stands as the world's greatest hindrance to ideal conditions in any nation where such liberalism rules. The same things which such men of the past century as Voltaire, Paine, Hume, Owen, Ingersoll, and others urged as being in opposition to Christianity, are now being handed out over many pulpits and religious seminaries, and disseminated throughout our leading nations under the label of "Christianity." Such fundamentals of the Christian faith as the inspiration and inerrancy of the Bible as God's Word, the Deity and virgin birth of Christ, the Genesis account of the creation, an endless hell for the wicked as well as heaven for the righteous, and miracles that can not be explained from natural causes, are now being repudiated by men who stand high in the counsels of popular churches and institutions of learning and accounted as authorities in matters of faith and life. Such conditions remind us of the warning found in II Pet. 2:1, saying: "There shall be false teachers among you, who privily shall bring in **damnable heresies, even denying the Lord that bought them.**" But what has that to do with the life of a nation? Simply this: It is idle to expect ideal conditions in a pagan nation. There have been exalted civilizations in ancient pagan nations, but where are such nations today? For enduring civilization you need respect for God's provisions for the well-being of men and of nations—a life of righteousness and true holiness, respect for the Lord's Day, obedience to "all things whatsoever" the Lord commands us, faith in the living God and loyalty to Christ and the church which He has established on earth. Nations, like individuals, must realize that "the wages of sin is death." Only through loyalty to God can there be "repentance and remission of sins."

In conclusion, let us say: While our chief aim in life is to travel the road that leads to the blissful abode in the realms of the eternal world above, our chief duty while here on earth is to devote the energies and opportunities of our lives to the supreme task of winning as many people as possible for Christ and salvation, thus helping to improve conditions here and to add souls to the family of God in the eternal realms above.

—o—

Doctrinal

FASHION

By T. DeWitt Talmage

(The following article was written forty years ago by T. DeWitt Talmage, a famous minister and author.)

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God" (Deut. 32:5).

God thought womanly attire of enough importance to have it discussed in the Bible. Paul the apostle, by no means a sentimentalist, and accustomed to dwell on the great themes of God and the resurrection, writes about the arrangement of woman's hair and the style of her jewelry; and in my text Moses, filled with the thunder of Mount Sinai, declares that womanly attire must be in marked contrast with masculine attire, and that infraction of that law excites the indignation of high Heaven. Show me the fashion plates of any century, from the time of the Deluge to this, and I will tell you the exact state of public morals.

Ever and anon we have imported from France, or perhaps invented on this side of the sea, a style that proposes as far as possible to make women dress like men; and thousands of young women catch the mode, until someone goes

a little too far in imitation of masculinity, and the whole custom, by the good sense of American womanhood, is obliterated. The costumes of the countries are different, and the same country may change, but there is a divinely ordered dissimilarity which must forever be observed. Any divergence from this is administrative of vice, and runs against the keen thrust of the text.

Many years ago a French authoress, signing herself George Sand, by her corrupt but brilliant writings depraved homes and libraries innumerable, and was a literary grandmother of all the present French and American authors who have written things so much worse that they have made her putrefaction quite presentable. That French authoress put on masculine attire. She was consistent. Her writings and her behavior were perfectly accordant.

My text abhors mannish women and womanish men. What a sickening thing it is to see a man copying the speech, the walk, the manner of a woman! The trouble is that they do not imitate a sensible woman, but some female imbecile. And they simper, and they go with mincing step, and lisp, and scream at nothing, and take on a languishing look, and bang their hair, and are the nauseation of honest folk of both sexes. O man, be a man! You belong to quite a respectable sex. Do not try to cross over, and become a hybrid; neither the one nor the other, but a failure, half way between.

Alike repugnant are masculine women. They copy a man's stalking gait and go down the street with the stride of a walking beam. They wish they could smoke cigarets, and some of them do. They talk boisterously and try to sing bass. They do not laugh, they roar. They cannot quite manage the broad profanity of the sex they rival, but their conversation is often a half-swear; and if they used the name of the Lord in prayer as often as they say it in lightness, they would be high up in sainthood.

O woman, stay a woman! You also belong to a very respectable sex. Do not try to cross over. If you do, you will be a failure as a woman and only a nondescript of a man. We already have enough intellectual and moral bankrupts in our sex without your coming over to make worse the deficit.

Wrong fashion is to be charged with producing many of the worst evils of society, and its path often has been strewn with the bodies of the slain. It has set up a false standard by which people are to be judged. Our common sense, as well as the divine intimations on the subject, teach us that people ought to be esteemed according to their individual and moral attainments. The man who has the most nobility of soul should be first, and he who has the least of such qualities should stand last. No crest or shield or escutcheon can indicate one's moral peerage.

But inordinate fashion says, "Count not a woman's virtues; count her adornments." "Look not at the contour of her head, but see the way she arranges her hair." Ask not, "What good sense is in her conversation," but "In what was she dressed?" Ask not, "Are there hospitality and cheerfulness in the house," but "In what style do they live?" As a consequence, some of the most ignorant and vicious men are at the top, and some of the most virtuous and intelligent are at the bottom.

Wrong fashion is productive of a most ruinous rivalry. The expenditure of many households is adjusted by what our neighbors have, not by what they themselves can afford to have; and the great anxiety is as to who shall have the finest house and the most costly equipage. There are persons who will risk their eternity upon one pier mirror, or who will dash out the splendors of heaven to get another trinket. There are scores of men in the dungeons of the penitentiary who risked honor, business, everything, in the effort to shine as others. Though the heavens fall, they must be "in the fashion."

Again, devotion to wrong fashion is productive of physical diseases, mental imbecility and spiritual withering. Apparel insufficient to keep out the cold and the rain, or so fitted upon the person that the functions of life are restrained; late hours filled with excitement and feasting; free draughts of wine that make one not beastly intoxicated, but only fashionably drunk; luxurious indolence—are the instruments by which this unreal life pushes its disciples into valetudinarianism and the grave.

Along the walks of prosperous life death goes amowing—and such harvests as are reaped! **Materia medica** has been exhausted to find curatives for these physiological devastations. Dropsies, cancers, consumptions, gout, and almost every infirmity in all the realm of pathology have been the penalties paid. With swollen feet upon cushioned ottoman, and groaning with aches innumerable, the votary of luxurious living is not half so happy as his groom or coal-heaver. Wrong fashion is the world's undertaker, and drives thousands of hearses to Greenwood and Laurel Hill and Mount Auburn.

But, worse than that, this folly is an intellectual depletion. This endless study of proprieties and etiquette, patterns and styles, is bedwarfing to the intellect. I never knew a woman or man of extreme fashion who knew much. How belittling the study of the cut of a coat, or the tie of a cravat, or the wrinkle in a sleeve, or the color of a ribbon! How they are worried if something gets untied, or is not nicely adjusted! With a mind capable of measuring the height and depth of great subjects; able to unravel mysteries, to walk through the universe, to soar up into the infinity of God's attributes—hovering perpetually over a new style of cloak! I have known men, reckless as to their character and regardless of interests momentous and eternal, exasperated by the shape of a vest button.

Worse than all—this folly is not satisfied until it extirpates every moral sentiment and blasts the soul. A wardrobe is the rock upon which many a soul has been riven. The excitement of a luxurious life has been the vortex that has swallowed up more souls than the Maelstrom off Norway ever destroyed ships.

What room for elevating themes in a heart filled with the trivial and the unreal? Who can wonder that in this haste for sun-gilded baubles and winged thistledown, men and women should tumble into ruin? The travelers to destruction are not all clothed in rags. In the wild tumult of the Last Day—the mountains falling, the heavens flying, the thrones uprising, the universe assembling; amid the boom of the last thunder-peal, and under the crackling of a burning world—what will become of the disciple of fashion?

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

According to II Cor. 6:14, is it not unscriptural for superintendents and ministers to attend and belong to organizations and conventions of other churches which do not believe as we do? A seeker.

The answer to this question depends largely upon the extent to which the other churches and organizations differ from us in points of faith and doctrine; also upon the effect which such affiliations have upon people generally, both inside and outside the Church. As for heretical teachings and practices, Christian people are exhorted to "have no fellowship with the unfruitful works of darkness." This we have noticed: Where people of different faiths and practice fellowship together as though they were one in Christ, the effect is that of lowering the standards of faith and practice to a level with the more liberal bodies having a part in the union. Let every one interested make a careful, prayerful study of II Cor. 14:6-18 and put its precepts into practice.

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God sent not his Son into the world to condemn the world, but that the world through him might be saved.—John 3:17.

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

SERMON OUTLINES

"I AM DEBTOR"

By Marcus Lind

Text.—"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise" (Rom. 1:14).

Introduction.—In this short text we have pictured the personal responsibility of every true child of God.

I. The Debtor.
1. As was Paul, so we need to be burdened debtors. Phil. 3:12, 13.

II. The Debt.
1. It is increased by our God-given endowments:
   a. Our heritage.
   b. Our education.
   c. Our experience.
2. It is increased by our vision.
3. It is increased by our call.

III. The Creditors.
1. The wise—"to the Greeks."
   a. Paul was not ashamed to take the Gospel to the greatest centers of culture of that day.
2. The unwise—"to the Barbarians."
   a. Paul was not afraid to take the Gospel to the unlettered heathen.
3. We need to be made all things to all men in order to win some.

IV. The Payment.
1. We pay with the Gospel.
2. We pay by passing on the exhaustless riches of God.

V. The Receipt.
1. It is not from men.
   a. From the Greeks, Paul received ridicule.
   b. By the Barbarians, he was stoned.
2. It is from God. See II Tim. 4:7, 8.
3. Unlike the natural receipt, it is never marked, "PAID IN FULL."
   a. At best we are but unprofitable servants.

Portland, Oreg.

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SCRIPTURAL ADVICE TO PREACHERS

Preach the WORD.—II Tim. 4:2.

Keep thyself pure.—I Tim. 5:22.

Feed my lambs . . . feed my sheep.—John 21:15, 16.

Preach . . . the preaching that I bid thee.—Jonah 3:2.

Do the work of an evangelist, make full proof of thy ministry.—II Tim. 4:5.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.—I Tim. 4:14.

Be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. . . . Watch thou in all things.—II Tim. 4:2, 5.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.—I Tim. 4:16.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.—Acts 20:28.

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. . . . He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.—Matt. 10:16, 40.

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.—I Pet. 5:2, 3.

Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. . . . Give attendance to reading, to exhortation, to doctrine . . . meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.—I Tim. 4:12, 13, 15.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.—Matt. 28:18-20.

The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. . . . Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. . . . The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient.—II Tim. 2:2, 3, 15, 24.

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POINTS FOR PREACHERS

"Preach the WORD."

"Neglect not the gift that is in thee, which was given by prophecy, with the laying on of the hands of the presbytery."

The most forceful eloquence that any preacher can possess is the eloquence of sincerity. Of some consecrated preachers it is said that their lives preach louder than their sermons.

Two things are important in sermon preparation: (1) You want to know who your listeners are going to be and what are their needs. (2) Having sized up your prospective audience, prepare the message, with prayerful heart and open Bible, with a view to giving your congregation what it most needs.

Speaking of sermon preparation, you are at your best when you have a working knowledge of the whole Bible from beginning to end. Your Bible ought to be the best known and the most used book in your library. With your whole system filled with Gospel truth, the rest of your sermon preparation is that pertaining to adaptation.

God's admonition to the prophet Jonah —"Preach the preaching that I bid thee"—is applicable to us at the present time. This holds us, in the present dispensation, to the Gospel of Christ rather than to the so-called "social gospel." The more closely you stick to your Bible, the more power there is in your preaching. Since the Gospel of Christ is "the power of God unto salvation," the closer you stick to your Bible the more indelibly your message will be impressed upon the minds and the hearts and the lives of your hearers.

Here are a few more things that no preacher ought to overlook: (1) Be yourself. It never pays to be a "pocket edition" of some other man. (2) While preaching, look at your people, not at the ceiling, the floor, or the back of the building. (3) Unless you are preparing an essay to read before your congregation, let your sermon notes be simple: points to aid you in recalling what you want to say, but not so copious but that you may keep your eye on your congregation instead of on the manuscripts lying before you. Having your notes prepared (in your mind or on paper), the Holy Ghost will direct your language.

To be at your best as an expounder of the Word, you need to keep in close touch with the people to whom you minister. Other things being equal, the more faithful the shepherd the more effective his preaching; the more closely in touch with his members he is, the more his preaching will influence their thinking and their lives; the more nearly his occupation (outside of the ministry) is like that of his members, the more helpful he is as a counsellor, as in his counsels he can speak from experience. Other things being equal, the more familiar a leader is with the problems of his people, the more wholesome and effective his leadership.

One of the most important and far-reaching responsibilities resting upon the ministry is that of being "ensamples to the flock." Listen to what Peter has to say along this line: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to

the flock." Paul had the same thing in mind when he wrote to the Church at Corinth, "Be ye followers of me, even as I also am of Christ." As the leader of his flock, it is important that the minister stand out as a God-honoring example, that his leadership may take his followers in the right direction. In true Christian piety, in their prayer and Bible-reading habits, in home life, in social life, in business life, in simplicity and modesty of apparel, in seriousness, in purity and holiness, in thrift and economy, in being continually about the heavenly Father's business, in living for the good of others, in making the service of the Lord the leading business in life, in all other things, let the ministry stand out before their people as "ensamples to the flock."

In conclusion, we quote from Paul's instruction to the elders of Ephesus: **"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the flock of God, which he hath purchased with his own blood."**—K.

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THE ADMINISTRATION OF THE MINISTER'S CALL

It is one thing to be called to the ministry, but it is quite another thing to effectively administer that call. The call of the minister depends entirely upon the Lord, but the carrying out of the work which that call implies, rests largely with the minister himself. Therefore, it behooves every minister to take heed to himself and the work to which the Holy Ghost has called him. Let us note a few things which are necessary for the minister who would effectively do the work to which he has been called.

1. **He must have a goal in view.** "Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him" (II Cor. 5:9). To be well-pleasing unto the Lord should be the purpose and aim of every minister. However, I am afraid it is not always the case. The aim of some ministers seems to be like that of King Saul: to please the people. With others, like Judas, it is money. With others, like Diotrephes, it is prominence.

Someone said to the late William Burns, "I presume you are going to China to win souls?" "No," he replied, "I am going there to glorify God."

2. **He must not strive;** that is, he must not be quarrelsome, dictatorial, or contentious. He is a follower of the Lord Jesus Christ, who Himself did not strive nor cry (Matt. 12:19).

3. **He must be gentle.** This implies tenderness, kindness and consideration for others. It is the opposite of roughness, harshness or sternness. Someone said, "Gentleness is nothing but love in her own sweet voice and manner." If we would win the sinful and erring to Christ, we must be gentle in both our words and manner. Paul could say, "We were gentle among you."

4. **He must be patient.** Patience is love on trial. Patience sweetens the temper, quenches anger, extinguishes envy, bridles the tongue, restrains the hand, endures persecutions and bears up under any wrong treatment. Patience utters no rash words, forms no harsh judgments, makes no wrong decisions, commits no errors that must be rectified with bitter tears, takes no false steps that have to be retraced and remains calm and tranquil under great provocations. "Be patient, therefore, brethren, unto the coming of the Lord" (Jas. 5:7).

5. **He must be meek.** "In meekness instructing" the opposers. We must not be harsh or contentious, but gentle and tender in dealing with and correcting the errors of others. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). "Speak evil of no man, be no brawlers, but gentle, showing all meekness unto all men" (Tit. 3:2).

6. **He must be diligent,** i. e., earnest, zealous. We must put some of the diligence, earnestness, and zeal into our work that Jesus put into His. "He went about doing good" (Acts 10:38). He rose a great while before day to pray (Mark 1:35). He must be about the Father's business (Luke 1:47). He must work the works of Him that sent Him (John 9:4). Nothing could stop Him from doing the work God gave Him to do. They sought to kill Him (John 7:1). Furious Jews took up stones to stone Him (Jno. 8:59; 10:31). Sympathizing Peter tried to stop Him (Matt. 16:22). Weariness, hunger, and thirst could not stop Him (John 4:6-26). No, none of these things moved Him. He was so diligent, earnest and zealous about the administering of the work to which He had been called that He entirely forgot Himself (Ps. 69:9).

Brethren, the King's business requires haste; hence, there must be no loitering along the way. Those who loiter on their God-given mission are sure to meet with some disaster, as the prophet of God out of Judah did, when he turned aside from the word of the Lord, at the invitation of the old prophet of Bethel (I Kings 13:24).

7. **He must spend and be spent.** "I will very gladly spend and be spent for you" (II Cor. 12:15). The Apostle Paul was willing to spend all his resources, and was willing to exhaust himself for the spiritual welfare of the Corinthian Christians. Pity the minister who knows nothing about the inconvenience of Gideon's faithful three hundred; who knows not what it is to be tired out and exhausted in administering his call of God. Jesus knew what it was to be weary, hungry, and thirsty. Paul hazarded his life. Epaphroditus was nigh unto death for the work of Christ. The administration of the minister's call is like that of the lighted candle—it gives light to others, but is consumed in so doing.—J. B. Layne in Gospel Banner.

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TACT IN ACTION

By D. H. Bender

What is meant by tact? "Nice discernment; delicate skill in saying or doing what is expedient or suitable to given circumstances" (Webster). In worldly parlance, it is psychological genius, craftiness, guile, strategy. One writer says, "Talent is something; tact is everything." That is possibly a little too strong. Better reasoning would say, "Talent without tact is powerless; talent with tact is powerful." Tact is the ability, native or acquired, to bring to a successful conclusion an undertaking or task of whatever sort.

Tact is the vital element employed by book agents, life insurance promoters, nostrum peddlers, and all types of advertisers. An enterprise devoid of tact spells failure; properly infused with tact, success.

On the farm we had an old sturdy mare. We raised colts. It was the responsibility of old Doll to break in the colts. One day a particularly fractious filly was hitched on the off side of the tongue with old Doll. Father had the lines. When the wagon started, Billy rose in the air on his hind legs, plunged, reared back, and tried to jump over the tongue. Father did not whip or jerk or scold. He held the lines firmly, spoke quietly; old Doll walked steadily; stopped at the word, "Whoa"; went on when spoken to, and paid very little attention to Billy, who had worked himself up into a lather of sweat, but finally cooled down and walked right along. Father used tact. Old Doll used tact. Billy was properly "broken in," and all was satisfactory. A lack of tact might have resulted in disaster to driver and colt.

The Christian worker has the right, and if at all wise, will copy these tactful tactics in a sanctified and Scriptural form.

In a certain congregation in the East, a brother was lax in providing for the family. Finally complaint reached the deacon that the wife of this particular brother was obliged to provide her own firewood. The deacon took it upon himself to visit this "unfaithful" brother. After delivering a scathing lecture on the duties of a husband, he concluded with the following statement: "John, wan du ken Haufe Holz do hust bis Samstag, schmeise mir dich aus die Gema!" John gave the deacon a defiant look and replied: "Du meind dei agne bisiness!" ("John, if you do not have a pile of wood here by Saturday, we shall throw you out of the Church." John replied defiantly, "You mind your own business.") Needless to say, there was no pile of wood in John's

(Continued on page 210)

FOR OUR SHUT-INS

SWEETNESS IN SORROW

How sweet to be alone with Thee
In this, my sorrow, Lord!
How soothing is Thy Presence now
As in the quietude I bow
And muse upon Thy Word.

Better, by far, it is to be
In sorrow by Thy side!
To have Thee dry each falling tear,
To know that Thou art very near—
Better than all beside.

How sweet to be alone with Thee
And know that **Thou** dost know
The **reason** why now come to me
These sorrows which now seem to be
The depths of earthly woe.

Oh, let us thank Thee, Saviour, **now**
That Thou didst **die** for me;
Didst not refuse to drink that cup,
So that the **sweetness** I may sup,
My sorrow's left with Thee!

—Alice Purves Allan.

THE ROD OF AFFLICTION—GOD'S CHASTENING ROD OF LOVE

By Naomi E. Black

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:17, 18).

The writer, having been called upon to endure quite a bit of affliction, trials, and tribulations in this earthly life, can cheerfully comfort many whom she has the privilege of contacting personally, and she here wishes to comfort a few by means of the printed page, hoping to help lighten someone else's burden, and also uplift some weary soul on this our pilgrim journey of life.

While dusting furniture in the home, a poem went over my lips and I quickly copied it to help comfort others and myself in the future:

It is His chastening rod
That keeps me close to God;
And His never-failing love
Makes earth seem like heaven above.

Harrisburg, Pa.

GLORY THROUGH SUFFERING

The only way in which Christ could bring us to share in His glory was to submit to suffering and death. In no other way could He act as a Mediator of the divine light to us who are His brethren. Similarly, if we would become the mediators of help and blessing to others, we also must be prepared to suffer. We must learn to do despite to our own will and way. The Way of the cross is the only path to the throne. This will involve suffering and pain; but only so can we follow our Captain, help Him in His great redemptive work, and pass on the spirit of true Christianity to those who follow us in the march.—F. B. Meyer.

"WHO TOUCHED ME?"

Luke the physician gives us a most interesting account of a woman who resorted to every possible means to be cured of a difficulty that had troubled her for twelve long years. We meet people today who have suffered over a long period of time. We read of a woman who had been under the care of eighty-six doctors, a patient in eleven hospitals, and had the scars of six operations. The woman in the Bible story too had "suffered many things of many physicians, and had spent all that she had."

While this story has to do with the healing of a sick body, yet we are very forcibly reminded of the sad state of a sin-sick soul. Isaiah tells us that "the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." So let us apply this case spiritually.

(Continued on page 211)

SELF-CHOSEN CROSSES

The crosses which we make for ourselves by over-anxiety as to the future are not Heaven-sent crosses. We tempt God by our false wisdom, seeking to forestall His arrangements, and struggling to supplement His providence by our own provisions. The fruits of our wisdom are always bitter. God suffers it to be so that we may be discomfited when we forsake His heavenly guidance.

The future is not ours. We may never have a future. Or if it comes, it may be wholly different from all we foresaw. Let us shut our eyes to that which God hides from us in the hidden depths of His wisdom.

The crosses laid upon us always bring their own **special grace** and consequent comfort with them. We see the hand of God when it is laid upon us, but the crosses wrought by anxious forebodings are altogether beyond God's dispensations. We meet them without the special grace adapted to the need. And so everything seems hard and unendurable; all seems dark, hopeless. This comes of not trusting God, and prying into His hidden ways.

"Sufficient unto the day is the evil thereof," our Lord has said, and the evil of each day becomes good if we leave it to God. What are we that we should ask Him, "Why doest thou thus?" It is the Lord, and that is enough; let Him do as seemeth Him good. Let Him lift up or cast down, let Him wound or heal, let Him smite or soothe, let Him give life or death, He is always Lord. Let us throw self aside and then God's will, unfolded hour by hour, will content us as to all He does in or around us. . . .

Cut away every root of bitterness, and cast away whatever disturbs the simple peace and trust of a child of God. Turn to your Father in every care; bury yourself in that tender bosom, where nothing can fail you, rejoicing in hope. May your faith be unmoved amid every storm, and may you ever remember the words, "All things work together for good to them that love God."—Extract from a letter written by Archbishop Fenelon to the Comtesse de Gramont in 1651.

EXPRESSION OF THANKS

Chambersburg, Pa.

I wish to thank the Lord for His wonderful blessings. He said that He would never leave us nor forsake us. No other one could do what He has done. I am sorry that I cannot write to each one of you who sent me Easter greetings, gifts, and flowers. It made my heart rejoice to know that people were thinking about me. We want to thank everyone of you.

Mary A. Roek.

Fentress, Va.

We wish to thank all who remembered us with cards and letters during our bereavement in the passing of our husband and father.

Mrs. Wesley Shaddinger and Family.
Mrs. Abram Shaddinger and Family.

Ronks, Pa.

I wish to thank the many friends and neighbors who have remembered me with cards, flowers, gifts, and letters while I was in the hospital and at home in bed. Especially do I thank those teachers and pupils of Mellinger's Sunday School who sent me scrapbooks, gifts, flowers, and cards. I also appreciate the prayers that were offered by my bedside. Please accept this as a token of my appreciation. May the Lord richly bless you all for this.

Miss Beulah Denlinger.

Morgantown, Pa.

We wish to thank our friends and neighbors for their contributions in the Easter dime surprise for us during our recent afflictions. May God richly bless you.

Mr. and Mrs. Aaron Stoltzfus.

Lancaster, Pa.

I want to thank my many friends who sent me letters, cards, and flowers while I was in the hospital and since I am at home. I want to thank you, too, for the prayers offered in my behalf. Please accept this as a token of appreciation. May God bless you all.

Emma E. Meck.

Waynesboro, Va.

I wish to thank my many friends for their kind greetings on my recent birthday. It was a delightful surprise and I shall always cherish the memory of that day.

Mrs. E. C. Shank.

Sunday School Lesson

Theme for the Quarter: Life and Letters of Peter and John

XII. JOHN DESCRIBES TRUE CHRISTIANS

Lesson for June 20, 1943.—I John 2:1-6; 3:13-18; 4:15-17.

Golden Text.—But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—I John 1:7.

Introductory.—The writings of John, like those of Peter, are inspiring, edifying, "full of grace and truth." The lesson before us is God's description of true Christians, speaking through "the disciple whom Jesus loved."

Walking in the Light (2:16).—John tells us why he wrote this epistle: "My little children, these things write I unto you, that ye sin not." This was coupled with the consoling thought that in the midst of our shortcomings "we have an advocate with the Father, Jesus Christ the righteous." God has made every provision for our safe keeping, both here and hereafter. We thank God for Jesus Christ our all-sufficient Saviour, His atoning grace being sufficient for "the whole world."

John proceeds to give us a test (vv. 3-5) whereby we may know our standing before God; namely, the test of obedience. The language is so clear and plain that neither argument nor explanation is needed. It reminds us of this declaration by our Lord Jesus Christ: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that DOETH the **will of my Father** which is in heaven." The proof of our obedience, of our being right with God, is our walk in life. "He that saith he abideth in him ought himself also so to walk."

The Test of Our Discipleship—Love (3:13-18).—"Marvel not, my brethren, if the world hate you." Christ also gives us encouragement along this line, informing His disciples that the world hated Him before it hated them. Christ so loved the souls of men that He voluntarily laid down His life for the world. But the world hated Him to the extent that they murdered Him on the cruel cross of Calvary. Paul also has a word of warning and of consolation for the faithful soldier of the Cross, saying: "All that will live godly in Christ Jesus shall suffer persecution." As Peter says, "Think it not strange" when such trying times come. The main thought that should move us is that of remaining true to God and His Word. Love of the brethren, not love of the world, should characterize the people of God. John emphasizes this fact when he says, "We know that we have passed from death unto life, because we **love the brethren.**" Love of the world is a sign of hatred for the things of God, and often for the defenders of the true, orthodox Christian faith. Hence the warning: "He that loveth not his brother abideth in death." As true and faithful servants of God and the Church, "See that ye love one another with a pure heart fervently."

As an illustration of what true love does, we are reminded as to what the love of Christ did for us; He laid down His life for our sakes. Love and sacrifice are inseparably connected. As John tells us, "We ought to lay down our lives for the brethren." Where the whole brotherhood is bound together with "the bond of perfectness" we may expect a strong, God-honoring Church. In other words, "Let us not love in word, neither in tongue; but in deed and in truth." Where this is the case, the Golden Rule is in evidence in our charitable and business dealings.

The Good Confession (4:15-17).—John continues his emphasis on the far-reaching importance of love, saying: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." This means more than a mere lip confession, but an abiding faith that Jesus Christ is indeed the Son of the living God, not having a human father. Even infidels acknowledge (at times) the wonderful works and power of the Man of Galilee. One time Christ asked His disciples, "Whom do men say that I the Son of man am?" Answers: "John the Baptist," "one of the prophets," etc. "We can not deny it," said His most bitter enemies in commenting upon His miracle-working power. But it takes a true disciple to say from the depths of an honest heart: "Thou art the Christ, the Son of the living God." Other things are commendable—such as living a clean life, kindness to the poor and needy, refraining from Lord's day desecration, giving liberally of our means for charitable and religious purposes, truthfulness under all circumstances, etc.—but it takes this living faith that acknowledges the Deity of Christ and the inerrancy of the Bible as the Word of God to insure our union with God. When this faith has gripped our hearts, then godliness is a reality in our daily lives. And let us never lose sight of the fact that this kind of life is inseparably connected with the love of God, shed abroad in our hearts by the Holy Ghost, manifest in our daily lives. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."—K.

Bible Meeting Topic

TO GLORY IN THE CROSS.—Gal. 6:12-17; Phil. 3:3-14

Topic for June 20

MOTTO

"Christ the power of God, and the wisdom of God."

OUTLINE STUDY

I. **The Enemies of the Cross of Christ.**
1. Their end.—Phil. 3:19; Gal. 3:10.
2. Their god.—Phil. 3:19; Col. 3:5-7.
3. Their glory.—Phil. 3:19; Gal. 6:12, 13.
4. Works of the law for salvation.—Col. 3:20-23; Rom. 10:3.
5. Human philosophies of life.—I Cor. 1: 21-29.

II. **Glorying in the Cross.**
1. It redeems us from the curse of the law.—Gal. 3:12, 13.
2. It gives us the right to receive the Holy Spirit.—Gal. 3:14; 4:4-6.
3. It becomes a "propitiation" for our sins.—Rom. 3:24-26.
4. It enables us to have access to God and hope of glory.—Rom. 5:1, 2.
5. It enables us to rejoice in tribulation.—Rom. 5:3-5.
6. It gives triumph over Satan's accusations.—Rev. 12:10, 11.
7. It is a message of hope to a doomed human family.—II Cor. 5:17-21.
8. It crucifies the world to the believer and the believer to the world.—Gal. 6: 14.
9. Going forth unto Him.—Heb. 13:11-14.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Cross."**
2. The Disgrace of the World is the Christian's Glory.
   a. The cross a place to hang criminals —a shame.
   b. The cross a place where Jesus died —a glory.
   c. The place where the innocent died for the guilty—a glory.
   d. The place where our sins were paid for—our glory.
   e. The place where our hope of heaven begins—our glory.
   f. The power and wisdom of God in the cross of Jesus—our glory.
   g. Our deliverance from the bonds of Satan—our triumph.

For Seniors.
1. The Shame in Which the World Glories.
2. The Glory of the Christian in What Is the World's Reproach.
3. Bearing Christ's Reproach "Without the Camp."

PERSONAL THOUGHT

Has Christ died in vain for me because I refuse to accept His sacrifice in my behalf? May I never lose sight of the atonement.

SEED THOUGHTS

When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride.

—Isaac Watts.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 10, 1943

Field Notes

Bro. I. W. Royer, Orrville, Ohio, served the congregations in the vicinity of Meadville, Pa., in a special meeting over Sunday, June 6.

* * *

Bro. and Sister George H. Beare, returned missionaries from India, spoke at the Canton Mission, Sunday morning, May 30, at the Hartville Conservative Church in the afternoon, and at the Beech Church in the evening of the same day. J.J.H.

* * *

Bro. Fred S. Brenneman, Hesston, Kans., on furlough from the India Mission field, was scheduled to hold a series of meetings at the Floradale Church in Ontario June 5 to 13.

* * *

The following services were announced for the Gospel Hill Church in the Middle District in Virginia: counsel meeting and preparatory service, June 6; communion, June 13.

* * *

The Ohio Young People's Institute will again be held at Sebring, Ohio, Camp Grounds. The dates are July 28 to August 1. Fuller announcement in next week's Herald. J.J.H.

* * *

The annual Bible conference at the Frazer, Pa., Mennonite Church is announced for June 12 and 13, with Bros. John E. Lapp, Lansdale, Pa., and B. Charles Hostetter, Manheim, Pa., as instructors.

* * *

Bro. Oscar E. Wenger, Linville, Va., was ordained as deacon at the Lindale Church on Sunday evening, May 30. There were three brethren in the lot. May the Lord bless our brother in his new responsibilities.

* * *

The semiannual Sunday-school conference of the Pleasant View and North Goshen Mennonite churches is to be held at the North Goshen Church, Sunday, June 13. An interesting program has been prepared which bids well for a helpful meeting.

* * *

The Ohio District S.S. Conference, having adopted a new constitution, will now be known as the Ohio Mennonite Christian Workers' Conference. The annual meeting is scheduled for Aug. 3-5 at the Central Church, near Archbold, Ohio. J.J.H.

* * *

The annual Indiana-Michigan young people's institute, held at Goshen College, closed its four-day term last Sunday. A good and helpful session is reported with an attendance of about 140, representing well not only the district but other sections also.

* * *

A Christian life conference will be held at the Finland Mennonite Church, Pennsburg, Pa., Sunday morning and afternoon on the two following dates—June 13 and 20—the Lord willing. There will be no evening services. Speakers listed on the program are D. Stoner Krady, Markley Clemmer, Elmer Moyer, Jacob Moyer, and John Lapp.

* * *

Bro. C. Z. Martin, Mountville, Pa., is listed to hold meetings at three different churches in Canada during June. The Lord willing, he will be at Roseville, 11 to 13, at Blenheim, 14 to 20, and at St. Jacobs, 21 to 28. May the Lord mightily use our brother for the salvation of souls and the strengthening of the Church.

* * *

The Sunday school and church at Sarasota, Fla., closed recently for the summer season. Some of the members who remained took communion at the Tampa Mission on May 30. Several who were at this same service a year ago have gone to their eternal home. Sixty were present at the Ybor Mission. J.C.C.

* * *

Bro. Edwin I. Weaver, on furlough from the India Mission field, spoke at the Prairie Street Church, Elkhart, Ind., last Sunday, while the Yellow Creek Church in Indiana was favored by a message from Bro. J. N. Byler, returned relief worker from France, who is now connected with the M.C.C. office at Akron, Pa.

* * * *

Ordinations.—Recent ordinations among our Old Order Amish congregations were that of Bro. Peter Stauffer, as minister in Bishop Christian L. King's district, Lancaster Co., Pa., and Bro. Elam Stoltzfus, as deacon in the St. Mary's Co. district in Maryland. May the Lord richly bless these brethren in the new labors for the church. F.

* * *

Bro. J. R. Mumaw, Harrisonburg, Va., closed a series of meetings at the Mennonite Church, Wellman, Iowa, Sunday evening, May 30. There were six young people who made the good confession; a number of others renewed their covenants; and the congregation was strengthened. May the Lord add His blessings.

* * *

The Locust Grove congregation, near Belleville, Pa., enjoyed an inspiring Ascension Day meeting last week. Bros. Aaron Mast, Raymond Peachey, J. M. Nissley, and Maurice O'Connell were speakers on the program. Bro. O'Connell continued with meetings the remainder of the week, which closed on Sunday evening, June 6.

* * *

An outstanding impression given by the Indiana-Michigan Conference which met at Elkhart, Ind., June 1 to 3, was the splendid attendance on the part of the brotherhood throughout all the sessions. Spirit-filled messages were given. The conference sermon on "The Mennonite Church and the World Today," by Paul Mininger is to be published.

* * *

The Work Sheets, which supplement the Primary Quarterly and which were introduced the first of this year, have enjoyed a hearty reception. A generous printing has been made for the third quarter and it is now being mailed. Your Publishing House urges schools to order immediately so that if a second printing is necessary, as has been the

case each quarter, it can be taken care of before too late. A.J.M.

* * *

An impressive marriage ceremony took place at the East Union Church, near Kalona, Iowa, at the close of the morning service, May 30, when Sister Olive Troyer became the bride of Bro. Harold Brenneman, the young minister in that congregation, with the home bishop, Bro. D. J. Fisher, in charge. May the Lord richly bless this couple and make them a blessing to the congregation which they have been called to serve.

* * *

Bro. H. S. Bender, Goshen, Ind., spoke at the Springs, Pa., Church on Sunday morning, June 6, and in the evening at the church at Pinto, Md., in the interests of Civilian Public Service work. Previous to going to Springs he spent some time at Scottdale and in the Johnstown district in the interests of the work of the Mennonite Relief Committee, of which he is secretary, and in looking up prospective students for Goshen College.

* * *

The Ontario Mission Board's annual meeting was marked with good attendance throughout, keen interest, reports showing much prayer, work, and giving, and a genuine missionary zeal on the part of the brotherhood. The sessions were begun with a consecration service Sunday afternoon. After fourteen years of faithful service as president, Bro. Oscar Burkholder asked not to be re-elected. Bro. Moses Roth is the new president.

* * *

Bro. P. L. Frey, Archbold, Ohio, held a series of meetings at the Albany, Oreg., Mennonite Church recently. His messages were strong, timely, and much appreciated. He also planned to take in the Pacific Coast Conference, June 1 to 4. Other brethren from a distance listed to be at the conference were Dan Schlabach, Guernsey, Sask., and Glen Whitaker, former director of the C.P.S. camp at Galax, Va. Bro. Whitaker is again taking up work at the Los Angeles, Calif., Church, after an absence of the best part of a year in C.P.S. work.

* * *

The Ontario Conference's annual sessions were featured with their usual communion service the first forenoon. This unique service is always greatly appreciated by home folks and visitors. The conference program this year was somewhat different from the usual in that a wide variety of subjects were used with a total of twenty-eight brethren and sisters scheduled to speak. This heavy emphasis on the inspirational part of the conference did not in any way hinder the conference in giving much time to constructive consideration to the many phases of its work.

The Braeside Home in Preston was dedicated Tuesday afternoon, June 1. The purchase, improving, and equipping of this home for the aged, at a cost of approximately $25,000 was the outstanding task of the Ontario Mission Board during the past year. The spacious grounds and commodious three-story building have been beautifully prepared as a comfortable home. A great amount of hard work on the part of both brethren and sisters went into its preparation. The large crowd present at the impressive dedicatory service showed evidence of the appreciation for this constructive step forward by the Ontario Conference.

* * *

The Nursery and Kindergarten courses for the Sunday school and the revision of Summer Bible School courses brought a number of people to Scottdale during the latter part of last week and the beginning of this week, as follows: Paul Mininger, Goshen, Ind.; Mrs. Reuben Carper and daughter, Ruth, Oyster Point, Va.; Katherine Royer, Orrville, Ohio; Elizabeth A. Showalter, Harrisonburg, Va. This work is under the direction of the Curriculums Committee of the Mennonite Commission for Christian Education. Other recent visitors in Scottdale included W. H. Lehman, Apple Creek, Ohio, and Clayton Berkey, Homestead, Pa.

—o—

Correspondence

CHAPPELL, NEBRASKA

Dear Readers: On Easter Sunday we were again blessed by having our bishop, Bro. William Eicher, with us. We were again refreshed with the message he brought us. We had counsel meeting in the morning and communion in the evening.

On Memorial Day the members of the Church gathered together at the church and gave it a spring cleaning. We brought our dinners, and the men worked in the yard hauling gravel, cutting weeds, and doing many other odd jobs. The cemetery was also cleaned.

We have had measles and chicken pox in our community. General health is good at present.

We were blest with a nice rain this evening. We have had a cool spring, but it has been warmer the past week.

May the Lord bless this small congregation that it may grow in grace. Cor.

CARSTAIRS, ALBERTA

Dear Readers: Greetings in our Saviour's name. We have been wonderfully blest these past days, both in things spiritual and natural.

The belated harvest is almost all taken care of, and seeding and growing conditions are very good.

Spiritually the report is even more encouraging. On Sunday, May 16, we were pleased to commemorate the Lord's Supper, which is always a time of refreshing. When our bishop, Bro. Miller, of Mazeppa, Alta., made this visit, there were five souls received into church fellowship by baptism. Four of these were the father and mother and two oldest girls of a family of seven of non-Mennonite parentage. We are very much encouraged since they were first contacted by one of our Sunday-school workers. We ask your prayers in their behalf.

For the first time, too, our young people have organized a Youth's Missionary Project. The interest is very good. We are now looking forward to our annual conference to be held at Duchess, Alta., the Lord permitting.

Our desire here is to be a living epistle, a shining light, a glory to God. Pray for us to this end. Lilly Steckly.

WEST LIBERTY, OHIO

M. C. Lehman spent Sunday, May 31, in the vicinity of West Liberty, O. In the morning service at the Oak Grove Church he allowed himself to be used. In the afternoon and evening he was guest speaker at the one hundred and forty-third Quarterly Mission Meeting held at the South Union Church. He gave us much information regarding conditions of suffering Mennonites and others in Europe and some details with reference to the relief given to them. He also gave us warning and encouragement to remain true to the principles and standards of the Church, and to be ready to enter into the larger program of relief when the opportune time comes. May the Lord bless our brother and his messages.

June 1, 1943. S. E. Allgyer.

MATTAWANA, PA.

Dear Herald Readers: On Tuesday evening, March 16, a series of meetings were begun in the church here by Bro. Lloy Kniss, Johnstown, Pa., who faithfully proclaimed the truths of God's Word. Some evenings before the sermon, he gave lessons from the parables, and on two evenings he told about India and their trip home from there. Four young souls accepted their Saviour and a few persons reconsecrated their lives to Him during the meetings, which closed on March 28.

On Sunday, May 23, our bishop, Bro. John Mast, Elverson, Pa., was with us and conducted preparatory services and also gave a sermon in the evening. On May 29, he in company with Bro. Isaac King, stopped here on their way home from conference in Ohio, and on Sunday morning after Sunday school, Bro. King conducted the devotion, after which Bro. Mast held the communion service when four precious souls were baptized and received into the Church. One brother was received by letter from a sister denomination.

Preparations are being made to open a Bible school in the church on June 8 with Bro. Mahlon Hess as principal.

We are having continued wet weather with many gardens unplanted and much corn not planted yet.

June 1, 1943. Cor.

(Continued on page 213)

Miscellaneous

THE MASTER'S QUESTION

Have ye looked for My sheep in the desert,
For those who have missed the way?
Have ye been in the wild, waste places,
Where the lost and wandering stray?
Have ye trodden the lonesome highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The print of My wounded feet.

Have ye folded home to your bosom
The trembling little lamb?
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of man was among them,—
He had nowhere to lay His head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded:
"Christ Jesus make thee whole"?
Have ye told My fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the Golden Land?

Have ye stood by the sad and weary,
To soothe the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door,
And flitted across the shadows,
That there I have been before?

Have ye wept with the broken-hearted,
In their agony of woe?
Ye might hear Me whispering beside you
" 'Tis the way I often go."—Selected.

—o—

OIL

Oil is vital. Today's tremendous war machines cannot operate without it, and tens of thousands of men are dying in the struggle for its possession. Undoubtedly thousands more will be sacrificed for it in the coming months and years.

Oil is frequently mentioned in the Bible. In Scriptural symbolism, oil always stands for holiness. God is life, and holiness His most essential attribute. To share in eternal life we must lift our character to the standard of God Himself. "Be ye holy," He says, "for I am holy." Paul writes, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." The blessing of a heart filled with the Holy Ghost is one of the most precious promises of Jesus.

Oil, symbolic of holiness, is recorded early in Biblical history.

Jacob made his pillow into a pillar, and poured oil upon it signifying the vision at Bethel of his holy God.

Much later Saul was anointed with oil by Samuel as king over Israel. As Saul turned to leave, God gave him a new heart; shortly afterward, when Saul met the Prophets, he was given the Holy Spirit.

David already was a child of God when Samuel visited the home of Jesse, for God said to Samuel, "Man looketh on the outward appearance but the Lord looketh on the heart." God had seen David's heart, and found it His, but shortly after Samuel anointed David with oil, the future king received "the Spirit of the Lord." Thus a new significance is seen in David's familiar song, "Thou anointest my head with oil." More than ever the world needs now the leavening influence of sanctified minds!

In the Tabernacle ritual prescribed by God, as pre-Messianic form of worship, oil was frequently used in the preparation of meal and meat offerings, but it was never mixed with or put on an offering made as an atonement for sin. "Thou shalt put no oil upon it . . . it is a sin offering." Oil was used in the consecration of holy persons or things, in thank offerings and on other occasions when the justified Jew was communing with God.

The practical uses of this priceless commodity can be spiritually applied in that each of these uses is an attribute of the holiness of God or of His people.

Oil is food. This was its principal purpose in Palestine. It was mixed with flour to make bread. "I am the bread of life," said the holy Son of God. Many, many Christian souls are lean and starving because they have not received the Holy Ghost. Oil as food is another evidence of the life-giving properties of holiness. The sanctified man is a spiritually well-fed, well-nourished specimen of manhood.

Oil is light. The Israelites were commanded by God to bring pure beaten oil for the perpetual light in the Tabernacle. Jesus proclaimed, "I am the light of the world," and revealed His desire for this manifestation of holiness in His disciples when He said, "Ye are the light of the world."

In the parable of the ten virgins, Jesus never accused the five who lacked oil of being sinners. Their virginity was a type of the negative purity so highly praised today. But lacking oil proved they did not possess the Holy Spirit, so it was impossible for them to shine for Jesus—to light the path of the Bridegroom.

Oil is warmth. Many people along our Eastern seaboard depend on oil to bring comfort to their homes in winter, and are being warned that they are likely to be cold because of the scarcity of fuel oil. How tragically true that the warm, comforting radiance emanating from holy men and women is far from plentiful in these days! We complain of cold, dreary churches, of cold, dreary Christians. Many alleged Christians have the iciness of an Arctic blizzard. The Holy Spirit has also been likened in the Bible to fire, and oil creates the quickest and hottest fire of all. Wanted now—more holy men and women whose lives, consumed by God, will radiate warmth wherever they are.

Oil is harmony. Even with an abundance of fuel no engine will run long without oil to lubricate its moving parts, to prevent the friction of metal against metal bringing the motor to a halt. The Church of God today is a well-organized, efficient machine, but how terribly great are the hindrances caused by the friction among its people! In how many Christian organizations are to be found malicious, angry, jealous, slanderous, loveless spirits! These are causes of friction that stop dead the progress of the Church—friction that would not exist if the oil of holiness were used among us, for holiness is harmony.

Oil is power. The warring nations want oil to run their tanks, their trucks, all the essential machinery of a mechanized army. Without oil they would be powerless. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you." Power to do His will! Power to go wherever He bids! Power to live to please Him! Power to convince men of sin, righteousness, and judgment! Power to win souls! Power to keep the army of God rolling forward! To be without holiness is to be without power. Is not that the secret of our weakness today?

Oil has never been easy to get. Olive oil must be crushed from the olive; mineral oil drilled far deep into the heart of the earth. Jacob wrestled with God to obtain the Holy Spirit. At Pentecost the disciples tarried long. A great price must be paid in faith, prayer, sacrifice, self-denial to secure His presence. But in view of all that He brings to the human heart in spiritual nutrition, illumination, warmth, strength and peace, is any price too high?—Benjamin C. Jones in The War Cry.

TACT IN ACTION

(Continued from page 205)

yard on Saturday, neither was he "thrown out of the Church" at the counsel meeting. A little later an official of the Church visited this same family. After a friendly social visit and a brief period of family worship, the father took the brother out to show him the chickens. As they passed by the woodyard, the visiting brother casually remarked that the wood supply was rather low, stating that he always likes to have a nice pile of wood ahead, as it contributes to the peace of the family, better meals, and a better standing in the neighborhood. There was not a word about church discipline. In a few days a goodly sized rick of wood graced that yard. The deacon failed in not using tact and failed in his mission. The other brother made a special point in tactfulness and succeeded.

The Founder of the Church made much of this very essential element in His dealing with humanity. When the woman was accused of the Jews of adultery, they fell upon this opportunity to catch Jesus in a legal trap. They said, "The law says, stone her. What do You say?" Jesus took His attention away from the crowd and, writing on the ground, said quietly, "He that is without sin among you, let him first cast a stone at her." His adversaries were so completely frustrated in their plans that they sneaked out of sight. The Master Teacher was relieved of entering into a legal controversy, but by shrewdly using tact, He outwitted His antagonists without an argument.

I was standing on the curb of Main Street in the city of Newton, Kansas, listening to the blaring condemnation of the Bible by an infidel when he made the boastful challenge of daring anyone to ask him a question on his position that he could not answer and refute and stated that he would answer any and all questions that might be asked. I was about to challenge some of his statements when the man standing beside me stepped out, faced the speaker, and quietly said, "How would you worship God?" The atheist began to stall and evade the question, but the crowd cried, "You promised to answer any question asked; now answer this man's question." Of course, he could not. The crowd booed him down and walked away, leaving him standing in the street a defeated bigot. I would have made a failure in that controversy while my friend, by applying consecrated tact, won out completely.

One time in San Francisco I inquired for a religious meeting and was told that up on Fourth Street, just off Market, during the noon hour, one could hear any kind of religious talk that he cared to listen to. I took my place in the front ranks of a crowd that was listening to a Bible teacher discussing some phase of the doctrine of redemptive salvation. In the course of his talk he referred to and condemned a false teaching given by a then very popular religionist, who was lecturing in the Bay area. Suddenly a man rushed up to the speaker, shook his fist in his face, and vociferously declared: "I want you to understand that I am an ordained minister, too, and I will not allow anyone to reflect on Mrs. So-and-So." The speaker waited until the aroused listener had spent his tirade, then calmly said, with his hand on the other's shoulder, "Brother, keep your feet cool. The heat has gone to your head. You will never get anywhere with that kind of attitude." He then proceeded with Scripture to refute completely this erroneous teaching. Our hot-headed critic sneaked back into the crowd, and the speaker suffered no further interruption. That was effective tact in quick action.

Christian tact may consistently be compared to the wisdom from above. This wisdom is acquired through prayer from the throne. James 1:5.

Too many church leaders, discovering that they are short in this very important gift, take the attitude, "Well, I do not possess the gift of tact; so my congregation must be satisfied with me as I am." While it is true that men are endowed naturally with this vital element of success, yet if they would study the methods of others more happily blest with this gift, try to follow their example, and then pray to God in faith, they would receive wisdom according to the Scripture already cited.

Some years ago I was present in a Bible instruction meeting when the particular subject under discussion centered around the qualifications of a successful church leader, especially the bishop. Much was made of the Bible requirement, "Apt to teach." The speaker put a great deal of emphasis on the need for tact, on the part of a bishop, in dealing with the discipline of his congregation. After the meeting a certain bishop, who sat in the class, accosted the instructor in this language, "You practically unfrocked me tonight. You know that I do not possess tact, and you made that the principal issue of your lesson. The congregation must accept me as I am." The instructor upheld the Scripture. I felt like saying to my complaining brother: "If you were not so composed in your weakness, you would be willing to learn from others, deeply desire more of this gift, and go to the source from which it is promised. You would not be so sensitive on this subject and would be much more successful in disciplining your congregation."

Tact does not necessarily follow the quiet, appealing course. It sometimes takes on the more vehement aspect when the case so demands. Peter used this form in his Spirit-inspired sermon on Pentecost. In scathing language, he charged his congregation with the murder of his Lord. "Him . . . ye have taken, and by wicked hands have crucified and slain" (Acts 2:23). The arrow of conviction found lodgment in the hearts of the guilty, and they cried out, "Men and brethren, what shall we do?"

Jesus used this same method in dealing with hypocrites. Matt. 23.

Tact bears a close kinship to policy. "A fine stroke of policy" is just another way of saying that a good measure of tact was employed. The Apostle Paul, undoubtedly the greatest missionary of the early Church, made much use of this sanctified agency called policy. Although the Jerusalem conference had already decided that circumcision was not essential to a Christian believer, yet, because he would have greater influence in winning the Jews, he had Timothy circumcised. Almost with the same breath in which he declared that meats offered to idols had no polluting effect, he avers, "If meat make my brother to offend, I will eat no flesh while the world standeth." In fact, he informs the Corinthian brethren, after they were won and converted, that, "being crafty, I caught you with guile." He became "all things to all men" so that he might win men. That is genuinely consecrated tact. That is tact in action.

Albany, Oregon.

WHO TOUCHED ME?

(Continued from page 206)

One of the prominent points in this story is the fact that "vain is the help of man." A person seeking deliverance from long-standing soul-sickness soon finds that to rely on a substitute for the Son of God gives substitute satisfaction. When this woman renounced everything else and came to Christ, those cheering words fell on her ear, "Daughter, be of good comfort: thy faith hath made thee whole"; "go in peace." All her troubles were over.

When Christ perceived that virtue had gone out of Him, He stopped of a sudden and asked, "Who touched me?" He was ever on the alert to magnify the power of God.

Peter, on the other hand, was not looking for anything unusual to happen at that particular moment. He thought it a most unreasonable question that the Lord asked. "Master," he said, "the multitude throng thee and press thee, and sayest thou, Who touched me?"

It is evident that a general rubbing and bumping against the Lord accomplishes nothing. But when this sufferer made up her mind to be cured of her trouble, one deliberate touch of faith caused Christ to exclaim, "Somebody hath touched me: for I perceive that virtue is gone out of me."

Probably this woman had said little or nothing to others regarding what she was resolved to do. She wanted to be as inconspicuous as possible. But in this desire she was frustrated. "When the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him."

To know for what cause we want to touch the Lord, and then actually to touch Him with our desire, our prayers and our faith, is certainly a wonderful experience. But it always costs something. This woman had to turn her back on the whole array of advice given by doctors, and burn all the human bridges behind her. With her, it was Christ or nothing. She had no intention of ever going back to any human help.

Then, she had literally to elbow her way past the throng of people who did not want or expect anything from the Lord, for soul or body. She might

have made plenty of excuses. She was weakened by sickness, and was doubtless of a timid nature, and many thoughts must have arisen in her mind. Perhaps one reason why she came trembling was that she thought the Lord was going to charge her an immense price for the cure, and she was absolutelv penniless, having spent all her living on the doctors.

The woman had been like many others in this respect; she had tried everything else; she had exhausted all the natural resources at her command. And in this predicament, she was forced to look to God. "Man's extremity is God's opportunity." And the Lord did not reprimand her for coming to Him as a last resort, either. He is accustomed to that—let us say it to our shame.

After her wonderful cure, did this woman love the Lord who had done so much for her? Indeed she did! She began working for Him at once. She gave her testimony on the spot. "She declared . . . how she was healed."

How does a person feel who has spent every effort—to his very last ounce of strength—to make himself "better"—and then from a divine Source the great deliverance comes? He cannot love his Saviour enough. He can never stop thanking God that he is delivered from the power of Satan unto God; from vile corruption to holiness. Not only do joy and gratitude spring up in his soul, but a love is produced that is stronger than death.

It is that first love spoken of in Revelation, which the Ephesians once enjoyed and had lost. The effect of that love, though it had now grown cold, caused them still to labor, to have patience, to hate evil. Their activity for the cause of Christ, even when they had nothing but form left, puts many modern professors of religion to shame.

This first love that springs up in the heart of one who has been cured of long-standing spiritual infirmities is a militant love. It fights to hold up God's standard and to defend His cause. It is obedient to God's commands, and serves Him with heart, soul, mind and strength.

If a man said that he loved his wife and family, yet never did anything to feed, clothe, or defend them in time of danger, we should be forced to admit that he was just like some professed lovers of God.

"Somebody hath touched me." The result of that divine touch is not only an immediate cure, but a life spent in the interests of the cause of Christ—impelled by a heart burning with His love.—Till Pettengell in The Burning Bush.

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Christian living is willed living. No one can force you to live a Christian life.—Paul Erb.

THREE TREES

In studying the typical teaching of the Old Testament Scriptures, we learn from them sometimes by way of contrast, and sometimes by way of comparison. A striking illustration of this double fact is found in the second chapter of Genesis.

In verse 9 of this chapter, we read of "The tree of knowledge of good and evil." Then we read in Acts 5:30, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." Again we read in I Peter 2:24, "Who his own self bare our sins in his own body on the tree."

Now the thoughtful reader will naturally inquire, "Why should the cross of our blessed Lord be spoken of as a tree?" Surely there must be a deeper meaning than that which appears on the surface. Was it not intended by the Holy Spirit that we should refer back to Gen. 2:9, and compare and contrast these two trees? We believe so. And a quiet meditation thereon reveals some remarkable points, both by comparison and contrast, between the tree of knowledge of good and evil, and the tree on which our Lord Jesus was crucified. Let us first consider some of the points of contrast.

1. The first tree was planted by God (Gen. 2:9). The second tree was planted by man (Matt. 27:35).

2. The first tree was pleasant to the eyes (Gen. 3:6). What a contrast with the second tree when we read that "His visage was so marred more than any man, and His form more than the sons of men" (Isa. 52:14). "And all the people that came together to that sight . . . smote their breasts, and returned" (Luke 23:48).

3. God forbade man to eat of the first tree (Gen. 2:17). This is a great contrast with the second tree; for there are no restrictions here. Sinners are bidden to "taste and see that the Lord is good" (Ps. 34:8).

4. Because God forbade man to eat of the first tree, Satan used every artifice to get man to partake of it. But when God invites men to come and eat of the second tree, Satan uses all his powers to prevent man tasting it.

5. Eating of the first tree brought sin and death (Gen. 2:17). By eating of the second tree comes life and salvation (John 6:51).

6. Adam the thief, through eating of the first tree, was turned out of paradise. The thief, by eating of the second tree, entered paradise (Luke 23:43).

Some of the Points of Resemblance

1. Both trees were planted in a garden (John 19:41). Both the first Adam and the last Adam died in a garden.

2. We find the words "in the midst" used in connection with both trees (Gen. 2:9; John 19:18).

3. Both trees are trees of the knowledge of good and evil. At the second tree, the cross, we see Goodness incarnate. There we behold the holiness of God displayed. But there, too, we see evil.

4. The tree that was planted in Eden was good for food, pleasant to the eyes, and to be desired to make one wise. The second tree is surely good for food (John 6:51). It is pleasant to the eyes of faith (Heb. 12:2).

Another Tree

We have another tree brought before us in Exodus 15:25. The Children of Israel are on a journey and have no water to drink. They came to Marah and found water, but it was so bitter that they could not drink it. Then the people began to murmur against Moses. But Moses cried unto the Lord, and the Lord showed him a tree, which he took and cast into the waters, and the waters were made sweet so that the people could drink.

This tree brings before us the fact that we, too, are on a journey, from time to eternity. In a short time, we will pass off this scene altogether, and then where will you spend eternity? As you journey through this world, you thirst for pleasure and happiness, but you find that nothing in this world can give you permanent satisfaction. When you attain some longed-for pleasure, you find it bitter and disappointing. For the heart of man was made to enjoy God, and you will never find real rest and happiness until you find it in Him. Does God have a remedy for these bitter waters?

Yes, God showed Moses a tree, and He seeks to show you a tree—Calvary's Tree, and on that tree His beloved Son, the Lord Jesus. He is God's remedy for all the bitterness in your life. For all mankind was so hopelessly lost that there was no other way in which they could be saved and brought back to God, except through the sacrifice of His well-beloved Son. And so He the Just One, willingly suffered and died for us the unjust ones, that He might bring us to God. If you will receive Him in your heart and life, He will take away the bitterness, and you will find yourself singing:

"Now none but Christ can satisfy,
None other name for me;
There's love, and life, and lasting joy,
Lord Jesus, found in Thee."

—Faithful Words.

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HOW MAY I KNOW GOD'S LEADING IN MY LIFE?

1. Through fellowship with Him.
2. Through personal convictions.
3. Through positive consecration.
4. Through providential circumstances.
5. Through parental counsels.
6. Through prayerful considerations.

J. R. Mumaw.

EXELAND, WISCONSIN

Dear Herald Readers: Greetings. On May 18, Bro. J. M. Kreider, from Missouri, came in our midst and preached for us each evening until May 21. On account of Sister Noehjl's illness, communion was held at Bro. Sinclair's home where nine members partook of the communion. We crave an interest in your prayers for the work at this place. Anyone coming this way is cordially invited to stop with us.

On May 24, Bro. and Sister B. B. King and daughter Gladys and their two grandchildren were callers in our home.

June 3, 1943. Mary Sinclair.

City Missions

KANSAS CITY, KANSAS
(Mennonite Gospel Missions)

Dear Christian Friends: Greetings. Communion services were held Sunday, May 9. One hundred and twelve partook of the sacred service. It was at this time that Mrs. Bethard, an aged grandmother, who had no church affiliations for a number of years, was received into church fellowship and was privileged to enjoy the communion service with us.

Bro. Edward Yoder, Bro. Levi Weaver, and Bro. A. Lloyd Swartzendruber were privileged to attend the Annual Mission Board Meeting held at Harrisonburg, Va.

On Sunday evening, May 23, thirteen boys and girls from the Mennonite Children's Home were baptized by Bro. Joe C. Driver. These children are truly happy in their new experience. May they ever be kept for our Lord.

Tuesday evening, June 1, Bro. John W. Hess, Akron, Pa., en route to La Junta, Colo., preached for us.

During the years 1937, 1938, and 1939, a vacation Bible school under the supervision of the Mission was conducted at the Junction Schoolhouse in Crest Line Gardens, a district of Kansas City. This summer we are happy to have this privilege granted to us again. These children did not have week-day Bible school opportunities last winter. We are planning to have this school on June 7-18.

Since Sunday, June 6, is National Shut-in Day, our Home Department superintendent has so arranged that each member of this department shall be visited that day. Practically the whole congregation will be helping in these calls. A uniform program is arranged to be rendered in each home.

Because of the uncertain train conditions these days, there are hours of waiting at the Union Depot. We invite any who have this experience in Kansas City to call us by phone and spend those hours with us in the Mission Home. Folks who have done this recently are Mrs. F. B. Hartzler and Erma, Oregon; Sara Yoder, Oklahoma; Betty Clark, Mr. and Mrs. Norman Brenneman and Keith, Mrs. Lucy Swartzendruber, Iowa; and Elsie Hart, Missouri. Other out-of-town visitors, who have recently visited at the Mission Home, are Earl Wyatt, Arkansas; Mrs. Marcus Lehman, Minnesota; Bros. J. W. Hess and P. L. Rohrer, Pennsylvania. May your continued intercessions also include the work at Kansas City.

June 3, 1943. Anna Histand.

South America

DEFINITE ANSWERS TO PRAYER AT TRES LOMAS

"Make a joyful noise unto the Lord," "for he is good; for his mercy endureth forever." The other day this choice bit of encouragement came in a letter: "The shortest, surest way to all happiness is this: Make it a rule to thank and praise God for everything that happens to you. For it is true that whatever seeming calamity comes to you, if you thank and praise God for it, you turn it into a blessing!" The joy of life depends less upon what befalls us, than the way in which we take it.

First of all we want to thank you who have continued steadfastly in prayer for our special series of evangelistic meetings this fall (your spring). Bro. Swartzentruber from Pehuajo was here for the first six nights and was followed by Bro. Gorjon, who preached for eleven nights. Definite answers to prayer were wonderfully manifest in every detail. The tent was in a new part of town, well-sheltered from high winds and chilly fall nights. God sent showers of blessings. From the beginning the tent was full every night and many men stood outside. A large number made a profession of faith. Among them were five young people from the Sunday school and two couples and an elderly lady from the Bible reader homes. After the meetings were over, two more women from these homes accepted Christ as their Saviour. There are others who are deeply interested, among them a young painter of French descent who said that he would never enter the Protestant Church. Incidentally, he did not miss one of the seventeen tent meetings and so far has come every Sunday to church.

When we first came to the field, someone suggested in a letter that they supposed the novelty would wear off after a while. We praise the Lord that it has not been so with us. Others who have been here twenty-five years or more are still keenly interested and busy in the Lord's work. I know of no more thrilling service than that of saving souls!

Yesterday two women converts came to the house. The older of the two comes to the house once a week for her lesson, as she cannot attend the converts' class Saturday nights nor the one after Sunday school. She loves the Lord and is praying that her husband also will become truly converted. Dona R. is a full-blooded Indian, in whose home we have read the Bible for three years. The young woman is a recent convert as is also her husband (who really isn't her husband). They are so happy to have found the Lord that as she cooks the supper he reads the New Testament to her, or together they study the lesson for the next converts' class. Last week when D. was sick, her mother-in-law and her brother wanted to call the doctor. "No; oh, no, we have a new Physician—the Lord Jesus. Just bring me my New Testament, and I'll read between the attacks of pain." As she told me this, she added, her face beaming, "And do you know Senora, it was a 'Santo remedio' (blessed remedy)." She says the pain has not returned. I wish you could have seen the look on her face, so full of joy—yes, on the face of that thirty-one-year-old woman who had lived a life of sin! She has lived with several men, and she is not married to the one she now lives with. Pray with us that they will be willing to be married when the Holy Spirit reveals their present sinful relationship to them.

Dona R., mentioned above, is another "Samaritan" woman. Although she is a widow, the man she has lived with for over twenty years has never legally married her. He doesn't want to marry, for "Everyone would call them fools," he says, "after so many years of common law marriage." With God nothing is impossible. Only four years ago a couple was married and baptized here who had been living together twenty-two years. He was forty-four and she was sixty-four when they married. Only the grace of God could have accomplished this.

Day before yesterday our hearts were made sad when death visited another one of our Bible reader homes. This time it was an old Italian lady of eighty ripe years, who left this world, and we hope to be with the Lord, whom she loved dearly. But, as a strict Catholic, she also reverenced the Virgin Mary. Only God knows her eternal destiny. We continue to read the Bible in her daughter's home, who is also strong in the Catholic faith. Her excuse for not taking Christ as her Saviour and becoming a Protestant is the time-worn one of not wanting to change religions because of family traditions. Only the Holy Spirit can reveal her great need to her.

They were pleased that we offered to have a short service of Scripture reading and prayer, with a few words of consolation, and at the same time we tried to show that Christ is the True Way. Our message seemed to contrast sharply with the surroundings. At the head of the flower laden coffin was a seven-foot crucifix. On each side, at a little distance, there were three polished wrought-iron candleholders, each with a large burning candle to light the soul's way to purgatory. When will our dear Argentine Catholic friends learn to worship the Christ of the cross, and not the cross?

May 19, 1943. Mrs. W. E. Hallman.
Tres Lomas, F.C.O., Argentina.

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BUDDHISM IN AMERICA

While we are discussing here the value of foreign missions, the non-Christian religions of the world are making headway in our country. A Buddhist temple was recently dedicated in Seattle, Washington. The new building cost $100,000. Several Buhdhist priests shared in the dedicatory servce, and many white Buddhists mingled with the throng of Japanese worshippers.——The Watchman-Examiner.

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One of the most effective ways of killing a thought is to drown it in a multitudinous shower of words.

MOTHER HAS FALLEN ASLEEP

Mother was tired and weary,
Weary with toil and with pain.
Put by her glasses and rocker;
She will not need them again.
Into heaven's mansions she's entered,
Never to sigh nor to weep.
After long years with life's struggles,
Mother has fallen asleep.

Near other loved ones we laid her,
Low in the churchyard to lie.
And though our hearts are nearly broken
Yet we would not question why.
She does not rest 'neath the grasses,
Though o'er her dear grave they creep.
She has gone into the heavenly kingdom;
Mother has fallen asleep.

Rest the tired feet now forever;
The dear wrinkled hands are so still.
The blast of the earth shall no longer
Throw o'er our loved one a chill.
Angels through heaven will guide her.
Jesus will still bless and keep.
Not for the world would we wake her;
Mother has fallen asleep.

Beautiful rest for the weary,
Well deserved rest for the true.
When our life's journey is ended
We shall again be with you.
This helps to quiet our weeping,
Hark! angel music so sweet!
He giveth to His beloved,
Beautiful, beautiful sleep.

—Selected by Emma L. Stoltzfus.

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If any little word of mine
May make a life the brighter;
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale
To set the echoes ringing.

—Selected.

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Special Meetings

REGIONAL CONFERENCE

Report of the Regional Conference held at Allemands, La., from April 30 to May 2, 1943.

General Theme: The Church and Her Mission in the World Today.

A Ministers' Meeting was held April 30 in the afternoon. At this time the following were chosen: Mod., George Beare; Asst. Mod., Paul Hershey; Sec., John E. Wenger; Choristers, Lester M. Hackman, Paul Yoder.

The conference opened the evening of April 30, with song service and remarks by Bro. George Beare. Devotion was conducted by Bro. Henry Tregle, Jr.; Scripture reading, Matt. 28:18-20.

The History and Start of the Church and God's Plan for It, by Bro. E. S. Hallman. Eph. 5:32. The Church is an organism in an organization, an invisible body of believers in a visible body. Previous to Pentecost there were 20 in an upper room, then 2,000, and then 5,000 people.

He Is the Head of the Body, the Church, by Milo Kauffman. Our body is dead without the head; churches are dead because they do not have Christ as head.

May 1, forenoon session: Theme: **The Preciousness of the Church. To the Believer,** by Henry J. Tregle, Jr. The Church was bought with precious blood. **To the Family of God,** by Gladys Ruth. Some of the benefits which the family of God receives are the hope of glory, comfort in time of sorrow, food for our souls.

Afternoon session: Theme: **Christ the Head of the Church. As Bridegroom,** by E. S. Hallman. God wants all our affection. He loved the Church and gave Himself for her. She is His new creation. **Union with Christ Through the Church,** by Earl Buckwalter. We have unsearchable riches, riches of grace, glory, mercy. We are His workmanship, created in Christ Jesus. **Blessings and Pleasures I Have Received in Being a Member of the Church of Christ,** by Dorothy Geil. Blessing found in hearing God's voice, "Follow Me." Blessing of peace, comfort, consolation, knowing that God is for us.

Evening session: **The Value of the Church to Our Youth Age,** by Milo Kauffman. The most valuable thing is salvation, a gift of God. The Church furnishes a real place of worship and helps us find our place in Christian service. **Behold the Lamb of God,** by George Beare. Behold the Lamb, accused, but not accusing; crucified, but praying for forgiveness; speaking as never man spake.

May 2, forenoon session: **Sunday-school Lesson,** by George Beare. **The Ordinance of Baptism as Taught in Scripture,** by Milo Kauffman. It is not to wash away sin; it is an open expression of new desires; a symbol of Holy Spirit baptism. (Baptismal service in charge of E. S. Hallman.) **Lovest Thou Me,** by Earl Buckwalter. Love must find expression. God proved His love by giving His Son.

Afternoon session: **The Growth of Christ's Kingdom Through Missions,** by George Beare. Through missions we see the light of God's will. There were no Mennonites in India 40 years ago; today there are 1,400. **The Triumph of the Church over the World,** Mahlon Hess. The Church triumphs over pleasures of the world. The world is divided into two groups; only a cross is between them.

Evening session: **Business Meeting.** Resolutions adopted:

Resolved, That we extend our thanks to those who have made this conference possible, to those who have arranged the program and secured speakers for the subjects given.

Resolved, That we extend our thanks to those out-of-state visitors who have also helped to make this conference a success in giving their co-operation in every way possible.

Resolved, That we thank those who have taken care of our comforts in supplying our food and lodging for the visitors.

In view of the fact that we have enjoyed such great spiritual blessings and that our appreciation of the Church of Jesus Christ has been increased, we

Resolve, That a similar conference be considered for some future date.

Junior Meeting, by Ida Beare. **Signs of the Times,** by C. Z. Martin. The signs are apostasy, intellectual, commercial, social, financial, moral, political. The Jews are one of the greatest proofs that the Bible is true.

The conference was well attended. There were exceptionally good speakers and perfect attention. There was one confession. For all these rich blessings we praise the Lord.

John E. Wenger.

Married

Jantz—Weaver.—On Tuesday evening, May 25, 1943, at the close of the commencement exercises at Hesston College, Bro. Wesley Jantz and Sister Phyllis Weaver were united in marriage, Bro. Milo Kauffman officiating. We wish them the blessings of God through life.

Graber—Watts.—Bro. Willis Graber and Sister Marjorie Watts were united in marriage on May 23, 1943, at the Sugar Creek Mennonite Church near Wayland, Iowa, by Bro. Simon Gingerich. May God's guidance and blessing be with them through life.

Steckly—Lichty.—Bro. Lyal Steckly, Preston, Ont., and Sister Verna Lichty, Breslau, Ont., were united in marriage at the Breslau Mennonite Church, May 15, 1943. Bro. M. H. Roth performed the ceremony. May the blessings of God be theirs.

Brenneman—Troyer.—On Sunday, May 30, 1943, in the morning services in East Union Church near Kalona, Ia., Bro. Harold Brenneman and Sister Olive Troyer, both members of the East Union congregation, were united in marriage by Bro. D. J. Fisher. May God's choicest blessings accompany them through life.

Yoder—Peachey.—On Sunday evening, Aug. 16, 1942, at the Maple Glen Church, Grantsville, Md., occurred the marriage of Bro. Allen A. Yoder and Sister C. Lois Peachey, both members of the Maple Glen congregation. Bro. C. W. Bender officiated. May theirs be a useful life in His service.

Heatwole—Brunk.—On May 15, 1943, occurred the marriage of Bro. Lewis J. Heatwole of Elida, O., and Sister Dora C. Brunk, at the home of the bride's parents, Bro. and Sister Gabriel Brunk, Elida, O. Bishop E. F. Hartzler officiated. May the blessing of the Lord attend them in life's journey.

Gimbel—Good.—On May 5, 1943, Bro. Oren Gimbel of the Breslau, Ont., congregation and Sister Nina Good of the Biehn congregation were united in marriage by Bro. M. H. Roth, at the Biehn Mennonite Church. Bro. Oscar Burkholder assisted in the service. May God bless and guide them through life.

Shetler—Pursley.—On Sunday evening, May 30, 1943, Bro. Ralph Shetler, Hesston, Kans., and Sister Margaret Pursley, Aurora, Oreg., were united in marriage in the college chapel hall, with Bro. Milo Kauffman officiating. May the blessings of the heavenly Father attend them through life.

Springer—Troyer.—On the evening of April 25, 1943, occurred the marriage of Bro. Carl Springer, son of Jacob and Ida Springer, and Sister Fannie Troyer, daughter of Jerry and Savilla Troyer, at the Zion Mennonite Church near Pryor, Okla., where both are members. Bro. D. L. Sommers, uncle of the groom, officiated. May the Lord richly bless this happy union.

Obituary

Bender.—Elizabeth Roth, daughter of Christian and Katherine Roth, was born near Flanagan, Ill., May 17, 1874; died at Bryan Memorial Hospital, Lincoln, Nebr., May 19, 1943; aged 69 y. 2 d. At the age of 10 years she moved with her parents to Milford, Nebr. In her youth, she united with the East Fairview Mennonite Church, to which she remained faithful to the end. On Oct. 16, 1892, she was united in marriage with Emanuel Bender. To this union were born a son and 3 daughters. The infant son and one daughter preceded her in death. also 5 brothers and 3 sisters. She leaves to mourn her departure, her husband, 2 daughters (Mrs. Ben B. Rediger, Mrs. Fred Stutzman), 2 brothers, 11 grandchildren, 5 great-grandchildren, many nephews and nieces, and a host of friends. The call of death came very unexpectedly. She had good health until a little over a week ago. She was loving and kind, and filled a worth-while place in the home. She was loved by all who knew her and made friends wherever she went. She will be greatly missed. In her last conscious moments she told of a wonderful experience she had. What a glorious hope for the future when we hear loved ones speak of these experiences. Funeral services were conducted by Joseph E. Zimmerman, assisted by Will Schlegel.

Loving and kind in all her ways;
Upright and just to the end of her days;
Sincere and true in her heart and mind;
A beautiful memory she leaves behind.

Burkholder.—Barbara (Beck), daughter of the late Christ and Mary Beck, was born in Fulton Co., O., Feb. 21, 1884; died at her home near Archbold, O., April 29, 1943; aged 59 y. 2 m. 8 d. Her health began to fail about 2 years ago and it soon became evident that her affliction was cancer, which caused her continual and intense suffering. She bore her pain with Christian fortitude, having a desire to regain health and be able to fill her place in the home where she felt that she was greatly needed. She always said, "The Lord's will be done." On Jan. 16, 1906, she was united in marriage to Amos C. Burkholder. To this union were born one daughter, Wilma, and 2 sons, Lavern and Maynard. She accepted Christ as her Saviour and became a member of the Mennonite Church and remained faithful to the end. During her affliction, the continual exercise of her faith and trust in God caused it to become strong and unshaken and enabled her to give many touching and helpful admonitions to her family and acquaintances. She was a devoted wife and a kind and loving mother and will be greatly missed in the home and community. There remain to mourn her departure, her husband, 2 sons, a daughter, 4 grandchildren, 2 brothers, 4 sisters, and many other relatives and friends. Funeral services were held at the home by Bro. Henry Wyse and at the Central Mennonite Church by Bros. P. L. Frey and E. B. Frey Burial in Pettisville Cemetery.

A loving mother, so gentle and kind
What a wonderful memory she left behind.
Long days, long nights she bore in patience.
Until God Himself, knowing what was best,
Took her home and gave her eternal rest.

Eby.—Lizzie A., wife of H. Martin Eby, was born March 6, 1868, near Paradise, Pa. (daughter of the late Elias and Ann Kreider Hershey). On May 16, 1943, our dear mother entered her peaceful rest at the age of 75 y. 2 m. 10 d. To this union were born 8 children. A baby passed away in infancy. She leaves to mourn her departure, her husband, 5 daughters (Ruth Witmer, Landisville; Mina Phenneger, Paradise; Anna Gehman, Ronks; Ada Kreider, Lancaster; Mary Ranck, Paradise), 2 sons (Eli Eby, Gordonville, and Menno Eby, Gap), 21 grandchildren, 10 great-grandchildren, 2 sisters (Mrs. Susan Kenagy and Mrs. Sabina Ranck), and 2 brothers (John K. Hershey and David E. Hershey). Funeral services were held May 19, at the home of her daughter and son-in-law, Allan E. Gehman, by Bro. Parke Book and at the Paradise Church by Bro. Abram Martin. Burial in adjoining cemetery.

Frey.—Mrs. Mary Ann, widow of Jacob M. Frey, formerly of Hanover, Pa., died May 16, 1943, at the home of her daughter, Mrs. Clarence Haines, Lancaster, Pa. Death was due to coronary occlusion. She was aged 81 y. 4 m. 8 d. She was a faithful member of the Hanover Mennonite Church for many years and will be greatly missed by her many friends. Her husband preceded her in death, Oct. 11, 1940. Surviving are her 4 children (Elmer M., York, Pa.; Mrs. Clarence Haines, Lancaster, with whom she lived the past 11 weeks; John E., Abbottstown, and Maurice H., Hanover), also 21 grandchildren, 9 great-grandchildren, one brother (Howard B. Miller, Hanover), 4 sisters (Mrs. Samuel Dubbs, Bair's Station; Mrs. J. Emory Moul, Hanover; Mrs. George W. Basehoar, Littlestown; Mrs. Edwin H. Forry, Lancaster). The funeral was held May 19 at A. W. Feiser's Funeral Home, Hanover. Further services were conducted at Bair's Church, York Road, by Bro. Harvey Grove and Bishop Richard Danner. Interment in York Road Cemetery. The pallbearers were 6 grandsons.

Silent thoughts bring many a tear
For one we loved and cherished here.
God took her home, it was His will,
But in our hearts she liveth still.

—By a Sister.

Johnston.—Evans, born Jan. 12, 1896, in Shelby Co.; died April 14, 1943, in Pleasantville, a. Death was caused by accident while repairing a car. On Jan. 28, 1917, he married Pauline Lamont. There were born to them 6 ons and a daughter. A son and daughter died n infancy. Five sons surviving are: Lester, Edward, Enos, Ledrew, and Calvin. He also eaves Mother, 3 brothers, and 4 sisters (Lydia, Alma Harder, Orpha Yoder, and Salome Lind). He was a kind, loving father, loved by all who knew him. He joined the Church when a young man. His father preceded him in death, March 6, 1940. He was born and raised near Cherry Box, Mo. Funeral services were conducted at Mt. Pisgah Mennonite Church, near Cherry Box, Mo., by Bros. J. M. Kreider and Nelson Kauffman.

Sensenig.—Amos J. L. Sensenig was born east of Lancaster, Pa., May 22, 1910; died May 26, 1943, in the Wernersville, Pa., State Hospital; aged 33 y. 4 d. He was a member of the Mennonite Church. He was never healthy. In his teens he suffered with tuberculosis. Some years later he took treatment so that he was able to do heavy work. Nine years ago he was mentally affected. He died of the former ailment. He was adopted when he was 19 months old by Joseph M. and Mary F. Sensenig, who survive. Also surviving are 2 foster sisters (Mrs. Gertrude Esh and Mary), his real father (Amos D. Lefever, Mountville, Pa.), 4 sisters (Edith, wife of Ira Goss; Martha, wife of Clyde Weaver; Elizabeth, wife of Frank Frey; Myrtle, wife of Roy Habecker), one half sister (Laura, wife of Bernard Kautz), 2 half-brothers (Aaron Lefever and John), and many other relatives and friends. Funeral was held at Terre Hill Funeral Home by Bro. David M. Weaver with further services at the Goodville Mennonite Church by Bros. Aaron Weaver and John Burkholder. Texts: Matt. 26:45; Ps. 107:9, 10. Interment in adjoining cemetery.

Brother, thou art sweetly resting.
Here thy toils and tears are o'er;
Pain and sickness, death and sorrow.
Never can distress thee more.

—By a Foster Sister.

Siegrist.—Mary Eby, daughter of the late Peter and Magdalena Musser Eby, was born May 19, 1864; died at her home in Smoketown, Pa., May 8, 1943; aged 78 y. Left to mourn her sudden departure are her husband, Samuel, 4 sons (John and Emanuel, Ronks; Henry, East Petersburg; and Abram, Witmer), 17 grandchildren, 12 great-grandchildren, 2 sisters (Mrs. Susanna Denlinger and Mrs. Magdalena Hershey). Early in life she united with the Stumptown Mennonite Church and remained faithful until death. We remember Grandmother as being always cheerful and doing whatever her hands found to do. She did not have to suffer long before her call, which came suddenly to all of us, for she had been well and had gone about her duties of the day. She retired for the night, and during the middle of the night God saw fit to take her home; her death was due to a heart attack. Our loss is her eternal gain. Funeral services were held at her home by Bro. Elmer Martin and at the church by Bros. Elmer Martin and Abram Martin. Text: Eccl. 7:1. Burial in adjoining cemetery.

Our grandmother left us in the dead of the night.
Peacefully, calmly, she has taken her flight.
Could she have but told us she was going to go,
We would like to have bid her good-night, you know.
O could she have stayed a little while longer!
We thought she was better, we thought she was stronger.
But God, our Creator, who knows what is best,
Has taken her home and given her rest.

—By a Granddaughter.

Steamphfli.—Mrs. Mary, widow of the late Nick Steamphfli, died at the Mennonite Home for the Aged, Orrville, O., April 20, 1943, after a year's illness of arteriosclerosis; aged 84 years. Her husband died Nov. 16, 1942. She was born Nov. 16, 1858, in Burton City, O., daughter of Mr. and Mrs. Adam Felix. She was a member of the Mennonite Church and formerly resided on the Renbenberger Road, Beaver Twp., prior to coming to the home in Oct., 1942. Surviving are a sister (Mrs. Susan Goon, Mansfield, O.), 2 half-brothers (William Felix, Smithville, O., and Peter Felix, Orrville, O.), and a half-sister (Mrs. John Kurtz, Smithville, O.). Funeral services were held April 23 at the Midway Mennonite Church with Bro. David Steiner officiating. Burial at the Forest Lawn Memorial, Youngstown, O.

Her weary hours, her days of pain,
Her weary nights are past.
Her ever-patient, worn-out frame
Has found sweet rest at last.

—A Friend.

Stoltzfus.—Nancy K., daughter of the late Jacob and Nancy Stoltzfus, was born in Union Co., Feb. 25, 1872; fell asleep at her home, Monterey, Pa., May 19, 1943; aged 71 y. 2 m. 24 d. She was united in marriage, Dec. 1, 1892, to Jacob M. Stoltzfus at Monterey where she resided till the Lord called her home. Surviving her are her husband, 2 children (Emma, at home, and Clarence, Bareville), and 3 grandchildren. She was a faithful member of the Weavertown Amish Church. For over a year she had been in failing health. She bore her suffering patiently though her countenance showed marks of suffering. By remarks that she had made, we know she had a glimpse of glory. She was surrendered to the Lord's will, many times repeating these words, "Just as the Lord wills." Services were held at the home by George Beiler (text, Prov. 4:18), and at the Weavertown Church by John A. and M. S. Stoltzfus. Texts: Rev. 14:13; Acts 21:14. Interment in Myers Cemetery.

"We thank God for such a mother,
And for the prayers for us you've prayed.
Great and blessed we shall call you;
May your precepts be obeyed."

Weber.—Emma A., daughter of Eli K. and Saloma Zook, was born Sept. 14, 1876, near West Liberty, O.; died March 24, 1943, at the home of Mr. and Mrs. T. V. Gerber, near Chattanooga, Tenn.; aged 66 y. 6 m. 10 d. At the age of 28, she moved to Georgia and made her home with a cousin, Elmer E. Kurtz. Her Bible was her constant companion and comfort. From childhood she had been an invalid or semi-invalid, but she bore her suffering and disappointments patiently. On Jan. 1, 1912, she was married to Martin Weber who departed this life in June, 1924. No children came to bless the home. The immediate cause of her death was heart trouble. She leaves to mourn her departure, 4 sisters (Mrs. Levi C. Hostetler, Sheffield, Ill.; Mrs. Milton Hostetler, Roanoke, Ill.; Mrs. D. E. Plank, Detroit, Mich.; and Mrs. A. B. Leasa, Belleville, Pa.). Her parents, 2 brothers (John L. and Edwin K. Zook), and one sister (Martha E. Zook) preceded her in death.

In God's dear home, she is safe,
No suffering, tears, or care,
And in His time, we'll surely find,
Our Sister Emma waiting there.

Yoder.—Simon R., son of Solomon and Sarah (King) Yoder, was born Oct. 17, 1858, near Bellefontaine, Logan Co., O.; passed away at his home near Harrisonville, Mo., May 13, 1943; aged 84 y. 6 m. 26 d. When a child he came with his parents to Cass Co., Mo., until the Civil War. Then during his father's absence, his mother, a brother and sister, and he were taken in a wagon by ox team to Independence and from there went by train to Ohio. After the war and his father's return, the family moved again to Missouri where he spent the remainder of his life with the exception of 6 years after his marriage which were spent near Topeka, Ind. In young manhood he accepted Christ as his Saviour and united with the Clearfork Mennonite Church, later transferring his membership to Sycamore Grove Church. He held to this faith until the Lord called him home. His life was one of activity, helpfulness, loyal interest in his community, loving concern for his family, and a devoted relation to the church of his choice. On Feb. 7, 1886, he was united in marriage with Lydia Luella Kenagy. To this union were born 4 children. His companion preceded him in death over a year ago. An infant son, his parents, 2 sisters and a brother also preceded him in death. He is survived by a daughter (Nona) at home, 2 sons (Elba J. and Ralph, Garden City, Mo.), a brother (John B., Garden City), 5 grandchildren, a great-grandchild, and many other relatives and friends. On April 16, 1943, he became ill with a heart ailment and was taken to Lakeside Hospital, Kansas City, Mo., for treatment. After being there 11 days, he returned home where he continued to improve until May 9, when he suffered a cerebral hemorrhage which caused his death. He bore his suffering with patience and often expressed a readiness to depart and be with those gone before. Funeral services were at the Sycamore Grove Church, May 16, in charge of home ministers. Text, Ps. 116:15. Interment in Clearfork Cemetery.

Beautiful rest for the weary;
Well deserved rest for the true.
When our life's journey is ended,
We shall again be with you.

Items and Comments

Latest reports from the flooded districts in the Middle West indicate that the worst is over. In the Mississippi, Missouri, Illinois, Ohio, and other river valleys in these regions, the estimated damages reach appalling figures, both in the millions of acres inundated and thousands upon thousands of families rendered homeless. But the waters are abating and the future appears brighter for the inhabitants of the flooded districts. In these intensive floods we have another illustration of the helplessness of man under such conditions. But the destructiveness of such floods is as nothing compared with the world-wide flood of bullets and bombs now raging in war-torn countries.

* * *

The report that John L. Lewis and the powerful union which he heads are coming back into the American Federation of Labor has occasioned a live interest in and lively discussions among labor unions generally. As usual, self-interest figures largely in such movements. It also emphasizes the fact that labor unions as well as capitalistic monopolies are a menace to the safety of the nations in which they exist, to the extent of the power wielded by such combinations of labor or of wealth. For instance, the "closed shop" is nothing more nor less than an organized effort to enrich the unions at the expense of the public, especially the non-union man and his family.

* * *

Among the men notable in public life who have recently answered Death's call is Edsel Bryant Ford, son of the famous automobile manufacturer, Henry Ford. Previous to his long illness he was looked upon as his father's likely successor in the business in which he was an active partner. But "God is no respecter of persons" when it comes to age.

* * *

"Racial isolation has gone for good in South Africa," says General Jan Christian Smuts. He warns European "trustees" that, unless certain adjustments are forthcoming in the race relations, education, housing, feeding, and wages for natives, the lily-white ruling class faces conditions the results of which will be lamentable.

—The Gospel Messenger.

* * *

The Roman Catholic population of the United States, Alaska and the Hawaiian Islands now numbers 22,945,247, according to the official Catholic directory for 1943, just published. This figure represents an increase of 389,005 over the number reported last year.—The Gospel Messenger.

—o—

Announcements

MENNONITE GENERAL CONFERENCE

Plans are made for a General Conference delegates' session to which all the ministry is invited. A program has been arranged for Bible study and inspirational messages. The conference is to be held at Goshen College, Goshen, Ind., Aug. 18-24, 1943. Programs and further announcement are to follow later.

August 18—Meeting of Executive Committee.

August 19—Meeting of Committee on Arrangements.

August 20-24—Delegates' Session.

Milo Kauffman, Moderator.
Amos O. Hostetler, Secretary.

ONTARIO ANNUAL A. M. CHURCH CONFERENCE

The Ontario Annual A. M. Church Conference will be held at the Wellesley Maple View Church, near Wellesley, Ont., on Wednesday and Thursday, June 9, 10, 1943. All are cordially invited. Come praying.

C. R. Brunk, Secretary.
Brunner, Ontario.

—o—

CONSERVATIVE AMISH MENNONITE CONFERENCE

The thirty-third annual meeting of the Conservative Amish Mennonite Conference is to be held, D.V., with the Holmes County congregation, near Berlin, Ohio, Aug. 26 and 27, 1943.

Because of transportation restrictions, the conference this year will be confined to a two-day ministers' meeting, with public services each evening for the benefit of the local brotherhood and any others who may be present from a distance. All ministers are urged to attend if possible.

Your prayers are earnestly solicited that the meeting may be blessed in furthering the cause of Christ.

Ivan J. Miller, Secretary
Grantsville, Md.

—o—

DAKOTA-MONTANA CONFERENCE

The Lord willing, the Dakota-Montana Conference will be held at Wolford, N. Dak., June 7-11, 1943.

Young People's Institute and also a ministerial meeting will be held on Monday beginning at 7:00 p.m., followed by Sunday School and Church Conference, closing on Friday, June 11.

Everyone cordially invited to attend.

J. C. Gingerich, Secretary
Detroit Lakes, Minn.

—o—

YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Virginia

July 28 to August 1, 1943

We are glad to announce the coming Institute to be held on Eastern Mennonite School Campus at the regular time in July. We invite you to arrange your vacation so as to make possible your attendance at this institute. Watch this column for additional announcements.

John R. Mumaw, Director.

—o—

VIRGINIA MENNONITE CONFERENCE

The Virginia Mennonite Conference and Associated Meetings are to be held at Eastern Mennonite School, Harrisonburg, Va., June 8-11, 1943. Following is the time and date for the various meetings.

Tuesday 8:00 a.m. Automobile Aid Plan Meeting
Tuesday 10:00 a.m. Property Aid Plan Meeting
Tuesday 1:00 p.m. Meeting of the Board of Missions and Charities
Tuesday 4:00 p.m. Meeting of the Committee on Arrangements
Tuesday 7:30 p.m. Mission Program
Wednesday 9:00 a.m. Preliminary Session of Conference
Wednesday 1:00 p.m. Annual Conference opens (conference sermon)
Wednesday 7:30 p.m. Fundamentals Meeting
Thursday 9:00 a.m. Conference proceedings
Thursday 7:30 p.m. Preaching and Worship Service
Friday 8:00 a.m. Conference concludes its work

Truman H. Brunk, Moderator
John R. Mumaw, Secretary

TWELVE DAY INSTITUTE

Arbutus Young People's Institute

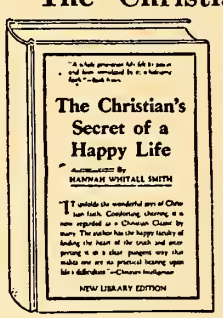
August 4-15, 1943 (Tentatively)

The twelve-day period from August 4 to 15, 1943, has tentatively been chosen as the time for holding Arbutus Young People's Institute. Those who are planning their vacations for the coming summer will kindly bear the above dates in mind and arrange accordingly. They will find no better restful and spiritually edifying place to enjoy a vacation than Arbutus. Remember the dates.

A fine corps of instructors has been chosen, and interesting courses have been selected. In due time a printed bulletin will give detailed information.

C. F. Yake, Secretary,
Young People's Institute Committee
Southwestern Pennsylvania Mennonite Church Conference

The Christian's Secret of a Happy Life



By Hannah Whitehall Smith

"Read again and again, it has never grown stale and lent to others it is returned with expressions of thankfulness for blessings received." — *S. S. Times.*

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CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

June, 1943

EDITORIALS

Minutes

The inspiration of the Mission Board Meeting held at Harrisonburg cannot be transcribed. If it were possible to have it reduced to writing, we would certainly share it with all our readers. In this issue we are presenting the minutes with reports to make available for you such information as they contain. We are sure many of you will read them with interest.

Resolutions

We are spreading the resolutions that were adopted at the recent Board Meeting on the next page for your careful reading. They represent, in summary, some of the major concerns of the speakers and the Board. Their value is not to be calculated in terms of grammatical correctness. Nor is the good that will come from them determined by the number of people who witnessed their adoption. They will accomplish their purpose only insofar as our entire constituency supports them with prayer and personal testimony.

Our Evangelical Witness

There have always been many more opportunities for Christian witnessing than the Church has realized. Now, as in other times, we are confronted with great human needs. There are men and women everywhere who are sick at heart. Nothing but the transforming power of the Gospel can bring adequate relief to their suffering.

We are becoming more and more exercised over the tragic circumstances of present-day war sufferers. In our compassion for them we are too much more inclined to be moved by their physical needs than we are to sense their inner soul suffering. While we have an obligation to bring them physical relief, our greater obligation is to deliver them from spiritual darkness.

Any relief program is in danger of losing the evangelical character of the Church's ministry to the world. That gives occasion for extreme caution to preserve the Christian viewpoint in our present relief program. Foreign relief is not an escape valve through which we prove that C.O.'s are not cowards. It is not designed to become a course of action through which our boys can win back the favor of people in their home communities. It is not an experiment through which we hope to find a solution to international problems. Relief work embodies a much greater purpose.

The primary function of relief activities in the service of the church is to establish the Gospel in regions beyond and to win lost souls for Christ. Bringing relief to physical suffering can act as a spearhead for the advancing armies of the cross. It paves the way for a spiritual ministry that deals with the soul. For that reason we are expected to give our cup of cold water in the name of Jesus.

Our giving a cup of cold water in the name of Jesus to a suffering neighbor calls for a consistent representation of the principles of Jesus. To pray in the name of Jesus, to talk in the name of Jesus, and to work in the name of Jesus all require an acceptance of the person of Jesus as Saviour and Lord. Only those who are committed to His Gospel and who possess the Spirit of Christ are qualified to handle the cup in His name. The Church has a right to expect that our administrative agencies of the relief program will jealously guard against placing the cup into the hands of any whose personal life is inconsistent with the Gospel or whose testimony is uncertain in its relation to the Word of God.

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Our Giving

I. IN RECOGNITION of the noble support our constituency has given to the financial needs of the present program of Christian activity in a proportionate increase with the general prosperity and specific needs that have arisen; be it

Resolved, That we express our gratitude to the Church for the gifts she has contributed to the various missionary enterprises, including the Civilian Public Service quotas. Furthermore, we urge all who are sharing in the increased wartime profits to continue conscientiously their contributions to charitable purposes in the measure with which the Lord is prospering them. We commend particularly our giving to the anniversary fund for South America, and building up extensive reserves in our various funds, especially the relief funds.

Scattered Christians

II. WHEREAS, The Lord has seen fit to use the present world upheaval to scatter us as Christians, and

WHEREAS, The boys who have gone forth in response to the call of the government are in a unique position to witness to the power of the Gospel, particularly in Christian living, and

WHEREAS, This is a means of obeying the Lord's last and great commission, "Go ye into all the world," be it

Resolved, That we hereby express our recognition of, and appreciation for, their service as missionaries and servants of the Lord and the Church, and we entreat the blessings of the Lord upon them; be it also

Resolved, That we encourage this and similar methods to aid in the great task of carrying the message of Christ into all the world, and also that we urge the home church to a greater and more consistent witness.

Evangelical Emphasis

III. INASMUCH as the Church, because of conditions in the world, is engaged through her different agencies, such as the Civilian Public Service organization and the Relief Committee, in many necessary activities of a humanitarian nature and

INASMUCH as increasing need will probably involve the Church in still more activity of this type, be it

Resolved, That we urge upon our administrative agencies, our workers, and the entire brotherhood the necessity of keeping always in mind the Christian character of our witness, and the evangelizing end to which all our activities should serve so that no opportunity may be passed by to make Christ known to the world.

Retired From the Field

IV. INASMUCH as Sister Sarah Lapp is our oldest foreign missionary, having served the Lord and the Church faithfully in India since 1901, and

INASMUCH as she is now retiring from active service on the field, be it

Resolved, That we express to Sister Lapp our sincere appreciation for her efficient work in our India Mission, and wish her God's continued blessings.

Twenty-five Years in the Argentine

V. INASMUCH as all our missionaries to the Argentine are in service on the field at the time of this meeting and since this year marks the twenty-fifth anniversary of our mission work in South America; be it

Resolved, That we give recognition to the power of the Gospel in their labors through these years, and that we commend them to God and to the Word of His grace for continued service under the Southern Cross.

Commissioner to China

VI. INASMUCH as the Board has laid upon Bro. J. D. Graber a heavy responsibility in his forthcoming trip to China to investigate opportunities there for relief and mission work; be it

Resolved, That we promise to Bro. Graber our continued prayers for a safe journey through the dangers of land, sea, and air, and for the Lord's definite guidance and blessing upon his mission to the Orient.

Thanks

VII. WHEREAS, We, the Mennonite Board of Missions and Charities, and many friends have appreciated and enjoyed the fellowship and hospitality of the brotherhood of this locality, the middle district of the Virginia Conference; be it

Resolved, That we express to them our thanks for their service in administering to our needs.

The above resolutions were adopted by the Mennonite Board of Missions and Charities, May 18, 1943, *at Harrisonburg, Va.*

Minutes

Of the Thirty-seventh Annual Meeting of the Mennonite Board of Missions and Charities Held at the Eastern Mennonite School, Harrisonburg, Virginia, May 16-18, 1943

An Executive Session of the Mennonite Board of Missions and Charities was held at Kitchener, Ontario, Saturday afternoon, June 13, at which time the minutes and transactions of the Executive and Missions committees were read and approved.

1. Meeting called to order by J. N. Kaufman, Chairman.
2. A quorum was declared present.
3. The minutes of the Executive and Mission committees for the past year were read and approved.
4. The recommendations of the Executive and Mission committees for the appointment of Nominating and Resolutions committees were adopted.

a. **Resolutions Committee:** J. R. Mumaw, Harrisonburg, Va.; Paul Erb, Goshen, Ind.; Frank Raber, Detroit, Mich.

b. **Nominating Committee:** Milo Kauffman, Hesston, Kans.; Harold Groh, Toronto, Ont.; Lewis Martin, Harrisonburg, Va.; A. C. Good, Sterling, Ill.; Jesse Short, Archbold, Ohio.

5. On motion the following resolution regarding settlement of the Lydia Brenneman (deceased) Estate was adopted:

Whereas, In the will of Lydia M. Brenneman, of Washington, Iowa, she provided as follows:

"I give and bequeath to Amish Mennonite Missions of the World, also known as Mennonite Board of Missions and Charities, organized under the laws of the State of Ohio, the sum of $1,000, which said sum is to be held in trust for a period of 50 years and it is my wish and desire that the income from said trust fund be used as follows: one-half of said income to be added to the principal and one-half of said income to be used as said organization may see fit to use."

And whereas, The Board considers a trust of the nature specified in said will undesirable and practically impossible to set up; and whereas, The attorney, A. E. Baldrige of Washington, Iowa, advises against the feasibility of a trust of this nature being carried out; and whereas, It has been suggested that said trust fund be divided one half to this Board and one half to the residuary legatees in the will; now, therefore be it

RESOLVED, That the Mennonite Board of Missions and Charities believes that the intent of said decedent can best be carried out by the division of the fund presently as has been proposed and that the Board hereby approves and authorizes the acceptance of $500 from said estate and the release of the other $500 of said fund as full and complete settlement of said bequest; and hereby authorizes its president and secretary to accept such settlement and to execute the proper satisfaction and release in the estate.

On motion made by Warren Long and seconded by Nelson Kauffman, the above resolution was adopted.

SATURDAY EVENING, MAY 15

(At Eastern Mennonite School)

Theme: City Missions

P. A. Friesen, Moderator, Denver, Colo.

Nelson Kauffman, Chorister, Hannibal, Mo.

The Parable of the Sower in the Light of City Missions, Edward Yoder, Kansas City, Kans.

Home Missions in the Light of the Present Wave of Evil, Frank Raber, Detroit, Mich.

Do City Missions Pay? Three-minute talks by Superintendents, Workers, and Converts.

How Can the Home Church Best Aid the City Missions? Moses Slabaugh, Harrisonburg, Va.

SUNDAY FORENOON, MAY 16

Regular preaching services, conducted by the following assigned ministers, were held at the churches specified below:

Name	Location	Pastor	Visiting Minister
Trissels	Broadway	I. Ward Shank	Allen Erb
Lindale	Linville	Wilmer Geil	Edwin J. Yoder
Chicago Ave. Mission	Harrisonburg	Moses Slabaugh	Maurice O'Connell
E. M. S.	Harrisonburg	John R. Mumaw	Paul Erb
Valley View	Criders	Ray Emswiler	Henry F. Garber
Hebron	Genoa	Timothy Showalter	Harold D. Groh
Pleasant Grove	Ft. Seybert, W. Va.	Ernest G. Gehman	Elmer Yoder
Morning View	Linville	J. H. Turner	Homer North
Springdale	Waynesboro	Joseph R. Driver	H. A. Diener
Mt. View	Stuart's Draft	Joseph H. Weaver	Noah Hilty
Hildebrand's	Waynesboro	C. M. Grove	J. R. Shank
Valley View (Communion)	Stuart's Draft	E. F. Heatwole	Lloy Kniss
Pike	Harrisonburg	James T. Shank	A. C. Good
Mt. Clinton	Mt. Clinton	R. W. Benner	S. C. Yoder
Bethany	Spring Creek	M. J. Heatwole	Orrie D. Yoder
Peake	Hinton	Paul Good	Frank B. Raber
Gospel Hill	Palos	J. Early Suter	Clarence A. Shank
Raleigh Springs	Hinton	Amos D. Heatwole	JohnY.Swartzentruber
Mt. Hermon	Lydia	John Kurtz	Edwin Yoder
Beldor	Swift Run	Chester K. Lehman	J. J. Hostetler
Zion Hill	Singers Glen	H. B. Keener	W. S. Guengerich
Colored Mission	Harrisonburg	Warren A. Kratz	J. M. Nissley
C. P. S. Camp #4	Grottoes		E. M. Yost
C. P. S. Camp	Luray		Paul Roth
Mt. Herman	Matthias, W. Va.	L. P. Showalter	Protus Brubaker
Crest Hill	Wardensville, W. Va.	A. G. Heishman	J. W. Hess

SUNDAY AFTERNOON

(At Weaver's Church)

Devotional Service, John H. Mosemann, Akron, Pa.

The Power of the Gospel in My Salvation

1. Through a City Mission, Norman Hobbs, Iowa City, Ia.
2. Through a Rural Mission, Ray Emswiler, Bergton, Va.

Mission Sermon, J. D. Graber, Dhamtari, India

SUNDAY EVENING

Praise Service, Nelson Kauffman, Hannibal, Mo.

Devotional Service, John H. Mosemann, Akron, Pa.

The Power of the Gospel for Daily Living, Jesse Short, Archbold, Ohio

The Power of the Gospel in Personal Testimony, E. M. Yost, Greensburg, Kans.

MONDAY FORENOON, MAY 17

Regular Business Session of the Mission Board and Meeting of the Women's Sewing Circles. These meetings were held separately.

Sewing Circle Meeting

Devotion

Minutes and Reports

Presentation of Missionaries

The Sewing Circle

1. A Missionary Agency of the Church, Mrs. Lloy Kniss, Johnstown, Pa.
2. A Link Between the Church and the Distributor, Mrs. M. C. Lehman, Akron, Pa.

Open discussion led by Mrs. A. H. Erb

Mission Board Meeting

Song Service, Ernest Bontrager, Canby, Oreg.

Devotional Service, Lloy Kniss, Johnstown, Pa.

Roll Call of members by the Secretary. A quorum was declared present.

Minutes of the last Annual Meeting were read and approved.

Reports of Officers

PRESIDENT'S REPORT 1943

For the thirty-seventh time we are met in Annual Board Meeting to hear reports and to talk over matters relating to the extension of God's kingdom. As workers together with God, we humbly acknowledge His guidance since we last met at Kitchener, Ontario.

Never before in the history of our church have our people contributed so generously for the cause of missions and for the relief of the needy and suffering. The total for missions and relief amounted this year to $624,530. Add to this sum the money contributed for the support of the Civilian Public Service program, $178,380, and you have a grand total of $802,910. Again and again through the year we have been amazed at the steady stream of gifts and offerings sent to the Treasurer's office for the Lord's work.

For several years attention has been called to China as our probable next foreign mission field. The interest in that field is increasing. Last year we reported that the Board plans to be prepared with personnel and finances to enter China when and if that field presents an open door. At that time we feared that China may not be open for some time. However, it appears at present that it might be possible to enter China by the back door in the near future. In fact, the Executive Committee of the Board in co-operation with the Relief Committee and the M.C.C. is planning to send a brother to China this year to study the field and investigate possibilities to open relief work in that suffering country. The brother chosen is Bro. J. D. Graber. In addition to investigating relief needs Bro. Graber will carry with him instructions to survey the field, especially western China, to ascertain if any relief work started might eventually develop into permanent mission work or if mission work as such may be started in any part of China. Bro. Graber will carry a heavy responsibility and will need your prayers as he undertakes this long and perilous journey.

The Board last year, at its annual session, authorized the extension of the La Junta Hospital in order to provide for the growing needs of that institution. While plans for its extension were being developed by the Executive Committee, information was received that a complete hospital plant at Colorado Springs was being offered for sale at a price less than the probable cost of extending the La Junta plant. After much prayer and study the Executive Committee recommended the purchase of this hospital to the Board members at a special session called to meet in Chicago in March where it was almost unanimously approved by the delegates.

Our decision was then communicated to the Methodist Board of Hospitals and Homes who decided to sell the institution to the city of Colorado Springs. We take it that the Lord has something better in store for the Church in the way of hospital and nurses' training facilities and humbly await His leading in this important matter. Unless you have occasion to advise the Executive Committee otherwise, it will endeavor to carry out the plan you authorized at the Canada meeting.

The problem of supplying workers for our foreign mission stations continues to be acute. All our missionaries connected with the work in the Argentine are back on the field and the situation there is not so urgent, but India is giving us very serious concern. Since we last met, seven of our India missionaries have returned home on much needed furloughs, some of which were overdue. Since we have not been able to send any missionaries back to the field, the added responsibilities of those on the field means additional strain. The furloughs of some of them are now due or soon will be. It is not wise to postpone furloughs too long. In order to ease the situation the Executive Committee has authorized periodic six-month furloughs in India away from the regular work for our India missionaries. Due to present travel difficulties to and from India, our present missionaries in India may have to remain on the field considerably longer than the usual term, and the strain may be severe. We have a number of faithful and capable Indian Christian leaders who can assume some of the responsibilities, but the burden of the administrative responsibilities must be borne by the missionaries. Let us remember them in our prayers.

We praise God for His manifest presence and guidance as we dealt with the problems which confronted us during the past year. May all that was undertaken be to His glory and for the extension of His kingdom.

Respectfully submitted,
J. N. Kaufman, President.

REPORT OF THE SECRETARY AND FIELD WORKER

To the Mennonite Board of Missions and Charities:

Greetings: The time is again here for me as Secretary and Field Worker, to give you a report of the past year's work. It is not necessary to take any time to inform you about general conditions throughout the world and their relation to the mission activities of the Christian churches—you are familiar with that. In spite of all the handicaps, uncertainties, and hardships that grow out of that situation, there are many things for which we are really and sincerely grateful. Last year when we met at Kitchener, Ontario, we all felt a good deal of anxiety and concern for some of our India missionaries who were then on the sea, sailing in dangerous waters. Through the providence of God they all landed safely without any mishap or ill effects of the strenuous days on the sea. The unsettled and threatening situation in India also laid heavily upon us during and after the days of our last meeting. While these conditions have by no means become clear nor have all the possibilities of danger passed, yet the missionaries have been reasonably free to carry on their work as usual and their efforts have not been without compensations and rewards. In Argentina new problems have also risen but in spite of them the efforts of our workers have been gratifying in their results.

FOREIGN WORK

India

Our missionary force in India is now greatly depleted on account of missionaries having come home on furlough at a time when additional recruits could not be sent to the field on account of travel restrictions and regulations. These missionaries came home largely in compliance with the request of the governmental authorities in India when there was danger of a Japanese invasion. Those who are left on the field have carried on as best they could under the circumstances. Fortunately Ezra Hershberger and his wife who completed their term of service with the school at Darjeeling became available to help out with the work at the Mission. Their willingness to stay is greatly appreciated by the missionaries and by the Board.

During the year Bro. George Lapp suffered a stroke which incapacitated him for his work for a time. At this writing he has recovered sufficiently to resume again part of his duties, and we pray that he may fully recover and be spared for further service. The Board feels special concern in this matter, because of its interest in Bro. Lapp who has given years of service to India and because he is now the only bishop on the field.

Travel restrictions make it almost impossible to send anyone to India now except single men and women or married couples without children. The Mission asks for one married couple for the new field in the Bihar district and for a male doctor and two nurses. These recruits are urgently needed in view of the fact that Dr. Yoder's furlough is due next year as is also that of one of the families in the Bihar district. At present there are no American nurses with our Mission in India. As secretary, I would urge that those who are qualified to fill the call get in communication with me and perhaps those with professional qualifications could be sent to the field even if others could not.

Reports from the field indicate an increase of problems as a result of the war. This is discouraging but it is what we must expect. On the other hand there is reported a deepening of loyalty among many of the Indian brethren which is gratifying to all of us.

The missionaries are to be commended for their loyalty and sacrifice during these strenuous times and it is our prayer that the Lord will definitely direct those at home whom He has called to the service in the foreign field that they may early find their place in His work.

Argentina

Argentina, while not officially in the war, is nevertheless much affected by it. Overseas markets for its products have been largely destroyed. This leaves the country and its people at a disadvantage economically. This past year that country suffered one of the most devastating droughts in its history. Reports indicate practically a total failure of crops. Naturally this brings with it much suffering and hardship on the part of many people. These conditions also affect the work of our church in that country. Many people are compelled to move city-ward in search of employment and as a result they often lose contact with the life of the believers and not infrequently they give up their connection with the church.

On the other hand there is much to be thankful for. During the past three years there have been five new stations established besides the new Sunday schools that were opened in the cities and towns where churches already existed. During the past winter, two of our Argentine brethren were called to the ministry, making a total of four who are now ordained ministers of the Gospel—Albano Luayza, Pablo Cavadore, Feliciano Gorjon, and Carlos Barbosa. These brethren are all doing faithful work in the ministry and together with their loyal and talented wives they are a great asset to our work. The number of confessions the past year has been unusually large and it is the prayer of the missionaries and the saints of the church in Argentina that these new converts may all go on in their newly found experience to a life that has all the richness and fullness of the grace and power of Christ.

More workers are needed. It is the plan to send Edna Good this fall if an entrance permit can be secured from the Argentine government and if sailing arrangements can be made. Others will also be needed as time goes on and as new stations are opened.

The most recent project to be opened is a mission to the Spanish-speaking Chaco Indians. Bro. and Sister Shank and Bro. and Sister Holderman are appointed to open this field which lies about one thousand miles north of Buenos Aires close to the Bolivian border. In order that these people may be reached it is felt that a tract of land of about 125 acres will be needed. This together with other expenses will require an initial outlay of about $5,000. This new venture is being enthusiastically entered into by the Argentine Church, and we trust that it may be a stimulus to the missionary life and zeal of our brethren in the Southland.

Let us not forget that the work in Argentina is not easy. The growing unfriendliness of the state church and active opposition of the Roman Church outside of Argentina are factors to reckon with. Other problems that have grown out of international relationship as a result of the war also add to the difficulties of our missionaries and the young churches in the land below the tropics. There are no doubt times when these problems loom up large in the minds of the workers but time has proved that "his grace is sufficient."

Spanish-Speaking Missions in the United States

At present the Mennonite Church maintains three centers of missionary activity among the Spanish-speaking people of the United States. The work in Chicago is in charge of Lester Hershey and is located in a hall at 931 West Roosevelt Road. Amsa Kauffman has charge of the work on the Mexican horder. This past year he has moved from Tuleta, Texas, to Premont, approximately one hundred miles south of Tuleta where he was formerly located. The work though widely scattered is encouraging. Centers of worship are maintained over a wide area and more help is needed. Owing to restrictions on traveling and gas rationing, it has become increasingly difficult to serve the people in the scattered churches and towns throughout the district. Bro. Castillo has many opportunities to expand his field and feels the need of help. May we pray that God may direct this work among the Spanish-Americans in such a manner that many may find their way into the kingdom.

China

The interest in China is drawing to a foeus and steps are being taken now which we hope will result in the estahlishment of a work in that country as soon as the political conditions permit it. Bro. J. D. Graher is being used jointly hy the Mission Board, the Mennonite Relief Committee, and hy the Mennonite Central Committee to make investigations in China this next year with a view to opening mission and relief work. Arrangements for his transportation are being made hy the Mennonite Central Committee, and it is our hope that his going may not he delayed and his trip may he prosperous and may result in the long cherished and anticipated Mennonite Mission in that part of the Orient.

City Missions

During the past year the Board made it possihle for the Mission Chureh at Denver, Colorado, to purchase a suitahle place of worship. The work at all of our city missions is continuing in spite of the aggravated problems and situations that grow out of the present world situation. City mission work is never easy hut at present it is especially difficult. Prohlems growing out of unionism, employment in defense projects as well as out of the general restlessness and uncertainty that always come at times like these, all contrihute to the eoncern and difficulties of our city workers. They need a large interest and share in our intercessions.

Charitable Institutions

The Board now owns and controls four charitahle institutions—two children's homes and two homes for old people. All of these are filled to capacity. Several of them have experienced a shortage of workers and need the service of consecrated people who are qualified to serve in such capacities.

Hospital

At the Annual Meeting last year a proposal was made and adopted to expand our hospital facilities at La Junta, Colorado, in order to make room for the growing clientele and to enlarge the nursing school. The committee that was then appointed met and decided upon plans for expansion. Before anything definite was undertaken it appeared as though a hospital might be secured from the Methodist Church and plans for enlarging the La Junta plant were dropped for the time.

A special session of the Board was called to meet in Chicago on March 16 to eonsider the matter of taking over the Colorado Springs Hospital and to approve an offer formulated by the Executive Committee. A few days later the Methodist Board met and sold the institution to the City of Colorado Springs.

This now leaves our Nursing School and Hospital situation where it was last year at the time of the Annual Meeting. Plans are on foot to provide for the needs of La Junta, and the whole question of the expansion of our hospital and training school facilities is open for further study.

Needs

One of the needs some of our missions and institutions are faeing is that of workers. Tbat is true of India, Argentina, our city missions, and our charitable homes. India calls for a male doctor, two nurses, and one new family. As already noted it is difficult to send workers now, owing to political and transportation prohlems. As secretary of the Board, I earnestly request that interested parties communicate with me regarding their convictions and desires. May God clearly lead all of us in making decisions for serviee that will enable us to do His will and carry on His work.

As soon as possible after the war there will no doubt he a demand for relief workers in war-stricken and devastated areas. Many of our young people are looking forward to that type of service. But we need also to keep in mind the spiritual needs of the world which are always great but which are now especially acute. We pray that young people who are looking into the future will keep in mind this soul need and will now prepare themselves to serve this eause in the hest way when the time comes.

There is always a need for money, and now when people are earning and when money seems easy to get, we trust that through the hands of faithful men and women it may find its way into the treasury of the Church where it ean he used to promote the cause of the Kingdom when the way opens to expand and enlarge our activities at home and ahroad.

Argentina calls for $5,000 to purchase a tract of land for its work among the Chaco Indians. It is also in need of a home for old people who are members of the Church and who need Christian care in their declining years. An Argentine Christian and his wife have already donated a suitable tract of land for such a home. Within a few years we hope the home may be huilt. Money will also be needed for church huilding at the new stations that have heen opened. A new press is needed for the printery and money ($750) is asked for lights at the Orphans' Home where the Delco plant is worn out.

India has its needs. Within a few years new homes and churches will be needed in the new field in the Bihar area. We pray, too, that new stations may grow out of the effort of the missionaries in the Central Provinees where homes and churches will have to he supplied.

The Board is especially grateful to the brotherhood for its liberality which abounded during the past and we are eonfident that they will keep all the needs of the Lord's work in mind as they administer the substance with which He has blessed them.

Conclusion

These are times when we are tried. Many agencies are making bids for our time, our talents, and our resources. We want to use all we have and are in the best way and for the hest purposes. Long ago when the people of God were facing a confused and disordered world torn by strife and dissension, the prophet gave the people the assurance that in quietness and confidence shall be their strength. This is still true. Today as we think and plan for the future we want to remain calm in mind and spirit in order that we may he at our best as we think and plan for the years ahead.

With gratitude to God for His eontinued hlessing during the past year and with confidence in Him as our guide in every situation that we may be called upon to face, we follow Him wherever He may lead.

Respectfully suhmitted,

S. C. Yoder, Secretary.

TREASURER'S REPORT

(Report will appear in the Mission Board Report booklet.)

On motion the Report including the Auditor's Certificate was accepted and the Treasurer was authorized to change the name of the "European War Sufferer's Relief Fund" to "War Sufferer's Relief."

Reports From Mission Fields

INDIA

To the Memhers of the Mennonite Board of Missions and Charities:

The year 1942 was for India as well as for many other countries one of much turmoil and confusion. In the early part of the year the invasion of India hy Japan seemed imminent and governments wishing to safeguard their nationals issued urgent calls for them to evacuate. Then followed a period of intense internal political confusion due to the political activity of the Congress political party and the corresponding government action. In some parts of India the latter condition interfered greatly with mission work, hut we are very grateful that our work in this district was not disturhed hy internal political troubles. In the face of all kinds of difficulty and eonfusion we have proved the truth of the promise that "Thou wilt keep him in perfect peace, whose mind is stayed on thee: hecause he trusteth in thee" (Isa. 26:3).

In my report last year I wrote of food scarcity and high prices. Insofar as rice is concerned we have had a good crop and now we say we have plenty hut very high prices. However, ahout other neeessities of life we cannot say that we have plenty. Many of the things we need are scarce and very high in price. The mission is largely a huyer of food and clothing for our institutions and thus has to face a difficult situation. The laboring class among the Christian community are often in real difficulty, with prices of necessary commodities more than doubled and daily wages almost as low as ever. With money secured through the Mennonite Central Relief Committee we have heen ahle to help some of those in real need.

One of the outstanding events of the year under review has heen the organization of an All-Mennonite Relief Committee in India. This marks the first attempt of any organic relation of the four Mennonite hodies and the Brethren in Christ working in India. This organization corresponds to the Mennonite Central Relief Committee in the United States from which funds are received for famine and war relief. There have heen two meetings of the relief committee. Relief of needs in the local communities has heen undertaken to a limited degree. As soon as we received word of the disastrous cyclone and tidal wave in Bengal a committee of us was sent to investigate. Due to language difficulty our committee decided to assist through the Baptist missionary located there and through the English Friends. Some relief is also given to war sufferers and for work among prisoners of war camps.

The work of our Mission has heen greatly handicapped by the shortage in personnel among our missionaries. At no time has such a large number of our missionaries, nine adults, gone on furlough at one time. Then, too, Bro. Lapp suffered from a paralytic stroke that has kept him from doing as much work as he did normally. But we are glad for his steady improvement. However, hy the help of our Hindustani workers, the work is being carried on quite efficiently. We have heen indeed very happy to welcome as temporary workers Bro. and Sister Ezra Hershberger, who have heen teaching in the Darjeeling School where the children of our missionaries attend. The Hershhergers have already taken over some English teaching and other work where they deal with English speaking people. Bro. Miller has also taken up his first regular appointment. It is "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6). It is after all most essential that each worker be Spirit-filled

and Spirit-led in order to carry on the work according to God's will.

The work in Bihar at Kodarma has made good progress during the year. The political disturbance in that field was a bit more than at Dhamtari. We are working on a new constitution for the Bihar Mission, but it is not yet complete.

There was a small numerical decrease in our church membership. This was not as we should have wished, yet the Church has been growing spiritually as is evident by her ahility to meet difficulties. One of the difficulties was a fanatical attack of some who claimed to speak in tongues. We were happy to see our pastors set their faces strongly against this attack of the powers of darkness. Again the Church is confronting the problem of war service. Quite a number of young men who had no regular employment have gone into the army. But the leaders stand firm on the doctrine of nonresistance. We request the prayers of the American Church for the Indian Church during these trying times. The church buildings have not yet been transferred to the church conference as that body has not yet completed its registration under the Registered Societies Act, which is necessary if they are to hold property.

Yours in His service,
A. C. Brunk, Secretary.

P. O. Shantipur
Via Dhamtari, C. P., India
January 28, 1943

ARGENTINA

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord. O my soul, and forget not all his benefits." We make the psalmist's words our own, for in spite of all that has taken place during the year, we gladly confess that His benefits remain uppermost in our hearts and memories.

General Activities

The year has slipped by so quickly. I shall not report as in other years on the routine work of the Mission and workers. Our Orphanage, Churches, Sunday schools, Bible School, Printery, Evangelization, Tract Distribution, Young People's Activities continue in the name of Christ and for His glory. In some places progress is more visible than in others, but the Lord gives the increase. We never know what fruit the sale of a New Testament or a Gospel, the gift of a tract, or a conversation may bring years after. There have been such wonderful results in the least-thought-of places and from what look like the most unpromising efforts.

A Triple Evangelistic Campaign

Some of our readers may not realize the geographical dimensions of our Mission. The distance from Buenos Aires to Santa Rosa is over three hundred sixty miles, while our Cordoba stations are about five hundred miles north of our work in the Province of Buenos Aires. For this reason, we were glad to initiate our evangelistic campaigns with three new tents, one in the Cordoba district and two in the Province of Buenos Aires. This work was blessed. The Gospel was preached to thousands and seed was sown in new places.

Workers

Most of the workers have enjoyed very good health and are faithful in their daily duties. Bro. and Sister S. E. Miller have taken their first year language examinations and undoubtedly will soon be in the harness. Bro. and Sister Luayza have moved to a suburb of Buenos Aires, Ramos Mejia, where a new work was started. Bro. Lauver has not fully recovered from a run-down nervous condition. The writer bas almost fully recovered from a serious sinus operation after continual post-operation treatment for the most part of a year. Bro. T. K. Hershey is taking treatments for sinus trouble and a general run-down condition in a clinic in Cordoba.

Visitors

The Mission is glad for the visitors that drop in from time to time. Mr. J. Merle Davis from the International Missionary Movement studied our work and discussed it with our missionaries and undoubtedly some reference will be made of his observations in the book he will write on the South American Republics.

Dr. John Schmidt and Vernon Schmidt visited a few of our stations.

Some of the missionaries were in Buenos Aires to greet Bro. and Sister Elmer Martin en route from Pennsylvania to Paraguay. Undoubtedly when the Pan American Highway becomes a reality, we shall bave tbe privilege to entertain many more brethren and friends from the home land.

Motives for Praise

We thank God for His care during these troublous times. In spite of the fact that we are in a state of siege, and at times it seems the government is very lenient with certain subversive elements, yet we are at complete liberty to worship and preach. At our last conference, a telegram of thanks was sent to the President, Dr. Castillo, and was duly acknowledged. We thank God for our young people and the coming generation of believers. We are grateful for the brethren and sisters at home, for their prayers, for their offerings, and interest. We appreciate the fact that from year to year the Mission Board grants the budget that we present.

Prayer

There always have been and undoubtedly there always will be problems that need to be solved. One of the questions that has been confronting the Mission is a new constitution. As the national churcb grows, and as there are more native workers, more responsibility must be given to our Argentine brethren. The first constitution has not made sufficient provision for this transition period. Pray that we may be guided to draw up a workable constitution for the good of the work in general and that all concerned may co-operate harmoniously for the welfare of the Cburch. Pray also for our young people and for the forthcoming Young People's Retreat and Short-term Bible School. It is planned to have a Young People's Retreat every other year and the General Conference in the intervening years. Pray also for our Bible School, the students, and the teachers; for the Orphanage and those in charge. Pray that Spirit-filled workers may be called fortb, for there are still many unoccupied towns and congregations without a resident pastor. Pray that the Argentine Church may see the need more and more for assuming financial responsibility. Pray that Argentina may have a genuine revival.

Yours in the service of Jesus Christ,
N. Litwiller, Secretary.

Bragado, F.C.O.
Argentina.

MEXICAN BORDER

Since the outbreak of the revolution in Mexico, the border states, Texas, Arizona, New Mexico, and California, have received a large number of immigrants from across the border, and according to late reports more and more are coming to help in the present labor crisis. These immigrants as well as the native-born Mexicans are largely of the peon class. The border states have no exclusively Mexican communities, and yet there are no cities, or scarcely country places, without their Mexican residents. These are usually located in a quarter by themselves wbere they continue speaking their own language and mingle little with the Americans.

As a class they are more or less ignorant and given to vices. Shooting and cutting affairs are not infrequently reported from the Mexican quarters. They are fond of intoxicants and are often found living in untidy and unsanitary conditions. As a rule the Mexican enjoys our form of government and has no ill will toward Americans. They feel they are looked down upon as inferiors but say nothing, accustom tbemselves to receiving scant tokens of respect from Americans, and to giving as little in return.

Our work among the Mexicans during the past year has not been too encouraging. The labor situation and conditions in general have not been of such a nature to make these people seek the Lord. With living conditions better, there is a tendency to seek pleasures and forget God. Pastors of Protestant churches along the border, who have had experience in Mexico and in this country, are agreed in declaring Christian work more and more difficult among the Mexicans. The evil influences of our own country are extremely injurious to this peon class of people. This is true especially in the larger cities.

During the past year we baptized a seventeen-year-old girl, and through her influence and interest we have prospects of receiving the entire family. At present we have three more applicants for church membership. We have been somewhat hindered in our work because of gas rationing program. It is impossible to reach all our stations every week because of distance. The Catholic Church is working hard to prevent any gain on our part. This is not only true of our work but of all Protestant work. During the last montb or two, they have held meetings at Helena in the same old church building we have used for several years. Such efforts always make our work more difficult because the Mexican is a born Catholic.

We continue to hold meetings at five stations and carry on our tract work as usual. Some of our members have moved to other communities and we are unable to contact them as we should. We try to reach them through our literature and tracts, and pray that the Lord might keep them from falling. We thank the Lord for every interest shown in our work and may He bless the work of the Board in making Cbrist known to tbe lost.

Yours in His name,
Amsa and Nona Kauffman.

MONDAY AFTERNOON

Song Service, Paul Roth, Masontown, Pa.
Devotion, Lloy Kniss, Johnstown, Pa.

Reports of Standing Committees

MISSION COMMITTEE

Since the last Annual Meeting of the Board, your committee held one separate meeting and four conjoint meetings with the Executive Committee.

During the past year no candidates for foreign mission work were examined. World conditions made it unwise or impossible to send new workers to the foreign field.

In our last report we stressed the need of pressing into the rural field. Some investigation has been made, and plans have been set on foot for sending out bretbren to discover needy areas. The areas under consideration are the Southern Highlands, Montana, and the colored people of the South. We shall be glad to learn of other areas which should be studied. The secretary of the committee has been asked to direct this investigation. Our attention has been drawn to the island of Jamaica together with other islands of the West Indies as fields for the opening of mission work. Tbe chairman of tbe committee has been asked to carry on this investigation. One matter receiving special attention during the year was our concern in the development of the possibilities of our C.P.S. boys serving in foreign

relief. Inasmuch as we look to relief work as the possible beginning of permanent mission work, it is our concern that utmost care be exercised in the choice of personnel so that the impacts made in the work will be Christian and truly Mennonite and will pave the way for the opening of permanent missions. It should be expected that from the relief workers should be chosen some of the permanent mission workers. This conviction was conveyed to our Relief Committee as well as to the Mennonite Central Committee.

Inasmuch as the various Mennonite communities in Europe will, no doubt, have needs and problems as a result of the war, we urge that special prayer be made for them and that we express our desire to help in any way that the need there may demand and the opportunity presents itself for lending aid.

Respectfully submitted,
Chester K. Lehman, Secretary of Missions Committee.

GENERAL SEWING CIRCLE COMMITTEE

We, the General Sewing Circle Committee, herewith submit our annual report. We acknowledge the continual guidance and sustaining grace of our heavenly Father in all that was undertaken during the past year. Not all was accomplished that could have been, yet we are grateful for the development of interest in this phase of our church work. There is a marked increase in the number of circles, also in donations of both funds and provisions. Relief work continues to hold an important place in the service of the circles, and contributions for this work have been very generous. We appreciate the liberal response to the needs of our boys in the C.P.S. camps and feel that our sisters are ready to aid in any expansion of this service which may be opened to them as the needs materialize. We solicit the prayers of the Church for the Father's definite guidance in every phase of our work, that it may be wholly for the advancement of His kingdom on earth.

Following is a condensed report of the General Secretary:

District Organizations	13
Sewing Circles:	
Senior	275
Junior	89
Total Circles	364
Receipts	$47,232.35
Members	6926
Garments Made	35,080
Used or Ready-made Garments	6781
Pieces of Bedding	2675
Pieces of Linen	6965
Coverings	1593
Bonnets	57
Dozens of Eggs	1062½
Provisions:	
Quarts of Canned Goods	16,722
Bushels	27
Pounds	2630

On account of less time than usual, it has been very difficult to receive a complete report. India, or about 21 circles, failed to respond in due time. However, figures show an increase of over $16,000 received. A steady growth in circles organized and interest is manifest.

Besides the above itemized report (but included in receipts) were provisions of over $7,000; also 273 camp kits, 139 layettes, 1,182 pieces of baby supplies. 127 knitted articles, 96 pairs of shoes, 562 pairs of hose, 72 pairs of curtains, 197 cakes of soap, hospital supplies, shelter, ditty and treasure bags, pillows, gloves, caps, toys, meat, lard, fruit, over 5,300 unnamed articles, etc. A number of circles have reported mending for C.P.S. camps. We feel much encouraged in this worthy cause.

Gratefully submitted,
Mrs. A. H. Erb, General Secretary.

Report of General Sewing Circle Committee Treasurer

CASH BALANCES APRIL 1, 1942

General Expense Fund	$ 47.05	
Bible Fund	6.21	
Booklet of Prayer	83.09	
Circle Letter	110.10	
Literature Fund	65.75	$ 312.21

RECEIPTS—CONTRIBUTIONS RECEIVED

India Missionary Support:		
Mary Good	624.94	
Minnie Graber	393.23	
Ida Hostetler	45.00	
Velma Hostetler	455.00	$1,518.17
Missionary Child—David K.	10.00	
India General	95.18	
India Bible Woman	236.50	
India Educational	100.00	
India Orphan	44.00	
India Medical	343.61	$2,347.46
South American Missionary Support:		
Rowena Brenneman	388.30	
Ada Litwiller	188.50	
Frances Holderman	9.80	$ 586.60
South America General	12.00	
South America Bible Readers	10.00	
South America Medical	23.66	
South America Orphanage	44.69	$ 676.95
La Junta Hospital Nurse Support	524.16	
La Junta Sheet and Blanket	149.55	$ 673.71
General Expense Fund	244.85	
Booklet of Prayer	222.95	
Circle Letter	212.87	$ 680.67
European Relief	28.80	$4,407.59
Total receipts including cash balances		$4,719.80

DISBURSEMENTS

(For the year ending March 31, 1943)

India Missionary Support	$1,518.17	
Other India Funds	829.29	$2,347.46
South America Missionary Support	586.60	
Other South America Funds	90.35	$ 676.95
Total paid to La Junta Hospital		673.71
European Relief		28.80
General Expense Fund	67.49	
Booklet of Prayer	150.00	
Monthly Circle Letter	91.09	308.58
		$4,035.50

CASH BALANCES AS OF MARCH 31, 1943

General Expense Fund	224.41	
Booklet of Prayer	156.04	
Monthly Circle Letter	231.38	
Bible Fund	6.21	
Literature Fund	65.76	$ 684.30
		$4,719.80

Respectfully submitted,
Zaidee A. Reiff, Treasurer.

Auditor's Report

Elkbart, Indiana
May 1, 1943

This is to certify that I have completed an audit of the books of the General Treasurer of the Mennonite General Sewing Circle Committee as kept by Sister Zaidee A. Reiff for the year April 1, 1942 to March 31, 1943. The cash receipts have been properly recorded and credited. All checks issued agree with the orders for disbursement which have been signed by the president, Mrs. A. L. Buzzard and the Secretary, Mrs. A. H. Erb. The cash balance of $684.30 agrees with the amount on deposit in the First National Bank of Elkhart, Indiana, as of March 31, 1943.

Respectfully submitted,
Louis D. Stealy.

Report of Ephrata Clothing Depot for April 1, 1942 to March 31, 1943

Contributions from United States consisted of 55,875 pounds or over 27½ tons valued at $52,496.88. These were contributed by the following groups: Mennonite Church, Brethren in Christ, Central Conference Mennonite, Church of God in Christ Menuonite, Defenseless Mennonite, Evangelical Mennonite Brethren, General Conference Mennonite, Mennonite Brethren, Old Order Mennonite, Old Order Amish, Conservative Amish, Missionary Church, Krimmer Mennonite Brethren, Non-Mennonite, Mennonite Brethren in Christ, and uncertain.

Foreign shipments were made as follows:

England	June 1942	3182 lbs.	$ 3,669.65
England	October 1942	3801 lbs.	4,633.82
England	April 1943	2913 lbs.	3,809.54
Paraguay	March 1943	2206 lbs.	2,966.45
		12,102 lbs.	$15,079.46

Lydia Lehman,
Clothing Depot.

Report of Sewing Secretary

The past year has been one of keen interest among the sewing circles. The needs that have come to me from various sources were readily and gladly taken by the districts we contacted. A splendid co-operative spirit was manifested for which we praise the Lord.

No work was done for India again this year due to war conditions. New circles have been started; these and others have written to us for information. Much active interest is manifested in all quarters in sewing for foreign relief.

Mrs. W. S. Guengerich,
Sewing Secretary.

Report of Secretary of Literature

The eleven districts reported. Two had no literature report because they give their entire time to sewing. All the other nine had most encouraging reports that showed a very marked interest and progress in this part of our sisters' work. The district secretaries did not get a report from every local circle, which makes our report incomplete. For this reason, I will not quote the statistics hut report in a general way.

Three thousand five hundred fifty **Booklets of Prayer** were printed, only 208 remain in the Publishing House, meaning that 3,342 went into circulation. That is the best year yet for these. Two thousand four hundred **Sewing Circle Letters** are printed every month. These go out with a close margin. Many new subscriptions have come in. There are yet places where these two publications are unknown. A keen interest is growing in distributing tracts, corresponding with missionaries to have these letters for the circles, reading hooks either individually or collectively. Book reviews, chapter reading, or exchanging books are methods used. Some write their own or read others' poems; some call attention to articles in the **Gospel Herald** or monthly **Letter** and make comments; cards are sent to the sick; hoxes, to C.P.S. camps; reports of visits to sick and shut-ins are given at the meetings; outside speakers are called in for meetings; special offerings are taken for special purposes; missionary support projects are carried on. These all create activity and interest.

Were it not for the rationing of paper now, we believe more **Booklets** and **Sewing Circle Letters** would go out faster than ever. A more detailed report together with the names of books read will appear in the June **Sewing Circle Letter.** In all our puhlications and efforts we aim to uphold and promote the missionary spirit and solicit your prayers and co-operation to this end. The success of the year is the result of the hard work, great interest, and co-operation of the district and local literature secretaries. A continuation of this faithful effort will bring still greater results the coming years. We are depending on you.

Respectfully suhmitted,
Mrs. A. L. Buzzard, President,
General Sewing Circle Committee.

RELIEF COMMITTEE

May 14, 1943

To the Mennonite Board of Missions and Charities, assembled in Annual Session at Harrisonhurg, Virginia, May 15-18, 1943.

Dear Brethren:

The Relief Committee for the past year consisted of John L. Horst, Chairman; H. S. Bender, Secretary; Orie O. Miller; and the president and secretary of the Board, ex-officio. During the year six meetings were held (August 12. October 2, and Decemher 28, 1942; February 11, May 7, and May 14, 1943). It is now the policy that three meetings yearly, in Octoher, Fehruary, and June, be joint meetings with the Executive and Missions committees in order that the responsihle officers of the Board may he kept fully informed of the work of the committee and may give their counsel and assistance as needed. We find this policy very helpful in our work.

The continuance of the war during the past year on an ever-increasing scale of destructiveness has greatly increased the need for relief for war sufferers hoth now and in the postwar period. We are keenly conscious of this need, as all of our people undouhtedly are, and have encouraged giving to relief needs, hoth in money and in clothing. Our people have everywhere responded generously to the appeals that have gone out and are continuing to do so, even though the amount of relief work which can he done just now is greatly restricted hy war conditions. During the past year a total of $85,356.77 was received by the Elkhart office. This, together with what the Eastern Board received amounted to a total of $103,356.77 contributed during the year. In addition, many tons of clothing were contributed. The Old Order Amish have also contributed a very substantial amount of relief funds.

During the year our committee conducted no relief work of its own, but supported the relief work carried on by the Mennonite Central Committee in England, France, Paraguay, and India, hy sending $3,000 per month to the M.C.C. treasury for relief. All the clothing which came in was sent to the M.C.C. clothing depot at Ephrata, Pa. In addition, all Amish contrihutions for relief were sent in direct to the M.C.C. in full. We still have a halance of over $50,000 in reserve in our relief funds at the Elkhart office. The M.C.C. program called for a monthly hudget of $10,000 for the past year, distrihuted as follows: England, $3,000 contributed largely from Canada and sent direct to England hy the Canadian treasurers; France, $3,000; India, $1,500; Paraguay, $1,500; workers' expenses, general expenses, and emergency reserve, $1,000. This budget could not be fully spent because of the difficulties in working which arose during the year, and because of the closing of the work in France in November, 1942, as a result of the full occupation of France by the German army. Of the total of eleven workers in full-time foreign service under the M.C.C., the following represented our church: John E. Coffman and Edna Hunsberger in England; J. N. Byler and Lois Gunden in France and Vernon Schmidt in Paraguay. Bro. J. N. Byler was ahle to return just hefore the occupation of France in November, 1942, while Sister Lois Gunden was placed hy the German authorities in detention at Baden Baden, Germany, with other Americans awaiting repatriation hy the American government. Of the two workers soon to he sent to the Near East hy the M.C.C, one, Dr. C. Richard Yoder of West Liberty, Ohio, represents us. We are happy for the faithful service which these workers can render and glad for the privilege of continuing to support the growing work carried on hy the Mennonite Central Committee on behalf of all the co-operating Mennonite groups.

New Work Planned

During the year considerahle thought has heen given by the committee to a proposal to undertake relief work in China, a land of endless need at the present time. Our interest in such an undertaking has been increased hecause of the plan of the Mission Board to open mission work in China as soon as possihle, since it seemed to us that the two phases of work might go hand in hand, or at least that the relief work might be a forerunner to later mission work. The first step in opening such a rclief work would he the sending of a commissioner to China to survey the needs, report specific recommendations as to work which should be undertaken, and actually inaugurate the work if deemed feasible. We are happy to report that in conjunction with the Executive and Missions committees action has heen taken to select a commissioner and setting up a plan of work, suhject to final authorization hy the present annual meeting. Bro. J. D. Graher, hishop in the India mission field now on furlough from India, has accepted the call to undertake the mission to China serving both our relief and mission interests. If all goes well, he will leave for China early in July. While it is our decision to set up relief work in China under our own administration, we are co-operating with the Mennonite Central Committee in its plan for rclief work there also. In order to prepare for this work, steps are being taken to gather information concerning possihle candidates for China relief service, and we hope that in the course of the next twelve months it may be possihle to dispatch a number of workers to the field. We hope also that it may be possihle through the Mennonite Central Committee to secure a numher of our young men from C.P.S. camps for service in China since we understand that the M.C.C. expects to he ahle to set up a C.P.S. unit in China during the coming year to undertake relief work there.

We note also, and endorse, the program of training for relief work which the M.C.C. is undertaking, first through summer school of twelve weeks to be held this summer at Goshen College, and at which from sixty to eighty prospective workers from various Mennonite branches will receive specialized training for foreign service, and then through a following twelve months' period of training where an additional similar or larger numher will be prepared. Forty per cent, more or less, of these workers in training will come from our group, since the men to he trained will all come from our C.P.S. camps, and approximately 40 per cent of all C.P.S. Mennonite assignees come from our hranch. The extra expense of the training of relief workers over and ahove their maintenance in C.P.S. camps, is heing made a charge on relief funds of the M.C.C. This we have endorsed as a legitimate charge.

Civilian Public Service Finances

During the past year the financing of C.P.S. expenditures has continued on the same hasis as was authorized previously hy the Board. The M.C.C. fixes the per memher quota payments, which are then raised and forwarded to the M.C.C. treasurer hy the treasurer of our Board under the supervision of the special C.P.S. finance suhcommittee: E. C. Bender, S. C. Yoder, and J. L. Horst. The treasurer reports a continuing good response and states that we have heen able to meet our quotas regularly. We see no reason to change this plan. We are glad to endorse the appeal for help in furnishing canned and dried food, both fruit and vegetahles, for our C.P.S. camps, which has come to us from the M.C.C. headquarters. This is a service which our sisters in particular can render, and which will be a great help in the C.P.S. work. A letter regarding this will shortly go out to all our congregations.

Mennonite Service Units

A new phase of work which is opening up for our Relief Committee as a result of an appeal from the Peace Prohlems Committee and authorization hy the joint Executive, Missions, and Relief committees, subject to final approval hy this Board meeting, is the work which has heen designated hy the term Mennonite Service Units. Since this is something new for the Church, and arises out of the present war emergency to a large extent, a hrief explanation may he in order at this point. The initial impetus to the plan for Mennonite Service Units came from a request of the Virginia Conference Peace and Industrial Relations Committee for assistance in meeting the prohlem of service demanded in civilian defense work. As a result of this request for help, the Peace Problems Committee appointed a study committee composed of John R. Mumaw, John L. Horst, and C. L. Graber, which committee did good work and proposed the setting up of special work of a Christian character. The Peace Prohlems Committee, having no administrative functions, requested the Relief Committee to undertake this work, and our committee agreed to do so, with authorization from a joint meeting of the Executive, Missions, and Relief committees in February, 1943. Even though this was a somewhat new phase of work, there was unanimous agreement in all the committees involved that it was needed, and should be undertaken by the Relief Committee. We had hoped to have more specific plans ready by the time of

the annual Board meeting, but have been delayed in this. The chairman and secretary of the Relief Committee have been asked to study the problem further and bring practical proposals for opening work to the joint Executive and Relief committees at an early date. In order to make clear what is involved in Mennonite Service Units we are including herewith the report on this matter which was submitted to the joint Executive, Missions and Relief committees meeting in February, 1943, and approved unanimously by these committees as a basis for action. You will note the recommendation contained in this report, which is hereby also submitted to the annual Board meeting for approval.

The need for doing work along the line of Mennonite Service Units is particularly urgent, in the present stress of war conditions, although a longer range program is also envisioned. In some of our communities plans are already on foot for the organization of local service units in the congregations to render community service in lieu of civilian defense and war service. Our nurses, in particular the Mennonite Nurses' Association, have appealed for help in assisting them to give a Christian service as an alternative to what is being asked in war service. Soon we will be faced with the problem of aiding our young people of high-school age to meet the problem of the High School Victory Corps, which can probably best be met in some cases by providing Mennonite Service Unit work for these young people in their home congregations and communities. We view all this service work, not merely as an alternative to civilian defense work or war service, nor merely as social service, but as an avenue of expression of our Christian faith and Mennonite practice, particularly for our youth, and one which should be integrated into our whole church and missionary program, without in any way supplanting our missionary endeavors. Rather we see it as a providential opportunity to strengthen our testimony at large and to increase our ministry in following the Gospel call. We are glad that our Relief Committee is counted able to undertake this work, and look forward to setting up some work as soon as possible, under a director chosen for his faithfulness and ability. However, we expect to proceed cautiously and circumspectly in this assignment, and will appreciate the counsel of the brotherhood at large as we proceed. We trust this Board meeting will see fit to approve and endorse this movement in its initial and limited form as it is now to be undertaken, and expect to be able to present a more complete and final report at the next annual Board meeting.

Recommendations

In addition to the recommendations involved in the acceptance of our report, we herewith submit the following recommendations for adoption by the Board at its annual meeting:

1. That we urge our people to continue their contributions of money and clothing for relief work on a generous scale, even though at the present time the doors are not open for extensive relief work abroad.

2. That we continue making available to the Mennonite Central Committee for relief purposes the monthly sum of $3,000, as heretofore, as authorized at the last annual Board meeting, and that the funds which come in for relief purposes above this amount be held in reserve for future use subject to later recommendations by the relief committee.

3. That J. D. Graber's appointment as relief commissioner to China as approved by the joint Executive, Missions, and Relief committees be confirmed, and that the Relief Committee be authorized to open up and conduct relief work in China as the way may open and to the extent that our resources in workers and funds may permit.

4. That the action of the February 12, 1943, joint session of the Executive, Missions, and Relief committees, regarding Mennonite Service Units according to the report included above, be approved, and the Relief Committee be authorized to proceed with this work as the way may open and the need may call for.

H. S. Bender, Secretary.

Miscellaneous Reports

DIRECTOR OF MISSIONARY EDUCATION

At the Annual Mission Board Meeting, Kitchener, Ontario, June, 1942, the Mission Study Course Committee was discontinued and its work delegated to the Secretary of Missionary Education. The Mennonite Commission for Christian Education and Young People's Work also has a Secretary of Missionary Education. At present the same person is filling this office for the two groups. During the year we endeavored to promote Mission Study Courses throughout our congregations by articles in the **Gospel Herald**, the **Christian Monitor**, and the **Youth's Christian Companion**. We have no way of knowing what the results of this work have been.

The Commission for Christian Education and Young People's Work has enlarged its former Teacher Training Course and named it Christian Workers' Training. In this new course is one division headed "Missions and Evangelism." As Secretary of Missionary Education for both groups, I have been encouraging the congregations to include at least one of these Mission Study Courses as a part of their Christian Workers' Training Course. Recommendations were made as follows:

The Bible and Missions. Textbook: "World Goal of Bible Missions," by E. Burkhart.

India Missions. Textbook: "Our Mission in India," by M. C. Lehman.

Africa Missions. Textbook: "Africa Calls," by Ada Zimmerman and Catharine Leatherman.

South America Missions. Textbook: "Our Neighbors in South America," by J. W. Shank.

City Missions. Textbook: "Studies in Mennonite City Missions," by Alta Mae Erb; "Exalting Christ in the City," by J. D. Mininger.

Rural Missions. Textbook: (in preparation).

History of Mennonite Missions. Textbook: (none recommended).

Personal Evangelism. Textbook: "Personal Work," by Milo Kauffman.

China Missions. Textbook: "China Calling," by Frank Houghton.

Christian Giving and Missions. Textbook: (none recommended).

Lewis Weber, Buenos Aires, South America, has been appointed to write a new mission study book on South America. This book is to be in print in time for this winter's short-term Bible schools.

The folder entitled, "Behold the Field," was distributed throughout our churches for our Missionary Day, November 15, 1942. To encourage Youth Missionary Projects, Junior Investments, and the use of Savings Boxes, a special folder containing pictures of various projects and a special message from the President of our Board was distributed during the Easter Season. We feel that at least some of the increased interest in the missionary program of the Church is due to the efforts of this office.

E. C. Bender,
Secretary of Missionary Education.

HOSPITAL COMMITTEE

At the last Annual Meeting of the Mission Board, the undersigned were appointed a committee to study the needs of the hospital at La Junta, Colorado, and devise plans for carrying out the program of expansion as approved by the Board at the Kitchener meeting.

This committee met at La Junta the latter part of August, 1942, and spent an entire day in going over the grounds and through the building in order to become familiar with the situation. A. B. Yoder of West Liberty, Ohio, an architect and builder who constructed the Ohio Old People's Home accompanied S. C. Yoder and E. C. Bender on an earlier trip to La Junta and gave much counsel and help that was appreciated.

The committee found the hospital more or less crowded with patients. Since then this situation has become aggravated and there is urgent need for more room. It was also found that the housing facilities for the nurses are not adequate. Many of them are now rooming in private homes, some of them some distance from the hospital. The nurses' home is not of such construction that additions could be profitably built to it.

After our investigations it appeared that a new home for nurses should be first undertaken in this project of development, with room for the nursing school on the first floor of the building. With the school removed from the first floor of the hospital, additional space would then become available for patients. It was also recommended that a solarium be built to the east end of the hospital which in cases of emergency could be used for patients. However, when application was made for priorities for material, the request was denied. This put an end to building plans for the present.

In the meantime it was learned that the Methodist Board of Hospitals and Homes was placing their hospital at Colorado Springs on the market. This institution consisted of a 104-bed general hospital and a sanitarium of 80-bed capacity. Since this plant would have solved both our training school and expansion problems, the Executive Committee of the Board then appointed a committee, consisting of S. C. Yoder, Chairman, E. C. Bender, Allen Erb, and Paul Hershey, to look into the possibility of securing this institution. After extensive negotiations in competition with several other prospective buyers, the institution was finally sold to the City of Colorado Springs. This leaves us now at the same place where we started from last fall when we first made our investigations.

At a recent meeting of the Executive and Missions committees it was voted to recommend to the Board the appointment of the Executive and Mission committees together with four other persons who shall study the whole hospital situation with a view to making plans for the expansion of our hospital and nursing education program. The report was accepted and the recommendations adopted. The committee was relieved and on motion Jacob A. Shenk, Dr. Geo. Troyer, O. O. Miller, C. F. Yake were appointed to serve on the Committee provided for in the report.

Respectfully submitted,
S. C. Yoder, Chairman.
E. C. Bender.
Edwin Yoder.
Jacob A. Shenk.
Allen Erb.

YOUTH MISSIONARY PROJECTS

The Youth Missionary Projects Committee, a conjointly appointed and working committee to promote the interest in Youth Missionary Projects, has continued to function the past year, mainly through the office of the chairman, the executive secretary, and the **Youth's Christian Companion**.

The compiled reports for 1941 indicate 43 projects, approximately 500 workers, and earnings of over $5,000. This makes an average of $116.50 per project, and $10.00 per worker. Not all projects were reported. The reports for the year 1942 are now being gathered; however they come in very slowly. We would encourage all district mission board and other Christian worker representatives to bring these matters to their local groups, that they would make their reports as soon as possible.

This year when social activities are curtailed due to the war, when the need of food is great, and when the relief and missionary program needs expansion, would be the time for every congregation or community to conduct one or more missionary projects. Every project reported has indicated that the work has been a spiritual blessing to the group.

The greatest need in this work is leadership. The youth of our church are ready to serve when leaders get the vision and are ready to sacrifice personal time and effort to organize and plan the work. May each one of us resolve to aid this program for this year.

Respectfully submitted,
J. J. Hostetler, Executive Secretary.

FINANCE COMMITTEE OF CIVILIAN PUBLIC SERVICE

During the year, the Civilian Public Service Committee has continued to notify all congregations concerning the new quotas set by the Central Committee by letter and through the **Gospel Herald.** The response of most of our congregations has been very encouraging. By the time a quota period was ended, the greater part of the funds for that period had gone through the treasurer's hands. Some congregations have been lagging, but others have been paying in advance. This made it possible for us to keep our full quota paid from month to month.

Recently these quotas have been running at the rate of 50c per member per month. We have been asking our people to add one per cent for administration expense. The amount of this one per cent which was not needed for administration expense is being turned over to the Peace Problems Committee to help finance its program of administering to the spiritual needs of campees.

We greatly appreciate the wholehearted financial support of the Church to the C.P.S. program and are confident that as this work goes on this final support will be continued.

S. C. Yoder, Chairman.
J. L. Horst, Secretary.
E. C. Bender, Treasurer.

Mahlon Hess of Lancaster, Pa., gave a verbal report of a survey made by the Lancaster Mennonite Conference of the need and possibility of opening mission stations in the South.

The Power of the Gospel in Africa, Henry Garber, Mt. Joy, Pa.

The Power of the Gospel in South America, Lester Hershey, Chicago, Ill.

Closing Prayer, S. H. Rhodes, Harrisonburg, Va.

MONDAY EVENING

Prayer Service, Nelson Kauffman, Hannibal, Mo.

Devotional Service, Lloy Kniss, Johnstown, Pa.

The Power of the Gospel in India, Edwin Weaver, Akron, Pa.

Looking Forward in Our Relief Work, O. O. Miller, Akron, Pa.

Closing Prayer, Edwin Yoder, Topeka, Ind.

TUESDAY FORENOON

Song Service, Nelson Kauffman, Hannibal, Mo.

Devotion, C. Warren Long, Peoria, Illinois.

Election of Board Members and Officers

Members at Large: J. N. Kaufman, Paul Erb, Nelson Kauffman, Jesse B. Martin, Allen Erb, Phil Frey, J. R. Mumaw, Edwin J. Yoder.

Lancaster and Washington-Franklin County Conference: O. O. Miller, Lancaster Conference; J. Irvin Lehman, Washington-Franklin County Conference.

Officers: Vice President, Edwin Yoder; Fifth Member of Executive Committee, Paul Erb.

Missions Committee: H. A. Diener, Allen Erb, C. K. Lehman, Milo Kauffman, J. B. Martin.

Relief Committee: H. S. Bender, J. L. Horst, O. O. Miller.

General Sewing Circle Committee: Mrs. A. L. Buzzard, Mrs. Allen Erb, Miss Mable Groh, Mrs. W. S. Guengerich, Mrs. M. C. Lehman, Mrs. A. J. Metzler, Mrs. V. E. Reiff.

The appointment of S. C. Yoder as Secretary and E. C. Bender as Treasurer of the Board by the Executive and Missions committees was approved.

Appointment of Superintendents of City Missions and Institutions

City Missions: Toronto Mission, Harold Groh; Canton Mission, J. J. Hostetler; Lima Mission, Maurice O'Connell; Ft. Wayne Mission, Allen Ebersole; Detroit Mission, Frank Raber; Chicago Home Mission, Raymond Yoder; Mexican Mission, Chicago, Lester Hershey; Mennonite Mission, Peoria, Warren Long; Kansas City Mission, Edward Yoder; Denver Mission Church, P. A. Friesen.

Charitable Institutions: Orphans' Home, West Liberty, Ohio: Loren King, Supt.; Mrs. King, Matron. Children's Home, Kansas City: Lloyd A. Swartzendruber, Supt.; Mrs. Swartzendruber, Matron. Home for the Aged, Eureka, Illinois: J. D. Smith, Supt.; Mattie Schertz, Matron. Old People's Home, Marshallville, Ohio: Aaron Peachey, Supt.; Mrs. Peachey, Matron. Mennonite Hospital and School of Nursing: Allen Erb, Supt.; Maude Swartzendruber, Director of Nursing.

Foreign Mission Appointments and Furloughs

Owing to the uncertainty of sending missionaries to the foreign field the Executive and Mission committees in joint session recommend that the Executive Committee be empowered to send such new and furloughed missionaries to the field as the needs may demand and as the committee finds possible. Since India calls for two new families—one for the Bihar district and one for the Dhamtari area, a doctor, two nurses, and in addition the return of the missionaries now on furlough. It is recommended that all these requests be kept in mind and an effort be made to supply these workers if possible. It is further suggested that the Executive Committee be likewise empowered to send such workers to Argentina as the needs may demand.

It is further recommended that furloughs be granted to Dr. and Mrs. Jonathan Yoder and one family from the Bihar district. The missionaries on the field shall decide upon the time when these furloughs shall take place. The Argentine Mission was also left to decide on its furlough policy during the emergency occasioned by the war.

On Motion the resolution was adopted.

Mennonite Service Units as a Missionary Agency, J. L. Horst, Scottdale, Pa.

This address was based on recommendations adopted by the Relief Committee at its meeting at Goshen, Indiana, February 12, 1943. The text of this report together with its recommendations was adopted and made a part of the minutes of this meeting.

REPORT AND RECOMMENDATION FROM THE RELIEF COMMITTEE TO THE EXECUTIVE COMMITTEE CONCERNING MENNONITE SERVICE UNITS

February 12, 1943

To the Executive Committee of the Mennonite Board of Missions and Charities:

We desire herewith to present to the Executive Committee for consideration and action a plan for the development and administration of a Christian service program under the direction of the Relief Committee which would use the talent and consecration of a number of the qualified youth of the Church and would render a type of service to needy communities at home and abroad which could be combined with a Gospel witness and give expression to the faith and calling of the Church. This program will be referred to in this report under the heading of "Mennonite Service Units."

The first proposal in regard to this program came to us from the Peace Problems Committee which was led to consider the plan partly as the result of requests which came from our people in several sections, notably from the Virginia Conference district, for practical help in providing forms of service which might be rendered in local communities by nonresistant people as an alternate to participation in local civilian defense activities. The proposal has arisen also because of the stimulus that has come through Civilian Public Service. In our C.P.S. program over a thousand young men of our own church are serving at the call of the state without remuneration, and many of those men, together with the brethren responsible for C.P.S. administration, are asking whether the Church should not use more of her youth in a program of service and witness on a short-time non-remunerative basis. Thus the Peace Problems Committee came to the conviction that a program of church administered Mennonite Service Units should be provided which might best be administered by the Relief Committee under the Mission Board, and formally recommended that the Relief Committee accept such a charge and undertake the work. The Relief Committee had a session with the Peace Problems Committee and after careful and prayerful consideration has been led to the conviction that the proposal is sound and practicable, and in line with the Relief Committee's assignment of work and responsibility from the Board. It therefore comes to the Executive Committee with a recommendation that it be authorized to undertake this work, and to report back to the Board later more fully worked out plans and recommendations. Accordingly we submit herewith a descriptive statement regarding the undertaking of this program.

Mennonite Service Units

The purpose to undertake the creation and administration of Mennonite Service Units has been conceived in terms of a long-range program of Christian testimony and Mennonite witness. The make-up of such units will depend largely upon the type of service which they are to render, and the type of service will be governed largely by the demands and conditions of the place where the service is to be rendered. It would make some difference whether this service is to be rendered in foreign countries or in some section in America. The service would necessarily be governed by different principles if it were intended for disaster and emergency relief or were to serve in a project of more permanent needs. There is a possibility of such service being rendered in times of emergency rising from epidemics, floods, forest fires, migrations and the needs of migrant work camps. A service unit of the more permanent type could be set up for relief work in foreign lands such as China, Greece, and other sections of

Asia and Europe, with a view to establishing along with the relief program a definite missionary program which we would hope to have continued after the war conditions have been relieved.

A primary concern for Mennonite service units is to maintain a healthy spiritual life within the group. Furthermore, these groups must maintain a positive Christian testimony among those with whom they work. There should be one or more spiritual leaders in the group who would be qualified to keep up the spiritual morale and testimony of the unit.

The health of the unit should be given due consideration as well as the service which it might render in health work among the people with whom the unit labors. This calls for a doctor or nurse or a worker trained in first aid to be included on the units as the type of service may demand.

Such a unit should have a sufficient number of trained workers with skills as auto mechanics, carpenters, foresters, soil workers, dietitians, cooks, etc., to do well the job to which they are assigned. It should include nurses, doctors, business men, and those trained for service in teaching and evangelistic efforts.

Each unit should have in it the personnel for one or more Gospel teams with a sufficient number of public speakers and singers to render religious programs. A service unit should consider as one of its major duties the conducting of religious services in the community where it labors and might include the aim to build up a permanent congregation of Christian people.

These units should be made up of Mennonite people who can by word and by life give a consistent testimony to our Mennonite faith and practice.

Mennonite service units should in the main be designed to provide an avenue of expression for Christian testimony through our youth. Those who serve should be expected to contribute time, clothing, and personal equipment, while the cost for unit training or unit equipment, and for maintenance and travel of unit members should be covered by the Church through its relief treasurer from relief funds.

Any new service of this type, or any new field of need to be entered must be related to our whole church program, and particularly to its missionary program. During war time a Mennonite Service Unit could be definitely related to our mission program in foreign fields or to established churches in the local community. In times of peace this relation could probably most readily be worked out through our city and rural mission efforts. Community projects which would be undertaken by Mennonite Service Units should make some contribution to the life of the community. This, however, should be incidental or secondary to the major purpose of carrying on a missionary witness and Christian testimony within the community.

While the type of service rendered to the community may have its temporal aspects, we believe this type of social service will render stability to the community in which the group is working. It is the sort of thing which missionaries in the foreign fields have been doing along with their program of evangelism. All that is done in the way of material help and in the meeting of the temporal needs of the community must be done in the name of Jesus. The service unit shall be a Christian witness and testimony from the time of their entering into any relief emergency or long range program of community interests, and continue to be so throughout the entire time the project is under way. We have conceived of the possibility of setting up such a service unit in the Terry C.P.S. project in Montana. While the campers are there engaged in a rehabilitation program, it would be just as reasonable to expect that out of this shall come a community that has in it a definite Mennonite testimony. We should be able to be the first in that field to set up a Mennonite meeting conducted in true form to our Mennonite practices so that when people begin moving into that section we will then already have an initial set-up to take care of the religious needs in the community.

Inasmuch as we expect these service units to contribute directly to our missionary program we believe that there must be an organic relationship between them and the existing organizations which the Church has set up for our missionary program. We feel that this type of service must be definitely tied in with the work we are already doing and serve to enlarge our vision of possibilities particularly on the home front. We are inclined to believe that many fields on American soil could be definitely profited by such service, and in order to find these needy communities it will be necessary to have some person or group explore the field. Such a program also calls for an executive group to administer the projects which would be undertaken. We have conceived the work of the Relief Committee as a possible group to which this work could be delegated. It may be desirable for the Mission Board to send a field supervisor to investigate and promote these projects, but such work could also be directly linked up with the work of the relief committee under the mission board.

We believe the work of establishing Mennonite Service Units could best move forward initially through a close co-operation with our church school organizations. A school could be made responsible for forming a unit, formulating its policies, and selecting from time to time its field of service, scheduling its program, choosing its members, and providing for the unit's training with the understanding that the standards of the Church be maintained, and the overall policies and direction of the Relief Committee be accepted.

In any given community where a group can be organized, instructions to such groups would come through the Relief Committee, who would see to it that the Mennonite pattern is followed both in scope of activities undertaken and in the manner in which it is carried on. The Relief Committee could inspire an interest in our schools to set up some activity and training for such Mennonite Service Units so that during the coming summer we might be able to launch initial activity in this direction. It might be possible for some of the larger congregations to undertake similar projects under the direction of the Relief Committee. It would not be intended that this should be exclusive school project, but rather that the schools would merely be used as a first step to get the work under way.

After this step, and with some experience in this field, we believe the Church would be ready to organize other service units from local Mennonite communities. The organization of such local groups could be adapted to the general pattern that has been derived from a critical review of the first experience.

Summary of Conclusions

1. We believe that in addition to meeting the present emergency situation, we should think in terms of a long-range program of Christian testimony through our units.
2. We believe it will be practical to organize Mennonite Service Units which shall be distinctly Mennonite in their personnel, work, and practice.
3. The service should be put on a voluntary and non-remunerative basis.
4. The service units should be a particular avenue for youth expression of our Christian faith and Mennonite practice.
5. The service units should be initiated through our church schools and through other church organizations where there is sufficient interest and personnel to undertake it.
6. The service units should include the particular skills existing within our Mennonite constituency as well as the trained abilities of those who are preparing for the work of teaching and evangelism in the church.
7. The service units should be integrated into our whole church and missionary program.

Recommendation

We recommend that the Relief Committee be authorized to assume administrative responsibility for setting up and directing a program of service such as that described in our present report under the heading, "Mennonite Service Units," with the provision that after further thorough study the committee submit more concrete and detailed recommendations on operating plans and policies, and with the further provision that no actual work be undertaken until the entire proposition shall have had appropriate consideration and authorization by the Mennonite Board of Missions and Charities as a whole.

Fraternally submitted.

Relief Committee,
J. L. Horst, Chairman,
H. S. Bender, Secretary,
S. C. Yoder,
O. O. Miller,
J. N. Kaufman.

Closing Prayer, Nelson Kauffman, Hannibal, Missouri.

TUESDAY AFTERNOON

Song Service, E. M. Yost, Greensburg, Kans.
Devotion, Warren Long, Peoria, Ill.

BUDGETS FOR 1943-1944

INDIA

Building and Repairs

1942 Building Repairs	$300.00	
1943 Building Repairs	300.00	
Two Compounders' Houses	450.00	
		$1,050.00

India Operating Budget (Monthly)

Administration	$ 67.00	
Charitable Homes	575.00	
Educational	472.00	
Emergency	50.00	
Evangelistic	409.00	
Literature	8.00	
Medical	239.00	
Pastor Support	43.00	
		$1,863.00

ARGENTINA

Argentine Building and Repairs

Installation of electric lights at Orphans' Home; $750 Twenty-Fifth Anniversary fund; $25,000 for camp ground, churches, residences, Bible school plans, nurses' training school, publication interests, printing press.

Argentine Operating Budget (Monthly)

Native Workers	$700.00	
Mission fund	700.00	
Bible School	60.00	
Bible Coach	35.00	
Publication fund	40.00	
Orphans' Home	175.00	
Clinic	35.00	
Nurses' Training	70.00	
Chaco Indians	60.00	
		$1,875.00

On Motion the above budgets were approved.

The Power of the Gospel Among the Jews, Martin Z. Miller, Bainbridge, Pa.

The Power of the Gospel in Adult Evangelism, J. Irvin Lehman, Chambersburg, Pa.

GREETINGS FROM INDIA

The missionaries of the American Mennonite Mission assembled in Annual Business Meeting send to the Mennonite Board of Missions and Charities sincere greetings. We desire to express our gratitude to the Board members and to all supporters for their loyal support in prayers and money during the past year. We recognize that you have allowed yourselves to be used of God as channels for His blessings to us and on the work in India. We pray that these holy ties may be continued for the coming year and that you may receive abundant blessings in return.

After the above resolution was read the audience rose for prayer for Missionaries in all lands. Prayer was offered by S. C. Yoder.

Closing Prayer, A. J. Metzler, Scottdale, Pa.

TUESDAY EVENING

Workers' Testimony Service, led by Nelson Kauffman, Hannibal, Mo
Devotional Service, C. Warren Long, Peoria, Ill.
The Place of Prayer in Missions, George Beare, Dhamtari, India.
The Blessing of God on a Consecrated Life, Allen Erb, LaJunta, Colo
Closing Prayer and Benediction, H. A. Diener, Hutchinson, Kans.

Missionary Dreams and Aspirations

By LLOY A. KNISS

And Moses returned unto the Lord and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.—Ex. 32:31, 32.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!—Matt. 23:37.

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.—Rom. 9:1-3.

The burden that comes to those who are truly concerned for lost souls cannot be adequately expressed in words. The passages quoted above contain expressions that reveal deep soul-longings. They are the testimonies of Moses, Paul, and Christ. We look to them as guides and examples of worthy aspirations.

Some of the aspirations of our missionaries in India have been attained. With others we have been disappointed. We want to mention some of these in regard to our work in India. These have to do with our own personal experience, but for that reason they are the things we can express better. Observe that the three verses above also have to do with very personal experiences. We will mention first some of the aspirations that we had when we went to India and which we saw attained.

One of the aspirations of all missionaries who go to the foreign field, one of the greatest, is that some of the natives might become faithful, strong, and true leaders and missionaries among their own people. I am glad to say that we have seen this in our own mission. I am sure you would have been thrilled if you could have been at the native conference and had witnessed the stand of our Indian pastors in regard to the problems that were up at that time. They have their weaknesses the same as others, but we want to speak now of the aspirations that were attained. We thank God many times for their steadfastness in different principles, especially in the principle of nonresistance. We had to do with this before the war started. Many of our young men were out of employment and the police force offered them employment with wages higher than anywhere else. The police wanted such young men, for they were more honest than the rest. Some of the young men went into the police force. When it came up for discussion in conference, the Indian leaders were a bit stronger, as a whole, in their stand than the missionaries were. Not that the missionaries were weak, but the stand of the Indian brethren was even stronger, even when it came to the time of the war and dealing with the boys that volunteered to go to the army. They were among those who never attended church and who were not consistent members. When the question came up as to what to do with them, quite a long discussion followed about this matter. Some of us thought that perhaps we should wait until the war is over to count them out. A few of the Indian men got up and said, "We can't do it that way. We will announce in church Sunday that as soon as they leave for the army, we will read them out the next Sunday." Someone suggested that it was dangerous to do that in time of war, that they might come back on us. Then the Indian men said, "If we are afraid of it, we had better not work on this at all. We have to stand up for our conviction and be fearless in announcing this thing."

The Indian missions and churches have come together and have organized a meeting where different denominations could come together and have a workers' conference each year. Then the church union idea came in among the people of other missions and they tried to bring that about through this meeting. The first step in this church union was to observe communion at this particular meeting when they came together. Our Mennonite people did not know exactly what to do. The first time some of our Mennonite people communed and washed feet. But the members of the other denominations laughed and scoffed. Our Mennonite people washed feet by themselves under one of the trees. Then when the Mennonite brethren and sisters came home and we had it up for discussion they said, "It does not pay us to go to places like that." One of the pastors said, "We have to tell the people that we can't even commune with them. If they are going to draw us into a church union where we are going to lose these things, we cannot go with them." We wept for joy when we came home from some of these meetings. People have asked us sometimes whether we think the Mennonite Church is established in India. I think, unless some great tragedy comes and takes the life of the Indian leaders, the Mennonite Church is there to stay. If the leaders were all removed from the Church, it might fail. But it is there to stay if our leaders continue to live.

We have young leaders also. We have in our Mennonite Church a number of young faithful sisters who thrill our hearts when we see their loyalty to the Word and to the Church. Some have been sent away to school for training to serve as Bible women and some have been trained in our school. When we were in India during our first term, we learned to know a certain girl in Mohadi who was rather unruly. Her parents did not have much control over her, and she ran away from home. But when we came home on furlough, she took a turn for the better and asked to go away to school to become a Bible woman. Something happened in her life and caused her affections to turn in another direction, and when we came back from America she came to the bungalow to visit us. I wish you would have been there to hear that conversation. We wept together as she told her experiences. She related how she found peace and satisfaction, and spoke of her spiritual victory. She is a faithful Bible woman today and a mother of three children.

Another young woman that I want to mention is a nurse. She is a daughter of our deacon at Mohadi. She is very faithful and loyal in her practices as far as the Church and the Bible is concerned. She is very much in demand as a nurse. She has as good training as a first-class nurse here in America. Being spiritual, she is a great light in the community.

We have some young men with whom we are very much encouraged. One day a man came to our station to go on an evangelistic tour with us. The line of work he chose was village evangelistic work. He is a fine young man. He could stand before you and talk in English as well as I can. When he goes to the villages he talks to the villagers in the local dialect, but he speaks very perfect Hindi too. In evangelistic work he has a vision of saved souls from the result of his work—some of our older men have lost this. Sometimes in preaching work when I would say something to our older preachers that over there is a person who gives us some clues that he might be thinking of Christianity, they would shake their heads and say, "No use to talk to him." But when I mentioned anything to this young man, he had observed them before I did and would say, "There is a man that needs our help." He had that vision and when I pointed people out, he was ready to go. I was thrilled that year when we were on tour. I was encouraged and strengthened by his going with us.

We have another young man, Obadiah, who lives at Balodgahan. We had our conference there and the subject, "Christian Patriotism," was given to him. I wish you could have heard the talk he gave to a group of young men. About half of them were non-Mennonites and did not agree with him, but he was fearless and denounced the empty patriotism as we have it today. He gave a talk that would be fit for any Mennonite community or church with the program of nonresistance. He gave some very strong arguments, all based on the Bible, denouncing the modern idea of patriotism. He gave a strong talk against participating in war, voting, or taking part in politics. We have trouble with that in our Indian church. He was more or less standing alone at that time knowing that only about one third of the people that he talked to agreed with him.

We mention next our deacon at Mohadi. I love that man. He and I worked together for a number of years. He is a jewel of a man. In working with him as a deacon, I have learned to love him as I have very few. He always stood by me as a pastor. We could always understand each other. When the people could not understand me, then he would help them to understand me. He was just an ideal go-between for the people and the pastor, the pastor being a foreigner. Our parting was very difficult.

Some of our aspirations have not been attained. Some of these are the most difficult to bear. The things that bear us down physically and mentally and tire us are the things that we do not get done. It is not the amount of work that makes us tired. It is the things that we do not get done that are hard on us.

At Mohadi our work was almost entirely evangelistic. In our touring we had to hand out some medicine. Our main work was preaching in the villages. Winning souls in India is a slow process except where mass movements take place and that has its problems, too. In our area, so far, we have not had a mass movement. A couple of times in the last several years I was sure there was going to be a real mass movement in our touring area. We were so sure that we thought it was happening and it went the other way. One leader in our community was named Manrackhan. We were preaching to the people in the village and the people would say, "If Manrackhan says that we should become Christians, our whole caste will come." This man had been speaking favorably of bringing all his people and coming to the Church. The people all looked to him as a leader and said, "We believe in Christ." Some talked almost as though they were saved already. We worked with Manrackhan all the while. We gave him an operation at Dhamtari and he was practically healed. While he was at the hospital, he was so impressed with the way the people took care of him. He said, "I am born again. I got new life." We were sure that something was going to happen. We were looking for this for fifteen years. But when he returned from the hospital, his son and son-in-law persuaded him to turn back. For a long time I could hardly sleep at night for dreaming. I found myself a few times waking up and weeping aloud over this disappointment. Such things are hard to bear.

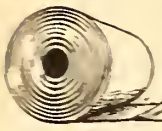
Another case similar to that was in connection with a leader of another caste. This was somewhat different because it included people of different castes. He was a schoolteacher in a certain village and an influential man who had won the confidence of a number of villages. He was blessed by the message. About a dozen of them had bound themselves and said they were going to be Christians and start up a church. They said they were ready right now. They had arranged it perfectly. Bro. Beare was with us, and when we approached them for a date of baptism, they put it off another month. When we set the date for the baptism service, they wanted to put it off again. Then at once I knew the devil was getting his hand into it. They kept putting it off. We did not give up until we had to. We had set about six or seven dates, hoping that they would still be able to come, but the thing passed off. We are still hoping that results might come from these efforts.

I want to tell you of another man with whom we dealt during our first term in India. He came with about a dozen young people and wanted to be baptized; so we set the date. Before that date I took a walk with him in the jungle and we kneeled at a rock where he prayed with tears, and wept asking the Lord to forgive his sins. When the day was set for baptism, his father bound him up in the room and put the padlock on the doors. He called the committees of six surrounding villages and after putting the young man in the center, they all tried to persuade him to give up this idea. They promised him rubies, and a beautiful wife, and a farm, and a lot of other things. But he did not give up and said, "I am becoming a Christian; it makes no difference to me." Then they began to threaten and his father bound him up in his jail. He still did not give up. Finally after a threatening one night the father came into the room where this man was (he had taken much opium that night) with a big knife. When the young man saw him come in, he slipped out and came over to our tent. He returned to his home in the morning. Circumstances made it impossible for him to stay with us then and be baptized. He went back and instead of threatening, his father and mother now begged him. He said, "I am not going to eat another bite until I am baptized." They brought the food before him. One of the native boys went to the house and watched him through the crack of the door. He saw this young man sitting on the floor with his mother on one side and the father on the other side begging him to eat. For several days he refused to eat. We moved away and thought he would come to be baptized. We went touring in another direction. In the meantime he ran away from the village with a girl of another caste and went far away. The next year we met him again. He still felt that longing to become a Christian. Then we visited him every year and sent word to him. Just last year we were out on tour about twenty-five miles from Mohadi. He lives about twenty miles farther on. He walked that distance and we baptized him there in our tent on Sunday morning. It was a victory that we will not soon forget. It came after working at least ten years.

We have hope for people in India. We are going to be satisfied when we get inside the gates of glory and meet those for whom we had hope when we were working in India. I expect to see them over there. Pray for the yearning souls of India.

Johnstown, Pa.

(*Stenographically reported by Lester C. Shank*)



SEWING CIRCLES

"For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always" (Mark 14:7).

How many times we are reminded of the incident from which this quotation comes to us. It remains a question even yet as to which need or how many requests we should listen to.

We do praise God for the fine interest manifested in our sewing circle work. The enthusiastic interest and co-operation in the various districts seem to be growing from year to year.

As we rejoice and praise God for the growth and encouragement, we trust that we keep in mind always the real aim and object of our work. We carry the message of the love and tenderness of a loving Father to a lost and sinful world through the practical medium of relief from physical suffering. How we praise God for the privilege of having a share in such a task.

Let us remember, however, that the relief of physical suffering is only a means to an end. Our real task is to bring the message of hope and salvation to a lost and ruined world.

Let us keep praying that the Father may use us and our every gift to His glory and to the spreading of the good news.

RESPONSIBILITIES TO OUR C.P.S. PROGRAM

By Mrs. Sanford G. Shetler

We should all be glad for our present C.P.S. program. We can be very thankful that our boys have this privilege in this war, recalling the trials they had to face in World War I. In this connection it might be well to say a word about the attitude toward the boys of our communities as they leave. Certainly we should not show the attitude of pity. Our young men are ready to face the circumstances and do not want that. Neither do we want to have any ill will toward our nation for thrusting this upon us. We should be ever so glad that we can have this splendid way of maintaining our witness even though it does mean sacrifices.

Our boys need to be remembered in a number of ways. I know from personal experience in camp that they do appreciate very much the concern of the home church for them. In fact in a few cases boys were discouraged when they felt that the home church was not back of them in every way.

One outstanding way of upholding them at this time is by prayer. Of this we can never do too much. We should remember them often in our private and public prayers. The special problems facing them and for which prayer can be made are: for financial means, for a continuous, wholesome attitude toward the government and toward life, and for power to live the victorious life. As at home and everywhere, the greatest problem for the boys is simply to live for Christ each day. Their life should correspond with their peace testimony. Unfortunately there are some men in camp who do not maintain a good testimony and even help to make it difficult for those who want to be out and out for Christ, and due to the fact that they are living in such close contact with others all the time, it takes real courage and power to be a good example of the believers even though it is a church camp. A number need victory over the tobacco habit and swearing and we in our prayer can help them through God's power to be true to their calling.

Then of course our financial support is really needed. Our sewing circles can give much help in this way and in fact have already done so. During our year's stay at Sideling Hill Camp we were glad to note the way in which the sewing circles of our district and other districts have helped. Oftentimes circles would write in to us asking what was needed or how they might help out in the work. During that time there were four or five circles who came right to the grounds to help in mending clothes and other necessary work. Always when an announcement was made that a sewing circle was coming, it brought a smile of satisfaction to the faces of the boys. Ordinarily they must do a lot of mending and darning themselves, although the matron also helps much in this, and so naturally they let things pile up until they are in need of help. A medium sized sewing circle can in one day take care of the needed mending for a whole camp.

Again I say this is one means of helping that is really appreciated. Other circles who did not come to the grounds sent curtains for camp buildings and the men's closets, towels, sheets, toilet articles and such items that could be either given to the men individually or placed in the buildings for everyone's use. Good books, phonograph records, cookies, candy, and Thanksgiving and Christmas dinners were also other appreciated donations. In some cases it involved the help of an entire congregation or several congregations, but many times it was largely the work of the sisters of those congregations.

In order to help offset the unbalanced social life of the camp, one of the districts responded by having a mixed group of young folks come in. The program consisted of a game of baseball with the campers and the visiting young men, and this followed by an outdoor meal with the food of the visiting group and the camp combined and served cafeteria style. This was followed by a religious program in the chapel. The balance of the evening was given to a social program in the recreation hall and outside with appropriate games. This particular event was much appreciated by the entire camp and helped to boost the morale of the group. If it would be possible, this type of thing should be continued as it is one way to keep up the spirit of the boys and at the same time provide a social outlet which is really necessary. Occasionally boys who live at quite a distance from camp were invited into homes in nearby district on a week-end leave. This also helps to provide that necessary social contact.

Then another way of helping is by sending private donations for personal needs for the young men from their own churches. It would be fine if each congregation would do this periodically, sending such articles as towels, sheets, shirts, gloves, toilet articles or perhaps an occasional box of eatables. Incidentally, the junior sewing circles can render a service here, which means even more to the men than similar donations from the senior circles! All in all, what our boys need is encouragement, and just as the U.S.O. is trying to help the morale of the army boys, so our sisters should stand ready to help in whatever way possible the C.P.S. boys. There has been much done already and much more can yet be done if we are really concerned for the welfare of our young men who are making this noble sacrifice in these trying times.

Hollsopple, Pa.

REPORT OF ASSOCIATED SEWING CIRCLES

Report of the Associated Sewing Circles of the Southwestern Pennsylvania District for the year April 1, 1942, to March 31, 1943.

Adult Circles

Circles reported	19
Total receipts	$1,775.45
Disbursements	1,567.22
Number of members	343
Garments made	600
Ready-made	80
Used Garments	190 pieces and 240 lbs.
Bedding Made:	
Quilts: 114 large, 2 small ones, and money for quilting.	$26.05
Comforters: 24 large, 2 small, and 4 comforter slips.	
Blankets	10
Linens Made:	
Sheets	42
Pillow slips	109
Towels	20
and $15.20 worth of towels.	
Dresser scarves	13
Vanity and Buffet Sets	26
Aprons	10
Tea Towels	20
Miscellaneous Articles:	
Donations	$ 36.30
Dues	34.70
For Materials	4.85
Curtains	23
Stationery & Stamps (boxes)	4
Hospital Supplies	6
Dresses	2
Coverings	85
and $10.30 for bonnets or coverings	
India Bible Women	$ 50.00
Relief Sewing	62.00
As a gift	5.00
Layettes (pieces)	38
Varied articles	40
Camp Kits	10
and $35.69	
Hose (pair)	6
Socks (pair)	2
Bandages (rolls)	10
Bonnet	1

One circle cleaned house for a family who moved into their community.

Provisions:

Sent in money values, $552.85, besides 997¾ quarts, 128½ pounds, several bushels, 7½ dozens, 1 peck, 14 glasses, bottle, can, roll 1 chicken.

Two circles gave but stated no amounts The smallpox epidemic kept some from send

ing their provisions after they were gathered and ready to be sent. They later, however, sent the canned articles.

Junior-Intermediate Circles

Report for April 1, 1942 to March 31, 1943.

Circles reported	7
Total receipts	$ 183.41
Disbursements	161.40
Number of members	102
Garments made	172

Ready-made garments: $15.00 worth, 1 cap, 1 bib, and 3 sacques

Used garments: 4 pr. stockings, 8 pr. shoes
Bedding: 12 quilts, 3 comforters

Linens: 10 sheets, 28 pr. pillow slips, 8 dresser scarves, 12 towels, 14 tea towels and 2 dish cloths.

Miscellaneous List:

$1.50 to provisions, 1 layette, 49 pr. curtains, 9 tie-backs, 6 window blinds, 11 washcloths, 8 red hankies, 8 pr. hose, 5 pot holders, 1 bouquet of roses, 14 squares, 37 stuffed toys, 41 knitted articles, 8 scrapbooks, 341 pasted cards and a number of varied articles.

As secretary of the district circles I want to give my appreciation to all the local secretaries for your promptness and fine co-operation in this great work.

Katie Thomas, Secretary.

Sarasota, Florida

Report of Sewing Circle meetings held during February and March, 1943, in Sarasota, Florida.

The number of meetings held was three.

Attendance at first meeting	26
Attendance at second meeting	28
Attendance at third meeting	26
Average attendance	26⅓

Cut garments were received from Anna Mellinger, Lancaster, Pa.

Ninety-six cut garments were received and the sewing circle bought 13 yards of outing flannel and cut 25 pieces, making a total of 121 pieces made; also a shirt, a pair of trousers, one quilt, and one comforter.

The total offerings amounted to	$33.74
The total expenses amounted to	21.58
Leaving a balance of	12.16

The total value of garments made amounted to $49.95.

The goods were sent to Akron, Pa., for war sufferers. The balance of cash, $12.16, was sent to Akron for relief.

Mrs. Ida Shank, Secretary.
Mrs. R. M. Luther, President.

Gleanings . . .

MISSIONARIES STILL GOING TO FAR EAST

In spite of the very great demand upon every available passenger space in airplanes and ships traveling between North America and the Far East, made by members of the armed forces and the various diplomatic and economic deputations, the United States Government is finding space each week for seasoned missionaries to return to their posts in China and India. Probably most of our readers heard Mr. Wendell Willkie in his radio address of October 27, when he placed the foreign missionary enterprise at the top of the list of influences that have created in Asia and Africa that great "reservoir of good will;" and acknowledged the debt which Americans owe to them. Quite likely what he said was vigorously discussed in England, Russia, China and India, in fact the world around; and it is in line with this view that the government is taking the attitude that these experienced missionaries, most of them with a long history as educators, physicians and evangelists, are needed to maintain good relations between the East and the West. So it is that missionaries ending their furloughs are given "priorities," and leave "from an undisclosed port to an undisclosed port."—Evangelical Christian.

INFLATION IN CHINA

The course of events in China during the last five and a half years of war will have had a tremendous effect upon the Lord's work in that land. Unprecedented difficulties and problems confront not only the individual missionaries, but also the Chinese churches and workers of various classes, pastors, evangelists, Bible women, and others.

The financial aspect of the situation is no small matter. Due to the rapid rise in the price of everything to a height never before dreamed of, also to the foisting upon Occupied China by the Japanese of a new currency with intent to devaluate the existing Chinese currency, and finally to China's "pegging" her currency in Free China in an effort to stabilize it and stem the tide of inflation, but resulting for the time being in lessening the exchange value of American dollars sent for the support of our work the demand for support of the work has increased greatly. Illustrations have been given in these columns of the fantastic prices being charged for various commodities. For example, bread has risen from 25 cents a pound to $5.40 (Chinese currency); eggs from 3 to 4 cents to $1 each; a 40-pound measure of rice from $1.50 to $140. Meat and butter in some places are unprocurable and in others out of reach in price. A haircut in Chungking costs $10; a sheet of carbon paper $5; a man's shirt $110; a good pair of shoes $900; and a suit of clothes $3000. Servants formerly getting $16 per month now demand $240. A coolie or chair-bearer who used to receive 50 cents to $1 a day now charges $25 or $30, and a skilled workman's daily wage was recently quoted from one station as $50. $15,000 asked for a 53-gallon drum of gasoline in Kweichow obviously makes the use of a motor car no longer possible.

These examples will suffice to show what a dire emergency faces missionaries, whether Western or Chinese at this time. In many cases the employ of domestic servants, hitherto considered a necessity, has become prohibitive, although doing without them means depriving the mission of the valuable services of the missionary housewife. Missionaries are having to reduce their standard of living to the barest minimum, which fact inevitably has its effect upon their health and strength. Even so, the cost of a missionary's support under present conditions is far in advance of the figure hitherto estimated and quoted to inquiring friends.—China's Millions.

RACIAL RELATIONSHIPS

Recently two very important meetings have been held: one, by Negro leaders in Durnam, North Carolina; the other, by White leaders in Atlanta, Georgia.

These two groups discussed the race question, the Negroes calling attention to certain conditions which ought to be corrected; the White leaders suggesting adjustments which might relieve the racial pressure between the two groups.

Racial prejudice, antipathy and injustice are matters which cannot be cured by social and political means. These things strike deep into the life of humanity. The racial question is a fundamental moral and spiritual matter, and can be settled only on the basis of a spiritual relationship established in Christ Jesus.

Biologically there are differences in the races which can never be by-passed between the races by any political or social means, but spiritually these differences can be overleaped and brotherhood in the kingdom of God established.

Our hope for the solution of the racial problem in the South is the evangelization of our people, both White and Colored.

—Home Missions.

PRAY

The urgent need for God's people to pray and wrestle against the powers of evil which are so active in our day cannot be overstressed. To guide you in your ministry of intercession for this work we list the following requests. Will you add them to your daily petitions for this month?

Pray for the leaders of the United Nations who are now planning for our postwar world. Liberty for the Gospel of Christ in Europe and other lands must be kept before them as one of their aims, through the prayers of the Church of Christ.

Pray for all Christian young people that they may obey God's plan for their lives. Europe needs hundreds of God's laborers, and they should be preparing now for the work of Christ on that continent.

Pray for every center which the European Christian Mission maintains in Europe for the preaching of Christ's Gospel. Our national and American missionaries there need your help in prayer.

Pray that the nations of Europe which have never had an adequate chance to be evangelized (such as Russia, Spain, and Poland) may not again be neglected and forgotten by the people of God.

Pray for the conviction of the Holy Spirit to stir the hearts of all in Europe who today are hearing the Word of salvation. Ask God for a revival in each Protestant country, and for revival fires to be kindled to each Roman and Greek Catholic land.

Pray that financial and prayer support for the European Christian Mission may steadily increase that the work may be greatly strengthened for the opportunities which we see opening before us.—Europe's Millions.

PRIVILEGE—RESPONSIBILITY—OPPORTUNITY

"For unto whomsoever much is given, of him shall be much required" (Luke 12:48).

Privilege

In this time of unprecedented warfare, with all its heartbreaking sorrow, Christian and unbeliever must share in the tragic suffering. But the child of God is privileged indeed in that he has wonderful, spiritual resources and possessions that the unbeliever neither has nor can understand. It is the Christian's privilege to possess an inward peace that passes all understanding; a joy that Christ promised and bestows; a hope that is sure and steadfast; free access to the throne of grace at all times and under all circumstances; and to him belong exceeding great and precious promises. Then, wonderful indeed to the believer, are the unsearchable riches of Christ, his heritage through grace, revealed in the Scriptures through the Holy Spirit. Well may the Christian sing:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say, than to you He hath said—
To you, who for refuge to Jesus have fled?

"Fear not, I am with thee; Oh, be not dismayed!
For I am thy God, I will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my gracious, omnipotent hand."

Responsibility

Privilege and responsibility are so manifestly joined together that the fact is admitted by all right-thinking people. The Christian accepts and seeks to fulfill his responsibility to God and to man. In relation to his Lord and Saviour, he is deeply conscious of the impossibility of his wholly fulfilling the responsibility and is convinced that, "Love so amazing, so divine, demands my soul, my life, my all."

In his relation to man, the Christian is a debtor, and it is incumbent on him to do his utmost to meet his obligation. He has received kindness, sympathy, compassion, and love, and these are now to be shared with others. He should ever remember the command of the Lord Jesus: "Freely ye have received, freely give" (Matt. 10:8). Has he not received "good tidings of great joy" (Luke 2:10)? These tidings are to be shared with those who have never heard the Gospel, or who, having heard, have not understood the message. The child of God has been brought into the position of highest privilege, and this involves a solemn responsibility. Has much been given? Then much will be required. Has all that the Christian received been freely bestowed? Then it is his—to the fullest extent possible—to freely give. What is his responsibility to the Lord's great command, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15)? It may be his privilege to go, or to help others to go; but it is certainly his responsibility to pray "the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2). The great command admits of no man-dictated limits as to the extent of the proclamation. There is no room for discussion concerning favorable or unfavorable circumstances, or of possible or impossible conditions; the Lord's command is clear, urgent, and absolute. It is to be obeyed by all who truly call Him Saviour and Lord.

The responsibility of the believer is not less because of his sense of personal limitations. These may debar from prominent service at home, or abroad, but they do not close the door to such service as the Master has appointed for His servant. There is another view of this subject that calls for special consideration. The believer's realization of his insufficiency for the work of the Lord may be the opportunity for him to learn and to experience, as did the apostle, that our sufficiency is of God. "God's commands," wrote Evan H. Hopkins, "are assurances of power. He knows that we cannot make ourselves strong. What He requires is that we should be willing to be made strong: 'Allow yourself to be empowered. You have no ability, but I have given you capacity. Your weakness and emptiness and need are your capacity to receive. Power belongeth unto Me. I have the ability to accomplish.' It is thus that God equips us for service."

Opportunity

In the Lord's service responsibility and opportunity are closely connected. The One who prepares and empowers His servants also chooses and indicates the field for work. "The world," as one writer has truly stated, "begins just outside your own door." Real missionary work may be waiting close at hand. But whether the call is to near or distant field, the servant of the Lord will be tested, and his faith will sometimes be severely tried. In all such experiences he can rejoice, for trials and difficulties are food for faith. As Caleb clearly said long ago, such experiences "are bread for us" (Num. 14:9). The Lord's servants not only have to face great difficulties, but also have to overcome what to human view may appear to be impossibilities. Divine resources cannot be clearly realized until, by faith, the servant goes forward to undertake the impossible task. Then he will be able to rely upon the mighty power of God and look for certain victory. At such times the message to the prophet shut up in prison will bring comfort and assurance: "Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?" (Jer. 32:27). And the words of the Lord Jesus Christ will dispel all doubt: "The things which are impossible with men are possible with God" (Luke 18:27).

—By F. Herbert Rhodes in China's Millions.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

APRIL, 1943

GENERAL

Total	$ 2,565 40

INDIA

General	1,671 49
India Missionary	1,347 30
Missionary Children	106 97
Evangelist	402 87
Bible Women	172 10
Educational	157 00
Orphan	554 27
Widow	87 00
Medical	80 00
Famine	20 00
Leper	5 00
Personal	75 00
Total for India	4,679 00

SOUTH AMERICA

General	1,332 82
Missionary	816 58
Missionary Children	264 16
Evangelist	1,048 28
Bible Reader	76 00
Orphan	45 00
Tent	2 00
Total for South America	3,584 84

AFRICA

Total	535 03

CITY MISSIONS

Altoona Pa	31 50
Bellevue Ill	5 65
Canton Ohio	143 62
Chicago Ill	70 79
Chicago Mex Miss Ill	30 00
Detroit Mich	29 45
Fort Wayne Ind	76 11
Iowa City Ia	166 85
Kansas City Kans	26 00
Lima Ohio	246 47
Peoria Ill	109 96
Total for City Missions	936 40

CHARITABLE INSTITUTIONS

Kans City Childrens Home Kans	273 14
Orphans Home Ohio	113 35
Home for Aged Ill	62 87
Old Peoples Home Ohio	85 95
La Junta Hospital Colo	8 25
La Junta Hospital—Nurse	275 90
Home for Aged Lancaster Pa	5 00
Total for Charitable Institutions	824 46

OTHER FUNDS

Annuity	2,000 00
Bible and Tract Fund	30 00
Board of Education	8 25
China	139 75
Comm for Chr Education	11 00
General Conference Expense	23 89
Goshen College	100 00
Jewish Mission	29 54
Mex Work Colo	10 00
Northern Minn Work	75 00
Ozark Mt Work	25 00
Peace Problems Committee	84 81
Personal	31 16
W Side Sterling Miss Ill	50 00
Total for Other Funds	2,618 40

RELIEF FUNDS

European War Sufferers	3,888 94
Amish European War Sufferers	985 15
China Relief	30 00
General Relief	44 74
Total for Relief Funds	4,948 83

C.P.S. FUNDS

Civilian Public Service	17,316 10
Amish Civ Public Service	4,706 82
Poor in CPS	75 00
Total for CPS	22,097 92

SUMMARY

India	4,679 00
South America	3,584 84
Africa	535 03
City Missions	936 40
Charitable Institutions	824 46
Annuities	2,000 00
General and Other Funds	3,183 80
Relief and CPS Funds	27,046 75
	42,790 28

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS which are under the MENNONITE BOARD OF MISSIONS & CHARITIES

Canton Ohio	97 00
Chicago Ill	22 00
Chicago Mexican Miss Ill	65 00
Detroit Mich	31 90
Kansas City Kans	71 66
Lima Ohio	331 03
Mexican Border Tex	10 00
Peoria Ill	51 50
Toronto Ontario	60 00
Kans City Childrens Home Kans	95 45
Orphans Home Ohio	4 00
Ohio Old Peoples Home	1,144 86
Home for Aged Ill	663 98
Total for Missions and Institutions	2,648 38
Grand Total recd. by Elkhart Office and Institutions	$45,438 66

Respectfully submitted and
Gratefully acknowledged,
E. C. Bender
P. O. Box 574
Elkhart, Indiana

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JUNE 17, 1943 (Herald of Truth Established 1864) No. 12

EDITORIAL

"The greatest of these is charity."

Love is compared in Scripture with a number of other excellent things, and in each comparison it is pointed out as being the greatest. It is this that has helped popularize the idea that love is "the greatest thing in the world."

But let not this fact help popularize the idea that it is great or Christlike to be charitable toward sin in any of its forms. This is the testimony of John, "the disciple whom Jesus loved," "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

This sets forth the Scriptural attitude toward good and evil, namely, love the good, hate the evil. In Proverbs we read, "These six things doth the Lord hate"; then follows an enumeration of hateful things which you do well to meditate upon. In Rom. 12:9 we read: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." It is a noble thing to be like God, both in the things that we love and the things that we hate.

"By one Spirit are we all baptized into one body." Some have wondered why this Spirit is not received in the same way that He was in apostolic times. In a sense He is. The quotation at the head of this paragraph is still true. It is also true today, as it was in apostolic times, that "If any man have not the Spirit of God, he is none of HIS," and that without holiness "no man shall see the Lord." As for demonstrations, this is determined by two things: (1) the character and disposition of individuals; (2) the circumstances under which the Holy Spirit is received. In this connection it is well to bear in mind that in apostolic times, when the Christian Church was being established, there were a number of things that were different from what they were after the Church was established.

We often hear the expression, "It pays to advertise." In a certain sense, this is correct. Evidently the brewers and distillers and tobacco barons believe it, for they spend hundreds of millions of dollars annually in advertising their wares. But who pays for the advertisements? While some brewers and distillers and tobacco barons become millionaires through advertising their unholy business, their deluded victims are impoverished (body, mind and soul) by paying for not only the advertisements, but also for the narcotics and intoxicants consumed, and for revenue taxes and impoverished health, wealth, and character. In advertising we need to follow the same rule that Christian people are exhorted to do in everything else, namely, "Do all to the glory of God."

CHRISTIAN IDEALS

V. The Ideal Community

1. **The community that gives proper recognition to God.—Ps. 144:15.**
2. **The community that lives true to the admonition, "Love thy neighbour as thyself" (Rom. 13:9).**
3. **The community where righteousness reigns.—Prov. 14:34.**
4. **The community blessed with Christian sociability in every home.**
5. **The community where the Lord's Day is respected, and where on this day the people are found in the house of the Lord and not in the field or on pleasure hikes.**
6. **The community where Christian sociability is mixed with the missionary zeal to bring the Gospel of salvation to the lost in other communities.**

There are many things about Christ which we admire. Though "tempted in all points like as we are," yet He was "without sin." His supreme object in life was "to save his people from their sins." He was constantly, daily, unceasingly, faithfully, diligently about His Father's business; He gave Himself as a ransom for our sins, and on the cross He prayed for His enemies and committed Himself to the Father in heaven. We give evidence of our admiration for Him when we "follow his steps." Because of these and many other commendable traits and deeds, He merits the praises, the loyalty, the sincere and fervent worship, the preeminence in all things on the part of all people on earth. As Paul puts it, "We should serve him with reverence and godly fear."

"Of No Reputation." — Of all the things in which Christ set us a worthy example, this that is written in Phil. 2:5-11 should never pass from our sight. As the Son of God, He attained heights which no man can reach. As the Son of man He set us an example, that "we should follow his steps." Though He "thought it not robbery to be equal with God," yet He "made himself of no reputation." He came to earth "to save his people from their sins," and nobly did He perform His task. And because He avoided the spirit of self-exaltation, "God hath highly exalted him, and given him a name which is above every name." Spend your life in glorifying God by advancing His kingdom on earth, and He will glorify you with an exaltation that the world can never give. So long as your life "is hid with Christ in God" you stand in line for the divine commendation, "He that humbleth himself shall be exalted."

Doing Good.—Of Christ it is said that "He went about doing good." It is a blessed thing when the same thing can be truthfully said about us. As Paul puts it, "As we have therefore

opportunity, let us do good." We are doing good when through our influence and personal work people are won for Christ; when we allow our Christian light to shine when all around us is darkness; when we are regular in our attendance in religious services in the house of the Lord; when our daily record is a record of "righteousness and true holiness"; when, in our home life, our social life, our business life, and our religious life, our life, wherever we are and under whatever our surroundings may be, is in harmony with the Gospel of Christ; and when we are living to the glory of God and for the good of others, making the Gospel of Christ the rule of our lives. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

*

Constructive Economy. — A few truths concerning this great subject are being brought home to many people because of the pressure being brought to bear to practice rigid economy as a means in helping to win the war. For instance, as a means to conserve the supply of rubber, automobiles are not to exceed a speed of thirty-five miles per hour. For similar purposes there are rations in food, gasoline, oil, and other commodities. The question naturally arises, if economy is to be practiced as a help in winning the war, why not practice it as a means to help bring the Gospel to "all nations," "to every creature" and to relieve human suffering wherever it exists? Our Saviour's request of His disciples ("Gather up the fragments . . . that nothing be lost") is as urgently needed today as it was the day these words were first spoken. It is right that we heed the request of our government to practice economy, and much more urgent is it that we practice economy because it is commanded in Scripture. Thrift and economy usually go together. Both our time and money should be kept upon the altar of the Lord and so used that the needs of a suffering world may be supplied. They should be dedicated to the Lord "that nothing be lost."

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

A Just and Durable Peace

BY PAUL MININGER

This article is a message which was delivered by Bro. Paul Mininger, Goshen, Ind., during the Passion Week services at the Scottdale Mennonite Church. The message was much appreciated and we are grateful that we can share it with the readers of the "Herald."

Jesus Left a Will

When Jesus was here in the world, He was a poor man. He had, so far as we know, no money. When He wanted to use a coin as an illustration, He had to borrow one. He had nothing in the way of this world's goods. Yet when the time came for Him to depart from this world, He left a will. Some people make wills even though they do not have very much money. I remember after my father passed away we went through his files and found there a letter that a lady had given him which contained a will. At the time she had made this will, she had nothing, but she made out a will nevertheless saying that whatever she might have when she dies should be given to her children.

Jesus had no real estate, no property, nor money that He could leave for His friends and others, but He had something of greater value to give. In John 14:27, we find this will, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Jesus left with His disciples His peace.

A Picture of Peace

"My peace I give unto you." What a picture of peace we see in Him. Today we are hearing a great deal about peace. We hear people talking about the postwar world and the peace that must be won. We are very keenly aware that today we are in the midst of a great conflict. There is no peace in our world. One of the things which many people are forgetting is that the real conflict in our world today is not the conflict that is going on in North Africa and in the East Indies. The real conflict is going on between men and God. Jesus Christ came to bring peace to men's hearts that would reconcile them again to God and thus bring peace among men.

The place where He began in order that that peace might come was in the hearts of men. He came to His disciples shortly before He left them and said, "I have one thing I am going to leave with you; that is my peace." When Jesus spoke about His peace, He meant that His disciples should possess that same calmness and serenity of soul and spirit which He possessed. He was free from worry, and always had a poised manner about Him. There was a contrast between Him and what we find in the life of His disciples. They were constantly disturbed and worried. You remember that when the disciples were with Jesus on the water, they immediately became afraid, but Jesus met the situation calmly. Another time there were five thousand people to be fed. Jesus met the situation in a peaceful manner. At another time the disciples were angry because among the people in one of the cities they received no response. They said, "This will never do; let us call down fire from heaven." Jesus said, "Ye know not what manner of spirit ye are of." Here in the life of Jesus we see a picture of a man that possessed a calmness and peace within.

I would like for you to have it clearly in mind that this peace which Jesus possessed was not the kind of peace which we dream about sometimes. We would like to be alone, away from all the troubles, disharmonies, and problems in life. That is not the kind of peace that Jesus was talking about. His peace is the kind that exists in the heart of man in the midst of outward conflict; it is not a peace in which there was an absence of outward conflict; it is a peace in the midst of conflict.

Some years ago two artists were asked to paint a picture portraying peace. On a beautiful day one went up into a high mountain to a peaceful, calm lake. Everything was quiet, and he painted a picture of that lake. He entitled it "Peace." It was a beautiful picture. It rested one's eyes to look at it. During a storm the other artist also went up into the mountains to paint his picture. He went out near a rocky ledge. Sticking out from the side of the mountain was a tree with its roots reaching in among the rocks. The tree was leaning over, bending back and forth. It was lightning and thundering and the storm was raging in the mountains. High up in the tree, out on one of the branches overhanging this huge cliff was a little bird's nest. Sitting on this nest was a mother bird nestling her young. Underneath the picture was the title "Peace." It seems to me that this artist had the Chris-

tian conception of peace. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Another illustration of the kind of peace a Christian has is seen in the lives of Paul and Silas. When because of their preaching they were persecuted, placed into dungeons and into prison, they did not begin to moan, cry, nor complain. Within their hearts they had peace and they sang praises unto God.

What is the secret of this peace? What was the secret of Christ's peace? One of the reasons Christ came into the world was to bring peace into the hearts of men. "Having made peace through the blood of his cross, by him to reconcile all things unto himself" (Col. 1:20). One of the reasons He died on Calvary was in order that He might give us His peace.

Peace Through a Clean Heart

What is the secret of Christ's peace? In the first place the peace which Christ possessed and the peace which He gives to each of us is the peace of a clean heart. To be real honest with ourselves, is it not true that one thing that disturbs our peace more than anything else is the consciousness of sin in our lives and the knowledge that all things in the past are not right? We know that some time we must face our God and we know that God has given a law by which we are to live. A violation of God's law brings with it guilt, a separation from God, an estrangement from Him. There is no way by which we can be brought back into fellowship with God except through Christ.

One time I was talking with a man who said, "I think one of the greatest troubles that has been brought out by man is the idea that man is somehow responsible for what he has done in the past. To think that I have done something in the past and I must give an account of it is a lot of foolishness." In the heart of every man who thinks seriously about life at all is something that makes him conscious that he has violated the law of God. He senses that not all is all right and that he does not have a clean heart. Because his heart is not clean, he does not have peace.

Sometime ago one Sunday evening after church services, a lady came to me and said, "I want you to go and see my brother. What you said this evening, I believe he ought to hear." In a few days I went to see him. When I came to his home, his mother showed me a young man, strong and healthy-looking, lying in bed apparently sick. I began talking to him. After telling a sad story of sin, he finally said something like this: "It seems that when I think of my past everything is dark. It seems that I have made a complete failure of my life. When I look into the future I can't see anything there; it too is dark." His past was weighing upon him and the future was dark. Here was a man who was not physically sick, but who was borne down with the weight of his own sins. I was glad I could speak to that man about Christ who came to give to a young man a future.

The peace that Christ came to bring was the peace of a clean heart. Doctors today tell us that one of the reasons for the prevalence of the mental illness is that people are laboring under what they call a guilt complex. People are trying to run away from their past. When they start doing that, their future begins to cloud up until pretty soon they have a mental or a nervous breakdown. Many of us are nervous because, if we are honest about ourselves, we are trying to get away from our sin. We have certain things that we are trying to suppress; we do not want our preacher nor our friends to know, and we think God wouldn't know. The guilt and shame for what we have done in the past and not having the relief that comes by knowing that our sins are forgiven are the causes for much of the unhappiness today.

Peace Through Fellowship with God

I would characterize this peace which Jesus came to give as the peace of a great companionship and fellowship with God. We do not have to walk through this old world alone. We find a great many people who are lonely. Sometime ago I was visiting an old man who was taking care of his mother who was much older than he. They were alone and yet they were living on main street. I went up to see him and said, "Don't some of your friends come in sometimes to see you?" And he said, "Friends? There is nothing to that." Here were a man and woman who were alone, going down through life alone. What a sad picture that is! Jesus Christ came into the world to give us peace that comes through being in companionship with God, knowing that we are the children of God and that we have the consciousness of His presence.

Some of us have experienced at times what an empty feeling it is to be all alone! My little boy went along with me to Kansas City one time. The depot was crowded, and I put my little boy off to one side and left my baggage there. Then I went to the window and awaited my turn to get a ticket. He played by the baggage without any sense of fear until after I had bought my ticket. When I stepped back in order to let the people go up to the window, I looked over and saw that he was looking for me. A look of fear and wonder was on his face, but when he saw me, he was all right. We are like that. We are fearful until we catch the eye of our Father, until we can feel our hand in His and that we are walking along with a great Companion. Then again we feel that confidence and peace, that feeling of security and courage. So it is the peace of a great companionship that Christ brought to us when He died on the cross.

Peace Through Decision

There is something about the peace which Jesus possessed as He faced the cross. It seems to me that I see the peace of a great decision that He had made. It gave to Him confidence and strength. Isn't it true that one of the things that causes us the most distress and the most trouble and the greatest unhappiness is the inability to make up our minds on things? We just cannot decide things. We worry and worry until we have made a decision.

I was talking with one of my friends who was telling about a struggle he had when he was called to the ministry. "I felt the call, but there was a struggle and a conflict from within that was just pounding all the time. One time I was out plowing and all at once I made up my mind I was going to settle this thing now. I got off the tractor and got on my knees and surrendered my will to God. I made a great committal. After I did that I had peace, and it was all right." Maybe one of the reasons why we do not have peace is because we have not made a supreme committal of our lives to God. Are we going to listen to Satan or are we not? We cannot make up our minds what we should do. I trust that God will give us the strength and courage to make a great surrender. The peace which Christ had is the peace of a great surrender, the peace of a great committal.

Peace Through Faith

Then there is the peace that comes through having adequate resources to draw upon for a living. I wonder if you have had the experience of being given a job that you were not quite sure you could carry through. When I was about fifteen, I went along with some carpenters. I approached that work with a fear that I would not have what it takes to do the job. It was not a very pleasant experience to be working constantly under the handicap of inadequate resources. But Jesus had the resources of the Father at His command, and He knew that He had all that He needed to meet the problems before Him. He went to the cross and died there for you and for me in order that we might come to God and tap the infinite resources of God. This is the peace of a great faith. It is the peace that comes through faith in a great God.

Sometimes we hear people say, "I don't have enough faith. I must have more faith." We do not have faith by trying to pump up faith. The only way

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WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

A Statement by the Relief Committee

The Relief Committee of the Mennonite Church under the Mennonite Board of Missions and Charities has been authorized to undertake relief work in China. A representative of the Church is being sent out within the next few weeks as Relief Commissioner to China to investigate the field and make recommendations as to the location and type of work which is to be undertaken. Bro. Joseph D. Graber, missionary on furlough from India, has been appointed as Relief Commissioner, and will be authorized to actually start work in China when he is on the field, provided satisfactory arrangements can be made.

In making plans for relief work in China, the committee feels that workers of considerable experience and maturity will be required. We anticipate needing men with executive experience, business experience, experience in transportation, auto mechanics, and possibly construction experience. We may also need a doctor and a nurse.

The following qualifications will be required of all candidates for service: communicant membership in some congregation in one of the conferences of the Mennonite Church, sound health, a record of definite interest and participation in Christian work in the home congregation or in school, spiritual qualifications which will enable one to be a good witness for Christ at all times, willingness to take all the risks attendant upon travel to China and work there under war conditions, and freedom from family and financial obligations which might interfere with effective service. Both men and women workers should be not less than twenty-five years of age. Those who are appointed for this work will be expected to give not less than two full years of service on the field, and should be prepared to stay for the duration of the war if necessary. Including travel from home to the field and return, workers should expect to give not less than thirty months of time, and may need to give up to three years, depending upon the progress of the war.

The committee is at the present time looking for a few workers to send to the field within the coming year. Interested persons should apply to the Secretary for further information concerning qualifications. Ministers and others who may know of qualified candidates to recommend are also invited to correspond with the Secretary.

John L. Horst, Chairman.
Harold S. Bender, Secretary,
Goshen, Ind.

—o—

The great believers have been the unwearied waiters.—Sel.

South America

THE NEW WORK AMONG THE ARGENTINE INDIANS

(Following are excerpts from a personal letter recently written by Bro. J. W. Shank to the editor of the Gospel Herald. Bro. Shank gives some of the latest developments in the work among the Indians in the Argentine Chaco.)

We have been here a few days only. We have rented a house and secured some furniture; so now we feel that we are at home again after our series of wanderings. Neither of us ever did so much running around in a year's time and I hope we shall not have to do it soon again, at least not so extensively as this time. We have calculated a bit and find that we have traveled over 20,000 miles during a period of fifteen months.

Our latest travels were for the purpose of deciding more definitely where we should finally locate. We had tourist passes that we bought for about $27 each and with these we traveled over the whole northern region of Argentina back and forth. We visited quite a few established Indian missions and observed the methods of work they are using. Some of the independent missions we consider quite superficial in their methods and we fear their work will not be lasting. Others are quite the contrary and seem to be developing real character. The government has attempted social betterment schemes for the Indians on reservations, but from all that we can see, it is making a failure of it because it pays no attention to the spiritual needs of the Indians.

We have finally chosen the region here in the central part of the Argentine Chaco. The principal towns near us are Resistencia and Presidencia Roque Saenz Pena. At these places we can get good supplies of most everything we need. The town in which we live is at the extreme end of the railway line up against the region that is only wild forest. This is quite a country town. The settlers here are of the Slavic type: Lithuanians, Bulgars, Czechoslovakians, Ukrainians, etc. They are mostly light-haired people and seem quite industrious. We cannot tell much about them until we get out in the country districts. Before long we shall have to get a horse and sulky so that we can get out where the Indians are. They make temporary homes around among the farmers during harvest time, which is at present. Later they either congregate near the towns or go back to the interior. Cotton picking is their chief employment.

We are now waiting for the arrival of the Holdermans. For some cause we have missed any letters they may have sent, so we do not know when they will be coming.

Another missionary society that is up against it for lack of funds has offered to turn over to us an Indian mission quite a long journey on horseback out in the forests. We want to go to see it after the Holdermans arrive. We may be able to handle it if the Holdermans are able to live so far from the railway.

Yours in His blessed name,
J. W. Shank,
Colonia J. J. Castelli
Chaco, F. C. del Estado
Argentina, S. A.

May 15, 1943.

—o—

THE SPIRIT OF CHRIST

By Frank Hatter

Now if any man have not the Spirit of Christ, he is none of his.—Rom. 8:9.

Some people live for years in a state of doubt and uncertainty. Their question is, "Am I right or wrong, saved or lost?" Many have not the Spirit of Christ because they cherish a light and trifling spirit, a spirit of unconcern, indifference, peevishness, and bad temper all because of filthy conversation and carelessness in regard to spiritual life. Many poor souls are stumbling into hell because they stumble over the inconsistencies of Christian professors. "Out of the abundance of the heart the mouth speaketh." "Doth a fountain send forth at the same place sweet water and bitter?"

Why People Do Not Have the Spirit of Christ

Some have not the Spirit of Christ because they are living a life of self-indulgence, and do not keep their fleshly desires under proper control. After the great flood of light has been thrown on this subject during the past few years, they continue to indulge in the use of rum, brandy, wine, whiskey, and other intoxicating drinks. Drink is a curse which plunges thousands into an endless hell! Yet some professing Christians will not deny themselves for the sake of health nor for the salvation of the drunkard. "Be not drunk with wine wherein is excess, but be filled with the Spirit." People need not look for the Spirit of Christ so long as they continue in the evils of this world. One expels the other.

Some indulge in the use of tobacco, snuff, and other sins, which foster sinful lusts, weaken the spiritual life, and injure body, mind, and soul.

Pride, in its different forms, keeps the Spirit of Christ away. "God resisteth the proud, but giveth grace unto the humble."

Others are devoid of the Spirit of Christ because they are **not sincere in their profession** of Christ. They are dishonest in their professions and in many of their ways. They have a head-felt religion instead of salvation from sin. They pray for blessings which would scare them were they to receive them. They fail to harmonize their lives with their professions. Ther

is nothing which blinds the mind and hardens the heart more than hypocrisy.

Many have not the Spirit of Christ because they **covet money** and a more prosperous business. They care not how they may attain it, just so that the laws of the land cannot get hold of them. They forget the Golden Rule, oppress their laborers, and worship their money. They are miserly in their giving, and what they do give is given grudgingly. They are imbued with the spirit of the world, and therefore it is impossible for the Spirit of Christ to dwell in them.

Most sinners have a cloak for their sins. They indulge in **secret sins,** cherish **unclean thoughts,** and seek opportunity to **gratify their passions.** Many of them drink, play cards, and waste money that is needed in their homes or in the work of the Church. Jesus is grieved over their conduct.

Multitudes have not the Spirit of Christ because of the **sins of omission.** Here is one who is convinced that he ought to have family worship; another, that his duty is to read the Bible; another, that he should seek out the lost sinners and bring them to God; but they are all too much absorbed in the things of this world so that they decide that they haven't time to attend to these duties. Under preaching, the Spirit has moved upon them to attend to these or other duties confronting them, but they have resisted and are therefore guilty before God.

Let us now proceed to show the awful

Consequences of Not Having the Spirit of Christ

They who have Him not lack that heavenly disposition and lovely temper which Christ manifests and by which He would include us in the work He has for His people to do. They have no part in Him, are not adopted into His family, are not members of His body, and have no spiritual relationship with Him. They are not true Christians, not real disciples of Christ, no matter what may be their profession.

They may bear His name but do not wear His likeness. They call Him "Lord," but are not in union with Him. Their minds are the opposite of the mind of Christ. There is no harmony between His desires and theirs. Their motives are not in harmony with His will; hence Christ is a stranger to them and they to Him.

They have no saving interest in His death and in His atonement, and their lack of unity with Him has deprived them of all the blessings of the New Covenant. They will be in worse shape than they would be if Christ had never died for them or made provision for their salvation. Their redemption has been provided for by the shedding of the precious blood of Jesus, and they who reject Him will thereby make their condemnation all the greater. They can expect no spiritual nourishment or strength of consolation from Christ. They will be treated as aliens, outcasts, rebels, left to grapple with every human and eternal foe in their own power. They will be forsaken by Christ and will perish in their own corruption.

They have no reasonable hope of living with Christ in the future world. To have fellowship with Him there, we must first have fellowship with Him here. It is only they with whom Christ dwells on earth that can spend eternity with Him.

We must be a part of the spiritual house and bear the broad seal of the Holy Ghost, the stamp of the Divine, or we will be disowned at last.

No one who is destitute of the Spirit of Christ can hope to escape everlasting punishment. Whether he be a king or a beggar, a philosopher or an illiterate, a plowman, a princely merchant, or a poor scavenger, he does not belong to Christ and therefore He will not own him. The words, "Depart from me . . . I never knew you," will consign him to an eternal hell.

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature.—II Pet. 1:3, 4.

Possessing the Spirit of Christ

If we have Him with us, we will have joy in God. This belongs to and is a part of the fruit of the Spirit. Whatever afflictions may come upon us, we will have joy in the Lord. Neither the devil nor the world can take this joy from us. It flows from the fountain which neither human nor Satanic agencies can touch. A sense of Christ's life in us will keep His sanctifying power upon us. If we have this Spirit within us, we will be serene and happy and our souls will be in perfect harmony with His Spirit; we are at peace with Him. He has cleansed us from our sins and filled us with His Spirit. We have that rest which is only for the people of God.

"The Holy Spirit is my crown,
Contented thoughts my rest;
My heart is happy in His life,
His bliss is in my breast."

If we have the Spirit of Christ, we have a deep concern for the welfare of souls. We shall be distressed at the lukewarmness of so many professing Christians. When Christians get the right view of the awful condition of the wicked and sinful world and the imminent peril to which sinners are exposed, they will be concerned about their spiritual welfare and cry to God in behalf of the souls that are lost. Finney tells about the robust man who fell prostrate, overwhelmed by the burden for the conversion of sinners. This is nothing to be wondered at. The wonder is that the Church does not travail in birth until the lost are found, until the dead are brought to life.

We can have this travail and have complete rest and joy in the Holy Ghost. These two states abide together with us. Christ was the most perfect man living. His happiness was complete, yet He was "a man of sorrows and acquainted with grief." If we have His Spirit we cannot keep from mourning because of present conditions, deeply anxious about seeing the lost brought to God.

Under the voice of preachers who are indifferent and unconcerned, conversions are rare. Church members settle down in ease, with souls around them yearning for the knowledge and the saving grace of God. The preacher is at his post at the appointed hour, but the Holy Spirit is absent because He is not sought for in earnest prayer.

The more of His Spirit that we possess, the greater the temptation the devil will have before us. He hates soul purity. The nearer we are to God, the greater will be the efforts of the enemy of souls to cause us to fall and to drag us back into the mire and filth of sin. He will pass by a dozen nominal Christians to throw a dart at you because they are living the way he wants them to live. When he sees a tree bearing fruit, he sends his darts in an effort to bring it to nought. So long as we abide in Christ, we have a Shield, a Keeper, a Guide. "If God be for us, who can be against us?" The only effective way to fight the devil is on our knees, with full assurance that "we are more than conquerors through him that loved us" and gave Himself for us. Neither earth nor hell can prevail against believing prayer.

God will crown our work in accordance with our opportunities. The more we honor Christ by seeking His mind and cherishing His disposition, the more He will honor us by crowning our work with success.

If we have the Spirit of Christ, we are humble, for He was humble. We will not merely make confession of our humility, but we will feel little and not crave the praises of others. We will have such an exalted view of the goodness of God and of our obligations to Him that we will see nothing within ourselves of which to boast. In our aim to glorify God, self will be forgotten. We will covet no higher honor than the privilege to serve and worship Him. We will not be ashamed to recognize the poorest of God's people, nor will we treat an enemy with insult or contempt. We will be so satisfied with the adorning "of a meek and quiet spirit" that we have no desire to pattern after the fashions and the pride of this world. We will be patient under trials when men will speak evil of us, misrepresent our words, belittle our actions, and strive to take away our good name. We will not be disturbed or vexed or provoked, but will calmly commit it all to the Lord. He who

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OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

"FATHERS, PROVOKE NOT"

By Amos Gingerich

The message below has been prepared by Bro. Gingerich especially for fathers. It is in keeping with the time of the year when attention is given to fathers. In May several articles appeared in the "Herald" on the subject of "Mother."

Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.—Eph. 6:4.

This text suggests a duty and responsibility which is outstanding in this day in which we live. If the first word were "Mother" instead of "Father," it might be commonplace. For this responsibility is usually left altogether too much to the mother. The father is too careless, or too indifferent, or too busy, or too something else, to give his serious attention to this most important task until often it is forever too late. Certainly we would not infer from this text that the mother has no responsibility in this regard, nor would we imply in what we say later that her place is not a very important one in this matter of safe-guarding and bringing up her children. Nor would we minimize the noble and Heaven-blessed efforts of many Christian mothers, who, against almost every obstacle of godless environment and the careless, indifferent, even bad influences of husband and father, have been fairly successful in bringing their children up in the fear of God.

However, this text puts the responsibility first upon the "head" of the home where it belongs. I Cor. 11:3. It is **"Fathers**, provoke not." **"Fathers . . .** bring them up." Whatever others may do or may leave undone, it is the father's duty and his responsibility to see that they are not provoked; perhaps not exposed or subjected or inclined to wrath. Whatever the word "wrath" here means or includes, matters little as far as the admonition to the father is concerned. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." Rom. 1:18. It is his God-ordained duty to provide for such protection, care, guidance, restraint, teaching, and discipline as will cause his children to keep the way of the Lord, as well as to provide for their physical well-being. I Tim. 5:6.

The wording of the above text is quite significant. Who? Fathers. Not mothers, nor teachers, nor grandfathers, nor grandmothers, nor even preachers. But **fathers,** real bona fide fathers. There is no greater work. There is no more important task. There is nothing that requires more nearly all the manhood and challenges all the God-given grace of the Christian father than bringing up his own children. It is here that his success in life either stands or falls.

I can hardly think of anything better that could be said of a man than the Lord said of Abraham. Genesis 18:19: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Scarcely any greater failure can be thought of than that of King Jeroboam in I Kings 15:3 when it is said of his sons that he walked in all the sins of his father.

"Bring them up," is the divine wording; not, **"send them up,"** nor **"drive them up,"** but **"bring them up"** in the nurture and admonition of the Lord. What a world of meaning in those words. What tenderness and confidence. What sympathy and understanding. What diligence and watchfulness. What patience and firmness. What encouragement and direction. What restraint and discipline. What teaching and warning. What education and culture. All in this short sentence, "Bring them up in the nurture and admonition of the Lord."

Bring them up out of a world of sin and turmoil and distracting influences. Out of an environment that is trying to drag them down. In every age and condition, children need fathers that can bring them up by the grace of God, in the God ordained plan of redemption through the blood of Christ in the nurture and admonition of the Lord. This is a father's first and most important trust. It is one in which he most needs divine wisdom and the help of a God-given helpmeet and to which all his earthly plans and efforts should be shaped. He can afford to neglect his business; the loss may be great but earthly. He may disregard the laws of health and suffer bodily and temporary discomfort or death. He may disappoint his friends and lose them. But if he loses his child, he loses a sacred trust with eternal value. He loses all, and more perhaps, in generations to come. Fathers: **"Provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."**

Williamsburg, Iowa.

THE CHRIST SPIRIT CHARACTERIZED IN US

(In love, obedience, and humility)

By Anna Mary Nice

(Read April 11, 1943, at the Annual Christian Workers' Meeting, Nampa, Idaho.)

Since Christ and the believer are so united that what is Christ's is the believer's also, we Christians have Christ's Spirit characterized in us. To verify this the Apostle Paul writes, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). Again, he says, "But he that is joined unto the Lord is one spirit." On the grounds of these and many other Scriptures, we confidently believe that Christ Himself (His own Spirit, not merely His gifts) dwells in us. This is characterized in us by the guiding principles of love, obedience, and humility, as it was in the early disciples in their new order of life. Christ living in us quickens into new life, frees us from the terrors of the law and sin, and transfers us into His kingdom. All the righteousness manifested in us is Christ Himself.

First of all the greatest fruit of Christ's Spirit is characterized in us by love. "God is love," and He loved the world so much "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "Hereby perceive we the love of God, because he laid down his life for us" (I John 3:16). Another scripture tells us that "We love him, because he first loved us." The first and greatest commandment, Christ said, was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "And the second is like unto it, Thou shalt love thy neighbour as thyself."

It is this love to God and man that is the supreme rule manifested by our lives. The apostle asks this question: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Christ demonstrated that discipleship is not a matter of creed or denominational affiliations or mode of baptism, but much more than this. He said, "By this shall all men know that ye are my disciples, if ye have love one toward the other." His great love was revealed in the true story of the cross, so how can we but love Him and all mankind for whom He died?

It is this divine love in our hearts that prompts us in all that we do. Nothing people do counts without this love. I Cor. 13 explains this in detail.

It is love that fulfills the law. The Bible says, "Love worketh no ill to his neighbour." Yes, it fulfills the law by doing every possible good. Paul said, "If thine enemy hunger, feed him." The world would say, "If he is your

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Sunday School Lesson

Theme for the Quarter: Life and Letters of Peter and John

XIII. JOHN'S COUNSEL TO CHRISTIANS

Lesson for June 27, 1943.—II John 4-11; III John 5-12.

Golden Text.—Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.—III John 2.

Introductory.—This lesson marks a fitting close of a very interesting and very important series of lessons. We count it a privilege to devote ourselves to a study of this lesson because it was written by an aged father in Israel who gives us this rich instruction, not merely because of many years of experience but especially as the inspired servant of God who wrote as he was "moved by the Holy Ghost." Space will not permit a full discussion of all that this lesson contains, so we select a few of the most striking sentences found in the lesson:

1. **"I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father."** In this we note the joy that comes to the hearts of consecrated Christians, especially overseers, as they behold the obedient lives of members who are making a consistent, God-honoring record. Live true to God, faithful and loyal to God and the Church, a life "unspotted from the world," and your Spirit-led life will not only be pleasing to overseers but also to God Himself whose promise is, "Be thou faithful unto death, and I will give thee a crown of life."

2. **"This is love, that we walk after his commandments."** As we have often observed, love and obedience are inseparably connected.

3. **"Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God."** Some would call this "negative teaching," but we regard it as very positive. In this connection read I John 2:3-5. The sure promise is to "he that doeth the will of my Father which is in heaven." The obedient life is one of the evidences that we are the children of God, joint heirs with Christ for all that the glory world has in store for us.

4. **"If there come any unto you, and bring not this doctrine, receive him not . . . for he that biddeth him God speed is partaker of his evil deeds."** This is John's advice to conservatives who are tempted to fellowship with liberalists. Similar advice is found in II Cor. 6:14-18; Gal. 1:6-12; Eph. 5:11; II Thess. 3:6, 14; Rev. 22:18, 19.

5. **"Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers."** This was the commendation which John gave to "the wellbeloved Gaius," who in his deeds of love proved himself a true disciple of Christ. Notice his kindly, Christ-like attitude, both to "the brethren" and to "strangers." Is our record such that we merit similar commendation?

6. **"We therefore ought to receive such, that we might be fellowhelpers to the truth."** It is a positive help to the cause of Christ and the Church when we give proper recognition to a Christian attitude on the part of others; as thereby we are "fellowhelpers" together in the promotion of the same cause.

7. **"I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not."** Here we have a different type of a man from those referred to in the preceding paragraph. Instead of living for the good of others, his absorbing passion was that of promoting his own interests and boosting his own prominence. It was nothing to him that John was the chosen of the Lord as one of the apostles and inspired of the Lord to help build up the cause of Christ and the Church according to His will. His egotism made him blind to the virtues of others and the good of the cause. The way that John wrote about him reminds us of what Christ says about that kind of man: "He that exalteth himself shall be abased." His chief place in Scripture is to serve as a horrifying example and type of man from which pattern we pray to be delivered.

8. **"He that doeth good is of God: but he that doeth evil hath not seen God."** In this we are reminded of what the wise man says: "Righteousness exalteth a nation; but sin is a reproach to any people." In Paul's letter to the Galatians he gives us a catalogue of sins belonging to "the works of the flesh," adding that "He that doeth such things shall not inherit the kingdom of God." Then follows an enumeration of the things pertaining to "the fruit of the Spirit," concerning which he says, "Against such there is no law." In this we want to follow after the example set by our Lord, who "went about doing good."

9. **"Ye know that our record is true."** Here John was commending Demetrius, who had a "good report of all men," to which John added a similar testimony of his own. Speaking a word in behalf of John, may we remember that his record was not only true in what he said about Demetrius, but it is equally true of his entire record in the ministry of our Lord. God grant that the same may be truthfully said of our own records. The most commendable thing that can be said of any man is that his record is true.—K.

Bible Meeting Topic

MEN OF FAITH—JACOB (Jr.).—Heb. 11:21; Gen. 48:1-22

Topic for June 27

MOTTO

"And he called his name Israel."

OUTLINE STUDY

1. **Jacob and God.**
   1. His rulership foretold.—Gen. 25:23.
   2. His blessing overruled.—Gen. 27:26-29, 33, 37; 28:3, 4.
   3. His marvelous vision.—Gen. 28:10-22; 35:6-15.
   4. His wrestlings.—Gen. 32:24-32.
   5. Grief over the loss of Joseph.—Gen. 37:34, 35.
   6. Other griefs.—Gen. 42:36.
   7. Good news.—Gen. 45:26-28.
   8. To Egypt in faith.—Gen. 46.1-7.
   9. Meets Joseph.—Gen. 46:28-34.
   10. Asks for burial in Canaan.—Gen. 47:29-31.
   11. Blesses his sons at death.—Gen. 48, 49.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Jacob."**
2. Jacob Learning to Know and Serve God.
   a. Meeting God in the dream at Bethel.
   b. God speaking to Jacob at Padan-aram (Gen. 31:1-3).
   c. God meeting Jacob on the way.
   d. Jacob's griefs.
   e. Jacob's joys.
   f. Jacob's dying hours.
3. Lessons for Me from the Life of Jacob.

For Seniors.

1. Jacob's Lessons from and about God.
2. Adversities that Lead to Blessing.

PERSONAL THOUGHT

The God of Jacob is my God also. Shall I learn the lessons of life which His faithfulness would teach me?

SEED THOUGHTS

The sentences in the book of providence are sometimes long, and you must read a great way before you understand their meaning.—M. Henry.

Sometimes providences, like Hebrew letters, must be read backward.—Flavel.

Nearer my God to Thee
Nearer to Thee;
E'en though it be a cross
That raiseth me.
Still all my song shall be—
Nearer my God to Thee!

Tho' like a wanderer,
The sun gone down,
Darkness be over me,
My rest a stone,
Yet in my dreams, I'd be
Nearer my God to Thee!

There let the way appear,
Steps unto heaven;
All that Thou sendest me,
In mercy given:
Angels to beckon me
Nearer my God to Thee!

—Sarah F. Adams.

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THURSDAY, JUNE 17, 1943

Field Notes

The quarterly instruction meeting at the York, Pa., Mission is to be held June 20, with Bros. Clayton Keener, Nottingham, Pa., and Harold Hunsecker, Chambersburg, Pa., as instructors.

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The Iowa-Nebraska Young People's Institute is scheduled to be held from Aug. 25 to 29. Fuller announcement as to place and other information will be published in the near future.

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Bro. A. H. Leaman, Chicago, Ill., was with the brotherhood at Morton, Ill., from June 11 to 13 for special meetings which were to close with an evangelistic appeal, if previous plans were carried out.

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On Sunday evening, June 6, Bro. C. Z. Martin, Mountville, Pa., closed a series of meetings at Mt. Hermon near Harrisonburg, Va., with thirty confessions among the visible results. Many heads of families were in this number.

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Bro. Marcus Lind of the Portland, Oreg., Mission, after attending the Dakota-Montana Conference at Wolford, N. Dak., June 7 to 11, is listed to spend some time in that district in evangelistic efforts. B.

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The Ontario brotherhood appreciated the recent visits of Bros. Henry Ramer, Duchess, Alta.; A. J. Metzler, Scottdale, Pa.; J. B. Smith, Elida, Ohio; and E. F. Hartzler, Marshallville, Ohio. Their services will long be remembered. C.F.D.

* * *

Bro. J. M. Kreider of Palmyra, Mo., has been busy in the vineyard of the Lord in the Dakota-Montana district during the past few weeks. He expected to spend some time at Minot, N. Dak., and last week at the annual meeting of the Dakota-Montana Conference at Wolford, N. Dak.

Sister Fannie Conrad Graber, widow of the late Daniel Graber, former minister of Wayland, Ia., and mother of Bros. C. L. Graber and J. D. Graber, well known ministers, died at Goshen, Ind., last week. May the Lord comfort the bereaved.

* * *

The Line Lexington, Pa., congregation has announced an all-day meeting to be held on Sunday, June 20, when subjects pertaining to the Sunday school and summer Bible school will be discussed. Bro. Clinton Ferster, Philadelphia, Pa., and local brethren will be the speakers. All are invited to attend this meeting. W.

* * *

A Bible instruction meeting is to be held at the Perkiomenville, Pa., Mission, Saturday evening, June 19, and all day the following Sunday. The instructors are Bros. Harry E. Shreiner, Lititz, Pa., and Charles Hostetter, Manheim, Pa. Evangelistic meetings are to begin on the evening of June 20, and continue until June 27, with Bro. E. W. Kulp in charge. M.

* * *

If previous arrangements were carried out, Bro. Edward Diener of Wellman, Iowa, was in attendance at the Dakota-Montana Conference at Wolford, N. Dak., last week. He was to have left home June 6 for Wolford to serve as an instructor in a young people's institute previous to the conference, following which he was to serve the Lord and the Church in evangelistic meetings in one or two places.

* * *

The quarterly meeting at the East Chestnut Street Church, Lancaster, Pa., will be held Saturday evening, June 19, and all day Sunday following. Bro. Jesse B. Martin, Waterloo, Ont., is to be the speaker. Subjects are as follows: Special Message to Young People, Saturday evening; The Christian Home, Sunday forenoon; The Yielded Life, Sunday afternoon; Message to Young People, Sunday evening. J.E.B.

* * *

On June 7, members of Lancaster Conference met in an all-day session at Rohrerstown Church to discuss a contemplated revision of the Rules and Discipline. A fine spirit is reported to have prevailed. While no definite actions were taken, opportunity was given to all the ordained brethren to express themselves on the matters up for consideration. The meeting closed with an impressive season of prayer, in which a number of brethren took part.

* * *

A Relief Workers' Training School, under the sponsorship of the Mennonite Central Committee, began at Goshen College on Monday, June 14, and is scheduled to continue until Aug. 27. About 80 have been enrolled, most of whom are men from C.P.S. camps, although a small group of young women are also taking the course. Besides a number of teachers of Goshen College, special instructors from elsewhere comprise the faculty for this school.

* * *

Bro. S. E. Allgyer of West Liberty, Ohio, one of our aged and active pillars of faith, has this to say concerning his activities: "I have yet another Sunday at Elida for communion and another in Madison County, and then I will be through for the season. In recent years I have ordained two bishops in my district, but it seems we are all busy." It is a fine thing to be busy in such work. May the Church continue to prosper so that it will become necessary to ordain a few more bishops.

* * *

Following is a list of appointments for Bro. M. C. Lehman of Akron, Pa., which were filled as per schedule, if previous plans were carried out:

June 1 and 2, attended Indiana-Michigan Conference.

June 3 and 4, filled appointments in the following Iowa churches: East Union, Lower Deer Creek, Wellman, Sugar Creek. Greensburg, Kans., was included later.

June 7 and 8, Commencement exercises for the La Junta, Colo., School of Nursing.

June 12 and 13, at a meeting of the Southwestern Pennsylvania Mission Board at Belleville, Pa.

* * *

The annual inspirational meeting of the Mission Board of the Southwestern Pennsylvania district was held at the Belleville, Pa., Mennonite church from Saturday afternoon to Sunday evening, June 12, 13. Bro. M. C. Lehman was the guest speaker. A live meeting was held, and at most of the sessions the attendance was good. Visiting brethren filled the preaching appointments in the churches of the Kishacoquillas Valley and mission points conducted by them. Bro. C. L. Graber, who was originally on this program as guest speaker, could not be present on account of the death of his mother last week.

* * *

Bro. Clarence Fretz closed a week's series of meetings at the Pond Bank Church, near Fayetteville, Pa., Sunday, June 6. During the time of these meetings he also served on the program at the annual Sunday-school meeting at the Marion, Pa., church and preached the sermon for the Chambersburg, Pa., congregation at their Ascension Day meeting. During his absence from the Norris Square Mission Church, Philadelphia, Pa., the regular appointments there were filled by Bros. Elias Landis, Harleysville, Pa., and Wm. Anders, Souderton, Pa. Bro. Jacob Harnish was expected to preach there on Sunday, June 13.

* * *

A brother who attended the recent meeting of the Ohio and Eastern A.M. Conference at Martin's Church near Orrville, Ohio, has this to say among his other observations: "I had not been to the Mennonite Old People's Home

for a year, and I certainly was gratified to find the forty patients who are being cared for in this institution and that the building is being filled to its capacity. This proves that the undertaking was well worth while. I am glad that not only those of the Mennonite faith are being sheltered, but some who had made no profession are finding Jesus Christ as their Lord and Master. With very few exceptions, the inmates are apparently happy and content." We praise the Lord. May the good work go on.

* * *

A number of visitors came to Scottdale the past week because of various interests. Bro. Clarence Fretz of Philadelphia, Pa., and Sister Thelma Miller, Goshen, Ind., came to assist in the revision of Summer Bible school courses, on which a number of brethren and sisters worked, some of whom were recorded in last week's paper. On Wednesday evening, Bro. Fretz gave an appreciated message at the midweek meeting. Bro. Sanford Shetler, Hollsopple, Pa., spent a number of days here in the interests of tract work. Bros. Clark, Alva, and Milton Showalter, and Sisters Anna, Elizabeth, and Laura Showalter, all of Waynesboro, Va., and Sisters Miriam N. Weaver, Lancaster, Pa., Laura Histand, Akron, Pa., and Martha Zook, Belleville, Pa., constituted a group who were here to attend the wedding of Bro. Truman Showalter, Waynesboro, Va., and Sister Mildred Brilhart, Scottdale, who were married in the Scottdale Mennonite church Thursday evening of last week. Bro. Earle Brilhart, Grottoes, Va., spent about ten days at his home on furlough from C.P.S. camp. Owen, Clay, Mary, and Anna Maust, Sugar Creek, Ohio, were here visiting friends. Bros. Daniel H. Fox, New Holland, Pa., and John W. Burkholder, Blue Ball, Pa., stopped off here on their way to the northwest. Bro. Burkholder conducted the devotion at the Publishing House on Friday morning of last week. He expects to give his time to preaching the Gospel during his trip west.

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Correspondence

ORONOGO, MISSOURI

(White Hall Congregation)

Greetings to Gospel Herald Readers: On June 6 we held our spring communion, which had been delayed several weeks. Much rain and very high water made postponement necessary. An all-day service was held. Our bishop, Bro. Alva Swartzendruber, Hydro, Okla., was present. At this time three were added to the church by water baptism and one is to come by letter.

Serious bodily afflictions are suffered by some of our members. Bro. Wm. Tweedy, one of the ministers, has been ill with rheumatism. He can now walk with a crutch. In one home there is a sick child at present. Bro. E. J. Berkey is at home this summer and has charge of the midweek meetings for June, following Bro. Frank Buerge who led the meetings during May. We enjoy these services very much.

God has called the militant Church to a life of cross-bearing, but it is only in this way that we grow spiritually.

June 7, 1943. Cor.

HYDRO, OKLAHOMA

(Pleasant View Congregation)

Dear Christian Friends: Many things have happened since our last letter which was quite sometime ago. Last winter when Bro. B. B. King was with us for a series of meetings, seven girls accepted Christ, and Christians were strengthened in their spiritual life.

Bro. E. J. Swalm from Ontario was with us in February and spoke to us about the C.P.S. camps in Canada and the United States.

On Easter Sunday, seven girls were received into church fellowship by water baptism. On May 30, we observed communion.

We have just closed our second summer Bible school (May 24 - June 4), with an enrollment of 115 and an average attendance of 98. Bro. I. Mark Ross from Wichita, Kans., was here to help with the Bible school. Bro. Ross preached each evening of the last week.

We have lost two more of our members by death since our last letter. They are Pearl Mae Detweiler and Daniel Slagell.

We expect to reorganize our Sunday school next Sunday.

June 8, 1943. Emory J. Miller.

BREMEN, OHIO

Greetings: We were happy to have in our midst Bro. and Sister George H. Beare, missionaries on furlough from India. Bro. Beare brought us the message Sunday morning, May 23. It will long be remembered. His theme was "The Potter," taken from Jer. 18.

The following two nights both Bro. and Sister Beare gave interesting reports of their work in India and also told about their voyage home. It brings to us another challenge to help in sending the message of the "Sweet Old Story" to those in heathen lands. Are we doing our part?

June 9, 1943. Mrs. Ellis Good.

GOSHEN, INDIANA

(North Goshen Congregation)

Dear Readers of the Gospel Herald: We have many reasons to be thankful for the ways in which the Lord has blessed us.

C. F. Derstine spoke to us at the annual Literary Convention at Goshen College, May 9. Bro. Mininger gave the Mother's Day sermon a week late this year on account of other duties on Mother's Day. We surely appreciated his message.

Farmers are late in getting out their crops this year because of the heavy rains the past month. These rains have brought many mosquitoes so that one can see them in clouds in the evening. They have also caused a few cases of malaria. Sometimes it may seem hard to see how all things work together for good, but we do know that God knows best.

We were happy to have Bro. and Sister Isaac Hostetter with us June 6, on furlough from Marlboro State Hospital.

The Indiana-Michigan Conference was held in Elkhart at the Prairie Street Mennonite Church, June 1-3. On Tuesday it stormed during the noon hour and brought down trees and several barns in the vicinity of Middlebury.

Those attending Institute at Goshen College (June 3-6) had a fine time. Special speakers were Edwin Weaver, J. N. Byler, Howard Zehr, and John Gingerich from the Prairie Street Church. Dr. Amstutz was one of the instructors. I am sure we will have much food for thought in the days to come.

June 9, 1943. Maude Miller.

EDWARDS, MO.

Dear Readers of the Herald: On May 22 and 23 our bishop, Brother J. R. Shank, was with us and gave us three inspiring messages. Every member, in the community, was present at the Sunday afternoon communion service. We all appreciate these visits from Bro. Shank and his concern for the work at this place.

Sister Dorothy Bentch Major has gone to another part of Missouri, into a home of her own. Brother Doyle Miller has gone to Kansas to work during the summer. Two of our young men expect to leave for C.P.S. camps soon. We are sorry to see the various ones leave as it makes our group of young people very small.

We are in the midst of summer Bible school here at Lick Creek. The teachers this year are all from the home congregation. We have an enrollment of 18.

Crops are not looking very good, due to the extra heavy rains we have had, but we rejoice to know that our Heavenly Father knows our every need, and we trust Him to bring about just what He sees is best.

Continue to pray for our small congregation at this place.

June 10, 1943. Ida Brubaker.

SALIX, PA.

Dear Herald Readers: Bro. Sanford G. Shetler of Hollsopple, Pa., held revival meetings at the Elton Pleasant Grove Church, May 24 to 30. No souls confessed the Lord, but we were filled with spiritual food. Pray for our congregation.

The summer Bible school will start at Pleasant Grove June 14, lasting till 18, with the Commencement Exercises the last evening of Bible school. Bro. Sanford Shetler is principal.

June 10, 1943. Mrs. Clair Beisel.

BRUTUS, MICH.

(Maple River Congregation)

Dear Christian Friends: Winter is past and spring is here with all its beauties of nature.

On May 26, 27 Bro. Edwin Yoder, Topeka, Ind., was with us, and gave us two inspiring messages. On the evening of May 27 we had communion.

Sister Rufus Mann, formerly of Elkhart, Ind., now living at Central Lake is in the Petoskey Hospital where she underwent a major operation. May the Lord grant her a speedy recovery.

May you remember the work here in your prayers. Mrs. Charles Babcock.

Miscellaneous

NO LIFE IS NEUTRAL

A business man in an Eastern city, who is a practical Christian, thus refers to himself in a letter to the writer:

"I am in a position where I reach probably a dozen people. I have no evidence that my work is of value to anybody. I keep plodding along. I do all that I know how to do and do not worry about the result. I think worrying would unfit me to do any good work and it would not help my health. . . . I have so little to give out. I am afraid that no one can see it."

On Dec. 15, 1850, a man whose name is unknown, was preaching to a small audience in the Colchester, England, Primitive Methodist chapel. The text of his sermon was in Isa. 45:22. It is not too much to suppose that that preacher went home that night, feeling more or less discouraged over the small audience, and the lack of good results from his preaching. This is a feeling many preachers have, at times, in similar circumstances.

Among the few people present at that service was a young usher in the Newmarket school, who had come home for the holidays. He was so deeply impressed by both text and sermon that he became converted, and began to do some helpful work among the poor of Newmarket. He studied for the ministry in a Baptist school, and in 1852 became pastor of a small church at Waterbeach. His name was Charles Haddon Spurgeon (1834-1892), one of the greatest preachers of the last century, equally famous as author and social worker. But no one knows anything about the preacher whose words influenced the life of Spurgeon, and no one cares. It cannot be said that his life was of no account, at least not to Spurgeon. There are numberless incidents of this nature. One's life can never be strictly neutral, one way or the other. It always has some influence of a definite kind, good or bad. Christ looked upon apparently insignificant happenings in regard to others as of great importance: "Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In the sight of God all men are equal in the sense that His love and mercy are intended for all. In the words of W. L. Watkinson:

"God is not confined to picture galleries, museums, observatories, and libraries; nor is inspiration limited to scholars, scientists, and artists: He is equally present and operative in the miscalled vulgar sphere, giving the lowliest toiler insight into whatever relates to his calling and service. There is no vulgar world, although, unfortunately, there are many vulgar people. The whole range of human duty is one undivided kingdom, the working out of divine purpose, the various appointments of one glorious Taskmaster; thus all callings are noble, all faithful workers honorable, and the dust of the world is the dust of gold." ("Inspiration in Common Life").

One of the common questions asked among people who are together has reference to other parties: "What kind of man or boy is he?" Or, "What kind of woman or girl is she?" And the reply, if fair, is based upon the character of those people as shown by their daily life. Our correspondent believes he knows but a dozen people or so. But he is known to a large number of people, directly or indirectly. And these have formed their opinion of him as a man and as a business executive. No one can escape the verdict of others, so far as character and personal life are concerned. And this begins in the home. No father or mother has more critical judges than the children in their home. Many a child is helped into right living by the life of the parents, or it is the other way. The children may not say much about it, but they think more thoroughly about their parents' life than one imagines. And their judgment, favorable or not, is based upon the parents' daily life, not only upon what these say to them in matters of behavior. A good share of our daily life is moulded by others' words and actions.

Our Eastern friend also writes the following:

"The fundamental things of life that you and I were taught seem to be forgotten in many places. It is only as we get back to them that we will succeed."

Very true. This is the experience of the ages. Long ago, Isaiah said plaintively: "Who hath believed our message?" Later on, Jesus Christ, the apostles and other early Christian workers met with the same indifference or opposition. It has been so through the centuries; it is still so today. Those whose life is made better and happier by that message of the Book of books have the opportunity of showing what that truth is which, alone, can make the world better.

When a scribe went to Jesus to find out about His teachings again, as He has answered the questions put to Him satisfactorily, he said to Him: "What commandment is the first of all?" The answer of Jesus is still as true as ever:

"The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater that these."

This, someone may say, is old-fashioned. Well, human nature is old-fashioned; human meanness, or sin, is old-fashioned, in the sense of being the same today as they ever were. The same disease calls for the same remedies, though these may be given in a different form. Fundamentally, it is the same method to obtain the same results. As Francis William Newman has it in his book on "Theism":

"Heart-worship, not head-worship, makes a man's religion."—J. A. Derome in Sioux Falls, S. Dak., Argus Leader.

THE CHRISTIAN SPIRIT

(Continued from page 238)

enemy, let him alone." Love would say, "Feed him." Because love is the mightiest force on earth, and the Spirit of love is characterized in us, men and women go out on the mission fields facing the gravest dangers without fear. It has been said that our nation may be able to subdue the enemy by hate, but only love will conquer them. How often this has proved true and what a privilege is ours to lay hold on this love.

From Lawrence Keister's selection of spiritual gems I've selected two: (1) "Love your neighbour as yourself and line up with the Master who has never been surpassed as a spiritual leader. God's law of love holds as firmly as His law of gravity." (2) "Christ's spirit is characterized in us by obedience, which really is a way of expressing His Spirit of love in us. 'Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth' (II Tim. 2:15). 'Then shalt thou make thy way prosperous, and then shalt thou have good success.' It is by knowing the Bible teachings that we can walk in His steps, led by His Spirit within us, obeying His commandments."

"May my life be for His glory, and my lips express His praise,
Shun all evil and abhor it, then will goodness bless my days.
May I walk before Him blameless, by His gracious Spirit led,
Drinking from the living fountain, feeding on the living bread.
May I in a gracious manner, live my days in harmony
With His Word, then He will lead me to His blest eternity."

Obedience is a challenge to us. It is a privilege and a blessing. Jesus claims us as His friends when we obey His commandments.

A friend gives us aid when we ask for it; so the Master said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." This is a command; but is it not also an opportunity? The more fully we obey this command and "pray without ceasing" the more we receive that we might have to give to others. God has always made His Word good. He is "the same yesterday, to day, and for ever." Our friends are those who would be a real help to us by telling us wherein we fail, and that is the way God does by revealing His Word to us. We are obedient in doing good to all men.

We render our obedience by letting the fruits of the Spirit be manifested and, "against such there is no law."

We are God's free men, doing as we please because we please to do His will. The deeper we get into God's divine truth, the better we know to do His will and the more joys are ours. In Acts 10 we are told that those who fear God and work righteousness are accepted of Him. The fruits of our faith in God are holiness in conduct (or righteousness). When Saul fought against the way of Christ, he thought he was doing God's service. He was sincere, but wrong, because he did not yet have the heavenly vision. We who are truly converted have an honest mind and are anxious to know and do God's will.

A Christian Desire

E. L. Harris

(Reprinted)

Lord, let me live just one more day,
That in my work or in my play,
The influence of a Christian life
Will win one soul for Jesus Christ.

Lord, let me live that I may see
Some soul arise and answer Thee;
Yes, Lord, I've lived in sinful strife,
I pledge to Thee a Christian life.

Lord, let me live just one more hour,
That through Thy grace and by Thy power,
And in my last breath faithful be,
Helping others and praising Thee.

(To be continued)

Nampa, Idaho.

A JUST AND DURABLE PEACE

(Continued from page 235)

we can have a strong faith is to have a great God. Jesus trusted that great God, His Father, and because He knew God, a great God, a sovereign God, He had peace. We ought to have the same kind of faith and the same kind of peace that the three Hebrew children had when they faced King Nebuchadnezzar, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." That is the kind of faith we need, a faith that trusts God no matter what the circumstances may be.

These are times when mothers lie awake at night and worry and young people are disturbed. Yet it is possible for us to have peace. God does not want us to worry even in the midst of trouble. He wants us to possess this peace. What is the trouble if you do not have this peace? Is it because you have not straightened out the sin question? Is it because you have not made that complete surrender to Christ? Is it because you do not have a supreme consciousness of having your great companion with you? Is it because you are not serving a great God?

When Christ Jesus went to the cross He made available to you and to me His peace. He made everything right with the Father and He now offers to you His peace. Will you accept it? We cannot work for it. We cannot earn it. Will we just reach out and trust Him and say, "Lord, I want to receive that peace"? May God help us that we might receive Jesus Christ and thus receive His peace.

Goshen, Ind.

(*Stenographically reported by Betty Weber*)

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"HUMBLE—BUT USELESS"

"The devil likes nothing better than officers and members of the church who are so humble that they never do anything. Sometimes that is false pride and false humility of the worst kind. When God has really sanctified us, we are free from the self-consciousness which hinders our effectiveness for God. We are ready to throw ourselves into the gap, and to use everything which God has given us for putting across a service designed to be an honor to His name, not a credit to our own."

The purpose of the Gospel is to convert the soul, but that is not its ultimate end. Redeemed men, not angels, have been delegated to spread the Gospel. Hence the urgent need for men's conversion, that they may be a means, ordained of God, to bring others to Christ—that they in turn may produce still other converts, **ad infinitum.**

No one would expect sinners to carry on this important work. Not even a justified person is capable of being intrusted with such a responsibility. As water cannot be lifted to a higher level than its source, just so one not filled with the Holy Ghost—the love of God—is not able to bring sinners into an experience of holiness. And it is holiness that is the positive and definite aim of the Gospel, not merely justification.

It is just as absurd for a person without the love of God in his heart to try to convert sinners as it would be for a person to attempt to explain the mysteries of science who has never seen them demonstrated or experienced their effects. One has to do with eternity, the other only with time. Therefore if you are one who wants to spread the Gospel by oral or written words, see to it first that the beam is out of your own eye, before you try to take the mote out of your brother's eye. Getting right with God is vastly more important than trying to persuade others to do so without first having the evidence of a work of grace in one's own heart. Then and then only is one fit to help others attain to a life of holiness, "without which no man shall see the Lord."

No one who gets the grace of God in his heart can sit idly by and not do all he can to persuade sinners to repent, and believers to go on to perfection. If he does he will soon lose the grace that he has.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). This then is the real purpose of God for us—that we may be witnesses.

A witness is a person who has seen or known something, and is therefore competent to give evidence concerning it. To **witness** means to see or know by personal experience. Hence, unless there exists a personal experience of redeeming grace in the heart, an individual is incompetent to give help to the unconverted. It is far better to leave the other fellow alone until one is right with God himself. Don't be a bungler. Don't be a blind leader of the blind, for both will fall into the ditch.

The Gospel light is not to be put under a bushel, the talent is not to be hid in the ground, the tree is not to bring forth evil fruit; but your light is to be set on a candlestick, your talent is to be traded on and your tree is to bring forth good fruit. Then when you come to the end of your life and stand before your Maker, He will say to you, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord." On the other hand, he who does not "witness" or try to help others to God may expect only to hear the words, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

—C. B. F. in The Burning Bush.

A TESTIMONY

By Andrew Yoder

I would like to offer a word of testimony heartily sanctioning the thoughts given in a recent article by Sister Maybelle Hathaway on the "Prayer Headcovering." I have recently been to a Mennonite Church where I saw coverings so small that they scarcely covered even the back of the head. I am wondering if that should be called a covering at all. If Paul were here, I believe he would say, "That is no covering." I wonder if such a covering is pleasing to God.

In I Cor. 11:10 we read, "For this cause shall a woman have power on her head." How can a woman have power on her head when the so-called covering does not reach the top of her head? It seems that when the covering does not really cover the head that sisters must be ashamed of a real covering. I am not saying how big the covering should be, but I am sure that it will hurt no one to have it big enough to serve as a real covering for the head.

Harrisburg, Oreg.

LOVE AND OBEDIENCE

By Elam Horst

God resisteth the proud, and giveth grace to the humble.—I Pet. 5:5.

If we are truly born again we will obey God, the rules and regulations of the Church, when such rules and regulations are based on the Bible, and the laws of the land when they are in keeping with the Word of God.

We are commanded to love God with all our heart, mind, and soul, and also to love our neighbor as ourselves. Christ says that "on these two commandments hang all the law and the prophets." John says that "perfect love casteth out fear." That is, we should stand the test of perfect love, as Paul says, out of a pure heart and a good conscience.

If we have given ourselves to God, we are not proud. We made the same promise when we united with the Church. We want to be obedient so far as God gives us grace. We cannot obey two masters; we cannot serve God and mammon.

Some people tell us that plain clothes do not save us. That is correct. But if we obey God we will wear plain clothes. I Tim. 2:9, 10; I Pet. 3:3, 4; Rom. 12:1. But our obedience must come from the heart. If we "obey from the heart that form of doctrine which was delivered unto us," we are not ashamed to wear the plainest kind of clothes for Christ's sake.

All the sincere workers for Christ which I have known were not proud. God will take all pride out of our hearts if we will give Him a chance. We do not get the grace of humility and of separation from the world of ourselves. It is given to us by a higher Power. If we have surrendered ourselves to Him, we will give Him first place in our affections and in our lives. When God has first place in our lives, we will love Him and keep His commandments. We will also love the brotherhood "with a pure heart fervently."

Let us profit by our past mistakes, submit ourselves fully to the God of our salvation, and bright hopes of the future will give us courage to press on toward the heavenly goal.

New Holland, Pa.

THE SPIRIT OF CHRIST

(Continued from page 237)

takes care of our body and soul will also take care of our good name and reputation.

If we are imbued with the Spirit of Christ, we will be prepared for the last conflict with the last enemy. When we come to die, God will give victory. Supported by His strength, we will cross the swollen Jordan in perfect peace. We shall be sure of eternal life, and the gloom of the grave will pass away in the hope of a joyful resurrection. There will be nothing to fear, but everything to hope for.

If we have the Spirit of Christ, we are ready to meet Christ at His appearing. Dead or alive, we can join in with the words of the poet who said:

"I am waiting for the Master
To come to earth again;
To come and reign in glory,
To banish tears and pain.

"The hope of His appearing
Is very dear to me;
My heart is full of longing,
That glorious day to see."

Those who profess to be followers of Jesus but who do not have His Spirit are a disgrace to the cause of Christ. They dishonor Him, putting into the mouths of skeptics their most famous arguments against Christianity.

Lyndhurst, Va.

—o—

Relief Notes

En Route to Palestine

Letters written after six days on the sea come from Bro. Delvin Kirchhofer and Dr. C. Richard Yoder who are en route to the Near East. They report a pleasant voyage to date and tell of fellowship with a group of missionaries who are fellow passengers. Under a Mr. William Stoltzfus, who is also going to the Near East, Bro. Kirchhofer and Dr. Yoder are studying Arabic, which should stand them in good stead for their service on the field.

Illness of Workers in Paraguay

An interruption in the work of Bros. A. E. Janzen and Robert Geigley occurred when both were recently sick for a time as a result of malaria fever. A letter of May 24 from Bro. Janzen tells of the improvement both have experienced. With their health recovered, they now look forward to resuming their assigned work in the interests of the Mennonite colonies.

Mention is made in Bro. Janzen's letter that Menno, Fernheim, and Friesland colonies have had good crops this season, their cotton yield being especially large. The cotton is priced at eighteen pesos per kilo as compared to six pesos per kilo in 1930-32.

C. P. S. Camps

More about Food for the Camps

The committee reports a gratifying response to the plan for canning and drying fruit and vegetables for men in camps. The general plan being practiced to carry out this undertaking runs something as follows:

(1) Conferences and districts of the various Mennonite groups appoint representatives, who give information and assistance to the congregations.

(2) Sewing circles, ladies' aids, missionary societies, and young people's groups are co-operating and will be doing much of the actual canning work.

(3) Collection centers will be decided upon by the representatives who handle the arrangements in the various communities.

(4) Distribution of the food from the collection centers to the camps will be arranged for by the Akron, Pa., office. The location of the camps and their needs will determine the disposition of the food.

Representatives and any interested persons who need fuller information on the details of the camp food project should write to the Mennonite Central Committee at Akron, Pa., for a statement which outlines the complete procedure to be followed in obtaining jars, following rationing regulations, labelling jars, and securing helpful government bulletins. A more general folder describing the project can be secured by anyone upon request.

For the Future of the Men in C.P.S.

In behalf of those men now in C.P.S. who will face postwar problems of livelihood and rehabilitation, the Mennonite Central Committee has recently shown its concern. Bro. J. Winfield Fretz, professor at Bethel College, has been asked to give fifteen months of study and investigation to the possible needs of C.P.S. men at the close of the war.

Bro. Fretz is widely appreciated for his careful studies on strengthening and preserving Mennonite rural communities.

Center for C.P.S. Men

Provisions have lately been completed at Akron, Pa., for accommodating C.P.S. men on short visits to the Akron office. Gatherings of farm and hospital men are planned to take place here periodically when programs of worship and fellowship will be arranged.

Men from farms and hospitals in New Jersey, Delaware, and Pennsylvania are in the area most conveniently located to Akron, Pa.

Latest Appointments in C.P.S.

With the ending of the third C.P.S. Administrators' Training School, a number of appointments have been made to administrative positions. They are as follows: Leland Brenneman, to Medaryville, Ind., as Educational Director; Roy Miller, to Akron, Pa., as Leader of Dairy Farm Unit and Dairy Herd Testers in Pa.; John Stalter, to Allentown, Pa., State Hospital as Unit Leader; Alfred Zook, to Staunton, Va., Hospital as Unit Leader; Gerhard Peters, to Harrisburg State Hospital, Pa., as Unit Leader; Henry Guhr, to Bowie, Md., as Assistant Director.

The Puerto Rico Unit

With the departure of Bro. Wilbur Nachtigall to Puerto Rico on June 12 by air from Miami, Fla., the beginning of a Mennonite C.P.S. Unit in that territory will be under way. Other C.P.S. men to follow soon are Justus Holsinger and Ervin Schrag while further additions will be made in the future as needs and opportunities permit.

Work in Puerto Rico is carried on under the Puerto Rico Reconstruction Administration. A survey will be made of the area around La Platte and a program of

service will be established according to the needs and government arrangements. One of the possible kinds of service is that of medical and health service in this territory, which has only one doctor per 15,000 capita population. The Mennonite unit will be an autonomous sub-unit of C.P.S. #43, which is administered by the Brethren Service Committee at Adjuntas, Puerto Rico.

C.P.S. Candidates for Service in China

Government authorization for a foreign service unit in China has been secured. A unit of seventy men under the overall administration of the American Friends Service Committee will train and leave for China in four separate groups within a six or eight months' period.

The Mennonite representative of the first group of the China unit will be Robert S. Kreider, former C.P.S. Educational Secretary. Other candidates from M.C.C. camps for a later group of the China unit are Irvin B. Horst of Grottoes, Va.; Melvin Rensberger, Beltsville, Md.; and James Rineer, Methodist, North Fork, Calif.

Statistics on M.C.C. Administered Units

As of May 17, 1943, the following is the list of M.C.C. units with their respective number of assignees:

No. 4	Grottoes, Va.	82
No. 5	Colorado Springs, Colo.	117
No. 8	Marietta, Ohio	13
No. 18	Denison, Iowa	133
No. 20	Wells Tannery, Sideling Hill, Pa.	145
No. 24	Hagerstown, Maryland	123
No. 28	Medaryville, Indiana	86
No. 31	Camino, California	140
No. 33	Fort Collins, Colorado	166
No. 35	North Fork, California	166
No. 39	Galax, Virginia	113
*No. 44	Staunton, Va.	19
No. 45	Luray, Va.	109
No. 55	Belton, Montana	119
No. 57	Hill City, S.D.	132
*No. 58	Farnhurst, Delaware	35
No. 60	Lapine, Oregon	167
*No. 63	Marlboro, N.J.	41
No. 64	Terry, Montana	130
*No. 66	Norristown, Pa.	90
No. 67	Downey, Idaho	112
*No. 71	Lima, Ohio	10
*No. 72	Macedonia, Ohio	15
*No. 77	Greystone Park, N.J.	58
*No. 78	Denver, Colorado	10
*No. 79	Provo, Utah	25
*No. 85	Howard, R.I.	50
*No. 86	Mt. Pleasant, Iowa	25
*No. 90	Ypsilanti, Michigan	50
*No. 92	Vineland, N.J.	10
*No. 93	Harrisburg, Pa.	25
No. 97	M.C.C. Dairy Farm Service	183
No. 100	M.C.C. Dairy Herd Testers	16
No. 103	Missoula, Montana	15
No. 108	Lincoln, Nebraska	25
	Total	2,755

*Hospital Units

Camp Briefs

Bro. Henry A. Fast, General Director, is on a prolonged tour of far-western camps.

Eight men have been detached to the State College, East Lansing, Mich., for training in dairy herd testing.

General Lewis B. Hershey addressed the third C.P.S. Administrators' School.

A government-operated C.P.S. Camp at Mancos, Colo., will open on July 1. The camp will serve chiefly the men who are not members of historic peace churches, though volunteers from any camp can be transferred to Mancos.

Bro. Elmer Ediger, former Educational Director at Weeping Water, Nebr., is now Educational Secretary of the Mennonite C.P.S. program and is stationed at the Akron, Pa., office.

Released June 2, 1943
Compiled by Grant M. Stoltzfus

Special Meetings

CHAMBERSBURG, PA.

Report of the Thirty-eighth Annual Sunday School Meeting held at the Marion Mennonite Church, Chambersburg, Pa., May 30 and 31, 1943.

Organization.—Mod., Norman Martin; Chor., Jacob E. Martin, Sr.; Sec., Lydia R. Hess.

Program and Speakers.—The Shadow Lengthens, Jer. 6:4, Elmer Moyer; Salvation While It Is Day, Jno. 9:4, Mahlon Hess; Children's Meeting, Elmer Moyer; Bible Light On (a) Submission to Government Regulations, Harvey Shank; (b) Christian Discipline, Henry Martin; (c) A Life of Love, Mahlon Hess; The Testimony of (a) Reverence, Glen Shank; (b) Honesty, Jacob Martin, Jr.; (c) Simplicity, Wilmer Hunsecker; (d) Humility, John Eshleman; The Testimony of Parents to Children, Elmer Moyer; Christian Testimony to the World, Mahlon Hess; Power for Present-day Difficulties, Clarence Fretz; Sermon, Josh. 1:8; Dan. 1:8; Acts 1:8, Elmer Moyer.

Thoughts Gleaned.—As we see the shadows lengthen, we know assuredly that the coming of the Lord draweth nigh. The night cometh when no man can work. Seven reasons why you should become a Christian: (1) You owe your whole life to the Lord. (2) You can be saved from a life and harvest of sin. (3) You can be saved for a life of true happiness here on earth. (4) The Lord desires your service. (5) To receive a greater reward in heaven. (6) The longer you wait the harder it will be to come. (7) You may never have another opportunity. We cannot improve on the face of a watch, neither can we improve on our own, for God made it. If the Church keeps her place, the government will have more respect for her. Each Christian should discipline himself. We must give our gifts to "the least of these" thereby giving them to God. If we do not keep the love of God flowing, it will lose its power. Reverence is **very** essential to our worship. We should be honest because we are born again. People who live a life of simplicity will put their trust in God. Our Christian testimony depends on our humility. The child has a perfect right to look to his parents for the testimony of reverence, honesty, simplicity, and humility. Parents' testimony should be united. Parents should give a testimony of a clean life, love for the Word of God, and personal assurance. An ambassador needs to be willing to sacrifice personal comforts. The Christian has a testimony to give to the world; consistent Christian living is not enough; we must speak also. The Church of Jesus Christ first of all needs power of the Spirit. If we depend on man, we get what man can do; if we depend on God, we get what God can do. Let us speak up, and not let up. God first takes the world out of us, finally He will take us out of the world. We need to have a purpose of heart and live true to it.

Lydia R. Hess, Secretary.

Married

Miller—Beller—Bro. Carl Miller of Washington, D. C., and Sister Carrol Beller of Graymont, Ill., were united in marriage May 9, 1943, in the Waldo Mennonite Church, Flanagan, Ill. Bro. J. D. Hartzler officiated.

Bauman—Schmitt.—Bro. Alson Bauman and Ethel Marie Schmitt, Kitcheuer, Ont., were united in marriage June 5, 1943, at the First Mennonite Church, Kitchener, by Bishop C. F. Derstine. May the blessings of the Lord be upon them.

Miller—Witmer.—Bro. C. Richard Miller of the Mount Joy, Pa., and Kraybill's congregations, and Sister Reba C. Witmer of Erisman's congregation were married May 8, 1943, at the home of the bride. Bro. Henry E. Lutz officiated. May God guide and bless them through life.

Swartzendruber—Miller.—On May 20, 1943, Bro. Wallace Swartzendruber, Wellmau, Ia., and Sister Pauline Miller, Hutchinsou, Kaus., were united in marriage at the Hutchinson Missiou Church. Bro. J. G. Hartzler officiated. May the Lord richly bless this union.

Johns—Hoover.—On May 16, 1943, at the Clinton Frame Mennonite Church, Goshen, Ind., occurred the marriage of Galen I. Johns and Edith May Hoover, both members of the Clinton Frame cougregation, the father of the grooin officiating. May a kind Providence guide them through life.

Hess—Nissley.—Bro. David L. Hess, Jr., of the Mount Joy, Pa., and Kraybill's congregations, and Sister Kathryn N. Nissley of the Chestnut Hill congregation were married May 15, 1943, at the home of the bride. Bro. Henry E. Lutz officiated. May Heaven's blessings attend them as they journey through life together.

Miller—Wenger.—Bro. John H. Miller of the Elizabethtown, Pa., congregation, and Sister Margaret G. Wenger of Gantz's and Hernley's congregations were married ou April 24, 1943, at the home of the bride. Bro. H. E. Lutz officiated. May Heaven's blessings attend them in their new relation.

Graybill—Brubaker.—Bro. Melvin M. Graybill of the Kauffman's congregation, Manheim, Pa., and Sister Dorothy F. Brubaker of the Mount Joy, Pa., and Kraybill's congregations were married at the home of the bride on April 17, 1943. Bro. H. E. Lutz officiated. May God bless them as they journey through life.

Kauffman—Bontrager.—On Monday, May 31, 1943, occurred the marriage of Bro. Paul S. Kauffmau to Sister Esther Bontrager, both members of the Red Top congregation near Bloomfield, Mont., Bro. J. M. Kreider, Palmyra, Mo., officiating. May the rich blessings of a kind heavenly Father be with them through life.

Beechy—Ramseyer.—Bro. Orin Beechy, C.P.S. Camp, Hagerstown, Md., and Sister Marie Ramseyer, Wooster, O., were united in holy matrimony on Sunday evening, June 6, 1943, at the home of the bride's mother, Mrs. Kathryn Ramseyer, Wooster, in the presence of a large circle of relatives and friends. Wm. G. Detweiler officiated.

Shantz—Graham.—On March 26, 1943, occurred the marriage of Bro. Mahlon Shantz of the St. Jacobs, Ont., Menuonite Church and Sister Grace Graham, Fort Erie North, Ont., at the home of the officiating bishop, Bro. Burt Sherk, of the Brethreu in Christ Church. May the Lord bless them abundantly as they travel through life together.

Bontrager—Slagell.—On June 6, 1943, Bro. Varnel Bontrager of the Midland, Mich., congregation and Sister Viola Slagell of the Bethel congregation near Ashley, Mich., were united in marriage at the Bethel Mennonite Church by the groom's grandfather of St. Johns, Mich. May the Lord bless them through a long and happy life. Bro. E. A. Bontrager officiated.

Detweiler—Moyer.—On June 5, 1943, Bro. Isaac F. Detweiler of the Souderton, Pa., congregation and Sister Gladys Moyer of the Blooming Glen congregation were united in the bonds of holy matrimony at the Blooming Glen Mennonite Church by Jacob M. Moyer. Their

many friends unite in wishing them God's continual presence and guidance throughout a long and happy life.

Jaberg—Miller.—On Sunday morning. June 6, 1943, in the presence of a numher of friends and relatives, at the home of the hride, Miss Pearl Miller, Walnut Creek, O., and Bro. Robert Jaherg, Jr., of Sugarcreek, O., now of Farnhurst, Dela., exchanged the vows of holy matrimony, with Bro. Paul R. Miller officiating. They will make their home at the Delaware State Hospital where Bro. Jaherg is employed as an attendant under the C.P.S. program and Mrs. Jaherg will he taking up similar work. May the Lord richly hless them throughout life.

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Obituary

Beechy.—Elizabeth L. Beechy, daughter of Samuel and Elizaheth Mast, was horn July 13, 1854, in Berlin Twp., Holmes Co., O., where she spent her entire life. Early in life she accepted Christ as her Saviour, was baptized, and received as a memher of the Martin's Creek Mennonite Church where she served faithfully all her life. On Feb. 4, 1875, she was united in marriage to Moses D. Beechy, who preceded her in death on Sept. 1, 1929. To this union were horn 6 children: Mrs. Ida Kauffman, Middlehury, Ind.; Mrs. Lovina Miller, Berlin, O.; Mrs. Zanna Grotthaus (deceased); and Wilmer, at whose home she died. One son and one daughter died in infancy. On May 21, 1943, at the age of 88 y. 10 m. 8 d. the Lord saw fit to call her to her eternal reward. She leaves to mourn her passing 2 daughters, one son, 15 grandchildren, 16 great-grandchildren and a host of relatives, friends, and neighhors. The funeral services were conducted hy E. J. Varnes and S. W. Sommer on May 24.

Burkholder.—Martin L., eldest son of the late David H. and Hettie (Shank) Burkholder, was horn near Harrisonburg, Va., Feh. 21, 1875; departed this life, April 30, 1943; aged 68 y. 2 m. 9 d. On Dec. 8, 1896, he married Etta M. Swartz, Dale Enterprise, Va., who preceded him in death Aug. 13, 1931. He united with the Mennonite Church in early youth and remained faithful until death, always being present at church when health permitted. He is survived by 10 children (Clifford A. and Marion D., Brentwood, Md.; Eva M., Reading, Pa.; Ruth L., Dayton, Va.; Herman L., Sideling Hill Camp, Wells Tannery, Pa.; Paul F., Esther R., Irene C., Pauline E., and Clayton B., all at home), 7 brothers and sisters (Mrs. Annie C. Alderfer, Scottdale, Pa.; Mrs. Minnie Swope, Mrs. Otho Rhodes, Mrs. Joseph E. Huber, Lydia M., and Herman F. Burkholder, Harrisonhurg, Va.; and Lewis A. Burkholder, Denbigh, Va.), 4 grandchildren, and 21 nieces and nephews. He was preceded in death hy his parents and a twin hrother who died at the age of 4 months. In the spring of 1931, Father fell from a wagon and injured his spine which greatly impaired his health and finally resulted in complications that caused his death. He suffered much at times hut hore his suffering with patience. His children were all at his bedside during his illness, and he appreciated much their service rendered to him after his physical strength failed. Funeral services were held May 2, 1943, hy Aldine Brenneman at the home and at Weaver's Church hy S. H. Rhodes and J. L. Stauffer. Text, Heh. 4:9. Burial in near-hy cemetery.

Peacefully sleeping, resting at last;
Life's weary trials and toils are past.
In silence he suffered; in patience he bore;
Till God called him home to suffer no more.
—By His Daughter.

Cober.—Isaac U. Coher died at his home, 230 Victoria St., S., Kitchener, Ont., on June 1, 1943, in his eighty-fifth year after an illness of 2 weeks. He had heen suffering from an infirmity of lameness for several years. He was a native of York Co., Ont. He was the son of the late Jacob B. Cober. His wife, formerly Caroline Wellman, died 30 years ago. He was a memher of Trinity United Church, Kitchener, and was for many years an ardent reader of the Gospel Herald. Surviving are one son (Russell W., Dunnville), one daughter (Eva M., Kitchener), 2 brothers (A. E. Cober and D. P. Cober), 4 sisters (Mrs. E. Ross, Mrs. W. Show, Mrs. W. Guenther, Miss Elizabeth Coher), 3 grandchildren, and 2 great-grandchildren. Funeral services were held at his late residence June 3, with E. O. Seymour officiating. Interment in Hespeler Cemetery.

Gerber.—Levi Gerher, a well-known resident of eastern Holmes Co., O., was horn March 2, 1861, and died at his home near Shanesville, O., May 2, 1943, at the age of 86 y. 2 m., after an illness of 4 months. In his youth he accepted Christ as his Saviour and united with the Walnut Creek Mennonite Church, of which he remained a faithful memher his entire life. On Jan. 23, 1886, he was united in marriage to Martha Schrock, who preceded him in death just about a year ago on May 22, 1942. Twelve children were horn to this union: John, Wineshurg, O.; William and Ora, Flat Rock, Mich.; Mrs. Verna Hasler, Mrs. Naomi Stress, Roy, and Marvin, of Shanesville; Monroe, Sugarcreek; and Lizzie, residing at the Gerber home. Three children preceded him in death. He leaves to mourn his departure 9 children, 25 grandchildren, one brother (Ahraham, Walnut Creek), and a host of relatives and friends. Funeral services were held May 5 at the home and at the Walnut Creek Mennonite Church with Paul R. Miller and fellow ministers officiating. Interment in church cemetery.

Good.—Elizabeth Schmitt was born in Waterloo Co., Ont., near St. Jacohs, Nov. 21, 1873; died at the Kitchener-Waterloo Hospital following a few months' sickness, on May 26, 1943; aged 69 y. 6 m. 5 d. She was united in marriage to Simeon Good on March 25, 1894. Bro. Good preceded her in death, March 14, 1912. This union was hlest with 6 sons and one daughter; one son, Myron, preceded her in infancy. Surviving are George, Leander, and Almeda, St. Jacohs; Melvin, New Dundee; Arnan and Stanley, Kitchener; one sister (Mrs. Samuel Good), one hrother (J. B. Smith, Elida, O.), and 10 grandchildren. She will he missed hy the family, hy friends and neighbors, hy the Church and Sunday school, and in many other relations. Her home was in the vicinity of St. Jacohs all her lifetime. She will he remembered by many as a helper and friend. She joined the Mennonite Church in her youth and was a regular attendant at church services and Sunday school whenever possihle. Her passing was quiet, peaceful, and heautiful, without a struggle. Funeral services were held on May 30 at the St. Jacohs Mennonite Church with Bro. Roy S. Koch in charge. She was buried in the Martin's Cemetery.

Housour.—Alvin L., son of Christian M. and Lydia (Culp) Housour, was born near Nappanee, Ind., Nov. 2, 1873; died suddenly, May 29, 1943; aged 69 y. 6 m. 27 d. He was in good health and followed his occupation of working in the railroad yards in the city of Elkhart. This heing his day off from work, he and his son went to the mill at Wakarusa. He complained the last few days of a peculiar feeling in his chest and suddenly collapsed while seated in his car, dying from a heart attack. This sudden and unexpected departure was a great shoek to the family and his many friends. He was a kind and loving father, always interested in the welfare of his family. Nothing was too much to sacrifice for their comfort. On Mar. 17, 1895, he was united in marriage to Anna Wisler. Surviving are the widow, 3 sons (Anson, Wakarusa; Alvin, Jr., Bristol; and Alvah at home); 4 daughters (Mrs. Ernest [Agnes] Shaum, Elkhart; Addie, Alice, and Alta, at home); 13 grandchildren, one great-grandchild; one sister (Mrs. Levi Shrock, Nappanee), and many other relatives and friends. A daughter Alma preceded him in death Aug. 2, 1914, at the age of 14. Funeral was held on June 2 at the Olive Mennonite Church, with a large congregation present. Services were in charge of Quinten Everest of Goshen, and D. A. Yoder and C. A. Shank of the Olive Church. Text, Isa. 38:1. Burial in the adjoining cemetery.

The call was sudden, the shock severe.
We little thought the end so near;
And only those who have lost can tell,
The loss of loved ones without farewell.

Hufford.—Fannie M. (Buchen) Hufford was the daughter of the late Jacoh and Magdalena Martin Buchen. She was born Oct. 6, 1869, in Franklin Co., Pa.; died April 13, 1943, at her home in Lancaster, Pa., after an illness of 6 months; aged 73 y. 6 m. 7 d. She was a member of the East Chestnut Street Mennonite Church. On Oct. 4, 1891, she was united in marriage to Milton Hufford. To this union 6 children were born; one died in infancy. Surviving are her hushand, the following children: Alpheus; Jacoh B., Akron; Elva M., wife of Elvin G. Denlinger, Lancaster, R. 4; Harlan B., Lancaster; and Miles B., of the United States Army; 20 grandchildren, 2 great-grandchildren, and the following hrothers and sisters: Martin Buchen, Akron; Aaron Buchen, Farmville; Annie, wife of Samuel Radcliffe, Lancaster; Lizzie and Amelia, of near Ephrata. Funeral services were conducted hy Daniel Mosemann at the home and at East Chestnut Street Mennonite Church by Jacoh Brubaker and Stoner Krady. Text, Ps. 90:12. Interment at Groffdale Mennonite Cemetery.

"The lights are gone out in her mansion of clay;
The curtain is drawn; the dweller is away;
The rocker is empty; the glasses laid hy;
She has gone to meet the summons on high."

Lantz.—Andrew, more commonly remembered as Andy, was the oldest son of Joseph and Mary Lantz. He was born in Howard Co., Ind., Aug. 4, 1867. In the spring of 1896 he married Nannie King. To this union were born 2 sons and 3 daughters. In his youth he united with the Mennonite Church. For the last 24 years he lived in a state institution near New Castle, Ind. His last illness was of only about a day's duration. Surviving are his widow, Nannie, 2 sons (Elmer, Indianapolis, and Henry, Vandalia, O.), 1 daughter (Pearl Sills, Marion, Ind.), 4 grandchildren, 7 hrothers, 2 sisters, and many other relatives. Two daughters (Mary and Dora) and 2 sisters (Barbara and Lydia Ellen) preceded him in death. Funeral services were held in the afternoon of June 2 at the Howard-Miami Church in charge of A. G. Horner. Text, Phil. 1:21. Interment in the Mast Cemetery.

Father's gone but not forgotten,
To that hright and happy shore,
Where the loved ones meet together
With their Saviour evermore.

Lehman.—Leah I. Begly, daughter of Joshua and Annie (Imhoff) Begly, was born in Paint Twp., Wayne Co., O., Jan. 11, 1860, and departed this life at the home of her daughter, Mrs. Andrew Koppes, near Wadsworth, O., on May 7, 1943; aged 83 y. 3 m. 26 d. In 1893 she was united in marriage to Joel B. Lehman of Mahoning Co., O., who preceded her in death in 1909. To this union were born one son, John Lehman, and 2 daughters, Sarah Martin, Orrville, and Elizabeth Koppes, Wadsworth, all of whom survive. She is also survived by 2 step-daughters (Annie, wife of William Martin, and Carrie, wife of Amos Martin of New Pittsburgh), 14 grandchildren, 4 step-grandchildren, 2 brothers, 2 sisters, and a numher of nephews and nieces. She was received into the Mennonite Church hy haptism in the early years of life and remained a faithful memher of the same to the time of her death. Funeral services were held May 10, at Eight Square Church hy M. G. Horst and A. B. Good. Text, Rev. 20:12.

"No one heard the footsteps of the angel drawing near,
Who took from earth to heaven the one we loved so dear;
No one knows the silent heartache, only we who lost can tell
Of the grief that's horne in silence for the one we loved so well."

Metzler.—Mary K. Metzler, Leola, Pa., was horn Oct. 18, 1855; died May 8, 1943. She was the daughter of the late Benjamin and Anna Kreider Denlinger. She was married to Henry E. Metzler, who preceded her in death 52 years ago. She is survived hy 2 children (Lizzie D. and Ahram D. Metzler, Mechanic Grove), 13 grandchildren, 40 great-grandchildren and a sister (Hettie K. Musser, Witmer, Pa.). In her youth she found Christ as her personal Saviour and united with Mellinger's congregation. Funeral services were held May 11, conducted at the home hy David Landis and at Mellinger's Church hy David Landis. Text, Luke 10:42. Interment in adjoining cemetery.

Mother, how we miss you;
We miss you everywhere;
Your struggles and lahors are o'er
God called you home to suffer no more.
—The Family.

Meyers.—Mary Ann (nee High) Meyers, widow of the late Abram L. Meyers, was born June 18, 1856; died March 27, 1943; aged 86

9 m. 9 d. She was a member of the Deep Run, Pa., Church, and lived in this community till a few years ago. She moved to the Eastern Mennonite Home where she was till the Lord called her home. Surviving are nephews and nieces. Service was held at Deep Run Mennonite Church, April 1, 1943, in charge of Wilson Overholt and Abram Yothers. Text, Matt. 25:21.

Miller.—Delilah Miller was born near Saltillo, Holmes Co., O., April 14, 1873; died near Berlin, O., April 24, 1943; aged 70 y. 10 d. In 1891 she was baptized on the confession of her faith and received as a member of the Martin's Creek Mennonite Church where she was a faithful member to the end of her life. On Dec. 10, 1899, she was united in marriage to Albert D. Miller. To this union were born 2 children: Ralph, of Berlin, and Beulah, wife of Daniel Kaufman. She leaves her sorrowing husband, the 2 children mentioned above, 6 grandchildren, 2 brothers (John Miller, Millersburg, O., and James Miller, Crystal Springs, Kans.), 3 sisters (Mrs. S. D. Miller and Mrs. Lydia Miller, Holmes Co., O., and Mrs. S. P. Hershberger, Shipshewana, Ind.), and a large number of other relatives and friends. Four brothers and 2 sisters preceded her in death. Funeral services were conducted by D. D. Miller. E. J. Varnes, and S. W. Sommer.

Reinford.—Leon, son of William F. and Edna Reinford, was born near Telford, Pa., April 22, 1926; died near his home at Rahns, Pa., May 19, 1943; aged 17 y. 27 d. He leaves his father, mother, one brother and 2 sisters (Harold, Shirley Mae, and Arlene), and a maternal grandmother (Mrs. Amanda Detweiler). The cause of his death was drowning. Leon and David Detweiler were both at the mill at Rahns; after leaving their work in the evening, the 2 young men went swimming in the dam near the mill. Since there were no eyewitnesses to the tragedy, it can only be assumed that probably one of them got into difficulty in deep water and the other tried to give assistance, with both drowning. They were both found at about 9:30. All was done that human hands could do to revive them but failed. Three and one-half years ago Leon accepted Christ as his Saviour and remained faithful until death. Funeral services were held at the house by J. T. Landes and Jacob Leatherman, and at the Rock Hill Mennonite Church by Clinton Landis and Edwin Souder. Text, Ps. 90:5, 6.

"No one heard the footsteps of the angel drawing near,
Who took from earth to heaven the one we loved so dear,
No one knows the silent heartache, only we who lost can tell
Of the grief that's borne in silence for the one we loved so well."

—By the Family.

Schmell.—Edward C. Schmell, born Oct. 5, 1858; died Jan. 12, 1943; aged 84 y. 3 m. 7 d. Bro. Schmell was a faithful member of the Mennonite Church and also took great interest in the Church. He was married 3 times. His 3 wives, 2 daughters, and 1 son preceded him in death. Those surviving are 2 daughters, 3 sons, 3 grandchildren, and 9 great-grandchildren. He was a devoted father, and member of Deep Run, Pa., Mennonite Church. Services were held at the home of his son-in-law, Ezra Meyers, by A. O. Histand, and at the church by Wilson Overholt, Enos Wismer, Abram Yothers, and Erwin Nace. Text was selected by the family, John 16:33.

Schrock.—Alberta June Schrock, oldest child of Lawrence and Carrie (Zook) Schrock, was born Jan. 23, 1932, near Garden City, Mo. She departed from this life on May 25, 1943, at the age of 11 y. 4 m. 2 d. She is survived by her parents, 2 brothers (Jimmy and Richard), her paternal grandfather (D. M. Schrock), her maternal grandmother (Nettie Zook), and a host of relatives and friends. Death came from an incurable disease called sarcoma. All that medical science and loving hands could do did not avail, but God thought it best that she leave this world and join that joyous host of the redeemed ones; so we submit to His will, knowing that He doeth all things well. She was confined to her bed since March 8. She took her illness patiently and was never heard to complain. She said she was glad it was she who had to be sick instead of some other little girl. She was a regular attendant at Sunday school and during her illness expressed a desire to be baptized. This service was performed on the evening of May 5. Though life's journey for June was short, she scattered much joy and sunshine along the way. She was always appreciative of favors done for her and held in high respect those who labored for her—her parents, ministers, teachers, and friends. Funeral services were held on May 27, 1943, at the Sycamore Grove Mennonite Church in charge of home ministers. Texts: Mark 10:14; Isa. 46:10; Hab. 2:20. The body was laid to rest in the Clearfork Cemetery.

One by one the Father gathers
Choicest flowers rich and rare
And transplants them into His garden;
They will bloom forever there.

Showalter.—Pearl Showalter, daughter of the late Sophia and Aldine J. Heatwole, was born Dec. 14, 1888, near Dale Enterprise, Va., where she spent her entire life. Death came suddenly at Rockingham Memorial Hospital March 28, 1943, following a stroke of paralysis the day before, never regaining consciousness; aged 54 y. 3 m. 14 d. On Sept. 26, 1911, she married Arb C. Showalter, who survives her with four children: Mrs. Jacob Brubaker, Richard, Harry, and Frank, all of near Harrisonburg, Va. Also surviving are 8 grandchildren, a brother, Harry Heatwole, and a sister, Mrs. John H. Ralston. She united with the Mennonite Church and was a woman of friendly Christian character and will be greatly missed by her family and many friends. Funeral services were held from Weaver's Church with S. H. Rhodes and H. B. Keener conducting the services. Interment in near-by cemetery.

The call was sudden, the shock severe,
We little thought her death so near.
Only those who have lost can tell
What a parting is without farewell.

Sundheimer.—Ralph Franklin Sundheimer, son of Otis and Mary Hershberger Sundheimer, was born near Walnut Creek, O., on Oct. 6, 1911, and departed his earthly life peacefully in Canton, O., on June 4, 1943, having lived 31 y. 7 m. 28 d. At the early age of 13 he confessed his Lord and united with the Walnut Creek Mennonite Church of which he remained a faithful member until his Master called him to his eternal home. On April 24, 1937, he was united in marriage to Thelma Richards, living in the state of matrimony for over 6 years. To this union were born 2 children: Gary Wade and Sandra Lee. Gary Wade preceded him in death, having been accidentally killed on April 29, 1943. In addition to his daughter, he leaves a faithful, sorrowing, but resigned wife, a father and mother (Mr. and Mrs. Otis Sundheimer), 2 sisters (Mrs. Joy Mast, of near Berlin, and Barbara, at home), 2 brothers (Wyman, working at the State Mental Hospital at Howard, R. I., and Clyde, at home), his grandfather (Daniel W. Hershberger), and a large host of relatives and friends to mourn his departure. He lived his entire life in the vicinity of Walnut Creek and took a very active part in the various activities of the community. He gave a large part of his life in the instruction of youth, teaching in the public schools of Walnut Creek Township for 12 years. During the latter part of the school year 1941-42, he was informed by the medical authorities that the dreaded disease of tuberculosis had made its inroads on his body and from that time on until his death, he, his wife, and friends did all that was possible to regain his health, first being located at Molly Stark Sanitarium, but for the last 8 months being at home. At the time of his death, he was taking treatments in Canton when he was suddenly and unexpectedly called home by his Maker, to whose will he and his wife were resigned. They were temporarily staying at the home of Mr. and Mrs. Christian King who kindly allowed them the use of several rooms in their home and did everything possible to speed his recovery. Within the last year he did extensive Bible reading, repeatedly stating that through his sickness, he became familiar with many precious truths and promises of the Bible and claiming them for himself. He started selling Bibles, religious literature, mottoes, etc., during the last months of his life, being deeply interested in it, and many people have treasured memories of Ralph in this way. Funeral services were conducted at the Walnut Creek Mennonite Church, June 6, Paul R. Miller, Alvin Miller, and Venus Hershberger were in charge.

All that we loved in him—all this shall last,
Though from our dull earthly sense he has passed;
He has put off the armor of strife.
Faithful to death, God has crowned him with life;
Purified, glorified, fit for the sky,
All that we loved in him, never can die.

Trissel.—John H., son of the late Jacob and Anna Showalter Trissel, was born near Broadway, Va., on June 26, 1864; fell asleep April 30, 1943; aged 78 y. 10 m. 4 d. At the age of 20 he travelled west and homesteaded in Nebraska. After a few years there he went from Nebraska to Colorado in a covered wagon where he homesteaded near Steamboat Springs, Colo. He lived in the western states 26 years, most of which time was spent in Colorado. On April 24, 1910, he was united in marriage to his brother's widow, Mrs. Lillie Hess Trissel. After marriage he made his home near Harrisonburg, Va. To this union were born 2 sons and 4 daughters who with his widow survive: J. Ward, D. Lloyd, Gail, Iva, Fern, and Rose Trissel, all at home. Also surviving are Ressie Mathias, who made her home with the family since childhood and a sister, Mrs. Hettie Wenger, the only living member of the family of 10 children. His death was caused by a heart condition. He had been in failing health since the first of the year, but was able to be up and around until March 16, when weakness forced him to take his bed. After being bedfast for nearly 7 weeks, he fell asleep in Jesus to awake in a land where there is no sickness or death. The family circle is broken here; may it be complete over there. He united with the Mennonite Church in 1921 and remained a faithful member till death. Funeral services were conducted at the home on May 2 by Bro. L. H. Jones and at Weaver's Church by Bro. S. H. Rhodes, assisted by Bro. Aldine Brenneman. Text, I Pet. 1:2. Burial in the Weaver's Cemetery.

"Into Heaven's mansions he's entered,
Never to sigh nor to weep;
After long years with life's struggles,
Father has fallen asleep." —The Family.

Trissel.—Lillie Hess, daughter of the late Noah and Nancy Minnick Hess, was born near Mt. Clinton, Va., Jan. 14, 1879; passed away at the Rockingham Memorial Hospital, May 17, 1943; aged 64 y. 4 m. 3 d. On Jan. 10, 1902, she was united in marriage to David Trissel who died in September of the same year. On April 24, 1910, she was united in marriage to her brother-in-law, John H. Trissel. He preceded her in death just 17 days. To this union were born 2 sons and 4 daughters who survive: J. Ward, D. Lloyd, Gail, Iva, Fern, and Rose Trissel, all at home. Also surviving are Ressie Mathias, who made her home with the family since childhood; two brothers (S. L. Hess, Mt. Clinton, and C. M. Hess, Sterling, Ill), a sister (Mrs. Ida Ritchie, Linville), one half-brother (N. C. Hess, Maryland), 2 half-sisters (Mrs. Minnie Mitchell, Harrisonburg, and Mrs. Bettie Holsinger, Broadway). She had been bedfast for four weeks with rheumatic arthritis. Her condition became serious on Thursday when complications developed and on Friday night she was removed to the hospital where she passed away the following Monday. All was done that loving hands could do, but an all-wise God thought best to take her home. For 4 weeks she suffered much, but now her earthly cares are over. She united with the Mennonite Church in girlhood and passed away in that faith. Funeral services were conducted in the home on May 20, by Bro. L. H. Jones and at Weaver's Church by Bro. S. H. Rhodes, assisted by Bro. Aldine Brenneman. Text, Job 14:14. Interment in Weaver's Cemetery.

"Somewhere beyond the sunset
Where loveliness never dies,
She dwells in a land of glory
'Mid the blue and the gold of the skies;
And we who have known and loved her,
And whose leaving has brought us tears,
Will cherish her memory always,
To brighten the drifting years." Family.

Yothers.—Frances (nee Hershberger) Yothers, wife of Samuel S. Yothers, was born Nov. 14, 1921; died Jan. 6, 1943; aged 21 y. 1 m. 23 d. Frances was a member of the Evangelical Church, Quakertown, Pa. She was buried at the Mennonite Church, Deep Run, Pa., Jan. 10, 1943. Services were in charge of Wilson Overholt and Abram Landis. Text, II Cor. 17:18.

Items and Comments

Forty-four nations were represented at the recent food conference held at Hot Springs, Va. The burden of their deliberations was that of keeping the world properly fed after the present war is over and of maintaining peaceful relations among the food-producing nations. Theoretically they seem pretty well agreed. How it will work out after the spectre of self-interest will appear, is something that the future will decide. One thing to bear in mind is this: If self-interest is so powerful as to keep the interests (political and industrial) quarreling in the face of a fiercely contested war, will they be any more inclined to be peaceable after the war is over?

*

We hear much about "Memorial Day." It may not have occurred to you that the most widely known and most generally observed memorial day is that of Sunday, often called "the Lord's Day," in that it is the day set apart under the New Testament dispensation, to be observed as a day of rest and worship in memory of our risen Lord. It is a day to be regarded with reverence and thanksgiving. It affords an opportunity for the people of God to come together once each week for Christian fellowship and devotion, for learning more of God and His Word, and for holy meditation upon what we have gained through His sacrifice for our sakes and through faithfully following Him until we hear the final summons, "Come up higher."

*

The frequent revolutions in Argentina, S.A., do not speak well for that unhappy country. Former President Castillo had a cloud over his right to his position. Then comes General Rawson who overthrows the government of Castillo and assumes the presidency himself. About the time that people are expecting something from him in the policies he would pursue, he resigns his position and General Pedro Pablo Ramirez assumes the presidency. Time will tell what the future has in store for that strife-torn country. One thing to keep in mind is the fact that revolutions occur more frequently in countries governed by Spanish peoples than in some other countries. Whatever may happen in the Argentine politically, let us hope and pray that the work of Christian missionaries in that country may continue to thrive.

*

France is one of the unfortunate sufferers from the struggles of World War II. When the war first broke out, France was an ally of England. The war had not proceeded very far, however, till it was overpowered by Germany. Since then the ruling powers in France seemed more friendly to Germany than to their former ally, Great Britain. The recent developments in North Africa, however, have put a new face on the situation. The rival French factions in northern Africa have finally succeeded in forming an alliance which they hope may end in a reestablishment of the nation which some are pleased to call "the fourth republic." Whether self-interest on the part of the factional leaders can be laid aside long enough to bring the desire for national restoration to a successful realization, remains to be seen. In France, as in other nations, politics is an influential factor.

Announcements

MENNONITE GENERAL CONFERENCE

Plans are made for a General Conference delegates' session to which all the ministry is invited. A program has been arranged for Bible study and inspirational messages. The conference is to be held at Goshen College, Goshen, Ind., Aug. 18-24, 1943. Programs and further announcement are to follow later.

August 18—Meeting of Executive Committee.

August 19—Meeting of Committee on Arrangements.

August 20-24—Delegates' Session.

Milo Kauffman, Moderator.
Amos O. Hostetler, Secretary.

—o—

CONSERVATIVE AMISH MENNONITE CONFERENCE

The thirty-third annual meeting of the Conservative Amish Mennonite Conference is to be held, D.V., with the Holmes County congregation, near Berlin, Ohio, Aug. 26 and 27, 1943.

Because of transportation restrictions, the conference this year will be confined to a two-day ministers' meeting, with public services each evening for the benefit of the local brotherhood and any others who may be present from a distance. All ministers are urged to attend if possible.

Your prayers are earnestly solicited that the meeting may be blessed in furthering the cause of Christ.

Ivan J. Miller, Secretary
Grantsville, Md.

—o—

DAKOTA-MONTANA CONFERENCE

The Lord willing, the Dakota-Montana Conference will be held at Wolford, N. Dak., June 7-11, 1943.

Young People's Institute and also a ministerial meeting will be held on Monday beginning at 7:00 p.m., followed by Sunday School and Church Conference, closing on Friday, June 11.

Everyone cordially invited to attend.

J. C. Gingerich, Secretary
Detroit Lakes, Minn.

—o—

YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Virginia

July 28 to August 1, 1943

We are glad to announce the coming Institute to be held on Eastern Mennonite School Campus at the regular time in July. We invite you to arrange your vacation so as to make possible your attendance at this institute. Watch this column for additional announcements.

John R. Mumaw, Director.

—o—

TWELVE DAY INSTITUTE

Arbutus Young People's Institute

August 4-15, 1943

The twelve-day period from August 4 to 15, 1943, has been chosen as the time for holding the Arbutus Young People's Institute. Those who are planning their vacations for the coming summer will kindly bear the above dates in mind and arrange accordingly. They will find no better restful and spiritually edifying place to enjoy a vacation than Arbutus. Remember the dates.

A fine corps of instructors has been chosen, and interesting courses have been selected. In due time a printed bulletin will give detailed information.

C. F. Yake, Secretary,
Young People's Institute Committee
Southwestern Pennsylvania Mennonite Church Conference

OHIO YOUNG PEOPLE'S INSTITUTE

Sebring Camp Grounds

July 28 to August 1, 1943

The tenth Annual Ohio Young People's Institute will be held at the shady Sebring Camp Grounds, near Sebring, Ohio, beginning on Wednesday morning, July 28, and continuing to Sunday night, August 1. Bulletins describing the Camp, instructors, and complete program are available upon request. Plan your vacation now for this summer so that you can include these five days of outdoor life with wholesome and spiritual fellowship. Qualified and experienced instructors have been chosen to direct an interesting and vital program. Rooms are available in both dormitory or cottage. Your reservation will be appreciated. The Institute is sponsored by the Ohio Christian Workers' Conference.

Loren King, Director, West Liberty, Ohio
O. N. Johns, Secretary, Canton, Ohio
J. J. Hostetler, Business Manager,
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Mennonites in Europe

BY JOHN HORSCH



"It is an excellen treatment of the An abaptists in general with particular em phasis on the Swis Brethren and Men no Simons. . . . Thi story of persecutio is retold with accu racy and fairness One of the best fea tures is the 11 pages given to th doctrines of th Mennonites."—S. I Stealey in "The Re view and Expositor." 440 pages, 40 illus trations.

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MENNONITE PUBLISHING HOUSE
SCOTTDALE, PA.

—o—

The Greek word for **wickedness** is **lawless**ness.—Selected.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JUNE 24, 1943 (Herald of Truth Established 1864) No. 13

EDITORIAL

"Nothing shall offend them."

*

This was spoken of those "who love thy law." Do we belong to this class?

*

Our chief aim in life should be to glorify God. This can be done only as we allow the Light of life to shine out in our daily lives.

*

The words, "Sunday Christian," are usually meant as a term of reproach. Really, however, if Sunday Christians pretended piety and sobriety on Sunday only while the rest of the week is spent as worldlings usually spend it, the proper name for them is Sunday hypocrites.

*

The True Conqueror.—Paul, after enumerating many hindrances to successful living ends with the assertion that "in all these things we are more than conquerors, through him that loved us." In such a conquest we are victors over the flesh, the world, and the devil. It is a conquest that does violence to no man, and in which the conqueror is able to say of a truth: "The weapons of our warfare are not carnal, but **mighty through God."**

*

"Mighty Through God"—not mighty because of our own physical or intellectual superiority over our enemies, not because of our skill in handling weapons of destruction, not because they who are with us are more than they who are against us, but mighty because Jesus Christ the Prince of Peace is our Captain and we are armed with "the full armour of God." Thus armed, our strength is "made perfect in weakness" and at the end of life's journey the climax is reached when God's overcomers will receive their everlasting crowns.

*

The next time you criticize the children of Israel for murmuring against God and against Moses every time things did not go to suit them, ask yourself the question as to whether you are not similarly guilty every time you complain because the weather doesn't suit you. Human nature is the same in all ages. It is the wisdom of God that prompted Him to include the shortcomings of Israel in the history of His people, that people in succeeding generations might profit by their mistakes and avoid similar errors.

*

The Christian's Threefold Privilege and Duty.—On the night of our Saviour's birth, while the shepherds of Bethlehem were keeping watch over their flocks and possibly gazing into the starry heavens and, like the Psalmist, impressed with the thought that "the heavens declare the glory of God," the heavenly host brought them a threefold message that should burn in our hearts and move us to make this the foremost aim of our lives. Here is their message: (1) "Glory to God in the highest." (2) "On earth peace." (3) "Good will toward men." It was a very appropriate message to bring before the world at the time the Prince of Peace was born to earth, a message that should be put into daily practice by all Christian people.

*

"Be Filled with the Spirit."—If you would know what it is to be filled with the Spirit, then read Gal. 5:22, 23: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

But before we meditate upon this portion of Scripture, let us turn back a few verses and read: "The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that **they which do such things shall not inherit the kingdom of God."** Before you lay claims to having been Spirit-filled, be sure that none of these things crop out in your lives.

Being free from the things which Paul declares will bar us out of the Kingdom of God, let us take a look at the traits of character and life which Paul names as constituting the fruit of the Spirit. As with the second list mentioned, so with this one; as evidences of being Spirit-filled, let us be sure that not only **a few** but **all** of these are in evidence in our daily lives. If they are, then we have evidence that we are "filled with the Spirit."

*

There are three attitudes which people may assume when they are confronted with an unfamiliar doctrine. People may (1) fall for it (especially when the proponents of the new doctrine or doctrines are talented and popular) with little or no thought as to what may be the light which the Scriptures may have to shed upon the false teaching; (2) they may reject it because it is not in harmony with their own theories, prejudices, or desires; or (3) they may, like the noble Bereans, search the Scriptures diligently that they may know whether the unfamiliar doctrine should be accepted or rejected.

It is the third class to which all Christian people should belong. As Paul writes, "Prove all things; hold fast that which is good."

But we should not wait with our diligent Bible reading and study until we are confronted with unfamiliar doctrines which we are called upon to accept or reject. Paul's encouragement to Timothy, "From a child thou hast known the holy scriptures," should be applicable to us all. The command found in Deut. 6:5-9 should be obeyed in every home. With this as a start, the Bible should be our most familiar and best known book. Under such circumstances it is our privilege to belong to the class described in Eph. 4:14: "That we be no more children, tossed to and fro, and carried about with every wind of doctrine." The more

familiar you are with the Book, the safer and the more efficient you are as a defender of **the faith.**

*

"Impossible." — Someone has said that "impossible is found only in the dictionary of fools." While that word as often used is the product of the imagination, in the sixth chapter of Hebrews the word is used twice, under circumstances that ought to make us all think seriously.

Verse 18 speaks of it being "impossible for God to lie," from which fact we are reminded that it is **impossible** for the only true God to be untrue or untrustworthy in anything that He says or does, He being perfect in every particular. It is in harmony with a question which Paul puts to the Romans (and to us as well), "How shall we that are dead to sin, live any longer therein?" It is impossible for a man to be a saint and a willful sinner at the same time.

In verses 4-6 we have an equally impressive use of the word: "It is **impossible** for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Some people try to argue away the meaning of this portion of Scripture, but we prefer to take the Word of God at what it says, not what we would like for it to say or mean. While man's impossibles are often imaginary, God's impossibles are yea and amen forever.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

Christian, Live Victoriously

By Ira D. Landis

"Now thanks be unto God, which always causeth us to triumph in Christ" (II Cor. 2:14).

Happy is that individual who can give a ringing testimony in both word and deed of the keeping power of the Lord in his life. Too frequently we live below our privileges in grace. We cannot justify ourselves because of the mistakes of Bible characters. God records in His Word that at one time Abraham, the father of the faithful, was a liar (Gen. 12:20); Moses, the great lawgiver of Israel, was a murderer (Ex. 2:12-14); David, the man after God's own heart (Acts 13:22), was an adulterer (II Sam. 11:26-12:14); Peter, the keyman of the Apostolic Church (Matt. 16:19), was a blasphemer (Matt. 26:72, 74); Saul, who wrote almost a third of the New Testament, was enemy number one of the Christian Church (Acts 9:1, 2). "But God be thanked, that ye [as they] were the servants of sin, but ye have [as they] obeyed from the heart that form of doctrine which was delivered you" (Rom. 6:17).

A discouragement to victorious living is justified by some in the words of Paul, "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). We find that the greatest saints failed in their strongest virtue. Abraham, the friend of God, was known for his great faith, but at a crucial moment Abraham failed to trust (Gen. 16:2), and the Arabian became the ever-inveterate enemy of Israel (Gen. 16:12). Moses, the meekest of all men (Num. 12:3), in one moment of anger destroyed the type of the Christ (Num. 20:7-13), which obliged both him and Aaron to give up their lifework outside of the Promised Land (Num. 20:23, 24; 27:12-14). Solomon was the wisest man that ever lived (I Kings 3:12), "nevertheless even him did outlandish women cause to sin" (Neh. 13:26) and "when . . . old . . . turned away his heart after other gods" (I Kings 11:4). Elijah who for all time is an epitome of effectual fervent prayer (Jas. 5:16, 17) fled two hundred and ninety miles for fear of but one woman. Jonah, the great mercy preacher (Matt. 12:40, 41) to the Gentile Ninevites, was angered when they repented in mass so that God in mercy saved the lives of the inhabitants. Peter, known for his boldness, weakened before a maid while warming at a strange fire (Luke 22:55-60).

The Lord wants one's verbal testimony to be in harmony with his life, not by lowering the testimony, but by living the abundant victorious life. Thinking the latter too difficult today, men have conceived various excuses for spiritual defeatism. One excuse is to distinguish between "standing" and "state." Judas, an apostolic bishop, with Peter (Acts 1:17, 20), "fell that he might go to his own place" (v. 25). Another suggests that there is no hell. God uses one word in the Hebrew and three in the Greek to describe hell and to show the awfulness of this place. He required His Son to die the ignominious, excruciating death on Calvary to redeem man from hell, his deserved doom. Another clings to eternal security. The Hebrew writer shatters this system with six conclusive arguments, and if this were insufficient, before God sealed His book, He also sealed the doom of everyone tampering with its contents by saying: "God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:19). Another relies on the second work of grace ("second benefit") as all satisfying (II Cor. 1:15). Live alongside him for a year.

God intends that regardless of the times in which we live we should always live victoriously. If Satan has you convinced that these are dark days and that it is impossible to live the victorious Christian life, permit me to call to the stand six saints of the Almighty who will witness to victorious Christian living.

Enoch

In Gen. 5, God proves the truth of His word and the fallacy of the devil's lie (Gen. 3), for it records the death knell eight times. Yet the devil did not wreck the plan of salvation, for "Enoch walked with God: and he was not; for God took him" (Gen. 5:24). The eight from Adam to Lamech were his contemporaries, but he alone did not die. He lived triumphantly on earth and therefore God highly honored him everlastingly. He lived in a day when the sciences and music (4:19-22) mitigated the hardship of the curse and the arts induced the entire oblivion of God It was a day of divorce and social sin drunkenness and debauchery produced the elite (Gen. 17:26, 27). It was a day when the Church and world amalgamated to the utter ruin of both. "Every imagination of the thoughts of [man's] heart was only evil continually" and "all flesh had corrupted [God's] way upon earth," filling the earth with violence (6:1-13). When God wanted to separate the Church and the world, He could find only eight souls and these were in the family of Enoch's great grandson, Noah.

Enoch had a son born into his home whom he named Methuselah, the name meaning, "the breaking forth of the waters." This infant awakened in Enoch an appreciation of his heritage the fact of sin, and a desire that this infant be a child of God. He decided on God's plan for his life henceforth. His home for three hundred years should

be a godly home. The ungodly sinners around him committed ungodly deeds against him and continually spoke to him with hard speeches in an ungodly manner (Jude 14, 15). This did not stop Enoch. He knew God and not only committed his keeping to Him, but judgment upon the sinners about also belonged to God. He walked so little like the world that his stay was little in the world. The absence of a grave must have convicted the heedless listeners of his testimony. His testimony preserved the heritage to Noah and has been an incentive to holy and victorious living in periods of doubt, darkness, and disobedience.

Joseph

Joseph was betrayed at seventeen by his brethren and brought to Egypt as a slave. He had no friend and was skilled in no trade, but Joseph's healthy nature resisted all infection of a morbid social state. "The Lord was with Joseph, and he was a prosperous man" (Gen. 39:2). "Joseph was a goodly person and well favored" (v. 6). With a high degree of self-control and but one standard of purity, under test his faithful conscience cried out: "How then can I do this great wickedness and sin against God?" (v. 9). Serving God thus he found dignity in the meanest and refreshment in the most difficult tasks. After thirteen years of testing in humiliation, God reveals to the world the value of his life. In line with a single standard of purity he learned monogamy from the Egyptians and his Gentile boys were blessed with and above all but one of their Hebrew uncles.

After breathing the pollution of Egypt for a time and living where virtue is difficult and relaxing of morals easy, he put sin away in the name and power of God, conscious (1) that sin was sin and (2) that God was near even in an Egyptian prison. Jacob was far away, but God was near, and how could he sin against God? Free from the slavery of inveterate evil habits, he practiced the presence of God, and He was in all Joseph's thoughts. As he reviewed his life from the mountain peak of his latter days he said, "God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. 50:20). God wants us ever to live victoriously and He is Himself the secret.

Obadiah

The wicked Omri had a more wicked son, Ahab (I Kings 16:25, 30, 33), who was controlled by the wicked Queen Jezebel. It was a time of apostasy, godlessness, and licentious idolatry. The court was known for its indolence, incense, and carefreeness. The nation was dried up spiritually and any seed sowers for the true God were driven to concealment under threat of extermination. God placed one milestone in his court, who was indispensable to his bad master. God sometimes takes great pains to save wicked men.

Obadiah, this servant of Jehovah, was an oasis in the desert of sin. In youth he entered the paths of piety (I Kings 18:12). Placed in a world where he heard and saw nothing good, surrounded only by godless men, and exposed to every temptation of licentiousness, frivolity, and godlessness, yet he manifested piety ardently and convincingly. Even in bad surroundings, God can make virtue shine. Obadiah was within the court as one of Ahab's right-hand men, the governor of his house (v. 3).

Due to wickedness, Elijah had declared a famine in Israel of a length to be determined by him. Obadiah endangered his job and life by hiding and providing out of his own purse for a hundred prophets concealed in two caves in Israel. He wanted not only their lives preserved, but Israel might need them in the future.

The famine continued and Ahab was more interested in horses and hounds than his people and God (v. 5). Obadiah remained on the narrow road, intensely concerned about his hundred prophets. With the famine about to end after three years and six months, Obadiah was the connecting link to bring Elijah and Ahab together, possibly to prepare Ahab for anything that Elijah may propose. Then he helped to arrange for the great test on Carmel. Because of a famine which the false prophets could not remedy, the miserable failing in the crucial test on Carmel, the slaughter of the eight hundred and fifty false prophets, Baal worship in Israel received a blow from which it never recovered. With the death of these, Israel needed religious leaders and Elijah needed prophets of the Lord to clinch his victory. Righteous Obadiah had them in his caves and they came forth to instruct Israel in the right way, to lead the second exodus of Israel (cf. Luke 9:31), an exodus back to the law. These surely were an incentive to real faithfulness for the seven thousand and the thousands who had become Baal worshipers. The pivotal man in this dark night in Israel was Obadiah. He was God's secret service man in court, who faced death to keep His commandments and protect His servants. Yet his benevolence and courage were no secrets (I Kings 18:14). From youth Obadiah lived victoriously. How wonderful! How valuable!

Daniel

His birth and rearing in a pious home in Jerusalem and the instruction in the great characters of the Bible left an imprint on Daniel's life and character. Carried to Babylon by Nebuchadnezzar at eighteen, Daniel had purposed in his heart that he would not defile himself (1:8) and would give himself continually to prayer (6:10 "aforetime"). He lived in the city of his captors (Isa. 14:17), yet he was not embittered against them. He lived in the golden city (Isa. 14:4), yet served God continually (Dan. 6:16). He lived in the city that had been stigmatized as "the mother of harlots and the abominations of the earth" (Rev. 17:5), yet he lived on "the high places of the earth" (cf. Isa. 58:14). This environment produced a man that was ten times wiser and purer than the most learned of Babylonia in her glory.

Through a young people's prayer meeting he received the answer and interpreted the dream of Nebuchadnezzar, giving God the honor. He became ruler of all Babylonia, and governor of her wise men (Dan. 2:48). He gave the interpretation of the dream of the tree (Dan. 4) and ruled Babylon when Nebuchadnezzar was deposed. So remarkable in spite of his surroundings was his piety of life, his perfection of holiness, his eminence in righteousness that at thirty-two, God in His Word four different times ranks him with the two great men of antiquity to form one of the great triads of the Old Testament: Noah, Daniel, and Job (Ezek. 14:14-20). His fame throughout the East at thirty-six was such that the Lord through Ezekiel ironically upbraids Ithobal, king of Tyre, six hundred and fifty miles distant, with a common proverb: "Behold thou art wiser than Daniel; there is no secret that they can hide from thee" (28:3).

He interpreted Belshazzar's dream and as a result was appointed third in his realm. When Darius entered Babylon, he sought the counsel of this great minister of state (cf. Dan. 1:21) and man of God. He learned more about Daniel by throwing him into the den of lions. As his prime minister (6:2), as a student of the Word (9:2), and as a man mighty in prevailing prayer (9:3-19; 10), he accomplished the deliverance of Israel (Ezra 1) so that Israel could rebuild the walls and the Temple of Jerusalem.

How much Daniel meant to Israel during Jacob's trouble can best be depicted by his death as seen shortly thereafter in the experiences of the Book of Esther. He was the greatest man of God and of the state of his time because he consecrated every moment from youth, and through victorious living in the midst of multiplied handicaps, he lived life at its best.

Manaen

In the court of Herod the Great when the Wise Men stopped at Jerusalem were two boys, foster brothers, Herod and Manaen. He was a man of great barbarity toward all men equally, and a slave to his passions, but above the consideration of what was right. Yet was he favored by fortune as much as any man ever was, for from a private man he became a king, and though he were encompassed by ten thousand

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WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

City Missions

HANNIBAL, MISSOURI

(Mennonite Gospel Mission)

Dear Christian Friends: We just closed our tenth summer Bible school at the Hannibal Mission. In spite of much rain and many cases of measles and whooping cough among the children in town, we had an enrollment of 178 and an average attendance of 124. The teachers were Arvilla Miller and Pearl Brenneman, Kalona, Ia.; Marjorie Yoder and Wilma Wenger, Wellman, Ia.; Iola Slatter, Filer, Ida.; Velma Litwiller, Hopedale, Ill.; Glen Hershberger, Hesston, Kans.; Irene Bishop, Perkasie, Pa.; Genevieve Lehman, Mio, Mich.; Erma Zook, Garden City, Mo.; Hilda Brenneman and Nelson Kauffman. On account of the wet ground we could not have our outing at the usual park ground, so we had it in the Armory. A public program was given on the evening of the tenth. While these teachers were here with us, we kept them busy bringing cheer to those who are shut-ins.

On June 3, Bro. and Sister Mose Beachy, Kalona, Ia., visited us. Velma Litwiller and Katie Yoder have secured employment at the city hospital here. We are also glad that Glen Hershberger has also found employment here and will assist with the work during the summer months. Many churches in town are closing their doors for the summer, but our doors will remain open for worship rain or shine, hot or cold weather. We crave an interest in your prayers. May God bless you all and may we as a Church hold to that peace which passeth understanding as multitudes are going mad over the pleasures of this world, that satisfy not.

In Christian love,

June 14, 1943. Carol Kauffman.

NAMPA, IDAHO

To our Christian friends and prayer helpers in the Lord's work: We moved here with our trailer house and are waiting for the arrival of our evangelistic tent, expecting to begin revivals and have summer Bible school with the children also in the tent.

This work is in a new part of the city of Nampa. This new part has over 100 homes and no church house or school house. The children are hauled by bus to school.

Will you daily hold this work up to the throne of grace?

Our district mission board would also have us see what we can do for the day labor shipped here from Jamaica.

There are between two and three hundred colored English-speaking men in these government camps near here, and many of them need to know our Lord as their Saviour.

Bro and Sister James Bucher.

June 14, 1943.

KNOXVILLE, TENNESSEE

(709 North University Ave.)

Dear Readers: As you read this, we at Knoxville will be in the midst of summer Bible school and revival meetings. Revival meetings are scheduled to begin June 20 and continue until July 2. Summer Bible school is to be held June 21 to July 2. Bro. Ward Shank, Broadway, Va., is our evangelist. Teachers for our Bible school besides the regular workers are Bro. and Sister Walter Leatherman, Sister Elizabeth Erb, Sister Emma Histand, and Sister Elsie Kosier.

A week's Bible school and revival meetings are to be conducted at Concord immediately following the one at Knoxville, by the same evangelist and teachers.

Realizing the power of prayer, we invite interested ones to share with us through intercession the burden of this work.

The manner in which individuals and congregations have been supporting the work at Knoxville is highly gratifying to the workers. Recently, we received a contribution from a certain Sunday school. The following month, we received a contribution from the congregation at that same place. For the past three years the sewing circles of a certain congregation has been shipping a liberal supply of canned goods. They have invited us to send empty jars to be filled again this year. Other examples could be given. Besides these contributions from groups have come a number of donations from individuals. We consider that all contributors are having a share in the work, and we wish them the Lord's blessing.

Today we have been saddened by word of the sudden passing of Bro. E. F. Heatwole, for many years president of the Virginia Mission Board. As president of this Board, Bro. Heatwole has been closely connected with the work at Knoxville. We as workers under this Board have appreciated our contacts with Bro. Heatwole, and, with many others, mourn his passing.

June 15, 1943. The Workers.

JOHNSTOWN, PA.

Dear Readers of the Gospel Herald:

"He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty" (Psa. 91:1).

On Sunday afternoon, May 23, we enjoyed another refreshing communion service. Bro. James Saylor was in charge. Because of the communion services in the afternoon we had both Sunday schools in the forenoon, which made a very busy day.

Not all our members were able to be present so Bro. Saylor served communion to our aged sister, Grandma Rodgers, and Bro. Mast and the writer went to the Martinez home and served communion to Sister Martinez and several boys who were not at the afternoon service. We also observed the ordinance of feet washing.

Bro. Paul Huddle and family of Salina, Pa., were also with us in the communion service and also in the Sunday school at Napoleon St. Bro. Huddle brought a message to those at Napoleon St. Some of us had to leave for Woodvale to have Sunday school there in the forenoon.

Our interest in Sunday school is keeping up well, with good interest and attendance, even in these trying days, when about all we hear about is war. We know Satan is busy trying to lead astray many who are trying to live right, but we know we have a warfare that is not carnal but one in which we are trying to break down the strongholds of Satan. We know too that our God is stronger than the powers of evil. We ask you to join with us in behalf of the lost in this city.

Just recently a lady told us that she is thinking of uniting with us. Her testimony was that the Mennonite Church teaches what she believes is according to the Bible. Pray with us for her.

Several of our Sunday-school pupils feel their need of Jesus and want to receive baptism. One boy, young in years, gave himself to the Lord recently in his home.

We want to have two Bible schools in two parts of the city because of the gas situation but we are in need of more teachers. The children and young people are looking forward to them.

On Sunday evening, May 9, Mother's Day, in the absence of Bro. Mast, who was called to eastern Pennsylvania to help officiate in a funeral service, Bro. and Sister Lloy Kniss had charge of the evening meeting here at the Mission. We enjoyed the meeting very much. A goodly number from the city were present.

On Saturday evening, May 22, Bro. and Sister Glen Whitaker of Los Angeles, Calif. stopped a few minutes. We enjoyed their visit very much.

We also want to thank the congregations who recently have given us money and provisions to help supply our material needs. May the Lord bless all who had a part.

In His Service,

May 28, 1943. Eunice Mast.

(The above letter was mislaid, hence its lateness of publication.—Ed.)

South America

MORE NEWS ABOUT THE WORK AMONG THE INDIANS IN ARGENTINA

Dear Fellow Christians: Since we last wrote to you, Bro. Holderman and I have been north to the Chaco on an investigation trip of Indian Missions and possible locations for the establishment of our new mission. We returned fully assured of the worthiness of a Mennonite Mission in the Chaco and desirous to soon be able to help the Indians and to devote our time for the Lord among them.

Due to the gas rationing we have been unable to go with the car. The final move with the children must be so made. Bro. Litwiller, Secretary of the Mission, has writ

ten a letter to the Rationing Board telling of our forced move and asking for sufficient coupons for the trip. Now, after a month's wait without an answer, Bro. Holderman has returned to the Chaco by train, leaving me and the children still in La Falda. All of our things have been sent over two months ago and the wait is trying but the Lord knows why it has been impossible to join Bro. and Sister Shank in Castelli.

This last trip Bro. Holderman was accompanied by a Bro. Palmar, formerly of the Emmanuel Mission in Espinillo, Chaco. Bro. Palmar established Espinillo, an Indian Mission over ten years ago. It is located sixty miles from a town or railroad, in the heart of the Chaco. Due to health reasons, his wife can no longer live in the Chaco, and they have been forced to leave the work. Bro. Palmar returned to help us become acquainted with conditions there, to visit the Espinillo Mission and to say farewell to the Christians and friends in the Chaco and Formosa areas. Bro. and Sister Palmar came out from England ten years ago and have recently been accepted by the Oriental Missionary Society and are awaiting final plans to sail for Colombia to begin in the Master's service anew. Sister Palmar and little daughter have been with me here in La Falda for a month and will remain until the Lord opens the door either for them or us to go to our chosen fields of labor. May we be patient and continue to be a blessing where we are.

Word from Bros. Holderman and Palmar tells of a very interesting but trying journey. They were able to arrive at the Espinillo Mission after a hitch on an old truck and then by horseback for over forty miles. I am sure Bro. Holderman will have some articles for the Herald readers describing the dangers that were overcome and how the Lord watched over them.

It is likely that some arrangement will be made with the Emmanuel Mission for our mission to take over for one year this established Indian work. The workers, too, Mr. and Mrs. John Tuck of England, wish to remain in charge under our year's management. It has been necessary for the Emmanuel Mission to turn over the Indian work in Espinillo because of lack of funds and workers from England. We pray that this may be a help to them during this trial and that we may learn much from this consecrated brother and sister who have had many years of service for the Master among the Argentine Indians. May we all be led in this decision by His Spirit so that His name may be glorified and His will be done.

Upon settling in the Chaco, we shall have more news for you dear readers as to the establishment of definite Gospel work among those poor brown folk of the North.

In His Service,
Frances L. Holderman.

June 4, 1943. La Falda, Cordoba.

——o——

"DRAW NIGH TO GOD"

"Be still and know that I am God" (Ps. 46:10).

How many of us put this into practice? How many of us stop to ponder and pray and meditate in the mad rush of modern times? Turn on your radio. That voice over the ether tells of hurry, worry and strife. Take up your newspaper. Do you see anything there of rest and peace—time for thought and reflection? No! The world hastens on. Saved and unsaved are swept into the maelstrom of ceaseless activity, high-pitched and unrelaxed.

Yet in the very heart of a cyclone is a place of absolute stillness, and in the heart of every Christian there should be that place of quiet calm at the Saviour's feet—that haven of rest beneath the sheltering shadow of His wing. "He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty" (Ps. 91:1).

It is true that we have our part to play in the daily routine of life. Homes must be kept, children fed and offices managed. A multitude of duties, big and small, face us day by day, but these will be met with greater strength and courage, if we take time to meditate upon God's Word and kneel at His throne of grace in prayer.

The world hates meditation because very often those times of quiet are beset with disturbing thoughts of sin in all its ugliness and an eternity without Christ. The worldly have no Saviour with whom to walk and talk; so restful thinking is nothing to them but a distressing nightmare. Ah, would that they would meditate more and heed the whisperings of the still, small Voice! Would that they be convicted with a mighty conviction and turn to the One who loved them so, that He shed His very life's Blood for them!

Contrary to the world, the Christian has that place of sure retreat, in the midst of the clatter and clang of the big city, the booming and bursting of bombs and the feverish haste of our modern civilization.

Many great characters of Bible times valued this place of rest and refreshing, which is the birthright and privilege of every child of God.

On the day when Isaac was to welcome his fair bride, Rebekah, was he in a flurry of nervous excitement as many of us would have been? Was he busily putting the finishing touches to his mother's tent and pacing back and forth, fearing some ill had befallen his beloved on the lonely desert? Nay! God's Word tells us, "And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and behold, the camels were coming" (Gen. 24:63). He walked in the green field in the cool of the evening when the flowers sent forth their choicest perfume and the trill of the birds was hushed in awe as the gorgeous sunset made the rim of the desert resplendent in gold and rich purple. Out there under the dark blue vault of heaven Isaac could commune with his heavenly Father as friend with friend. He knew Rebekah was safe in the care of the One he loved with all his heart.

We think of Mary, the mother of Christ, who "kept all these things, and pondered them in her heart" (Luke 2:19). To many of us it does not occur that Mary must have been a very busy woman during that first while as she was visited by shepherds and wise men. The precious little One must be cared for as they were buffeted about, trying to find living quarters in the overcrowded town of Bethlehem. Yet, in the midst of it all, Mary remembers the angel's words, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

As the shepherds pay homage to the Babe and the Wise Men bring costly gifts of gold, frankincense, and myrrh, Mary ponders all these things in her heart, with quiet confidence in the One who has chosen her to be most blessed of all women.

Jesus Christ Himself realized the need to be alone with His Father, for in Matt. 14:23 we read, "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone." All day the mobs had jostled Him. The sick had been laid at His feet. Oftentimes the lawyers and Pharisees attempted to ensnare Him with some cunningly worded question. More than once His death had been plotted. Then there were long, hot treks across dusty desert roads and rocky pathways, as He traveled from village to village with His glorious message of everlasting life. At the end of the day He must needs absent Himself from the busy, bustling life below and seek His Father's face amid the soothing greenery and refreshing aroma of the cedars and shrubs that draped the mountainside.

He remembers that we are but dust, so in Mark 6:31 we read His invitation to His disciples to "Come ye yourselves apart into a desert place and rest a while." The demands of the crowd were so constant there was not even time nor space to eat at leisure; so Jesus bade them go with Him to a quiet place where they could refresh their bodies.

Mary, the sister of Martha, realized the great privilege which was hers to sit at the feet of Jesus. What strength she gathered for the difficulties that daily pressed upon her! What great and holy thoughts Jesus brought out as He taught this one who loved Him so! When Martha, cumbered with the many cares of housekeeping, broke the stillness with her complaining voice, Jesus replied, "Mary hath chosen that good part" (Luke 10:42).

John, the beloved disciple, was enduring enforced isolation on the tiny Isle of Patmos, because he had dared to stand up for the Saviour whom he loved with

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OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

THE FATHER'S SON

Irene E. Witmer

Oh, to be more like the Father
And more like His own blessed Son!
Yea, to be better acquainted
With Him and the works He has done.
This be our prayer and desire,
To constantly walk by His side;
Follow His holy example,
And take Him each day as our guide.

Think back again to His childhood—
Pray where is the boy so true
As gentle, obedient Jesus
While on into manhood He grew?
Daily this loved One was seeking
Some heart with new gladness to fill.
Took on the form of a servant
For this was the Lord's divine will.

"What means this thronging of people?"
The blind man was asking one day.
"Jesus of Nazareth is passing,
But you must not be in His way."
Ah, has He been ever too busy
For those who have faith in His Word?
Never, for this is His mission,
Relieving a blind, weary world.

Often the sick found Him precious,
For healing was found in His touch;
Faith is increased with each cleansing
To those who have known Him as such.
Behold, now two sisters are weeping,
"Oh, why hast Thou tarried, dear Lord?"
They took Him where Lazarus was sleeping,
He wept, then his life He restored.

Many have loved the dear Master,
But why all the hatred and scorn?
He met much reproach, many critics,
Yet all this with patience was borne.
Onward He goes to all people:
The high and the low in distress;
The friendless He always befriended;
The children He failed not to bless.

Nearing the close of His service,
Our Saviour withdraws from the crowd;
Gravely He tells His disciples
That near hangs a dark, heavy cloud.
Can you not see His expression
As on to the garden He goes?
Hear Him in agony praying—
His burden our God alone knows.

Patience again He is showing
As Peter's denial He hears;
For just with a look of compassion
He's brought to repentance and tears.
Where can you find love that's greater?
More touching a scene there is none.
He prays for His foes while He's dying—
This Jesus, the Father's own Son.

Tenderly then He was buried
By friends overshadowed with gloom;
Seemingly hopes were all shattered,
Until Jesus arose from the tomb.
Now the dear Saviour's ascended,
Is pleading our pardon on high
That we might be ready to meet Him
When He shall appear in the sky.

There's none other name under heaven
Whereby any soul can be saved.
His blood is our only salvation,
The way thus to heaven was paved.
No one was ever so faithful
To whom we our all can confide;
Jesus—the only foundation,
On which any soul may abide.

Ephrata, Pa.

A FATHER'S DAY TRIBUTE TO MY SON ROBERT ALLEN MILLER

By L. C. Miller

Robert Allen died by drowning, January 13, 1941. In honor of his life and what it has meant to me as a father, I am writing this message for the "Herald" readers. Six months before he left us for that better world I expressed to him personally my appreciation of his attitude toward life and his manifest purpose of heart to live a life of usefulness for God in his home and before his fellow men. Three weeks before his going I commended him for his improvement in behavior generally.

No, he was not perfect. He was a human being subject to mistakes and errors even as you and I have been and as all our children are; but to me, his father, in spite of all these and because of them some of the noble and excellent things that he did shine out all the more and mean all the more to me.

After our morning devotion in our home when he was a lad nine years of age, he lingered near his mother and me until the other children had scattered to accomplish their day's duties. When they had all gone, he came to me taking one of my hands in one of his and one of his mother's hands in his other hand and said, "Daddy and Mother, I have given my heart to the Lord. I want to be a Christian now. Will you have Bro. Heatwole baptize me and take me into the Church when he comes up here next Saturday?"

He was our baby boy. All the others were members of the Church, and we were glad. But we felt that he was rather young to take such a step. We feared that he might not understand just what it meant. So Mother and Father and Robert talked for a while about the things of God, and we rejoiced at his understanding. So, also, did Bro. Heatwole when he came and talked to him, and the lad's request was granted and he was baptized and taken into the Church, and he became one of God's redeemed sons.

A few years afterwards we moved to Manitou. One day as he was playing with some other boys, he jumped from a bridge, and a tree twig pierced his right eye. He was placed under the care of an eye specialist who said that it would be a miracle if the eye should be saved. Bobbie came to his mother and said, "Mother, don't you think that Jesus can heal just the same as He did when here on earth?" His mother stated that Jesus is always the same. Then Bobbie asked that he be anointed with oil and that we pray for Jesus to heal his eye. The bishop, Bro. N. M. Birky, came and we had an anointing service at our home and the eye was saved.

On one occasion two wealthy sisters here in Colorado Springs asked Robert and me to go with them to their mountain ranch. We accepted the invitation and that is a trip that I shall always treasure in my memory. I became acquainted with my son as I had never known him before. While the ladies cleaned their cabins, Robert and I explored the ranch. I marveled at his knowledge of nature. He talked of the trees and showed me the different kinds of pines of the forest. He talked about flowers and pointed out to me many kinds of flowers, the places in which they grew, and gave me names of all we found. He taught me that there is only one species of the columbine that is the Colorado State flower and searched until he found one for me. He talked of the various rock formations and gathered together for my observation these rocks. To me that was a wonderful day, and my son from that day forth was a more excellent son.

In his high-school work in the sociology class the young men were asked to set before the class the type of woman they would choose for a wife, and the young women were to describe the man that they would choose for a husband. Robert brought his description home for his father and mother to read. It was as follows:

If I marry, the woman must be:

1. Nice looking; her appearance including her dress must be sensible, clean, and neat.
2. She must be a sociable being, able to converse freely and intelligently in any type of social gathering.
3. She must be a lover of her own home life and her associates there.
4. Above all she must be a Christian and interested and active in the work of the Church to which she belongs.

In language class on nature study he was requested to write a sonnet depicting some natural phenomenon. He wrote as follows:

AS THE SNOW

A snowflake once fell on my open hand.
It lingered for a moment; then it went
Back to water whence it had been lent,
And others came to take the vacant stand.
But in that time I saw its beauty grand.
Some beautiful as the first one, spent,
Took up the place; but they, too, went
And merely moistened up the famished land
And so with life, we see a lovely child,
It lingers for a moment: then it leaves
And lets small imprint on this world so wild
Naught but a stone to show that someone grieves.
Some people wonder why one has to go,
But we make room for others as the snow.

A friend asked Robert to write him a poem. The evening he left this world while he was waiting for his father to get supper after he had come home

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Sunday School Lesson

Theme for the Quarter: Life and Letters of Peter and John

I. A PEOPLE IN DISTRESS

Lesson for July 4, 1943.—Ex. 1:6-14; 2:23-25.

Golden Text.—They cried, and their cry came up unto God by reason of the bondage.—Ex. 2:23.

Introductory.—The Book of Genesis gives us a history of the human family from the Creation to the time of Israel's sojourn in Egypt. The remaining four books of Moses are included in the lessons of this quarter, during which time we are given a vision of the work of "God in the making of a nation," of which Moses is one of the outstanding characters and leaders, the intercessor between God and His people. During the life of Joseph the descendants of Jacob were highly favored in Egypt. But after the death of Joseph, "another king arose, which knew not Joseph" (Acts 7:18), under whose dynasty Israel suffered most cruel and heart-rending persecutions. In the midst of these persecutions, Moses appeared.

The Cause of Israel's Distress (1:6-14).—At the beginning of this narrative we are told three things that tell the whole story: (1) "And Joseph died." (2) "The children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty." (3) "There arose up a new king over Egypt, which knew not Joseph."

This king headed a new dynasty. He cared little about what God had done for Egypt in the days of Joseph. As a conqueror, he felt himself equal to any emergency that might arise, fearing neither God nor man. He took note of the prosperity of Israel and determined to "deal wisely with them." His plan for dealing with this prosperous people was that of instigating a policy of suppression, reducing them to slavery, and enriching his kingdom by their labors.

But his shameless treatment of this people failed to have its desired effect. The more fiercely he persecuted them, "the more they multiplied and grew." It was a bitter disappointment to the new king, and he increased the severity of his persecutions. There was one lesson that he had yet to learn; he was not merely fighting against an oppressed and downtrodden people but against the God of this people. His policy of oppression brought great sorrow and distress upon Israel, but in the end it was Pharaoh, not the Lord, who went down in defeat.

It was during these times that Moses was born. The second chapter of Exodus reveals the excesses to which Pharaoh went to suppress and exterminate this much hated people, but the Lord was with His own. Through the overruling providence of God, the infant Moses was not only spared and kept alive, but he was actually brought up part time in the house of Pharaoh, kept under the tutelage of his mother, and in the course of time was "learned in all the wisdom of the Egyptians." He grew to manhood, and after he was fully matured in the school of God, he became the God-chosen deliverer of his people.

God Hears the Cries of His People (2:23-25).—We are coming to a brighter chapter in the history of this people. Pharaoh had tried desperately to destroy them, but God had thwarted his purpose. Finally we read: "And it came to pass in process of time, that the king of Egypt died." It is but one among many illustrations showing that when men undertake to fight against God, it is invariably the case that man, not God, suffers defeat. Now Pharaoh is dead, but the people whom he had terribly persecuted were still alive. We read further: "The children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning." Now all this suffering would have been unnecessary had the children of Israel been true to God at all times. But because of their sins, God permitted them to suffer under the heel of their oppressor until they were brought to their senses. When they turned to the Lord, they found Him a merciful and forgiving Friend, ready to hear their cries and answer their prayers. God was then, as He is today, a Friend "that sticketh closer than a brother," a prayer-hearing and a prayer-answering God. Blessed be His holy name.

"God remembered his covenant with Abraham, with Isaac, and with Jacob." He has never broken a single one of His covenants with man, but man has shamefully broken many of his covenants with God. Had Israel at all times remained true to his covenant with God, the dark chapter of Israel's sufferings in Egypt would never have been written. It was true then, as it is today, that "Whom the Lord loveth, he chasteneth."

"God had respect unto them." They were the children "of Abraham, of Isaac, and of Jacob." His part of the covenant with Abraham was that He would make him "a father of many nations" and that in his seed should all the nations of the earth be blessed. These people were the children of Abraham, and "God had respect unto them." So will He have respect unto us if we are as true to our covenant with God, as He is with His promises to us. "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them."—K.

Bible Meeting Topic

LIBERTY IN CHRIST.—Gal. 4:1-31

Topic for July 4

MOTTO

"If the Son therefore shall make you free, ye shall be free indeed."

OUTLINE STUDY

I. **The Liberator.**
1. Foretold.—Isa. 61:1.
2. Preaching deliverance.—Luke 4:18-21.

II. **Freedom Indeed.**
1. Through the knowing of the truth.—Jno. 8:31, 32.
2. By the deliverance through the Son of God.—Jno. 8:36; Rom. 6:1-7.
3. Freedom from the curse.—Gal. 3:13.
4. Freedom from condemnation.—Rom. 8:1.
5. From the fear of death.—Heb. 2:15.
6. In the Spirit of the Lord.—Rom. 8:15; II Cor. 3:17.
7. From the power of darkness.—Col. 1:13; Acts 26:18.
8. From the present evil world.—Gal. 1:4.
9. From the bondage of corruption.—Rom. 8:21; I Cor. 15:53-57.

III. **How Freedom Is Attained.**
1. Not through carnal weapons.—II Cor. 10:3-6.
2. Not by flesh and blood victory.—Eph. 6:11-13.
3. By the good fight of faith.—I Tim. 6:11, 12; Gal. 5:1-6.
4. By receiving God's gift to the world.—Jno. 1:12, 13; I Jno. 5:1-5.
5. Walking in the Spirit.—Rom. 8:4; Gal. 5:16.
6. Continuing in the law of liberty.—Jas. 1:25.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Liberty."**
2. Jesus Makes Men Free Who Trust Him.
   a. Sinners are bound to sinful practices.
   b. Sinners are doomed to suffer for their sins.
   c. There is no escape without a Redeemer.
   d. Jesus redeemed men by His blood.
   e. To be free we need to accept our Redeemer.
   f. What must I do to be made free?
3. What It Means to Be Free in Christ Jesus.
   a. Forgiveness of sins.
   b. Power to do His will.
   c. Hope of eternal glory.

For Seniors.
1. Jesus the Great Liberator.
2. The Enemy of Man Shorn of His Power.
3. How Liberty Is Made Available to the Individual.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 24, 1943

Field Notes

A Sunday-school meeting is announced to be held at the Nickel Mines Mission, near Georgetown, Pa., on Sunday, June 27. A program of timely topics has been prepared.

* * *

The Lord willing, there will be an ordination service for a minister at Carpenter's Church, Lancaster Co., Pa., on July 1, at 9:30 a. m. Pray for the work. W.

The twenty-fourth annual Sunday-school meeting of the Stony Brook, Pa., Mennonite congregation is announced to be held this year on Saturday evening, June 26, and all day Sunday following. An interesting program has been prepared.

* * *

Bro. Daniel Kauffman, our senior editor, passed the seventy-eighth milestone of his life last Sunday, June 20. We are sure that our readers will join us in wishing him many happy returns of the day as he continues to serve the Lord with his voice and pen. H.

* * *

Bro. and Sister Francis Bechtel, formerly of Harrisonburg, Va., recently moved to Whitmer, W. Va., where they are engaged in mission work under the direction of Virginia Conference. Their many friends should note the change of address.

* * *

The quarterly meeting announced to be held at the Reading, Pa., Mission June 26, 27, has been postponed to July 24, 25, on account of Bro. Mosemann's having other engagements on the former dates. The general theme of the meeting will be "The Christ." G.

* * *

The thirty-sixth quarterly Bible instruction meeting is to be held, D.V., at the Old Road Meetinghouse, near Gap, Pa., on Saturday evening, July 3, and Sunday afternoon and evening, July 4. The meeting closes with a sermon by Bro. M. S. Stoltzfus, Parkesburg, Pa.

* * *

Bro. John W. Burkholder, Blue Ball, Pa., preached for the Orrville, Ohio, congregation Sunday morning, June 13, giving a thought-provoking, soul-stirring message. Bro. Daniel Fox, his traveling companion, taught the men's Bible class. The visit of these brethren was much appreciated. R.

* * *

Revival meetings are to be held at the Zurich, Ont., Mennonite Church, June 28 to July 2, with Bro. C. Z. Martin, Mountville, Pa., as evangelist. An all-day Bible conference will be held on July 1 in connection with the meetings. May you pray that souls may be won for the kingdom through these efforts. G.

* * *

Called Home.—Bro. Etter F. Heatwole, Waynesboro, Va., for many years a minister in the Southern District of the Virginia Conference, died suddenly on Sunday, June 13, while in the pulpit breaking the Bread of life. May the Lord comfort those who are bereft of a father in the home and a shepherd in the church.

* * *

The ordination of a bishop was authorized by the ministerial body of the Dakota-Montana Conference at its annual session recently. The brother is to be chosen from the Casselton, N. Dak., and Lake Region, Minn., churches. Bro. J. M. Kreider is to assist in this work before returning home from this district.

* * *

We are in possession of a program of an all-day meeting at West Union Church, near Wellman, Iowa, July 5. First on the program is the discussion of the subject, "Observing National Holidays in a God-honoring Way," by Sister Katie Reber Schweitzer, and the last is a sermon in the evening by Bro. Edward Yoder, of Kansas City, Kans.

* * *

Visitors at Scottdale during the past week included Bro. and Sister C. E. Shank, and sons John and Raymond, Chambersburg, Pa.; Sisters Zella King, Belleville, Pa., and Lena R. Hartzler, Allensville, Pa.; Bros. O. N. Johns, Canton, Ohio, and Simon Gingerich, Wayland, Ia. Bro. Gingerich brought us an appreciated message at our midweek meeting.

* * *

The Relief Training School, in session at present at Goshen College, has an enrollment of sixty-one men and fourteen women. These with the regular summer school students give Goshen College a summer enrollment of over two hundred. A brother writes that the campus has much the same appearance as when the regular term of school is in progress.

* * *

Bro. Marcus Lind, Portland, Oreg., who attended the Dakota-Montana Conference at Wolford, N. Dak., went from there to conduct a series of meetings at Casselton, N. Dak., June 13 to 20, and then following that to Wolford for another meeting. Bro. Edward Diener, Wellman, Ia., also an attendant at this conference, was engaged in meetings at Bloomfield, Mont., June 13 to 20.

* * *

Delegates from out of the district in attendance at the Dakota-Montana Conference held at Wolford, N. Dak., June 7 to 11, were Bros. J. M. Kreider, Palmyra, Mo.; H. R. Schertz, Metamora, Ill.; Marcus Lind, Portland, Oreg.; and Edward Diener, Wellman, Ia. Other ministering brethren who enjoyed the fellowship of the conference were John G. Hochstetler and D. D. Brenneman, Creston, Mont.; and Daniel Schlabaugh, Guernsey, Sask. D.

* * *

The first annual meeting of the Lancaster Mennonite Conference Schools will be held at the Lancaster Mennonite School July 5, D.V. There will be three sessions. The morning period will be given over to the monthly business session of the Board of Trustees, to which visitors will be welcome. The afternoon and evening sessions are public, and besides business reports a number of addresses on subjects pertaining to Christian education will be given. Time will also be given to an open discussion of school problems. The fina

items on the program are: "Everybody welcome. Provide your lunch."

* * *

Ordination Services at Wolford.—An impressive ordination service was held at Wolford, N. Dak., June 10, when Brethren Irvin Shantz and Llewellyn Groff, formerly of the Franconia Conference district but more recently mission workers in northern Minnesota, were ordained to the ministry. The meeting took up a whole evening of the Dakota-Montana Conference and was in charge of Bishops Eli G. Hochstetler, of Wolford, J. M. Kreider, of Palmyra, Mo., and J. G. Hochstetler, of Creston, Mont. May God abundantly bless our dear brethren in the work to which God and the Church have called them.

—o—

Correspondence

GULFPORT, MISSISSIPPI

We praise God for the blessings He has showered upon us. Especially do we think of the spiritual blessings at this time. Twenty from our number had the privilege of attending our Regional Conference held at Allemands, La., from April 30 to May 2. It was a time of real spiritual refreshment. We greatly appreciated the help and inspiration given us by our brethren from a distance.

Just prior to the conference Bro. Milo Kauffman spent a day with our congregation visiting in most of our homes in the interest of our schools. He preached a very practical sermon on, "Be of Good Cheer," on Thursday evening, May 30.

Brethren C. Z. Martin and Mahlon Hess, who were traveling through the South in the interest of spiritually neglected fields, gave us a very good service on Monday night, May 3.

On Tuesday night, May 4, Bro. E. S. Hallman was with us for our spring communion service. Two of our young girls were also received into church fellowship at this time.

Bro. and Sister George Beare spent ten days with us, May 4-13. They both spoke at a number of our services, which were enjoyed by all.

Plans are being made for vacation Bible school to be held in July. We hope to have a nice group of children again. Quite a few new ones are being enrolled, and we are happy to hear former pupils say, "I'll be there," when visited.

Today Bro. Claude Miller leaves us for camp at Denison, Ia. May God direct his life as he goes from us.

June 12, 1943. Martha Hershey.

KIDRON, OHIO

Dear Herald Readers: Since our last writing, baptismal services were conducted here, at which time six souls were added to the Church.

April 11 was the time for our preparatory service. This was in charge of Bro. A. J. Steiner.

Pre-Easter services were held for three evenings and also on Good Friday morning, at which time the home ministers and Bro. I. W. Royer gave the messages.

Communion and feet washing were observed on Easter Sunday. Some who were unable to be present, because of sickness or infirmities of old age, partook of the sacred emblems in their homes. In April, four of our members answered the call to the great beyond.

Visiting brethren who brought us messages recently are the following: Harold S. Bender, David Steiner, P. R. Lantz, Simon Sommer, and J. W. Hess.

One Sunday evening, the winter Bible school students gave a program, and on the evening of May 2, a quartet from the Orrville Church was with us giving messages in song and talks on the subject, "Hymns That Live."

The Bible study class has been studying the book of Romans.

We have frequently enjoyed visits from our young men in camps and hospitals or on farms. Eighteen are in camp.

Date of our summer Bible school was May 31 to June 11. At the close a program was given, which was well attended. Average attendance was 187. There were thirteen classes. Bro. Ira Amstutz served as superintendent.

June 14, 1943. Mrs. L. Lehman.

ELIDA, OHIO

(Central Congregation)

Dear Herald Readers: Our summer Bible school was held from May 31 to June 11. The school was sponsored by both the Central and Salem congregations. There were ten teachers, all of whom were local except Shirley Smucker, West Liberty, O., and Zelma Stamm, Archbold, O. The enrollment was 162. The attendance was smaller this year due to illness and the fact that the older children were needed for work at home.

In the past several months we have had the privilege of having visiting ministers stop with us. Bro. H. F. Reist, Falfurrias, Texas, preached for us several times during April and May. Bro. David Steiner, North Lima, Ohio, brought us the morning message, May 30. We appreciated their visits and messages very much.

Sunday morning, May 23, our bishop Bro. S. E. Allgyer, West Liberty, O., was with us for communion services. The evening of the same day, the group of C.P.S. boys who are located at the Lima State Hospital were in charge of our Y.P.M. and rendered us a fine program. We are glad to welcome these boys to our services anytime it is possible for them to attend.

June 15, 1943. Cor.

GARDEN CITY, MISSOURI

(Sycamore Grove Congregation)

Dear Herald Readers: We praise God for blessings both spiritual and material.

June 12 was the closing day of our two-week Bible school. The total enrollment was 92. Although not every pupil had a perfect attendance record, there was manifested a deep interest by both pupils and teachers, and we trust that the seed sown in young hearts will bring forth fruit for the Master in years to come.

The brotherhood was well represented at our communion service, which was held May 2. One soul was received into the Church by baptism a few weeks previous. Bro. Raymond Hershberger was the officiating bishop at both these services.

We are looking forward to a series of evangelistic meetings to be conducted by Bro. Wilbur Yoder, Goshen, Ind., sometime during the month of September.

Six of our young men are giving their time and talent to the service of our country. May their testimony for Christ ring true as they labor in various fields throughout the nation. We keenly feel their absence and trust that in God's own time they may again return to home and loved ones.

We as a congregation appreciate the kindly admonition and words of encouragement brought to us from time to time by our aged bishop, Bro. I. G. Hartzler. Bro. Hartzler has passed the eightieth year of his sojourn in this life, and we pray God to grant to him and his companion years of service for Himself and the Church.

June 16, 1943. Cor.

BRITTON RUN, PA.

(Britton Run Congregation)

Dear Herald Readers: Greetings. On Feb. 28, Bro. Rudy Stauffer, Wooster, O., was here and gave us a message both morning and evening. On the afternoon of March 14, Bros. Loren King and Phil Frey were here and gave a talk on the Sunday-school work. On Sunday evening, May 16, we enjoyed having Bro. and Sister Eli Kramer and Bro. and Sister Elias Schlabach from the Sunnyside congregation with us. They also took part in the Young People's Meeting.

On the evening of June 5 and all day June 6 we had our eleventh joint program of the Mennonite Christian workers of Crawford County. Bro. I. W. Royer, Orrville, O., was the guest speaker. Many interesting and helpful thoughts were presented. May we not be hearers only but doers also.

On Saturday evening, June 12, our bishop, Bro. D. D. Miller, from Berlin, O., was with us and conducted counsel meeting and on Sunday morning after Sunday school we had baptismal and communion services. Two young souls were received into the church by baptism and three were received by letter.

We were glad for these visiting ministers and welcome others to stop here.

June 16, 1943. Cor.

KALEVA, MICH.

Dear Readers of the Gospel Herald: Bro. Edwin Yoder, Topeka, Ind., was with us conducting counsel meeting on May 21, and on Sunday, May 30, he was with us for communion. Bro. and Sister Lester Wyse, Midland, Mich., were here the same day. Sister Wyse had a children's meeting after Sunday school which was very interesting to us all. Two of our young sisters are away now, one attending school in Indiana, and the other teaching summer Bible school.

June 19, 1943. Cor.

(Continued on page 261)

Miscellaneous

THE HAPPINESS BANK

The Happiness Bank is the richest on earth;
No expert can reckon how much it is worth,
Through ages and ages it never has ceased
To pay out its funds, yet its wealth has increased.

No one can deposit the smallest amount
Except as a gift to some other's account;
But when this is done it increases and grows—
Then back to the giver it steadily flows.

The selfish and greedy ne'er enter its doors,
For the loving and helpful its treasure it stores.
Would you be a depositor? Try it today;
Give a pleasure to someone, for that is the way.
—Unknown.

—o—

THE THOUGHTS OF A MAN'S HEART

By Noah H. Martin

For as he thinketh in his heart so is he.—Prov. 23:7.

Our thoughts are produced, or at least influenced, by our teaching, environment, and by the literature we read. The master mind has sought out many inventions, accomplished great achievements, and received master degrees in profession. Thoughts enter the mind and when received into the heart form character.

Our thoughts are fostered by two great forces. The thoughts for good are from above, prompted by the Spirit of God. The evil thoughts are from Satan and all his agencies. We were told of a debate by some college professors on, "Where is the seat of affection; in the heart or in the mind?" The debate was won in favor of the mind.

Our thoughts for good can be best directed by prayer, reading wholesome literature, keeping in good company, leading pure conversation, and attending religious services. We should read the Bible, good poetry, biographies of great men, travels of missionaries and their endeavors, and experiences of Christian youth.

The perverted mind and heart are full of criticism, gossip, slander, profanity, and vulgarity. They seek evil associates, read bad literature, and delight in thrills, glamour, smut, lust, and trashy novels.

When man begins to think seriously, he will renounce what the Bible calls carnal or worldly and accept salvation. For this he receives pardon for sin and finds peace, joy, and hope. He is made a new man in Christ Jesus and is given a new heart and mind.

How can anyone refuse to become a child of God with the memory of God's goodness, longsuffering, and mercy extended to him and with all the sunshine of God's love and mercy before his eyes? How sad to think of the door of mercy being bolted behind anyone and the key thrown into the depths never to be opened for him again, but to be shut away from the light of God's presence and to be cast down into the fathomless abyss or pit of darkness where the soul never dies and the fire is not quenched and where there is weeping and gnashing of teeth through eternity.

Sometimes it is God's greatest act of mercy to open the pit of destruction before the sinner's eyes so that he may call out in agony of soul and say, "O Lord, help me! O Lord, save me!" What wretchedness it would be to awaken in this lost condition.

There comes a time in everyone's life when one must think for himself and make his own decisions. We should choose Jesus as our example rather than imitate our fellow man. Paul teaches (II Cor. 10:12), "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

We must be ourselves and follow our own convictions. Paul verily thought he ought to do many things contrary to the name of Jesus. He thought he was right, and Jesus told him that he was wrong. May we not bind anyone to our opinions nor misjudge the thoughts and motives of others. God is the discerner of our thoughts and knows the intents of our hearts.

We must all stand before the judgment seat of Christ and give an account of our thoughts, words, deeds, whether good or bad.

We read a story of a boy who walked to a faraway pasture field with his little dog Capper. He came to a pit or shaft and went near to see how deep it was. He lost his balance and fell into it. He tried to reach up and get out, but could not. The dog caught his coat sleeve and pulled until he also fell into the pit. The boy called as loud as he could, but he was too far away for anyone to hear him. At last he lay down and cried himself to sleep. The dog lay close by his side. Perhaps the boy prayed to the Lord for some way out. Next morning he began to think for himself of some way to be rescued. His aunt had given him a notebook with a pencil for a gift. He took a page from the book and wrote to his father to come to the pasture and help him out of the pit. He made a hole in the note with the pencil, put a string through it, and tied it around the dog's neck. He threw him out upon the bank and said, "Go home, Capper; go home!" The dog carried the message to his father, who came to the boy's rescue. How happy both the boy and his father were.

May we compare the boy's straying away from his home with the prodigal son who went into a far country. As the boy fell into the pit, he fell into sin, finally crying and thinking for a way out. The prodigal thought of his return to his father. The message the boy sent to his father is like the prayers of a penitent sinner to God. The father's coming to the boy's rescue represents Jesus our Saviour coming to our rescue. As the boy could not deliver himself out of the pit, we cannot deliver ourselves from sin. We all need Jesus to help us out of sin and to cleanse us from all unrighteousness.

The boy was happy that he was found; so will the sinner be happy when he repents and accepts salvation. The father also was happy; so will there be joy in heaven when sinners come to Jesus. In Ps. 40:2 David testifies, "He brought me out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." May we all take this thought to heart: how we were delivered, and can be delivered.

Hagerstown, Md.

—o—

THE BREAD AND THE CUP

By J. Y. Hooley

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread.—I Cor. 10:16, 17.

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.—I Cor. 11:23-25.

First, let us notice that the bread typifies the body of Christ. The grains of wheat are broken (crushed), ground, and sifted. The individuality of the grains of wheat is lost in the common union. The flour is baked into a loaf, typifying the oneness of the believers in Christ and having lost all their individuality. Now if in the baking of the bread, some grains would have slipped into the loaf without being made a part of the flour, it would destroy the unity. Likewise, if in the cup there were some grapes that had not gone through the process of change, they would destroy the unity.

Dear brethren, don't you think the same thing is true in the body of Christ, the Church? If there are members who have not been converted, they will destroy the unity of the body. The individuality of the believers of which this body is composed must be amalgamated with and lost in the body of Christ. One unconverted member in the body mars the Christian unity. On the Day of Pentecost the one hundred and twenty who were together as "one flour" were baptized with the Holy Ghost into one body, the Church—a common union with Christ, which the bread prefigured.

I do not understand that Christ's individual body was broken. It was prophesied of Him beforehand that not a bone in Him should be broken. But this individuality (selfishness) in us must be broken up, or there can be no real union of believers. This body had to be broken by the death of Jesus. Now our faith is centered in this one supreme act—death and resurrection of Christ.

Middlebury, Ind.

THE CHRIST SPIRIT CHARACTERIZED IN US

(In love, obedience, and humility.)

By Anna Mary Nice

(Read April 11, 1943, at the Annual Christian Workers' Meeting, Nampa, Idaho.)

(Continued from last week)

The third way the Christ Spirit is characterized in us is by our humility. The Bible says, "God resisteth the proud, and giveth grace to the humble." In this same verse (I Pet. 5:5) we are told to show our humility by being submissive to God's will. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility."

Recently an American Japanese girl friend of mine gave me the opportunity of reading a testimony of a Japanese Christian girl, in which was portrayed a striking lesson in humility exemplified by Christ. It is entitled, "God Can Use Little Things." She said: "This world we live in is resting in our hands. We choose either to help God carry out His wonderful plans or otherwise. If we obtain our hearts in righteous condition to receive God's loving inspiration, He can show us His plans as to our definite purpose for living. We read in the eleventh chapter of Mark how Christ used a very stubborn animal, a donkey, for His triumphant entry to Jerusalem, which signifies His victory as being always humble as well as joyous and glorious. In like manner, He can use each individual, little we may seem, for His glory and honor. Some days may be dark and sad, but God transposes other days to joy and gladness, weaving beautifully the brocade of each human life. Let our prayers, then, always, be in faith believing that Christ shall continue His loving kindness unto us who know Him."

(Signed, Lucy HiYama).

HIGH WORK TO DO

Tho' lowly here our lot may be,
High work have we to do—
In faith and trust to follow Him
Whose lot was lowly too.

Our lives enriched with gentle thoughts
And loving deeds may be;
A stream that still the nobler grows
The nearer to the sea.

To duty firm, to conscience true,
However tried and pressed,
In God's clear sight, high work we do,
If we but do our best.

Thus may we make the lowliest lot
With rays of glory bright;
Thus may we turn a crown of thorns
Into a crown of light.

—William Gaskell.

I was much impressed by the way George R. Smoker explains the ordinance of feet washing, as laws of living or Christian conduct. This extract was copied from his article printed in the "Christian Monitor" some time ago:

"No. 1. **The Law of Love**—By washing their feet, Christ demonstrated His love for His disciples—demonstrated that He loved them with complete, unutterable love. As Christ loved, the disciples were to love. The distinguishing mark of the Christian brotherhood was to be their love for one another. Love was to be the motive, the hidden spring of all their conduct.

"No. 2. **The Law of Sacrifice**—Christ's love expressed itself in an act. He stripped Himself of His dignity, girded Himself with a towel after the fashion of slaves, and served His disciples. He thus exemplified what He had taught earlier: 'Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant' (Matt. 20:26, 27). Nothing is to be taken as too low or humble or mean to be undertaken by Christ's example.

"No. 3. **The Law of Humility**—A third plain, practical lesson, lying on the face of the narrative, is that Christ's example heavily condemns pride. Previously He had taught the excellence of humility by such sentences as these: 'He that is least among you all, the same shall be great'; and, 'Whosoever shall exalt himself shall be abased.' By stooping to wash His disciples' feet, He who was Chief of teachers and Lord of all, demonstrated His own teaching. The example of our Lord led St. Augustine to exclaim:

" 'O man, wherefore art thou proud? For thy sake the Son of God humbled Himself. Perhaps you are ashamed to imitate the humility of a man? Imitate the humility of a God.'

"Humility is one of the most characteristic virtues of Christianity, and yet it is a most difficult virtue to attain to. Greatness in the kingdom is measured by extent of voluntary self-abasement. The Apostle Peter, writing years after the event, showed how well he had caught the meaning of Christ's girding Himself as a slave in these words:

" 'Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility [literally, gird yourselves with humility]: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time' (I Pet. 5:5, 6)."

LOVE'S CONSECRATION

Love consecrates the humblest act,
And sanctifies each deed,
It sheds a benediction sweet,
And hallows ev'ry need.

When in the shadow of the cross,
Christ bowed and washed the feet
Of His disciples 'twas a sign
Of His great love complete.

Ye call Me Lord and Master, all,
Yet I would humbly bow
And consecrate this lowly deed,
As ye behold Me now.

As I have done this unto you,
My brethren, here this night,
Thus would I have you do to each
When I have passed from sight.

Love serves, yet willing stoops to serve
What Christ in love so true,
Hath freely done for one and all,
Shall we not gladly do?

—S. B. McManns.

Nampa, Idaho.

GOD USES THOSE WHO ARE BROKEN

"The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise" (Ps. 51:17).

We may have our wills surrendered to God's will and yet miss a large part of the blessing He would give.

Our spirits must be broken also so that we see in every test and circumstance of each day His loving hand and gladly accept all from Him because His all-seeing eye understands what will accomplish our "perfecting."

The trial can more quickly be removed if we accept it and ask for the lesson He would teach and for victory over Satan. He can then quiet us, and show us the light we need.

God uses most for His glory those people and things which are most perfectly broken. The sacrifices He accepts are broken and contrite hearts. The thorough breaking down of Jacob's natural strength at Peniel (Gen. 32:30) put him where God could clothe him with spiritual power. Breaking the surface of the rock at Kadesh by the stroke of Moses' rod let out the cool waters to thirsty people.

When the three hundred elect soldiers under Gideon broke their pitchers, a type of breaking themselves, the hidden lights shone forth to the consternation of their adversaries.

When the poor widow broke the seal of the little pot of oil and poured it forth to feed the prophet Elijah, in obedience to his command, God multiplied it to pay her debts and supply means of support for herself and son.

When Esther risked her life and broke through the rigid etiquette of a heathen court, she obtained favor to rescue her people from death.

When Jesus took the five loaves and broke them, the bread was multiplied

in the very act of breaking, sufficient to feed the five thousand.

When Mary broke her beautiful alabaster box, rendering it henceforth useless, the fragrant perfume filled the whole house.

When Jesus allowed His precious body to be broken to pieces by thorns and nails and spear, His inner life was poured out like a crystal ocean for thirsty sinners to drink and live.

When a beautiful grain of corn is broken up in the earth by death, its inner heart sprouts forth and bears hundreds of other grains. Thus on and on, through all history, all biography, all vegetation, and all spiritual life, God must have broken things.

Those who are broken in wealth, broken in self-will, broken in their ideals, broken in worldly reputation, broken in their affections, and broken in health, and those who are despised, and seem utterly helpless and forlorn, the Holy Ghost is seizing upon, and using for God's glory.

God is waiting to take hold of our failures and nothingness and shine through them. "Because the foolishness of God is wiser than men, and the weakness of God is stronger than men" (I Cor. 1:25).

"Blessed are the poor in spirit; for theirs is the kingdom of heaven" (Matt. 5:3).

Christ is building His kingdom with earth's broken things. Men want only the strong, the successful, the victorious, the unbroken, in building their kingdoms, but God is the God of the unsuccessful, of those who have failed. Heaven is filling with earth's broken lives, and there is no bruised reed that Christ cannot take and restore to glorious blessedness and beauty. He can take the life crushed by pain or sorrow and make it into a harp whose music shall be all praise. He can lift earth's saddest failure up to heaven's glory. —Selected.

IT'S WELL TO REMEMBER

A very saintly minister and his good wife had a child who was most precious to them. But God permitted the child to become sick unto death. Doctors gave up hope. There was no hope, as we think of hope in such cases. The parents had prayed so earnestly for recovery, and now their hearts rebelled and they cried out that God was hard. But the Holy Spirit did not depart from them. He brought to their remembrance the fact that God is love. They were enabled to see things differently then.

"Wife," said the husband, "we must not let God take our child; we must give her to Him!"

Then they knelt humbly by the bedside and gave back to God the precious gift which for a time He had entrusted to their care and keeping. The parting was painful, but the glory which they experienced in the midst of their tribulation was great and comforting.

Sometimes when the sunshine of God's love seems to fade, we may find that we are standing in our own light. We are so accustomed to God's abundant giving of gifts to us that we may be taking them for granted. We may be forgetting that it is His prerogative to take those gifts back as well as to give them. And in thus forgetting we may meet keen disappointment. It is well to remember this great truth as did Job, that we may be able to say with him, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). We may safely trust that the taking away is always done in mercy and love for our best.

—Chester E. Shuler, in Gospel Messenger.

GOD'S LAMP—THE BIBLE

"Thy Word is a Lamp unto my feet, and a Light unto my path" (Ps. 119: 105).

Was there ever a time in the world's history when there was greater need for a light to point the way through the thick darkness than at the present hour? Not only men but nations have lost the road and know not which way to turn. It is because they have disregarded God's road map—the Bible. What they so sadly need, though they fail to realize it, is the Lamp which a loving heavenly Father has provided for everyone who is willing to use it.

But if God's Word is, as the psalmist says, a Lamp, what kind of lamp is it? In the first place, and most important, it is

An Oil Lamp

All through the Scriptures, oil stands for the Holy Spirit, and the Holy Spirit is the Author of the Bible. He dictated to His thirty-odd human stenographers, but it is His Word, not theirs, and because of its divine authorship it does what no other book can do. You might have a copy of Shakespeare, bound in rarest gold of Ophir and studded with costly jewels, but no matter how priceless its material value, it would never convert a sinner from the error of his way.

It is not only an Oil Lamp, it is

A Reader's Lamp

Regardless of your taste for literature, that taste may be gratified by the Word of God. Are you fond of drama? Literary scholars tell us that the greatest drama ever penned is the Book of Job. Do you enjoy poetry? Nothing in all literature equals portions of Isaiah or the Psalms. If you like a plot with plenty of action, read Esther; or war stories, read Judges; and if love stories are your favorites, the Book of Ruth is a masterpiece. But better still, throughout every book of the Bible from Genesis to Revelation runs a scarlet thread, speaking to all readers of Christ who loved us and washed us from our sins in His own blood.

Not only does this Reader's Lamp appeal to all tastes in literature, but it also appeals to all types of readers.

In the third place, God's Word is

A Student's Lamp

Mr. Moody used to tell this story himself, though it doesn't sound much like Moody of later years. When he was a boy, his father would send him out in the field to hoe turnips. But his hoeing was so quickly and so carelessly done that when he quit work at night it was necessary for him to drive a stake in the ground, so he could tell where to begin hoeing the next morning. That's exactly the way many of us read the Bible—so quickly and carelessly, that unless we place a bookmark where we stop reading, we may read the same chapter, day after day, and never know it. But studying is different from simply reading, and implies an earnest effort to discover and retain deeper things than those appearing on the surface. "With all thy getting, get understanding." Understanding comes only through **study.**

But God's Word is also

A Fire Lamp

It gives out not light alone, but heat, and it is such a purifying heat that when read and studied and lived day by day the dross in our lives is consumed, and the gold is refined.

The story is told of an aged silversmith, who was melting some precious metal in a crucible. A lady customer entered his little shop, but he took no heed. Instead, he continued to gaze intently into the molten metal. Finally after watching him for several minutes the lady asked, "Why do you gaze so intently into the crucible? What are you looking for?" "Looking to see my own face reflected," replied the silversmith. "The instant my own image appears I know that I may turn the fire out."

Just so, if we will study and put into practice God's Word, His own refining fire will burn away all dross and impurities, and we will emerge from it purifying flames a vessel fit for the Master's use.

In the next place, it is

A Safety Lamp

You may carry it with you anywhere in your pocket, in your suitcase, in your car, without the slightest danger. Take it to bed with you, and read before you sleep. Give it with impunity to man or woman, boy or girl, and if they will but lay it up in their hearts and practice it in their lives, they will be richer, fuller and more abundant than they could possibly be without it.

Then, once more, it is

A Beacon Lamp

We are told the story of a lighthouse keeper somewhere along the coast of Maine. One afternoon, he left in his row boat for the near-by village. Soon after a terrific storm arose so that it was impossible for him to return.

As the darkness gathered, his litt

daughter said to her still smaller brother, "It's getting so dark, and Papa is away; I'll have to light the lamp, for if I don't, somebody may get lost in the dark." "Oh, but you can't light it," replied the lad, " 'Cause you can't reach it."

"I'll have to try anyway," she said, as she hurried to the kitchen for a chair. It was a long, difficult climb up the winding stairs, carrying a heavy wooden chair, but she finally reached the top, only to discover that when standing on the chair, the switch that turned on the light was still far beyond her reach. So, returning to the kitchen, she this time brought a kerosene lamp, and by standing on tiptoe on top of the chair, she was barely able to reach the massive reflector, and there she stood, sending her small bright light out across the dark stormy waters, until her father returned.

Beloved friends, the black night of sin has settled like a pall all about us, and weary mariners on life's stormy sea will be shipwrecked and lost unless we give them the only Light that will land them safely in the harbor. It may be that none of us will ever shed a light whose beams will reach far across the ocean, but we can at least give to the lost men and women all about us God's Beacon Light, which alone will see them safely home.—The Radio Preacher.

"DRAW NIGH TO GOD"

(Continued from page 253)

all his being. He continued to pray and meditate upon the things Jesus had told the twelve and the great miracles He had wrought, for in Revelation 1:10, 11 we are told, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches which are in Asia."

Only one dwelling "in the secret place of the most High" would have been worthy to receive the greatest revelation ever given to mankind!

Great vessels fit for the Master's use are not found amongst those swirling in the mad stream of circumstances, business, and pleasure, but rather amongst those who come apart and rest awhile—those who take time to be holy. "Draw nigh to God, and he will draw nigh to you" (Jas. 4:8).—Hazel M. Swadling in Gospel Herald (Cleveland).

A FATHER'S DAY TRIBUTE

(Continued from page 254)

from work, he wrote for this friend as follows:

IT GOT HIM

Upon this freezing wintry January night,
The wind went howling through the stubborn trees.
A stranger, cut deep, by the stinging breeze,
Went staring by, from side to side in fright.
When through the grove that night he saw a light.
He sped toward it with arms outstretched to ease
His fall; and also to help him appease
The wrath with which the unknown night
Would approach his fast departing form.
When slipping, he fell down, and then lay still.
The snow kept pouring down from out the storm
And formed upon his body a small hill.
It got him and it's bound to get us all!
So set your house in order ere you fall.

A few nights afterwards this friend came over to our home for the poem which Bob had written for him. He began reading it after I gave it to him. Then handing it to me, he said, "Here Mr. Miller, you please read it aloud to me." I did as he asked and as I finished we sat and wept together unashamed. We both had lost a friend.

In discussing Bible characters with his father, he answered a question that we had touched upon several times before in our discussions of the Scriptures, Why was David called a man after God's own heart? "I believe, Dad, that I have the answer to that at last," he said. "It is really simple when you consider God's dealings with man. After all we are all sinners, so the Book says—David with the rest of us! But David was a man that pleased God because when he sinned he was ready to take his guilt upon himself and say, 'I have sinned and beg for forgiveness.' That is something that most of us are so slow in doing."

Bob was a child of God like that. Never in my experience with him as a son did he try to dodge his own misdeeds nor fail to acknowledge them and repent. He was a noble son. Yes, I miss him! Especially is that true in the evenings. He and I both enjoyed history, and together we often discussed the trends of the present and even though we seldom agreed altogether we found we had common interests in life, interests that established in our heart a common purpose, as Father and Son, to do the will of our common Father, God. Yes, Mother and I miss him, but we do not wish him back. We do not expect him to come back here but we do expect to meet him in the presence of God our Father, Jesus our Saviour in that glory land where there shall be no more partings. I have yet four sons and two daughters living here upon this earth, taking their place among the children of men. I have learned to love and appreciate each of them more and more. To them, too, I extend my love and tribute and God grant that they, too, may meet with us over there! Manitou Springs, Colo.

CHRISTIAN, LIVE

(Continued from page 251)

dangers, he got clear of them all and continued his life to a very old age (Jos. Ant. XVII, viii, 1).

The family of Herod was no soil for Christian culture, yet Manaen was found there by the Lord. Possibly Chuza (Luke 8:3) had her active testimony riveted on his young heart. At least his course and life were spent to God's glory. When his half-brothers were following the footsteps of their father, he followed his Lord. He claimed no earthly throne so that he might have a heavenly one. Scattered by the persecution of Jerusalem he found at Antioch a great field of service. Here he is a strong prophet and teacher (Acts 13:1). Faithful in his ministry when God would extend the Church to foreign soil, he is ready to go or stay. During a most remarkable service of ministry, fasting, and prayer, Barnabas and Saul were chosen to go and Manaen, one of them, chosen to stay. We are confident that he faithfully served his Lord his remaining days in spite of his background and family connections.

Paul

Paul was a Jew, a disciple of Gamaliel, a member of the Sanhedrin, a well-known persecutor of the Christian Church (Acts 22:3-5), and as a Pharisee an avowed enemy of Rome. At thirty-three he became a Christian and immediately he preached that the Christ whom both Jew and Gentile crucified in Jerusalem was the exalted Messiah of the Jews and the kingly Saviour of the Gentiles, that justification comes alone by faith without works, and that Gentiles are included in God's plan of salvation, on the same level with the Jew with the same hopes and promises.

CORRESPONDENCE

(Continued from page 257)

HUTCHINSON, KANSAS

(Yoder Congregation)

Dear Readers of the Gospel Herald: Greetings of love. Here at the Yoder congregation we are always glad when those who have gone from us return to pay us a visit. This was so on May 27 when Bro. Richard Showalter of Perryton, Tex., brought to us a message from God's Word. We praise the Lord for using our brother in the ministry at Perryton. His sister Roberta was also here and had children's meeting. She has gone with her brother to help with the work there this summer and to teach Bible school. Mrs. Pletcher from that congregation was also here and talked a little about the beginning of the work at that place.

Several weeks ago the brethren of the church met one day and reshingled the south slope of the church house. All had willing hands and it did not take long to do the job.

On May 30 we had our forty-first semi-annual Sunday-school conference. In the forenoon we had two topics on Christian ordinances. Then in the evening the program dealt with methods of teaching children in the Sunday school. Sand table, flannelgram, chalk talk, and story telling were given as different methods. We also had a very helpful discussion on improving our worship. June 14, 1943. Allen King.

Paul could always triumph! The hindrances, persecutions, and trials of life became stepping stones so that exultingly he proclaims: "Nay, in all these things we are more than conquerors, through him that loved us" (Rom. 8:37). In prison Paul could say: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). "My God shall supply all your need according to his riches in glory by Christ Jesus" (v. 19).

Enoch, Joseph, Obadiah, and Daniel lived consecrated, victorious, useful lives in times which were far worse than ours, and they lived before Christ and the blessings of grace. They were happy while on earth and are now blessed in eternity. Manaen and Paul lived triumphantly in a transition period under conditions that we now know nothing of; yet they were happy in the Lord and are happier now with Him. They all would say that youth is the time to consecrate one's life, time, and talents, and live victoriously for time and eternity. There is no excuse for a shriveled, defeated church experience. May our boys in the camps and our missionaries on the foreign fields reveal the power of God in triumphant living and may we at home present a united consistent Christian front that no one need rise in the judgment against us (cf. Luke 11:31, 32). Christian, live victoriously, giving "thanks . . . unto God, which always causeth us to triumph in Christ." Christian, live **VICTORIOUSLY.**

Lititz, Pa.

Relief Notes

Appointments to Paraguay

At the May 8, 1943, meeting of the M.C.C. Executive Committee appointments were made in behalf of the health service of the Paraguayan Mennonite Colonies. Dr. John R. Schmidt was reappointed to a term of service in Paraguay. Clara Regier, Newton, Kans., a registered nurse, has also been appointed to this service.

While regular medical service and surgical service has been furnished in the past to the Colonies, to date no dentist has been supplied by the committee. Provision was made for dental service to the Mennonite Colonies of Paraguay in the appointment of Dr. G. S. Klassen, D.D.S., and wife, Hillsboro, Kans., to a year's service for the Chaco Mennonites. The committee feels fortunate to secure Dr. Klassen who is contributing his services without personal remuneration.

C. P. S. Camps

Regarding the Canned Food Drive

The following is intended to supplement the information released on June 9, 1943, relative to the food for the camps:

(1) District or community representatives should arrange to purchase jars locally at wholesale prices. Where this cannot be done, M.C.C. should be notified giving names and address of wholesale grocers serving these communities and arrangements will be made direct by M.C.C. Invoices for jars purchased through local channels will be paid by M.C.C. upon presentation, provided they are signed by the person ordering the jars to indicate that jars represented have been received.

(2) Rationing regulations to be observed are (a) 50 quarts or 100 pounds of home processed foods (except meats and fats) can be donated by one consumer when they are processed in a home kitchen. Rationing boards should be consulted to authorize foods as being "home processed" if it is prepared in other places such as church basements; (b) meats, fats, etc., ordinarily requiring points, are not eligible for point-free donation. Poultry and other nonrationed meats may, however, be donated point-free. (c) If local ration board will not issue special allotment of sugar for canning for camps, contact M.C.C. giving amount of sugar required. Stamps or certificates will be furnished for the required amount.

(3) Each jar is to be labeled with special labels supplied by M.C.C. Write for number of labels required.

The following is a list of helpful government bulletins from which selections may be made and ordered by interested persons:

U.S. Department of Agriculture, Washington, D.C.
No. 1438 Making Fermented Pickles
*No. 1762 Home Canning of Fruits, Vegetables, and Meats
No. 1800 Homemade Jellies, Jams, and Preserves
No. 1918 Drying Foods for Victory Meals

College of Agriculture, Berkeley, Calif.
* Drying of Vegetables & Fruits in the Home
No. 276 Home Canning

Colorado State College, Ft. Collins, Colo.
No. 364A Home Canning — Vegetables
No. 1838 Home Canning of Fruits
No. D-15 Drying Fruits & Vegetables

Iowa State College of Agriculture, Ames, Iowa
*No. N-136 Preservation of Fruits and Vegetables by Drying, Sulphuring, Salting, etc.
* 4-H Canning for Good Nutrition
Home Canning Calendar

University of Maryland, College Park, Md.
No. 59 Pickles & Relishes

Montana State College, Bozeman, Mont.
*No. 212 Dehydration of Garden Products
*No. 214 Home Canning by Safe Methods

University of Nebraska Agricultural College, Lincoln, Nebraska
*No. 709 Homemade Food Driers — Their Construction and Use

State College of Washington, Pullman, Washington
No. 183 Canning Fruits & Vegetables
No. 188 Drying Fruits and Vegetables at Home

West Virginia University, Morgantown, West Virginia
No. WS7 Canning With a Pressure Cooker
*No. 313 Food Preservation
*Especially recommended

For Spiritual Service to C.P.S. Men

Bro. Titus M. Books, Cleona, Pa., has been appointed to full-time pastoral work for the following eastern camps: Sideling Hill, Hagerstown, Luray, and Grottoes. In addition to the camps, Bro. Books will include certain of the mental hospital units in his ministry which will begin on July 1.

Bro. P. C. Hiebert, Chairman of the Mennonite Central Committee, will begin on the same date a series of visits to all M.C.C. camps and units. His tour will cover around four months.

Camp Briefs

On May 27, twenty men of the Smoke-Jumpers Unit had their first "drop" by parachute in their training for fire fighting in forests. Reports indicate that all went well.

Men from the Grottoes, Va., camp recently spent several days searching for a lost child in the Blue Ridge Mountains. Camper Paul Coffman discovered the child which was lost for five days.

Bro. Lester Gerig and Bro. David Suderman have been appointed director and assistant director, respectively, of the Denison, Iowa, camp.

June 26 and 27 is the scheduled time for a meeting of the dairy farm workers and dairy herd testers at the Akron, Pa., center for C.P.S. men.

Recent appointments to assistant directorships are: Richard Hunter (acting), Colorado Springs, Colo., Frank Neufeld, C.P.S. #103, Seeley Lake, Mont., Henry Guhr, C.P.S. Unit #34, Bowie, Md.

PEACE SECTION

Who are the Mennonites in Prison?

The Mennonite Central Committee is desirous of securing all names of the Mennonite men now in prison for violation of the Selective Training and Service Act. Among this list would be men who were not able to secure IV-E classification from their local draft boards.

A genuine service will be rendered by persons who will submit to the Akron Pa., office the names and home addresses church branch, and local draft board numbers and addresses of those Mennonite men whom they know to be in prison for the above-mentioned reason. The name and address of the prison should also be included. An immediate response will be appreciated.

Released June 16, 1943
Compiled by Grant M. Stoltzfus

Married

Siegrist—Denlinger.—Bro. Clarence S. Siegrist, Jr., and Sister Jane M. Denlinger, both of the East Petersburg, Pa., congregation, were married at the bride's home, on June 12, 1943. Bro. Henry E. Lutz officiated. May God's blessing attend them in their new relation.

Yoder—Egli.—Bro. Willis Yoder and Sister Doris Egli, both members of the Mennonite Mission Church, Portland, Oreg., were united in marriage May 23, 1943 in the Mission Church. Bro. Marcus Lind officiated. May God's blessing accompany this union through life.

Witmer—Johnson.—On April 26, 1943, Bro. Nelson Witmer and Sister Hellen Johnson, both members of the Leo Mennonite Church, Leo, Ind., were united in marriage at the home of the officiating minister. May God's blessing attend them as they go through life.

Wenger—Siegrist.—Bro. J. Melvin Wenger and Sister Dorothy Mae Siegrist were united in marriage at the home of the bride's parents, Bro. and Sister Harvey Siegrist, near Lancaster, Pa., on April 24, 1943 by Bishop Amos Horst. May theirs be a useful life in His service.

Stalter—Wingard.—On June 6, at the home of the bride's parents, Bro. Milo D. Stalter, Flanagan, Ill., and Sister Lois M. Wingard, Johnstown, Pa., were united in the holy bonds of matrimony. Bro Hiram Wingard, father of the bride, officiated. May God's blessing attend them through life.

Souder—Greaser.—On Saturday, June 12, 1943, Bro. Horace B. Souder of the Rockhill, Pa., congregation and Sister Beulah T. Greaser of the Salford, Pa., congregation were united in marriage at the home of the bride's parents, Bro. and Sister Samuel Greaser, Souderton, Pa. Bro. John E. Lapp, Hatfield, Pa., officiated. We wish them God's rich blessing.

King—Shenk.—On April 28, 1943, occurred the marriage of Bro. Kenneth King of the Yoder congregation, Yoder, Kans., to Sister Laura Ann Shenk of the Cheraw congregation, Cheraw, Colo., at the home of the bride. Bro. Allen H. Erb, uncle of the groom, officiated. May the blessings of God rest upon this happy union.

Major—Bentch.—On the morning of May 23, 1943, at the home of the officiating minister, Bro. J. P. Brubaker, occurred the marriage of Bro. Paul Major of Reeds, Mo., and Sister Dorothy Bentch, Edwards, Mo. May the rich blessing of God attend them through a long and happy life. They will be at home with the groom's mother near Reeds, Mo.

Brenneman—Short.—On Sunday afternoon, June 6, 1943, occurred the marriage of Bro. Edwin Samuel Brenneman, son of Bro. and Sister Simeon Brenneman, of Elida, O., and Sister Grace L. Short, at the home of the bride's parents, Archbold, O. Bro. Andrew Brenneman, uncle of the groom, officiated. May God's choicest blessing accompany them through life.

Miller—Lehman.—On June 5, 1943, Bro. Albert Miller, son of Bro. and Sister O. O. Miller, Akron, Pa., and Sister Esther Lehman, daughter of Bro. and Sister Edwin C. Lehman, North Lima, O., were united in marriage at the North Lima Mennonite Church. The marriage was performed by Bro. Paul Yoder, brother-in-law of the bride. Assisting in the service were Bishop D. D. Miller, grandfather of the groom, and Bro. E. E. Miller, uncle of the groom, both of Goshen, Ind. May God's blessing rest upon them through life.

—o—

Obituary

Baer.—Edith was born near Breslau, Ont., April 2, 1912, and went heme to be with her Lord from her father's residence, Kitchener, Ont., on June 7, 1943; aged 31 y. 2 m. 5 d. She leaves to mourn her departure, her father and mother (Mr. and Mrs. Simon Baer), 3 brothers (Arthur, Ipperwash; Menasseh, Orillia; and Raymond, Kitchener), 4 sisters (Mrs. Omar Judy, West Montrose; Mrs. Vernice Schmitt, London; Mrs. Ronald Snider, Waterloo; and Mrs. Mervin Weber, Kitchener), and a large number of relatives and friends. On July 12, 1925 she was baptized and received into the Mennonite Church at Breslau. She was a faithful Christian, loyal to her Lord and her Church. Among her greatest earthly pleasures was attendance at the regular services in the house of the Lord. She was afflicted with an incurable malady for 21 years, but accepted her lot in a true Christian way. She frequently expressed her desire that her departure might come quickly, and this wish the Lord graciously granted. Physicians despaired of her life a number of times, but a kind heavenly Father allowed her the extra years to witness for Him. She will be greatly missed because of her cheerful disposition, her patient acceptance of painful disappointments, and her fine spirit of Christian courage which grew as her life on earth was prolonged. We may all see more clearly for having seen such a shining spiritual light. Funeral services were conducted on June 9 at the home of her sister, Mrs. Mervin Weber and at the First Mennonite Church. Interment in adjoining cemetery. The ministers were S. F. Coffman, Merle Shantz, and Oscar Burkholder. Text, I Peter 5:10.

Hunsberger.—Lovina, daughter of Mr. and Mrs. Joseph Hunsberger, was born in Wilmot Twp., Ont., April 20, 1874; died May 17, 1943; aged 69 y. 27 d. She was a member of Shantz Mennonite Church. She is survived by 2 sisters, Leah and Hannah, Baden, Ont., and one niece and one nephew. Funeral services were conducted by Orphan Wismer, at the house, and by Leslie Witmer and Moses Roth at the Shantz Mennonite Church, Baden. Interment in Shantz Cemetery.

Lehman.—John J., husband of Bertha Elmira Lehman, was born July 17, 1875; departed this life June 4, 1943; aged 67 y. 10 m. 17 d. He was united in marriage April 26, 1906. To this union were born the following children: an infant daughter who preceded him in death, Kenneth, John, Beula (wife of Robert Shaffer), James (C.P.S. Camp, Luray, Va.). He is also survived by 7 grandchildren, 2 brothers, 4 sisters, and a stepmother. He was a member of the Thomas Mennonite Church, Hollsopple, Pa., for about 48 years. He was an active church worker and Sunday-school teacher at the time of his death. Services were held at the home by James Saylor and at the Thomas Mennonite Church by Sanford Shetler and Aldus Wingard. Text, Deut. 33:27. Burial in adjoining cemetery.

Neuhauser.—Jonas U., son of the late John and Anna Umble Neuhauser, was born in Salisbury Twp., Lancaster Co., Pa., Nov. 27, 1862; died May 7, 1943, following several years' illness; aged 80 y. 5 m. 10 d. He was engaged in business at Bird-in-Hand, Pa., for 56 years. In his early life he became a member of the Millwood Mennonite Church. He was an active member and attended services regularly until ill health prevented it. His going was the first break in the family. He is survived by his wife who was Malinda Mast and the following 8 children: Anna E. (wife of Ross B. Witmer), Lampeter, Pa.; Sarah V. (wife of Roy H. Burkey), Marshalton, Del.; Mary I. (wife of George R. Eberly), Soudersburg, Pa.; B. Frank and Homer G., both of Lancaster, Pa.; Eunice L. (wife of Henry Erisman), Lampeter, Pa.; Ruth E. (wife of William Rogers), Bird-in-Hand, Pa.; Miriam E. (wife of Clifford White), at home. He is also survived by a sister, Susan Stoltzfus, Leola, Pa., and a brother, Isaac U. Neuhauser, Bird-in-Hand, Pa. Funeral services were held May 9, 1943, at the home, conducted by Bro. Aaron Mast and at the Atglen Mennonite Church conducted by Bro. John S. Mast, I. W. Royer and I. S. Mast. Interment in the Millwood Cemetery.

—The Family.

Plank.—Jacob H. was born near Allensville, Mifflin Co., Pa., July 19, 1864. When he was 21 years of age, he came to Logan Co., O., where he lived until the time of his death. He was united in marriage to Lydia Hartzler, Feb. 26, 1889. They established their home on the old Hartzler homestead, where they lived until 26 years ago, when they moved to West Liberty. To this union were born 2 sons and 2 daughters, Joe L., Samuel C. and Mrs. Floyd Yoder, all of West Liberty; and Bertha, who passed away at the age of 16 years. When he was a young man he united with the Mennonite Church and was always a regular and faithful attendant whenever it was possible for him to be there. Father enjoyed living, and he experienced his greatest enjoyment when he was doing something for others, especially for his children and grandchildren whom he loved dearly. His health had been failing for several years, but he was able to help in the care of his companion and doing little chores about the house. He suffered a severe heart attack and suffered intensely until he quietly and peacefully slipped away. Besides his companion and three children he leaves 14 grandchildren and 4 great-grandchildren, one sister, Mrs. Kate Kauffman, Allensville, Pa., nieces, nephews, and many friends. Funeral services were held at South Union Church, May 31, 1943. Services were in charge of S. E. Allgyer and assisted by Marion King. Burial in cemetery near church.

"Calm is thy slumber as an infant's sleep
But thou shalt wake no more to toil and weep
Thine is a perfect rest, secure and deep.
Good night!"

Rosenberg.—Fred, born April 1, 1868, in Buffalo, N. Y., was left as an orphan as a small child. He died May 10, 1943; aged 75 y. 1 m. 10 d. He leaves to mourn his departure, his wife; 4 daughters (Martha Alexander, Leola M. Cooper, Lulu Bell Wicks, Lockport, N. Y., and Hattie, New York), and 3 sons (Martin, Vernon, and Howard, Akron, N. Y.). One son and 2 daughters preceded him in death. We are glad our brother could go to rest, for he suffered much. He and his wife were taken into church fellowship a year ago. This brother's life was a real testimony in his short Christian life. Funeral services were conducted by Jacob Berky and Burton Weber, May 13, 1943. Burial in Bloomingdale Cemetery.

Yoder.—Menno S., one of Logan County's oldest residents, died at the age of 91 y. 6 m. 11 d. His parents, Jonas Sharp Yoder, with their family came to Ohio in wagons from Mifflin Co., Pa., in the year 1849. Two years later, Nov. 25, 1851, Menno was born in Monroe Twp. On Feb. 26, 1876, he was united in marriage to Salome Ann Kauffman, who preceded him in death on July 7, 1938. To this union were born 7 children, 5 of whom remain. They are: Alpha J. and Marion, Bellefontaine; John Sherman and Mrs. Bertha Yoder, West Liberty; and Mrs. Nellie Warye, Urbana. A daughter, Anna Maude, a son, Benjamin H., and 4 brothers and 2 sisters preceded him in death. Besides the family he leaves 17 grandchildren, and 9 great-grandchildren. He was a member of the South Union Mennonite Church for many years. Father had been blessed with unusual health these many years, but during the past several months we could detect that his usual vitality was failing. He suffered much in this final illness, and he was often wishing that he could soon go to be with the Lord. Funeral services were held at the South Union Mennonite Church in charge of Bro. S. E. Allgyer, assisted by Bro. Marion King. Burial in the Yoder Cemetery on the Ludlow Road.

Zehr.—Lydia Rediger, youngest child of Christian and Elizabeth Rediger, was born Feb. 8, 1895, at Thurman, Colo., and suddenly departed this life at Shickley, Nebr., May 28, 1943; aged 48 y. 3 m. 20 d. At the age of 9 months she with her parents and family moved to Hartford, Kans., when a few days later her mother passed away. They lived in Hartford about 3 years before moving to Milford, Nebr. In her youth she accepted Christ and united with the Mennonite Church of which she was a faithful member until death. In January 1922 she was united in marriage to Christian L. Zehr and had been living ever since on a farm near Shickley. To this union were born 3 children. She leaves to mourn her departure her husband, 2 daughters (Bernetta and Eunice, at home), 4 sisters (Emma and Phoebe, Milford, Nebr.; Susie, Wellman, Ia.; Lena, Akron, O.); 5 brothers, (Benjamin and Joseph, Milford; Christian, Miller, S.D.; William, St. Lawrence, S.D.; Edward, Elgin, Ill.), and also many relatives and friends. She was preceded in death by one son, Dellas; her parents; 2 brothers, Samuel and Jacob; and a sister Elizabeth. Her death was caused by a blood clot in a vein. Funeral services were conducted at the Salem Mennonite Church by Bros. Peter Kennel and Fred Reeb. Burial in church cemetery.

The call was sudden, the shock severe;
We little thought the end was near.
And only those who have lost can tell
The loss of a loved one without farewell.

Items and Comments

Kansas, a pioneering state in the cause of prohibition, is made the butt of many jokes because of its dry attitude. It is no joke, however, what Kansas has reaped as a result of its bone-dry law. In Kansas there are: fifty-four counties without any insane; fifty-four counties without any feeble-minded; ninety-six counties without any poor houses; fifty-three counties without any persons in jail; fifty-six counties without any representatives in the state penitentiary.—The Christian Observer.

The Morale Study of the State College of Washington is a continuing investigation of the reaction of high school youth to the war. The fourth in the series of studies describes a survey of morale at the end of the first year of American participation in the war, and a revised edition of the test was published last October for the use of schools desiring to test the morale of the pupils. A sample copy is available on request.

The pupil is required to respond "Yes" or "No" to seventy statements about the war. Typical statements are "The war will last ten years or more" and "Food will become so scarce that civilians will go hungry." Statements deal with three periods: the present, the remainder of the war, and the postwar period. Items are also classified to yield scores indicating the pupil's reaction to three separate aspects of the war: the military seriousness of the war, the economic effects on civilians, and the restriction and discomfort of civilian life.

These important conclusions seem justified: (1) About half the group are pessimistic about our accomplishments in overcoming our problems.

(2) On many aspects of the war, at least a large minority of the pupils appear to be confused or misinformed.

(3) On most questions, pupils have not become more realistic and more confident than they were at the start of the war.—Gospel Messenger.

Announcements

MENNONITE GENERAL CONFERENCE

Plans are made for a General Conference delegates' session to which all the ministry is invited. A program has been arranged for Bible study and inspirational messages. The conference is to be held at Goshen College, Goshen, Ind., Aug. 18-24, 1943. Programs and further announcement are to follow later.

August 18—Meeting of Executive Committee.

August 19—Meeting of Committee on Arrangements.

August 20-24—Delegates' Session.

Milo Kauffman, Moderator.
Amos O. Hostetler, Secretary.

—o—

CONSERVATIVE AMISH MENNONITE CONFERENCE

The thirty-third annual meeting of the Conservative Amish Mennonite Conference is to be held, D.V., with the Holmes County congregation, near Berlin, Ohio, Aug. 26 and 27, 1943.

Because of transportation restrictions, the conference this year will be confined to a two-day ministers' meeting, with public services each evening for the benefit of the local brotherhood and any others who may be present from a distance. All ministers are urged to attend if possible.

Your prayers are earnestly solicited that the meeting may be blessed in furthering the cause of Christ.

Ivan J. Miller, Secretary
Grantsville, Md.

—o—

CONFERENCE ANNOUNCEMENT

The Alberta-Saskatchewan Mennonite Conference will be held with the Duchess congregation at Duchess, Alta., July 6-8, 1943, in the following order:

Tuesday, July 6, Sunday School conference.

Wednesday, July 7, Mission Board meeting and program.

Thursday, July 8, Church Conference.

The Ministerial body will meet on Monday afternoon, July 5.

A cordial invitation is extended to all to attend.

C. J. Ramer, Moderator.
M. D. Stutzman, Secretary.

—o—

YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Virginia

July 28 to August 1, 1943

We are glad to announce the coming Institute to be held on Eastern Mennonite School Campus at the regular time in July. We invite you to arrange your vacation so as to make possible your attendance at this institute. Watch this column for additional announcements.

John R. Mumaw, Director.

—o—

TWELVE DAY INSTITUTE

Arbutus Young People's Institute

August 4-15, 1943

The twelve-day period from August 4 to 15, 1943, has been chosen as the time for holding the Arbutus Young People's Institute. Those who are planning their vacations for the coming summer will kindly bear the above dates in mind and arrange accordingly. They will find no better restful and spiritually edifying place to enjoy a vacation than Arbutus. Remember the dates.

A fine corps of instructors has been chosen, and interesting courses have been selected. In due time a printed bulletin will give detailed information.

C. F. Yake, Secretary,
Young People's Institute Committee
Southwestern Pennsylvania Mennonite Church Conference

—o—

OHIO YOUNG PEOPLE'S INSTITUTE

Sebring Camp Grounds

July 28 to August 1, 1943

The tenth Annual Ohio Young People's Institute will be held at the shady Sebring Camp Grounds, near Sebring, Ohio, beginning on Wednesday morning, July 28, and continuing to Sunday night, August 1. Bulletins describing the Camp, instructors, and complete program are available upon request. Plan your vacation now for this summer so that you can include these five days of outdoor life with wholesome and spiritual fellowship. Qualified and experienced instructors have been chosen to direct an interesting and vital program. Rooms are available in both dormitory or cottage. Your reservation will be appreciated. The Institute is sponsored by the Ohio Christian Workers' Conference.

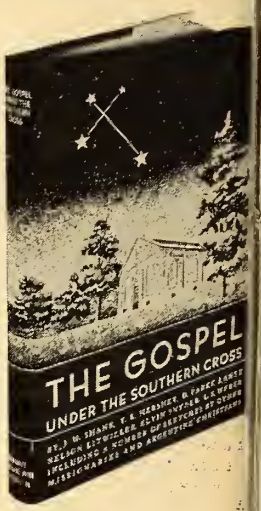
Loren King, Director, West Liberty, Ohio
O. N. Johns, Secretary, Canton, Ohio
J. J. Hostetler, Business Manager,
1939 Third St., S.E. Canton (4), Ohio

IOWA YOUNG PEOPLE'S INSTITUTE

The Iowa Young People's Institute will be held at the East Union Church, Kalona, Iowa, from August 25 to 29, 1943. A fine corps of instructors who have had wide experience in Institute work, has been secured. Interesting courses have been selected for the Institute. This will afford an opportunity for several days' spiritual vacation. Arrange for a few days' vacation and attend the Institute. Bro. Paul Erb, Goshen, Ind., has been secured as director.

Send for descriptive bulletin to
D. J. Fisher, Kalona, Iowa

The Gospel
Under the Southern Cross
BY SOUTH AMERICAN MISSIONARIES AND ARGENTINE CHRISTIANS



It is a history of the Argentine Mennonite Mission of South America and is published to commemorate the twenty-fifth anniversary of its founding.

The volume has been carefully written and edited by the missionaries. They have spared no time and effort in endeavoring to give to the Church in the homeland a true picture of the origin, growth, and present status of the work in Argentina. It is a personal message in type and pictures to us who for years have prayed and supported the work.

Two hundred eighty-eight pages, 165 pictures, several maps. Printed on enamel paper. Bound in deep blue, water resistant Morocco-grained cloth, with an attractive illustrated jacket.

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SCOTTDALE, PENNSYLVANIA

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A Bimonthly Supplement to the Gospel Herald

CHRISTIAN DOCTRINE

PAUL ERB, EDITOR

O Eternal Truth, and True Love, and Loving Light, our God and our All, enlighten our darkness by the brightness of Thy light; that in Thy light we may see light, that we, in turn, may enlighten others, and kindle them with the love of Thee. Open Thou our eyes, that we may see wondrous things out of Thy law. . . . Grant to us . . . that we may be preachers of heaven, sowers for eternity, that they who read may, by the knowledge of Thy scriptures, through the graveness and the weight of Thy promises and threats, despise the ensnaring entanglements of earth, and be kindled with the love of heavenly goods and the effectual earnest longing for a blessed eternity. This be our one desire, this our prayer, to this may all our reading and writing and all our toil tend, that Thy Holy Name may be hallowed, Thy Holy Will be done, as in heaven, so in earth, Thy Holy Kingdom of grace, glory, and endless bliss, where Thou wilt be all things in all, may come to us. Amen.

Pusey.

June, 1943

Observations

By the Editor

According to an article by P. Perov in an Orthodox Catholic publication from Slovakia, the people of Russia may be divided into three groups as concerning their religious attitude. The first group includes the great majority of the people who have not lost faith in Christianity. Bolshevik anti-religious propaganda is not succeeding in eliminating the religious outlook of the people. In fact the present troubles are driving the people of Russia, as of other parts of the world, to a renewed sense of their need of God. The second group, small in number, consists of those who are in active conflict against the Church. They are trying to destroy the religious element in man. The third group includes the many people who have lost all understanding of religion and piety. They are inwardly empty and see everything in terms of a material world order with a remorseless struggle for existence. In view of the probable importance of Russia as a world power in the years ahead of us, the religious makeup of the Russian people is of great interest.

* * * *

According to the International Council of Religious Education, the release of children from school for religious instruction has now been legalized in forty-one states. This constitutes for the Church a great opportunity and responsibility.

* * * *

Some time ago a government bureau announced the survey had revealed that the present American army is the most temperate army in history. But now the American Business Men's Reserve Foundation declares that no official survey was made and that the report is merely a "neat job of verbal white-washing . . . by a well-known antiprohibition magazine writer."

* * * *

One good thing that seems to come out of times of stress like these we know now, is the sharpening of the conscience. J. George Fredrick, writing in the Saturday Evening Post concerning Uncle Sam's conscience fund, tells us that the conscience contributions to the government jumped in 1942 to $29,466.90. For several years before that, these payments amounted to only a few thousands each year. The largest year for this fund was during the first World War—$54,923.15. The smallest year in recent times has been at the peak of prosperity in 1928. That year brought in only $118.76. The total amount received in this fund in the past 132 years is $691,994.12. The largest payments seem to come in times of war and financial panic.

* * * *

The Supreme Court of the United States has by a five-to-four decision declared for further continuance of the freedom of religion and freedom of the press. The case concerned a licensing ordinance in the town of Jeannette, Pennsylvania. The ordinance had been intended to stop the distribution of literature by Jehovah's Witnesses. The majority opinion, written by Justice Douglas, stated: "Plainly a community cannot suppress, or the state tax, the dissemination of views because they are unpopular, annoying or distasteful. If that device were ever sanctioned, there would have been forged a ready instrument for the suppression of the faith which any minority cherishes but which does not happen to be in favor." This decision of the Court reverses the Court on its decision in similar cases last year. It is a matter for thankfulness that all religious groups in America are thus assured of their continued right, not only to believe as they wish, but to publish and distribute their beliefs.

* * *

The Wesleyan Methodists and the Waldensians of Italy are reported to be working in close co-operation. They have, in fact, applied for government ratification of their organic union.

* * *

Information now seems to be authentic that two million Jews, about one third of all that were living in Europe, have been annihilated in the various countries of Europe. A recent proclamation of American-Jewish organizations calls this terrible slaughter "the greatest calamity in Jewish history since the destruction of the temple." Pierre van Paassen has analyzed the figures to show that every day a larger number of Jews is being slain than the British people lost in the entire year of 1940, the worst year of the air raids. There are something like five million Jews remaining in Europe, many of whom, no doubt, face a continued program of extermination. This is all very terrible, possibly the worst horror story that the world has ever heard. But some of our own writers seem to be planning a similar program of annihilation for the enemies of the United States. George Weller, in the current best seller, *Singapore Is Silent,* says we must fight Japan "until not only the body but the soul . . . is annihilated, until the land . . . is plowed with salt, its men dead and its women and children divided and lost among another people." In view of these violent attitudes of hate, it is not difficult to imagine how the terrible scourges which are coming upon the world may destroy one third of the inhabitants of earth, as John the Revelator has foretold.

* * *

Five per cent of the reported members of the Church do not exist; 10 per cent cannot be found; 20 per cent never pray; 25 per cent never read the Bible; 30 per cent never attend church; 40 per cent never give to any cause; 50 per cent never go to Sunday school; 60 per cent never go to church Sunday night; 70 per cent never give to missions; 75 per cent never engage in any church work; 80 per cent never go to prayer meeting; 90 per cent have no family worship at home; and 95 per cent never win a soul to Christ.—*Michigan Baptist.*

* * *

An item in Life and Work, a publication of the Church of Scotland, illustrates what is bound to happen in church union movements. Under pressure from the Japanese invaders, the various Christian denominations in Manchuria have been forced to combine. The Presbyterian Church was much the largest Christian denomination in Manchuria, and therefore, the other smaller groups "will have to conform to Presbyterian ways. Baptism by immersion will be prohibited, Seventh Day Adventists must worship on the first day of the week, and Salvationists must accept ordination and observe the Sacraments." It should be apparent that in any process of amalgamation, the smaller groups stand to lose.

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Editorials

Church Union

THE WAR SITUATION in the world is giving a great impetus to the movement for church union. Some years ago, many churches of Canada united to form the United Church. The Methodists of the United States have succeeded in uniting. There are active movements now to unite the Evangelical, Congregational, and Lutheran communions and some attempts are being made to bring together the Presbyterians and Episcopalians. But strong voices are being raised for a much more sweeping union than any of these. It is asserted that denominational competition is the scandal of Christianity and that only a united church can be heard in the chaos which threatens the world. Various plans are being presented and debated. There is much to be said for this union movement. Protestantism in general finds itself divided into denominations which in many cases stand for nothing distinctive. Methods of organization and sentimental historic loyalties are about all that distinguish the one church from the other. A church which has no distinctive testimony needs no separate organization. The realities of a war situation hasten the breakdown of superficial and meaningless divisions.

But Christians who take the Bible as the Word of God and wish to maintain a body of believers who simply and fully follow this Word will raise serious questions concerning the possibility of church union. When, as is so largely true, modern Christianity has become chiefly humanitarian religion, disregarding or taking lightly the commands of God concerning our life with Him and with each other, there remains a crying need for a church which will maintain in the world a testimony for the primitive New Testament Christianity. In the presence of a Christendom which has compromised with the world until there is little of its distinctive testimony left, a Bible-founded and Bible-obeying church has a tremendously important place. That all Christians should be one as Christ prayed is earnestly desired by all of us, but the only possible ground for such a union is the unadulterated Word of God, and not a least common multiple which defies the essential character of the faith once delivered.

It is easy to see that the exigencies of war, such as our Civilian Public Service camps and our relief program, have had a uniting effect on the various branches of the Mennonite Church. We are making many contacts that we would not otherwise have done and are probably finding many bases of agreement, the existence of which we did not expect. But even concerning the co-operation and the possible union of Mennonite groups, the same principle applies. If we come together, it must be on a platform, not of politic compromise, but of a genuine intention to live as the New Testament teaches us to live. The Mennonite Church is not interested in federal church union because we feel that our distinctive testimony would be lost in such a union. It must, therefore, also be true that we are interested in only such a union among ourselves as will maintain and emphasize our distinctive testimony as a Mennonite Church.

Thunder, or the Voice of God

WHEN DURING THE WEEK of Christ's passion our Lord needed the sustenance of the Father's voice, there came a voice from heaven to reassure Him. We read, "The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him" (Jno. 12: 29). Both were wrong, for it was the voice of God and not of an angel, but at least those that attributed the sound to the angel's voice were willing to recognize that a voice could come from heaven. The two classes of people would then represent the materialistic as against the spiritual, the natural as against the supernatural. We have those two classes with us today. When the first class speak of God, they mean by that, an impersonal force, merely cosmic energy. They are thinking of nature with a capital "N." The second class believe that God is a personal being who existed before the material universe was. The materialists speak of Christ as a man—a remarkable genius and a great leader and teacher, to be sure, but yet only a man. Those who are spiritual have no trouble in accepting Christ for what He claimed to be, the Son of Man. Those who hear the thunder only know the Holy Spirit in terms of human emotion and power. Those who have their ears open to the voice of the angel believe in the Holy Spirit as a manifestation of divine power, convicting of sin, witnessing to the truth, meeting the onslaughts of the Evil One. The first class see in the Bible only a record of men, great in the main, but full of mistakes and immature thoughts. The second class know it as the Word of God, a voice from the eternal, shedding the light of heaven on the earth.

And so one could go on for every phase of Christian truth. There is a class of people who hear only the thunder, that is, give a naturalistic explanation of the creation, of providence, of the events of history, of Christian experience, of death and a future life. But there is another class, who in all these points, recognize God; they have a supernatural approach to the facts of life.

> Earth's crammed with heaven
> And every common bush afire with God
> But only he who sees, takes off his shoes;
> The rest sit around it and pluck blackberries.
>
> —Elizabeth Browning.

The Rival Calls

IN THE FIRST NINE CHAPTERS OF PROVERBS there is presented with tremendous effectiveness a picture of the two calls which come to the sons of men. There is the call of Folly, who is impersonated as an evil woman soliciting young men to their ruin. The protest and warning against the harlot is much more than a protest against unchastity. The sin of sexual indulgence is typical of all the selfish and sensual satisfactions to which men in foolishness yield

themselves. This is the broad road that leads to destruction. The devil promises delight; but his promises, like those of the harlot, conceal the certainty of death.

The other call is that of Wisdom, who from her house of seven pillars calls the passer-by to pure and lasting pleasure. This is the narrow road. The promises of God are the invitation to this road and happy is the man who, shutting his ears to the call of Folly, goes the way of the chaste matron, Wisdom. As long as the world stands, men will need to choose between these two calls. Happy is he who rejects Folly and follows Wisdom.

Believe, Then Preach

PAUL WROTE TO THE ROMANS that he was not ashamed of the Gospel. Looking for new fields for the spread of the Christian message, he was willing for the character of the message to be its own credentials. His enthusiastic missionary attitude had its necessary basis in an unreserved confidence in what he was preaching. Knocking at the gates of the capital of the world, he was without apology in presenting the Gospel as the power of God unto salvation. So sure was he of the truth and the power of his message that he panted to tell the Good News to the Greek and Barbarian, to Rome as well as to Jerusalem, to Spain as well as to Asia and Achaia.

Only a confident believer will be a persevering and confident missionary. Apologizers win no converts. One who does not have complete confidence in his message is defeated before he opens his mouth. In this lies the importance of the doctrinal qualifications of the missionary and the preacher. The man who does not have a clear conception of Christianity and an overwhelming conviction of its truth is unfitted for the rigorous experiences of Gospel preaching and teaching. Believe first; then preach. It has been the happy experience of many a Gospel laborer to see his faith in the Gospel strengthened still more by the abundant evidences in souls saved and transformed, of the power of the Gospel unto salvation.

All's Well

THERE ARE CONDITIONS in the life and faith of our Mennonite Church which are disturbing to the one who is jealous for our distinctive Bible testimony. Sometimes one is almost overwhelmed with the sense of defeat and failure in the maintenance of that testimony. Worldliness of heart and life, defection from such historic standards as nonresistance make one wonder whether we are losing the battle. But one's morale is always strengthened by attendance at such church-wide meetings as the General Mission Board meeting and the General Conference. In such meetings one gets an overwhelming impression of the fundamental soundness, after all, of the Church. There are strong leaders whose convictions ring true and who speak with no uncertain sound. There is such a vigorous reaffirmation in the truth of the Bible and our obligation to proclaim that truth that one knows that the Church is still about its proper business. New actions and proposals receive such searching scrutiny that one knows the watchmen are awake. May God long preserve the clear and faithful witnesses of our Church to this perverse generation. And we strongly advise every laborer who feels a weakening of the knees to attend our church-wide meetings. In unity there is strength.

Christian Convictions

CONVICTION OF THE TRUTH rests on some minds lightly. What is most convenient to believe they profess to believe. The exigency of the moment, not the absoluteness of truth, determines their creed.. They are so anxious to live at peace that they fall in with any opinion they happen to meet. "You, too, are right," they say. Or if by chance any conviction may have secured a little deeper rootage, they keep still until they know that expression is perfectly safe. It seems to them bad manners to be too sure of any opinion. They are, first of all, gentlemen and only incidentally witnesses of the truth.

Real Biblical conviction is of another stripe. The minds who hold truth as final and absolute look first of all into the character of evidence, and when they are convinced that God has spoken, and therefore final truth has been revealed, they hold the truth unchangeably. As conditions change and make their position hard, they calmly meet the hard conditions. The truth they cannot yield. On every occasion and at every opportunity they witness the truth to those who hear. Conviction of truth, held in the mind and accepted by the heart, has a driving urgency. It must be spoken. The one who holds truth cannot keep it to himself.

Doctrinal positions, both of the individual and the church group, are lost, not so much by opposing dialectic but by doing and saying nothing. The surest way to lose our testimony of the truth is simply to quiet our voices screw the caps on our pens, and say nothing. If God has spoken, and we know He has, we have no choice. We too, must speak.

The Spirituality of God

God is a spirit.—JOHN 4:24.

ONE OF THE PRIMARY ATTRIBUTES of God is His spirituality. Paul speaks of Him as the invisible God. Colossians 1:15. God is not matter, for He is the Creator of matter Before the things which appear were in existence, God was. He is uncreated, uncompounded, indestructible He has no necessary connection with matter. So far a His being is concerned, the creation of a material universe was not a necessity. He does not exist in consequence of our thought of Him. God is, regardless of whether we are.

This truth, so evident from the Scriptures and from logical thought, presents difficulties. Men of old were so much inclined to think of God in terms of a physical body that they were constantly tempted to bring Him within the compass of their eyes, a God in the form of idols Since God took upon Himself human flesh in the form o

(Continued on last page)

The Worldward Drift and Our Attitude Toward It

By Paul W. Miller

(Written by request, for the ordained men of Pacific Coast Conference from notes of a talk given at a ministerial meeting at Sheridan, Oregon, Jan. 2, 1942.)

The drift worldward is so apparent that it needs little proof. This problem has always more or less occupied the Church. At present in our church it is a matter much talked of. Many resolutions have been made in our conferences with the aim of stopping this drift worldward. Some evidences of this drift are seen:

In Business

We find the world largely basing its methods of business principles on selfishness. Our system of profit is closely related to the idea: buy cheaply, sell dearly. God's commandments are not the main consideration. The large majority consult their own interests and benefits. I Cor. 10:24: "Let no man seek his own, but every man another's wealth." The correct thought is, do not seek your own good, "but let each seek that of his fellow man." Phil. 2:4: "Look not every man on his own things, but every man also on the things of others."

Christians profess to be different. They are to be guided by principles different from those of the world. There is danger of looking out for "Number One." The world thinks little of a hypocrite. A close dealer is on the same list. A minister went into a store and dickered about a two-bit article in a way that made one feel ashamed. I have wondered how effective his efforts would be to lead that soul to Christ. A sister wanted some cherries. A number of baskets were on display but the fruit was rather badly bruised. The sister fretted and fussed about such poor cherries, and in the end asked for the best basket at the same price as the less desirable ones. In a certain neighborhood a family is noted for close dealing, a look-out-for-Number-One attitude. That family is a definite liability to the cause of Christ.

It is noticeable in our Mennonite groups that the wealthy are becoming more wealthy. In some places young people cannot start farming or buy places because of the accumulation of land and purchasing power. In the world accumulation of wealth is prevalent and is considered a standard of success. It is too much so in our own denomination.

In Fashion

Fashion is at war with the Gospel and God's people. To follow fashion is to mind earthly things. A great multitude of people have their heart and mind set on this matter of fashion. It involves keeping up with those about us. Mere men in this world love applause and flattery. These appeal to the natural man. As a result, much of dress, equipage, furniture, cars, and houses are possessed *to feed* that desire of man's heart. In the Church I fear we no longer build, equip, buy cars, dress, and furnish our houses for a testimony to our belief in simplicity or nonconformity. We also enjoy applause of men and their admiration, and we cover our sin by calling it respectable, decent, and in cases economical. This all is thought of that we may the more freely indulge in the lusts of our flesh. This sin has entered the ranks of ordained men and mission workers. Why all this color, form-fitting, silk, and sheen (even in cape dresses); the latest in shoes, trousers, and colors; super-power and super-de luxe; fine houses with fine furnishings? The love of the world—fashion!

In Political Interest

We find a growing interest in politics—a desire to take part in world-betterment, to be a worker in the kingdom of this world. Such interest is manifest in the everyday conversation of Christian neighbor and business man.

In the Home

Besides what has already been mentioned, there are read and absorbed in the home a large number of secular magazines. These magazines in many cases receive the greatest number of reading hours of our people. The radio is used for fleshly pleasure rather than for edification. The family altar is often omitted or interrupted because of an apparent lack of time.

In Worldly Conformity

Many churches have slipped from nonconformity to conformity to the world. This drift and change did not come suddenly. It came as Jesus warned: "Beware of the leaven of the Pharisees and of the Sadducees." Their doctrine bred formalism, doubt of supernatural things and the Scriptures, and worldliness or the breaking down of separation of church and state. From a Scriptural viewpoint and from a church-wide view, regardless of the location or area, we have come short of giving expression to separation.

Some Trends for Better or Worse

1. We are more and more coming to the idea of ecclesiastical organization in which a large group of bodies are intended to be subject to a few. In many ways this idea is copied from other Christian bodies, being evident first in our organizing of conference districts, and later General Conferences, which in actual practice perform the same function as the district conferences, each in its sphere. In history nonconformed groups had little organization outside of their local congregations. These aimed to pattern after the New Testament. Organization is on the increase in our churches.

2. Our membership is more inclusive. Many children are being baptized with others of mature age without Mennonite heritage. Many raised in Mennonite homes grow into the Church. In all three classes we find many with no definite experience.

3. We have heard how other groups are far superior in their work and activity because they have many institutions, schools, hospitals, and mission stations. We also tend to measure ourselves by growth in numbers and institutions rather than by growth in grace and spiritual power.

4. Churches are offering men means of support if they will preach—a tendency to neglect those who for years have given time and means and a tendency to neglect gifted men who should be giving full time to the work.

5. In conference we find a tendency to do as the world: you let me alone and I'll let you alone; what my neighbor does is his business. In the world we find many who do not submit to the laws and are lawless; many are at outs, quarreling and fighting to settle or unsettle differences. I Cor. 3:3: "For whereas there is among you envying and strife, and divisions, are you not carnal, and walk as men" (behaving like mere men)?

Some Things to Keep in Mind

1. The subject assumes the fact that there are two kingdoms, the kingdom of God and the kingdom of evil or this world. Satan and his people are fighting God and His people.

2. Man is a social being. No man lives to himself. Rom. 14:7: "None of us liveth to himself." All our life, actions, judgments, and thinking are influenced by others. Some are influenced more than others. Large numbers of Christians need shelter from the world's influences. Growth in spiritual life and power demands special growing conditions.

3. Many Christian leaders (as did the Jews) think of separation as an end in itself. This results in pride, narrowness, and formalism.

4. History reveals that nonconformed, spiritual churches were in the minority. They were in the world but manifested that they were not of it. The channels of Holy Spirit blessing to mankind were individuals and groups who held themselves separate from the masses, even if the latter were considered Christian. As they went about life, they maintained a testimony of pure Christianity. Spiritual life and power are manifested to the world by those who are separate in experience, in conduct, in life, and in thought. This blessing is given to the world by few rather than by many.

5. History, as well as the Word of God, shows that spiritual power to live the separate life must come from within—life in Christ Jesus.

6. Problems unsolved will keep agitating the minds of our people; that is, problems of any merit. In these problems a solution needs to be worked out in the light of the Word and with the use of God-given wisdom. We need to remind ourselves that certain things are not necessarily true because others have said so. This is not conclusive proof. It does and should have weight.

7. In a number of instances congregations have split because leaders failed to agree on matters with which Scriptures were only indirectly concerned, such as pulpits, Sunday school, Young People's Meetings, buttons, and certain cuts of coats.

8. Our General Conference warns us that as a denomination grows in membership and power there is a temptation to drift toward popular church standards in liberalism, worldly dress and amusements, salaried ministry, laxity in discipline, and worldliness.

Our Attitude

I. *Past.* As early as 1847 some men felt that they saw (and it is admitted by those giving the record) where the Church had lost power, zeal, and aggressiveness, at the same time being tied to forms which stood in the way of spiritual progress. However, those with this vision manifested two weaknesses which did more damage than good. They were unwilling to submit to Conference, to their own brethren, thus manifesting an insubordinate spirit which unfits a man or men for true leadership.

They showed an attitude of self-will and a lack of patience. Their policy was that of rule or ruin, which tore down more than it built up. Stubborn men, liberal or conservative, can even try the patience of God.

In the past one wing left the Church because she went too slowly; the other wing left because she went too fast. Combative men, conservative or liberal, bring uncomfortable pressure on the middle group.

We have been taught by past experience that we can change our methods of work and expression of nonconformity to suit conditions of local circumstances and age, and at the same time hold fast the Gospel principles. Methods and expression change, but the doctrines of the Bible do not.

Different attitudes have been shown in facing the problem of worldliness:

1. Contention—often of and over things, not Bible doctrines.
2. Silence—that is not golden—as to the drift and evils of our people. This attitude results from lust of power, popularity, fear of losing prestige and offices.
3. Indifference, because of lack of teaching.
4. Refusal to submit to God or the Church.
5. Lack of patience and tolerance in dealing with problems.

II. *Present.* We are faltering in the application of the doctrine of separation. Seemingly we are unwilling or do not know how far to lead our people to a definite expression of showing the world that we do not follow them in our life that we live among them. This faltering cannot exist too long or we shall lose the characteristic of spirituality in our churches.

Inaction is the order of the day—let things work out; do not stir things up. As the woman Jesus speaks of, we place leaven in the meal by our inaction and reluctance to do anything to injure a few reprobates. In the process of patience and letting things work out, the leaven spreads until the whole is leavened. Then we lament such conditions. Outward appearance would argue that we nicely pat and work the dough around the leaven and then wash our hands.

We have *crusaders* of the truth and *dissectors* many. Knowledge is on the increase. This increase of learning needs to be used to defend urgently (contend for) the faith declared once for all to the saints.

Many minds are so *biased* that they cannot see the opposing faction's viewpoint. Brethren counsel together, labor for solution, and then some will not, cannot, see it that way. Their conscience and convictions are based on personal ideas, traditions of men, instead of the Bible and its proper interpretation.

In our churches we see the *strike system,* often by tongue; and at other times we go our way defying all else and considering all wrong except *"my* way, here I go, follow *me."* Then some feel that as long as they and their church are left alone others can do what they will. Labor unions operate with the strike idea, each with its own requirements for joining, and the throwing of bricks and placing of pickets are not uncommon (refusing to commune with brethren of the same conference and in fellowship with conference).

Thank God, *many are sincerely praying* to know the will of God and His program for us as revealed in His Word. May this sincere desire spread and may God's Holy Spirit fan it into a burning flame so that in our churches we may in godly sorrow repent and work toward a Scriptural organized and disciplined church with its men, offices, and work conformed accordingly.

III. *Future.* What shall we do about it. The Bible throughout, in regard to the application of the doctrine of nonconformity or separation, includes *all* rather than only one phase of our living. "If we would save even what small vestige of the doctrine we yet see among us, we must begin a program of expansion of the expression of the doctrine of nonconformity in more than our attire. Attire should be a starting point, not a stopping point." With this thought we do need a common conviction that moves to godly sorrow which works repentance in our leaders, a mutual consecration to an expanding program of the expression of this doctrine. The matter is urgent and requires haste.

In solving this problem we need to remember that restrictions are helps, shielding us from the evil influence of the world and tending to make an atmosphere for Christian growth.

We should not look at separation as an end or goal for its own sake. It is not a set formula or expression for any one age or time, neither outward forms for every time and place. Bible separation in every age, time, and place is an equilibrium between two opposite tendencies, the one of lifeless formalism and the other of lifeless and dissipating worldliness.

This doctrine is not alone for our Mennonite Church. We must in the future teach it and live it among our neighbors daily. We need more aggressive writing and speaking as a testimony.

On most doctrines we are united because we have plain Scrip-

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Christianity and Dress

By John C. Wenger

I. Fundamental Principles

The doctrine of nonconformity to the world is broad and pervasive, but the present discussion will be limited to but one aspect of the subject, namely, to the appearance of the Christian. At the outset it should be made clear that the writer does not believe in a clothes-religion. Christianity is a matter of repentance and faith and holiness, not a mere change of outer garments. Yet the Mennonite Church has for many years been much concerned with the problem of Scriptural attire for its members. In spite of this concern it is perhaps true that too little attention has been given to an intelligent study of the problem. It is hoped that the following discussion will help Mennonite youth in particular to a more intelligent and sympathetic understanding of the position of the Church on dress. Let us first of all survey the present standards of the Mennonite Church and see whether they are historically good Mennonitism.

1. *The various district conferences of the Mennonite Church have specific regulations on dress.* The standards include such regulations as the following: (a) No jewelry of any kind shall be worn by brethren or sisters. (b) The sisters shall wear their hair long. (c) All sisters shall wear a prayer veiling when participating in worship. (d) Plain headdress shall be worn by both brethren and sisters. (e) The entire appearance of the Christian shall be free from conformity to the foolish and sinful fads of the world.

2. *All through their life in America, Mennonites have witnessed against worldly conformity in dress.* All one needs to do is to get out the district conference regulations of the nineteenth century to be impressed with the earnest concern of our fathers to maintain the practice of nonconformity to the world in attire. Part of the tension between John H. Oberholtzer and the bulk of the ministry of the Franconia Conference one hundred years ago was due to his unwillingness to conform to the requirements of conference for the attire of the ministry. In the observations on the American Mennonites written by Minister Jacob Krehbiel in 1841 (published in *The Mennonite Quarterly Review*, January, 1932, see pp. 52-54) one can see that the Church was in that era interested in keeping aloof from the broad stream of American culture; our forefathers wished to preserve Christian simplicity in dress. In 1770 Morgan Edwards wrote (*Materials Towards a History of the Baptists in Pennsylvania*, p. 95):

> They, like the Tunkers, use great plainness of speech and dress. This last is so capital a point with them that some have been expelled from their societies for having buckles to their shoes and pocket holes to their coats.

While Edwards writes with a certain prejudice against the Mennonites, yet he is witness to the fact that the eighteenth century Mennonites believed that Christianity found application even in one's dress.

3. *The early European Mennonites also maintained a witness against worldliness in dress.* In the book, *Glimpses of Mennonite History*, there is a photograph of a south German Mennonite family, taken about the year 1865. The man's hat is apparently black, with a broad brim. His coat and vest are both plain. His wife wears a large white prayer veiling and a plain dress. It was only in the life span of people still living that the south German Mennonites lost the principle of plain dress.

Dr. C. Henry Smith's most recent book, *The Story of the Mennonites* tells (p. 266) of the regulations on dress which the Mennonites of Crefeld, Germany, had in the year 1760: shoestrings were worn in place of buckles; rings were strictly prohibited; and there was a proscribed form of clothing. Dr. Smith also tells (p. 221) of the observations of the Dutch Mennonites made in the year 1743: there was a coat regulation for men and a dress regulation for women; the men were expected to wear beards; the Church also objected to the wearing of wigs.

Already in the sixteenth century the Anabaptists had lifted their voices against worldly conformity in dress. At the famous Strasburg Conference of 1568, regulation 20 read (*The Mennonite Quarterly Review*, January, 1927, p. 65):

> Tailors and seamstresses shall hold to the plain and simple style and shall make nothing at all for pride's sake.

Regulation 21 stated:

> Brethren and sisters shall stay by the present form of our regulation concerning apparel and make nothing for pride's sake.

In a most remarkable way the recent volume of the Lutheran scholar, Dr. Gustav Bossert, *Quellen zur Geschichte der Wiedertaeufer. I. Band, Herzogtum Wuerttemberg*, Leipzig, 1930 (*Sources on the History of the Anabaptists, Vol. I, Duchy of Wurttemberg*) corroborates the content of the Strasburg discipline. Here are some illustrations from the great source book published by Dr. Bossert: (1) In the year 1617 a case is cited of a son named Christopher Reichlin who became an Anabaptist. He often wrote to his parents, trying to mislead them. "Last Candlemas Day" he came home *in Anabaptist clothes* (p. 881). (2) A certain man came from the land of Moravia in the year 1608. He was not regarded as an Anabaptist for neither his *clothing* nor his speech were Anabaptist (p. 806). (3) In the year 1598 a certain man named Konrad Wertz was still an Anabaptist for he still *wore their clothing* (p. 741). (4) In the year 1598, less than 75 years after the Swiss Brethren organized their first congregation, a certain man named Matthew Kappel was regarded by another party as an Anabaptist *on account of his clothing* (p. 691).

John Kessler (1502-74), the Swiss chronicler, says that the Anabaptists avoided costly clothing, wore coarse cloth, wore broad felt hats and carried no weapons (*Mennonitisches Lexikon, Bd. I.*, p. 228a).

The greatest leader the Mennonite Church ever had was probably Menno Simons (1496-1561). Menno is vigorous in his condemnation of conformity to the world in attire. In explaining that the kingdom of which Christians are members is not an earthly one, Menno says (*Complete Works*, I, pp. 95 f.):

> It is an eternal, spiritual and abiding kingdom, where there are no eating and drinking, but righteousness, peace and joy in the Holy Ghost. There no king reigns, but the true King of Zion, Christ Jesus. He is the King of righteousness, the King of peace, the King of kings, who has all power in heaven above, and on earth beneath. . . . Neither the King nor His servants bear any sword but the sword of the Spirit. . . .
>
> This is not a kingdom in which a display is made of gold, silver, pearls, silk, velvet and costly finery, as is done by the proud wicked world. . . .

Menno also makes the following protest (*Ibid.*, I, p. 144):

> They say that they believe, and yet there are no limits nor bounds to their accursed wantonness, foolish pomp, show of silks, velvet, costly clothes, gold rings, chains, silver belts, pins, buttons, curiously adorned shirts, handkerchiefs, collars, veils, aprons, velvet shoes, slippers and such like foolish finery; never regarding that the enlightened apostles, Peter and Paul have, in plain and express words forbidden this to all Christian women. If this is forbidden to women how much more then should men abstain from it, who are the leaders and heads of their women. Notwithstanding all this they still want to be called the Christian Church.

It would not be correct to conclude from the evidence cited above that all Mennonites all through their history, or even at any given time, looked exactly alike: the Krehbiel observations (referred to above) are clear on this point. There always have been variations in the applications by individuals of the doctrine of nonconformity. It is clear, on the other hand, that those who maintain that all dress regulations among the Mennonites are of recent American origin, are grossly mistaken.

Those who recognize the Biblical character of the doctrine of nonconformity in attire will not be surprised to find numerous sections on dress in the early fathers of the Christian Church. One of the great men of the early church was Cyprian, bishop of Carthage, who was martyred for his faith in Jesus in the year 258. The following quotation (*The Ante-Nicene Fathers,* Edited by Roberts and Donaldson, Buffalo, 1886, p. 275) is a touching account of his conversion and his new life in Christ:

> While I was still lying in darkness and gloomy night, wavering hither and thither, tossed about on the foam of this boastful age, and uncertain of my wandering steps, knowing nothing of my real life, and remote from truth and light, I used to regard it as a difficult matter, and especially as difficult in respect of my character at that time, that a man should be capable of being born again—a truth which the divine mercy had announced for my salvation—and that a man quickened to a new life in the laver of saving water should be able to put off what he had previously been; and, although retaining all his bodily structure, should be himself changed in heart and soul. . . . When does he learn thrift who has been used to liberal banquets and sumptuous feasts? *And he who has been glittering in gold and purple, and has been celebrated for his costly attire, when does he reduce himself to ordinary and simple clothing?* . . .
>
> But after that, by the help of the water of new birth, the stain of former years had been washed away, and a light from above, serene and pure, had been infused into my reconciled heart—after that, by the agency of the Spirit breathed from heaven, a second birth had restored me to a new man—then, in a wondrous manner, doubtful things at once began to assure themselves to me, . . . what before had seemed difficult began to suggest a means of accomplishment, what had been thought impossible, to be capable of being achieved. *Epistle I, 3, 4.*

4. *What about a definite church standard of dress?* Everyone ought to give serious consideration to the reasons which lead many thoughtful pastors and scholars to emphasize the value of uniformity in the expression of nonconformity to the world in attire. Here are some of them:

(a) A church standard makes for a united testimony. If one person expresses separation from the world on one item of clothing, and others each choose their peculiar symbols of the doctrine, the witness of the group is not nearly so strong as if there is a shared symbol.

(b) A church standard makes for a more radical break with the world. The judgment of the group tends to be more adequate and full than the private opinions of various individuals.

(c) A church standard simplifies the choice of one's clothing. The person who is wearing the garb prescribed by the Church knows beforehand, when a purchase is to be made, what cut of clothing is desired. He is not involved in an everlasting struggle to keep up with the latest fads.

(d) A church standard helps to foster a group consciousness; the members have a sense of being different, of not belonging to the world. This is well stated by a Holland Mennonite minister, J. M. Leendertz, who visited the Mennonites of America about twenty years ago. Of the dress restrictions of the American Mennonites (quoted in Horsch: *Worldly Conformity in Dress,* pp. 41 f.) Leendertz wrote:

> But these Mennonite peculiarities are not without spiritual value. The young people who are brought up under these strict rules have a very real feeling that the Christian life imposes special obligations.
>
> I doubt that it was to the benefit of the spiritual life of the Mennonites of Holland that during the last century they were spared these difficulties (arising from the observance and enforcement of such strict regulations), and that the dividing line between them and the worldly life has been well-nigh obliterated. I found among the American Mennonites a deep-rooted feeling of obligation toward God, a great moral and religious fervour, which is continually nourished and kept alive by their attitude of separation from the world.

Those who have read the writings of Tertullian (c. 150-c. 220) will recall his little treatise *On the Pallium,* which is a plea for the wearing of the mantle rather than the gown (*toga*). Tertullian speaks of the *pallium* (mantle) as having "begun to be a Christian's vesture" (*The Ante-Nicene Fathers,* edited by Roberts and Donaldson, Scribner's, 1925, p. 12).

5. *Summary.* The general truths pertaining to nonconformity in attire may be summarized under five heads:

(a) The Bible dares to be specific in giving instructions on the dress and appearance of the Christian. In I Timothy 2:8-10, Paul writes:

> I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness [modesty] and sobriety [or discretion]; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.

And Peter, in his First Epistle (3:3, 4) writes:

> Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

The teaching and practice of nonconformity in clothing is simply an effort to bring all of life into complete obedience to Jesus Christ, the Lord and Master of the saints.

(b) European and American Mennonites, from the sixteenth to the twentieth centuries, have sought to conform all of life to the demands of the Word of God, and have tried to obey *all* the Scriptures including those portions which deal with the Christian's external appearance.

(c) The early fathers of the Christian Church also protested vigorously against the wearing of gold, costly clothing, cosmetics, and the like.

(d) As Mennonites have moved from one culture to another, and as customs and conventions have changed, so the content of their discipline has also changed. Regulations on the wearing of the beard is an example.

(e) Mennonite leaders throughout the Church are as a whole convinced that certain symbols of nonconformity are needed to keep alive the doctrine and to serve as barriers against the world. District conferences and General Conference try to regulate church standards and interpret the principle of nonconformity *on a Biblical basis.*

II. Specific Applications

1. *Negatively.* Before attempting to point out some practical expression of the general principles discussed above, it will be

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"Ye Are Not of the World"

By Paul Lehman

The more I read my Bible and study the life of Christ and the lives of righteous people of God, who had a living faith in the one, true, eternal God, whose Word is our one, only, unfailing, infallible Guide, the more I see that the true child of God has very little in common with the world. I notice, too, that it has always been so. For instance, Abraham would rather have the poorer grazing land, with the presence and fellowship of God, than to have the well-watered plains where he could become rich in earthly goods, but lean and poor in his soul towards God. Seeing then that God's faithful ones were always weaned from the carnal, visible, perishing, earthly things, and were a separate people, I have therefore concluded that God must have a principle of separation in His Word that is applicable to His people in every generation. I also believe that the Bible is the only true and final revelation of His will to those who worship Him, as well as to all mankind. "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). Believing these things, as I read the Bible through many times, I asked God to show me this principle, and the true teaching in the Bible concerning separation. Jesus said that the Comforter "shall teach you all things," and John said, "Ye need not that any man teach you"; so instead of "conferring with flesh and blood," or the writings of man, I sought the mind of the Lord. To my complete satisfaction, God showed me the truth in this matter from His Word.

The key verse which opened to me the true teachings of Bible separation is Num. 14:24. There we read, "But my servant Caleb, because *he had another spirit with him*, and hath followed me fully, him will I bring into the land wherein he went." Now let us notice a few things about Caleb. First, he was one of the twelve spies which Moses sent into Canaan in obedience to God's command. Each spy was a ruler, chosen from one of the twelve tribes. Num. 13:2. Now Caleb was not different from the others because he was a ruler. All the spies were rulers. He was not different because God sent him, for God sent them all. Second, Caleb was a Jew. As a Jew he bore the same outward distinctions as the other Jews and so that could not make him different from the others. But yet Caleb and Joshua were different from the other spies and Jews. They pleased God and were accepted of Him. Now what does God say made them separate from others? O friends, listen to God and see what should make us separate: *"He had another spirit in him."* Friends, nothing in the world amounts to anything in the sight of God unless we have His Spirit with us and are in right relationship with Him. If you and I have the Spirit of Christ ruling our lives, we will not only be different from the world, but we will even be different from the average church member, as Caleb was.

From this lesson of Caleb and Joshua, let us learn three things concerning those who possess the true Spirit of God.

First, *the evidence of being possessed of the Holy Spirit.* The reason we know Caleb had the Spirit of God, is because he fully followed God and obeyed His Word. Obedience to God's Word is always evident when one follows the Holy Spirit. No matter what other people think or say, if God's Word says something, that settles it. The Spirit-led person is not influenced by the opinions, doctrines, and commandments of men. But you know that with obedience, goes faith. That is just where the ten spies failed. They didn't believe God. Neither did the Jewish congregation. That is why they died in the wilderness. So you see, faith and obedience are the evidences of Holy Spirit possession.

Second, *the cost of being possessed of the Spirit of God.* In Num. 14:10 we are told what it cost Joshua and Caleb to believe God and bring back a favorable report from Canaan. There it tells us that all the Jewish congregation wanted to stone them to death for their loyal stand by faith for God. Notice, please, who it was that wanted to kill them. Not the heathen, but their very own brethren and sisters, these who had outward separation and professed to be followers of God, but in their hearts were unbelievers and murderers. This agrees with what Jesus said would happen to His followers. He said, "A man's foes shall be they of his own household." I would say that this includes the household of faith. If we come out one hundred per cent for the Word of God and its standards only, we will be opposed and persecuted, even as Joshua and Caleb were. But let us take them as an example, and be strong in faith, and wholly follow God; no matter if they stone us, cast us out, put out false reports about us, or anything else. Nothing can separate us from the love of Christ.

Third, *the reward of obeying the Holy Spirit*, of which we are possessed. Of the six hundred thousand men over twenty years old who came out of Egypt, only Joshua and Caleb entered Canaan. How true it is that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. *But* God hath revealed them unto us by his Spirit" (I Cor. 2:9, 10). Joshua and Caleb were permitted to enter Canaan because they had another spirit: and we who have the Spirit of Christ are shown the things of God. Friends, it pays to fully follow God and not fear man or follow some "other gospel."

Now using Num. 14:24 as the key verse in the doctrine of separation, let us compare it with other Scriptures and see how they agree. In I Cor. 2:13 we are told that those with the Spirit of Christ speak of the things given us freely of God, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual."

The first and clearest Scripture I want to quote is Ex. 33:15, 16. Moses said to God, "If thy presence go not with me, carry us not up hence. For wherein shall it be *known* here that I and thy people have found grace in thy sight? Is it not *in that thou goest with us? so shall we be separated*, I and thy people from all the people that are upon the face of the earth." Nothing in all the Bible is clearer than that the presence of God is what separates us from all other peole. Not even the words of Jesus after He washed His disciples' feet, "I have given you an example, that ye should do as I have done to you," are any clearer than the words, "so shall ye be separated."

How does this agree with Num. 14:24? Perfectly, for if we have another Spirit (Christ's) as Caleb did, then we will have the presence of God.

Now one Scripture yet from the New Testament, Rom. 1:1. The latter part of that verse reads, "Separated unto the gospel of God." God calls us, saves us, and gives us the Holy Spirit. Eph. 2:10 says that we are His workmanship. Those who have thus submitted to God, are separated unto God.

So you see how in these three Scriptures we have the complete Bible definition of separation as given by God.

1. Separated unto God. Rom. 1:1.
2. Having another Spirit. Num. 14:24.
3. Having God's presence. Ex. 33:16.

Notice how these three all agree in one. You can't have the one without the other two.

1. If you are separated unto God, then you have another Spirit and have God's presence.

2. If you have another Spirit, then you are separated unto God and have His presence.

3. If you have His presence, then you are separated unto God and have another Spirit.

Show me an individual, irrespective of creed, denomination, color, nationality, age, education, or financial status, who meets the above qualifications and I will show you an individual who is nonconformed to this world and who meets all the other Scriptures on separation, such as Rom. 12:1, 2; II Cor. 6:17; Jas. 4:4. Show me any other kind of separation which will work in the slums and among the aristocrats; in city and in the country; in the jungles and deserts; among Jew, Catholic, Protestants, Mohammedans or any other kind of people; and would it have worked a hundred, a thousand, or four thousand years ago? The Bible separation will work, or God's Word has failed. And this is impossible. So then, since God's Word can't fail, why substitute something else? If we teach any other separation than that which God teaches, it is an indication that we think we know better than God. Any deviation from God's Word brings problems and trouble. Let us then cling steadfastly to the Bible and wholly follow God.

So much for the principle of separation as God has shown it to me from the Bible. Now for its application.

My key verse for *applying the principle of separation* could be no other verse than John 17:16. Here are Jesus' own words concerning His followers: "They are not of the world, even *as* I am not of the world." Friends, can we do better than Jesus Christ our Lord? John the Baptist pointed his disciples to Christ. The Apostle Paul said, "Be ye followers of me, even as I also am of Christ." Peter said that Christ left us an example, "that ye should follow his steps." Menno Simons, the dearly beloved early leader of our church, said, "We dare not wilfully and knowingly deviate one hair's breadth from the Word and *example* of the Lord" (*Complete Works of Menno Simons,* Part II, p. 102). So then, since my dear Lord and Saviour, His apostles, the early church, and Menno Simons, the founder of our church, all say that Jesus is our One and only unfailing, perfect example, who then is the man that would arise and point us to some other example and say, "Follow this?" I am sure no one would do this; so you will agree with me, that *as* Jesus was not of this world, *so* we are not of this world. Now, how was Jesus not of this world?

First, we must know who constitute the world. You will agree with me that all who do the works of the flesh, "shall not inherit the kingdom of God" (Gal. 5:19, 21). This includes the Christ-rejecters, the Christ-haters, and Christ's murderers. According to Acts 7:52, the scribes and Pharisees and chief priests were the betrayers and murderers of Jesus, and as such, they were of the world. Yet they were the ones who had the ribbons of blue on the border of their garments and who wore and enlarged their phylacteries. But Jesus was not of these, because they were of the world, and Jesus said that He was not of the world. How then was Christ different from these? He was a Jew and dressed as they did; so there must be some other kind of separation of which He was talking and of which we are to pattern after Him.

Looking again to Jesus as our perfect example, we find His own testimony, over and over again to those who sought proof of His deity, was that His works were what identified Him with God. I cannot go through all the life of Christ and show every work He did which proved His deity, but I will give a few which were outstanding.

The Jews would have no dealings with the Samaritans, but Jesus "must needs go through Samaria" and He talked to that evil woman and even His disciples marveled. Jesus did not discriminate on account of race or how one dressed. Oh, that we might learn frim Him. This poor, needy, wicked, sinful soul received eternal life, and many others, because Jesus violated the tradition of the Jews. This clearly showed that Jesus had another Spirit and was not of this world.

Though Jesus was the Son of God and the Creator of heaven and earth, yet He had no place to lay His head and had no home He could call His own. He not only forsook all His heavenly riches, glory, and joy, but even while on earth He forsook all to do His Father's will. Surely this is not like the world.

The way Jesus helped every one and came as a servant and minister to others, also shows how He was different. The way He stooped to wash His disciples' feet is probably the greatest example of humility we have in the Bible.

The ways of peace which He taught and lived, even till He died on the cross, were a new thing for the world to see. How He suffered all that blasphemy and contradictions of sinners without opening His mouth, without retaliating and resisting, bearing it meekly because it was the Father's will, also show of what Spirit He was.

Add to this His fastings, nights of prayer, miracles of healing the blind, deaf, lame, sick and diseased, raising of the dead, feeding the multitudes, stilling the storms, His wonderful discourses and teaching with authority, and many other acts of love and mercy, and you will see how He was not of this world. Then Jesus says, "As my Father hath sent me, even so send I you." Therefore, "Let your light so shine before men, that they may see your good *works,* and glorify your Father which is in heaven." That's how Jesus was different, and we are to follow His steps.

The New Testament does undoubtedly teach against the sins of immodesty and display of clothing. Shamefacedness and humility are virtues that are the expressions of an unworldly spirit, and no doubt many of the fashions of the world lead into and give expression to worldliness of heart. But the chief commendation which is given to beautiful characters throughout the New Testament is in matters which do not relate to mere externals. The Bible heroes and martyrs in Hebrews 11 express their unworldliness through their faith and the sufferings. The Good Samaritan expresses his in his mercy, kindness, and helpfulness. The Samaritan leper was approved by the Lord because he had a thankful heart. Timothy was told to be an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Paul told Titus that in all things he should show himself "a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech." Throughout the New Testament the outstanding evidences of the new birth are matters of the inner spirit.

We have thus far considered the principle of separation and its application. Now let us go a little further and see *what worldliness is,* according to Jesus.

First we will take the parable of the sower. What is it that chokes out the Word of God? Matt. 13:22 says that the care of this world and the deceitfulness of riches choke out the Word That is worldliness. Do you see any of this?

Next we have the beautiful picture of the home life of Mary and Martha. Mary sat at Jesus' feet. That is the one needful thing. But Martha told Jesus to tell Mary to help her because she was cumbered with much serving. That is worldliness. If we don't daily sit at Jesus' feet and read His Word and fellowship with Him, then we are worldly.

Now we will go to Matt. 6, where Jesus teaches about food and clothing. There He definitely and clearly says that we should take no thought for those things, but that we should seek first the kingdom of God and His righteousness. If our chief interests are in making a living or laying up treasure

on earth, then we are seeking the things the Gentiles do, and of course that is worldliness.

Jesus said that when we make a feast, we should invite the poor, the maimed, the lame, the blind: and "thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Are you doing this? If not, if you are only inviting those who invite you, then you do as any unconverted sinner will do, and that is worldliness. Jesus says nearly the same thing about loving those who love you and saluting those who salute you.

If there is one single thing that we love more than Jesus, such as our possessions, lands, homes, parents, wives, husbands, children, or our own lives also, then we cannot be His disciples. There is no need of mentioning envy, jealousy, an evil, unruly tongue, hatred, sowing discord, backbiting and such things, for we clearly know that those things all belong to the flesh and "they that are in the flesh cannot please God" (Rom. 8:8). "For if ye live after the flesh, ye shall die" (Rom. 8:13). So let us remember that the righteousness of the law is fulfilled in those who walk after the Spirit, and not in the works of the flesh. "For as many as are led by the Spirit of God, they are the sons of God."

Now I will let you, dear reader, compare these things with the pure, unadulterated Word of God, and see for yourself if it is Bible or not, and see what God teaches on this important Bible doctrine. May you with a fair, unbiased mind receive the truth of God's Word and help to promulgate it as God gave it.

Embarrass, Minnesota.

Preach the Word

There is a vast difference between preaching the Word and preaching *about* the Word. It is one thing to use a verse or a small portion of Scripture as a text whereupon to hang a discourse, and quite another to expound the Word itself. "Expository preaching," said one of the outstanding modernists of the day, "is the poorest preaching of all because it leaves so little scope for the imagination." Considering the fact that so often now, as in antediluvian times, the imagination of the heart of man is only evil continually, this might be thought to be something in favor of, rather than against, the type of preaching that keeps one close to the written Word and consists rather in giving the sense and causing men to understand the meaning, as in Neh. 8:8, than in oratorical flights and vain imaginations that becloud the true Gospel and occupy the hearers with the preacher's ability instead of with the truth of Scripture.

To be an expository preacher one must become thoroughly familiar with the Bible itself. He needs to comprehend something of the special place of each book of the Bible—its outstanding theme, the circumstances under which it was written, and the particular purpose in the writer's mind. Then there must be a careful chapter by chapter, verse by verse, word for word analysis, with the realization that nothing in Scripture is unimportant, but that all is inspired by God "and profitable for doctrine [or teaching], for reproof, for correction, for instruction in righteousness, that the man of God may be perfect [or complete], throughly furnished unto all good works" (II Tim. 3:16).

A cursory examination of the portion to be expounded and hasty preparation will not do if one is to be a worth-while expositor. Diligent study, much prayer, and reliance upon the Holy Spirit are all needed to fit one for this high and holy ministry. One really needs to live the Bible in order to expound it aright. It must become, as it were, a part of himself. He must eat the book, if he would prophesy before the multitudes and prove himself to be truly "the Lord's messenger in the Lord's message" (Hag. 1:13).

One who thus assimilates the Word and holds the truth in love will be able, if gifted of God and endued with the Holy Spirit, to give forth the message of the Lord in such a manner as to impress the souls of his hearers, bring conviction to the unsaved, point the way to settled peace and full assurance, edify believers, refresh the weary, and be used of God to the sanctification of those already saved. He may never attain eminence as a pulpit orator, but he will be valued for the solid, substantial character of his discourses, which feed and nourish his hearers.

On the other hand, it is not impossible for a true expositor to be an eloquent man, as well as mighty in the Scriptures, like Apollos (Acts 18:24). The more familiar one is with the Word itself, the more his thinking is saturated with the marvelous pictures found in the Bible, the more he appreciates the glorious truths revealed in Holy Writ, the more eloquent he may be. For the knowledge of the Word itself is a liberal education, and familiarity with its poetry, its history, its great doctrines, and its prophetic outlines cannot but prove an intellectual tonic that will make the exposition of the Word a constant delight to those who hear and a joy to one's soul as he revels in the truths he proclaims.

One might add a word of caution. It is of importance that the expository preacher brighten his messages with telling suitable illustrations; otherwise such addresses have a tendency to become heavy and prosy. The Scriptures themselves abound in forcible pictures and apt stories used to make plain the great truths set forth. The Lord Himself used parables freely. Paul drew his illustrations from all walks of life and embellished his messages with quotations from the poets and references to incidents with which his hearers would be familiar. The other New Testament writers do the same. A judicious use of such material will be found most helpful in holding the attention as the Word is unfolded.—Bulletin of Dallas Theological Seminary.

THE WORLDWARD DRIFT AND OUR ATTITUDE

(Continued from page 270)

ture. On things not so plain which have a direct bearing on Bible principles we need to take a position ("decrees for to keep," not mere advice). These "decrees for to keep" should be written and delivered after much counsel. Instruction needs to be given as to best methods of informing, teaching, and bringing our people to a willingness to live a nonconformed life under all circumstances. We do need to act, for it is stated that nine-tenths of church divisions have come because of inaction. We hear on every side that we need to do something. That is good advice.

We need a revival. Revival is not enough. God knows we need a real waking up. In Christ Jesus are many blessings that too few of our people enjoy. We need more members that are full of faith and of the Holy Ghost, who know power in prayer. Finney confessed that in the great revivals of his time a large majority of converts lost out in ten years because they were not taught to separate themselves from the world by a nonconformed life. The world was not crucified unto them nor they to the world. They conformed to it and lost out. He then points to the peculiar Quakers and plain Methodists, but did not necessarily feel their form essential (he did not condemn it, provided spirituality and soul-winning were manifest). However, he did believe that the difference in Christians was and should be marked enough that the world would know that they are not of

the world and that they do not show love for it in equipage, furniture, dress, and business.

The Jerusalem Conference should be a guide in the future. Problems should be talked over by the elders. They went up to Jerusalem to the apostles and elders. The New Testament provides for two ordained offices: elders, to take care of the spiritual welfare of the church; deacons, to take care of the material welfare. We have departed from the New Testament plan. (Read "Church Authority," by Oscar Burkholder, Gospel Herald, Nov. 20, 1941). With much disputing (long discussion or much questioning) three sides of the question were considered: your side, my side, and the right side.

We notice that the apostles and elders made a conclusion based on Scripture, which was pleasing to them and to the Church. The decision was written. Men were sent with the written instructions, who delivered them to the churches not as counsel only but to be lived out.

The presence of the Holy Spirit did not prevent differences of opinion. It is not impossible for two people or factions to have the Holy Spirit or His leading at the same time.

The Judaizers did not stop. They continued to give trouble.

Some *things* are necessary for our observance that are not essential to salvation. The decision of the Jerusalem Conference included such things.

Things may be a burden to our people. In all our conferences we need to remember the attitude of this first conference "to lay no greater burden than those necessary things."

The Conference had results: consolation, a teaching ministry, the establishment of churches, and growth.

Paul in Romans 14:3-23 gives us three rules in dealing with doubtful things. In any group of believers we find those who can eat meat and others just as pious who cannot eat meat. The meat may be a matter of self-satisfaction. Differences of opinions and ideas as to how the doctrine of separation ought to be manifest will exist as long as there are churches. Men with these different ideas will both, as a rule, be very conscientious about the matter. Different churches have standards which are not alike in keeping the expression of nonconformity.

Rule 1. Do not judge others; or, there is personal liberty. vv. 5-13a. I should not force my conception of Christian standards on my brother, but apply myself to the next rule and pray to the Father that the Holy Spirit may bring my brother to live under the same rule.

Rule 2. Bear in mind our neighbor's good; or, do not tempt others. vv. 14-21. This rule is a limitation of the first rule. By applying this rule to their lives both find themselves more like each other in practice. Paul concludes that if the thing we feel is right causes someone to stumble, be made weak (cause to become feeble), we ought to be glad to abstain from personal liberties for the good of others.

Rule 3. Live for God's glory (faith before God.) vv. 22, 23. A life of faith before God brings our living and cleansing under God's personal will for us. In the decisions we need to make, what does He speak to us through revelation in His Word and through counsel of spiritual men and teachers whom He gives to the Church? Jesus taught a lesson to a disciple long ago: "What is that to thee? follow thou me." If we indulge when in doubt, even if others do, we are condemned.

Then in 15:1-3, Paul urges us to live by these rules. We are not to live by ourselves, but we should realize that we have an influence that may cause someone to stumble. Christ did not please Himself. Should we?

Hammett, Idaho.

"Ninety-five per cent of all crime in Jefferson County and Birmingham is caused by liquor, directly or indirectly," says an Alabama sheriff.

CHRISTIANITY AND DRESS

(Continued from page 272)

well to make clear what the doctrine of nonconformity in attire does not mean; there are always those who are quick to accuse others of radicalism. Let it therefore be kept in mind that the doctrine of separation does not mean the following:

(a) That Christians shall accept the dress of any past era as being the expression of God's will for His people all through time.

(b) That all God asks of Christians is to lag some years or decades behind the styles of the world.

(c) That Christians, from generation to generation, are never allowed to change the form of their clothing.

(d) That it is the obligation of the Church to specify every last detail of the wardrobe, leaving no room for individual taste and adaptation.

(e) That slovenliness and ugliness are virtues.

(f) That Christians of all ages and cultures have to wear identical forms of clothing.

2. *Positively.* Turning to the more important, the positive, side of the question, What *does* the doctrine of separation from the world in attire and appearance mean? The following are some of the things which the Mennonite Church does ask of its members:

(a) That Christians make their external appearance conform to the divine nature which the Holy Spirit has placed in them.

(b) That the Christian's main emphasis fall on the cultivation of Christian piety and on service, not on external adornment.

(c) That in their appearance Christians manifest such qualities as self-respect, proper reserve, purity, humility, neatness, and that attractiveness which springs from Christian simplicity.

(d) That Christians give a clear testimony against the wearing of gold, jewelry, and anything that offends good taste or is otherwise unbecoming for the child of God.

(e) That men worship with the head uncovered, but that women be veiled during prophecy and prayer (I Corinthians 11:2-16).

(f) That each Christian should obey his own denomination, district conference, and congregation, meeting all requirements cheerfully and giving loyal support to the overseers of the Church.

3. *Detailed Applications.* There are a number of applications which the Mennonite Church needs to maintain, or the doctrine will yet be lost:

(a) That Christian women wear long hair, inasmuch as the Scriptures declare short hair on women to be a shame (I Corinthians 11:6) and state that even nature teaches women to wear long hair (11:13-15).

(b) That the hair be put up in such a way as to appear becoming to the Christian woman and appropriate to accompany the prayer veiling.

(c) That Christian women remember that their real adornment is to be beauty of character, enhanced by neatness and simplicity of clothing, not by creating an appearance of artificiality through the use of paint and powder.

(d) That both brethren and sisters refrain from the wearing of jewelry in any form whatever: pearls, rings of all kinds lockets, bracelets, and the like.

(e) That the bodies of both men and women who profess Christianity be adequately and becomingly clothed, neither offending good taste nor complicating the problem of purity o thought for others. This means that skirts will not be short no will bosoms be exposed.

III. Common Objections

There are certain objections to the doctrine of nonconformit in attire which are raised with varying degrees of intelligence an sincerity. Let us look at a few of them honestly and carefully:

(1) "Why so much ado over a little thing like clothes?" Be cause one's appearance can either enhance or weaken one's Chris tian testimony.

(2) "Why have not the Christian leaders of non-Mennonite religious bodies seen the truth of nonconformity?" The same question could as well be raised on such issues as membership in secret and oath-bound fraternities, participation in warfare and violence, and baptizing infants.

As a matter of fact, some outstanding Christian leaders actually have made remarkable statements. Here are a few examples:

(a) John Calvin (1509-64), in his *Institutes of the Christian Religion,* Book IV, Chapter XIII, Section V, says (Allen translation):

> If any one be convinced that this or the other ornament of dress is dangerous to him, and yet feel excessive desire for it, he cannot do better than restrain himself by imposing a necessity of abstinence, in order to free himself from all hesitation.

In Book III, Chapter XIX, Section X of the *Institutes,* in defending the view that although Christians are entirely free to do certain things they after all must not feel obligated to parade their freedom before men, Calvin says,

> Therefore, though they abstain from flesh, and wear but one color, during all the rest of their lives, this is no diminution of their freedom. Nay, because they are free, they therefore abstain with a free conscience.

The wearing of a church standard of clothing should not be an unwilling slavery to men; it ought to be the intelligent and consecrated acceptance of the symbol agreed upon by one's spiritual fellowship as its witness against worldliness.

John Wesley (1703-91) was another saint who awakened, though rather late, to the value of a church standard of dress. In his sermon on "Causes of Inefficacy of Christianity," based on Jeremiah 8:22, he said (Dublin, July 2, 1789):

> I am distressed. I know not what to do. I see what I might have done once. I might have said peremptorily and expressly, "Here I am: I and my Bible. I will not, I dare not vary from this book, either in great things or small. I have no power to dispense with one jot or tittle of what is contained therein. I am determined to be a Bible Christian, not almost, but altogether. Who will meet me on this ground? Join me on this, or not at all." With regard to dress in particular, I might have been as firm (and I now see it would have been far better,) as either the people called Quakers, or the Moravian brethren;—I might have said, "This is our manner of dress, which we know is both Scriptural and rational. If you join us, you are to dress as we do; but you need not join us unless you please." But, alas! the time is now past; and what I can do now, I cannot tell (*Sermons, Volume 2, The Works of the Rev. John Wesley,* A.M., Cincinnati and New York, p. 439).

In his sermon, "On Dress," based on I Peter 3:3, 4, he cries pathetically:

> Let me see, before I die, a Methodist congregation, full as plain dressed as a Quaker congregation (*Ibid.,* p. 264).

President Charles G. Finney (1792-1875) of Oberlin College, wrote:

> It is your duty to dress so plainly as to show to the world that you place no sort of reliance on the things of fashion and set no value at all upon them, but despise and neglect them altogether. There is no way by which you can bear a proper testimony by your lives against the fashions of the world, but by dressing plainly (Quoted in Horsch: *op. cit.,* p. 25).

Returning to the Mennonite Church, note the earnest testimony of the late John S. Coffman (1848-99), who wrote (*Herald of Truth,* February 13, 1882, p. 55):

> Unless the Church, like zealous Menno Simon, pious John Wesley and his colaborers, and many others, takes the responsibility to say what is plain and becoming apparel for disciples of Jesus, she will soon be led by the gaudy votaries of fashion to her shame and the dishonor of her humble Master.

(3) Another objection sometimes heard is this, "Whose concern is it what I wear?" The choice of your clothing is fundamentally yours, but the Church does have the responsibility of teaching the Word of God, and it also has the right to create and uphold specific standards which it believes to be essential to its life and testimony. Compare the doctrine of nonresistance. It is not enough for the Church to quote the Sermon on the Mount; it was also legitimate, wise, and fortunate that the Mennonite General Conference adopted in 1937 the statement, "Peace, War, and Military Service," which interprets carefully and in detail what the Sermon on the Mount and kindred passages shall mean in the lives of Christians.

(4) "Why always be picking on the girls and women?" The Word of God has a perfect understanding of human nature. The Lord knows that men are more apt to be guilty of violence, bloodshed, carnality, and anger, and it warns Christian men against those sins. The Word of God, knowing how eager women are to be attractive and how sin has corrupted the judgment, warns Christian women especially against worldly conformity in appearance.

This word, however, must be added at this point: Unless the brethren in the Church are willing to support the church standards for the sisters, *they can sabotage the entire nonconformity program of the Church.* They do this by their attitude toward those sisters who do and those who do not exemplify Christian standards in their apparel.

(5) "Is it not true that if the heart is right, the outside will take care of itself?" No, that is not true. The indispensable foundation of Christian life and character is of course regeneration. But the content of conscience is largely a matter of teaching. Each Christian needs to know the "whole counsel of God" so that he may obey the Lord in all things. This will not happen by accident; it requires faithful indoctrination.

(6) "Is there not a danger of formalism?" It may be that there is or has been such a danger in some localities. But the danger facing most sections and congregations in the Church is to surrender to worldliness, undiluted and fatal. May the Lord forbid!

It is not enough to be against Radicals and Legalists: The supremely important thing in nonconformity is to be against the world.

It takes courage, Christian courage, to stand against the world. There will be unconverted people who will ridicule the Christian for giving his testimony against the world on such points as warfare, un-Christian apparel, worldly amusements, sexual impurity and the like, but the finest people, Christians and non-Christians, always respect a *consistent Christian life.* Consider, for example, the following testimony by Editor Wilson of the Kitchener, Ontario, *Daily Record,* written some years ago:

> The Mennonite Church may change the style of her headgear for her women, but she'll have a long way to go to get anything more becoming than the present bonnet worn by her ladies and girls.

Regardless of popular approval or of general persecution, the Christian will live his life unto God, bringing all his thoughts, attitudes, words, and deeds into full conformity with Jesus Christ, the great Head of the eternal Church. Goshen, Indiana.

Wanted

Wanted, a stalwart man!
The man who, when he knows the right,
The same pursues against all might;
The man who dares to stand alone,
For conscience' sake when hope is gone;
Who dares to leave a beaten path,
And live within the light he hath
Nor shirks to strike a deadly blow
At error found in friend or foe;
This is the stalwart man. W. A. Radcliffe.

Peace Section

BY EDWARD YODER

GOD IS THE RULER

In this time of total war and the steadily increasing moral chaos that results from it, people are seriously asking such questions as these, whether God is in this present war, and if He is, on which side is He fighting. Or, is God altogether aloof from the whole terrible struggle, and has He lost control of the forces that are making human history? Many questions along this line are being raised and almost as many learned answers are proposed in reply to them. There are those who incline to doubt that God rules the universe, else why should He permit such wholesale destruction of human life and of the moral and spiritual values which good men treasure?

Admittedly these are all hard questions to answer in any logical way. In fact the finite human mind cannot answer them. The only real answer to them is the answer of faith, a faith that rests upon what God has spoken and revealed in the Scriptures. There we are told that the Lord reigns (Pss. 96:10; 97:1), that God is King who rules over all things (Ps. 103:19), and that He is a great King over all the earth (Ps. 47:2, 7, 8). Not only is God declared to be the ruler of all but the reading of the Old Testament reveals to us God at work ruling and overruling the affairs of men and of history to accomplish His own purposes. Therefore the Christian believer has a sure ground for his faith that God is on the throne and is ruling over all. Just because we are not able to explain in a logical way how He is ruling in and through this war is no reason for setting up our puny judgment and concluding that He must have abdicated His rule over all the earth.

Of course, God gets no recognition in the newspaper headlines of the day. Instead it is the dictators, prime ministers, presidents, generals, and so forth who receive the publicity and recognition of the moment. These earthly figures loom large and overshadow most everything else in men's minds. This psychological situation will tend to obscure even for the Christian the fact that God is the real ruler of things after all. The Christian's faith should enable him to see beyond the screaming headlines to the reality.

There are a few little shafts of side light which illuminate the difference between the apparent earthly rulers and the real divine Ruler in several expressions found in the New Testament. These are incidental expressions which are very revealing of the truth that God is the real Ruler. It not infrequently happens that what on the surface appears to be a mere chance expression or remark lights up a truth as much as a set discussion of the subject. Unfortunately the seemingly incidental expression so often escapes our notice altogether.

The two expressions particularly worth noting are: one from the words of Jesus and the other from the Apostle Paul. In Mark 10:42, Jesus was teaching His disciples the duty of true greatness through unselfish service. By way of emphasis and contrast He pointed to the opposite of the truth He was teaching, namely, to such persons as are esteemed to be great but are not. He spoke of these in words of which Moffatt's translation happens to have caught the force precisely: "You know that the **so-called rulers** of the Gentiles lord it over them, . . . not so among you." Jesus referred to the earthly rulers of the kingdoms of this world as 'the so-called rulers.' They are not in fact the real and actual rulers in the world. God is the real Ruler, and He rules through those who serve unselfishly like Christ did.

In I Cor. 2:6 the Apostle Paul uses a phrase which, while appearing quite incidental, nevertheless reveals like a flash a similar conception of earthly rulers. Again we take the liberty of quoting Moffatt's rendering, which strikingly brings out the force of the original words, thus: "We do discuss 'wisdom' with those who are mature; only it is not the wisdom of this world or of the **dethroned Powers** who rule this world." In this passing reference to earthly governments the apostle speaks of them, in whatever light men may regard them or they may regard themselves, as being in fact dethroned Powers. They are powers and rulers who, while carrying on as if they were the real rulers of the world, are in fact already on the way out, actually dethroned. The implication of the expression is that God is the only real ruler after all.

All the earthly rulers to whom men look and in whom they place their trust for directing the world's affairs and solving its many problems are in the light of eternity only the supposed-to-be rulers, the so-called rulers, the dethroned powers. So from these little side lights again the Christian sees renewed reasons to look to God in faith, to Him who ruleth over all.

* * *

OF ONE BLOOD ALL NATIONS

It is the teaching of the Scriptures that the human race is basically a unit. God created a single pair of human beings, Adam and Eve, and from this first pair all the races and nations of men have sprung. Genetically therefore all men of all colors and languages whatsoever are related. They are one family by origin; they are all of one blood.

Science and the investigations which men have made in comparing the people of one race with those of another confirm the truth of the biological unity of mankind as it is taught in the Bible. The first eleven chapters of Genesis plainly teach that all men and all nations are descended from Adam. The rest of the Bible assumes this to be a fact.

Furthermore the divine plan of human redemption is based on the fact that humanity is a unit. Christ's death and atonement can be effective for the salvation of all men only on the ground that all men are equally sinners through a common heritage derived from a common ancestor. "For seeing that death came through man, through man comes also the resurrection of the dead. Just as in Adam all die, so also in Christ all will be made alive again" (I Cor. 15:21, 22). Adam was head of a humanity that failed through a sin that involved all his descendants in its disastrous results. So likewise Christ is the head of a new and redeemed humanity, a humanity that is righteous and lives a resurrected life in Him.

This same thought is emphasized by the apostle in his epistle to the Romans, "For if through the transgression of one single man the mass of mankind have died, all the more has God's grace, and the gift made through the grace of the one man Jesus Christ, been abundant for the mass of mankind" (Rom. 5:15, from Weymouth's translation; the entire passage, 5:12-17, is important).

That this gift of grace, made possible through Christ's death and resurrection, is really effective to save men and women of all races of mankind is evident also from the vision of John recorded in the Book of Revelation. He saw the multitude of those who sing a new song in praise of the Lamb and glorify Him for having redeemed them "out of every tribe and language and people and nation" (5:9). In another vision the seer saw an innumerable multitude before the throne and the Lamb, a multitude "out of every nation and out of all tribes and peoples and languages" (7:9).

God's redemptive grace reaches to all men regardless of race or color, and the final company of the redeemed will include souls from them all. The exaltation and the glorious honor of Jesus Christ will include homage from every bowed knee and every confessing tongue, again out of every race of men (Phil. 2:10, 11). Speaking to the sophisticated and critical Athenians, the Apostle Paul referred to the fact that the true God "caused to

spring from one forefather people of every race" (Acts 17:26). It is therefore a fact of history that the Creator has made of one blood all nations of men for to dwell on all the face of the earth.

These facts regarding the unity of the human family are presented in the Scriptures. The question at once arises, Why are there the numerous nations and peoples of varying colors and languages today, peoples who are frequently hostile to each other and engage in fratricidal wars among themselves? In part the answer is that sin has poisoned the race and has disrupted human solidarity; it has poured sand into the relationships of men. Sin in the heart makes capital for strife out of what are merely incidental and superficial variations among men. Differences of color and language and of physical features and mental characteristics have come about through long centuries of separation from each other and through living under widely different climatic conditions. These differences, however, are secondary only, not primary or fundamental. They do not disprove the fact that mankind is properly a unit.

One result of their separation by distance and natural barriers is that the peoples of the earth became strangers to each other and as strangers they are inclined to fear and be hostile to each other. In some places men were more progressive and civilized while in other places they were culturally more backward. It was to the extent that men chose to do wrong that they sank into barbarism and even savagery. Some of those who progressed in civilization also cultivated an attitude of superiority over others until this attitude became practically an article of faith with them, the belief that they are by creation better and superior in quality to others. White peoples have become deeply infected with the idea that they are congenitally superior to the colored races of the earth. In a few instances this prejudice of racialism has been openly formulated into a practical doctrine and a political dogma. Others may not venture so boldly to express their theory of superiority over other races, but in their relations with them they practice what is a deep-seated belief or way of thinking on the matter. They discriminate in various ways against people whose skins are of a different hue than their own.

The race situation has in our day come much to the fore. Once it was natural barriers like oceans, rivers, mountains, deserts, and the like that kept nations isolated and separated from each other. For better or for worse these natural barriers are steadily disappearing before the modern developments in communication and travel. Now almost overnight the rapid development of aviation is bringing men of all continents into one physical neighborhood. It is claimed, for example, that no point on the earth's surface is any longer more than sixty or seventy hours distant from one's nearest airport. What this will all mean in terms of international and interracial relations of the future has not yet begun to dawn on our minds. The varied peoples of the earth are rapidly being forced to live in one large neighborhood. Not for long will some races consent to put up with the selfish pretensions to superiority on the part of others. The unity of mankind seems bound to become a practical fact as well as a historical and theoretical truth taught by the Scriptures and by science.

E. Stanley Jones points out that at the close of the war of 1914-18 the Japanese requested the insertion of a statement in the League of Nations covenant affirming the equality of all races, and hence the necessity for equal treatment of all. Woodrow Wilson and Lord Cecil refused to insert it. It is said that from the moment of that refusal the attitude of the Japanese changed. Their attitude became this: "You say we are not as good as you are? We will show you that we are better," and the result today is a Japan gone mad with militarism and with the determination to conquer others.

The United States has an immigration law which admits people from most nations according to a regular quota basis, but which excludes Japanese and other Orientals entirely. This discrimination on the basis of race alone has evidently had its part in instigating the mad desire of the Japanese rulers for conquest and revenge, the desire to prove to the world that white claims to superiority are a farce. Christians who know the Scriptures and the power of God do not accept the doctrine that any race in itself is superior to any other. People are made better only through the power of the Christian Gospel and the grace of God.

The quiet work of Christian missionaries and Christian relief workers in Oriental countries during the past century and more has no doubt been one of the most far-reaching and practical testimonies to the essential unity and equality of all races of mankind. And it is becoming abundantly clear that only as men of all races take Christian attitudes toward each other and sincerely act upon the teachings of the Scriptures will they be able to live peaceably together as neighbors in the enlarged world community in which they are today finding themselves. The work of witnessing for Christ and the salvation that is in Him alone, and the work of witnessing for the Christian way of life which is love and forgiveness and well doing to all men of all races, these are the tasks which at this moment place a great challenge before the Christians who try to practice what the Bible teaches, such a challenge as has not been theirs for a long time.

* * *

A NEW COMMUNITY BRUDERHOF

Several times in the past mention was made in these columns of the Hutterian Bruderhofs in England. Originally founded in Germany, these Christian groups were forced to leave there and so went to England. There, too, they experienced difficulties so that in April 1941 they migrated to South America in a body where they set about to build up new Bruderhofs at Primavera in Paraguay.

A few of their group, however, remained behind in England for finishing up their business, hoping later to join their brethren in Paraguay. Instead of doing so they found other persons becoming interested in their way of life and desiring

My Prayer

ELAINE H. SOMMERS

Almighty God, it is to Thee I turn
Amidst the chaos of a war-torn world
When fresh, young blood is being spilt on battlefields
And youth is being taught to hate.

Open my heart and mind and teach me tolerance
That I, like Thy noble Son, may feel compassion deep for all mankind.
Let no blighting scales of hatred blind my eyes.

Lord, let me laugh, that I may dispel a bit of bitterness
And help one little corner of the world to keep its sanity.

I do not ask that I be spared the thorns of pain and suffering
When life is being drained to the marrow of its bones;
But grant me wisdom, faith, and courage,
Tools strong, with which to build the future.

to join them. The result has been that the growing group in 1942 established a new community in England called Wheathill Bruderhof. Their address is Lower Bromdon Farm, Burwarton, Bridgnorth, Shropshire. Their farm is 182 acres in size. The community has again grown to above twenty persons in number. They live their life entirely in common, after the pattern of the Hutterian communities, whom they follow as their spiritual founders. In January 1943 the Wheathill Bruderhof issued a neat fifteen-page report of its founding, including also a brief statement of their belief in relation to some decisive questions of community life.

Book Review

The Inspiration of the Scriptures, by Loraine Boettner, Th.M., D.D. Second Edition. William B. Eerdmans Publishing Co., Grand Rapids, Mich. 88 pp., 1940. Also obtainable from the author, 3738 Kanawha St., N.W., Washington, D.C., and from the Mennonite Publishing House. Price, $1.00.

The author has given us a splendid treatment and defense of the plenary inspiration of the Word. The book is written in an easy and popular style, but rests on solid scholarship and thorough research. The author believes firmly that the Bible is inspired of God as Jesus and the apostles teach, and finds this truth confirmed by the testimony of the Holy Spirit to the believer. Dr. Boettner discusses the nature of inspiration and answers objections commonly raised by critics. Two helpful sections deal with alleged errors in the Bible (pp. 49-59) and with the Bible and science (pp. 59-63).

This is a book that ought to be read by every minister in the Mennonite Church. May the Lord use it to help bring an evangelical revival in this age of doubt and unbelief. John C. Wenger.

A Correction

In the April number of Christian Doctrine the antithesis pointed out in Robert Friedmann's article on "The Anabaptist Genius and Its Influence on Mennonites Today" was considerably obscured in the form of the typesetting. In justice to Bro. Friedmann and the article and to set forth against this remarkable antithesis, we are giving it to you again as it should have been printed.

Anabaptists	Pietists
Imitation of Christ: discipleship; obedience and martyrdom;	Experience of one's own sinfulness, conversion, enjoying the state of grace, and edification in it;
The "bitter Christ";	The "sweet Christ";
Godfearing ("Gottesfurcht");	Godliness ("Gottseligkeit");
A closely knit brotherhood in which the individual remains mostly anonymous;	A group of redeemed individuals turning more and more to a denominational type of church;
A stern and austere frame of mind;	Emotionalism;
Nonconformity.	Peace with the world.

PRAYER OF ST. FRANCIS OF ASSISI

O Lord, our Christ, may we have Thy mind and Thy Spirit; make us instruments of Thy peace; where there is hatred, let us sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

O divine Master, grant that we may not so much seek to be consoled, as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.

WE ARE IMMORTAL

Death is not the end; it is only a new beginning. Death is not the master of the house; he is only the porter at the King's lodge, appointed to open the gate and let the King's guests into the realm of eternal day. And so shall we ever be with the Lord.

The range of our threescore years and ten is not the limit of our life. Our life is not a landlocked lake enclosed within the shore lines of seventy years. It is an arm of the sea. And so we must build for those larger waters. We are immortal! How, then, shall we live today in prospect of eternal tomorrow?

—J. H. Jowett.

EDITORIAL

(Continued from page 268)

Christ, we should have no difficulty on this point. What God is in spirit we see translated into flesh in the person of Christ. He was both absolute God, and, so far as His body is concerned, created man, the seed of Adam and the son of David. In Christ we can see what God is like, so far as spiritual and moral attributes are concerned. He is God, manifest in the flesh.

Christ took our nature on Him, not that He
'Bove all things loved it, for the purity;
No, but He dressed Him with our human trim,
Because our flesh stood most in need of Him.

—Robert Herrick.

PASSING AWAY, SAITH THE WORLD

Passing away, saith the World, passing away:
Chances, beauty, and youth sapped day by day:
Thy life never continueth in one stay.
Is the eye waxen dim, is the dark hair changing to grey
That hath won neither laurel nor bay?
I shall clothe myself in Spring and bud in May:
Thou, root-stricken, shalt not rebuild thy decay
On my bosom for aye.
Then I answered: Yea.

Passing away, saith my Soul, passing away:
With its burden of fear and hope, of labor and play;
Hearken what the past doth witness and say:
Rust in thy gold, a moth is in thine array,
A canker is in thy bud, thy leaf must decay.
At midnight, at cockcrow, at morning, one certain day
Lo, the Bridegroom shall come and shall not delay:
Watch thou and pray.
Then I answered: Yea.

Passing away, saith my God, passing away:
Winter passeth after the long delay:
New grapes on the vine, new figs on the tender spray,
Turtle calleth turtle in Heaven's May.
Though I tarry wait for Me, trust Me, watch and pray.
Arise, come away, night is past and lo it is day,
My love, My sister, My spouse, thou shalt hear Me say.
Then I answered: Yea.

—Christina Rossetti.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JULY 1, 1943 (Herald of Truth Established 1864) No. 14

EDITORIAL

"They that are Christ's have crucified the flesh with the affections and lusts."

*

This agrees with what Paul wrote to the Romans, saying that they that are in Christ Jesus "walk not after the flesh, but after the Spirit."

*

"Unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the CHURCH by Christ Jesus throughout all ages, world without end."

*

Wonderful language—is it not enough to keep us meditating for hours? The longer we meditate the richer the language seems to become. Then let us not forget that the whole Bible is full of that kind of language. For richness and grandeur and food for the soul, there is no other book like the Book of books.

* * *

Planting, Cultivating, Harvesting.—Just now we have an illustration of all three of these. As they have opportunity, farmers are out in their fields; some planting, some cultivating, some harvesting, depending upon latitude and climate as to which one it is. As in natural affairs, so in matters spiritual, the wise seeker after abundant harvests is also diligent in his planting, followed by industrious cultivation of the growing crops.

*

Last Sunday our Sunday schools considered the last of a series of lessons on "Life and Letters of Peter and John." We share the convictions of many whom we have heard express themselves that this was one of the most interesting and important series of lessons that we have studied for a number of years. From their lives we gather the power of example. Like their unfriendly critics, we see the evidences that "they had been with Jesus."

From the teachings of these beloved apostles we are profited quite as much as we are from their example. They having been in the school of Christ for three years and having been led by the Holy Spirit from the time that they became disciples of Jesus, were especially qualified to write the letters that were given a place in the sacred canon of Scripture. Let us keep on making a study of these letters, not merely because we admire the men, but especially because their letters were written "by inspiration of God, and are profitable." "If ye know these things, happy are ye if ye do them."

*

The devil is characterized in Scripture as (1) "an angel of light" (II Cor. 11:14) and (2) as "a roaring lion" (I Pet. 5:8). As "an angel of light" he approaches people as he did Mother Eve in the Garden of Eden, assuming to be a teacher of good things that are superior to anything that God or His people have to offer.

We do well to heed Paul's warning against the subtle influences of false teachers, pretending to bring us higher light: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."

Concerning the characterization which Peter gives of the archenemy of souls ("a roaring lion"), we think of such roaring monsters as King Alcohol, murderers, highway robbers, the white slave traffic, the moving picture craze, the gambling craze with multiple forms and ramifications, and other "roaring lions" too numerous to mention. But in all these things "the angel of light" is first in evidence before the "roaring lion" completes the work of destruction. As a rule where the great deceiver, the "liar from the beginning," the "angel of light," fails to make inroads, the "roaring lion" does not appear.

BIBLE TEACHINGS

I. On Obedience

1. **God's Promise.**

Obey my voice, and I will be your God.—Jer. 7:23.

2. **The Prophetic Voice.**

To obey is better than sacrifice . . . rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry.—I Sam. 15:22, 23.

If ye be willing and obedient, ye shall eat of the good of the land.—Isa. 1:19

It shall come to pass that whosoever shall call on the name of the Lord shall be saved.—Joel 2:32; Acts 2:21.

3. **What Christ says.**

If ye love me, keep my commandments.—John 14:15.

Ye are my friends, if ye do whatsoever I command you.—John 15:14.

Teach all nations, . . . to observe all things whatsoever I have commanded you.—Matt. 28:19.

If ye know these things, happy are ye if ye do them.—John 13:17.

4. **Apostolic Teachings.**

We ought to obey God rather than men.—Acts 5:29.

Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?—Rom. 6:16.

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. —II Thess. 1:8.

Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.—I John 2:3-5.

Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise.—Eph. 6:1, 2.

Children, obey your parents in all

things: for this is well pleasing unto the Lord.—Col. 3:20.

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow.... Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.—Heb. 13:7, 17.

5. **The Blessed Assurance.**

I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous JUDGE, shall give me at that day.—II Tim. 4:7, 8.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. 22:14.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

Training in Christian Experience

BY J. D. GRABER

The article below is an address given by Bro. Graber at the Christian Education Conference held at Harrisonburg, Va., May 14. We are grateful that we can share this address with our readers.

Before we can intelligently discuss the subject of training in Christian experience it will be necessary to define what we mean by "Christian Experience." Here is the definition that I should like to use in this discussion: "Christian experience has to do with getting into and maintaining vital relationship with the living God." This is a simple definition but it sets forth a distinct point of view, namely, that the experience as such is not an end in itself but that the getting into living relationship with an objective reality is the essence of Christian experience. Everything that is experienced may be said to be the result of the Holy Spirit of God working within.

The first question that arises is, Can we train in experience? Modern educational method says, enthusiastically, "Yes." We hear much of the theory that we learn only through experience. We learn to do by doing, and self-expression is the road to certainty. All our project-curricula as well as the inordinate emphasis on self-expression for the pupil grow out of this theory. So-called religious education has been an attempt to apply these theories of education to Christian nurture. Needless to say much of what was said and written on the subject has been more education than Christian. I say this because it has been founded on the false premise that truth is merely universal human experience, that experience is an end in itself, that the subjective element is of more significance in the search for truth than the objective so-called truth itself.

Let us examine more specifically just how this has worked itself out. The starting point to them is somewhere within human experience, and not in an objective revelation. Hence Christian experience can not be what we have defined it to be above, a getting into living relationship with an objective reality, i.e., with the living, personal God. Faith will be a subjective experience and not a trust in a loving person. If you can get yourself to **feel** good, get yourself out of a state of worry, then you have achieved faith. Or, they may say that you must practice faith; if you act as if you had faith for a while, then gradually faith will arrive. Religious education textbooks deal extensively with the **technique** of building faith. Much of this technique is good and has practical value even, if we recognize that it is based on a false doctrine. What actually goes on in the mind of the believer is much the same regardless of whether faith as such is made an end in itself or whether it is a calm trust in Christ that we achieve.

There is a pertinent passage on Christian experience in the first chapter of II Peter. Verses one to four emphasize the fact that our salvation is based on the "knowledge of God," based on certain objective **facts** that have to be learned and believed. We read that **"His divine power** hath given unto us all things that pertain unto life and godliness." It is by "exceeding great and precious promises" that we are made "partakers of the **divine nature.**" Here we have the beginning of the Christian life firmly set in the **concrete** foundation of a **divine act** appropriated by simple faith.

But this is not all there is to the Christian life; this is but the beginning. Following this comes the whole realm of Christian experience. "Add to your faith virtue; and to virtue knowledge ... temperance ... patience ... godliness ... brotherly kindness ... charity." All these may be classed as elements of a daily experience that **follows** on faith in the finished work of Christ, which is the beginning. Peter in reality here says that Christian experience can be developed, can be **learned,** and if a thing can be learned, it can be **taught.**

But Peter does not stop here. To him experience is not either the beginning nor the end. It is but an intermediate, we may say an incidental, phase. He goes on to say that "if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in **the knowledge of our Lord Jesus Christ.**" He has ended where he has begun. Jesus Christ is Saviour and Redeemer and it is a knowledge of that **fact** and a complete giving of oneself to that **person** that is the beginning and the end of Christian life.

Our usual religious education textbook deals with this intermediate area of experience, but ignores, if it does not actually deny, the existence of the objective Christ. It says that patience is developed by practicing patience; that virtue is developed by the laws of habit-formation; brotherly kindness grows as we do deeds of charity. This is true. Peter seems to agree with this. The difference is that so-called religious education says that the experience practiced simply has a "strong tendency" to be strengthened, while Peter says that a practice of these Christian fruits of the indwelling Christ increases knowledge of the facts of His "precious promises" and establishes a fuller and more vital living relationship with Him.

We have said several times that experience is not an end in itself. Let us examine now somewhat more fully what is meant by this statement. In the New Testament we do not read that experience is to be enjoyed as such. Paul speaks much of **joy,** but he never conceives of joy as merely a state of being happy. He says, in Rom. 14:17 that the "kingdom of God is ... joy in the Holy Ghost." It is an emotional experience, but it results from the living Spirit at work within the believer. In Gal. 5:22 joy is again spoken of as a fruit of the Spirit.

The story is told of a man who began to say louder and louder as he walked down the street, "I've got it! I've got it! I've got it!—!—!" As time went on he became happier and happier until he finally fell exhausted in a veritable orgasm of "joy." This is not joy in the New Testament sense. This sort of "joy" is wrong in both its origins and in its results. The attainment of a state of ecstasy is not to be set up as the norm of Christian experience. A worship service does not necessarily need to be an emotional spree. The joy that the Holy Spirit maintains within our hearts is fundamentally a deep-settled peace that remains as "joy unspeakable" regardless of outward circumstances. "Working oneself up" into a state of ecstasy is a practice that is really based on the modernistic conception of Christian experience; the experience becomes an end in itself. The evan

gelical position is that the experience is always the **result** of true faith and piety. There may be periods of ecstasy, especially for some who are temperamentally effervescent, but the periodic attainment of a state of ecstasy dare not be set up as a desirable end to be sought for its own enjoyment.

Joy, according to the Bible, is to be viewed as the emotional dynamic that leads to right living. "The joy of the Lord shall be your strength" is already Nehemiah's estimate of the practical value of this experience. Bishop Moule said the Epistle of Paul to the Philippians may be said to have been written on the subject, "Salvation Through Joy." To Paul joy was at once the result of faith and knowledge and in turn the stimulus to greater faith and more certain knowledge. The Mennonite Church has historically held to the view that the acid test of the validity of Christian experience is whether it produces character.

We have so far dealt with the theoretical aspects of the subject. We shall now deal more directly with the practical applications. Christian experience, according to our own definition, is based on a knowledge of **facts** and on certain **skills.** Facts can be learned and skills can be developed through practice. New converts should be led to expect phenomena on the experimental level. I well remember on one occasion questioning children of Christian parents in India, who were being examined as applicants for baptism, regarding their experience. They could give the correct answers on the doctrinal questions. They had been taught a good many facts and, in a certain sense, had been fairly well indoctrinated. But when we asked about their certain knowledge of sins forgiven since they believed, they were a bit bewildered. When questioned about an inner joy and peace, they admitted that they had not heard that such an experience was to be looked for or expected. They, like the believers at Ephesus, had not even heard that there was such an experience as the receiving of the Holy Ghost. This incident emphasized the necessity of teaching and training new converts in the facts as well as in the experiences of the Christian life. Pastors and ministers should not lose this opportunity. New believers may be definitely led into a Christian experience or, through neglect or ignorance, may be admitted into the Church without a consciousness of having been born again or of being in vital touch with the living Spirit.

Classes in Christian Experience

I believe classes on this subject could profitably be organized in the various types of our Bible schools. I understand a beginning has been made in this direction at the Eastern Mennonite School, and that the testimony of both teacher and students is that the experiment brought gratifying results. What material could be covered in such a class? There would be, first of all, the facts set forth by God's Word: God a personal, loving Father; the relationship He wants to maintain with His children; the Holy Ghost and His indwelling; certainty of forgiveness and of eternal life; how new life in Christ manifests itself, especially the acid test of character; joy as a fruit of the Spirit.

This class could, further, profitably deal with norms and ideals of Christian experience. It is unwise and dangerous to allow each individual to come to his own conclusions as to just how the new life in Christ should express itself either in character or in feeling. There is certainly something, however ill defined it has been so far, which we can call the standard Mennonite expression of the Christian life, a pattern based first of all on God's Word and also in line with our historical tradition. There seems to be some confusion abroad as to what this pattern is and in spots there are growing up teachings on experience that are undesirable if not positively dangerous. Let us get clearer content into the expression "Mennonite Piety."

Again, the class could deal profitably with the techniques of Christian experience, and could seek to develop them through practice. Students ask, How can I get the gift of the Holy Spirit? The teacher would not merely seek to make clear to him what the Bible teaches—that would indeed be the first step—but his work would not be finished until he had led the student into that experience itself. Joy and peace in the heart, forgiveness, assurance, and such like experiences would not have been adequately dealt with until the student could be led into an appropriation of them in his own life. We all know that experiences grow through practice and expression. The teacher would encourage expression in class; would seek wisely but positively to bring every experience to the expression stage. He would, further, make provision beyond the confines of the classroom for testimony, witnessing, and for service-expression of the new life. This is no doubt an ideal picture but I believe it can point the way toward something that we all agree would be exceedingly helpful.

Let us now apply our proposed training program to definite experiences. First of all to

The Assurance of Salvation

Does the Bible teach us that we may assuredly know that our sins have been forgiven, blotted out, and forgotten? How has God dealt with our sins? Is it reasonable that sins **can** be dealt with in this way? How can we **know?** Does this knowledge come by way of the senses or only by faith? It comes by faith. Is it then knowledge of an inferior kind? Are we less sure about spiritual things than about material, physical things? To use an illustration, Are we merely peeping through the keyhole at a loaded Christmas tree knowing, or at least hoping, that someday the gifts will be ours, or Are we now in the room with the tree appropriating now the gifts of God? We would continually go to Biblical facts, teachings, and illustrations from the lives of Bible characters. Paul frequently emphasizes the fact that love should be with knowledge. No experience should be sought or built up except on the concrete foundation of incontrovertible fact. A man says, "I feel good; I love God in my heart and I feel He loves me and has forgiven me." It is well to feel that way but the feeling is without foundation unless supported by knowledge and facts.

Testimonies from Christian literature are very useful here. There is a large scope of literature dealing with conversion and the change of life that came about through believing in Christ. It appears under various titles, as "Life Stories of Twice-born Men"; "Broken Earthenware"; etc. By reading such books under the guidance of a wise and experienced counsellor, the new believer comes to understand more and more clearly just what to expect, what he has a **right** to expect in the realm of experience when he believes.

Joy

This experience grows out of the above. Any of us who have anything to do with the guidance and nurture of young Christians should not fail to lead them into this experience of joy. This again is not a mere subjective state that we try to induce but the natural outworking of the spiritual law within. Paul said that the "Kingdom of God is not meat and drink; but righteousness, and peace, and **joy in the Holy Ghost."** Joy must ever be set on that foundation else it will be a mere useless, if not a dangerous, effervescence. We are made joyful when the Holy Spirit bears witness with our spirit that we are the sons of God, when He gives us the inner certainty that sins are blotted out and that we are in the relationship of sons and daughters of God. And this **joy** will ever be our strength to live for the Lord, and not a mere experience to be enjoyed and to shout about.

Getting the Holy Spirit

This is the fundamental Christian experience; all others grow out of this fundamental one. There is much need for teaching and training at this point. First of all the Bible teaching on the person and work of the Holy Spirit must be studied. The conditions laid down for receiving the Spirit must be considered, as for example, in Acts 2: 38 where conditions are definitely laid down. Why should a believer desire the infilling of the Spirit? Merely to enjoy spiritual ecstasy? Witnessing

(Continued on page 291)

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

POLITICAL REVOLUTION IN ARGENTINA

On June 4 the former Castillo government was defeated by a military revolutionary movement, and Argentina is now being ruled by a provisional government with General Pedro P. Ramirez as president, and Rear Admiral Saba H. Sueyro as vice president, with a cabinet composed largely of military and naval officials. The army's march on Government House was led by General Arturo Rawson, while General Ramirez, Minister of War in the Castillo Cabinet, and President in the new government, was revealed as one of the principal organizers of the successful revolution.

The political unrest throughout the country came to a sudden head with a military "coup d'etat," led by General Rawson at the head of 8,000 troops of all arms, who deposed the government in a matter of hours. No organized opposition was encountered by the troops in their march on the Government House, except that offered by the School of Mechanics of the Navy. This resistance was settled in a fight of twenty minutes, in which a number of conscripts lost their lives, while many more were wounded. With the exception of some rioting carried on by irresponsible observers in which a number of busses and streetcars were overturned and burned, there was no particular disturbance, and by this writing life in Buenos Aires and throughout the Republic has settled down to its usual order.

After the provisional government had been legally and officially constituted, the provisional president made the following official statement of policy:

"The Argentine Republic affirms its traditional policy of friendship and loyal co-operation with the American nations in accordance with all existing pacts.

"With regard to the rest of the world, her policy is for the present neutrality.

"The provisional government also believes that it is necessary for it to state that it will support the principles of absolute autonomy of the states (or provinces), and give them their own forms of government; that it will in no circumstances tolerate foreign interference, as the Argentine people maintain, and will maintain, through all vicissitudes, and no matter what may happen, the form of republican representative government proper to her constitution."—General Ramirez.

A Convalescent Missionary

On the same day when the above-mentioned revolution took place, Edna B. Weber, wife of the present writer, returned home from the British Hospital where she had passed over a month for treatment for sinus trouble and a nervous breakdown. The ailment is completely cured and her nerves have improved very much. We are grateful to the brethren who have remembered her so faithfully in their prayers. We feel certain that with the blessing of the Lord and with a period of rest and comparative quiet she will recover her usual health and strength.

Bible School Activities

Since April 2 the first-year classes of our Bible School are being taught in our little hall here in Buenos Aires. Some of the workers who took part in the opening services were, A. Swartzentruber, N. Litwiller, Elvira Armenino, and Ernesto Pineyro. There are five regular students enrolled and also a few others who attend as "listeners." The courses offered include O.T. History, Gospel of Matthew, English, Spanish, and Social and Personal Hygiene. The other years are being taught in Bragado by Brethren Litwiller and Snyder. Pray for our Bible School work.

L. S. Weber.

June 9, 1943. Calle Puan 1427, Dep. 1, Buenos Aires.

Africa

INTERCESSORS NEEDED

Dear Intercessors:

Greetings in Christ Jesus our Lord.

We trust that the Lord is calling more of you into the ministry of intercessory prayer. The need is great for such who are willing to avail themselves of this tremendous opportunity to interceed for the lost. By intercessory prayer we mean more than just the formal procedure of so-called prayer. God Almighty still hears plenty of the Pharisaic type of praying but what He longs to hear is a soul actually travailing in prayer not because of custom but because that soul has been willing to identify himself with our Lord in His death and resurrection and is crying to God in behalf of souls who are yet in bondage. That soul has heard the call of God to the ministry of intercessory prayer just as many others have been called to other ministries and who were not disobedient to the heavenly vision. That soul has caught the vision which the Apostle Paul had and ceases not night nor day to cry unto God for the salvation of the lost. Has God called you to this ministry? Have you been obedient to the heavenly vision?

The prayer needs here at Bumangi have become much more real to us since we have spent some time here during the absence of the Shenks. The conflict is similar to our other stations but one is able to enter into it more sympathetically when becoming acquainted with the individuals and their souls' need. I was impressed with the similarity of responses and excuses offered when out in village work and dealing with souls about their need of a Saviour. This is of course natural, for although they are of a different tribe here from our people at Nyabasi, they all serve the same master and therefore the similarity in excuses. Here are some of the remarks one hears when out in village work: "When I am done cultivating, I'll come to church." "When I have this house built, I'll believe." "As soon as my sickness leaves me, then I'll come." "I want to do my planting; then I'll accept the Lord." "As soon as the harvest is finished, I'll be sure to come." "I have a religion and don't care for yours; I follow Mohammed." "I am too old to believe." "I want to hunt a wife first; then I'll bring her so she can believe, too." One response we frequently get is, "I'll come to church on Sunday," thinking that we'll be satisfied with that and pass on to another village. Since we have heard many such expressions and only a small per cent of them actually keep their promise and come, we usually prolong our stay in the village and bring them the Gospel message as the Spirit directs. We praise the Lord that there are also some more favorable responses and that some souls who have been dealt with in their own villages have learned to know the Lord as their Saviour. May the Lord continue to teach us patience and may we be filled more and more with His Spirit and have such a love and compassion for these souls as our blessed Lord had when He stood on Mount Olivet and wept over Jerusalem.

We praise the Lord for those here at Bumangi who have heard the call of the Spirit and have by their expressions and actions manifested a more humble attitude and a greater desire to be identified with our Lord. There are those here, too, who are in open rebellion against truth and for whom we continue on in faith praying that He may yet get unto Himself glory from their lives.

Faith in Him,

Simeon W. Hurst.

Bumangi, Tanganyika Territory.

City Missions

LANCASTER, PA.

(North End Church)

Dear Herald Readers: We praise the Lord for His goodness to us. Since we have our new location and new building, our Sunday-school attendance has increased about 20 per cent.

Our summer Bible school closed June 25 with good attendance and attention. We pray that these souls may show fruit from the seed that has been sown. Although some of the children may never come to our Sunday school but may go to some other Sunday school, we can say like Paul, "I have planted, Apollos watered; but God gave the increase." The teachers did their part in sowing the seed, now others may water (teach), and we commit the young lives to God for we know He will give the increase.

We were especially thankful that our lights, for which we had been waiting for some time, were connected on the same day when Bible school started in the evening. We feel that this is a direct answer to prayer.

We ask all of you who know the worth of prayer to remember this work before an almighty God who hears and answers prayer.

Yours in His service,

June 22, 1943. Roy Wissler.

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PRAYER

By Amos A. Ressler

We are thinking of prayer as an address to God. All mankind prays, at times at least, to someone or something. But we are referring to the Christian's prayer, and for instruction on the subject we go to the Christian's Book, the Bible.

The disciples of Jesus seem to have known that there were correct and incorrect ways of praying, for Luke (Luke 11) tells us that they asked their Master to teach them to pray. Matthew gives the discourse in greater detail.

Our Saviour's first instruction is to pray in secret, in a contrite spirit in humility and sincerity, and not for show as the hypocritical Pharisees did.

Then comes the injunction, "When ye pray, use not vain [or useless] repetitions, as the heathen do." We feel, sometimes, that there is no instruction of our Saviour that is more frequently or thoughtlessly violated in public prayer than this one. Needless and superfluous words are interposed, repeated throughout a long prayer without contributing anything to the edification of those that hear, or making any greater appeal to God.

The statement, "Your Father knoweth what things ye have need of," will be considered later. "After this manner," is a model or pattern after which to fashion our prayers. The name of the Father is used once. After that He uses the pronouns thy, thine, we, and us.

There is probably no portion of Scripture that is more widely used than Matt. 6:9-13. Children learn to repeat it early in life. It is used as a closing exercise in many meetings and appropriately so. But its familiarity brings it in the minds of many people, seemingly at least, to the level of the commonplace. It is often repeated so rapidly, without even a pause between sentences, that we have scarcely time to think of the meaning of the words we are uttering.

The simplicity and all-inclusiveness of this prayer are noteworthy. We know of no form or combination of words that say so much in so little space and with the use of so few words. It is an established principle that in all public or private address, no matter to whom the address is directed, the less words you use to express fully your thought, the more impressive your statement will be and we affirm that this principle holds good everywhere.

"Your Father knoweth what things ye have need of." What then is the purpose of prayer? God, in His omniscience, knew what Abraham would do when He told him to offer Isaac as a sacrifice. Then why the command? Partly perhaps so that we who are not omniscient might see the faith of Abraham in action, and in larger measure that Abraham might be strengthened in the exercise of his faith. Then too, we have abundant evidence in the Scriptures that prayer moves God and that He heeds the appeal of His faithful ones so that things are actually accomplished through our prayers.

Again, secret prayer brings us into communion and fellowship with God. You may speak of learning to know God through nature and His wonderful works in earth and sea and sky. But I cannot conceive of a real Christian who does not frequently and regularly commune with his Maker and Saviour. The reason for praying audibly is clearly given in John 11:42. "Because of the people that stand by I said it." It is for this reason that proper phraseology has a place in public prayer, while it may not be important in private prayer. Sincere, audible public prayer may serve a double purpose, to edify the hearers and to reach the ear of God.

When Shall We Pray?

Paul says, "Pray without ceasing" (I Thess. 5:17). This cannot mean that we shall remain in a posture such as we assume in formal prayer during worship, but rather that we shall not cease from observing stated periods of prayer. Daniel prayed three times a day and he did not cease to do so because of the king's commandment.

Keeping with us a constant consciousness of our dependence on God with a sincere desire for His care amounts to a constant state of prayer.

I knew a man years ago who said he had a little vest pocket prayer that he carried with him all the time. He was a business man, and a busy man, and whenever a situation arose that required special wisdom he just used his handy little prayer, "Lord, help," and the Lord understood and never failed him. He carried his little prayer to his dying day. He prayed without ceasing.

Ronks, Pa.

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A WORD OF APPRECIATION

By John C. Wenger

The following is an indication that the stand of the Mennonite Church for Biblical nonresistance is not without appreciation in some quarters. May the Lord receive the glory.

Relief Workers

The establishment of a school to train foreign relief workers at Goshen College, announced Saturday, is another indication that the school and the Mennonite Church which sponsors it are willing and anxious to meet the government more than half way in solving the conscientious objector problem. The seventy-five young people who have volunteered to take the training here will fit themselves for a highly important task which is being undertaken by the U.S. government under the direction of former Governor Herbert Lehman of New York. The task is to feed and clothe the destitute people of the world just as quickly as war conditions make it possible. The work is already under way in such parts of the world as have been rescued from axis domination, but the real job will come when the United States obtains access to France, Poland, and the rest of the European continent.

The young men and women who are being trained for this work will perform a service that is not only humanitarian but is absolutely essential to the establishment of peace. It should not be overlooked that these young people give their services for the duration of the war and for one year afterward, and that they will work for nothing. Even the intensive training they are being given is provided by church funds, at no cost to the government.

The young men who have been selected for training have of course all been taken from conscientious objector camps. The fact that they have volunteered for the work ought to be sufficient indication of the sincerity of their stand. The young women who are being trained are also of course volunteers, and they were not even under compulsion to declare themselves or to take any part whatever in the war effort or rehabilitation work.

There will naturally never be complete agreement between the so-called "peace churches" and advocates of compulsory military service, but there never would be any serious problem if all conscientious objectors showed the willingness to meet the obligations to their government that these young people have shown, or if government authority at all times displayed the judgment that has been shown in this matter by General Hershey of the Selective Service system.

The subject of conscientious objectors and the government attitude toward them is naturally of more than ordinary interest here because of the fact that this community has large numbers of church members who are opposed to participation in war. There is no question but that the conscientious objector problem has been handled far better in this war than in the last, and this may be attributed perhaps to a better understanding of both church and government of the other's stand. Establishment of such a program as is being undertaken at Goshen College, and at other educational institutions, will go a long way toward solving the problem completely.—Editorial in "The News-Democrat" Goshen, Indiana, June 21, 1943.

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Only he who knows God is truly moral.—Schelling.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

THE IDEAL HOME

By V. A. Carlson

Of all the institutions of society which contribute to the well-being of mankind, by far the most vital and important is the home, for it is the home which moulds the characters of the individuals who comprise "society." It wields unmeasured power, either in building up or destroying the principles of righteousness in the nation, in the state, and in the Church, for it has complete control of the forces of heredity and provides the environment for the most impressionable years of life. The sentiments, opinions, and moral standards which prevail in the home are deeply implanted in the characters of children, and since the destiny of state, Church, and all other institutions of the society of tomorrow depends upon the boys and girls of today, this fact makes an "ideal home" of vital importance.

There are varied opinions as to what constitutes an ideal home. To many, such a home depends upon a certain type of architecture, or elaborate furnishings and decorations. However, those who hold such ideals for their homes give evidence of worldly-mindedness rather than the higher form of idealism which comes only when Christ is enthroned as the Head of the home, and which is the only kind that brings true joy and happiness into the hearts and lives of those who dwell in the home.

When we term something to be "ideal," it conveys to our minds that which is perfect, very excellent, or something very desirable and pleasing. Every homemaker should seek to make his home an "ideal" one. However, no home ever approaches that standard until it is a Christian home. It is not fine art, costly furnishings, or other world grandeur that brings to the home true joy, peace, happiness, and contentment. It is the abiding presence of Him who is the Author and Giver of these priceless blessings, together with a loyal, unselfish, sweet-tempered family group bound together by true love and devotion, one for the other, that composes the essential elements and vital factors of an ideal home.

The home is the fundamental support of the state. Unless the principles of equity, justice, and respect for authority are fostered within the homes of a nation, its constitution and laws of government are without value. The home is also the fundamental basis of the Church. Within its precincts, respect for God, love and devotion to the Church, faith, and prayer must first be born.

In the face of these facts it is not hard to realize how necessary it is that family life be made pure and strong. It must be protected from the evils which would destroy or endanger its integrity. Of all the wrong tendencies which are manifest in our social and political life, by far the most dangerous and alarming are those which threaten the safety and happiness of our homes. The field of crime is sown with the lives of young men and women who as boys and girls were robbed of love and care by broken or neglectful homes.

In the last generation or two, many changes have taken place in home and family life. If we let our minds travel back several years to glimpse into an "old-time home," we see two outstanding characteristics: large families and a bewildering variety of labor. All of the needs of the household were provided by the labor of its members. Thus the wants of the family were simple. They knew nothing of the wonderful labor-saving devices we have today and which have become such a necessary part of our lives. They were happy and content with such simple things as could be provided by their own effort and handwork.

The modern home stands in marked contrast to the crude, simple home of the pioneers. Homes were never so beautiful, convenient, and comfortable as they are today. But something else has happened to the home. The needs of the family are now met primarily outside of the home. One function after another has been passed on to some trained specialist or social agency better qualified to meet the need. Thus, we have trained physicians instead of the old-time "home remedies." We keep our money in the savings bank instead of the sugar bowl or teapot. The distaff, spinning wheel, and handloom have been supplanted by the modern mill with its thousands of whirling spindles and powerful engines. These, with the many other changes which have come with our modern civilization, have vitally affected individuals. Today we have increased emancipation of women, modern individualism, laxity in moral standards, and personal disorganization. The modern home is faced with many complications which never confronted the "old-time" home. There is a nervous tension in our fast modern living that brings strain and fatigue upon individuals. Old-fashioned home loyalty is being destroyed by selfishness. In many modern homes, each member pursues his own individual desires and pleasures without regard for other members of the family. Today it seems to be fashionable to defy moral conventions; this defiance is one of the chief causes for the tragedy of thousands of broken homes.

Never in the history of Christianity did our homes need the principles and ideals of the religion of Jesus more than they do today. Yet, how tragic it is that so small a place is given to the Church and to spiritual things in the vast majority of modern households! More than human wisdom is required to solve the frequent difficult problems which arise in the home. Parents need divine wisdom to help them solve wisely and properly their domestic problems.

Parents who diligently study God's Word and seek to put its principles into practice are provided with an invaluable aid and guide for satisfactorily solving every problem which might arise in the family unit. However, example as well as precept is necessary if they are successfully to discourage and counteract things that are spiritually or morally unwholesome in the home, for, as a rule, children are more easily influenced by example than by precept. Since the home is a divinely established institution, those who are united by the sacred bonds of matrimony with the intention of setting up a home, should seek to order their domestic life and family affairs according to God's plan. Thus, it becomes the sacred responsibility of parents to keep the doors of their home closed to everything that is of a questionable or ungodly nature.

Dr. J. R. Miller, the author of the book entitled, "The Home Beautiful," very aptly portrays the ideal relationship that should exist in every Christian home: "Every true-hearted husband seeks to be worthy of the wife he has already won. For her sake he should reach out after the noblest achievements and strive to attain to the loftiest heights of character. To her, he is the ideal of all that is manly, and he should seek to become every day more worthy of the homage she pays him. Every possibility in him should be developed. Every latent power and energy in his life should be brought out. His hand should be trained under love's inspiration to do its most skillful work. Every fault in his character should be eradicated, every evil habit conquered, and every hidden beauty of soul should burst into fragrant bloom for her sake. She looks to him as her ideal of manhood, and he must see to it that the ideal is never marred—that he never falls by an unworthy act of his own from the high pedestal in her heart to which she has raised him. Among all sins, few are worse than those by which

(Continued on page 291)

Sunday School Lesson

Theme for the Quarter: God in the Making of a Nation

II. GOD CALLS A LEADER

Lesson for July 11, 1943.—Ex. 3:1-12.

Golden Text.—Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.—Ex. 3:10.

Introductory.—Concerning the early life of Moses, read the entire second chapter of Exodus. As an adopted son of Pharaoh's daughter, and being under the tutelage of a godly mother, he had the rare advantage of being brought up under divine directions and at the same time being "learned in all the wisdom of the Egyptians." When he came to manhood, we have this description of him: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ of greater riches than the treasures of Egypt." Incurring the wrath of Pharaoh, he fled into the land of Midian, where, after a sojourn of forty years, he was called of the Lord to lead His people out of the captivity of Egypt. It is at this point our lesson narrative begins.

The Call of Moses (1-6).—One day, as Moses was keeping the flock of his father-in-law Jethro, the angel of the Lord called out to him from a burning bush near Mt. Horeb. It was an astonishing sight. "He looked, and, behold the bush burned with fire, and the bush was not consumed." "I will now turn aside and see this great sight, why the bush is not burnt," said the astonished Moses. But the Lord quickly halted his steps, saying, "Moses, Moses . . . draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. . . . I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

Moses was overwhelmed by the remarkable vision and the message that he heard. He "hid his face; for he was afraid to look upon God." So wonderfully clear was God in His revelation and instructions that it was impossible for Moses to mistake His calling. His faith in God was verified. He had been miraculously delivered from the hand of the destroyer in his infancy, had been led by the unerring hand of God during his entire life, and had thoroughly learned the lesson of the nothingness of man. God knew His man, and was now ready to commission him to proceed with his life work.

God's Purpose in Calling Moses (7-10).—God went on to instruct Moses concerning the mission upon which he was about to be sent. He had witnessed the affliction of His people in Egypt, and the time had now come when they should be delivered from the bondage which they had suffered these many years. "I know their sorrows," He said, "and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them."

It will be remembered that this was the land which God had promised to Abraham, a land which the children of Israel might even at this time be in full possession of, had they been faithful to the covenant between God and Abraham. Moses, having spent the first forty years of his life in Egypt, had perfect knowledge of the conditions which God described to him. But with all this, he shrank from his responsibility when it was revealed to him what was to be his part in this deliverance. This was what God proposed to do: "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

Moses Feels His Unworthiness. (11, 12).—Hear his response: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" he demanded. He had a much more desirable position where he was. Why should he have to go back to Egypt, from which he had fled for his life, and go through the same struggles again? But the Lord quickly assured him, saying, "Certainly I will be with thee." That ought to have settled it for Moses—and it did after further parleying and much persuasion. As for Moses, though talented and trained, he was like all other humans—imperfect and unable to accomplish anything save by the grace and the power of God. His strength was in the Lord. The rest of his life story and accomplishments is told in succeeding lessons.

From this incident in the life of Moses, may we remember this: When the Lord calls us to a certain task, even though we may feel our unworthiness, let us not set up our own judgment or inclinations against Him. "Who am I?" I am but an unworthy creature of the dust. But when God assures me that "Certainly I will be with thee," I can afford to trust Him and, relying upon His authority, wisdom, and power, believe that "I can do all things through Christ which strengtheneth me."—K.

Bible Meeting Topic

HOW TO BECOME A CHRISTIAN
Rom. 10:8-15; I Jno. 1:5-10

Topic for July 11

MOTTO

"He that hath the Son hath life."

OUTLINE STUDY

I. **Steps Leading to a Christian Experience.**
1. Attentive seeking of the Lord.—Acts 17:26, 27; Isa. 55:6.
2. Hearing the Word of the Gospel.—Rom. 10:13-15; Heb. 4:12; Isa. 55:10, 11.
3. Believing with the heart.—Rom. 10:10: Eph. 2:8; Jno. 1:12, 13.
4. Repenting.—Acts 2:37, 38; 3:19; II Cor. 7:10, 11.
5. Confessing.—Jno. 1:9; Rom. 10:9. 10.
6. Obedience from the heart.—Rom. 6:17, 18; Acts 5:32; Luke 14:33.
7. The resultant experience of new life.—Rom. 5:1-5; Jno. 3:5; Rom. 8:15, 16.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Salvation."**
2. How to Become a Christian.
   a. Seek the Lord who is seeking for you.
   b. Listen to the teaching of the Bible.
   c. Believe in God and in His Word.
   d. Repent of all sin.
   e. Confess the sins and the Saviour.
   f. Let the Lord have all there is of you.
   g. God will do His part in making you His own.

For Seniors.
1. How God Seeks for Lost Men.
2. Conditions Lost Souls Must Meet for Salvation.
3. God's Work in Us.

PERSONAL THOUGHT

Are we truly Christians? Or do we simply have a name of being Christians while our hearts, like that of Simon the Sorcerer, are still in the gall of bitterness and in the bonds of iniquity?

SEED THOUGHTS

Salvation is the grace of God applied to the penitent believer. It is the miracle of grace performed in the hearts of all people who come to God by faith. It is the rescue of the lost soul from the thralldom of sin and making him heir of heaven. It is twofold in character. It means, (1) a deliverance from sin in this life; (2) a deliverance from the results of sin in the life to come. Applied to the individual, it means a rescue from the thralldom of sin, becoming a new creature in Christ Jesus, a cleaning up of the sinful life, the living of a life of purity and holiness, serving God rather than drifting with the world, a hope which is the "anchor of the soul," an eternity of bliss and glory in the realms of the blest.—D. K. in "How to Be Saved."

Salvation is wholly the work of God. Yet there is something that we must do that God may have an opportunity to do His part. —D. K.

Gospel Herald

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THURSDAY, JULY 1, 1943

Field Notes

Bro. Nelson Kauffman, Hannibal, Mo., spent some time recently at Manson, Ia., in summer Bible school work.

* * *

Bro. C. F. Derstine, Kitchener, Ont., closed a series of revival meetings at the Walnut Creek, Ohio, Mennonite Church Tuesday evening, June 15.

* * *

Bro. C. Z. Martin, Mountville, Pa., closed a series of meeting at Roseville, Ont., on Sunday evening, June 13. There were a number of confessions.

* * *

A Mission meeting was held with the Snyder congregation near Bloomingdale, Ont., June 13. A returned missionary from China was the guest speaker.

* * *

The Junior-Intermediate Teacher's Quarterly was delayed this quarter. It has now been mailed and should reach the Sunday schools this week. M.

* * *

Bro. Jess Kauffman, Hesston, Kans., will hold evangelistic meetings at the East Goshen Mennonite Church, Goshen, Ind., the first week in July, the Lord willing.

* * *

The annual Fourth of July mission meeting for the Johnstown, Pa., district will be held at the Blough Church near Davidsville, Pa., this year. An interesting program has been prepared.

* * *

On Sunday, June 13, Bro. J. Robert Kreider was ordained as a minister in the Bethel congregation near Wadsworth, Ohio. Bishops O. N. Johns and A. J. Steiner had charge of the services.

* * *

Bro. Milo Kauffman, Hesston, Kans., preached at the C.P.S. Camp at Terry, Mont., Sunday, June 20. It was an appreciated message on "Be of Good Cheer." This is one of the newer camps but has now reached an enrollment of 148.

A brother writes us from Versailles, Mo., under date of June 18: "Bro. Mark Ross today closes a successful summer Bible school at the Mt. Zion Church. He has been teaching singing classes in the evenings."

* * *

The monthly Bible meeting at the Columbia, Pa., Mission is to be held on Sunday, July 4, the Lord willing, with Bros. Simon Bucher, Annville, Pa., and Sanford G. Shetler, Hollsopple, Pa., as instructors.

* * *

A prophetic conference will be held at the Stahl Church, south of Johnstown, Pa., on Friday and Saturday evenings, July 9, 10, and all day Sunday, July 11. Bros. J. L. Stauffer and A. J. Metzler are to be the instructors.

* * *

A large attendance was reported at the Ontario A.M. Conference held at the Wellesley Maple View Church, June 11, 12. The conference sermon was preached by Bro. C. Z. Martin, Mountville, Pa., on the theme of "Apostasy, the Trend of the Times."

* * *

Bro. M. L. Troyer, Elida, Ohio, conducted evangelistic meetings at the Meadville, Pa., Mission from June 20 to 27. Sister Minnie Kanagy assisted in the summer Bible school held at the same place and also gave special talks on India.

* * *

A short series of revival meetings was held at the Sunnyside Church near Meadville, Pa., from June 25 to 27, including an all-day meeting on Sunday, with Bro. A. J. Metzler as evangelist. There were ten confessions of Christ and a number of reconsecrations.

* * *

The Braeside Home in Ontario, which was dedicated on June 1, has several guests already and others are expected soon. The staff of workers are: Bro. and Sister John Cressman, supt. and matron; Agnes Burkholder, Rhea Shisler, and Lois Cressman.

* * *

Bro. J. D. Graber, under appointment to sail for China in the near future, spent Sunday morning, June 27, with the brotherhood at Sunnyside, near Meadville, Pa., where he taught the Sunday-school lesson. In the evening he planned to be with one of the congregations in Wayne Co., Ohio.

* * *

Ordination.—On Sunday, June 20, Bro. Levi Hurst, Harrisonburg, Va., and formerly of Columbiana, Ohio, was ordained as a minister for the Providence congregation, Oyster Point, Va. Bros. A. J. Steiner, O. N. Johns, and Geo. M. Hostetler, Westover, Md., officiated in the services.

* * *

Ordination of Bishop.—Bro. Elmer D. Hershberger, Detroit Lakes, Minn., was ordained by lot as bishop at the Lake Region Church, June 16, with Bros. Eli G. Hochstetler and J. M. Kreider in charge of the impressiv service. May the Lord bless our brothe in his new responsibility.

* * *

Change of Address.—Bro. Gideon Yoder has changed his address fro Harper, Kans., to Crystal Springs, Kan. The change does not involve an change in ministerial responsibilit Bro. Yoder continues as pastor of th Crystal Springs congregation as here tofore.

* * *

Bro. Orrie D. Yoder, formerly Oyster Point, Va., has changed his ad dress to Bannock, Ohio, where he i taking charge of the mission work i the Crab Apple district under the direc tion of the Ohio Mission Board. Bro Levi Hurst will take pastoral oversigh of the brotherhood at Oyster Point.

* * *

A committee composed of Bros. Amo Horst, Akron, Pa., John E. Lapp, Hat field, Pa., and O. N. Johns, Canton, O. met in Lancaster, Pa., June 21, to ar range for communion services in th C.P.S. camps and hospitals in the re gions east of Ohio. Favorable action t such a procedure had been taken pre viously by the conferences involved.

* * *

Revival meetings at the Mennonit Church in Kitchener, Ont., conducte by Bro. J. R. Mumaw, Harrisonburg Va., closed Sunday night, June 20. The pre-sermon messages were directed t young people and dealt with youth in terests. There were some reconsecra tions, and a number of young people confessed Christ.

* * *

While engaged in making contacts with officers of the A.M. Sunday School Conference of Ontario in the interests of the work of the Mennonite Commission for Christian Education and Young People's Work, of which he is Field Secretary, Bro. John R. Mumaw preached for the St. Agatha and East Zorra congregations on Monday and Tuesday evenings, respectively, last week.

* * *

Visitors at Scottdale during the past week included Bro. O. N. Johns, secretary of the Publication Board; Bro. Sanford G. Shetler, secretary of the Tract Committee; Sister Irene Bishop, Perkasie, Pa.; Bros. Linford Hackman, Souderton, Pa.; Paul Horsch, Cleveland, Ohio; Menno Horsch, Pittsburgh, Pa. Bro. Shetler led the midweek meeting last week, bringing us an appreciated message.

* * *

Church School Day.—The Mennonite Board of Education has appointed Sunday, Aug. 29, as Church School Day. The appointment of such an annual day is in accord with action taken by that body at its regular meeting in 1942. All churches which are planning to observe this day will please note the designation of the above date. However, some other day can be taken if it is more suitable to do so.

An interesting program of a nonconformity conference, to be held at Mt. Zion Church near Versailles, Mo., Saturday and Sunday, July 3 and 4, is before us. First on the program is an address on "The Spiritual Foundations of a Worthy Christian Walk," by Bro. Rufus Horst and the last is a Sunday evening address on "How to Meet the Issues of Nonconformity in Our Own Times," by Bro. John R. Mumaw. Besides two speakers from a distance, the Missouri churches are well represented.

* * *

Bro. C. Z. Martin, Mountville, Pa., closed a series of meetings at the Blenheim Church, near New Dundee, Ont., on June 20. Special studies from a chart on the Book of Revelation were given before each sermon. The interest and attendance were good, and there were two confessions. Bro. Martin continues similar services at St. Jacobs and Zurich. He also conducted a short series of meetings at the Detweiler church, June 11 to 13. A good meeting was reported.

* * *

An ordination for a bishop in the Franconia Conference is planned for Sunday, July 18, at 2 p.m., at the Finland Mennonite Church. The one called into this office is to have the oversight of a number of congregations in the northern part of the Franconia Conference District. The congregations to comprise this district are Bally, Finland, Swamp, Springfield, Rocky Ridge, and Haycock. The prayers of God's children are invited in behalf of this undertaking. —J. E. L.

* * *

Reduced Size of Publications.—The War Production Board's order limiting the use of paper is affecting us in various ways. Reduction in the number of pages of various publications which has already been made or will need to be made is as follows: Advanced Teacher's Quarterly, from 96 to 80; Advanced, from 56 to 48 (Daily Readings in back); Intermediate, from 64 to 56; "The Way," for July and August, from 8 to 4; "Gospel Herald" and the two supplements, from 16 to 8, sometimes. As few reductions as possible are being made. The W.P.B. has been very considerate in making a number of concessions for us. However, more serious curtailments are probable before the close of the year. M.

* * *

Florida Summer Bible Schools.—Four workers, Raymond and Anna Lois Charles, Lois Garber, and Margaret Horst, are being sent to Florida by the Lancaster Conference Itinerant Evangelism Committee for summer Bible school work. On July 2, they will entrain at Lancaster for Tampa; from July 5-16, they will assist in the Bible schools at Ybor City and Ida Street. For three weeks they will live in a house trailer in northwestern Florida where they plan to conduct summer Bible school in the forenoon and evangelistic services each evening. From July 17-23, mail will reach them at General Delivery, Munson, Fla.; July 24-30, c-o Luther Whitfield, R. 3, Milton, Fla.; July 31-Aug. 6, General Delivery, Jay, Fla. They are scheduled to return on Aug. 11. M. H.

—*—

Correspondence

GOSHEN, IND.

(East Goshen)

Greetings in Jesus' name: Even though many students are gone from the campus, the work at East Goshen is being carried on in its usual efficiency. At an election of officers Roy Roth was re-elected superintendent and teachers appointed were: Hazel Shrock, Florence Roth, Anna Shiry, Beulah Litwiller, Verna Burkholder, Paul Lederach, Russel Krabill, Wilford Ulrich, and Mildred Britsch. Ford Berg, who is attendance superintendent, supervises the visition work which is carried on every week. There are two groups of workers who alternate weekly in the work of tract distribution, visiting absentee pupils and shut-ins, and visiting prospective students.

As a project of interest to boys, the workers in charge have rented two lots and planted potatoes in them. The boys who come to work the ground will sell the potatoes and use the proceeds as their contribution in extension work. The work session is ended with a wiener roast or picnic prepared in the college kitchen.

The people and workers of East Goshen are prayerfully anticipating a series of revival meetings to be conducted by Bro. Jess Kauffman from Hesston, Kans., during the first week of July. The meetings will be held in a tent erected on a vacant lot adjoining the East Goshen church lot. Handbills advertising the meetings are being prepared for distribution and it is expected that by attendance and prayers the meetings will be well supported. We also solicit your prayers on this behalf.

June 23, 1943. Correspondent.

MORTON, ILLINOIS

(Morton Mennonite Church)

Dear Friends in Christ: As usual in the spring of the year, our Sunday-school attendance has increased. Our Sunday evening meetings have been quite well attended. J. W. Davis and Wilford Oyer are the superintendents for our young people's meetings. On Palm Sunday evening they arranged that the class of young women taught by Mrs. Mahlon Eigsti give the program. The subject was "Outstanding Events of Passion Week."

On Easter Sunday morning, the children gave a short Easter program. In the evening a mixed chorus brought the message in song. A sermon followed.

Our communion services this spring were held May 9. Our bishop received several into church fellowship by letter. That evening the young people presented a fine program built around the theme of "Christian Motherhood." On Father's Day, June 20, we had a similar program on "Christian Fatherhood." We were very glad to have Roy Roth, one of our young men doing postgraduate work at Goshen, with us to conclude the program with an effective message on "Our Heavenly Father."

On June 5 at the Peoria Mennonite Church, quite a number of our women attended the all-day state sewing circle meeting.

A. H. Leaman, Chicago, was with us June 11-13, for a series of meetings. His first three messages were directed to Christians. He spoke earnestly of the position and responsibility of our church in the postwar period; of our need not only to "Come unto Him" but to "Go Ye." He also told of his work with a group of orphaned children in Chicago. His last message was evangelistic. Four young people responded to the invitation to be saved.

Our Bible school is in its second week. Mrs. Clayton Eigsti is superintendent. The enrollment is 135. The program is to be given Friday evening, June 25.

Our Sunday school continues in the support of M. C. Vogt, India.

We are looking forward to an all-day meeting, July 4. Lester T. Hershey, Mennonite Mexican Mission, Chicago, will be with us. He will bring a group from the Mexican mission to give the afternoon program.

May we pray for one another remembering the words of Jeremiah, "With loving kindness have I drawn thee."

June 23, 1943. Mrs. Mahlon G. Eigsti.

FREEPORT, ILLINOIS

Dear Herald Readers: A group of young people, along with our pastor and his wife, attended the Institute at Goshen College, June 3-6. In the absence of our pastor, Bro. Zehr, Bro. Keltner, pastor of Yellow Creek Brethren Church, brought the message.

Our summer Bible school, which was held for one week, June 14-18, under the direction of our pastor, Bro. Howard Zehr, and a group of teachers, closed with a program given by the children on June 20. The average enrollment was around 175. We trust that much good seed was sown even though the time was short due to gas rationing, etc.

We ask an interest in your prayers in behalf of the Bell Sunday School that interest and attendance may grow.

Cor.

LA JUNTA, COLO.

(East Holbrook Congregation)

Dear Herald Readers: Another successful summer Bible school came to a close Friday, June 18, with a program in the evening, which was much appreciated by an attentive audience.

Sister Irene Cook, who was superintendent, reports the following: The attendance was a little lower than other years; however, it was very steady and interest high. Two school buses were used to transport the children to and from school. A staff of eleven consecrated teachers gave much time

(Continued on page 293)

Miscellaneous

SCRIPTURAL ADVICE TO GIRLS

By A Sister

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.—I Pet. 3:3, 4.

What is it that makes girls attractive?

1. **A cheerful disposition.**—One who can smile and laugh away trouble, one who can scatter sunshine in her own home, is much admired, not the grouchy, cross, or pessimistic one.

2. **Chastity.**—No man respects vice, though he himself may be a demon incarnate. An ideal woman must have a beautiful character and a cheerful disposition.

3. **Tenderness.**—Along with this quality must go childlikeness, truthfulness, confidence, and dependence of spirit. She should avoid all styles which are mannish and should cultivate a sweet, modest tenderness of spirit. Here are

A Few Don'ts

for those who want to be attractive:

1. Don't make haste to get acquainted with young men.

2. Don't have anything to do with a young man who speaks disrespectfully of or to any woman—there is a dark reason for such disrespect. Let alone those who use liquor or tobacco. Never think of marrying a man to reform him.

3. Don't fall in with the growing sentiment against marriage, and at the same time don't be too anxious about getting married. An unwise marriage is far worse than a "single blessedness." Better die unmarried than to be unhappily married.

4. Don't flirt—don't even think of such a thing! It is unwomanly, unChristian, undermining all that is sweet and lovable in a girl's life.

5. Don't live an aimless life. Have an object in life to make you grander and somebody else better.

6. Don't neglect God as your secure refuge and fortress. Each day commit yourself to Him, asking His guidance and blessing in everything.

Beautiful Girlhood

"Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised" (Prov. 31:30).

How may a girl be beautiful:

1. **Good Health.**—Rouge and lipstick cannot be substitutes for nature's roses. Someone offers this recipe: "Buy a box and walk two miles. Bury it. Walk back. Every morning walk out, dig it up, and rebury it without opening it. In a short time you will have rosy cheeks. A daily bath, outdoor exercise, and a daily diet of plenty of green vegetables, fruit, and brown bread will keep the average person in good health. She will not need to resort to artificial beauty."

The next aid to beauty, one of the best known beautifiers, is—

2. **Pure Thoughts.**—This gives one a simplicity and an innocence of expression that nothing else can give. A pure heart is a fountain that helps to keep one free from wrinkles and the soul filled with hope.

3. Last, but not least, **have a sweet spirit and a helpful, willing heart.** Many may not have a pretty face or form, but they can become very attractive by their kind voices and loving deeds. May God bless you with His sheltering wings of protection, and His guardian angel's presence that you may be preserved blameless and spotless unto the coming of our Lord Jesus Christ.

Columbiana, Ohio.

—o—

DANGERS CONNECTED WITH BIRTHDAY FEASTS AND REUNIONS

By Eugene Moore

Pharaoh, in the midst of his birthday festivities, hanged the chief baker.—Gen. 40:20-22.

Herod, when he was keeping his birthday feast, beheaded John the Baptist.—Matt. 14:6-11; Mark 6:22-28.

The dangers connected with such gatherings consist in being moved with mirth, hilarity, levity, or some other emotions which undermine one's sober judgment.

Job had ten children, and each of his seven sons kept their day in his house. He did not gather with them, but early the next morning after each feast day he prayed for them and offered a burnt sacrifice for each of them, for he feared they had sinned. Job 1:2-5. Job's children were all killed in one of these feasts by a storm.—Job 1:18, 19.

Job did not have a chance to do in this case as he had done before, but doubtless he had given them warning many times before. "He that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy" (Prov. 29:1).

I suppose that some would say that Job's children had family reunions. But Job was afraid of such gatherings; and why should not we be? Reverence for God's Word and prayer does not harmonize very well with mirth and levity. They are contrary one to another. "Ye cannot serve God and mammon."

Lima, Ohio.

—o—

There is nothing in the work of the Church that can take the place of the preaching service.—H. R. Buckwalter.

A REMINISCENCE

By George S. Keener

Maugansville is built up on both sides of the Cumberland Valley railroad. It is the place where Bishop Michael Horst joined wife and me in holy wedlock sixty-one years ago. At that time there was no ticket office here. It was simply a flag station, where people would flag the train when they wanted to go on a business trip or visit in Lancaster County or other places.

There has been a marked change since then. Maugansville is quite a business place now, transacting business with people far and wide. We want to praise the Lord for His goodness and mercy toward us at this time. I with others can say, with David, "Once I was young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." God will never forget His own. Let us thank Him and watch and pray to the end that we may never forget Him.

We certainly want to thank Him that we were permitted to enjoy the feast of good things at the recent Sunday-school meeting at Marion, Pa. God was present in holy power during this meeting. In my early days of Christian fellowship, we had no such opportunities for work as we have at the present time for the old and young. We were favorably impressed, and especially glad for the young brethren's testimony and simplicity. May the blessing of God be upon them, and we pray that others may follow their example. Brother and Sister, are you telling by your actions and outside appearance what is in your heart?

Maugansville, Maryland.

—o—

TRAITS OF CARNALITY

The following are some of the features and manifestations of carnality:

Reader, the Spirit alone can interpret and apply this truth to your individual case. As you read, examine yourself as if in the immediate presence of God. Do you ever feel—

A secret spirit of pride; an exalted feeling in view of your success or position; because of your good training and appearance; because of your material gifts and abilities; an important, independent spirit; stiffness and preciseness?

Love of human praise; a secret fondness to be noticed; love of supremacy drawing attention to self in conversation; a swelling out of self when you have had a free time in speaking or praying?

The stirrings of anger, impatience—but worst of all calling it nervousness or holy indignation; a touchy, sensitive spirit; a disposition to resent and retaliate when reproved or contradicted sharp, heated flings at another?

Self-will; a stubborn, unteachable spirit; an arguing, talkative spirit; harsh, sarcastic expressions; an unyielding, headstrong disposition; a driving, commanding spirit; a disposition to criticize and pick flaws when set aside and unnoticed; a peevish, fretful spirit; a disposition that loves to be coaxed and humored?

Carnal fear; a man-fearing spirit; a shrinking from reproach and duty; reasoning around the cross; a shrinking from doing your whole duty by those of wealth or position; a fearfulness that some one will do something awkward or get out of the Spirit, and thus offend and drive some prominent person away; a compromising, holding back spirit?

A jealous disposition; a secret spirit of envy shut up in your heart; an unpleasant sensation in view of the great prosperity and success of another; a disposition to speak of the faults and failings rather than the gifts and virtues of those more talented and appreciated than yourself?

Lustful stirrings; unholy actions; a carnal leaning; undue affection and familiarity toward those of the opposite sex; wandering eyes?

A dishonest, deceitful disposition; evading and covering the truth; covering up your real faults; leaving a better impression of yourself than is strictly true; false humility; exaggeration; straining the truth?

Unbelief; a spirit of discouragement in times of pressure and opposition; lack of quietness and confidence in God; lack of faith and trust in God; a disposition to worry and complain in the midst of pain, poverty, or at the dispensation of Divine Providence; an over-anxious feeling whether everything will come out all right?

Formality and deadness; lack of concern for lost souls; dryness and indifference; lack of power with God?

Selfishness; love of ease; love of money?—Selected.

TRAINING IN CHRISTIAN

(Continued from page 283)

seems to be the end sought in the giving of the Spirit: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be **witnesses.**"

The various teachings of a "second work" need to be considered and squarely faced in this connection. Many books and pamphlets fall into the hands of people who are trying to understand the true nature of the experience of the Spirit's infilling and it is most desirable to direct the thinking of our own people, especially the young, in order that they may have balanced, scriptural views. It needs to be understood most emphatically that one need not believe in what is popularly known as "a second work" in order to believe in the infilling and indwelling Spirit as a vital and transforming experience. We need not quarrel about first, second, or twenty-second work of grace. The one thing that really matters, however, is that there be a real and genuine **work of grace wrought in the heart of the believer through the indwelling spirit.**

How can we tell when we have the Spirit? Must there be a strange and bizarre manifestation? Here many people are confused. Many feel that unless there are miracles, tongues, and the like, there is no token of the coming of the Spirit. Do the Scriptures teach this? Do they not rather teach that character is the test? Is there anything strange and miraculous about the fruit of the Spirit as given in Gal. 5:22, 23?

Guidance

Christ promised that the Spirit shall guide us into all truth. Guidance is then an experience that a believer may reasonably expect. Biblical and biographical material is rich in illustration of how men and women of God were guided along life's pathway. We ask, How can I get guidance for my daily problems? What must I do in order to hear the whisperings of the Spirit? How may I be sure that the whisperings I hear within are by the Spirit of God and not by some other spirit? Does God guide through circumstances? Through friends? Through the Church? All these and more are questions that any earnest Christian will surely be asking. Much depends on what answers he finds for them.

What about the Oxford Group technique of getting guidance? Is it safe to throw the mind into neutral and accept any idea that may arise there as a leading of the Spirit? Is this characterization of the Oxford Group technique a fair one? It was Mr. Shoemaker of New York, a prominent man in this movement, who said, "The kind of guidance I believe in consists of a surrendered soul at one end of the line and the living God at the other." Is this all that is required? Does moral failure short the wires? Does an impure life besmirch the windows of the soul so that we cannot see the way? Will God tell us the way for mere information? Did He not say, "He that willeth to **do** shall know . . . "?

Victorious Living

Has the Bible promised His child a life of victory over sin? What we expect here is usually what we get. There is urgent need for teaching and training at this point so that young believers may look for, expect, and then **get** victory over sin in their daily lives. Does this mean perfectionism? Wesley said the kind of perfectionism he believes in is simply to "love the Lord with all thy heart, mind, and soul." Do we not all believe in this kind of perfectionism? But will we ever graduate beyond the place where we continue to be tempted? It would be gross error to believe this but even so we do believe and **teach** an experience of definite victory. Our besetting sin can and must be conquered by the strength of the Lord. We must be making progress from smaller to greater temptations, from victory in small things to victory over the formidable assaults of Satan. Do Mennonites believe in holiness? What would you answer? We certainly believe in holiness that represents a life of godliness and victory over sin, but we may not believe in the particular type and pattern of holiness the questioner may have in mind. There is need for clear teaching lest the precious doctrine of Scriptural holiness be discredited in the minds of some and they be led into the snare of careless living, having low expectations and consequently low achievements in the realm of character.

Practicing the Presence of Jesus

Bro. Lawrence wrote the classic book on this title. All the writings of the mystics are full of this experience of living in constant communion, of walking step by step with our Lord. There is a precious experience vouchsafed here for all who would enter in, and yet so many members of our churches live in total ignorance of the blessedness of this daily communion, the consciousness of the continual presence of the Lord. Christ said, "Lo, I am with you alway." David had already said, "I will fear no evil: for thou art with me." Moses said, "If thy presence go not with us, send us not up hence." These are but a few samples at random from the Bible indicating that there is an experience of nearness to the Lord that should be the precious portion of every child of God. When He is near, we have in His presence "fulness of joy"; we have an anchor in time of trouble and distress; and we have with us, in us, before us, behind us, about us, and over us the living Lord God who leads us from victory to victory according to the good pleasure of His will. Let our Church take seriously and intelligently her privilege as well as her duty of leading her people into these blessed experiences.

Goshen, Indiana.

THE IDEAL HOME

(Continued from page 286)

a man draws down shame and reproach upon himself, for, besides all the sorrow he brings upon her in so many other ways, he thus crushes in his wife's heart the fair and noble image of manhood which she had enshrined there next to her Saviour's."

It is also essential that a wife be faithful to the sacred charge committed to her in her domestic sphere. This is also very aptly portrayed by Dr. Miller as follows: "A true wife by her character and by her conduct proves herself worthy of her husband's trust.

He has confidence in her affection; he knows that her heart is unalterably true to him. He has confidence in her management; he confides to her the care of his household. He knows that she is true to all his interests, that she is prudent and wise, not wasteful nor extravagant. It is one of the essential things in a true wife that her husband shall be able to leave in her hands the management of all domestic affairs and know that they are safe. Wifely thriftlessness and extravagance have destroyed the happiness of many a household and wrecked many a home. On the other hand, many a man owes his prosperity to his wife's prudence and her wise administration of household affairs. Every true wife makes her husband's interests her own. When burdens press upon him, she tries to lighten them by sympathy, by cheer, by the inspiration of love. She is never a weight to drag him down, but a real help to him along every line."

Perhaps the most essential means of developing Christian character in the family and community is the family altar, the sacred time when as a group the family may worship and commune with God. In homes where the Bible is read daily in the presence of the children, and its lessons simply and prayerfully explained and taught, the foundation of solid, stalwart, dependable Christian character is surely laid. God instructed the Israelites to teach the truths of His Word diligently to their children when they sat in the house and when they walked by the way, when they rose up and when they lay down. This was His plan for instructing the young generation of that age, and it continues to be, even to this present day. By instilling into the hearts and minds of children the sacred principles and teachings of God's Word, a deep and lasting impression is made which will go far in moulding their character. Christian parents cannot afford to neglect to establish a family altar in their home, and when it is established, they cannot afford to allow anything to crowd out the family worship hour. It is the hour in which strength is given to us from above to meet the tests and temptations which will come through the day. It is the hour in which wisdom is sought and obtained for problems which may be looming on the horizon of the family unit or individual members of the family. It is the hour in which guidance and courage and power and whatever other need we may have is abundantly supplied from the bountiful hand of our loving heavenly Father.

An ideal home is a godly home, and a godly home is the choicest heritage which parents may bequeath to their children.

Syracuse, Indiana.

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Seek ye FIRST the kingdom of God and his righteousness.—Matt. 6:33.

DANGER SIGNALS

(This article first appeared in the June number of "Moody Monthly," and was sent to us by Bro. M. B. Yoder of Greenwood, Delaware, for publication in one of our own periodicals. Whatever may be true of Frenchmen or other Europeans, insofar as this applies to people in America, it is worthy of prayerful consideration by all Americans. It is still true that "Righteousness exalteth a nation: but sin is a reproach to any people."—Editor.)

An article by General Giraud recently appeared in Life. There is enough in the article to startle America, and yet except for two or three comments in religious papers, America has gone its indifferent way.

General Giraud gives reasons for the fall of France, and some of these destructive things are evident in our own country today. Perhaps at the time even he would not have admitted these evils existed. Read these lines from Giraud carefully and frankly admit the danger spots in American life.

"First, the primordial question, that of birth rate. France, even without the war, was on the slope of suicide. The family was disappearing to give place to couples without children. . . . There was a great deal of **talk** in France, beautiful programs were made, many blue ribbons were distributed. The matches of football and rugby, the boxing, the horse races, the bicycle and automobile races had more and more success. . . . The result was fatal. In a race formerly solid, rustic, tough against fatigue, **but where alcohol and syphilis had opened suppurating wounds,** the skeleton shrank, the tissues became lax, and resistance disappeared.

"Our ideal was to enjoy ourselves. From the first to the last rank of society, **people wanted to amuse themselves, or rather to daze themselves.** . . . What did the school teach these youngsters and these men? First, **egoism, personal interest and the cult of envy.** After that, negation of everything spiritual, of everything divine, of everything ideal. **Atheism, if not proclaimed, was at least encouraged.**

"In the government, under whatever label, we never saw anything but parties, we never saw France. The composition of every ministry—and they were many—was a scandal. . . . It was the same from the top to the bottom of the industrial ladder. The result was a weakening of output, a lack of method, an increase in overhead, incompatible with any well-conducted business. Whether it was a typist arriving a quarter hour late or putting on her lipstick a quarter hour early, a truck driver wasting five minutes, or a fitter chatting with his neighbor instead of polishing off his piece, the result always came back in costs. . . .

"The war of four years taught us how to die and to suffer. It did not teach us how to work. Until 1914 the French laborer and peasant were hard workers. The arrival of the Americans, their methods, their supplies, helped considerably to upset their ideas. They got into the habit of counting in billions or not at all. Spurious luxury increased. Perfumers made fortunes. The proprietor, the worker, the foreman, the subordinate, each one of them came to think of pleasure first and of reducing work to a minimum. . . . At the same time, **it was forgotten that throughout the centuries the church had ordered Sunday as a day of rest,** and that the strict observance of this was the surest method of giving to each the necessary weekly relaxation.

"First of all it was the short English working week which crept in on the continent, and so the number of hours became the contract between employers and wage earners. . . . The employer had a hundred pretexts, a thousand occasions. In summer it was the seaside; in autumn, hunting; then winter sports. The employee looked on and drew his own conclusions. Not only the working hours but the working conscience diminished. . . . **It was easier to succeed by intrigue than work.** Politics became a career of compromise, arrangement, betrayal. Many lawyers, professors, and journalists suddenly believed themselves statesmen . . . and used their shoe leather or their father's gasoline to make useful and profitable contacts. . . . The king of all was the corner cafe. The forty-hour week did not bring in anything more to the mother of the family, because the breadwinner spent in two days twice as much as in one. **The only result was that alcohol merchants did well."**

America, wake up before it is too late! The law of the harvest is "whatsoever a man [or nation] soweth, that shall he [it] also reap."

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THE LORD'S DAY

There is a story told in the autobiography of Benjamin Franklin of a clergyman who was ordered to read the proclamation issued by Charles I, bidding the people to return to play sports on Sunday. To the congregation's surprise the good man read out the notice in church, but he followed it with, "Remember the Sabbath day to keep it holy," and he said, "Brethren, I have laid before you the commandment of your king and the commandment of your God; I leave it to you to judge which you are to obey." I was reading the other day of how a little girl was writing out the fourth commandment. When she brought it to her mother her mother found that she had spelled the word Holy "Wholly." The mother said, "Why, don't you know how to spell better than that?" The good old grandmother was sitting by and looking up said, "Perhaps Mary is not so much wrong after all. At least her idea of Holy is preferable to those who think

they can keep the Sabbath if they go to church in the morning and spend the rest of the day feasting or doing their own pleasure."

Said a little boy to his grandfather, "A lot of telegraph poles are going up. They are just so far apart from each other, and every time I go from our house to yours, Grandpa, I stop and rest at each pole."

"There are lots of Sundays in my life," said Grandpa, "and they are the same distance apart, and they are on the way to my Father's House. Every time I come to one, I stop and rest."

Children, do you remember the old story that is told of the farmer who spent his days in hard toil upon his farm, and when it came to the Lord's Day it was to him the same as every other day? He worked in his fields on Sunday and thought not of Church nor of the means of grace, nor of his personal welfare. He prospered in the day of harvest; he was doing well as far as this world went. One day, talking to a neighbor, who had rebuked him for the way he spent his Sundays in heaping up riches for this world, he turned to him and said, "Yes, and look at your fields (much of which stood, still unreaped). Look how I have prospered." His neighbor replied, "Remember, God does not pay all His accounts in October. God makes up His accounts when life is done."

You remember that well, children. A young clerk was invited by another young man to go out riding on Sunday. He refused saying, "I do not want to fall in my mother's estimation. She would be distressed if she knew I was spending the Sabbath in such a way." "But she will never know," said his friend and "surely you can have pleasure yourself." "Oh, of course, and I am doing so by refusing your kind invitation," said the young man.

Sundays have been some of the happiest days I have ever spent in all my life. As a young woman in my teens how I used to wish there were two Sundays in a week.

A weaver who used to toil all the week at the mill was laid up one winter with a severe cold. The doctor said to her on recovery, "Now you are not very strong and you must take all the rest you can get; you stay in on Sundays, as you have to work so hard all the other days of the week." "Oh, but doctor, I would not get to church then," she said. "Never mind that, the Church can get on all right without you," said the doctor. "That may be so," said the godly woman, "but I could not get on **without the church."**

"A Sabbath well spent brings a week of content,
And strength for the toils of the morrow
But a Sabbath profaned whate'er may be gained
Is the certain forerunner of sorrow."

Dear children, learn that little poem off by heart and it will come back to you when you are grown up as it comes back to me today.—Edith G. Clark in Cleveland Gospel Herald.

CORRESPONDENCE

(Continued from page 289)

and effort. The key verse was Rom. 10:9. We were indeed glad that twelve young people were willing to confess Christ. We were privileged to have Bro. M. C. Lehman with us in one of our assembly periods. The children responded with an offering for relief.

Bro. J. W. Hess, Akron, Pa., preached for us at the Sunday morning service, June 6, from I Thess. 9:22. He held revival meetings at this place in 1918. Bro. P. L. Rohrer, Smoketown, Pa., accompanied Bro. Hess, the former having made this his home in 1907.

Bro. A. M. Leatherman has the responsibility as well as opportunity of instructing a class of young converts on Sunday evenings.

June 23, 1943. Cor.

MANITOU SPRINGS, COLO.

Dear Christian Friends: Greetings in Jesus' name. On the evening of June 9, Bro. J. W. Hess, Akron, Pa., started a week of revival meetings. His subjects were: "Ask"; "Faith"; "Holy Spirit"; "Preach the Word"; "Consecration"; "Sin"; "Unpardonable Sin"; and "Law and Grace." There were very good interest and quite good attendance. We were all led to want a better Christian life. There was one conversion from sin.

Our pastor, Bro. L. C. Miller, has not been very well at times but is usually able to fill his place in church services. Health amongst the members has been good. A few were sick a short while and one sister is confined to her bed now.

The work of the Sewing Circle continues with fair attendance.

Tourists have not come to Colorado as in other years. We notice the difference in our Sunday school and church attendance.

June 24, 1943. Mrs. C. G. Ringler.

PLAIN CITY, OHIO

(Sharon Congregation)

Dear Christian Friends: We have great reasons for thanking God, especially since we have just enjoyed a great season of upbuilding in the faith. During the week of June 13 to 20, Bro. Frank Byler of the Bethel congregation, West Liberty, Ohio, conducted our spring revival meetings. The services were very inspiring. Several of our young boys and girls confessed Christ for the first time and others reconsecrated themselves to Him. But, sad to say, some have chosen to follow their own way without Christ. Will you Christians help bear them to the throne of grace?

In the morning church services on June 13, Bro Nelson Kanagy of the Oak Grove congregation, West Liberty, Ohio, visited our services and preached the sermon. He gave us very practical Christian teaching.

Our pastor, Bro. Abram Kaufman, will start instruction in the near future to those who confessed Christ. He asks an interest in our prayers that he may impress these young people with the beauties of living consistent Christian lives and that he may strengthen their foundations for such lives.

Bro. Linford Hackman of Minnesota stopped at this place on his way to Pennsylvania to join his family. He had just been at the Dakota-Montana Conference. It happened to be the evening of our weekly prayer meeting; so he gave us the story of how they started mission work among the people of Minnesota.

May God's richest blessings rest on all His children.

June 25, 1943. Cor.

Relief Notes

C.P.S. Men Leave for China

On June 19 a unit of 8 C.P.S. men left Brooklyn, N. Y., bound for Chungking, China, as the final destination. This marks the first departure of C.P.S. men for foreign service. The Mennonite representative in the group was Bro. Robert Kreider who has served in the educational program of the camps since his induction in August, 1941.

As previously mentioned, other Mennonite C.P.S. men in training and in prospect of training, are to be included in the Mennonite section of the China unit, and will be sent to the Orient in the months ahead. At this writing Brethren J. D. Graber and Samuel J. Goering are making final preparations at the Akron office for their departure in July for China.

C. P. S. Camps

Bro. Fast Reports on Camp Tour

On June 22, Bro. H. A. Fast returned to the Akron office after completing a three weeks' tour of C.P.S. camps. His visits were in behalf of the general well-being of the camps in their religious, social, and educational needs. As much as possible he dealt with the various interests and problems that come to the fore in the ever-changing program of C.P.S.

Among other observations he points to the valuable work being done by the camps in such projects as the construction of a huge dam for the irrigation of large sections of erstwhile unproductive land.

Summer Speakers to Visit Camps

Throughout the summer months one of the "extra" features of camp life will be the visits of guest speakers. Numerous ministers, teachers from Mennonite schools, M.C.C. members, and others, it is planned, will visit the camps according to arranged schedules and will present messages on spiritual and educational subjects. Christian life themes, relief service, World War I experiences, etc., will be among the topics of discussion.

How to Obtain Sugar for Camp Canning

In some cases those interested in canning fruit for the camps will not be plan-

ning to use all their 25 pounds per person allotment for their home canning and will have some surplus which can be used for camp canning. Where additional sugar is required it can be obtained as follows:

The person appointed to arrange for needed sugar for a sewing circle or other groups should write to the Mennonite Central Committee, giving the following information:

1. Number of quarts of fruit to be canned (estimated).

2. Name of person or firm from whom the sugar is to be purchased.

3. Name and address of person who will be responsible to report back to the Akron office what was actually canned with the sugar obtained.

The Mennonite Central Committee will issue a ration check for the required amount of sugar at the rate of one pound for every four quarts of fruit, payable to the person or firm which is to supply the sugar. These ration checks are not transferable, and it is important that the name of the supplier be given fully and correctly. At the end of the canning season it will be necessary to report back to the Akron office how many quarts of fruit were actually canned with the sugar for which the ration check was issued so that proper accounting may be made to the local board here for the sugar allotments issued. Any sugar left over after canning is finished should be held subject to instructions from Akron as to its disposition.

Camp Briefs

"Twenty-four of our men are now full-fledged smoke-jumpers ready to pounce on any fire that shows its smoke," writes Bro. Roy Wenger, Director of the Smoke-Jumper's Unit. All of this number have been stationed at posts of duty in Oregon, Idaho and Montana. Most of them were flown by plane to their stations where they will await calls.

Recent staff appointments are Bro. Clayton Diener as Business Manager of Downey, Idaho, Camp and Bro. Charles Suter as Educational Director of Sideling Hill, Wells Tannery, Pa., Camp.

Released June 23, 1943

Compiled by Grant M. Stoltzfus

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Special Meetings

SUNNYSIDE, PENNSYLVANIA

Report of the Annual Gospel Meeting held at the Sunnyside Mennonite Mission, May 30, 1943.

Organization.—Mod., Jacob T. Harnish; Chors., Amos Mellinger, Lloyd Weaver, Jr.; Secy., Kathryn Hess.

Program and Speakers.—Sunday-school Lesson, Martin Landis; Workers Together with God, David Weaver; How May the Mind of Christ Indwell Us? Ira Landis; Essentials to Christian Growth: Prayer, Lloyd Weaver; Studying the Word, Ivan Krantz; Teaching, Martin Landis; Why Be a Christain? Ira Landis; Children's Meeting, Abner Stoltzfus; God Meeting Difficult Problems, Past, Present, Future, Stoner Krady; Sermon, Elmer Martin.

Thoughts Gleaned.—If we would be workers together with God, we must recognize our need of divine guidance. Working with God we prosper; if we attempt alone, we fail. To have the mind of Christ indwell us requires thoughtfulness, one-mindedness, perfection in Christ. We can all talk and most of us can read, but prayer is different; it is making our requests known unto God. Talking to men about God is great, but talking to God about men is greater. Search the Word, feed daily on it and the Holy Spirit will guide you in your study. As we teach, so should we live. Love should prompt our teaching. Why be a Christian? Because the goodness of God leadeth to repentance, because of the severity of God, because of the individual's heart and life experience, because of our heavenly home. Nothing is too hard for the Lord. He will meet future problems as He has in the past. Have faith in Him. When the ordinances and commandments are lost, faith weakens. We need to take the shield of faith wherewith we may be able to quench all the fiery darts of the wicked one.

—Secretary.

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SALFORDVILLE, PENNSYLVANIA

Report of the Bible Instruction Meeting held at the Spring Mount Mission, June 5 and 6, 1943.

Organization. — Moderators, Paul L. Ruth, Maurice K. Kerr; Chor., Paul Alderfer; Secy., Ervin W. Long.

Program and Speakers.—Prepare Your Hearts Unto the Lord, Clinton Landis; Blessings According to Faithfulness, Charles Hostetter; Sermon (Luke 24:6), Charles Hostetter; Who Is on the Lord's Side? Clinton Landis; Peace Amidst a World of Strife, Charles Hostetter; Children's Meeting, Grace Kulp; Youth and the Church of Tomorrow, Elias W. Kulp; Stand Fast, Charles Hostetter.

Thoughts Gleaned.—The heart which God has placed in man needs to be prepared unto the Lord. God has a purpose and plan for every person; unless we are consecrated to His plan and purpose, we lose the blessing. The blessing will not only remain in you, but will go out to others who know not God. God rewards according to faithfulness rather than accomplishments. Only those who are redeemed and blood washed are on the Lord's side. God protects His children from evil in times of trouble. We can have this peace by appropriating Christ to our lives. The church needs our youth. Some of the agencies to get them there are the home, early piety, parental training, example, giving, sharing the work. Everyone who has named Christ as his personal Saviour is to "stand fast." Endurance to the end is but a realization and expectation of our future destiny.

—Ervin W. Long.

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Married

Speigle—Cahle.—On Saturday evening, May 1, 1943, Sister LaVerne V. Cable, of the Stahl congregation, Hollsopple, Pa., and Paul O. Speigle, of the Blough congregation, were united in marriage hy Bro. Sanford G. Shetler. May the Lord richly hless them as they journey together through life.

Shirk—Clymer.—On June 3, 1943 (Ascension Day), Bro. A. Deiner Shirk and Sister Bertha F. Clymer, hoth of the New Holland, Pa., congregation, were united in marriage by Bishop Mahlon Witmer, at the New Holland Mennonite Church. May God's blessing be upon them through life.

Stuckey—Leichty.—On May 29, 1943, Bro. Jesse Stuckey and Sister Mary Leichty, of the Leo, Ind., congregation, were married at the home of the bride near Leo, Bro. P. A. Heller officiating.

Detweiler—Hockman.—On Sunday, May 16, 1943, Bro. J. Warren Detweiler, of the Rockhill congregation, Telford, Pa., and Sister Miriam Hockman, of the Blooming Glen, Pa., congregation, were united in marriage in the Blooming Glen Church hy the senior minister of the congregation, who is also an uncle of the groom, Bro. Wilson R. Moyer. May the Lord richly bless this union to His glory.

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Obituary

Graber.—Fanny Graher, daughter of the late Christian and Verna Conrad, was born March 23, 1871, in Canton Berne, Switzerland, and departed this life at her late home, 1619 South Eighth Street, Goshen, Ind., on June 8, 1943, attaining the age of 72 y. 2 m. 15 d. She came to the United States with her parents when a girl 14 years of age, and settled with them near Sterling, Wayne Co., O., where she grew to womanhood. She accepted Christ as her Saviour in early youth, and united with the Mennonite Church in which faith she died. At the time of her death she was a memher of the Goshen College congregation, Goshen, Ind. On March 8, 1891, she was united in marriage to Daniel Graher and at this time together they established their new home on a farm near Noble in Washington Co., Ia., which was their home for 39 years. This union was hlessed with 2 sons and 7 daughters. Her oldest daughter, Katie, preceded her on June 21, 1928. On Sept. 24, 1930, her hushand answered the heavenly summons. After his passing she moved to Goshen, Ind., to he near her children with whom she lived until called in death. She was the daughter of a minister. Her father, Christian Conrad, was an ordained minister having heen called to this office in Switzerland, later serving the Pleasant Hill congregation, Wayne Co., O., until his death. In 1893 her hushand, Daniel Graher, was ordained to the ministry at the Sugar Creek congregation near Wayland, Iowa, which congregation he served until his death in 1930. Her two sons are hoth ministers. Christian was ordained at Wayland, Ia., to serve the Sugar Creek congregation in 1922. Joseph was ordained in 1925 and sent as a missionary to India. Thus she was intimately associated with the ministry of the Church. As daughter, wife and mother of ministers, she was called upon for many sacrifices known only to those who live in this relationship. She was not gifted as a public speaker, hut through those near and dear to her she has reached multitudes even to the ends of the earth. She made her home, since coming to Goshen, Ind., with her daughter, Verna. Her daughters, Lena and Esther, lived constantly with her during the last few years and gave her every care that skilled and loving hands could provide. All her daughters were at her hedside during the last few days to minister to her need and show their love and tender sympathy to a mother that was indeed a "real mother." She leaves to mourn her 2 sons, Christian and Joseph, Goshen, Ind., and her 6 daughters, Anna, Sterling, Ill.; Verna (Mrs. Willard H. Smith), Mary (Mrs. Ellis R. Zook), Goshen, Ind.; Elizabeth (Mrs. Chris Stoltzfus), Manson, Ia.; Lena and Esther, Goshen, Ind.; also 14 grandchildren. She also leaves 4 brothers and 2 sisters: J. D. Conrad, C. M. Conrad, Lena Conrad, and Mrs. D. W. Good, Sterling, Ill.; J. G. Conrad, Venice, Calif.; and P. H. Conrad of Peoria, Ill. Besides those of the immediate family, also a host of relatives and friends remain to whom she had endeared herself in many ways. Funeral services were held at her late home in Goshen, Ind., on June 9 in charge of Paul Erb. Further services were held on June 11 at the Sugar Creek Church near Wayland, Iowa, in charge of Simon Gingerich, Ernest E. Miller, and Willard Leichty. She was laid to rest in the family lot near the church, by the side of her husband.

Kenagy.—Levi H. Kenagy was born of Pennsylvania Dutch parentage of the Mennonite Church in Logan Co., O., April 26, 1856, and

passed this life May 13, 1943, at the age of 87 y. 17 d. At the age of 8 he with his parents moved to Michigan, living on a farm near Benton Harbor. Three years later the family moved to Cass Co., Mo., where he grew to manhood. On Nov. 7, 1882, he was united in marriage to Adeline Johnston, daughter of Judge Finis Ewing Johnston of the Harrisonville, Mo., community. Following a brief residence at Sedalia, Mo., Mr. and Mrs. Kenagy in 1886 moved to Wichita, Kans. He was bereft of his beloved and devoted wife and mother on May 26, 1928. He received a business education at Bayless Business College, Keokuk, Ia. He was engaged for a number of years as travelling salesman for the Henry Altermus Publishing Co., Philadelphia, Pa. Later he was associated with Henry Wilson in the general merchandise business at the corner of Eighteenth and Broadway. Mr. Kenagy was a loyal church member and devoted Christian. For a number of years he held membership with the Central Christian Church of Wichita, serving as secretary of the official board. He took a leading part in the organizing of Fairview Christian Church, Wichita, and served for the first thirty-two years of the church's history as chairman of the official board. He is survived by four children, Mrs. W. W. Brown, Frank E. Kenagy, and Paul Kenagy, Wichita; and Dale Kenagy, Denver, Colo., together with 5 grandchildren and 4 great-grandchildren, also 2 brothers (Rudolph Kenagy, Raytown, Mo., and J. T. Kenagy of Gunn City, Mo.). Funeral services were held at Fairview Christian Church on May 15. S. B. Braden officiated assisted by J. R. Throckmorton of St. Paul's Methodist Church and E. A. Newby who served as Fairview's first pastor. Interment was made in Wichita Park Cemetery.

Leaman.—Annie Risser Leaman, widow of Nathaniel B. Leaman, was born March 31, 1864, and died June 2, 1943; aged 79 y. 2 m. 1 d. She was born near Brunnerville, Pa., and lived her entire life in the Hammer Creek Church District. Her death came very unexpectedly. On Tuesday evening, June 1, she retired in her usual health and passed away during the night apparently without awaking from her sleep. She is survived by 11 children, 5 sons and 6 daughters as follows: Mrs. Martin Moore, Lititz; Mrs. Christian K. Lehman, Millersville; Edgar R. Leaman, Alvin, Tex.; Mrs. Wm. Rudy, Vineland, N. J.; Henry R. Leaman, Coatesville, Pa.; Mrs. Enos Huber, Lancaster, Pa.; B. Frank Leaman, Wayne, Pa.; J. Paul Leaman, San Francisco, Calif.; Mrs. Daniel Erb, Lancaster, Pa.; Esther Leaman, New York City; and Albert R. Leaman, Kearney, N. J.; also 22 grandchildren, 10 great-grandchildren, and one brother, Elam H. Risser. Her husband and one daughter Kathryn Leaman Swarr preceded her in death. Sister Leaman was a faithful member of the Mennonite Church for many years and will be greatly missed in the Lititz congregation where she was a regular attendant. The funeral service was held from the Spacht Funeral Home in charge of Bishop Christian K. Lehman, a son-in-law. Public services were conducted at the Lititz Mennonite Church. Bro. Wilmer Eby opened the service and Bishop Amos Horst preached the sermon. Text, Ps. 73:24. Burial in the Hess Cemetery. Her cheerful and kindly disposition made for her many friends who miss her greatly.

"Fading away like the stars of the morning,
Losing their light in the glorious sun,—
Thus would we pass from the earth and its toiling,
Only remembered by what we have done."

Leichty.—Christian D. Leichty, son of Peter and Fanny Leichty, was born in Green Twp., Wayne Co., O., May 24, 1857; died at his home near Orrville, O., June 13, 1943; aged 86 y. 1 d. He was the youngest and last surviving member of a family of 10 children. He was united in marriage to Miss Barbara Conrad of Stark Co., O., Feb. 19, 1880, who preceded him in death Jan. 10, 1941. Also 2 of their children preceded him. He is survived by the following children: Mrs. Laura Conrad, St. Johns, Mich.; Mrs. Fanny Chaffin, Creston; Joseph, Alliance; Miss Amanda and Irvin Leichty, Orrville; also 2 grandchildren, one great-grandchild, and a large circle of near relatives. Bro. Leichty early in life confessed Christ and united with the Oak Grove Mennonite congregation where he remained a faithful and loyal brother in Christ and in the service of his Lord. His place was seldom vacant in public worship as long as health permitted. He looked forward with confidence and a living hope, awaiting the Master's call to take him home and enjoy his eternal rest. Services were conducted by Wm. G. Detweiler and J. S. Gerig. Text: II Tim. 4:6-8. Interment in the Oak Grove Cemetery.

Nolt.—Richard S. Nolt (stillborn), the son of Isaac R. and Irene W. Nolt, New Holland, Pa., was born March 20, 1943. Besides the parents he is survived by the following brothers and sisters: Titus, Verna, Luke, Nora, Clara Irene, Lester, and Isaac Leroy. One brother Robert preceded him in death. Also surviving are the grandparents, Mr. and Mrs. John Sheaffer, Lincoln, and Mr. and Mrs. Isaac M. Nolt, Martindale. Burial was made in Weaverland Cemetery.

Rush.—Mary, wife of Preacher Jacob Rush, died at her home at Plumsteadville, Bucks Co., Pa., on May 22, 1943; aged 79 y. She was the oldest of the children of Joseph and Elizabeth Moyer, but she survived them all except one sister Katie Beidler of Allentown, Pa. About 12 years ago she suffered a stroke from which she never fully recovered. During this time she had several other strokes. Her lower limbs were paralyzed and also her speech was impaired. During all these years she never murmured or found fault about her condition. In August, 1883, she was married to Jacob Rush. They lived together almost 60 years. Twelve children were born to this union. When one of her daughters died, she raised a granddaughter. She is survived by her husband, 9 children, 43 grandchildren, and 7 great-grandchildren. One grandson is in the armed forces in Texas, and another one is in a C.P.S. camp in Montana. The surviving children are Nora, wife of Erwin Yothers; Annie, wife of Henry Rice; Mary, wife of Henry Overholt; Joseph, Paul, Raymond, Isaac, Theodore; Adeline, wife of Elmer Wismer. The last time she was in the Deep Run Church was 8 years ago at the funeral of one of her sons, Norman. Funeral services were held at her home on May 27 by Enos Wismer and Abram Yothers and at the Deep Run Church by A. O. Histand and Wilson Overholt.

Peacefully sleeping, resting at last,
The world's weary troubles and trials are past;
In silence she suffered, in patience she bore,
Till God called her home to suffer no more.

—The Family.

Wade.—Ezrom M. Wade, son of the late Daniel and Ann Mier Wade, was born near Freeport, Ill., Oct. 22, 1860. He passed away at his home near Sterling, Ill., June 3, 1943, after more than 2½ years of illness; aged 82 y. 7 m. 11 d. On Feb. 14, 1888, he was united in marriage to Amelia Detwiler of Sterling, Ill. Three children were born to this union: Clark (now deceased), Glenn, and Loren. In early manhood he united with the Science Ridge Mennonite Church, of which he was a member at the time of his passing. He was a man of few words, but his advice and counsel were valuable. He leaves to mourn his passing his wife who was constantly at his bedside during the years of illness, two sons (Glen and Loren), and 11 grandchildren. Two sisters also survive: Sarah Wade, Freeport, and Mrs. Carrie Myers, Sciota Mills, Ill. Three brothers preceded him: Daniel, Jacob, and William: and 4 sisters: Sue, Maria, Anna, Olivia, and Lizzie. Funeral services were held from the home on June 6, and at the Science Ridge Mennonite Church. The services were in charge of Bro. A. C. Good. A very large gathering of relatives and friends gathered to pay a last tribute of respect to one they had known so long. Interment was made in the family lot adjoining the church.

Walter.—Mrs. Annie Horst Walter, wife of Amos D. Walter, East Petersburg, Pa., died June 3, 1943. She was the daughter of the late Anthony and Annie Horst Fauser and a member of the East Petersburg Mennonite Church. Besides her husband she is survived by 2 children (Mrs. Elam Snavely, Mt. Joy, Pa., and Mrs. Jacob Ebersole, Manheim, Pa.), 2 sisters and one brother (Mrs. Emma Ritter and Amanda Fauser, Lancaster; and Abraham Fauser, Manheim). Mrs. Annie Fauser Walter was born Dec. 18, 1875; died at the age of 67 y. 5 m. 16 d. Funeral was held at the home and at the Mennonite Church. Burial in the adjoining cemetery. Text: Job 1:21. Henry Lutz, Frank Kreider, and John Gochnauer officiated.

A loving mother, so gentle and kind;
What a wonderful memory she left behind.
Long days, long nights she bore in patience,
Until God Himself knowing what was best,
Took dear Mother home and gave her eternal rest.

—The Family.

Yoder.—Leah, daughter of Moses and Lydia (Hershberger) Yoder, was born in Johnson Co., Ia., Feb. 26, 1872; died June 13, 1943, at the home of her daughter, Sarah, Mrs. Ezra E. Miller, near Milford, Ind.; aged 71 y. 3 m. 18 d. On Oct. 6, 1887, she was united in marriage to Isaac N. Kaufman in Moultin Co., Ill. He preceded her in death Sept. 5, 1933, near Bremen, Ind. To this union were born 2 sons and 9 daughters. Two daughters (Emma, age 3, and Mrs. Levi C. Schmucker), one infant son (Moses), her father, mother, stepmother, 3 sisters, 2 brothers, 2 half-sisters, 1 half-brother, 3 grandchildren, and 2 sons-in-law preceded her in death. Those that are left to mourn her departure are one son and 7 daughters: William Kaufman and Mrs. Mary Wiedman, Midland, Mich.; Mrs. Lucy Mast and Mrs. Alvin Farmwald, Nappanee, Ind.; Mrs. Ezra E. Miller, Milford, Ind.; Mrs. Rudy J. Troyer, Middlebury, Ind.; Mrs. W. W. Culp, Chicago, Ill.; Mrs. Atlee Miller, North Lawrence, O.; also 1 brother (Jacob M. Yoder, St. Johns, Mich.); one sister (Mrs. David E. Kauffman, Kokomo, Ind.); and 2 half-sisters (Mrs. Ben Mullet, Milford, Ind., and Mrs. Oba J. Miller, Amboy, Ind.). The family lived a number of years in Illinois. In 1912 they moved to Michigan and in 1921 they moved to Indiana. After the death of her husband, she stayed with the children. Her death was caused by the lingering illness of dropsy. She was found resting in peace in the morning. She was united with the Amish Church and loved to go as long as health permitted her. There was nothing she could do to pass time as her right side was helpless. The last years of her life she couldn't see well enough to read. She also fell and hurt her hip which caused her much pain and suffering. Valentine D. Yoder and Noah J. Borkholder conducted the funeral services at Mose J. Miller's and took charge of the burial at the Borkholder Cemetery.

"Peacefully sleepiug, resting at last,
The world's weary troubles and trials are past.
In silence she suffered, in patience she bore,
Till God called her home to suffer no more."

Zook.—Mildred Zook, daughter of Mr. and Mrs. Emmett Rutter, was born near Cherry Box, Mo., Dec. 26, 1919, and passed away June 1, 1943, in the Community Nursing Home, Kirksville, Mo.; aged 23 y. 5 m. 6 d. She was married to Oscar Zook, Kalona, Ia., Nov. 27, 1938, at the East Union Church by Bishop D. J. Fisher. They resided on a farm near Wellman, Ia., one year, after which they moved to Shelby Co., Mo., where they have lived since. Mildred was converted to the Lord in her youth, and united with the Mennonite Church of which she was a member until death. She was an active worker in the church and Sunday school and will be missed much in her circle of friends. Naturally she desired to regain health, but she was resigned to the will of the Lord, as she expressed herself in her prayers and in conversation with her friends. She was much concerned for the welfare and salvation of her parents and her brothers and sisters and others. One sister, Rosa, preceded her in death. She leaves to mourn her passing, her husband, Oscar Zook, her father and mother, 4 brothers (Alfred and Vincil, of Iowa; Galen and Carl Henry, Milford, Nebr.), 4 sisters (Mrs. Florence Yeakley, Alma Grace, and Minta Margaret, Milford, Nebr., and Mrs. Viola Crawford, Brownwood, Tex.), her maternal grandparents (Mr. and Mrs. Cyrus Miles, Leonard, Mo.) and many other relatives and friends. Mildred suffered much during her sickness, but was very patient in her suffering. We mourn her passing but not as those without hope and are willing to say, "Thy will be done." Funeral services were conducted at the Mt. Pisgah Mennonite Church near Cherry Box, Mo., on June 4, by Nelson E. Kauffman, assisted by John M. Yoder, the home pastor. Text, Ps. 17:15. The burial was in the Mennonite and Brethren cemetery.

Items and Comments

One of the most regrettable of labor union strikes of recent times was the strike on the part of the United Mine Workers of America, in which there were about 521,000 workers involved. The issue at stake was the demand on the part of the union that there be a wage increase of two dollars a day for the workers, which the employers were not willing to grant. In the face of the fact that government officials, labor leaders, and money bearers were all sounding the slogan of "All out for winning the war" and preaching "sacrifice" in the interests of victory, there has been a general scramble for larger incomes on the part of the interests, both labor and capital. The miners' strike was but one of the underground disturbances that reached the surface. Only the Lord can tell what the immediate future has in store for America if this mad struggle for more money is not stopped through people's getting their eyes opened to the dangers involved. The whole disturbance is but another illustration of the fact that "the love of money is the root of all evil." The passage of the anti-strike law over the President's veto is one of the latest developments in this many-sided tangle. What effect this will have on the coal strike remains to be seen, but it seems to reflect a strong sentiment in the country that it is becoming exceedingly tired of this long-drawn-out controversy.

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Announcements

MENNONITE GENERAL CONFERENCE

Plans are made for a General Conference delegates' session to which all the ministry is invited. A program has been arranged for Bible study and inspirational messages. The conference is to be held at Goshen College, Goshen, Ind., Aug. 18-24, 1943. Programs and further announcement are to follow later.

August 18—Meeting of Executive Committee.

August 19—Meeting of Committee on Arrangements.

August 20-24—Delegates' Session.

Milo Kauffman, Moderator.
Amos O. Hostetler, Secretary.

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CONSERVATIVE AMISH MENNONITE CONFERENCE

The thirty-third annual meeting of the Conservative Amish Mennonite Conference is to be held, D.V., with the Holmes County congregation, near Berlin, Ohio, Aug. 26 and 27, 1943.

Because of transportation restrictions, the conference this year will be confined to a two-day ministers' meeting, with public services each evening for the benefit of the local brotherhood and any others who may be present from a distance. All ministers are urged to attend if possible.

Your prayers are earnestly solicited that the meeting may be blessed in furthering the cause of Christ.

Ivan J. Miller, Secretary
Grantsville, Md.

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CONFERENCE ANNOUNCEMENT

The Alberta-Saskatchewan Mennonite Conference will be held with the Duchess congregation at Duchess, Alta., July 6-8, 1943, in the following order:

Tuesday, July 6, Sunday School conference.

Wednesday, July 7, Mission Board meeting and program.

Thursday, July 8, Church Conference.

The Ministerial body will meet on Monday afternoon, July 5.

A cordial invitation is extended to all to attend.

C. J. Ramer, Moderator.
M. D. Stutzman, Secretary.

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SOUTHWESTERN PENNSYLVANIA CONFERENCE

The Southwestern Pennsylvania Mennonite Conference will meet this year, the Lord willing, at the Stahl Church, seven miles south of Johnstown, Pa., Aug. 1 to 4. The schedule of meetings is as follows:

Sunday School Conference: Sunday afternoon through Monday afternoon.

Mission Board Meeting: Monday evening through Tuesday afternoon.

Church Conference: Tuesday evening through Wednesday evening.

A welcome is extended to all to attend these meetings.

C. M. Helmick,
John L. Horst,
Secretaries.

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TWELVE DAY INSTITUTE

Arbutus Young People's Institute

August 4-15, 1943

The twelve-day period from August 4 to 15, 1943, has been chosen as the time for holding the Arbutus Young People's Institute. Those who are planning their vacations for the coming summer will kindly bear the above dates in mind and arrange accordingly. They will find no better restful and spiritually edifying place to enjoy a vacation than Arbutus. Remember the dates.

A fine corps of instructors has been chosen, and interesting courses have been selected. In due time a printed bulletin will give detailed information.

C. F. Yake, Secretary,
Young People's Institute Committee
Southwestern Pennsylvania Mennonite Church Conference

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OHIO YOUNG PEOPLE'S INSTITUTE

Sebring Camp Grounds

July 28 to August 1, 1943

The tenth Annual Ohio Young People's Institute will be held at the shady Sebring Camp Grounds, near Sebring, Ohio, beginning on Wednesday morning, July 28, and continuing to Sunday night, August 1. Bulletins describing the Camp, instructors, and complete program are available upon request. Plan your vacation now for this summer so that you can include these five days of outdoor life with wholesome and spiritual fellowship. Qualified and experienced instructors have been chosen to direct an interesting and vital program. Rooms are available in both dormitory or cottage. Your reservation will be appreciated. The Institute is sponsored by the Ohio Christian Workers' Conference.

Loren King, Director, West Liberty, Ohio
O. N. Johns, Secretary, Canton, Ohio
J. J. Hostetler, Business Manager,
1939 Third St., S.E. Canton (4), Ohio

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YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Virginia

July 28 to August 1, 1943

We are glad to announce the coming Institute to be held on Eastern Mennonite School Campus at the regular time in July. We invite you to arrange your vacation so as to make possible your attendance at this institute. Watch this column for additional announcements.

John R. Mumaw, Director.

IOWA YOUNG PEOPLE'S INSTITUTE

East Union Church, Kalona, Iowa

August 25-29 1943

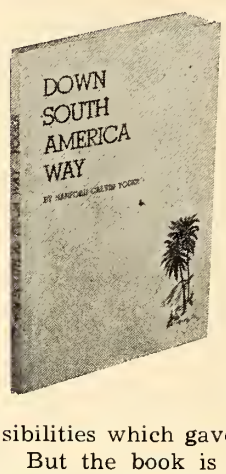
The Iowa Young People's Institute will be held at the East Union Church, Kalona, Iowa, from August 25 to 29, 1943. A fine corps of instructors who have had wide experience in Institute work, has been secured. Interesting courses have been selected for the Institute. This will afford an opportunity for several days' spiritual vacation. Arrange for a few days' vacation and attend the Institute. Bro. Paul Erb, Goshen, Ind., has been secured as director.

Send for descriptive bulletin to

D. J. Fisher, Kalona, Iowa

Down South America Way

BY SANFORD CALVIN YODER



This publication is an account of the author's visit to Argentina and Paraguay in the interests of the Mennonite missions and colonies located there. As Secretary of the Mennonite Board of Missions and Charities and a member of the Mennonite Central Committee he had official interests and responsibilities which gave occasion for the trip.

But the book is in no way an official report. The writer describes his voyage, the countries and cities which he visited, the people and their way of living, the Mennonite missions, institutions and colonies as a visitor who observes keenly and who has the capacity to share with the reader the most interesting scenes and experiences of such a trip. 148 pages. Paper cover.

Price: 50 cents

MENNONITE PUBLISHING HOUSE
SCOTTDALE, PENNSYLVANIA

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JULY 8, 1943 (Herald of Truth Established 1864) No. 15

EDITORIAL

"If God be for us, who can be against us?"

In other words, "if God be for us," there is no person or power in earth or hell that can thwart the will of God concerning us.

We frequently hear it said that "one with God is a majority." Unfortunately, too many people see only numbers when they are looking for the winning side.

What does it mean to be on the side of the Lord? Christ tells us plainly who is on His side in this life when He says, "Ye are my friends, **if** ye do whatsoever I command you."

This is what it means here. What it will mean in eternity is brought out in a question and answered by the psalmist: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart."

For this reason, "Cleanse your hands, ye sinners; and purify your hearts, ye double minded." A man need not be an outright and vile sinner to fall short of the favor and friendship of God. They whose policy it is to be part Christian and part worldling are warned that "a double minded man is unstable in all his ways."

Paul wrote to Timothy, "Until I come, give attendance to reading." This, of course, meant the Scriptures, which were then already to be had in manuscript form, and may have included other writings that were in harmony with the Scriptures. The more fully our minds are occupied in holy meditation upon the Word of God, the more Godlike our life and labors and the more decidedly Christian our influence over others.

Here are two questions bearing on the other question as to whether you are keeping the Lord's day holy: (1) Are you attentive, thoughtful, serious, worshipful while in the house of the Lord? (2) How do you spend the rest of the day when you are not in the house of the Lord?

Our spring conferences have passed into history. So far as reported, they have left a commendable record. Now, as in apostolic times, it is needful that the leaders of our churches get together and consider ways and means of meeting the problems and issues before us, to the end that the whole Church may be fully established in the standards of the Gospel and the greatest number of souls won for Christ and the Church. Let the whole Church prove itself true to the apostolic admonition: "Be ye **doers** of the word, and not **hearers only.**"

Nonconformity Conferences belong to a class with peace conferences, Christian life conferences, young people's conferences, Bible conferences, etc. They are for spiritual enlightenment and edification, and where the discussions are scriptural and wise, they are serving a good purpose. Such gatherings would be still more useful and edifying if they were supported by a Scriptural discipline among the membership in supporting churches.

The live factor in effective discipline is that of a healthy conscience on the part of the membership in general. When a man says, "My conscience doesn't hurt me," it means one of two things: (1) That his conscience is completely upon the altar of the Lord so that he never knowingly does anything wrong and is at all times ready to make restitution for any wrongs he may have committed through lack of knowledge or other human shortcomings; (2) that he has so fully surrendered to the lusts of the flesh that he has ceased listening to the voice of God and the Church. Effective scriptural discipline is promoted: (1) through the development, on the part of the membership in general, of a healthy conscience; (2) through faithfully dealing with erring or offending members in the way that the Scriptures advise or command.

BIBLE TEACHINGS

II. On Love

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.—Matt. 22:37-39.

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour.—Rom. 13:8-10.

This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.—John 15:12-14.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.—John 3:16, 17.

We know that we have passed from death unto life, because we love the brethren.—I John 3:14.

We love him, because he first loved us.—I John 4:19.

Whom having not seen, ye love; in whom, though now ye see him not,

yet believing, ye rejoice with joy unspeakable and full of glory.—I Pet. 1:8.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.—I Pet. 1:22.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—I John 2:15.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?—I John 4:20.

Ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.—Eph. 3:17-19.

God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love: but perfect love casteth out fear.—I John 4:16-18.

The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love.—Jer. 31:3.

Let brotherly love continue.—Heb. 13:1.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

Supporting a United Effort Against the Drift

BY NELSON KAUFFMAN

The following article, which contains many pointed and timely truths, was the closing address delivered at the Annual Ministers' Meeting of the Virginia Conference, held at Harrisonburg, Va., May 13. We are grateful that we can share this address with all our readers.

Scripture Reference

"Therefore we ought to give more earnest heed to the things which were heard, lest haply we drift away from them" (Heb. 2:1; R. V.). "Lest at any time we should leak out," a metaphor of a vessel whose staves are not close together. "Superficial hearers will lose the benefit of the Word preached as an unseasoned vessel does its fluid; nor can any one hear to the saving of his soul, unless he give most earnest heed, which he will not do unless he considers the dignity of the speaker, the importance of the subject, and the absolute necessity of the salvation of his soul." —(Adam Clarke).

Introduction

To speak intelligently on this subject we must first understand what we mean by the drift and what are the causes of drifting. Drifting has been illustrated by a man in a boat with oars in a stream headed against the current but being carried along downstream by it. We would like to keep this illustration in mind as we think on this subject which is to be discussed under four points: (1) what we mean by drifting; (2) the cause of drifting; (3) a Scriptural effort against drifting; and (4) a united support of this effort.

I. What We Mean by Drifting

In the first place, by drifting we mean leaving unconsciously the anchorage of our faith. A point worthy of notice here is that it is an unconscious process. We think we believe and stand for certain Biblical truth. A crisis comes and we are awakened to a sense of our position and we find out, to our sorrow, that we are no longer anchored to the faith we thought held us. For example, we thought we were, as a group, standing for nonresistance. Suddenly the test comes and we find that about 30 per cent of our young men, upon reaching maturity, are not standing by this principle. We have ourselves, as older ones, failed to keep vital our anchorage and now lament our drift.

Another thing implied in drifting is a slowly diminishing intensity in our fight of faith. We have not been so zealous in contending for the faith as we should have been, possibly because we thought we were able to maintain it without a struggle, or a sacrifice of material things. We took our faith as a matter of course—thought it was ours, only to awaken suddenly and find we had drifted from it.

A third expression of spiritual drifting is a spiritual decadence manifesting itself in growing disobedience to God's Word. Drifting is the outward expression of a heart condition. We cannot detect a spiritual decadence but as it manifests itself in conduct. A decline of conscience against familiar and common sins speaks a serious spiritual condition. This is usually accompanied by a growing love for world standards. Someone has said concerning one who drifts into sin: "First it startles him, then it becomes pleasing, then easy, then delightful, then frequent, then habitual, then confirmed." Spiritual drifting is an unconscious change from a struggle against sin to a defense of it in different forms.

II. The Causes of Drifting

Before we can make a successful effort against drifting, we must understand not only what it is, but its underlying causes. Thinking again of the illustration mentioned in the beginning, it is not the fault of the stream, for it has been moving downward from the beginning. It is not the fault of the boat, for it is under the control of the man in it; it was made to operate in a moving stream and so cannot be held accountable for any responsibility. Neither is drifting the fault of the oars, for they are mere lifeless instruments ready to be used to push the boat upstream if the man will use them. It is the fault of the man in the boat. If the man is weak, we may throw a rope across the stream and by such artificial means arrest the drift. This will help, but it gives only a temporary relief.

One cause of drifting may be that **time, the current of the years, dulls the edge of appreciation of spiritual truth.** Great truth becomes commonplace. It may appear that we appreciate the truth as in former years but the spirit of appreciation is gone.

This condition brings about a second cause, **an indifferent attitude toward the truth.** Familiarity often tends to indifference. We have become so accustomed to hearing about the great love of God manifesting itself on the cross that it arouses scarcely any emotion. It is said that John S. Coffman often wept as he preached on the crucifixion. How does it move us? Are we so familiar with the great truths of redemption that they no longer urge us enthusiastically to the oars?

A third cause of drifting may be the **pressure of daily anxieties and duties,** often righteous, godly duties. Some of us may become so busy with church work that before we are conscious of it we have drifted far from our place of fellowship with our Lord. Absorption with secular duties and anxieties, good in themselves, may also cause us to drift into a cold formal profession of Jesus Christ. The story is told in I Kings 20:40 of a man who was charged with keeping a prisoner. If the prisoner escaped, the keeper was to give his life or a sum of money. The keeper said, as the officer came for the prisoner, "As thy servant was busy here and there, he was gone." So we often are so busy

here and there that God's presence is gone, and we hardly realize it.

Again, **the opinion of people about us** may cause us to drift from God. Our associates do affect us. God made us people, susceptible to influence so that by fellowship with Him, His image might be impressed upon us. This great possibility for good brings a corresponding possibility for evil.

A fifth cause of drifting may be **the decadence of artificial means of preventing drift.** Their merits may be open to question, but we use them. We throw a rope across the stream to stop the boat. It works, but if the man in the boat fails to be revived and to become alive, the rope may deteriorate, and finally be worn in two by the constant pressure of the stream against the boat, and the boat against the rope. Some such means in our church work may be legislation, discipline, and restriction. They avert drifting up to a certain point but are not a permanent solution for drifting, for that can be done only by putting life into the man, who will then use the oars.

Another illustration: When a person has heart trouble of a certain form, digitalis will prevent the heart from growing worse because it is a stimulant and will give temporary aid until nature rebuilds the defective parts. If nature fails, the effect of the stimulant fails, too. Our restrictions are a splendid safety measure but will never in themselves be a permanent solution for drifting.

III. Scriptural Effort Against Drifting

This is an essential consideration in this whole problem. What does the Word teach us on this matter? Heb. 2:1.

It seems to me that the text above suggests the first means to be used, an appreciation of the importance of salvation by a revitalized study of the Scriptures. We must give more earnest heed. Grace and peace must be multiplied through the knowledge of God and our Saviour Jesus Christ. II Pet. 1:2. We may have lost our sense of God's holiness, righteousness, and love. We do not fear Him with a reverential fear, nor believe in Him as we should, for "How shall they believe in him of whom they have not heard?" How can we keep from drifting unless we "grow in grace and in the **knowledge** of our Lord and Saviour Jesus Christ"?

Paul pushed upstream in difficult times by determining to count all but loss that he might know Him. We often are not willing to lose even our magazine or newspaper in order to know Him.

Another Scriptural insurance against drifting is zealous obedience to all God's commands. We have been negligent in some of the "all things" while being zealous in obeying those that suit us best. Obedience is a matter of life principle as is faithfulness: Jesus said that one who is faithful in little is also faithful in much, and vice versa. So it is with obedience. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). How zealous have we been in keeping the commandments in Gal. 6:1; 6:10; Matt. 18:15; 5:12, 16; Eph. 4:1, 17; 5:1, 8, and others?

To confirm a man in his creed, make it the law of his conduct. A man usually believes what he does, if he does it heartily. He believes in what he does when once he does it. We believe it is right to make lots of money; if, and because we are making it. Now, if we will obey God's Word sincerely, we shall have strong convictions for it and so will be kept from drifting into disobedience.

A third Scriptural means to prevent drifting is a life-and-death preaching of the Word. It really is a serious matter to preach the Word. Our text begins with the word "therefore," calling for a recognition of the dignity of the speaker and the gravity of the message. When the Son of God speaks, who can but take heed? Often we ministers read God's Word so indifferently that no one listening could ever conclude that it was an important message. We often preach with such little feeling and zeal that folks cannot recall our text or our message a half hour after our "message (?)" is delivered. It does not take education or talent to give zeal and a feeling of importance to a message. Elijah, a man from the wilds, gave a living message to Ahab. It

(Continued on page 306)

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

It is generally taught that it took Noah 120 years to complete the building of the ark. If that is correct, where can one find scriptural proof for the statement?—J. K.

The following taken from Clarke's Commentary gives the commonly accepted interpretation of the words, "Yet his days shall be an hundred and twenty years" (Gen. 6:3): "At this time the earth was ripe for destruction; but God promised them one hundred and twenty years' respite."

Another view is that God here decreed that the length of the life of the average human would be one hundred and twenty years after the flood. The weakness of this view lies in the fact that statistics fail to confirm it as the correct view.

As for Scriptural proof that the ark was a hundred and twenty years in building, we have none. Neither do we have any Scriptural proof that it took more or less than one hundred and twenty years to build it. On this point "let every man be fully persuaded in his own mind." Where the Bible is silent, we have the liberty to form our own opinions so long as we refrain from passing judgment upon those who entertain different opinions from those of our own.

We see no reason for rejecting the commonly accepted idea that God postponed the time of the destruction of the human family one hundred and twenty years, during which time Noah built the ark and served God and humanity as a preacher of righteousness. Yet that is a matter of minor importance compared with some other lessons to be learned from God's judgment upon sinful and rebellious man. The sixth chapter of Genesis is one of the richest chapters in the Bible.

—o—

Please explain Luke 15:22.—S. C.

The verse reads as follows: "But the father said to his servant, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet."

This is an excerpt from the story of the prodigal son. Our Saviour says nothing about who this father was nor to what nationality or religious creed he belonged, but tells the story to illustrate the love which our heavenly Father has toward His children. In this parable is also typified the Jewish nation as the elder son, and the Gentiles typified by the younger or prodigal son.

Some people allow the reference to the ring for the finger to overshadow the real teaching of the parable. Christ said not a word about whether the advice by the father was good or bad, Scriptural or unscriptural. For Scriptural light on that question read such divinely inspired advice as that found in I Tim. 2:9, 10 and I Pet. 3:3, 4. There is no question but that, if our Lord were discussing the right or wrong of Christian people wearing jewelry, He would have given instruction similar to that found in the writings of the apostles whom He inspired to write what they did. But, as said before, He was illustrating the heavenly Father's love for His children by means of this parable. Whether you apply it to the Gentile race (for whom His love is as great as it is for the Jewish race), or to the unfaithful son (who forsakes the parental home and defiles himself in a life of sin and afterwards repents and comes back and receives complete forgiveness), the lesson to be learned is the same. It verifies the Father's assurance as given by the voice of the prophet (Isa. 1:18), "Though your sins be as scarlet, they shall be as white as snow" (on condition of genuine repentance), and the declaration of our Saviour that **"repentance and remission of sins** should be preached among all nations."

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

SERMON OUTLINES

CHRISTIAN GROWTH

By Simon Gingerich

Text.—Heb. 6:1.

Introduction.—The context. Growth stimulates hope, eliminates discouragement.

I. The Negative Side.
1. A look at our surroundings.
   a. Disease in both animal and plant kingdoms.
   b. The individual plant and animal compared with the child of God.
2. Three great hindrances to Christian growth.
   a. "Understandeth not" (wayside).
   b. "Not root in himself" (stony).
   c. "Cares of this world" (thorns).

II. The Positive Side.
1. Faith. Mark 5:34; 10; Luke 17:19; Jno. 3:16.
2. Food. Jno. 21:17; I Pet. 5:2.
3. Fidelity.
   a. Love. I Jno. 4:19; (First love)
   b. Prayer. Eph. 6:18.
   c. Service. Matt. 4:10.
4. Looking for Him. Tit. 2:13.

Wayland, Iowa.

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CONSCIOUS RESPONSIBILITY AND PURPOSE OF LIFE

By Simon Gingerich

Text.—I Pet. 2:9, 10.

Introductory.—Peter writing to Gentiles as well as to Jews.

I. "A Chosen Generation" (Matt. 20:16; 22:14).
1. A new responsibility. Jno. 15:5, 16.
2. Loyal support.
3. Honest and consistent service.

II. Different Aspects of Our Position.
1. "A chosen generation." I Pet. 2:9; 3:15.
2. "A royal priesthood."
3. "An holy nation."
4. "A peculiar people." Tit. 2:14.

III. What Is Expected of the Christian? (Eph. 2:10)
1. "Shew forth."
   a. "Shine." Isa. 60:1; Matt. 5:14-16.
   b. "Salt." Matt. 5:13.
   c. "Firmament" (stars). Dan. 12:3.
2. Virtues.
   a. Redeemed from the power of darkness. Col. 1:3.
   b. Epistles. II Cor. 3:3.
   c. Clean habits.—I Jno. 3:2.

Wayland, Iowa.

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HOPE

Theme: The Blessed Hope of His Appearing.
1. Only for the believers.
   a. Justified hope. Rom. 5:1, 2.
   b. Joy and peace, then hope. Rom. 5:3.
2. The basis of hope.
   a. The Word. Rom. 15:4.
3. Hope is not uncertain but sure.
   a. An anchor to the soul. Heb. 6:17-20.
4. Hope has to do with the unseen.
   a. Hope seen, is not hope. Rom. 8:24, 25.
5. Hope centers in Christ.
   a. Christ is our hope. I Tim. 1:1.
   b. Hope laid up in Heaven in Christ. Col. 1:3-5.
6. Hope always connected with the resurrection.
   a. Old Testament hope. Acts 26:6-8; Heb. 11:35.
   b. Apostolic hope. Acts 24:14, 15.
   c. Church's hope. I Peter 1:3.
7. Hope only satisfied at the Appearing of Christ.
   a. At the Coming. Titus 2:13.
   b. At the Revelation. I Peter 1:13.
8. The effect of holding the hope.
   a. It is an anchor to the soul. Heb. 6:19.
   b. It develops holiness of life. I John 3: 2, 3.
   c. It promotes spiritual activity. Heb. 6: 11, 12.
   d. It comforts and establishes. II Thess. 2:16, 17.
   e. It takes the sting out of death. I Thess. 4:13.
   f. It leads to full redemption. Rom. 8:24.
9. Hope outclassed by love. I Cor. 13:13.

—Selected.

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PREACHING

By E. F. Heatwole

I. For the Minister

A good listener said one time in my presence, "As soon as the minister begins his sermon, one can tell whether or not he knows what he is going to say."

II. For the Audience

A number of years before I was ordained to the ministry, my schoolteacher said, "It is a very poor sermon indeed if the minister doesn't say something to help you, but you will have to listen closely to get it."

Waynesboro, Va.

—o—

THE VALUE OF COUNSEL WITH THE MINISTER

By Malinda L. Dettwiler

Just a few lines to encourage others to think of the value of heart-to-heart talks with their ministers. I sincerely believe that there would be less backsliding if we would stop and think what our future destiny will be, and would seek the counsel of one of our ministers and his wife, talk things over, and have prayer together. Such counsels together do a person a lot of good. It makes you feel more like going forward again in the Christian life instead of slipping back into the world again. I know from experience what such counsels mean, and for this reason I want to pass this suggestion on to our readers.

Ministers, as a rule, are glad to sit down and do what they can to help us if we only give them a chance. If any one who reads this is on the verge of slipping back, please try the above remedy before you go too far. I am sure you will feel glad for the advice on how to prevent a sad end for yourself and help avoid a lot of heartaches on the part of loved ones who are concerned about your spiritual welfare.

Your consecrated friends have reasons to be concerned when they see evidences of loved ones slipping worldward. I want to go forward, and to do what I can to help others do the same. If perchance any one reads this who has been drifting away for some time, please try the remedy and give the minister a chance to help you make a fresh start. If you do, you will feel like singing this little chorus:

"Yes, Jesus took my burden,
I could no longer bear;
Yes, Jesus took my burden,
In answer to my prayer.
My anxious fears subsided,
My spirit was made strong
For Jesus took my burden,
And left me with a song."

Kingman, Alberta.

—o—

A BIBLICAL STARTING POINT

By Orrie D. Yoder

Then the twelve called the multitude of the disciples unto them. . . . We will give ourselves continually to prayer, and to the ministry of the word.—Acts 6:2-4.

The question of a more Scriptural and systematic support for our ministry is a subject that has been discussed quite freely at our recent conferences and also has been ventilated on our printed pages.

Inasmuch as most of the discussions have been of an affirmative nature, urging a more careful study of the question and a closer adherence to Scripture in our practice, the evidence seems to be that we are slow in moving toward the goal we advocate. Or it may be that we fear some opposite extremes from our present practice and thus we are slow to move in a direction that seems more in line with Scripture than our present policies. Perhaps we need to be pointed to some Scriptural starting ground.

Since we want our Lord's highest blessing upon the work of the Church and since we know that blessing can come only as we move forward on Bible ground, we are going to call our attention to a few Bible starting points:

1. If we recognize that there is much ignorance and lack of conviction due to a sad lack of teaching on the subject of supporting servants of the Lord called and engaged in His service, surely a vital starting point must be a renewed proclamation of the divine truth concerning the subject before us. Thus it devolves upon the teaching agencies of the Church, especially the ministry who are called to teach the truth and declare its principles, to give definite teaching on the subject before us. Besides other avenues of teaching, the ministry should in the fear of the Lord and for the welfare of the Church arrange that a series of Bible lessons, or sermons, should be given from both Old and New Testaments on the subject of God's commands concerning the support o

those called to give their time in His service. Surely as ministers we should fear to withhold any truth that the Scriptures command and uphold, and surely we should fear no results that will come from a definite, systematic teaching of any Bible subject, even the support of the ministry. A conviction comes only when we honestly study and teach the Word as He has commanded.

2. After there has been teaching and conviction has begun to take hold of individuals and the Church, then it is time for action; then it is time not only to follow Biblical teaching but also Biblical examples. When the question of time and support arose in the early church, the apostles called together the assembly and together they weighed facts and proposals until a solution of the problem was found. The fact was stated that those called to preach the Word and serve in the ministry of prayer should not give their time for other duties of the church. Certainly today a logical starting point in consideration of the question before us would be for the ministry and laity, or representatives of the laity, to meet together and in love and confidence discuss together the question as to how that those called to preach the Word and direct the work of the Church can be more free from earthly cares and burdens to the end that they might give themselves to prayer and to the ministry of the Word **(cf. Acts 6).**

At this event in the history of the early church, the proposition for the apostles to give their full time to prayer and to the ministry of the Word "pleased the whole multitude" as it was planned that certain ones should be chosen to supplement the rising duties of the Church in that day. Surely today, if Scriptural teaching is given of the plan of God to support the ministry and if there is a calling together of the whole multitude for consideration of the question, there will be at least many who will be pleased to weigh and consider plans whereby our ministers can give more time to prayer and to the ministry of the Word. Surely there are many in our numbers who are concerned that our ministers have more time for prayer and for study of sermons and for pastoral and visitation work. Will we not all say, "Amen?" When it is a matter of helping our ministers preach better sermons in these busy, perilous times, will not every individual among the laity welcome both knowledge and practice of the Scriptural way that God has ordained for us to help ministers accomplish this end?

Now after the writer has made some of the above statements, you as a reader may ask some of the following questions: Why do our ministers today need more support in order to prepare better sermons when our ministers of the past have preached good sermons without support? Several reactions to this question are that our ministers of the past lived in the days of the more simple life and did not have so much to do with the complexities of the cares of a modern world, nor did they need to compete so much with modern culture and worldliness as it affects our young people, our homes, and also our religious life and thinking. Furthermore, our ministers of the past had their failures, too. God knows how much more they could have done and how many more might have been saved for the Church if they could have more freely given their time to prayer and to the ministry of the Word.

How will we keep ourselves from the peril of the salaried ministry? God knows the curses of the salaried ministry better than we can know them, and thus, not the opposite extreme, but His way of truth outlined in His Word is the safest way to keep from the perils of the salaried ministry.

In the congregations where there are several ministers, are they all to have support? The answer to this question may have to be found in Scripture as it will apply to the local situation. With a love both for the Church and her welfare, and for the truth as it applies to the question at hand, the Church can give a proportioned amount of support to each. Or support can be apportioned to each as the special duties of the congregation are enjoined upon them.

Did not the Apostle Paul teach a supported ministry but practice the opposite? He did. Some may be able today to do so, but a minister with a wife and family would hardly wisely try to do as did Paul without a wife and family.

Bannock, Ohio.

—o—

THE PASTOR'S DUTY AFTER A REVIVAL

The best news from anywhere in the world to the Christian should be that of a great revival. One of the saddest things in the work of the Church is that people backslide and the good accomplished in a revival is not conserved. We often hear and read of great revivals, and six months later there is practically nothing to show for it. We desire revivals that are more thorough and longer lasting in results.

Dangers After a Revival—After a great victory, there will arise great dangers. There are dangers which arise after a great revival. The danger is people relax in praying, agonizing, working, watching, showing an interest in others, and especially in neglecting those in whom great interest was shown in getting them into the revival, to the altar and to the Lord. The Church too often takes it for granted her work is done when the revival is over. This is a mistake.

The Work Before the Revival—When the right conditions for a revival are met, a revival will come. A revival is as certain to come when the laws of a revival are met, as a crop when all the laws for raising a crop are met. The way a revival is produced is for one individual to become concerned and take the lead, then the fire will spread. When the church becomes revived, and every one is united in praying, weeping, bearing a burden, inviting people to the revival; and a minister or evangelist has been secured who preaches the truth and presses people to come to the Lord, a revival is certain to come.

The Work After the Revival—The same conditions, interest, prayers, concern, weeping, efforts, work, workers and tenor of preaching, and the help of the Lord which produced the revival, will conserve most of the good accomplished in the revival if these are exercised. The interest of the Church should not wane with the close of a revival.

The Church Blames Young Converts—Many churches act as if their work was done in regard to the newly saved as soon as they are converted. Their work is not done when the sinner is converted. People are often heard speaking of the deplorable situation of backsliding, many that are reclaimed, and the brief results of a revival meeting. Young converts are babes in Christ. When they are converted the spiritual conflict begins. They need the special care of those who were the most instrumental in getting them saved.

The Church Should Assume More Responsibility—The work of the Church is no more done in relation to the newly converted than are the labors of parents when an infant is born. When the labors of childbirth are ended, then the labors of feeding, clothing, rearing and educating begin. Many years are essential in bringing up a child before the child becomes independent and can do for himself. The parents that give birth to a child are the proper persons to nourish and rear that child. So the Church which makes converts has babes in Christ. It is largely responsible for the spiritual care of those converts. It travailed to bring them into the Christian life and church, therefore, great responsibilities rest upon it in regard to their spiritual growth. To neglect them is to commit the sin of omission.

Teaching the Scriptures—Christian people, whether young converts or mature saints need pastoral care. Christ said unto Peter, "Feed my lambs," and "Feed my sheep." The lambs need to be fed before the sheep are fed. They are weaker and more tender than sheep, therefore, need more tender care. Young converts are babes in Christ. They need the tender care of the pastor and the saints who are mature. They should guard them as a spiritual father and spiritual elder brothers.

The Ministry of the Pastor—Even as the ministry of the pastor led to

(Continued on page 307)

FOR OUR SHUT-INS

MY JESUS UNDERSTANDS

"If Jesus had not walked the earth
Footsore and weary, long ago,
Oh, I might very tired be,
And even He could scarcely know
The depth of my discouragement,
Or just how weary I might grow.

"If Jesus had not suffered much,
And borne the greatest agony,
I might have more than I could bear
Of pain, and He could scarcely see
How very great my suffering,
Or what that pain would mean to me.

"But, ah! my Jesus understands,
And looks in loving sympathy,
Like as a mother pitieth
Her child, 'tis thus He pities me,
And I rejoice that Jesus knows
When I am walking wearily.

"And so perhaps 'tis best that I
Must down a troubled pathway go,
For how can I reach forth a hand
In sympathy, unless I know
Somewhat the weariness and pain
That Jesus learned long, long ago?"

—Selected.

—o—

THE HEM OF HIS GARMENT

It was a Sabbath morning; a woman knelt in prayer. The past week had been a busy one; the burdens that rest upon a mother's heart had pressed upon her sorely. A few words of prayer, and then a plan speedily formed itself in the mother's soul.

A ship touched the western shore of the Sea of Galilee, and the Christ was again in His own city of Capernaum. A crowd thronged about Him, listening to the words of life which fell from His lips. Amidst that throng, listening intently, but unnoticed by those who pushed against her, was the mother with her great need. She had heard the stories of the wonderful healing power of the Christ. But as she awaited her chance, she was weary and almost fainting. "If I may but touch his garment," she thought, "I shall be whole."

The people pressed harder against her. Would she ever be able to reach the Master?

At this juncture, "there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live." And Jesus followed him.

A fear gripped the woman's soul. "My opportunity is slipping away," she told herself. "I must reach the Christ before it is too late." And with a supreme effort, she pushed aside those who pressed against her and came near to Christ. She touched the hem of His garment, and was indeed made whole!

Our need of Christ, as human beings, immortal souls, is great. We too are in a crowd; multitudes, all travelers toward another world, are pushing against us in the pathway of life. Many are confronted by the things that try men's souls. There are intense struggles between the right and the wrong in the hearts of men. Burdens rest upon many a shoulder. Deep sorrows make life seem almost unbearable. Still people live on like that woman, seeking, ever seeking help, but finding none—until they too draw nigh to Christ.

The woman had long felt her supreme need. It mattered little to her that day what others thought. Some in the throng, no doubt, were discussing just who Christ really was. Others talked of the political situation; others of their homes and families, or of buying or selling. The woman heard the murmur of their voices, but she paid no heed. She thought of nothing but Jesus —the One who she believed could grant her desire for health.

The Israelites had murmured against Moses. God was angry with them, and He sent fiery serpents among them. Then Moses, at God's command, placed a serpent of brass upon a pole and lifted it up before the Israelites.

There was hope now for the suffering ones, even though they lay at the point of death. They needed only to lift their eyes to the serpent upon the pole—and there was life for that look.

Many years later, the Saviour came into the world and suffered upon a cross. "And I," He had said, "if I be lifted up from the earth, will draw all men unto me."

Sin, like a poisonous serpent, has bitten the souls of men. The poison is coursing through their moral natures, defiling their characters. Greed, hatred, cruelty are found everywhere. Men, women and little children are crying out in their anguish. Hope is almost gone. And there would indeed be no hope, were it not that the "man of sorrows, and acquainted with grief" came to earth with His healing touch.

Christ walks amongst us today. He is not far away from any of us. He is the Saviour who will forgive our sins and lift the burdens from our hearts. Christ is the One who can still the wildest storm that breaks about a soul—as He stilled the storm upon the Sea of Galilee.

Whatever the deliverance we may need, whatever the victory we ought to win, if we will but push our way through the throng and touch the hem of the Master's garment, we too shall hear the words, "Thy faith hath saved thee."—The Burning Bush.

HOW MUCH IS YOUR FAITH WORTH?

A Message on Self-denial

An Oriental journal once published the following pungent statement: "A religion

That does nothing
That gives nothing
That costs nothing
That suffers nothing
Is worth nothing."

Many Christians today will look at this with puzzled brow and wonder how so much sense can be incorporated into such a simple statement. If our faith is worth anything, it is worthy of suffering, is the gist of it.

If we really are walking the way of Christ, the One who suffered on the Cross for the sins of the world, is anything too much for us to bear? The trouble appears to be that the average believer in Christ takes too much for granted in that great army of the saved, and never **proves** his faith by emulating His Master in holy living.

This century and others which have just preceded it are marked by a type of being called a "nominal Christian." In the Apostle Paul's day, he called them "carnal Christians," those who professed to be followers of Jesus Christ and yet who indulged in all sinful, fleshly pleasures.

Self-denial is the opposite of self-indulgence, according to the dictionary. It is a denial of those things which are merely for our own gratification. It is a living for the better things of life, the higher things. Athletes must practice self-denial of many things those not engaging in the race do not, if they are to win the course. Talented musicians cannot live slipshod, careless, undisciplined lives, if they are to be at their best. In the same manner, Christians, living examples of the "faith that was once and for all delivered unto the saints," cannot afford to destroy their testimony to the world, by indulgent living.

When a Christian practices self-denial it does not mean that he is becoming a puritanical, goody-goody, "blue-nosed," sad-visaged creature, who locks himself in his room and refuses to mingle with the sinful world without. God never intended His children to be hermits or self-castaways. Jesus was a "Man of Sorrows," but He believed in going about and doing good.

(Continued on page 308)

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EXPRESSION OF THANKS

Berwyn, Md.

I wish to thank my friends for their prayers in my behalf while I was in the hospital and since I am at home again; also for the many cards, letters, miscellaneous gifts, and encouraging visits. As I am not able to answer each one of you personally, please accept this as a token of my appreciation. Wishing God's richest blessings upon you all. Mr. Arthur L. Shank.

Sunday School Lesson

Theme for the Quarter: God in the Making of a Nation

III. GOD ENCOURAGES MOSES

Lesson for July 18, 1943.—Ex. 3:13-16; 4:10-17.

Golden Text.—Certainly I will be with thee.—Ex. 3:12.

Introductory.—This lesson begins where the last one leaves off. There is something commendable as well as censurable about the attitude of Moses. He, like the Lord Jesus whom he typified, "made himself of no reputation." When the Lord told him what He wanted him to do, he felt his unworthiness. "Who am I?" was his question, coming from a burdened heart and a sense of his own weakness. It was the spirit of humility, the very opposite of egotism. Doubtless the memory of his former failure, coupled with the fact that here he had been working for forty years and was still working for his father-in-law, had helped to bring him to this attitude. On the other hand, so persistent was he in making excuses after the Lord had told him what He wanted of him, that the Lord severely rebuked him. Humility is a fine thing, but it is no reason for stubbornly withstanding the call of the Lord. But when Moses saw what the will of the Lord was concerning him, he ceased making excuses and began immediately to do the Lord's bidding.

God's Instructions to Moses (3:13-16).—In response to Moses' question, "When I come unto the children of Israel, . . . what shall I say unto them?" the Lord told him to tell His people, "I AM hath sent me unto you." He then proceeded to repeat what He had previously said about hearing the cries of the children of Israel and expressing His purpose to deliver them. This same I AM is still living today. He directed Moses to go to His people, saying, "Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt."

It is well that these things were impressed upon the mind of Moses. When he finally got before His people in Egypt, he found the same need for impressing them with the fact that it was the I AM that was back of this. They, like people in our generation, were human.

Moses Fully Convinced (4:10-17).—The omitted portion of Scripture between the two references discussed in the lesson before us tells of the various excuses which Moses put forth and of how God met these excuses. "I am not eloquent," was Moses' last excuse. But the Lord met this excuse in the same convincing way that He had met all his other excuses. He reminded Moses that it was He Himself who had furnished Moses with his mouth. In his lame excuses Moses had allowed his humility to degenerate into what amounted to actual rebellion against the will and the Word of the Lord. And because Moses still hesitated, the anger of the Lord was kindled against him, and He appointed Aaron as the spokesman for Moses, at the same time holding Moses responsible for the mission to which He had appointed him. He reminded Moses that even at this time Aaron was on his way to meet him, saying, "When he seeth thee, he will be glad in his heart." God went on in His instructions to Moses, saying: "Thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman."

What God told Moses on this occasion is profitable for our meditation also. All that Moses possessed was from the Lord. God did not ask a thing of Moses but that He had already qualified him to do so that all his excuses were wholly unnecessary. But Moses was human and needed the rebuke that God gave him. The lesson that we get from these experiences is that of the folly of man's making excuses when God plainly tells us what we ought to do. In this connection we are reminded of the words of the prophet: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

God further encouraged Moses by assuring him of signs showing to others that he was vested with the power of God. "Thou shalt take this rod in thine hand," He said, "wherewith thou shalt do signs." This assurance was verified in his after experiences, the rod being turned into a serpent, at different times, thus proving the claim that God was with Moses and Aaron as they appeared before Pharaoh in their appeals to that haughty monarch to let their people go.

From this time forth we hear of no more excuses from Moses. He took God at His Word, went to Jethro his father-in-law, related his experiences with the Lord, and got Jethro's consent to return to Egypt at the command of the Lord for the purpose of securing His people from their galling bondage at the hands of Pharaoh. From this time on Moses was known as the leader of God's people, and through the power of God led His people out of Egypt toward the promised land. In the events which followed we have abundant evidence of God's faithfulness to His promise to Moses, "Certainly I will be with thee."—K.

Bible Meeting Topic

THE CALL FROM CHINA.—Acts 26:9-20

Topic for July 18

MOTTO

"Go ye therefore and teach all nations."

OUTLINE STUDY

I. **Conditions in China that Challenge the Church.**
   1. Spiritual conditions.
      a. Taoism, Confucianism, Buddhism.
      b. Antireligion.
      c. Ignorance of Jesus Christ
      d. The Gospel seed already sown, at work.
   2. Physical needs.
      a. Destruction by hostile armies.
      b. Millions of refugees.
      c. Destitution.
      d. Orphans.

II. **Opportunities to Meet the Call.**
   1. Hunger for the Gospel.
   2. The need of Bibles and literature.
   3. The need of missionaries.
   4. The opportunity to do relief.
   5. The opportunity to be ready for every open door.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Gospel."**
2. China Calling.
   a. Her suffering people.
   b. Her orphan children.
   c. Her ignorance of Jesus.
3. What We Can Do.
   a. Send relief money and workers.
   b. Send Bibles and missionaries.
   c. Pray the Lord for her.
   d. Prepare young Christians to serve.

For Seniors.
1. History of Missions in China.
2. Religious Conditions in China.
3. Opportunities of Today in China.

PERSONAL THOUGHT

Have we obeyed God's personal call to His service, that He may lay His hand upon us in behalf of His needy souls in the world?

SEED THOUGHTS

The China field has been challenging us in a special way for some time. Definite action has been taken, favoring the opening of work in this field as soon as possible. The Secretary of Missionary Education is strongly urging a study of China in missionary study classes throughout the churches. The raising of funds for work in China is encouraged. Definite contributions are welcomed. It is hoped that funds and workers will be on hand the moment the field opens for us to enter. —E. C. Bender in Mennonite Yearbook and Directory.

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.—Rom. 10:13-15.

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C. L. Graber, Goshen, Ind.
Henry Hershey, Intercourse, Pa.
Amos S. Horst, Akron, Pa.
J. L. Horst, Scottdale, Pa.
Jess Kauffman, Hesston, Kans.
J. Irvin Lehman, Chambersburg, Pa.
A. J. Metzler, Scottdale, Pa.
David D. Miller, Berlin, Ohio
E. E. Miller, Goshen, Ind.
Omar Miller, Molalla, Oreg.
H. B. Ramer, Duchess, Alta.
J. R. Shank, Versailles, Mo.
J. W. Shank, Goshen, Ind.
C. B. Shoemaker, Scottdale, Pa.
S. W. Sommer, Millersburg, Ohio
Milo Stutzman, Kingman, Alta.
Edwin J. Yoder, Topeka, Ind.
O. D. Yoder, Oyster Point, Va.
Harold Zehr, Rantoul, Ill.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JULY 8, 1943

Field Notes

Plans are being made for the ordination of a minister for the Reading, Pa., congregation Sunday afternoon, July 11. G.

* * *

Bro. Levi C. Hartzler was ordained as a deacon for the Goshen College congregation on Sunday, June 27, Bros. D. A. Yoder and S. C. Yoder officiating.

* * *

In the absence of the pastor of the congregation at Columbia, Pa., Bro. C. Z. Martin, the following brethren filled the appointments: Bro. David Miller, June 13; Bro. Noah Sauder, June 20; Bro. Henry Nauman, June 27.

Revival meetings at Trissels Church, near Broadway, Va., are to begin July 18, the Lord willing. Bro. J. Irvin Lehman, Chambersburg, Pa., is to be the evangelist.

* * *

An all day Sunday-school meeting was held at the Hopedale, Ill., Mennonite Church, Sunday, June 27, with Bros. Harold Zehr, Fisher, Ill., and Orie A. Miller, Peoria, Ill., as speakers.

* * *

Bro. J. L. Stauffer, Harrisonburg, Va., was scheduled to visit the C.P.S. camps at Hagerstown, Md., Luray, and Grottoes, Va., July 3, 4 to give an address on the Christian Nonresistant Way of Life.

* * *

Bro. Oscar Burkholder, Breslau, Ont., preached at the morning service at Goshen College, on Sunday, July 4. Bro. Milo Kauffman spoke at the vesper service on the same day.

* * *

Bro. C. F. Yake of this office spent last week end at Goshen, Ind., in the interests of the work of the Mennonite Board of Education of which he is secretary.

* * *

June 24 to July 4 was the time set for a series of meetings at the Mennonite Mission in Iowa City, Iowa, with Bro. Moses Slabaugh of Harrisonburg, Va., in charge as evangelist. Good interest is reported.

* * *

Bro. Lloyd Swartzendruber and wife, who are in charge of the Mennonite Children's Home in Kansas City, Kans., have recently spent about ten days in their former home community near Kalona, Iowa, visiting among relatives and friends and congregations.

* * *

An ordination service was held at Carpenter's Church, near Talmage, Pa., on July 1, when Bro. Michael N. Wenger was ordained to the ministry. May the Lord bless our brother with much grace and wisdom in his high calling so that the church may continue to grow. W.

* * *

Bro. Timothy Showalter, Broadway, Va., was scheduled to begin revival meetings at the Gospel Hill Church, Fulks Run, Va., Sunday, July 4. Other meetings held recently by some of the Virginia brethren were: E. G. Gehman at Harman, W. Va., and J. Ward Shank at Knoxville, Tenn.

* * *

An interesting summer Bible school, marked by an increasing attendance, is in progress at the Wooster, Ohio, Mission. The school is scheduled to close with a program, Friday evening, July 9. Bro. M. L. Troyer, Elida, Ohio, will be present for meetings over the week end, closing Sunday evening, July 11. S.

* * *

The twenty-sixth annual mission and peace meeting was held at the Walnut Creek, Ohio, church on Sunday, July 4. Speakers on the program were I. W. Royer, Orrville, Ohio; O. N. Johns, Canton, Ohio; Phil Frey, Archbold, Ohio; A. J. Metzler, Scottdale, Pa. A well attended and edifying meeting was reported.

* * *

Lower Deer Creek Church near Kalona, Iowa, has recently been undergoing some repairs. On Sunday, June 20, the home ministers and members worshiped with neighboring congregations: Brother J. Y. Swartzendruber preaching at the East Union Church and Bro. Joseph Hershberger performing a similar service in the West Union Church.

* * *

Bro. C. F. Derstine, Kitchener, Ont., will, over the period of July 21 to 28, assist the workers who are conducting mission work at Crumstown, Ind. Mail to him should be addressed in care of Harvey Fink, 1220 W. Lusher St., Elkhart, Ind. Pray for the success of the tent meetings in this new field. Your attendance will also be greatly appreciated.

* * *

Visitors at Scottdale recently were Sister Mary Jane Swartzendruber, Hydro, Okla., and Bro. Winfield Fretz, Akron, Pa. Bro. Fretz is spending some time at Scottdale doing research work in the Mennonite Historical Library. He spoke on C.P.S. work and its implications at the church service last Sunday evening. It was a timely and appreciated message.

* * *

Evangelistic meetings at St. Jacob's Church in Ontario, conducted by Bro. C. Z. Martin, Mountville, Pa., closed on Sunday evening, June 27. The meetings were largely attended and twenty-six confessions were among the visible results. Previous to the sermon Bro. Martin gave talks on his recent travels to the South and other points in the interests of missionary work.

* * *

Bro. Paul M. Roth, Masontown, Pa., is spending a few weeks at his former home at Allensville, Pa., with the congregation there in summer Bible school work. He is also visiting congregations in the Southwestern Pennsylvania district in the interests of the work of the Sunday School Conference, of which he is secretary. He planned to be at Altoona last Sunday morning and afternoon and at Martinsburg in the evening of the same day.

—o—

Correspondence

AMENIA, NORTH DAKOTA

(Red River Valley Congregation)

Dear Herald Readers: We are having an abundance of rain so that the farmers cannot take care of their crops and hay as they should. There also have been some hail and storms near by.

In March, Bro. L. A. Kauffman, Minot, N. D., stopped in Casselton one day and

preached for us in the evening. We always enjoy his visit and the message he has for us. In May, Bro. Kreider from Missouri was with us for three services including a communion service on Sunday morning. Not all could be present on account of muddy roads.

A number from our congregation attended our district conference at Wolford, N. D. Following the conference Bro. Marcus Lind, Portland, Oreg., came to Casselton and held a week of revival meetings. The Church was strengthened and encouraged to go on. Three young souls stood for Christ and several reconsecrated their lives, for which we rejoice.

Our aged deacon, Bro. Emanuel Schiffler, was again able to attend our service this morning after spending several weeks in a Fargo hospital as the result of a broken hip. Because of his condition, he with his family moved into the mission home in Casselton.

Sister Berdella Bender of Iowa has been visiting in the home of her parents, Bro. and Sister Edward Hershberger.

We ask a continued interest in the prayers of the Church for the work of the Lord here in the valley. We would be glad to have anyone traveling through to stop with us here.

June 27, 1943. Cor.

EMBARRASS, MINNESOTA

Dear Fellow Pilgrims: The Word of faith which the Apostle Paul preached was recently received by two of our Sunday-school girls, and through its power they have been saved. A few days ago these girls went out in the wood and called on the name of the Lord for salvation, confessing their sins to Him. Upon the sure promises of God and the evidences in their lives, we know the Lord has saved them. So happy has been their experience that they are telling others what the Lord has done for them. They have agreed to pray three times each day and to read their Bibles daily. They are coming to our place day after day spending their time in searching the Bible and singing hymns and praying.

These girls are using the Word of faith for more than just salvation. So many people become saved and stop there. But these girls seem to pray and exercise their faith in the common, ordinary events of each day. One day one of them borrowed a dress pattern and lost part of it. Though she had walked a long way and it was windy and there was much deep grass along the road, yet the next day she returned the part which had been lost, thinking it would never be found again. We asked her how she found it. "Oh, I prayed to God," she remarked in such a confident, matter-of-fact way that we marveled at her simple faith in God.

Our first summer Bible school was held June 14-18 at Pike River, about ten miles west of Embarrass. This year we are trying to have school only one week and are having it in the afternoon. It proved highly successful at our first school. We had our highest enrollment this year of the four years we have taught there. We also had the most perfect attendance record there of any school we have ever had. After they started coming, only one child was absent only one day. Our total enrollment there was 35. Many new ones came and the interest was very good.

While we were staying at Pike River, we canvassed a new district in which we had never taught before. We found only about 15 children who promised to come if we would have a Bible school, but they were so eager for a Bible school that we promised to have one for them. We are sure more will come, because the children are always able to find new ones and get them to come. It has always been so when we went into new communities.

Bro. and Sister Marcus Lehman and family recently visited Sister Lehman's home in Kansas City. This was their first visit home since their marriage.

Last Sunday we were very happy to have Bro. Linford Hackman with us. We are grateful to him for his help in our services.

Other visitors this month were Earl Ressler, Loman; Ruby Selzer, Canton, Kans.; and Doris Wengerd, formerly of Massillon, Ohio, but now of Loman, Minn. She is a new worker in the northern Minnesota field. This summer she will help with the Bible schools at Loman and around Embarrass. Sister Ethel Boyer of Loman has also helped here while the Lehmans were in Kansas City; she also assisted in our Bible school at Pike River.

We have a busy summer of Bible teaching ahead of us yet. We have three more schools already announced and then we expect to have several more after that. We ask an interest in your prayers as we give out the Word of Life, as Jesus commanded His followers to do.

June 27, 1943. Paul Lehman.

WADSWORTH, OHIO

(Bethel Congregation)

Dear Gospel Herald Readers: Bro. M. C. Lehman was in our midst Sunday, April 18. In the morning he brought us the message, "Walking with God." In the afternoon he spoke on "Relief Work in Europe." He spoke at the New Mennonite Church in Wadsworth in the evening. Many of our people also attended this meeting.

Sunday, May 30, Bro. Orrie Yoder, Oyster Point, Va., worshiped with us. He brought us the morning message, using as his theme, "The Natural and Spiritual Man."

In the evening of the same Sunday, Mrs. Herman Kreider, returned missionary from Turkey, spoke to us, telling of their missionary work in Turkey. She also gave her experiences returning home from that place. Her husband is still there teaching at a Christian school, Mrs. Kreider and four children having returned last fall.

June 13 was a day to be long remembered for our congregation, when in the afternoon services Bro. Robert Kreider was ordained to the ministry to assist our pastor, Bro. Rohrer. Bro. O. N. Johns, assisted by Bro. A. J. Steiner, was in charge of the ordination. The Sunday previous Bros. O. N. Johns and A. J. Steiner worshiped with us, when Bro. Steiner preached, giving the qualifications of a minister. Again on June 13, Bro. Steiner gave to us the morning message, speaking on the theme, "How Good Must a Man be to Get to Heaven." He used as his text, Eph. 4:11-14. Bro. Robert, who is at the C.P.S. Camp at Hagerstown, Md., was home for a few days' furlough and preached for us on "Christian Living," Sunday, June 27.

We were glad to have worship with us June 20, Bro. and Sister Isaiah Heisey, Bro. and Sister David Esh, Lancaster Co., Pa., and Bro. Alpha Yoder, Belleville, Pa. The young men are on detached service of the C.P.S. camps, working on farms in Summit Co. Bro. Heisey spoke during the Sunday-school hour.

Our summer Bible school is in session, meeting every Wednesday and Friday evening for five weeks. The closing program will be held in the evening of July 4. The attendance is not as large as previous years. Bro. Floyd Newcomer is serving as superintendent, with a group of ten teachers assisting in the work.

Several of our members have been confined to their homes because of poor health. Sister Christ Kreider has not been able to attend services for over a month. Bro. Henry Kreider is also confined to his home, with rheumatic fever. Sister Lloyd Kreider, who has not been well, is again able to attend services.

Several are spending their vacations elsewhere. Sister Wilma Hollopeter is attending summer school at Goshen, Ind. Sister Ava Rohrer is assisting in the cooking school at Grottoes C.P.S. Camp.

June 29, 1943. Edna Landis.

SHICKLEY, NEBRASKA

(Salem Congregation)

We are greatly inspired by the two weeks' summer Bible school which was held in the Salem congregation near Shickley, Nebr., with Bro. Amon Birky as superintendent.

We thank our parents for their loyal support, the ministry for their advice and efforts, our untiring teachers and all others. We greatly appreciated the kindly suggestions and help of Bro. John R. Mumaw of the Eastern Mennonite School.

The first week it was quite difficult to get to school because of the muddy roads, but we were blessed with very good attendance. The last week was much better.

We had an average attendance of 74 students with an enrollment of 78. This group was divided into five different classes as follows: kindergarten, primary, juniors, seniors, and adults. There was only one teacher for each class and they were always willing to help with any problem or suggestion which came up in discussion.

The students were very responsive and it has made a deep impression on the minds of others to see everyone take such an interest in the study of the Bible and the ways and walks of Christ. We trust that the seed sown in the young hearts will bring forth fruit for the Master in years to come as well as lift the older ones to a higher stand for Jesus.

On Friday evening, June 18, the student body, with each teacher conducting his own class, gave a very worth-while program to a large audience. This concluded a successful summer Bible school with greater determination to serve our Lord better and a keener

(Continued on page 308)

Miscellaneous

PRESSURE

By Pliny A. Wiley, Adapted

We feel the pressure of today
With all its urgent, harsh demands,
To do, to go, to serve, to pay;
These are imperious commands.

We feel the pressure of the war,
Each march and siege; each raid and plot;
The nameless horrors we abhor,
Our lives they shadow, stain, and blot.

We feel the pressure of the world
Hoary with age and black with guilt;
Its thunderbolts of hate are hurled,
The lifeblood of its youth is spilt.

And yet it is our Father's earth.
We are His sons and daughters dear;
Still all the verities of worth
Are ever with us now and here.

Then let us take our stand for truth,
Regardless of what others do,
If we will be His faithful ones,
He will be sure to see us through.

Wichita, Kans.

COURTEOUS CHRISTIANS

"Be courteous" (I Peter 3:8).

Did you ever stop to think, dear reader, that a Christian, in being discourteous, hides his light under a bushel? We take it for granted that every child of God would be at all times polite and considerate of others, but I am sorry to say that on every hand we find a great lack of Christian courtesy. I do not believe this is intentional, but is due to thoughtlessness and underrating its value in the believer's life.

Christian courtesy begins at home. Home is the place where it is most difficult to be always polite, always good-natured and unselfish. Think what a change there would be in a good many homes if boys and girls were mannerly and obedient and if fathers and mothers set a good example of this virtue!

If we were always polite and kind to one another at home, how much easier it would be to be polite and kind to those with whom we work! If we cannot be courteous to those whom we dearly love, how are we going to treat those who sometimes are unkind and overbearing in their manner toward us?

Courtesy springs from love, for we read in I Corinthians 13:4, 5, "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." If we love the Lord Jesus Christ with all our hearts, souls and minds, then we will soon love our fellow men, because Jesus loves them. Once we love them with a deep Christian love, then we will want to be kind and courteous to them, seeking to win the lost to the Saviour and lending a helping hand to our brothers and sisters in Christ.

Let us look within and ask ourselves, Are we always polite in our church activities? Do we share our hymnbook and sometimes forego our accustomed seat that strangers might be more comfortable? Do we wait our turn to speak at business meetings? If we cannot agree, do we say so in all love and kindliness? When we are entertained at conferences, do we show our hostess every courtesy? Do we help with the dishes and seek to make her added duties lighter? Some may say, "Why, of course! That is a foregone conclusion." Not always, my friend. I have seen Christians neglect these little niceties of manner which go so far to show that Christ lives within and that we love Him with all our hearts.

In our childhood days, many were the times when we had to be reminded to say, "Thank you." We perhaps think this admonition a bit out of date now that we have grown up and taken our place in the world. Yet God found it necessary to include in His Word, the little verse, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).

How many of the ten lepers came back to thank the Lord Jesus for healing them? One! Just one was polite and thoughtful enough to offer his heartfelt thanks to the Lord Jesus, for restored health and strength. What of the other nine? They hurried to the priest and then away to enjoy life once again. They forgot all about the One who cleansed them from one of the vilest diseases man can contract.

Let us always remember, in everything to give thanks, both to one another and to God, who, in His matchless grace, is always bestowing His good gifts upon us.

As the great multitude, tired and hungry, faced nightfall with nothing to eat, the disciples cried, "Send them away," but Jesus answered, "Give ye them to eat." He was "moved with compassion toward them, because they were as sheep not having a shepherd" (Mark 6:34).

When the mothers brought their little children to be blessed, the disciples rebuked them, but Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven" (Luke 18:16).

Jesus was "wearied with His journey" when He sat down on the well of Samaria, yet He was not too hot and tired to show the despised Samaritan woman the way of salvation and light.

Mary and Martha were oftentimes hostesses to Jesus and benefited much by His goodness unto them. Once did He have to rebuke Martha for her "much serving," but He did it, oh, so kindly. "Mary hath chosen that good part." When their beloved brother died, "Jesus wept." Then He manifested God's mighty power by calling, "Lazarus, come forth!" and Lazarus came forth, alive and well.

When a Guest at the wealthy Pharisee's home, Jesus remonstrated with him because he offered Him no water for His feet and no food to refresh Him.

At the wedding feast at Cana, Jesus turned the water into wine, which saved the embarrassment of His host and hostess.

Jesus was once invited to Peter's home. He immediately did much good to that home by healing Peter's wife's mother, who was ill with a fever. She, in turn, showed every courtesy to her Saviour and saw that He was entertained and made comfortable.

Abraham showed hospitality and courtesy to the three strangers who came to his tent, and later found them to be the Lord Jesus Christ with two angels. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2).

Rebekah politely gave Isaac's servant water to drink and watered his ten camels, which was no small task, and the servant an utter stranger! However, she found herself many times rewarded, as she became partaker of God's mighty covenant with Abraham and was in the direct line of the birth of Christ.

Paul many times thanked those who had been kind and hospitable to him and remembered them day and night in his prayers.

So we could go on and doubtless find many more examples in God's Word of Christian courtesy. Let us pray that God will help us at all times and in all places to be truly Christ-like by being truly courteous!—Hazel M. Swadling in Cleveland Gospel Herald.

SUPPORTING A UNITED EFFORT

(Continued from page 299)

burned itself into Elijah's soul and so he gave it with a burning passion. Men listen when a man with a message speaks, but they often go to sleep during a sermon. Drifting men can hardly be awakened by a dull, dry, and dead presentation of even great truths. We, as servants of the Eternal God, with a message for drifting men, must speak with passion, dignity, and authority, as commanded of God Himself, if we would awaken the man in "the boat drifting to ruin." "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isa. 58:1).

A fourth Scriptural means to prevent drifting is a positive, continuous discipline. This will involve a conscientious application of Scriptural principles, such principles as stated in Matt. 18:15-20; Gal. 6:1; and I Cor. 5:2-13. The purpose of discipline as given in these Scriptures is twofold—to win the drifting one, if possible, and to protect those who are making progress upstream. If the drifting ones cannot be

won, it is far better to sever them from the Church than to allow the whole Church to be drawn downstream. The Word clearly teaches an endeavor to win a fellow brother first, but it just as clearly teaches that he be put away if efforts to win him fail. This is clearly taught to prevent the lump from being leavened, or, in other words, to prevent the whole church from drifting.

IV. A United Support of This Effort Against Drifting

Our problem is, How may we secure the effort of all to keep the Church from drifting away from God? The Word has given us the means to prevent it, but how shall we secure the co-operation of the whole Church in using these means? I wish only to suggest a few things which I feel will help. The responsibility lies with the individuals of the Church, more particularly with the individual ministers. We cannot secure a united effort by the passing of conference resolutions against the drift. Some ministers have almost demanded strong conference resolutions against worldliness, thinking that would solve the problem in their congregations—only to find out that it did not work. Conference cannot do what I, as a minister, fail to do. Conference resolutions will help, if I do my part faithfully. The whole problem, it seems to me, is largely one of leadership. Too many leaders become followers and surrender their leadership to drifters. Leadership is not only wielding authority, but it is co-operation with God and His people.

In securing a united effort against the present drift, it seems to me that first we must acknowledge and reckon with the fact that we as ministers are largely responsible. Somewhere we have failed. We must ask ourselves whether we are leading the sheep under the Holy Spirit's direction, or if we are following the sheep. To see ourselves as God sees us, in our relation to the Church, is our first step. The prophets have a great deal to say about pastors that "destroy and scatter the sheep" (Jer. 2:3).

A second need is that we recognize our high calling as ministers. We must realize how great and important is the truth entrusted to us. We must put dignity into our calling. Not the dignity of pride and egotism, but the dignity Paul manifested when, before Felix, he reasoned of righteousness, temperance, and judgment to come until Felix trembled. Such a result can only be secured by a minister when he realizes the greatness of his message and the importance of his calling.

We as ministers, if we expect to awaken drifting men to ply their oars and go upstream, must become so possessed of the truth and importance of the whole message of God to men that we will make a zealous, passionate declaration of the truth that is in keeping with its importance. The real consciousness of responsibility to proclaim divine truth makes men fearless and bold. With death-defying conviction they proclaim the Word of God. Daniel's three friends, as they were to be cast into the fiery furnace, told the angry king, "We are not careful to answer thee in this matter." The apostles, on threat of death for continued preaching of the Gospel "ceased not to teach and preach Jesus Christ." The Church will drift into worldliness unless we ministers do life and death preaching of the whole truth of God.

A fourth need for a support of effort against the drift is a repenting of a policy attitude for position's sake. Men of policy are men of hypocrisy. They are men who are drifting and pulling others along. Men of principle are men of conviction who stand for the truth at all costs. To preach against certain things in certain communities to win favor and not because of definite conviction is demoralizing to say the least.

To choose only spiritual men to fill places of leadership is an essential in a united effort against drifting. Men cannot be real leaders upstream if their wives are not susceptible to their leadership. Young men who feel the call of God to places of leadership can hardly expect the Lord to convict the Church to call them to service if their wives are not standing faithfully for the standards of the Word.

The Church suffers untold, irreparable harm and drift when leaders use methods of selfish worldly politics to gain or hold office in the Church. Some of the most tragic and destructive drifting of the Church takes place because of this evil. From such sin, Great God, deliver us!

If the Church is to be kept from drifting, the minister first must be kept from drifting into coldness and formalism, which is often due, at least in part, to the fact that he has so many responsibilities in the Church that he takes too little time for developing his own spiritual life. There needs to be a greater distribution of responsibility. Just because a man is good for one office is not just justification for placing him in many other offices. We do gross injustice to good men and encourage the drift by this procedure. The history of the Church is marked by heartbreaking tragedies which might have been averted by more careful consideration of this point. The minister cannot do the impossible thing of working at manual labor as many or more hours than his congregation, and in addition give the time necessary to the first work of his life—prayer and ministry of the Word. The early church leaders concluded such a program was against reason. It has not evolved to become reasonable by the passing of the years.

A seventh point I should like to suggest, which I feel would help to stem the drift, is more conscientious voting on conference or congregational resolutions. How often when a resolution is presented to the voting body of conference the voting is so casual, indifferent, and heartless that one wonders how God can endure it! Brethren, such support of resolutions to prevent drift is like endeavoring to stop the drifting boat by throwing a rope across the stream that cannot support its own weight. It is demoralizing to vote in favor of a resolution for policy sake with the intent of ignoring it. We have too many such resolutions on our records. Resolutions stating our faith and standard of practice are definitely beneficial against the drift if they are passed by wholehearted, zealous, conscientious voting.

The drift cannot be averted by wholly negative efforts. The man in the boat must be awakened to take positive active measures to improve his own condition. We as a church need an aggressive program of spiritual conquest right in our own homes and churches. We as ministers must show ourselves and our people our true condition! We must become assured of our own salvation and lead others to repentance and assurance. Until we appreciate our own salvation enough to endeavor to lead others into it, we shall be able to exert little effort against the drift.

Finally, a positive Scriptural program of discipline is necessary. It is possible to allow cold, carnal, worldly church members to pull the Church downstream if they are permitted voice in the organization of church activities and to hold church offices. The church is a spiritual organism and only spiritual men can have a voice in its decisions or teach others spiritual truth. The quality of the life of the Church dare not be sacrificed for numbers.

I do not propose to have suggested the total panacea for a drifting church, but only to have suggested a few measures to us as ministers which I feel will help the situation. It is my prayer that we may as ministers, be faithful to the charge laid upon us by the Lord.

Hannibal, Mo.

THE PASTOR'S DUTY

(Continued from page 301)

a revival, so his ministry after the revival should be adapted to conserve the good results; to feed, establish, encourage and instruct the converts. They should be urged to read faithfully the Bible and obey and believe its precepts; to keep up their daily prayers; to attend regularly the prayer meeting and the Sunday services; what to do when tempted, how to fight doubts and to overcome discouragements; to let their lights shine and to witness for Christ. They should also be indoctrinated in the essential truths which will establish them in the faith.

How to Give Special Care—The names and addresses of all converts

should be secured so that some follow-up work may be done. The pastor should form a personal acquaintance with all converted under his labors. A personal visit, personal interest and personal instruction will encourage them and gain their confidence. It would be well for the men in the Church, one at a time, to call upon the men converts to show an interest in them, and women do the same to the women converts. All of the visitation work should not be left to the pastor. A library of spiritual books possessed by the Church and passed around could become a great help to young and old.

Putting Converts to Work—Charles G. Finney said, "The great object for which Christians are converted and left in the world is to pull sinners out of the fire. If they do not effect this, they had better be dead. And young converts should be taught this as soon as they are born into the kingdom." The best way to keep converts from backsliding is to put them to work for the Lord. Under the supervision of the pastor, the mature Christians should take them out into Christian work. They could start by passing out tracts; do visitation work and bring others into the Church; take part in street meetings; visit the sick and poor families. Cottage prayer meetings with some of the responsibility upon them is good work for converts. Gospel work will make the convert feel he is doing good; that he is a part of the church and bind him to the Church. In Gospel work he will help the Lord, others, and also himself. Teach each convert to win another soul to Christ, or to reproduce himself. Each convert should be taught that the fruit of a Christian is another Christian.—Joshua C. Stauffer in the Gospel Minister.

HOW MUCH IS YOUR FAITH WORTH?

(Continued from page 302)

The Christian who practices self-denial, instead of staying away from the world, in the sense of becoming a recluse, has more time for work in and for the world, because he has discarded those selfish pleasures which deny thought of others as he indulges in the things which only please him and his flesh. In other words, the self-denying Christian, living for others, and not for his own gratification, finds himself unencumbered by the "sin which doth so easily beset," and is able to run the race of life with success, with pleasure to himself and God.

A Christian who practices self-denial says to himself, "That money I might use for that selfish whim will only be thrown away. I think it had better be given to the Lord for His work." He thinks of "building up there" in heaven, and not merely "living down here" on earth. The self-denying Christian is a Christlike Christian, true to his Lord's teachings, in humility and self-lessness.

The self-denying Christian shows in contrast to the religion mentioned above, that Christianity is a way of life that **does** something, **gives** something, **costs** something, **suffers** something, a religion that thinks of others first, and self after.—William Folprecht.

—o—

SAY IT OVER AND OVER

A mother was hurrying one morning with her household duties, and her four-year-old girl was playing with her doll. The little one left her play and, going to her mother, asked, "Mamma, do you love your little girl?"

"Yes, my dear," said the mother, "Mamma loves you very much."

"And I love you, Mamma," said the little one.

And every few minutes during the forenoon the child came to the mother and said, "I love you, Mamma." After a while the mother said, "Yes, darling, Mamma knows her little girl loves her; but why do you tell me so often that you love me?"

"Because, Mamma," said the child, "it makes me love you more every time I tell you so."

And so it is when children pray to Jesus. They may not be able to say something new every time, but telling Him again and again makes them love Him more. When children love Jesus, they will trust Him; then Jesus can always help them as they grow up into men and women.—Selected.

CORRESPONDENCE

(Continued from page 305)

interest in having a Bible school become a yearly feature of spiritual activity.

June 29, 1943. Kenneth Kuhns.

MUMMASBURG, PA.

(Bethel Congregation)

Dear Herald Readers: On June 20 was held our fourth annual all-day meeting. The speakers were Bro. John F. Grove of Greencastle, and Bro. W. A. Keeney, Gettysburg. Attendance was good and the discussions were inspiring and uplifting.

For some time past we have felt there was a good field here for summer Bible school work, and this year in spite of some handicaps, it was decided the effort should be made. We opened our school on Monday morning, June 21, and closed with a public program Friday evening, June 25. The total enrollment was 64, plus a staff of nine teachers, assistants, and superintendent. We feel that the Lord has blessed our efforts. We are encouraged by the interest shown in the near-by community and believe that a much larger attendance may be had if we are permitted to engage in this work another year.

Truly the forces of evil are busy and are gaining ground. The effects of the present world-wide conflict must inevitably pull hard against our moral and spiritual structures and it was never more urgent that the people of God do all in their power to uphold the banner of Christ and to counteract the evil influences that are spreading abroad. May we so order our lives that His blessing can attend our efforts in the Great Cause.

June 29, 1943. Coffman Shenk.

COLUMBIA, PA.

(Columbia Mission)

The work here at Columbia Mission is going on with good interest. Earlier this year there were twenty-five confessions in our revival services. Since the meetings, there were five who were received into the Church, and at present there are about eighteen still under instruction, and those who will prove to be faithful and continue to be loyal to their promise will also be received into Church fellowship.

The summer Bible schools are in progress at the present time. The colored Bible school which we conduct every year at the A.M.E. Church has just closed and there will be several receiving diplomas for the completion of their four-year course. These boys and girls are very apt to learn, and have showed quite an improvement in the last few years. The average attendance this year will be about 57. Other years the average was about 65 to 75. The Bible school at the Mission on Fourth and Mill Sts., is conducted every Sunday evening from 6 to 8:30 p.m. for a period of ten Sunday evenings. The interest here is also quite good considering its being held only once a week on account of the gas rationing. The average attendance is about 125.

On Sunday, July 4, our monthly Bible Conference is to be held. Bros. Sanford Shetler and Simon Bucher are to be the instructors. Our present need is prayer for a few sick among us and for parents of boys and girls that they may take a greater interest in sending their children more faithfully to the Sunday school.

July 1, 1943. C. Z. Martin, Supt.

MIDDLEBURY, INDIANA

(Forks Congregation)

Dear Readers of the Gospel Herald: We have much to be thankful for. Although we had a very wet spring, yet all things work together for good to them that love God. On Sunday, June 6, in the afternoon and evening, the four congregations, Topeka, Emma, Shore, and Forks, met with the Emma congregation for our spring Sunday-school meeting, which is usually held on Ascension Day but because the Indiana-Michigan Church Conference came on that date, it was held at this time.

On Sunday evening, June 13, we had with us Bro. J. D. Graber, a returned missionary from India, who is soon leaving for China. He spoke some about India and China. May God bless our brother as he goes to labor in this new field.

We are expecting Bro. M. C. Lehman to be with our congregation on Sunday evening, July 18.

July 1, 1943. Mrs. Katie Albrecht.

Indiana–Michigan Conference

Minutes of the Indiana-Michigan Mennonite Church Conference Held with the Prairie Street Mennonite Church on June 2, 3, 1943

At the appointed time the meeting was called to order by the moderator. After the singing of several selections, Bro. C. C. Culp conducted the devotional period by reading I Cor. 12:1-3; I Cor. 15: 10; II Cor. 6:11-14, and leading in prayer. All subsequent sessions were opened by song, Scripture reading, and prayer.

Roll call. There were 52 responses.

Minutes of previous Conference were read and approved.

The Conference sermon was preached by Paul Mininger. Text: Acts 2:42; I Jno. 5:19; Rom. 12:2; Matt. 5:14. Based on the following outline: (1) What is the world? (2) What is the Church? (3) Be not conformed to this world. (4) Ye are the light of the world.

The following brethren gave testimony to the Conference sermon: J. S. Hartzler, Floyd Weaver, Lester Mann, Daniel Oyer, Harold Lehman, M. C. Lehman, J. C. Frey, Archbold, Ohio; D. D. Miller, Edd Schrock, Ernest Miller, S. J. Miller, T. E. Schrock, J. E. Gingerich, Ira S. Johns, I. E. Burkhart, H. F. North, D. A. Yoder. The congregation gave their testimony by a rising vote.

Resolution Committee: Edwin J. Yoder, Paul Myers, and Paul Wittrig.

During the Conference the following subjects were discussed.

1. **Subject:** Current Issues Confronting the Mennonite Church in Our District. Discussed by O. S. Hostetler.

Resolution: Whereas, The Church is the body of Christ, composed of those who have experienced repentance toward God and faith in the Lord Jesus Christ, a fellowship of divinely ordained, redeemed, and sanctified believers, and the habitation of God through the Spirit (Eph. 2:21, 22);

And, **Whereas,** The world is the society of men apart from the Church of Christ whose characteristics are the uncurbed, unconverted desires of the flesh and the mind. These evil characteristics of the world influence the Christian in many details of his daily life and affect even the necessities of life.

And, **Whereas,** These two are by their very natures direct opposites even as their heads, Christ and Satan, are opposites. And since isolation is becoming less and less possible because of the intricate relationships with other people, because of the influence of public education upon the youth, and because of the world-wide trend toward totalitarian government. And since Christ's plan for His Church is for it to be the light to the world. Jno. 17:14-17; be it therefore

Resolved, That we do not follow the past for the sake of the past only, neither will we close our eyes to the difference between the Church and the world and all that that difference implies. But we will put forth every possible effort toward the new birth experience for every member (Jno. 3:3, 7), and to worship God in spirit and in truth (Jno. 4:24);

And further, That we promote an adequate program of positive teaching of Scriptural truths and their applications;

And, That we take steps to strengthen the Christian community and to maintain and use a redemptive discipline. Gal. 6:1.

2. **Subject:** Building up the Home Congregation. Discussed by Edd Schrock.

3. **Subject:** The Public High School and Our Youth. Discussed by Paul Erb.

4. **Subject:** Helping to Bear the Burdens of Brethren Called into the C.P.S. Service. Discussed by Homer North.

On Wednesday evening the following subjects were discussed:

The Higher Values of Life, by C. C. Culp.

The Church an Evangelistic Agency, by Frank Raber.

During Conference sessions and ministerial sessions the following reports were acted upon, miscellaneous business transacted, and resolutions adopted.

There were one minister and one deacon ordained during the Conference year: Lester Mann, minister, and J. C. Wenger, deacon. David Clark, deacon, was received by letter. These were received as Conference members.

By motion it was decided to proceed with the organization in the same manner as was done last year.

The following resignations were acted upon:

Menno Esch resigned as member on Board of Education and also as bishop of the Pigeon congregation. The former resignation was accepted. The latter was accepted pending acceptance by the congregation.

D. D. Troyer resigned as bishop of Detroit Mission Church and Ft. Wayne Mission Church. This resignation was accepted pending the acceptance by the congregation.

We, the Clinton Frame Mennonite Congregation located near Goshen, Indiana, have expressed ourselves by a favorable vote on May the second, 1943, to take steps toward the ordination of a deacon.

We hereby request the co-operation of this Conference body, by expressing your approval of what has been done so far, and the further steps yet to be taken in this matter.

D. D. Troyer, Bishop.

This request was granted.

To the Indiana-Michigan Mennonite Conference:

WHEREAS, Through the action of the Rural Mission Board and the Executive Committee of Conference, I was given charge of the Bethel congregation, located near Ashley, Michigan, and,

WHEREAS, Now that congregation is provided with a bishop and minister, and I feel that my services are no longer needed, and

WHEREAS, By vote of the congregation on May 30, 1943, my resignation as bishop was accepted,

I now hereby appeal to this Conference as bishop of the Bethel congregation, said action to be in effect at once.

Your Brother, D. D. Troyer, Bishop.

This request was granted.

By motion it was decided to grant a conference letter to Otis Yoder whenever he asks for same.

Conference went on record as favoring the proposed plan, as outlined by the M.C.C., for canning and drying fruit.

The Executive Committee gave a condensed report of their work during the year. This was accepted and approved by Conference.

By motion it was decided to have all elections by plurality vote except officers of Conference who shall be elected by majority vote.

The following change was adopted in the Constitution, Rules and Discipline, Article II, Section 1. To read: The lot **"may"** be used when two or more nominees are presented.

The following reports were given and accepted by conference:

Member on Board of Missions and Charities.

Member on Board of Education.

Member on Publication Board.

Superintendent of the District Mission Board.

Secretary of the District Mission Board.

School Problems Committee.

Relief Committee.

Labor Union Committee. (This committee was retained. Committee is composed of D. A. Yoder, Floyd Bontrager, and Simon Beck.)

Treasurer's Report.

Congregational report by the Secretary. Total membership of Conference district, 5,906.

The Sunday School Conference program was read and approved.

Bro. Ernest Miller, president of Goshen College, gave a brief review of the Relief Training School to be held at Goshen College this summer.

By motion it was decided to loan the tent to the Extension Committee of Goshen College for evangelistic meetings in East Goshen this summer.

Moved and seconded to have the Conference Sermon printed in tract or pamphlet form. So ordered.

Whereas, The Conference sermon gave such a graphic picture of the Church of Jesus Christ and the world, and their relation to each other and is of Church-wide interest; and since the Tract Committee of the Publication Board is publishing a new tract each month, therefore be it

Resolved, That we suggest to the Tract Committee that this Conference sermon be printed in tract form.

Whereas, It has pleased our heavenly Father in His divine wisdom to call to Himself our beloved ministering brethren, Silas Yoder, minister of the Middlebury congregation, and Yost C. Miller, minister of the Shore congregation, during this Conference year, therefore be it

Resolved, That we humbly submit to the will of God and that we hereby express our sympathies to the congregations and to the families of the departed brethren and further trust our heavenly Father that He will supply these vacancies in the Church with consecrated brethren.

Resolved, That we, the Indiana-Michigan Mennonite Conference, do hereby express our appreciation to the Prairie Street congregation in Elkhart, Indiana, for their warm hospitality and Christian fellowship extended to us during these days of conference, especially in view of the many conditions which make the entertainment of such a group more difficult at this time.

Elections and appointments:

Moderator, D. A. Yoder.

Assistant Moderator, T. E. Schrock.

Secretary, Ira S. Johns.

Fourth member of Executive Committee, J. E. Gingerich.

Fifth member of Executive Committee, Paul Mininger.

Treasurer, Earl Miller.

Member Relief Committee for three years, J. C. Wenger.

Member School Problems Committee for three years, Percy Miller.

Member Board of Education for two years, Amos Hostetler.

Member Board of Education for four years, Edwin J. Yoder.

Member Board of Missions and Charities, C. A. Shank.

Members on Publication Board for two years, Homer North, Paul Mininger.

Members on Local Board Ft. Wayne Mission, Simon Beck, Percy Miller.

Members on Local Board Detroit Mission, Clarence Yoder, Joseph Swartzendruber.

Member Committee on Arrangements for General Conference, O. S. Hostetler.

Delegates to General Conference: C. C. Culp, J. E. Gingerich, H. F. North, Percy Miller, Paul Mininger, Chester Osborne, J. C. Wenger, Floyd Weaver, Paul Wittrig, Samuel S. Miller, Allen Ebersole, Ira S. Johns.

The closing prayer of the Conference was led by D. A. Yoder.

Ira S. Johns, Secretary.

Relief Notes

April Diary

The following is Vernon Schmidt's summary of his activities among the Chaco Mennonites during April, 1943:

April 1-5. Finished making a few purchases for Menno Colony.

6-12. Visiting an American missionary family about 40 miles northeast of Asuncion—had an excellent visit, seeing a little more of native life.

14. Mr. Janzen and Mr. Geigley arrived.

15-17. Got cedulas and police papers fixed up for G. and J. Talked to Kor. Walde about his Social Center work, to Kor. Nerfeld about his medical studies and with Mr. Garay about his problems with Corporation Paraguay. Also visited U.S. Embassy, and Mr. Camp of the Agricultural Department.

18. Church in P.M. at Heinrichs—Mr. Janzen preached.

21. Changed my bank account to include Robert Geigley's name, so we could both use it.

19-24. Continuing talks started last week; seeing the sights of the town; introducing Mr. J. and G. to all other people and places I've contacted here that should be useful later.

25. Mennonites, old and young, went to Botanical Gardens for outing, singing, etc., for afternoon.

27. Bought motorcycle; left in afternoon for Rosario.

28. Arrived in Rosario, and thence by wagon to Friesland. Stayed at Kroekers.

29-30. Made just a flying visit to all the villages in Friesland, with Mr. Kroeker, Mr. Janzen and Mr. Geigley.

C. P. S. Camps

Relief Workers' Training School in Progress

Bro. Ernest E. Miller reports that an enthusiastic group of 66 C.P.S. men and 14 women comprise the student body of the Relief Workers' Training School at Goshen College. A rigid daily schedule is followed beginning with physical exercise in the morning. Classes run through the forenoon with afternoons and evenings devoted to study.

Enriching the program of the School are outstanding guest speakers who lecture to the group on relief problems and postwar challenges. A series of vesper programs are scheduled to begin in July with Bros. Milo Kauffman, Ed. Kauffman, and P. C. Hiebert, and others as speakers.

Meeting of C.P.S. Dairymen

On June 26 and 27 over twenty men from C.P.S. dairy units in Pennsylvania gathered at the headquarters of the M.C.C. office at Akron, Pa. In the course of the gathering there were discussions of the problems that face men on dairy farms and on dairy testing circuits. Brethren H. A. Fast and John H. Mosemann gave their assistance to the problems of the men.

An afternoon worship service on Sunday marked the close of the two days' fellowship. Similar meetings will be held in the future at Akron, Pa., as well as in Ohio, Michigan, and Wisconsin.

Camp Briefs

Bro. Justus Holsinger left the Akron, Pa., office on June 28 bound for Miami, Fla., from whence he will proceed to Puerto Rico by plane. Here he will join Bro. Wilbur Nachtigall, Director of the Mennonite Unit in Puerto Rico.

Five men have been added to the unit of 10 at Colorado Psychopathic Hospital, Denver, Colo.

Bro. J. N. Byler is on a tour of western camps in the work of securing men to staff hospital units.

PEACE SECTION NOTES

Saving Stamps for Civilian Bond Investments

The Civilian Bond Saving Stamps have been designed for use in the purchase of Civilian Bonds. As such they correspond to the War Saving Stamps which are used for investment in War Bonds. The Civilian Bond Saving Stamps were prepared by the Mennonite Central Committee's Peace Section in response to requests for such stamps.

The Plan

(1) Interested congregations should appoint a treasurer who could well be the regular person handling the Bond or C.P.S. matters.

(2) The congregational treasurer can secure the Stamps (in denominations of $1., 50¢, 25¢, and 10¢) from the treasurer of his respective church group.

(3) Those desiring to purchase Stamps will do so through their local treasurer who will hold the money received from the sale of Stamps until the purchaser submits at least $19.50 worth of Stamps. This amount will purchase an $18.50 bond and will cover the $1.00 service fee. Bonds can be registered in the name of the purchaser of a beneficiary and subscribed for through the local treasurer.

(It should be kept in mind that Civilian Bond Saving Stamps are not issued by the government and hence their official recognition may vary with localities.)

Released June 30, 1943
Compiled by Grant M. Stoltzfus

Jesus keep me near the Cross,
There a precious fountain
Free to all—a healing stream,
Flows from Calvary's mountain.

Near the Cross, a trembling soul,
Love and mercy found me;
There the Bright and Morning Star
Shed His beams around me.

Near the Cross! O Lamb of God,
Bring its scenes before me;
Help me walk from day to day,
With its shadows o'er me.

—F. J. Crosby.

Special Meetings

REPORT

Of the Semiannual Meeting of the Mennonite Commission for Christian Education and Young People's Work

Held at Harrisonburg, Virginia

Since most of the members of the Commission were attending the annual Mission Board meeting at Harrisonburg, Virginia, it was decided to ho'd the spring business session of the Commission at that time. A number of the members, however, could not be present. The meeting was called to order by the Chairman and after a period of devotional meditation and prayer in which all members participated, each divisional secretary presented his report. The reports were then discussed and plans for the future approved.

After careful consideration of the tasks assigned to each, it was the feeling of all that too often the work of the Commission must take second place due to the fact that each divisional secretary has a major responsibility in some other field. It was the burden of each that he might be able to give more time and energy to his work.

A few of the actions taken, which may be of general interest are presented below:

It was moved that we adopt the emphasis upon "Developing Deeper Spirituality in and Through our Teaching Agencies" as our promotional project for 1944. Carried.

It was moved that we plan to invite district secretaries and other representatives to the meeting of the Commission in the fall of 1944. Carried.

It was moved that the Commission go on record as urging the completion of the Revised Summer Bible School materials at the earliest possible date, consistent with getting out a good product. Carried.

It was moved that we express a desire to have some week-day Bible school material prepared and published by September 1944. Carried.

It was moved that the Commission meet at Fort Wayne, Indiana, on October 29 and 30, 1943. Carried.

Bremen, Ohio

Report of the Quarterly Mission Meeting held at the Turkey Run Mennonite Church, Bremen, Ohio, June 20, 1943.

Organization:—Mod., Roy Plank; Chor., Mildred Norris; Secy., Marcella Good.

Program and Speakers: — Children's Meeting, Martha Hartzler; Preciousness of the Church, Freeman Fisher; The Value of the Church to Our Youth Age, N. E. Troyer; Blessings and Pleasures I Have Received by Belonging to the Church of Christ, Teressa Kauffman.

Thoughts Gleaned:—The Church is precious. God has a life-giving stream. As we drink of this stream, such things as the Church, the Word, His blood, and faith become precious to us. If the young people take their places today in the Church, they are secure. There is no other safe place. The Church is the greatest institution on earth. It is worse than folly to seek pleasure in an ungodly place. Many do not have the assurance of being saved. The Christian life is not a selfish life. What is a greater blessing than to have a conscience void of offence? May we all strive to be more faithful to the Church.

—Secretary.

The essence of all wickedness is a forsaking of God.—Selected.

Married

Freed—Mack.—Bro. Paul D. Freed of the Souderton, Pa., congregation and Sister Eva L. Mack of the Towamencin congregation were united in marriage at the home of the bride, June 26, 1943, Jacob M. Moyer officiating. We wish them God's rich blessings through life.

Troyer—Helmuth.—On June 3, 1943, occurred the marriage of Bro. Jerry Troyer, Jr., and Sister Sue Helmuth, at the Zion Mennonite Church, Pryor, Okla. Bishop Alva Swartzendruber officiated. May the rich blessing of God attend them through life.

King—Shenk.—On April 25, 1943, Bro. Kenneth E. King, Yoder, Kans., and Sister Laura Ann Shenk, La Junta, Colo., were united in the bonds of holy matrimony at the home of the bride in the presence of relatives and friends, Allen H. Erb officiating.

Kennel—Hooley.—On Sunday morning, June 20, 1943, at the Zion Church near Hubbard, Oreg., Bro. Earl Kennel, Albany, Oreg., and Sister Berneice Hooley, Hubbard, Oreg., were united in the bonds of matrimony. Bro. George M. Kauffman officiated.

Rohrer—Hertzler.—On May 20, 1943, Bro. Gilbert Rohrer, formerly of Columbiana, Ohio, and Sister Elsie Florence Hertzler, Denbigh, Va., were united in marriage at the home of the bride's parents, Bro. and Sister M. L. Hertzler. Bro. Truman A. Brunk officiated. May the Lord's blessing rest upon this union.

Landis—Dombach.—Bro. Marvin Landis, Mellinger's congregation, and Sister Belva Dombach, Millersville, Pa., congregation, were united in marriage at the bride's home, Sunday, June 27, 1943. May God's richest blessings attend this union.

Brubaker—Hess.—Bro. M. David Brubaker of the Cross Road congregation, Pa., and Sister Edna S. Hess of the Marietta, Pa., congregation, were united in marriage at the Marietta Church on June 19, 1943. Bro. Noah W. Risser officiated. May God's blessings attend them.

Gascho—Kauffman.—Pre. Alvin Gascho, Woodriver, Nebr., and Sister Irene Kauffman, Alpha, Minn., were united in the bonds of matrimony at the Mennonite Church. C. J. Garber officiated. May the Spirit of blessing and peace attend them through life.

Ginder—Myers.—Bro. Ralph G. Ginder of the Risser congregation, Pa., and Sister Margaret S. Myers of the Stauffer congregation, Pa., were united in marriage on June 19, 1943, at the home of the officiating bishop, Noah W. Risser. May God's blessings be theirs.

Helmuth—Troyer.—On Sunday evening, May 30, 1943, at the Zion Mennonite Church, near Pryor, Okla., Bro. Roy Helmuth and Sister Mary Troyer were united in marriage with Bro. D. L. Sommers officiating. May the guidance of the Holy Spirit be theirs through life.

Herr—Miller.—On May 15, 1943, Bro. Stanley P. Herr of the Gantz congregation and Sister Miriam H. Miller of the Elizabethtown, Pa., congregation were united in the bonds of holy matrimony at the bride's home with Bro. Noah W. Risser officiating. May God's blessings be theirs.

Keener—Hernley.—Bro. Walter L. Keener, Jr., and Sister Martha M. Hernley, both members of the Elizabethtown, Pa., congregation were united in the bonds of holy matrimony at the Elizabethtown Mennonite Church, June 6, 1943. Bro. Noah W. Risser officiated. May God bless their lives.

Miller—Keener.—Bro. Arthur E. Miller of the Blosser congregation, Pa., and Sister Ruth F. Keener of the Elizabethtown, Pa., congregation, were united in the bonds of holy matrimony at the home of the bride's parents, June 19, 1943, Bro. Noah W. Risser officiating. May God direct and bless them.

Stuckey—Liechty.—Bro. Jesse Stuckey, Grabill, Ind., and Sister Mary Liechty, Spencerville, Ind., both members of the Leo Mennonite Church, were united in marriage, May 29, 1943, at the home of the bride's mother, Mrs. Sarah Liechty. Bro. Perry Heller, Grabill, Ind., officiated. May God's blessing attend them.

Stuckey—Stuckey.—On April 3, 1943 occurred the marriage of Bro. Chancey Stuckey, Archbold, Ohio, and Sister Pearl Stuckey, Grabill, Ind., both members of the Mennonite Church. Bro. Joe Neuhouser officiated at the home of the bride's parents. May God's blessing be their portion through life.

Witmer—Gall.—Bro. Irwin L. Witmer of the Strickler and Shope congregations and Sister Mary Elizabeth Gall of the Elizabethtown, Pa., congregation were united in matrimony at the home of the bride's parents on May 20, 1943. Bro. Noah W. Risser officiated. May God's guiding hand direct them.

Ramer—Wenger.—Bro. Samuel Ramer and Sister Viola Wenger, both of the Mt. Zion congregation near Versailles, Mo., were united in marriage at the home of the bride's parents, Bro. and Sister Jesse Wenger, June 27, 1943. Bro. Leroy Gingerich officiated. May God richly bless them in life's journey.

Troyer—Glick.—Wilbur Troyer, son of Mr. and Mrs. Jerry C. Troyer, and Elizabeth Glick, daughter of Mr. and Mrs. Daniel Glick, were united in marriage at the Shore Mennonite Church on Sunday evening, May 30, 1943, by Bro. Percy Miller, uncle of the groom. May this union prove to be a blessing.

Yoder—Yoder.—On Sunday, June 13, 1943, at the Maple Grove Mennonite Church in Topeka, Ind., occurred the marriage of Willard O. Yoder of the Emma congregation, and Maxine J. Yoder of the Maple Grove congregation. Bro. Amos O. Hostetler brought the message and Bro. Edwin J. Yoder officiated. May the Lord bless them through life.

Ogburn—Brunk.—Bro. Walter Lloyd Ogburn of the Mummasburg, Pa., congregation, and Sister Irma H. Brunk of the Cottage City, Md., congregation, were united in the bonds of holy matrimony at the home of the bride's parents, George F. Brunk, Washington, D. C., on June 9, 1943. Bro. Noah W. Risser officiated. May God's guiding hand direct their journey through life.

Souder—Good.—On Sunday, June 13, 1943, Bro. L. Kraybill Souder and Sister Ethel Good, both of Vincent, Pa., congregation, were united in marriage at the home of the bride's parents, Bro. and Sister Henry Good, Phoenixville, Pa. Bro. Edwin A. Souder, father of the groom, Telford, Pa., officiated. We wish them God's continual presence and guidance throughout a long and happy life.

Obituary

Bucher.—Samuel B., son of the late Christian R. and Anna H. (Bomberger) Bucher, was born July 21, 1866; died May 31, 1943; aged 76 y. 10 m. 10 d. He was a faithful member of the Mennonite Church for almost 50 years, and served as trustee of the Hess Church for 27 years. He was preceded in death by his wife, Mary (Metzler) Bucher, about 7 months ago. He is survived by one son, John M., Willow Street, Pa., and the following brothers and sisters: Christian, Mrs. Martha Oberholtser, Anna (wife of Benjamin Kready), all of Manheim, Pa.; Fannie, Mrs. Barbara Seldomridge, and Joseph, all of Lititz; Susan, Los Angeles, Calif. After an illness of 10 days, he entered into rest, expressing a desire to go to a better home. Services were held at Beck's Funeral Parlor in Lititz with Bro. Jacob Hershey in charge, and further services were held at the Hess Mennonite Church by Bros. John S. Hess and Amos Horst. Text: II Cor. 5:1. Burial in adjoining cemetery.

Fisher.—Viola Catherine, daughter of John D. and Elizabeth Stryker Rohrer, was born Dec. 23, 1875, in Union Twp., Ind.; died May 18, 1943, at the home of her brother in Union Twp.; aged 67 y. 4 m. 5 d. She was united in marriage to Levi Culp in 1893, who died in 1894. To this union was born a son, Alpheus. In 1899 she was united in marriage to Martin H. Fisher, who died in 1925. To this union was born a daughter, Mrs. Donald Musser, Goshen, Ind., and a son, John, Minneapolis, Minn. Surviving also are 8 grandchildren, 4 sisters (Mrs. Lavina Bare, Nappanee; Mrs. George Conrad, Battle Creek, Mich.; Mrs. Cornelius Yoder, Wakarusa; Mrs. John Kohli, New Paris), and 2 brothers (William Rohrer, Goshen, and Alvin Rohrer, New Paris). Besides her immediate family, she leaves a host of friends and neighbors. She united with the Salem Mennonite Church when a young girl and has always lived a devoted, Christian life. Funeral services were conducted by R. F. Yoder, Manford Freed, and D. A. Yoder.

Johns.—Ray Owen, youngest son of Bishop Daniel J. and Nancy (Yoder) Johns, was born Feb. 8, 1891, in Elkhart Co., Ind. He was one of 6 children of whom 2 brothers, Ora and Elmer, with the parents preceded him in death. A sister, Mrs. Luella Pletcher, Middlebury, Ind., and 2 brothers, Ira S. Johns, Goshen, Ind., and Otis N. Johns, Canton, O., survive him. On Jan. 21, 1912, he was united in marriage to Fannie Byler. They made their home in Elkhart Co., Ind., until 1927 when they moved to the vicinity of Topeka, Ind. To this union were born 4 sons (Ward S., Topeka; Dwayne J., Ligonier; and 2 who died in infancy), and also a daughter who died in infancy. Besides his companion and 2 sons, he is survived by 3 grandchildren and many other relatives and friends. In his youth he accepted Christ as his personal Saviour and became a member of the Mennonite Church, serving in a number of positions in the Sunday school and other activities of the Church. He was a loving, kind husband, an exemplary father, and a good, helpful neighbor. He quietly passed into the great beyond in the morning hours of June 5, 1943, from his home in Topeka, Ind., at the age of 52 y. 3 m. 27 d. It is difficult to understand why one in the midst of life should be called away, but we know that the Lord does all things well and we humbly bow to His will. Funeral services were held at the Maple Grove Mennonite Church in Topeka, Ind., June 7, 1943, conducted by Edward Diener and Edwin J. Yoder. Burial in the Clinton Center Cemetery.

Sommer.—Annie was born in Oxford Co. Ont., June 26, 1877; died at the home of her brother, David, June 25, 1943; aged 65 y. 11 m. 29 d. In her youth she accepted Christ as her Saviour and was baptized by Bishop Jacob Bender, Sept. 18, 1892. She lived a consistent, faithful life, serving others to her end. She was a member of East Zorra A. M. Church near Tavistock, Ont. Since 1906 she has made her home with her brother, David, where she peacefully passed away. She leaves to mourn her departure, the following brothers: David and Daniel of East Zorra; a sister, Barbara, wife of Aaron Schlegel, also of East Zorra; 5 nieces, and 7 nephews. Funeral services were held at the home, June 27, 1943, by Bro. David Schwartzentruber. Text: I Thess. 4:13-18. Also at East Zorra A. M. Church by D. S. Jutzi (Rev. 22) and Curtis C. Cressman (I Cor. 15: 51-58). Interment in East Zorra Cemetery.

Silent thoughts bring many a tear
For one we loved and cherished dear.
God took her home; it was His will,
But in our hearts she liveth still.

Wenger.—Magdalena Sensenig Horst was born near Shippensburg, Pa., July 17, 1863; died at the Oreville Mennonite Home, May 10, 1943; aged 78 y. 8 m. 24 d. She was the daughter of Isaac and Annie Sensenig Horst of the Rowe district near Shippensburg. She was married to George Wenger of Kinzers, Pa., who preceded her in death Dec. 17, 1927. Their married life was spent in the Kinzers region. To this union were born 6 children: Anna Catherine, Henry Lloyd, Mary Ella, William Isaac, Rhoda Mae (Metzler), and Jonas Wayne. In early life she united with the Mennonite Church, of which she remained a faithful member until death. She is survived by 2 sons (William Isaac, Los Angeles, Calif.; Jonas Wayne, Manheim, Pa.), one half-sister (Sadie B. Horst, Shippensburg, Pa.), 6 grandchildren, and many other relatives and friends. Funeral services were held May 14 at the Oreville Mennonite Home where she had spent the last few years of her life, and at Hershey's Church, where interment was made in the adjoining cemetery. The services were in charge of George Graham and Parke Book.

"Resting where no shadows dim the light."

Items and Comments

Reckless Driving and Walking.—In a recent periodical we read the following: "Help save a life! Look where you drive and where you walk." If this warning were universally obeyed, the majority of automobile accidents would never occur.

*

As a factor in the problem of maintaining transportation facilities, it is announced by the Council of Transportation Association of America that "200,000 trucks have stopped rolling due to manpower difficulties." It is hard to mention anything pertaining to the welfare of man that is not affected by the destructiveness of war.

*

A recent decision of the U.S. Supreme Court overruled a former decision of the same body respecting the flag salute. The new decision holds that "school children cannot constitutionally be required to salute the American flag if they have religious scruples against such action." It is a ruling that is in keeping with the constitutional guarantee of religious liberty, as found in the U.S. Constitution as well as in many state constitutions. In the language of one of the members of the Supreme Court:

"To believe that patriotism will not flourish if patriotic ceremonies are voluntary and spontaneous instead of a compulsory routine is to make an unflattering estimate of the appeal of our institutions to free minds. . . . If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein."

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Announcements

MENNONITE GENERAL CONFERENCE

Plans are made for a General Conference delegates' session to which all the ministry is invited. A program has been arranged for Bible study and inspirational messages. The conference is to be held at Goshen College, Goshen, Ind., Aug. 18-24, 1943. Programs and further announcement are to follow later.

August 18—Meeting of Executive Committee.

August 19—Meeting of Committee on Arrangements.

August 20-24—Delegates' Session.

Milo Kauffman, Moderator.
Amos O. Hostetler, Secretary.

—o—

CONSERVATIVE AMISH MENNONITE CONFERENCE

The thirty-third annual meeting of the Conservative Amish Mennonite Conference is to be held, D.V., with the Holmes County congregation, near Berlin, Ohio, Aug. 26 and 27, 1943.

Because of transportation restrictions, the conference this year will be confined to a two-day ministers' meeting, with public services each evening for the benefit of the local brotherhood and any others who may be present from a distance. All ministers are urged to attend if possible.

Your prayers are earnestly solicited that the meeting may be blessed in furthering the cause of Christ.

Ivan J. Miller, Secretary
Grantsville, Md.

MISSOURI-KANSAS CONFERENCE

The Missouri-Kansas Conference will meet this year at the Crystal Springs Church, near Harper, Kans., from August 10 to 13.

Church Conference: Aug. 10 to noon of Aug. 12.

Workers' Conference: Aug. 12 and 13.

M. M. Troyer, Secretary
Conway, Kans.

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CONFERENCE ANNOUNCEMENT

The Alberta-Saskatchewan Mennonite Conference will be held with the Duchess congregation at Duchess, Alta., July 6-8, 1943, in the following order:

Tuesday, July 6, Sunday School conference.

Wednesday, July 7, Mission Board meeting and program.

Thursday, July 8, Church Conference.

The Ministerial body will meet on Monday afternoon, July 5.

A cordial invitation is extended to all to attend.

C. J. Ramer, Moderator.
M. D. Stutzman, Secretary.

—o—

SOUTHWESTERN PENNSYLVANIA CONFERENCE

The Southwestern Pennsylvania Mennonite Conference will meet this year, the Lord willing, at the Stahl Church, seven miles south of Johnstown, Pa., Aug. 1 to 4. The schedule of meetings is as follows:

Sunday School Conference: Sunday afternoon through Monday afternoon.

Mission Board Meeting: Monday evening through Tuesday afternoon.

Church Conference: Tuesday evening through Wednesday evening.

A welcome is extended to all to attend these meetings.

C. M. Helmick,
John L. Horst,
Secretaries.

—o—

TWELVE DAY INSTITUTE

Arbutus Young People's Institute

August 4-15, 1943

The twelve-day period from August 4 to 15, 1943, has been chosen as the time for holding the Arbutus Young People's Institute. Those who are planning their vacations for the coming summer will kindly bear the above dates in mind and arrange accordingly. They will find no better restful and spiritually edifying place to enjoy a vacation than Arbutus. Remember the dates.

A fine corps of instructors has been chosen, and interesting courses have been selected. In due time a printed bulletin will give detailed information.

C. F. Yake, Secretary,
Young People's Institute Committee
Southwestern Pennsylvania Mennonite Church Conference

—o—

IOWA YOUNG PEOPLE'S INSTITUTE

East Union Church, Kalona, Iowa

August 25-29 1943

The Iowa Young People's Institute will be held at the East Union Church, Kalona, Iowa, from August 25 to 29, 1943. A fine corps of instructors who have had wide experience in Institute work, has been secured. Interesting courses have been selected for the Institute. This will afford an opportunity for several days' spiritual vacation. Arrange for a few days' vacation and attend the Institute. Bro. Paul Erb, Goshen, Ind., has been secured as director.

Send for descriptive bulletin to

D. J. Fisher, Kalona, Iowa

YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Virginia

July 28-August 1

The Institute Committee feels fortunate to have the following as speakers serving on our program this year:

Nelson Kauffman, Hannibal, Mo.
Lloy Kniss, Johnstown, Pa.
J. Irvin Lehman, Chambersburg, Pa.
George R. Brunk, Denbigh, Va.

The five additional teachers have been selected from the faculty of Eastern Mennonite School. Send in your application for room reservation as early as possible. Watch this column for transportation suggestions. If you have not received a Bulletin announcing the courses and speakers write to

John R. Mumaw, Director,
Eastern Mennonite School
Harrisonburg, Virginia.

—o—

OHIO YOUNG PEOPLE'S INSTITUTE

Sebring Camp Grounds

July 28 to August 1, 1943

The tenth Annual Ohio Young People's Institute will be held at the shady Sebring Camp Grounds, near Sebring, Ohio, beginning on Wednesday morning, July 28, and continuing to Sunday night, August 1. Bulletins describing the Camp, instructors, and complete program are available upon request. Plan your vacation now for this summer so that you can include these five days of outdoor life with wholesome and spiritual fellowship. Qualified and experienced instructors have been chosen to direct an interesting and vital program. Rooms are available in both dormitory or cottage. Your reservation will be appreciated. The Institute is sponsored by the Ohio Christian Workers' Conference.

Loren King, Director, West Liberty, Ohio
O. N. Johns, Secretary, Canton, Ohio
J. J. Hostetler, Business Manager,
1939 Third St., S.E. Canton (4), Ohio

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CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

July, 1943

India Number



NATIVE CHRISTIAN WORKERS

Evangelist Takra's house. From left to right: Mrs. Takra, Mrs. Tapno, Takra, another Christian, Tapno

Editorials

The Church in India

We are very grateful to be able to submit these messages in this issue of CHRISTIAN MISSIONS. A careful reading of the reports will enable you to feel something of the pulse of the Church in India. Our missionaries have presented their review of the past year with a touch of realism. Where the work has not produced the visible results that we would like to read about, there has been no attempt to conceal that fact. In those other circumstances which have been reported with success, you will find nothing that savours of affectation.

These are days in which we must face the facts and deal realistically with their stubborn evidence as well as with the circumstances they reveal. The missionary personnel in India is somewhat depleted but they have carried on with the workers that were available. The pressure of wartime influences has affected their membership and the Church has dealt with those conditions accordingly. The need for evangelism continues to increase and they have made use of more native workers. The status of Europeans was a bit uncertain but they have gone forward in confident faith. Living costs have increased but the Mission staff has been able to operate within its budget. We praise God for His sustaining grace to them and for their courage to meet these emergencies in the fear of the Lord.

The Braeside Home

The editor had the privilege recently to enjoy the hospitality of the Braeside Home. It was a pleasure indeed to experience the warm Christian fellowship that prevails there. Fellowship at the noon meal with the staff and their guests as well as the worship service which followed in charge of C. Z. Martin, Mountville, Pennsylvania, were characterized by a wholesome spiritual atmosphere.

This home for the aged is the newest of our Mennonite charitable institutions. It was established and is being operated under the Ontario Mission Board. The home was formally opened this spring and is under the supervision of John Cressman and wife. It is the kind of institution many people of the Ontario Conference have anticipated for a number of years. Funds accumulated over a period of time until in addition to that the sentiment became general enough and the conviction grew strong enough to establish this home now located at Preston, Ontario.

It is not a new building but Braeside Home has been refinished and redecorated with simple designs. Its inviting sun porches and well-lighted rooms make it a desirable home for older people. Their splendid equipment and efficient help are assets which help to make such an institution a real credit to the Mennonite Church. May the Braeside Home always serve its constituency well and ever magnify His name.

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India Mission Annual Report for 1942

Foreword

The year 1942 saw a depletion in the missionary personnel. Nine left for the homeland and none came to help us; so we were twenty at the end of the year, including the missionaries in Bihar. We were glad that the way opened for our missionaries to go on furlough and get a change and rest so that they will again be able to return to the work as soon as the way opens. We are thankful that the remainder of us have been able to keep on at our posts. It is reported that 50 per cent of the missionaries of the world have either left their work or have been interned. The India field has been very fortunate so far.

In December 1942 Bro. and Sister E. S. Hershberger came to join our group for the duration of the war. They spent the past five years teaching in the Mt. Hermon School in Darjeeling. We will be very glad for their help in 1943.

Because of lack of missionary personnel, some moving was required and three stations are at present without resident missionaries. We appreciate the capable Indian brethren who are responsible for the stations which get only occasional missionary supervision.

Our annual Church Conference and Jalsa were held again between Christmas and New Year. We were conscious of the presence of the Holy Spirit. There was a concern for the work of the Church. The pastors were appointed for a period of two years. With the exception of two changes, three were appointed back to the congregations they had served the past two years.

The Lord has given us good crops. However, because of the war and difficulties in transportation, prices are very high. The Mission is planning to do some relief work whereby the more needy will be helped.

Our church membership has lost more than it gained during the past year. The main reason for this is that many of our young men have entered military service. The great cause of this is the economic condition obtaining at present. There was little work for them here and they could earn more by entering the service. Most of them are in noncombatant service, such as cooks, motor drivers, hospital assistants, laundrymen and personnel servants, but a few are in active service. This has thrown them all out of church fellowship. Pray that they may realize that they are not in the will of God, and that they may not lose their Christian experience.

Balodgahan ✤ 1942 in Review

Mina B. Esch

The Lord has done great things for us (for me) whereof we (I) are glad.—Ps. 126:3.

When I begin to review the past year I feel I can say as never before in my life that all that I have done and all I have is because the Lord has helped me. I began the year with my plans for spending much time out on tour in the villages but other things came and hindered much of this and so I went on two tours only.

The first time we were in camp at Amdi, a large village near Dhamtari. We found many people ready to listen and several who did seem to be seekers but the year has passed and they have not come. My second camp was near one of our village primary schools and here too we found many ready to listen and we still covet the place for a village church. We went to a village one day where we had crowds of nearly fifty wherever we stopped to sing and teach and many were ready to ask questions about spiritual things. I think I was never more in travail for souls than that day. In your prayers for the work do ask God to use His Word in bringing these to full salvation.

After these tours in January and February I came home to have a few days before Clara returned to school and then my plans for another tour were cancelled because it became necessary for me to go to the hills early.

I spent three months in Landour and was thankful to escape another hot season after having been down for two years. The uncertainty of conditions in India and the going to the United States of so many of our group, without a chance of meeting them for farewell, took something from our vacation, yet I received much physical benefit and also enjoyed the many privileges of Christian fellowship. Due to the decrease in the number of missionaries I also received word that I had been appointed to move to Balodgahan and take over the evangelistic work left by Sister Sarah Lapp, the Women's Home from Sister Beare, and the field work which had been in Bro. Beare's charge. My first reaction was that all this would be impossible, but I knew that those who had considered the appointment had felt that it could be done, so I would do what I could and leave the rest with God.

When I returned home in June I began at once to move to Balodgahan. I went out with a tonga load on the first of July and took a look around, made payroll and received a welcome from the inmates of the Women's Home. I must say that the big empty bungalow did not appeal to me as a place to live all alone, and when a few days later I came to stay, arriving at 10 p.m. in a pouring rain, with no light in the house and with all my things still unpacked, I felt very much alone indeed in the world. The next day was Sunday and I awoke to find it still raining so hard that there was no Sunday school but at church time it had quit enough that a good crowd ventured out.

By the end of a few weeks I realized that the job was too big for me alone; so I was given a reliable Christian man to have oversight of the field work. I am glad to report that we have had a very good crop of rice and the winter crops of flax, gram, and wheat also look very promising. The rainy season was a very normal one so that vegetables too are a good crop and we need buy nothing for our Women's Home kitchen. The orange crop is just now coming on and is very good. The same thing is true of other orchards so that we find it hard to sell what we have. This is our first privilege of having our oranges fresh from our trees and I tell Clara she can have all she wants in juice or otherwise.

The work in the Women's Home goes on as usual. We have sixty-two inmates at the end of the year and almost every condition possible. All the able-bodied ones do the field work. There are about as many different dispositions as persons so you can imagine that trouble can arise very easily. Many of the older women have come straight from their heathen homes and surroundings and are very weak in understanding spiritual things. We also have those who are strong in the faith. We are planning to have one of the young women of the Home spend much of her time in reading the Bible to them and teaching them Bible verses so that they will have something to think about when they sit around unable to work.

The health of the Home has been good. During the year there has been just one death and her going was so beautiful that the women still talk about it. There have been three weddings since I have come here. The first was a widow. She went into a home where the mother had been taken and left several small children. The other two were young girls who were among our most faithful helpers in the Home. We miss them but are happy to have them go into their own homes.

The women's evangelistic work was in my charge only a few months as it was given to Sister Lapp in November. From our Home are two groups of four who go out each week for village Sunday schools and they show much interest in getting the children together and teaching them. I was very much pleased when I received a lette

from one of the girls who was recently married and lives out in a heathen village because of her husband's work. She told of her work with the children and that she would like to have some Bible pictures and cards for her work. When our Indian brethren and sisters will thus work for the Lord, I feel sure God will honor their efforts and the day will come when we will see many groups of village believers, which is what we all desire. I long to help to prepare them for true witnessing. Often when my work is changed and I have desires for other kinds of service, this verse that I have sung for years comes with true meaning . . . "Use me, O my gracious Saviour, use me as it pleaseth Thee; nothing done for Thee so lowly, but is great enough for me."

Experiences ✣

Wilbur and Velma Hostetler

If we could have seen on New Year's Day what 1942 would bring us, we might have lost heart. But God miraculously unfolded only one day at a time for us, and now when we look back and see the victories among the setbacks, it seems to have been a good year after all. Our diary will tell the story:

Jan. 10-26—On tour at Kaspur. This is an old outstation, and for a number of years the mission has conducted a primary school here. But several years ago the patrons got mixed up in a nationalist movement and the school was closed. Now they are admitting their error and want us to open it again. The besetting sin of the community is liquor, so it is a needy place. It is hard to see any results of our tour here, but we believe that the seed will grow and break the stoniest of hearts if we water it properly.

Jan. 26-Feb. 2—On tour at Jarahidihi. Here we have a flourishing primary school and three or four families of Christian workers. The people feel honored to have us come and preach to them but it seems to mean only entertainment for them. We must emphasize individual witnessing more. The challenge must be made to each one individually.

Feb. 18-23—On tour at Semra. I went alone. The rest of the family stayed at home to get ready for school. Many of these people are friendly to us, but there are some rabid Arya Samajists who threaten and brow-beat the common people; so they are afraid to take up with us.

Feb. 24—Dr. Yoder restored sight to a number of people in the Ghatula dispensary. Cataract operations are highly successful, and the patients are grateful. They become fertile soil for the Word.

Feb. 28-Mar. 7—Took the school party to Calcutta. There were three mothers and nine children. It was a very lonely trip home from Calcutta.

Mar. 9, 16, 17—There were various committee meetings to consider possible emergencies in case of invasion or insurrection. Our concern is that the Lord's work shall not suffer.

Mar. 18—I went to Raipur and Rajim and brought home a little motorcycle. Gasoline rationing has cut down our travel by car very uncomfortably.

Mar. 29—We started a new venture—weekly meetings in one village. Instead of touring a week or two in one vicinity, we decided to try a year-round sustained work in one place. If it works, we shall start the same thing in another village on a different day of the week.

Apr. 2-5—Easter meetings in the Ghatula church by Bro. Bishwas of Maradeo.

April 12—Third weekly meeting in Semra ended abruptly when some Ayra Samajists frightened all of the audience away. It is unfortunate that it happened at this time, for we have no provision for carrying on the work while I am in the hills, and then the people will think we ran away.

Apr. 14—Left for Darjeeling.

May 1—Home again, after two weeks of scheduled two months' hot season. Reason: Evacuation measures.

May 2, 5—Business and committee meetings. Decisions: (1) we may stay; (2) we are to move to Balodgahan to take charge of the middle school and girls' boarding, and to manage the Ghatula and Mohadi stations from there.

May 11—Moved to Balodgahan.



Going to a village Sunday school

Most of June—Looked after work in a number of stations where the managers were on hot season leave.

July 2—School opened.

Sept. 29-Oct. 22—Bible normal. Bro. and Sister Vogt were special instructors. The last week Bro. Vogt conducted nightly meetings for the community.

Nov. 5-15—We took a vacation and attended the Saugor Bible Convention, inspected an industrial school where several of our girls are in training, and had some dental work done en route.

Dec. 2-4—Primary school teachers' institute in Dhamtari.

Dec. 26-31—Annual Jalsa and conference at Meradev.

For the Glory of His Name

George J. and Fannie H. Lapp

All thy works shall praise thee, O Lord; and thy saints shall bless thee. Ps. 145:10.

During 1942 we have very definitely felt His presence near as we passed through varied experiences, some of them bringing sunshine and others clouds. During the year we moved from Dondi to Sankra and again from Sankra to Balodgahan. The first move was owing to conditions which made it almost imperative that we live nearer to headquarters and temporarily abandon the farthest stations of the mission. The second move was due to physical conditions which necessitated our living nearer the doctor and also nearer the heart of the Church and be more accessible to the church leadership for consultation.

1. **Dondi.** It continues to be mainly an evangelistic station. Two evangelists and two Bible women live in the district. One evangelist and two Bible women are resident in Dondi and one evangelist, Bro. Lukas, who lives in Kusum Kasa, eleven miles north of Dondi. Besides regularly visiting neighboring villages and presenting the Gospel, our two brethren evangelists, Sadhuram and Lukas, together tour more distant areas. At the beginning of the year while we were still resident in Dondi we had the privilege of touring with them and

found the people very receptive to the Gospel. From conversations with them we could see that as a result of years of evangelism, glimmers of the Light had dawned upon them. They acknowledged that idol worship was futile and expressed a soul hunger for better things. Home ties, social relationships, superstitious fear and numerous other kindred fears keep them from openly confessing Christ. Not a few are unwilling to leave their sins. But the distribution of literature goes on and through personal work and public address the seed continues to be sown.

The little congregation continues to be actively interested in village Sunday schools. At the beginning of the year they organized the volunteers for the work into eleven couples and groups and they were assigned to villages and regularly met with the children and a few adults whom they taught Scripture verses, Christian songs, and taught them in their village dialect the precious lessons from the Word. The Lord is honoring this presentation of Truth.

Many people came to the medical dispensary for help. Our Indian brother, Iliyajar, serves them to the best of his knowledge with first aid and simple remedies. Dr. Yoder also came to Dondi to care for a number of difficult cases including cataract operations. The most of them were successful to the great joy of the patients. We thank God for this skillful conscientious ministry among the sick and suffering.

Now that Dondi is left without missionaries the burden of the work falls upon the shoulders of the deacon of the congregation, Bro. Sadhuram, and his wife and their fellow workers. They whole-heartedly co-operate with the absentee manager in carrying on the work.

2. **Sankra.** We moved to this station in June after our return from Darjeeling where we spent the hot months of Apr. 15 to June 5. We were only fairly well settled when the distressing sudden illness halted our steps. From that time we could not take up detailed duties as we would like to have done but we submitted to Him who knoweth all things and trusted Him to restore to that measure of strength by which we might again go on in His glad service. Thank Him for a large measure of restoration of health and strength.

However, the Lord blessed the work. Sister Lapp was able to accompany her Bible women to neighboring villages as she also had done in Dondi. The two evangelist brethren Dariau and Joseph Mukut faithfully preached and taught the Word in villages and distributed a great deal of personal work among the village people, seeking out those who manifested a desire to know the Truth as it is in Christ.

Our Bro. Isabaksh, who is the pastor of the Sankra congregation, actively interested himself in organizing a group of volunteers into a witnessing band that would visit villages on Sunday evenings and witness to their faith through singing, public testimonies, and teaching the Word to the crowds that would gather. They were always invited to come back again. The few times that we were able to accompany them we were greatly encouraged by the readiness with which our Indian brethren took part in this important ministry.

In Sankra we also have an Indian brother who is a medical helper and gives simple treatments to those who come to the dispensary. The resident missionary is responsible for the general oversight of this and all the station work.

3. **Balodgahan.** In November we were moved from Sankra to Balodgahan and Bro. and Sister S. Paul Miller moved to Sankra to take charge of the work. In this station Sister Lapp has charge of the Bible women, four in number, with whom she regularly visits neighboring villages and often goes with them to farther villages for a whole day. They visit the farther villages in the ox cart which has springs and pneumatic tires. They are accorded the same welcome and hearing as elsewhere. How we long to see people saved and come to a knowledge of the Truth.

4. **The Church.** We have not been able to be present at all the communions. But the Lord has blessed with a sufficient return of health that we could be present in the ministerial meetings, the annual church conference and a few local counsel meetings. The ministry of the respective congregations perform the marriage ceremonies and conduct all other regular and special services of the congregations. The Sunday schools, young people's Bible meetings, and weekly prayer meetings are regularly conducted and the sick are regularly visited and the needy of the congregations are cared for by the ministry of the respective congregations. It is especially encouraging to us older missionaries who, during the years almost from the beginning of the Mission, have carefully watched and nurtured the growth of our church and community leaders, to see them take such active interest in the care of the congregations as pastors, deacons, and active workers. We are able not only to share responsibility but are able to shift the most of it upon their shoulders and help them to go on from strength to strength knowing that the Lord will give them grace. We believe that the Church in India will be a tower of spiritual strength in this part of dark, dark India. Throughout the Church in general a number of converts have been received by baptism. A few of these were saved from Hinduism. The remainder were from the families of our own community. Pray for the Mission and the Church.

Shantipur Leper Home and Balodgahan Farm

A. C. and Eva Brunk

We have come to the time again when we must review another year's work. We acknowledge that any good that has been accomplished has been by the help of the Holy Spirit.

On the whole the spirit among the lepers in the Home has shown some improvement over the previous year. There was greater contentment and more willingness to sacrifice. Due to war conditions a number of things that we formerly thought of as indispensable to the Home have had to be greatly reduced in quantity. Kerosene for lights has been reduced as well as washing soda for washing clothes. We have had to go back to an old-fashioned ash lye. The quantity of soap has been reduced and this is a real sacrifice for the sick people. Wheat flour is also scarce. Rice, the chief article of diet, is available, but the price is high. We are indeed grateful to our heavenly Father that He has helped the Mission to Lepers so that they have been able to send us sufficient money for the maintenance of the Home.

At Christmastime a Mohammedan farmer of a near-by village gave sufficient rice to enable us to give the lepers of the Home a good Christmas dinner. It requires a lot of rice to feed over four hundred people one meal, allowing about half a pound a person. Then just the other day a Hindu widow of Dhamtari sent two large bags of rice and also seventy pounds of crude sugar, called "gurh."

During the year we have had several changes of doctors. One doctor went into military service, and another one who came in his place, was later sent to be superintendent in another Leper Home. The doctor we now have is not a Christian but takes a very sympathetic attitude toward our work. We also admitted as a patient a well-trained and experienced Hindu doctor. He was very discouraged. He felt that his disease was hopeless and that no one cared for him. He had a wife and a son but they did not know that he was a leper and he did not wish to expose them to the disease. Under treatment his condition was improved. He was later appointed by the government as a superintendent of a Government Leper Home. That now gives him work and an income. We are very glad for his sake that he got the appointment. One important factor in his recovery was the message of hope which he got from reading an English Bible which we gave him. God's Word is always a source of comfort, especially to those who believe and obey it.

The village and farm work at Balodgahan has been divided. Sister Esch has taken over the farming in connection with the Women's Home. The women do the major part of the handwork such as weeding and reaping the crops. I have been placed in the position of the village manager, called "Malguzar," and to help meet the village expenses, I get one fourth of the grain grown on mission owned land.

Bro. and Sister Premsingh continue in evangelistic work at Shantipur. Through their services many are hearing the Gospel of salvation. Special Bible classes have also been conducted among the lepers. Non-Christians also attended the Bible classes. Pray for all who hear that they might accept Christ as their Saviour.

Drug Station

John A. and Genevieve Friesen



Early breakfast at Jalsa

The work at Drug has been affected by two factors this year and both result in varying changes. With the going to America in May of Bro. and Sister Weaver we have been living and working here. With our coming the congregation has changed too. Being a small community to begin with the transfer of managers means the transfer of as many families represented by their servants. We were transferred primarily because of the convenience it would be to us in managing the leper clinics. Since traveling must be done by cycle, any miles conserved are much appreciated, and Drug makes a better center for this work. Medically, this work cannot be said to be run with the greatest efficiency since a curtailment in transportation necessarily means a very drastic curtailment in staff and equipment. We thank the Lord, however, for help that is willing to bear this weekly burden of running fifty miles in one day besides doing the work. We believe that this work started as a definite answer to prayer and to close it down without some effort would not be right, although there are some reasons to believe that perhaps it might be wise not to try to carry on until the war is over. This past year one woman received baptism as a result of contacts with these clinics. Her bright testimony to being able to call upon God and His answering her make us feel that the work has not been entirely in vain. She has died since. At present we are being handicapped in not being able to get out and keep in touch with those who have accepted Christ, of whom there are about twenty-three in all. Of these many seem to have drifted back again, or at least we have lost contact with them since they do not come to clinic any more. However we are surprised at times. The Bible women were in the city one day doing work around the rice mill. Finding no one around, they sat down to rest when a woman came up and asked who they were. When they said, "The tellers of Jesus' stories," she promptly replied, "I am one of you. I have received baptism and am a believer in Jesus. I used to attend the clinics but because of scarcity of work my husband and I came to the city to find work and we have not had an opportunity to hear these words for months." These are the words of Gomti Bai, a woman who used to attend one of the clinics near Sankra. We have reason to feel that the weakness of these children in Christ is not the Gospel's fault but our inability to keep in direct contact with them.

We feel that the evangelistic work, which goes hand in hand with the clinic work, has been definitely blessed. The work among the outcasts of Arjundah has awakened our interest again. One young man was baptized and his influence is threatening the Hinduism of at least two other families. Upon his becoming a Christian the Maharas had a council meeting and decided to cast him out, but his family refused to do so and about two other families also sympathized with the young man. Things are quiet in the village now but shortly after Rambharosa was baptized I was told, "Sahib, it is time for you to get out now! Your Bible is taking such a hold of our young people that they won't pay attention to parents or to anyone . . . get out!!" This young man testifies that he received final conviction and courage to take this public stand when he saw how the Brahmin couple, who had been baptized just a week or two previously, stood up for their faith and dared opposition in spite of having considerable property stolen. These two families give us much joy. We rejoice in the joy they have found and also in the way God has answered their prayers in behalf of quieting persecution. We pray for more souls to take this step.

Here and There

S. Paul and Vesta Miller

"Sowing the precious seed,
Patiently on we go,
Sowing it here, sowing it there,
Knowing not which will grow."

This past year has truly been a year of "Sowing it here, sowing it here." We have lived in a number of different places and have been engaged in a variety of work but we trust that God has recorded the work and that He will yield the increase.

Our first months were spent in Dhamtari where Vesta continued her work in normal school and supervising the student teachers in the primary school. During this time I was studying Hindi. For me this meant more than reading the required books and learning to write this new script. It also meant putting what I had learned to use in supervising repair work on the old south Sundarganj bungalow. The use of the Hindi language continues to present its problems and often it is very difficult to express thoughts so that they can be understood. But as we continue language study and these difficulties slowly disappear we hope to be able to sow more for our Master.

About the middle of May we left for Landour where I was enrolled in language school until the latter part of August. This took us away from our immediate field of service but the opportunities for language study are so much superior to anything available here on the plains. Though our primary reason for being in the hills was language study yet there were many opportunities for "sowing the seed" among the coolies whom we often called to do odd jobs for us. There was also another big opportunity for service among the many soldiers who came to Landour for their vacation.

After our return to Dhamtari the first task which awaited me was my first Hindi examination. For this I spent one day in Raipur for an oral examination and then early in October two days of written work were given in Dhamtari. I am glad that this much is now history!

Immediately after our annual business meeting we made plans for moving and on Nov. 10 we arrived in Sankra to take up the work here. That being in the midst of the touring season, we immediately started making preparations and plans for going on tour. Since that we have kept the evangelists on tour most of the time even though we have not always been able to be with them. At present we have three men and four women for our evangelistic workers. This is an increase of three over the previous number.

The medical work at the dispensary is not as great at present as in previous years because the leper clinics are now being conducted from Drug instead of from this place.

May God grant that we may be able to continue to "sow the seed" wherever we may be located or in whatever task we may be engaged.

Dhamtari ✣ S. M. and Nellie King

Dhamtari like most of our stations has undergone changes during the past year, especially in missionary personnel. But we are grateful that God has permitted the work to be carried on in as normal a manner as could be expected while the nations are engaged in a world war.

The Sundarganj Church

During the year twenty-five souls were received into the Church by water baptism. Most of these are children of our Christian homes who have been attending Sunday school during their tender years. We are glad to see the Church membership grow and are praying that she might grow spiritually as well as in members. And as this growth is taking place we believe that there is a growing interest in bringing those to Christ who are of non-Christian homes and communities. Bro. Haider continued to serve as pastor of the Church and regular services were held each Sunday with midweek meetings for different groups of the Church. Then, too, some special meetings were held during the year including Bible study classes and general meetings conducted by a gospel team from Leonard Theological College, Jubbulpore. There are four departments in our Sunday school: advance, intermediate, junior, and primary. This year about seventy-five pupils appeared in Sunday-school examination sponsored by the All-India Sunday School Union. There is always a keen interest taken in these examinations and we feel that participating in the same stimulates Sunday-school attendance and Bible study.

The Academy

The Academy consists of the high school including middle school, the normal school, with a primary practicing school attached and the Bible department. The total enrollment is about five hundred and there are thirty staff members. Ours is the only high school between Raipur and Kanker City, a distance of about ninety miles, and we have the only Christian normal school for boys in the Central Provinces. Boys coming from various parts of the Hindi-speaking area come to Dhamtari for teachers' training, and the area from which Christian boys come for high-school study is also increasing. We are pleased to find that the percentage of Christian students in our upper classes in particular is increasing from year to year. This indicates a healthy attitude on the part of Christian communities in India toward literacy and education. We are also glad for the opportunity of having non-Christian boys and girls in our schools for this affords another opportunity of presenting the Gospel to some who otherwise would be denied this privilege. Our graduating classes of the past year both in the high school and normal school were the largest in the history of these institutions. Eighteen high-school boys appeared for the matric examination and all passed. In the normal school twenty-one boys appeared in the government examination and eighteen succeeded in passing. These were not only the largest classes to date but the largest we can expect within a few years at least.

A feature introduced in our school at the last commencement services was a baccalaureate service. The baccalaureate sermon was preached by Bishop J. D. Graber, head of the Bible Department, shortly before his going on furlough. We are glad for the response of our Indian people toward this service, which we hope to hold annually, and for this additional opportunity of bringing the challenge of Christ to our graduating classes.

Hostels

The majority of our students are day pupils but about 130 live in hostels. There are three hostels connected with the academy. High and normal school boys are accommodated in the senior hostel; middle school boys, in the junior boarding; and a few Hindu boys occupy what is known as Hindu hostel. The latter group make their own arrangements but are under the discipline of the school. An item which has caused the management considerable concern during the past year has been that of providing food supplies for the hostels. Costs have more than doubled and some commodities have been strictly rationed.

Carpentry School

The carpentry school is a separate institution from the academy. As the name suggests, boys are taught carpentry work. Those who have read to the VIIth class are eligible for admission. A three-year course is offered in theory and practice. On graduation from this school boys are able to secure employment locally and elsewhere and thus are able to earn a livelihood.

Relief Work

Early in 1942 the Mennonite Central Committee requested the Mennonite Missions in India to investigate the possibilities of doing relief for war sufferers in India, and to set up an organization for carrying on such work. Money was seen forthcoming from America and we have been receiving monthly contributions from the M.C.C. There are five missions in India whose home churches are represented on the M.C.C.: Mennonite Brethren in Christ Mission, Rangadih; Bihar; and our own American Mennonite Mission, Dhamtari, C.P. Representatives of these five missions met at Champa in April, 1942 and effected an organization and laid plans for relief work. Another meeting was held at Drug in December. The organization is known as the Mennonite Relief Committee of India and consists of eight members, each mission being entitled to one representative for every fifteen missionaries or fraction thereof. Through this organization help has been given to some war sufferers in regular monthly amounts and also in special gifts. Some relief work has also been done among those of near Calcutta who suffered heavy losses in a cyclone and tidal wave in October. Some services have also been rendered through the Friends Ambulance Unit in Calcutta and we also feel that a real need is being met in service which is being rendered to Italian war prisoners. We are glad that, except in a few instances, India has been spared from enemy bombings and attacks and that the number of war sufferers in India is not as great as had been anticipated. And we are also grateful that the home church has made it possible for the Mennonite Relief Committee of India to render help where needed and that these five missions can unitedly give this testimony of peace and love for Christ in India.

Medical Station ✣ Jonathan and Fyrne Yoder

Truly 1942 has been a very eventful year for us. As in the U.S.A. the war has greatly influenced our thoughts and our work. There were the anxious times of early last summer when we were wondering how soon the Japanese would be here; or how soon we would be called upon to do emergency first aid for air raid victims. Then also there has been the internal unrest brought about by Congress movement. Now these times have passed over and things are quieter.

Of course our main work has been in the hospital. Words would fail to tell of or to describe the "cases" which have come here for help. We will always remember Girdhari, a boy aged seven, who came here after a thirty-five mile trip on a bed to the nearest government doctor, and then had another forty mile trip on a bus before he arrived here. He had fallen out of a tree two days before and a stick had punctured his abdomen, and a loop of bowel had protruded. After a three month stay he recovered. He became quite a hospital pet and we were sorry to see him leave. Then we had another boy who was sent by the same doctor. He had a piece of stick protruding from his skull and died after four hours. There were also the usual number of terribly neglected confinement cases. These are always fearfully neglected and never come here for help unless they have been at least three days in labor. One arrived here after being carried forty miles on a bed and died two hours after delivery. Another is recovering here now after lingering between life and death for about three months. Of course some of the Christians come here for delivery before difficulties begin but I am speaking of village Hindu people.

Medically, there has been a substantial increase of the work over the year before and we have been kept very busy. The buildings have been kept quite crowded and we do need more rooms for patients. W

particularly need more room for "charity patients." The very poor are given the opportunity of going into a common ward with patients of every caste. Here ordinary treatment is given free of charge. We have learned that usually only the very poor will be willing to enter this ward, as the caste system so influences these people that they fear to touch any of another caste. But there are many really poor people who are glad to accept free treatment at this "sacrifice." So our charity wards have been quite crowded. They were improvised only as an experiment. The walls between two ordinary rooms were removed, and two large rooms were thus constructed, one for male and one for female patients. These rooms have been crowded, and large quarters would be more sanitary. We do enjoy helping the rich people who can pay, but we enjoy helping the very poor just a bit more. They are so appreciative.

Numerous eye operations were performed and I believe they are the most encouraging medical work we can do. It is so nice to see people walk out alone, who had only been able to come here with the guidance of a companion.



FOUR BIBLE WOMEN
Their combined years of service amount to over 100 *years*

In our evangelistic efforts we have secured less response than we have had in the medical field. But there has been some response. We hold devotions in the rooms of the patients every morning. Our entire staff helps in this work. Sometimes we wonder if this is appreciated, but on inquiry our doubts disappear. Some even ask us to pray for them, and all appreciate our coming. There is a tendency for them to feel that they must conform to our religion, when they are in our hospital or God will not heal them. But when they are well—then they go back to their own villages, and our God does not live there; so they need not bother. One man said that he felt that there were ghosts and evil spirits all around him in the hospital, but when the doctor came in and prayed, they all left and his fears ceased. (People are fearful of deaths which occur in the hospital.)

One young man definitely promised to be baptized but up to date he has postponed the final step. Since the end of 1942 (we write early in 1943) we have been made very happy because a Hindu sweeper family employed at the hospital has been baptized. The mother is to continue her work as hospital sweeper. It is just a bit difficult for even some of the Christians to widen their views enough for this, as the sweeper work is the lowest of all. We thank God that there is victory in this also. Immediately after their baptism Pastor Haider had them cook a meal and serve it to an assorted group of Christians, who thus proved themselves opposed to untouchability. We had a very nice meal together and really enjoyed being all one in Christ Jesus. Of course some Christians are fearful that it will lower their status to mingle freely with people who continue to do sweeper work, but we believe God will give victory here also. We ask that you will pray that this may open the way for more of this caste to learn to know Jesus.

Dhamtari Bible Women's Work

Manika Bai and Maharin Bai have been working faithfully here in Dhamtari all through the year. They go out every morning to some para or village and tell others about Christ.

When Mrs. Esch moved to Balodgahan in July, this charge was handed to us. We have not been able to go out with them as often as we would like to because of hospital work and also we have charge of the European ward. Besides Bro. Lapp, we have no seriously sick missionaries this year.

We thank God for the way people open their doors and are willing to hear the Word. Sometimes we think surely this one will come the whole way, or that one will, but so often they are not willing to leave their relatives. They are bound together so strongly by caste ties, too. We pray and ask you to pray that the Lord may break these chains that keep them from accepting Him. May the day soon come when many will be ready to leave their idols and superstitions and accept Christ as their Saviour.

The Year 1942

✤ Mary M. Good

It is a new experience after writing reports from the same school for over twenty years now to be confronted with writing a report from the angle of a "teacher in the Dhamtari Christian Academy."

In the beginning of the year 1942 I was at work in the Garjan Memorial School thinking nothing else but that I would remain there until my furlough would be due early in 1943. Then in April came the request that American women and children return to their country and it seemed that I should go. However, before the boat sailed the need for going seemed slightly less urgent and as I preferred to stay by the work, it was decided by the Mission on Monday evening, when the party was to leave on the following Wednesday, that I remain. The work in Garjan Memorial School had already been arranged for and so it was decided that I move into the bungalow in Dhamtari, just vacated by the Grabers, and take over part of the work in the school which Bro. Graber had been doing.

The school year is now drawing to a close and it has indeed been a pleasant year having been a teacher with no administrative duties. To meet with young people as one does in the classroom and face their problems with them is a unique opportunity. Friendships with students have been made this year that I shall always treasure.

It has been my privilege to do most of the work on a news syllabus for Christian education in our primary schools. In the institute held for the teachers of the primary schools of our Mission in November, the course was introduced. They are using the course and I am visiting the schools now to help them with their Scripture teaching. It will involve spending some time on tour in some of the places where there are primary schools.

As the months go by I find myself more and more involved in the work among the women. It is a very needy field in Dhamtari. When I wanted to begin entertaining, I thought I would begin with the widows in the congregation and found there were thirty-four. They are living in the homes of their sons or daughters. The young mothers' Sunday-school class could branch out into many hours of work in the week. These mothers were once girls in the Garjan Memorial School. Many of them now have four and five children. The women's sewing circle is also a new avenue of service for me. I marvel at what the sisters living here have done to develop this work in forty years.

If it is the Lord's will that I continue on for another year or until missionaries can again return to the field, I shall be happy to do so. I thank you for your prayers.

The 1942 Campaign in Bihar

S. Jay and Ida Hostetler

It would no doubt be of interest to you readers to know that just a day or two after we received the notice from Sister Lapp, the editor of this year's report, to send in our contributions, we received the Mission Board Annual Report of the year previous in which we could read what we had written a year before! This is an instance of the speed of mails these days. However, we are glad for mails nevertheless.

The outstanding event in our work of the past year was the baptism of another group of nine souls in Harila. In this village the first group of ten were baptized in October 1941, and this group were baptized in February 1942. These nine were all members of families from which the first Christians came. It was a profound joy to see them come.

A month later Karu, one of our servants, and his wife were also baptized. Their home is in a village just a mile from Harila, and so they are members of the Harila Church, bringing the total number of brethren there to twenty-one. Karu and his wife were Mohammedans before, but had been interested in the Gospel for more than a year previously. In fact Karu had often confessed his faith in Christ. But he had put off open allegiance. In the meantime their daughter became sick. She was ill for almost a year. We suggested that the Lord may be using this means to draw him. He decided to be baptized. We prayed with them for their daughter and the Lord healed her completely. So the parents were baptized. We can see many evidences of change in his life since he accepted Christ.

We spent some weeks on tour in Karma, a village twelve miles west of Harila. Bamboo weavers also live in Karma. Since most of our Christians are of that caste, we put in most of our efforts to win people of that caste. It is easier to win friends and relatives of those who have already confessed Christ than others. These people of Karma are warm to us and to the Gospel, and we are constantly praying that the Lord may open their hearts so that they will receive Him. All these groups of people have leaders. The leader of the Karma people is also their leader economically. He buys all their bamboo products and sells them so that they are almost at his mercy. He is opposed to our work. He fears that if they accept the Gospel and their children learn to read and write, they will learn to dispense with his help, and thus he would lose a source of lucrative income. So the devil is using his office to hinder the work of Christ and we need the prayers of many of God's children to overcome the evil one's influence there. Will you be one of them? It seems entirely probable that if this man would not oppose the Gospel, a good-sized group of those people would shortly come to Christ. Christ said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (Jno. 14:12, 13). And so why not many of you and we together in prayer prevail upon God to break the power of Satan in Karma, to bring these people into the kingdom? We dare not be complacent when their souls are at stake. And some of them seem to be so near the kingdom.

In Jagdishpur also there are a number of families of bamboo weavers who have often heard the Word. The Vogts toured there last year and some of them had once been Christian. One of them can read fairly well. But so often the minds of those oppressed peoples are so engrossed with the thought of material gain that it is difficult to find the opening in their hearts for the Gospel. It is necessary to be "wise as serpents and harmless as doves." But they need the Gospel. They have souls and it is our task and privilege to "compel them to come."

We are sorry that we are not able to report any conversions in Telaiya for 1942. Two members had to be excommunicated instead. Half of the others have gone to Calcutta to work. Hence our church attendance is not large. However, we have regularly a group of children and adults, and so some hear the Gospel preached and worship God regularly. The non-Christians of this caste in Telaiya have been cold, though occasionally there is a ray of sunshine through the dark clouds of blindness that cover their hearts, and we trust that enough light will some day break through to bring them the full light. For several months now we have the help of an evangelist in this field. He has made some promising contacts and we hope he will be able to find some responses that have hitherto evaded us.



Hostetler's present bungalow in Kodarma

In Kodarma (this is the name of the railway station which is actually located in the village of Telaiya, but there are two separate areas) just the last month of the year the Spirit moved in another sphere. A well-educated man suddenly appeared at our bungalow and said he wanted to be taught the Bible. He seemed to be in desperate earnest to find peace. So he began to come for instruction and confessed faith in Jesus Christ as the true Saviour. But he has not been courageous enough yet to be ready for open baptism. However, he gave a clear testimony in one of our Sunday services. Now his wife has also come a number of times to learn. She has more difficulty overcoming her old beliefs, but is a pliant inquirer. Besides those, two other educated young men seem to be coming under the strong influence of the Spirit, and we hope and pray that next year's report may be adorned with an account of the unquestioned conversion of all of these. We were glad to have Bro. Mittal, a devoted man of prayer and witness, with us for a few days. He helped these inquirers with a number of their questions and was a real force for God among us. These inquirers are not of the poor and illiterate but they need the Gospel just as much as the others, and we dare not sin in "ceasing to pray" for them.

This is our earnest plea to you who have faith. All of these souls are invaluable in God's sight and the salvation of many of them may depend on your intercession. Their blood may be required at our hands. Will we be guilty? Or will we pray earnestly? Our Christian brethren here are children in the faith. They are faced with many difficulties and temptations that we do not understand. Only the power of God can hold them fast, and we can and must hold them up in prayer.

"Repentance and remission of sins should be preached in his name among all nations."

The Year 1942

M. C. and Esther Vogt

"Bless the Lord, O my soul; and all that is within me, bless his holy name," expresses our sentiments as we look back over the year 1942. We started out with high hopes and plans but found that the Lord saw best to change many of them. Praise His name!

In the beginning of the year we went out on tour close to a village named Atka. Since a bus line runs past the place, we sent our tents out by bus the morning we left home. We loaded our bedding, folding beds, food, books, cycles, and other odds and ends too numerous to mention on the trailer and left home about eleven o'clock in the forenoon. When we go to Barhi, the place where the luggage was to be transhipped, we received the information that there would be no more buses running east, the way we were going. That afternoon we went on to the camping ground and unloaded the trailer. Virgil and I went back twenty-five miles to Barhi with the car and trailer to get the tents. By the time we returned to our camping site it was dark. A cold west wind was blowing and a curious crowd was pushing about on top of us to see it all. Our evening meal was ready but we had to eat it out in the cold wind. We were glad when the meal was finished. To keep Elva Mae warm we put her to bed, out in the open, until we got the tents set up. As soon as we finished our meal we started to set up our tents. The exercise kept us warm. In about an hour the tents were set up; so we decided to go to bed and finish the rest in the morning. How thankful we were to get into warm beds that evening!

The next morning when we were ready to eat about sixty or seventy villagers were there to watch the sight. After we finished our morning meal, I preached a sermon to a curious audience. This continued for several mornings, after which their curiosity seemed to subside somewhat and we could live a more normal life. Their curiosity helped us to get in contact with many people but it kept us from following up those who seemed interested because it was impossible to have any private interviews with them.

When things became more normal we found that some of the low caste people in one of the villages were interested. We continued to have meetings with them, to get acquainted with the people of other villages, and to sell Gospel portions in the bazaars. Somehow the low caste people in this village did not come all the way as we had hoped they would. They are still interested and we still have meetings with them. We hope and pray that this year they may come to the place where they will accept Christ as their Saviour.

Later on, in the hot season, we came into contact with some low caste people of another village who are very eager to learn. We have taught them some and were much encouraged by their interest. But during the latter part of the year all the men of this particular group, except two, went away about five hundred miles to help in the rice harvest, and will not return until March or April. So the Lord has closed the door to working with the whole group in this village. The men who were left behind are the most interested ones in the group and it may be that the Lord wants us to work with them, that they might be the first fruits of this village. Will you not pray that we may have the privilege of seeing some of these people becoming children of God during the coming year?

In the beginning of March the Lord very graciously sent us a worker, Anand Masih Topone by name. He has proved a help in getting nearer to the Indian people and in understanding their reactions. During the latter part of the hot season his wife came. We praise the Lord for them. They need your prayers in battling against the forces of darkness.

A few days after the children went to school we received a message that Virgil had ringworm and that his mother should come at once to take care of him. We were getting ready to go out on tour at the time. So instead of Sister Vogt going on tour, she went to take care of Virgil, and Bro. Topone and I went on tour.

In October we had the privilege of going to Balodgahan to help in the Christian workers' normal. We spent a month there teaching Bible and some subjects related to evangelistic work. It was a time of blessing for us. The Lord blessed us spiritually by inspiring us to walk closer to Him and giving us a greater burden for souls.

During the refreshing business meeting in the beginning of November we enjoyed again the fellowship of our Central Provinces missionaries. Here in Bihar we are only two families so we appreciate the larger group of people with whom to fellowship. We praise God for these privileges of fellowship in the Central Provinces.

In thinking of the difficulties we faced during the past year, several things come to mind which we should share with you. The first one is the shyness of the people. Many of the low caste people are very shy and suspicious. There are many Santals around Atka. In many places they have responded to the Gospel and so we tried to approach them several times. We went to one village and the only person we could meet and speak to was an old man. The others had all gone to some other place. Several days later we met a Santal man from another village and he told Bro. Topone (who speaks Santali) in the Santali language, that he would like to hear the gospel and that we should come to his house sometime. He worked all day, so several days later in the evening we went to his village and found his house. But then he said he would not like to listen as his master was not there.

I also want to mention the lack of spiritual understanding of the message. The temptation is to apply it all to the material things of life. When there is enough to eat and to wear, then the village people do not care about spiritual things. Pray that the Spirit may open their eyes to their sinful condition and show them the holiness of God.

Also pray for us that we may be so empowered and led of God when we go to these people that He may use us, unworthy though we are, to the salvation of these people.

Darjeeling

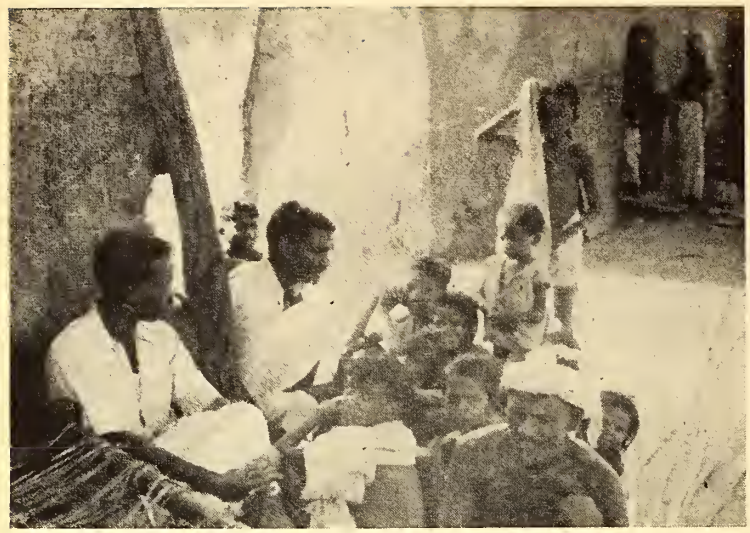
E. S. and Orpha Hershberger

Five years have passed since we left our home in Hesston, Kansas, for Darjeeling, India, to join the teaching staff at Mount Hermon School which is located there. We arrived in Bombay on March 10, 1938, and we were met at the docks by Bro. Graber who had come to meet us. How good it was to see him! En route to Darjeeling we stopped off with our India missionaries for two days. It was a happy experience to be among friends we knew. On the sixteenth we arrived in Darjeeling. We were fortunate to be invited to Log Cabin for dinner. Here Sister Graber and Sister Kniss were living. They had brought the Dhamtari school party to the hills the week before. The morning of the following day we began teaching. How strange everything and everybody looked! At this place we were to work for the next five years.

The school is an institution of the Methodist Church of America and is co-educational. Through its Christian Schools Society, the Methodist Church, co-operating to the fullest extent with other churches and missions, has delegated the control of the school to a Committee of Management. This committee is composed largely of representatives of those churches and missions which look to Mt. Hermon for the education of the children of their missionaries. The school receives an annual visit by the Inspector of European Schools in Bengal, and he reports as to its efficiency. The school is on the approved list of the Cambridge Syndicate, and it receives maintenance and teachers' salary grants from the government of Bengal.

The Mount Hermon Estate on which the school now stands is a beautiful hundred-acre spur of the Himalayan foothills, 6,300 feet above sea level, and is two miles north of Darjeeling, with which it is connected by a good motor road. The Estate is controlled by the Executive Board of the Methodist Church and is a center for Christian families who require education for their children, rest, recreation, and spiritual fellowship, for, in addition to the school buildings, over fifty cottages and suites of rooms have been erected on the estate.

The main school building is three stories and of modern design. Its northern facade of one hundred and ninety-eight feet faces range



Takra teaching the boys in "school" at Harila. Beside him on this side is Tapno (Bihar district)

after range of hills that gradually get higher and higher, until beyond all, forty-three miles away, Kinchinjunga, 28,146 feet high, rears its snow covered head. To this ideally located school an average of two hundred boys and girls come to attend the classes from kindergarten to senior Cambridge. The years of 1941 and 1942 saw a marked increase, in part due to war conditions. Our highest enrollment was in 1942 with two hundred and forty-five on the roll. This student body is drawn from the four corners of the earth. We have students from India, Burma, China, Nepal, Tibet, Australia, New Zealand, and Switzerland. The religions represented are Christian, Jewish, Mohammedan, Parsee, Hindu, and Buddhist. The different church and mission groups represented are American and English Methodist; Church of England; Scottish Presbyterian; Lutheran; Australian, New Zealand, and American Baptist; American Mennonite; Mennonite Brethren in Christ; the River Brethren, and Nazarene.

To give an adequate picture of the school and its many activities would require considerable space. However a few things should be mentioned. It is a secondary school. The pupils are prepared for the junior and senior Cambridge examinations and many proceed afterward to colleges and universities throughout the British Empire and the United States of America. Past results show that the training given at Mt. Hermon furnishes ample preparation for these higher educational institutions. Since it is a private school, special efforts can be put forth to develop the spiritual side of the students' lives. Church services and Sunday school are held in the assembly hall every Sunday and there are morning and evening prayers throughout the week which are attended by the pupils and teachers. The Saturday morning prayers are conducted by the pupils of the various classes in turn. Chapters of the Christian Endeavor, maintained entirely by the pupils, under the supervision of a member of the staff, give opportunity for self-expression in religious matters. An intensive athletic program gives each child the necessary physical exercise. Other extracurricular activities are carried on through which children have opportunities for self-expression.

The school staff is made up of twenty teachers, five matrons, a school nurse, a housekeeper who looks after the food and the kitchen and dining room servants, the principal and his office help. The teaching staff is made up of English, American, and Anglo-Indians. For two years we have also had Jewish teachers. At present a Jewish evacuee from Austria is serving as our higher mathematics instructor. During the past year seven Americans were represented on the school staff and special effort is being made, through the representative mission groups, to secure more teachers from home countries. During the years we were there the following children from our mission attended the school: Paul, Mark, Esther, and David Kniss; Ronald and Eleanor Graber; Merle, Laverne, and Virgil Vogt; John Jay, Maryann, and Lois Hostetler; Juanita Brenneman; Carolyn Weaver; Gordon Hostetler; and Joanne Yoder; as well as our own son, James. How happy the youngsters always are when they learn that their daddy and mother have arrived for a few weeks' rest. It is the time when they can be "day scholars." Like in every other boarding school they get tired of "the same old grub."

The parents and the staff of the school make up what is called the Mt. Hermon Community Circle. This group is responsible for the religious activities on the Estate, such as Sunday Vespers, midweek prayer meetings, sacred musical programs and missionary conferences. Also each year the community and school co-operate in making articles to be sold on Sale Day, the proceeds of which usually go toward some school building or equipment fund.

During the four of our five years in Mount Hermon School we were in charge of the older boys at the Gern Hill Hostel. We usually had from twenty to thirty-five boys whose ages ranged from eleven to sixteen years. As the enrollment increased, a few of the older ones were moved to other quarters with a master in charge. In the school Mrs. Hershberger taught the fourth standard which would correspond to our sixth grade in America. My own work was confined largely to teaching Art in standards I to senior Cambridge. In addition I was given American History and Scripture classes in the middle and upper standards.

We did enjoy our work there in spite of the fact that the system was somewhat different from our own in the United States. It was interesting to work with children whose backgrounds were so different and varied. Some adjustments were difficult to make and the school had its many problems, but looking back and viewing it as a whole, the problems and difficulties seem to fade into the distant background while the pleasant and worth-while experiences make us wish we were there again.

In conclusion we would like to say that Mount Hermon School since its founding in 1895 has filled a real need for those who were desirous of establishing an educational center in a favorable climate for the children of missionaries and other English-speaking people in India. The future of the school depends largely on the status of postwar missionary effort in India. Should missionary work be curtailed it would naturally affect the school adversely. On the other hand, if missionary work increases, then this school, and others similar to it, should have a steady growth and continue to fulfill the needs for which they were founded.

Mission Directory and Statistics

Mission Directory

Name	Address	Arrival
G. J. Lapp	Balodgahan, via Dhamtari	1905
Fannie Lapp	Balodgahan, via Dhamtari	1913
A. C. Brunk	Shantipur, via Dhamtari	1912
Eva Brunk	Shantipur, via Dhamtari	1908
Mina B. Esch	Balodgahan, via Dhamtari	1910
Mary Good	Dhamtari, C. P.	1920
M. C. Vogt	Jhumri Telaiya, E. I. Ry., Bihar	1927
Esther Vogt	Jhumri Telaiya, E. I. Ry., Bihar	1927
S. J. Hostetler	Jhumri Telaiya, E. I. Ry., Bihar	1928
Ida Hostetler	Jhumri Telaiya, E. I. Ry., Bihar	1928
S. M. King	Dhamtari, C. P.	1936
Nellie King	Dhamtari, C. P.	1936
J. G. Yoder	Dhamtari, C. P.	1937
Fyrne Yoder	Dhamtari, C. P.	1937
Wilbur Hostetler	Balodgahan, via Dhamtari, C. P.	1938
Velma Hostetler	Balodgahan, via Dhamtari, C. P.	1938
John Friesen	Drug, C. P.	1939
Genevieve Friesen	Drug, C. P.	1939
S. Paul Miller	Jamgaon, via Drug, C. P.	1941
Vesta Miller	Jamgaon, via Drug, C. P.	1938
E. S. Hershberger	Dhamtari, C. P.	194?
Orpha Hershberger	Dhamtari, C. P.	194?

Missionaries on Furlough

Sarah Lapp	1901
J. D. Graber	1925
Minnie Graber	1925
G. H. Beare	1926
Ida Beare	1926
L. A. Kniss	1926
Elizabeth Kniss	1926
E. I. Weaver	1935
Irene Weaver	1935

COMMITTEES FOR 1943

Managing Committee
G. J. Lapp
A. C. Brunk
S. M. King
W. Hostetler
S. P. Miller
J. A. Friesen
J. G. Yoder
M. B. Esch
M. M. Good

Education Committee
S. M. King
W. Hostetler
M. M. Good
E. Hershberger
V. Miller

Publicity Committee
S. P. Miller
F. Lapp
S. J. Hostetler
E. Vogt
G. Friesen
M. B. Esch

Medical Committee
J. G. Yoder
J. A. Friesen
E. Brunk

Evangelistic Committee
F. Lapp
S. P. Miller
J. A. Friesen
F. Yoder
A. C. Brunk
W. Hostetler

Hindi Literature Committee
G. J. Lapp
M. M. Good
F. Yoder

Study Committee
A. C. Brunk
G. J. Lapp
W. Hostetler
S. M. King
J. G. Yoder

Bible School Committee
G. J. Lapp
M. M. Good
V. Hostetler
A. C. Brunk

Auditing Committee
W. Hostetler
O. Hershberger
M. C. Vogt

Continuation Committee
A. C. Brunk
S. M. King
J. G. Yoder

High School Advisory Committee
R. N. K. Biswas
A. C. Brunk

Statistical Tables

INDIAN CHURCH

(Table 1)

Members at the beginning of the year	1365
Received by baptism and letter	71
Lost by death, letter and excommunication	79
Membership at the end of the year	1357
Number of children at the beginning of the year	942
Number of children gained by birth and moving	58
Number of children lost by death and moving away	18
Number of children baptized during the year	39
Number of children at the end of the year	982
Total Christian community	2339
Church Funds:	
Balance at beginning of year in Rupees	2141- 7-½
Church Receipts	2356- 3- 8
Miscellaneous Receipts	1252- 7- 9
Total Receipts	5750- 2- 5½
Church Expenditures	1116-10-10½
Pastor's Support	1351-12- 3
Central Church Repairing Fund	163- 1- 0
Miscellaneous	859- 5- 8
Total Expenditure	3490-13- 9½
Balance	2259- 4- 8

CHARITABLE INSTITUTIONS

(Table 2)

Number of inmates at beginning of year	254
Number admitted during the year	70
Number who left the institutions	76
Number of inmates at the end of the year	248
Number baptized during the year	2

EVANGELISTIC

(Table 3)

Number of evangelists	18
Number of Bible women	21
Men's Work:	
Number of meetings held	2895
Average number of listeners per meeting	13
Number of villages visited regularly	286
Number of baptisms from evangelistic efforts	2
Number of applicants not yet baptized	3
Number of books sold	638
Women's Work:	
Number of meetings held	4176
Average number of listeners	7
Number of villages visited regularly	104
Number of applicants for baptism	
Number of books sold	146
Number of Zenana homes visited	35

EDUCATIONAL

(Table 4)

Number of schools	17
Enrollment:	
Christian pupils	481
Hindu pupils	401
Mohammedan pupils	20
Low caste pupils	121
Aboriginal pupils	112
Total Enrollment	1143
Average attendance in all the schools	922
Number appeared in Bible examinations	898
Number passed	770
Number appeared in secular examinations	957
Number passed	691
Number of Teachers Employed:	
Men	45
Women	15
Total	60

MEDICAL WORK

(Table 5)

Number of hospitals, including Shantipur	2
Number of medical dispensaries	6
Number of beds for in-patients	77
Number of out-patients treated	18531
Number of in-patients treated	716
Number of doctors	3
Number of nurses	4
Number of compounders	12
Number of other helpers	10
Number of major operations	215
Number of minor operations	699

INDUSTRIES

(Table 6)

Mission Carpentry School:	
Number of employees	2
Number of Christian students	12
Number of non-Christian students	15

Institutions

HOSPITALS AND DISPENSARIES

Location	Person in Charge
Dhamtari	J. G. Yoder, M.D.
Shantipur	Eva Brunk
Sankra	S. P. Miller
Dondi	J. G. Yoder, M.D.
Ghatula	J. G. Yoder, M.D.
Mohadi	J. G. Yoder, M.D.
Balodgahan	J. G. Yoder, M.D.

CHARITABLE INSTITUTIONS

Name	Location	Manager
Boys' Boarding	Dhamtari	S. M. King
Senior Hostel	Dhamtari	S. M. King
Carpentry School	Dhamtari	E. S. Hershberger
Old Men's Home	Dhamtari	S. M. King
Girls' Boarding	Balodgahan	Velma Hostetler
Women's Home	Balodgahan	Mina Esch
Shantipur Leper Home	Shantipur	A. C. Brunk

EDUCATIONAL INSTITUTIONS

School	Location	Manager
Christian Academy	Dhamtari	S. M. King
Carpentry School	Dhamtari	E. S. Hershberger
Girls' Middle School	Balodgahan	W. Hostetler
Normal Practicing School	Dhamtari	S. M. King
Primary Schools	Balodgahan	W. Hostetler
	Shantipur	A. C. Brunk
	Ghatula	W. Hostetler
	Singpur	W. Hostetler
	Umargaon	W. Hostetler
	Jharidihi	W. Hostetler
	Ratawa	W. Hostetler
	Kaspur	W. Hostetler
	Bhatgaon	S. M. King
	Bagtarai	S. M. King
	Danitola	S. M. King
	Sankra	Sankra Congregation

Evangelistic

Stations		Managers
Dhamtari	Kurud	J. G. and Fyrne Yoder
Balodgahan (women	Kasawahi	Fannie H. Lapp
Balodgahan (men)		W. Hostetler
Ghatula	Umargaon, Jharidihi	W. and Velma Hostetler
Sankra		S. P. and Vesta Miller
Mohadi		W. and Velma Hostetler
Dondi	Kusumkasa	G. J. and Fannie Lapp
Shantipur		A. C. and Eva Brunk
Drug	Arjuda, Dhamda	J.A. and Genevieve Friesen

The Treasurer's Annual Report

Some missions in India today are known as "Orphan Missions," because they are cut off from their home churches and boards. They are of the Axis nations or of Axis occupied territory and consequently many have no communications with the home body nor do they receive funds from home. They are dependent upon help received from sister missions and other Christian organizations in India. Such is not the case with the American Missions nor with many others although correspondence is greatly delayed and many letters never reach their destination. As far as communication with our own Board is concerned we have been fortunate indeed. Bro. E. C. Bender's letters are usually received within a month or six weeks, having come by air mail. The Treasurer's monthly remittances have also been received in due time. Another item for which we are grateful is that the request for travel money for those going on furlough was granted in time so that the arrangements for passage were not delayed. We are grateful also that the passage rates were greatly reduced and that less than one third of the current quoted rates was required, thus leaving a good balance on hand. For all our favorable circumstances we give God praise and thank our constituency for their continued support in means and prayers. Following is the financial statement covering the budget year 1941-42.

Mission Treasurer's Annual Report

(For the Year 1941-42)

Particulars	Receipts	Expenditures
Cash & Bank Bal. from last year	33755 4 1	
From Menn. Bd. of Miss. & Char.	185722 12 0	
From Menn. Bd. of Miss. & Char.	3388 2 3	
Refund Scholarship	783 4 0	
Refund Charitable Institution	1254 9 9	
Refund Evangelistic	270 11 0	
Refund Education	153 11 3	
Refund Medical	172 12 6	
Refund Literature	18 11 0	
Refund Emergency	28 3 0	
Refund Building Repair	5 9 0	
Interest & Discount	92 8 0	
Refund Land Loan and Colonization	691 12 0	
Refund Bible	218 0 0	
Refund Excess Passage Fare	249 9 0	
Refund Church Buildings	485 7 9	
Refund Ghatula Building	232 15 0	
Refund Farming Land Contribution	141 15 6	
Transferred bal. from Amexco, Calcutta to Amexco, Bombay	51 0 0	
Release of Fixed Deposits & Miscellaneous Cheques etc. cashed thru Mission	8428 2 3	
Scholarship		524 7 0
Charitable Institution		20192 1 0
Evangelistic		15330 10 6
Education		15686 6 0
Medical		9983 1 3
Literature		134 10 6
Administration		3210 8 6
Emergency		1588 11 6
Building Repair		703 13 9
Interest & Discount		92 13 7
Ministers' Support		1636 3 3
Bibles		315 6 0
Leper		621 15 9
Relief		352 0 0
Church Buildings		611 12 0
Land Loan & Colonization		200 0 0
Alberta S. Conference		131 2 0
Board Investment Fund balance		19 14 11
Christmas Remembrance		97 14 0
Release of Fixed Deposits & Miscellaneous Cheques etc. cashed thru the Mission		8117 9 9
Missionaries Maintenance		50382 1 9
Dental, Medical & Oculist bills		853 1 6
Passage		12598 9 9
Cash and Bank Balances		
American Express Co., Inc., Bombay		72852 3 1
Cash		19897 14 0
	236144 15 4	236144 15 4

Bihar Field

CHURCH STATISTICS

Members at beginning of 1942	25
Received by baptism or otherwise	18
Lost by death, letter, or excommunication	2
Membership at end of year	41
Number of children at beginning of 1942	27
Number gained	7
Number lost or baptized	2
Number at end of year	32

Personal Soul-winning

A. J. Metzler

There is a great need for clear Biblical teaching on the subject of personal soul-winning. We need the enlarged vision and increased missionary zeal that such teaching will produce. It remains yet to be seen what will happen when the majority of our membership is definitely concerned about individual responsibility in bringing the Gospel to the lost. We cannot be very far from the truth to assume that most Mennonites have not had the experience of leading a soul to Christ. Our confession of this tragic sin before God is not to be accounted for in any failure to have the Scriptures brought to our attention nor is it that we do not know them. We simply have not allowed God's Word and His Spirit to take hold of our hearts and to give us the conviction to engage in this type of service. It is only through your prayers and with the opening of hearts that God's Spirit and His Word will be permitted to do that which needs to be done.

This subject implies a means of bringing the Gospel to every creature. The Church is definitely charged with the task of evangelizing the world. The Church is charged by the Lord to bring the Gospel to every creature. He does not hold us responsible for the conversion of the world, but He does hold us responsible for its evangelization. Our business is to bring the Gospel of salvation to the lost. In that sense I like the term personal evangelism. God may not hold you responsible for the winning of souls, but God does hold you and me responsible for endeavoring to win souls by bringing them the Gospel message. There is no passage in the Scripture by which any Christian can wash his hands of this responsibility.

While the major task of the Church is evangelization, the Scriptures do not specify how it shall be done. The printed page is used. Some have engaged in "highway evangelism" by painting signs. Others are making use of evangelistic campaigns. Home evangelization, where parents endeavor to win their own children, is another essential means of winning souls. Pastoral evangelization is a fruitful method, too, but none of these can take the place of personal evangelism. It should be made clear that we do not want to minimize the value of any of these other means which God may use to save souls. We should keep in mind what Paul says in I Cor. 9:23: "To all men I have become all things, in the hope that by all possible means I may save some. And all I do is for the sake of the gospel, that I may get my share in it" (Weymouth translation). We should recognize every possible means that God has been pleased to use in winning souls. "Now I would have you know, brethren, that what I have gone through has turned out to the furtherance of the gospel rather than otherwise" (Phil. 1:12, Wey.). The Church's task is evangelization by every means that God will

accept for the salvation of souls. It was a serious thing one day when some people opposed public evangelistic meetings, because God uses that method to save souls.

As to personal evangelism, Paul says that he has become all things to all men that he may by some means save souls. David's testimony in this matter is recorded in Psalm 51: "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (vv. 12, 13). "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6). Solomon, the man of wisdom, says, "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). Paul sought nothing to bring him luxury or fame, but the supreme happiness of his heart was to say, "That by all means I might save souls." The rich man, undergoing the torments of hell, asked Lazarus for water to cool his tongue. He was not satisfied, and he could find no comfort. In Luke 16:27, 28, he said to Abraham, "I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment." Friends, if the unsaved dead of any country were to send back one message it would be the message of this rich man, "Go to my father's house and tell them." There is no more urgent concern in earth today.

"For we cannot but speak the things which we have seen and heard" (Acts 4:20). The apostolic church was driven out by persecutors, and they went everywhere preaching the Word—not to audiences of a thousand or a dozen, but to individuals. As far as Christ's message is concerned, it is for everyone. All power is given unto Christ in heaven and in earth. Do you believe that? Do you believe that Christ is fulfilling His promise? If we believe the first of that statement, if we believe the last of that statement, then do we believe that which goes between—that the accompanying of Christ is a personal matter? Do we believe that the preaching is for a few workers? No, we are not satisfied. It is for everyone of us. Friends, it is a personal responsibility for you and for me. I would like to help you to see that personal evangelism is a test of our Christianity. Personal evangelism is a test of whether or not you are engaged in this God-given task.

In the first place, it is a test of your faith. We like the quotation in Jude where it refers to the "faith which was once delivered unto the saints." We sing, "Faith of Our Fathers." Personal evangelism is a test of our faith in the sense that faith means taking God at His word and acting accordingly. Then any portion that is not taken at face value or acted upon is not believed. It is impossible for a person to believe God's Word without acting upon it.

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I John 2:3, 4). It is impossible to know Christ, to love Him, and to know His Word without acting upon it. If we do not act according to it, we do not believe it. The fact that the Mennonite Church is not actively engaged in personal evangelism is a test of our faith, and we cannot claim consistently to believe all things, teach all things, and obey all things until we witness more personal evangelism. I am grateful for those individuals who have a heaven-born conviction and courage to carry out that work of personal soul-winning, but they are the minority rather than the majority. Multitudes do not know Christ personally, as is evidenced by the fact that they do not act upon His Word. There is something wrong with what we believe if we are not engaged in soul-winning. If you are not acting upon it, you do not believe it; therefore you are weak in faith.

It is a test of our experience. We like to talk about our experience, and we ought to. According to the Scriptures, when a person has really found the Lord, he will endeavor to lead others to Christ. You find in Psalm 51 that when David confessed in penitence and asked God to blot out his sins, he promised to teach transgressors God's way so that sinners will be converted. Anyone who gets right with God will want to get into the business of leading other souls to God. When Andrew learned to know Christ, the first thing he did was to bring his brother to Jesus. When Philip found the Lord, he won Nathanael. To find Christ means that we want others to find Him. There is something seriously wrong with the Christian who does not engage in efforts to lead other souls to Christ. He is an abnormal Christian who does not want to win souls to Christ. One of the first indications that a person has found the Lord is expressed in a desire to lead other souls to Christ.

It is a test of our teaching. Accepting Christ as Saviour, we are to teach all things. We say we believe all things and that we teach all things. How we have boasted! At least, it sounds that way. We say we obey all things and that we practice all things. It is far from the truth. When our spirituality is at so low an ebb that a large portion of our number can feel comfortable in our midst without being soul winners, there is something seriously wrong. It is a test of our teaching. We speak of our hundred years of Sunday-school and church meetings; we speak of our present wonderful program of teaching; and yet with all the teaching of all things, why are we so slow in personal evangelism? What is wrong? Whatever it is, there is something seriously wrong with our work or program if people feel comfortable under the teaching of the Word without feeling a burning desire to lead souls to Christ—to carry out the Great Commission.

It is a test of our obedience. "We do know that we know him, if we keep his commandments" (I John 2:3). It is speaking about the commandments of Christ. One of these commandments affects our personal relation to ourselves and another our relation to the world. It is one of the commandments that is needed today and was given the last night before His crucifixion. It was given three times, "A new commandment I give unto you, That ye love one another; as I have loved you." He prayed that His followers might be one in love that the world might know and believe. One of the greatest things lacking among us is charity. It is one of the greatest commandments Christ gave us before He left. The devil is doing all on his part to keep it out of our midst because it is the power and testimony of the Church. The other great commandment Christ gave is "Ye shall be witnesses unto me." And when He had said those words He was taken up. It was the last commandment He gave. If we are obedient Christians we will be doing something more than putting an offering on the plate. If you are going to do your work by proxy, you might as well figure on going to heaven by proxy. "He that said, I know him, and keepeth not his commandments, is a liar." Is it Scripture? Is it true that one who does not carry out this portion of the Scripture is a liar? You may answer it for yourself.

Personal evangelism is a test of our courage. I want to say that the matter of personal evangelism is a test of our strength. Jesus talks about power in Matt. 28:18; Luke 24:49; Acts 1:8. Why does He talk about power when He talks about going out and winning souls? Next to the opposition the devil gave you when you accepted Christ, it is doubtful whether he ever opposes anything so tenaciously as when you try to win souls to Christ. A week ago Saturday I was showing some old pictures. We came to one of a truck in which we were going on an outing to the mountains. It was then that God laid it on my heart to speak to the truck-driver about his lost condition. I put it off nearly to the end of the journey. The devil was having a fight, but God is strong and sufficient, and I allowed God's grace to help

me to do what I knew I should do. He will give us the courage. So often when we think of evangelism we think of revival meetings and tracts; we think of the Board of Missions and Charities and the wonderful work the Board has been doing; we think of the workers in our city missions and in the foreign fields; we think of buildings and equipment and of our financial resources. But personal work requires none of those things. It does not require a million dollars; it does not require one cent. It has been suggested that one reason we do not pray enough is because it is not spectacular enough. The same applies here. It will take a heaven-sent revival. The Mennonite Church is saturated with carnality from preacher to lay member. There is spirituality among us and the Spirit of God has been working, but there is entirely too much carnality and worldliness in our midst. Why are we not known for being one hundred per cent soul-winners for God? It will take a heaven-sent revival and spiritual conviction to realize such a noble objective.

Three things may be suggested as a means to the end. One is more personal work classes throughout the churches. The lack of personal work classes is to be regretted. But personal evangelism classes in which all methods are taught is not enough; we need conviction. It is just as much a sin for some not to speak for Christ as if one should go out and speak against Him. If you do not have that conviction in your heart, you do not have what God has intended for you. I believe that throughout the Church there would be thousands of people to get that conviction. Until that conviction is born, there will be nothing done. It would be tragic if the leaders of the Church were not personal soul-winners. They had better resign their position if they are not. We need leaders who have the heaven-born conviction that it is their duty to be soul-winners. Any person who gets so busy that he does not have time to win souls (Christ had time to stop and speak to souls individually) should not hold a position of church leadership. This is a challenge for us today. About seventy-five years ago evangelistic meetings came into the Mennonite Church. Bro. Funk was the first evangelist. Fifty years ago home missions were started. We have been making history; the Lord has blessed. But a bigger step, the results of which will be larger and one which the devil will oppose more, needs to be taken. It is going to take deeper conviction, more prayer, more courage, more labor for the Mennonite Church to take that step. We need to step out as personal evangelists. The devil will fight that. It will take more prayer, faith, and courage. And now when doors are closed and missionaries are coming home from the foreign field, it may be that God will have to close foreign fields or city missions to awaken us to the last simple commandment. He gave it as a commission which is meant for everyone of us. It does not take money or organization. Neither war nor peace, depression nor prosperity, sickness nor health, nor any other circumstance can remove the responsibility or opportunity for doing personal work. Is it conceivable that there is a single Christian anywhere, any place, under any condition that cannot do personal work? It is our obligation and privilege to carry out this commission. May God awaken us to the responsibility that He has laid upon us.

Scottdale, Pa.

(*Stenographically reported*)



NOTES

"Provide things honest in the sight of all men" (Rom. 12:17).

Our lives are like an open book. People are bound to read what is in our hearts.

A wonderful thing about the Christian's life is its openness. Those with whom we associate know what we are. Occasionally for a little while we may deceive, but this cannot be for long, for the daily walk will tell what we are. How humbly and earnestly then should we ask our Father to keep our lives so truly surrendered to His will that we may always tell the story of His goodness and His truth.

During the season of the spring district meetings we are happy to receive a goodly number of papers read at these meetings. We are glad to pass these on to our readers. They come from various parts of the Church and we are glad to note the earnest, helpful trend of these discussions. If you know of a paper that was used at one of our meetings, that we failed to secure we shall be glad to have you send it this way.

WHAT SHALL I RENDER UNTO THE LORD?

By Fannie Thomas

What shall I render or give unto the Lord for all His benefits toward me? Let us briefly notice why we need to render anything to the Lord. In order to see this we must look at what the Lord has done for you and me. He gave life and breath to every living thing. Paul said it was the Lord that gave to all life and breath and all things and that it is only through Him that we live and move and have our being. It was our Lord that forgave all our iniquities and redeemed our life from destruction. "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (Ps. 103:3-5). It was He who drank the bitter cup at Calvary and bore the sins of the whole world that we through Him might have life eternal. It was the Lord that arose from the dead, ascended into heaven, and is today pleading our case before God.

Eph. 2:10 reads, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "Created in Christ" means that every child of God is a new creation in Him "unto good works." And that means that every such child of God is created anew in Christ Jesus for a life of service. "Which God hath before ordained" means God has laid the plan for this life of service, ages before our existence. "That we should walk in them," means that God's great purpose of service for His children is not a mere fancy, but a practical reality, to be known and lived out in our work-a-day life. In the light of this verse, we can readily say then that we need to render our all to the Lord. God has a plan for every life in Christ Jesus. Just as surely as every cloud that floats through the sky, every blade of grass that points heavenward, every dewdrop that gleams in the morning sun has a purpose in God's divine creation, so much more has God a plan for our life which no other can fill as well as we ourselves can.

Coming more definitely to the point concerning what I shall render or give unto the Lord, just what does the Lord want as my due to Him for His extended love and mercy to me? None of us can ever fully repay Jesus for His great sacrifice on the cross for us. Nevertheless, let us notice seven things that are due the Lord from everyone of us.

First, thanksgiving. "O give thanks unto the Lord, for he is good: for his mercy endureth for ever" (Ps. 107:1). Did you think to thank the Lord for the country in which you live, your church, your homes, your health, your families, food and clothing, and all the other manifold blessings of life? When our mind goes forth to the many lands that are stricken with the horrors of war, and possibly in dire need of all these blessings, how our hearts should bow in humble prayer of thanksgiving for the many blessings we yet enjoy. Even with all the rationing and stamp system of buying and selling, I feel none of us here today can say we went hungry one day. And if we have not yet lifted up our hearts in thanksgiving to our Lord for our goodly heritage, may we do so now. The Psalmist David once said, "Let the redeemed of the Lord say so." This, I think, can be applied to our thanks to God.

Second, I need to honor the Lord with my substance. "Honour the Lord with thy substance, and with the firstfruits of all thine increase" (Prov. 3:9). I feel that often we fail in giving of our substance as we should for the Lord's work. Since the Lord gave all He had for you and me, we should be willing to give our time, talents, money, and all for Him. Our attitude in giving of our best to Him is very aptly expressed in the following poem by Paul Laurance Dunbar:

TOO BUSY

The Lord had a job for me,
But I had so much to do.
I said: "You get somebody else
Or wait till I get through."
I don't know how the Lord came out,
But He seemed to get along,
But I felt kind o' sneakin' like,
Knowed I'd done God wrong.

One day I needed the Lord,
Needed Him right away—
And He never answered me at all,
But I could hear Him say,
Down in my accusin' heart,
"Nigger, I's got too much to do.
You get somebody else
Or wait till I get through."

Now when the Lord has a job for me,
I never tries to shirk;
I drops what I have on hand
And does the good Lord's work.
And my affairs can run along,
Or wait till I get through.
Nobody else can do the work
That God's marked out for you.

Third, glorify Him in my body and spirit. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20).

"Do you wish the world were better?
Let me tell you what to do,
Set a watch upon your actions,
Keep them always straight and true.
Rid your mind of selfish motives;
Let your thoughts be clean and high.
You can make a little Eden
Of the space you occupy."

Fourth, accept His salvation, pray, and pay vows. "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people" (Ps. 116:13, 14). Have we as Christians not promised our Lord to be true and faithful unto Him until death?

Fifth, glorify Him in all that we do. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). The little motto we often see in our homes is a safe one to follow. "Do nothing that you would not like to be doing when Jesus comes. Say nothing that you would not like to be saying when Jesus comes. Go no place where you would not like to be found when Jesus comes." Kindness makes sunshine wherever it goes; it finds its way into hidden chambers of the heart and brings forth golden treasures. Harshness to the contrary seals them forever. Kindness makes the mother's lullaby sweeter than the song of the lark. Write your name with kindness, love, and mercy on the hearts of all with whom you come in contact and you will never be forgotten.

Sixth, present our bodies a living sacrifice. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Let your aim as a Christian in the Lord's service be, "Anything, anytime, anywhere." Give your life to God and He will fill your life. Give your life to God and God will give it back. God wants your life to fill, enrich, anoint, and hand back to you as a sacred trust, to be lived for His kingdom and His glory. Give your life to God, and God will use your life. God wants you to be a keen, glittering blade with which He may cut His way through the very hosts of sin. God wants us to be weapons to crush the power of Satan's kingdom. Just give your life to God, and however humble, however obscure, however insignificant it may seem to you, He surely will use it for His glory. Give your life to God as best you know. All He asks is just ourselves, given in however stumbling, feeble, or faltering way it may seem to us. Then again give your life to God without fear. You can trust Him to lead you in the path which is the very best for you.

Seventh, keep all His commandments. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12:13).

In the light of these facts as to what I should render the Lord, may I say that life is too precious to be wasted in doing nothing at all. Therefore, I should say the most that we can render to the Lord is our entire life of service for Him. In closing I want to give the following poem by Edgar A. Guest.

LIFE

Life is a gift to be used every day,
Not to be smothered and hidden away;
It isn't a thing to be stored in a chest
Where you gather your keepsakes and treasure your best;
It isn't a joy to be sipped now and then
And promptly put back in a dark place again.

Life is a gift that the humblest may boast of
And one that the humblest may well make the most of.
Get out and live it each hour of the day,
Wear it and use it as much as you may.
Don't keep it in niches, and corners, and grooves.
You'll find that in service its beauty improves.

Hollsopple, Pa.

REPORT

The Illinois State Sewing Circle met on June 5, 1943, at the Peoria Mennonite Church. There were about 200 women there to enjoy the messages.

During the morning sessions, the state officers gave their reports. Mrs. Ed. Kropf, Eureka, spoke on, "A Woman Whom God Called Great." Six high-school girls and older girls gave three-minute talks on "My Part in His Service."

At the election of officers, Dr. Sarah Miller, Bellevue, Peoria, was chosen president and Mrs. Walter Yordy, Chicago, treasurer.

Mrs. John White, Peoria, spoke on "The Sacrifice and the Reward." Mrs. Nelson Kauffman, Hannibal, Mo., concluded the afternoon

(Continued on last page)



AFRICA

NYABASI STATION

This Sunday afternoon we enjoyed rich Christian fellowship with the few Christians here as we met in a prayer and testimony meeting. We rejoiced at the evidence of growth and yet our hearts were burdened for a man and his wife whom we considered most faithful, but who during the last few months show evidence of coldness. We would share these prayer burdens of the afternoon with you. The desire was expressed that the Lord might raise up two or three young men who would be willing to surrender fully to Him and to suffer persecution for His sake on the circumcision question. The second great burden was that the teen-age girls might be reached and the third that a number of young men who have been under conviction for some time, but who have been spurning the call of the Spirit, might be saved.

One of our native brethren gave a testimony that although work with other tribes may succeed in winning many through the preached Word, he believes that among these people very little will be accomplished except through personal work. This is largely due to the fact that certain tribes are accustomed to being called together at times while these people are not. In the rainy season large numbers will not leave their gardens to attend services, but they will listen attentively if they are contacted in their gardens and villages.

We ask for your united prayers that a Sunday market near here may be closed. It was only recently opened and I supposed that government officials would be glad to cooperate in having it some other day, but I found that I was mistaken in this supposition. Due to failure of the short rains, certain villages have practically no food while others which had planted large gardens last year have an abundance and are selling food. It is practically impossible to buy at the villages as most of the people prefer to take it to the market and perhaps spend a half day in barter in hopes of obtaining a better price. This makes it difficult for some of the members here who can afford to buy food. It also makes it difficult as all the cattle are slaughtered and the meat sold on Sunday so that I am unable to make any purchases for the patients in the hospital. We are confident that the Lord has a way to meet every need as we wait on Him for the answer.

—Noah K. Mack.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

MAY, 1943

GENERAL

Total	2,478 92

INDIA

General	1,939 10
India Missionary	656 63
Missionary Children	69 58
Evangelist	615 50
Educational	407 00
Orphan	813 91
Widow	111 23
Medical	603 85
Total for India	5,216 80

SOUTH AMERICA

General	1,392 32
South America Missionary	1,191 3/
Missionary Children	18 75
Evangelist	560 24
Orphan	84 94
Clinic	29 00
25th Anniversary Fund	1,000 00
Church Building	100 00
Personal	5 00
Total for South America	4,381 62

AFRICA

Total	519 78

CITY MISSIONS

Canton Ohio	38 00
Chicago Ill	31 03
Chicago Mex Miss Ill	458 40
Detroit Mich	525 05
Fort Wayne Ind Auto	82 00
Fort Wayne Ind	570 00
Hannibal Missouri	38 33
Iowa City Ia	328 90
Iowa City Home Dept Ia	46 30
Iowa City SBS Ia	24 00
Kansas City Kans	100 78
Lima Ohio	49 77
Peoria Ill	160 21
Total for City Missions	2,452 77

CHARITABLE INSTITUTIONS

Kans City Children's Home Kans	140 50
Orphans' Home Ohio	250 39
Home for Aged Ill	48 70
LaJunta Hospital Colo	92 03
LaJunta Hospital Wing Colo	2,000 00
LaJunta Hospital Nurse Colo	57 30
Braeside Home for Aged	50 00
Total for Charitable Inst.	2,638 92

OTHER FUNDS

American Bible Society	25 00
Annual Meeting	685 80
Bible Fund	24 00
Board of Education	30 00
China	615 79
College Debt	20 00
Comm for Christian Edu	12 25
General Conference Expense	38 22
General Mission	4,000 00
Iowa-Nebr Conference	129 55
Iowa-Nebr SC Cutting Room	84 05
Jewish Mission	20 86
Mexican Work Texas	189 07
Mexican Work Colo	10 00
Miss News Bulletin	1 00
Northern Bible Society	14 50
Northern Minnesota Work	113 61
Paraguay Indian Miss	2 05
Peace Prob Comm	39 50
Tuleta Church Bldg	25 00
Total for Other Funds	6,080 25

RELIEF FUNDS

War Sufferers	4,099 79
Amish War Sufferers	484 20
China Relief	353 75
General Relief	220 36
Puerto Rico	5 00
M C C Publication	1 00
Total for Relief	5,164 10

C.P.S. FUNDS

Civilian Public Service	12,842 94
Amish Civilian Public Service	5,716 43
Poor in C.P.S.	21 25
Total for C.P.S.	18,580 62

SUMMARY

India	5,216 80
South America	4,381 62
Africa	519 78
City Missions	2,452 77
Charitable Institutions	2,638 92
General and Other Funds	8,559 17
Relief and CPS Funds	23,744 72
	47,513 78

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS which are under the MENNONITE BOARD OF MISSIONS AND CHARITIES

Canton Ohio	148 15
Chicago Ill	6 00
Chicago Mexican Miss Ill	48 00
Detroit Mich	22 51
Kansas City Kans	105 08
Mexican Border Tex	82 35
Peoria Ill	63 25
K C Children's Home Kans	71 44
Orphans' Home Ohio	7 00
Ohio Old People's Home	913 79
Home for Aged Ill	1,135 07
LaJunta Hospital Colo	9,036 93
Total for Missions and Institutions	11,639 57
Grand total received by Elkhart Office and Institutions	59,153 35

Respectfully submitted and
Gratefully acknowledged,

E. C. Bender
P. O. Box 574
Elkhart, Indiana

BOOK REVIEW

New Rainbow Missionary Stories, by Stella N. Rudy. Christian Publications, 1943. 192 pages. Cloth, $1.50.

The wide circle of readers of **Rainbow Missionary Stories,** for some time out of print, will welcome this new book containing twenty-four stories, characteristically told by "Aunt Stella." This new book will fill the large vacancy left when the last edition of the former book was exhausted.

The stories covering Afghanistan, Africa, China, French Indo-China, India, Borneo, the Philippine Islands, Palestine, Siam, and South America, are all absolutely new. The stories picture the bondage of the natives to their false ideas of monstrous gods, superstitious beliefs, child marriage, fate of twins and widows. Above all they bring a definite challenge to the reader. These people, young and old, brown, red, yellow, black, and white have an unsatiated "feeling after God," a yearning which results in their joyful embracing of the true God and salvation through Christ.

This book should fill a big place in summer Bible school and other missionary educational work. For sale at Mennonite Publishing House, Scottdale, Pa., and at any of its branch stores. M. E. M.

GLEANINGS

ETHIOPIA TODAY

For more than a year after Haile Selassie re-entered his capital of Addis Ababa in May, 1941, the outside world had no news from native sources there, due to the complete absence of postal facilities available to Ethiopians. On January 31, 1942, an agreement was reached between Great Britain and the Ethiopian Government, and the first number of the **Negarit Gazeta** was published in Amharic and English on March 30, 1942. This official Gazette tells of the progress of reconstruction: British forces in East Africa are given power to remove all Italian civilians from Ethiopia; various security measures are announced and nine cabinet members are appointed. The only worth-while memorial of fascist domination is the system of magnificent roads; they mean that the administration of the outlying frontiers and the maintenance of law and order in them is greatly simplified. The Emperor is a religious man, and tries to make his religion a practical, day to day affair. His clemency toward the Italians is remarkable, in view of the holocaust that followed the attempt on Marshal Graziani's life in February, 1937, and the way in which the Italians tried in the early days of their conquest to annihilate the Amhara race as a necessary preliminary to the peaceful settlement of the land by the surplus population of Italy. The Emperor constantly reminded his people by proclamations dropped by British aircraft and later by timely injunctions from the capital itself, that they must behave in a Christian manner toward their former oppressors, and must not deal with them as they had been dealt by.—United Presbyterian.

REPORT

(Continued from preceding page)

session with the subject "Create in Me a Clean Heart." From her years of missionary experience, she was able to picture the black heart and tell how some yielded to the Savior and were cleansed and how others spurned the Gospel and were lost.

It was decided that the sewing circles of the state sponsor the canning for C.P.S. Camps.

We felt that the meeting was a success. Even in wartime we must continue the Lord's work with even greater zeal.

In His service,

Mrs. Mahlon G. Eigsti, Secretary.

SUFFERING CHINA

CHINA is the place where suffering is greater than in all other war-devastated countries put together. The struggle has lasted three times as long, the casualties have been much more numerous, and there are far fewer hospitals to serve the wounded; more people are starving. More cities have been burned and the number of refugees has reached the appalling total of at least forty-five million. Some are asking, Is it worth while to help them? The answer is that a mighty rebirth is taking place in China, and constructive measures are under way. Who distributes the relief is another question. The missionaries of about two hundred stations in China, representing all the major Christian denominations, do. They work together in local situations without rivalry, and in most instances as a united group. Some are wondering, Do missionaries make any charge for this service? They *do not*. Again, what do business men think of the efficiency of this missionary service? They testify that it is being done most effectively. No similar situation exists in the world where relief measures have the full use of mission hospitals, churches and workers. Are the Chinese doing anything themselves? Yes: the Government appropriated $40,000,000 (Chinese money) between April, 1938, and December, 1939; while Chinese living abroad have sent home $180,000,000 for relief. How much has been sent through the churches of America? Up to September, 1940, more than $600,000 in U. S. money. And, significantly, *What is the effect of this relief effort on the Chinese attitude toward Christianity?* From all parts of China come reports of greatly increased friendliness toward Christian missionaries, because they have remained at their posts in spite of danger; and have effectively cared for the wounded, the starving, and the homeless. The Chinese want to know the secret of this unselfish service.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JULY 15, 1943 (Herald of Truth Established 1864) No. 16

EDITORIAL

"**Resist the devil,** and he will flee from you."

*

This is a positive promise, coming from a reliable source. Christ showed us how this is done. Read Matt. 4:1-11 and Luke 4:1-13.

*

When your first wakeful moments in the morning and your last wakeful moments in the evening are devoted to prayer and holy meditation, we are not alarmed about how you spent the intervening time.

*

The weapon which Christ used on this occasion was so simple that the weakest saint may do likewise. "It is written" (if written in God's inspired Word) is a weapon that the enemy of souls cannot overcome. "It is written," if written by the finger of God on the fleshly tables of our hearts, makes safe against all the wiles of the devil.

*

Daniel purposed in his heart that he would not defile himself. That settled it, so far as he was concerned. He remained pure and undefiled, not because he was more powerful than Nebuchadnezzar, but because he had committed himself to Him who was (and is) more powerful than the mightiest earthly monarch that ever lived. Make the same unalterable decision that Daniel made, stand by it, and there is no power in earth or hell that can take you out of the hands of God. In other words, "If ye do these things, ye shall never fall."

*

Busy.—The wise man says, "Seest thou a man diligent in his business? he shall stand before kings."

During the past month or two we have had many illustrations in the farming world of what it means to be diligent in business. From early in the morning until late in the evening, farmers have been out in the fields with their teams or tractors, putting out their crops or cultivating them, or were otherwise engaged in getting their work out of the way. Now that harvest is at hand (in progress in some places), we are facing a busy season.

In Rom. 12, Paul enumerates a number of things belonging to the ideal life. Among them we quote the following: "Not slothful in business; fervent in Spirit; serving the Lord." From this we gather the thought that while it is right and Scriptural that people should be diligent in looking after their temporal affairs, whatever we do along these lines should be in the spirit of "serving the Lord." Whatever our life's avocation may be, let each of us be able to say with the twelve-year-old Jesus, "I must be about my Father's business."

*

"What Then?"—Under this head, Brother John H. Mosemann offers us a pointed and practical discussion of a subject that has been in the minds of many of our people. Our brother has been serving the Lord and the Church in positions that enable him to speak constructively from the standpoint of both observation and experience. We believe that you will be greatly interested in his discussion of the various points involved.

We understand of course that judging the future by the past, after the war the average income of our people will probably be far below what it is now. Reconstruction periods following the inflationary period of wartime invariably bring with them an era of lower incomes and higher taxes. But "with God all things are possible." By combined economy in expenses and liberality in giving we are assured that the blessings of God will attend our efforts, for "God loveth a cheerful giver." "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." And in the midst of our giving, let us not forget that relief for the soul is of infinitely greater value than relief for the body.

BIBLE TEACHINGS

III. On Peace

1. Christ the Prince of Peace

His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isa. 9:6.

Unto you is born . . . a Saviour, which is Christ the Lord. . . . Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:11, 14.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil. . . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.—Matt. 5:38, 44, 45.

For all they that take the sword shall perish with the sword.—Matt. 26:52.

My kingdom is not of this world: if my kingdom were of this world, then would my servants fight.—John 18:36.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14:27.

2. Apostolic Testimonies

Bless them which persecute you: bless, and curse not. . . . Recompense to no man evil for evil. . . . If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.—Rom. 12 14, 17-21.

The weapons of our warfare are not carnal, but mighty through God.—II Cor. 10:4.

Let us therefore follow after the things which make for peace, and things

wherewith one may edify another.—Rom. 14:19.

Follow peace with all men, and holiness, without which no man shall see the Lord.—Heb. 12:14.

The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.—Jas. 3:17, 18.

That ye may be found of him in peace, without spot, and blameless.—II Pet. 3:14.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.—I Thess. 5:23.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

Bearing His Reproach Without the Camp

BY D. B. KING

"Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:13).

The camp may represent the home base. Without the camp may represent the field away from home as we find stated in Acts 1:8, "in all Judaea, and in Samaria, and unto the uttermost part of the earth."

The Meaning of Reproach

Reproach means disgrace. Let us see what Christ endured for our sake:

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors" (Isa. 53:3-12).

Bearing the Reproach of Christ

In other words, bearing the reproach of Christ without the camp means, "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16).

In bearing the reproach of Christ to other nations and peoples, it is hard work to get the people to believe that Christ did suffer and die for them. It is hard work to get foreign nations to believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Here with us in the home base (or in Mennonite communities) we and our children from childhood up have always been taught of God's great love to the human race, also of Christ's suffering and death so that it is not a hard task; but away from the home base it is quite different.

"But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me" (John 10:26, 27).

"If ye will not believe, surely ye shall not be established" (Isa. 7:9). Unbelief is the cause of instability. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

Some may refuse to bear His reproach because of His simplicity. "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (II Cor. 11:3).

"And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke 18:17).

"Yea, rather, blessed are they that hear the word of God, and keep it" (Luke 11:28).

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" (Rev. 1:3).

The above references all teach the simple method or way in which Jesus Christ is to be received. To read, hear, and keep is the true way of bearing the reproach of Christ.

Moses considered the reproach of Christ of greater value than all the treasures in Egypt. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward" (Heb. 11:24-26).

Bearing the reproach of Christ is to them that perish foolishness.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men" (I Cor. 1:18-25).

We are not to be ashamed to bear the reproach of Christ. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall

come in his glory, and in his Father's, and of the holy angels" (Luke 9:26).

By Christ's bearing this reproach, God exalted Him. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:5-11).

That he may bear the reproach of Christ more effectively, Paul prays "that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak" (Eph. 6:19, 20).

Bearing the reproach of Christ is not always a pleasant work. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

Bearing the reproach of Christ in Europe brought Paul and Silas a severe beating and part of a night in stocks and in prison. In writing of this event afterward Paul states, "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear" (Phil. 1:11-13).

The above experiences of Paul and Silas resulted in the conversion of the Philippian jailer and household.

In Acts 14:19 we read that Paul was stoned at Lystra and they drew him out of the city thinking he was dead, but the disciples stood around him and Paul rose and came into the city.

In II Cor. 11:23-30 we have the experiences of Paul and what it cost him to bear the reproach of Christ in his missionary work.

"Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities."

Bearing the reproach of Christ caused the Apostle John to be banished to the lonely Isle of Patmos. While there he was called in spirit up to heaven and there he had a preview of things that must be hereafter. He was told to write in a book the things which he saw, and now we have a dictated book of the Bible—the Book of Revelation.

Bearing the reproach of Christ cost many missionaries their lives during the Boxer uprising in China in the year 1900.

Bearing the reproach of Christ in China cost John and Betty Stam their lives a few years ago. They were beheaded by bandits for the testimony of Jesus.

So far none of our missionaries in India, Africa, or South America have suffered severe persecution so that they have had to flee for their lives for bearing the reproach of Christ. They have been under the divine protection of God.

May we all be willing to bear the reproach of Christ as we go forth serving Him and telling the Gospel of salvation.

Parnell, Iowa.

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THE LEADING OF THE SPIRIT

By Ida King

There is so much food for thought in these words that I feel unable to do justice to the subject.

We have heard who the Spirit is, what His work is, and we want to meditate for a short while on His leading.

Whom He Leads

"For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). This Scripture plainly tells us that only God's children are led by His Spirit. Those who are not God's children are determined to choose and take their own way, and, therefore, will not and cannot be led by the Holy Spirit.

We have Christ as an example of being led by the Spirit. After His baptism, "Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness" and was tempted of the devil while there. Luke 4:1.

How He Leads

The Holy Spirit seldom if ever leads in an arbitrary way. Leading implies a willingness to follow on the part of the one being led. Let us take a horse as an example. If one leads the horse, it is expected that the horse be ready to follow. If it refuses to follow, it can be forced and urged to go on, but it ceases to be led.

In Gal. 5:22, 23, where we read about the fruit of the Spirit, we find gentleness as a part of this fruit, and that is the way the Spirit leads. Since we are creatures of choice, if we desire to go another way than that in which He leads, we may do so, but always to our own sorrow.

In speaking of the leading of the Spirit, sometime ago a mother told her daughter words to this effect: "Sometimes we allow our own wishes and desires to fill our hearts and minds to such an extent that we are unable to discern the way the Spirit would lead." I have always appreciated the fact that the daughter was willing to share that thought with me, and I have often thought of it since.

The Holy Spirit always leads in a path that harmonizes with God's Word. If ever anyone feels led to do what the Bible says, "Thou shalt not," we may be sure God's Spirit is not leading that individual. On the other hand, if anyone feels that some of the plain "thou shalt" teachings of the Bible are unnecessary and out of date, it is most certainly not the Spirit of God leading. God, His Word, and His Spirit never change. "For I am the Lord, I change not" (Mal. 3:6).

Therefore we need to keep our hearts attuned to God and His Word, and be submissive and yielded to His Spirit at all times that we may be able to follow the Spirit when and wherever He directs.

The methods He uses in leading vary sometimes; they may be through the life and influence of others, by personal convictions, by the opportunities He may bring to us, or in other ways.

When He Leads

He leads continually in the lives of God's children. Decisions often need to be made; temptations and trials often confront us; and we need to seek the way the Spirit would lead so that we may be victorious.

There is no decision too insignificant to take to the Lord for His leading. If we permit, He will lead us in the affairs of our home life, in our social life, in our business contacts, in choosing a life vocation, in problems concerning our conduct and our attire, in fact, whenever we are uncertain as to what we should do, He can always make the right way clear to us.

We should never be satisfied with our own judgment, and feel we do not need to be shown the right way. Even Moses, the man whom God used so mightily in delivering the Children of Israel from Egypt, prayed to God in "Shew me now thy way" (Ex. 33:13).

Whatever plans we make for the future should be subjected to change in case God's Spirit should lead in some other way.

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WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

From Our Institutions

A HOME FOR NURSES AT THE LA JUNTA HOSPITAL

At the Annual Meeting of the Mission Board held at Harrisonburg, Virginia, last May a committee was appointed to study the needs of the hospital at La Junta, Colorado, and to make such provisions for meeting them as it may deem wise.

This committee, with the exception of E. C. Bender who could not be present, met at La Junta during the week of June 8-12 and made a survey of the entire situation. It was discovered that there were several very urgent needs. The home for nurses has not been adequate for years, and during the past numbers of them had to find rooms in private homes scattered over the city. At present it is not possible to put up a building of the size required to meet this situation, nor is it any longer possible to rent suitable rooms. The establishment of an air field in the vicinity of La Junta has caused an influx of a large number of people and has brought the housing problem in the community to an acute stage.

Recently a large apartment house adjoining the present nurses' home was offered for sale. This building will accommodate about twenty-five girls. It is a substantial brick veneer structure with heating plant, water softener, and other equipment ordinarily found in buildings of a similar nature.

After considering all the prospects and possibilities it was decided to purchase it for $12,000.00. The contract has been drawn and signed, and the hospital management hopes to have it ready for occupancy by September first.

This purchase will fairly well take care of the housing situation, but there is still the crowded condition of the hospital itself. The committee had hoped to be able to make some provision for the training school outside of the hospital and thereby release rooms for about 18 beds. Owing to the labor situation it is difficult to do any building, even though priorities on materials could be secured. This problem will need to come up for consideration later when conditions will make it possible to build.

As matters now stand the Board will need funds to pay for the recently acquired building for a nurses' home. This means that it will have to raise $12,000.00 within the next few months. The hospital and training school for nurses are the property of the church and both have served a very important place in its program. Except for the original cost of the building this institution has cost the church very little. For the most part it has taken care of itself financially, and those who serve there have done so at a sacrifice. The Executive Committee now appeals to the church to contribute liberally toward the fund for the payment of this debt of $12,000.00. A few generous donations have already been made toward this project, and the committee is confident that ere long the funds will be on hand to cover the cost of this much needed building at our hospital. In anticipation of a generous response the Executive Committee expresses its sincere appreciation to the donors and supporters for their gifts.

The Executive Committee,
By S. C. Yoder, Secretary.

South America

THE COMING WINTER

The Approaching Winter and the Needy Poor

Here in the Argentine, like in many other parts of the world today, the problem of ministering to the needs of the people in a material way as well as to their spiritual need confronts the missionary in a very definite way. With the oncoming cloudy, cold, and damp winter days, many poor beggars come to our doors begging not only for food but also very especially for old clothing or something with which to clothe their children and for something with which to cover them these cold frosty nights. It is true that there are many Argentines who prefer to beg to doing an honest day's work, but there are also many who prefer to work, but on account of the harvest failure this fall due to lack of rain many people are without work. Besides having very little or no work, food and clothing prices have gone up considerably so that it makes it almost impossible for the ordinary laboring man or woman to make a bare living for him or herself let alone supporting a family. Earning wages are the same despite the rising in prices.

Nevertheless, while the need is such that many poor people are almost desperate as to know how to pull themselves and their families through this winter, which is now just at the threshold, it also offers with it an opportunity for us as believers in Christ to bear testimony for Him and the Gospel. For oftentimes by ministering to their material needs in their extremity, souls who could not be touched before can be touched so that at least they will give the gospel a hearing and by hearing some are brought to accept Christ and His message of salvation. Pray that we might be given a vision, zeal, and the needed strength to be able to see clearly and to carry out some plan by which we can be used most effectively as channels and vessels through which Christ can work to draw these people to Himself and thus bless them above all in a spiritual way as well as physically.

The Initiation of a Women's Sewing Circle

We do thank the Lord for the spirit of Christian love and charity and sacrifice which was manifested among our group of Christian women who responded so wonderfully above our expectation when we met at our first meeting. Our aim is to help to clothe the poor children, especially those who come to our Sunday schools and those who would come if they had the necessary clothes. The fourteen women who were at the meeting not only came themselves but brought with them something toward the cause. Some brought new material with which to make a garment for some child; others brought worn clothing which can easily be made into nice children's clothing; others sent clothing which does not serve for their children anymore but will do very nicely for a smaller child; and some even left some cash with which to buy some necessary things. Among our group we have several dressmakers and others who are quite practical in sewing, which will be a great help. Sister Swartzentruber put her sewing machine in the basement of the church to be used and some others also offered their sewing machines for this occasion. Since there are so many holidays and it is the most convenient time for the majority of the women to leave their homes, we decided to meet on these days. This month we will have three meetings since there are three holidays. Some of the women offered to do some of the work in their homes from one meeting to the other; so several of them are knitting garments and others are finishing sewing that was started. As the overseeing of preparing the work and handing out was given to my charge, I am finding myself busy in odd moments cutting and preparing work for our meeting next week. Between Maria and me, we have five more coats to cut and also two cover-all aprons. There is still more cutting to be done and other preparations must be made for the day of sewing. The patches that are left over we intend to work up into bedding which so many are in need of. It is needless to say that there will be enough work for anyone who wants to help, for there is work which even the most inexperienced can do. Anyone who can cut with the scissors, sew with a needle, or knit will have something to do.

The Junior Sewing Class

It may be of interest to you to learn that we also have a junior sewing class ranging from the ages of 11 to 15. These have met weekly for several months already and their interest seems to be growing. Besides making sewing aprons and sewing baskets in which to keep their work and use while here, they have also made two dresses for some poor children and started a coat which one of the women in the senior circle took to her home to finish. The mothers of these children are very much pleased to have them get this experience. These ten girls who make up the class are all Sunday-school attendants. A part of the time when they come to sew is set aside for Bible memory work drill.

General Local News

Among our church and Sunday-school members there are a few who had been suffering from grippe but are recovering. Dona Catar, one of our inmates here in the clinic, has been visiting with relatives and friends in Buenos Aires and Bragado for

more than a month already but is planning to be back by the end of this month when she will have to have a series of injections for her heart.

This month yet or in the near future the clinic committee plans to meet to make some definite plans in clinic extension work.

We would be made all things to all men that by all means some might be saved.

June 17, 1943. Una Cressman
Pehuajo, F.C.O., Argentina.

Africa

FIRST BAPTISMAL SERVICE AT NYABASI

Dear Herald Readers: A long time ago the Lord made a promise through the lips of His servant David which we are claiming for our work here at Nyabasi. He said, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The Lord has been showing us how we have been claiming other things as our possessions and inheritance, but by His grace we do want to hold nothing dearer than His cause and His will.

After having school closed for half a year, we have again opened it this month. We closed school because we could not see that the Lord was getting any glory through it, and that while people were learning to read and write, they were not becoming Christians. Oh yes, they came to us and said that they wanted to leave the way of the world and to follow the way of the Christian, but they had no real born-again experience. During this term, we are claiming that our school shall have a real spiritual ministry. We have added more Bible subjects to the curriculum, and are using some time in evangelistic emphasis. Pray for our school work.

Since last writing from this station, we have had our first baptismal service. One man was received into the Church, and we do praise the Lord for the testimony Daniel has among his people. He is one of the workers in the hospital and has a big ministry there. The other members of the Church here came from other missions or denominations, and we are glad for them all. One of our members is living in spiritual defeat, and we are praying that she will come into fellowship with the Father again.

The medical work is growing, and during the last month we had a larger number of patients than any former month. We are glad for the buildings which are available for the hospital and for patients to stay in. The five huts are usually filled—probably some of you would say that they are crowded, but the African does not seem to mind that. We want this phase of the work to bring Him an increasing amount of glory, too.

May the Lord continue to lead and to bless the home Church. We do pray for you, and appreciate the fellowship that we can have at the throne.

Muriel T. Mack,
Nyabasi Station,
Musoma, T.T.

City Missions

LANCASTER, PA.

(Colored Mission)

Dear Readers: We praise the Lord for the blessings we have in the work among the colored people of this community.

On May 28, we appreciated the presence of Bro. and Sister Clinton Ferster in our Friday evening meeting. Sister Ferster had the lesson for the children and Bro. Ferster preached a preparatory sermon. Our communion was held the following Sunday. About thirty-five of us took part in this service.

The group of workers here have been giving one Sunday afternoon a month to visitation work. It has afforded opportunity for the teachers to visit in the homes of their Sunday-school pupils. A few of the group had not found opportunity to visit the homes before. Some very good contacts have been made.

Summer Bible school is scheduled to begin July 12. It will be held in the evening for two weeks. Bro. Stoner Krady is to be the director again this year. A few more teachers are needed. These children are very lively, but they are interesting. Even the mischievous boys are lovable little chaps if we can come down to their level and learn to understand them.

Our pastor's wife, Sister Esther Lehman, for more than three weeks, has had her hearing affected to the extent that she can hear only a few sounds. We feel sorry that she must be afflicted in this way when she is in the Lord's work. It is something we do not understand, but we must trust Him who makes no mistakes. We solicit your prayers in Sister Lehman's behalf.

July 3, 1943. Elizabeth M. Landis.

ALTOONA, PA.

(Mennonite Gospel Mission)

"Praise God from whom all blessings flow." This song has been on my mind much the past week as the Lord has been bestowing special blessings upon my life.

On June 9, Brethren John W. Burkholder, Blue Ball, Pa., and Daniel Fox, New Holland, Pa., had services at Mill Run Chapel. Bro. Burkholder gave a lesson on the tabernacle, using a large chart.

In our absence, while attending the Mission Board Meeting in Virginia and spending some time at Tampa, Fla., Bros. Emanuel Peachey, Belleville, Pa., and Leonard Haarer, Scottdale, Pa., filled the appointments. Bro. Hiram Wingard, Johnstown, Pa., filled the appointments in our absence while attending our district Mission Board meeting at Belleville, June 13.

Bro. Noah H. Miller and family, director of the Mennonite C.P.S. camp, Clearspring, Md., spent Sunday, June 30, in our services, giving an interesting account of their work. Sister Alma had charge of the children's meeting.

We are in the midst of a busy time here with three summer Bible schools. On account of transportation, we are not able to convey the pupils to the Altoona school as we did in former years, so we have separated the schools, having them at the same time, followed by a school at the Canan Station schoolhouse. The schools were all well attended. This has increased our mission family with the boarding and rooming of ten teachers for four weeks.

Recent visitors here were Irene L. Bishop, Perkasie; Ruth E. Brubaker, Cocolamus; Leah Stover and daughter, Esther, Annville; Lloyd H. Ranck, Paradise; Lloy Kniss, Johnstown; Christ Roth and wife, Allensville. Bro. Paul Roth was with us in our services Sunday, July 4.

We praise the Lord for blessing the efforts of the work this conference year. There were twenty-four members received into church fellowship. This brings our total membership for the congregation up to one hundred. All except four of our membership are city converts.

Cash Value of Clothing from Sewing Circles

Martindale	$ 1.50
Marion	4.47
Allensville and Belleville	4.48

Cash Contributions

Locust Grove congregation, Belleville	77.89
Kaufman's S. C. (for provisions)	42.00
Pleasant Grove S. C. (for provisions)	10.00

Many thanks for your support. We beg a continued interest in your prayers.

July 5, 1943. Joseph M. Nissley.

QUAKERTOWN, PA.

(Haycock Mission)

Dear Herald Readers: Greetings in the Master's name. We were again reminded that this world is not our home and that we have no continuing city here, as our sister, Mrs. George Ruby, 80 years old and unable to come to services, passed away June 16. She was buried on the church grounds June 19, the first one to be buried there. We hope to meet her again in the glory world. Our memory goes back five years when mission work was started in the Haycock Mountain section. At that time she could not believe that God is and that heaven is a reality as well as hell a place of eternal punishment. As time went on, however, the Lord opened her heart step by step and the dreams she experienced and the testimony she had of being ready to go to be with the Saviour are an encouragement to us as workers.

The Lord has also visited one of our families who are faithful attendants at Sunday school and church services. A fire totally destroyed their barn in one of our recent thunderstorms. Comfort can be found only in God's Word, for His ways are not our ways.

The young people's meeting which has recently been started seems to create more interest and a hungering and thirsting after God's righteousness. As we search God's Word, He has promised that He will lead us to find new things.

As God has given us a shepherd over the

(Continued on page 340)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

THE OLD FORSAKEN CHURCH

By Esther Weber

I crept in through the creaking door
And gazed at olden pews
Where people gathered years before
To hear God's Word, and views

Of reverent men ordained to preach.
My footprints showed in dust;
A sparrow fluttered out of reach
My heart was touched

With sorrow that the passing years
Had seen the church decay.
I shed some very bitter tears
Before I went away.

I by the table sat and mused,
And looked at Bibles old
That Grandfather years ago had used
His sermons to unfold.

I left in spirit much subdued,
And walked through grasses tall.
The cemetery and stones I viewed—
Vast silence over all.

I thought if those could see that slept
Beneath the mouldering sod,
They would have joined with me and wept
For their lost church of God.

Elmira, Ont.

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OUR TASK

By Lina Z. Ressler

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it."

These words came to me this morning as a few of us stopped for a short call in connection with bringing home a little group of Sunday-school children. There were five of them. We had been remembering how faithfully the mother of the group used to attend the same Sunday school but could not now come so regularly. There were just too many to get ready for the little mother to come. As we entered the tiny home, we found three other little ones clustering about the mother, while the baby, a tiny bundle of possibilities, was just waking up to demand her noonday lunch.

The mother apologized because she had rested for a bit and so did not have dinner ready for the "Sunday-school bunch." "I had to be up with the baby last night; so I rested a little while after the rest went to Sunday school," said the mother.

As we looked at the nice group of healthy, happy little folks, we could realize something of the task to supervise and care for a home like this, a God-given trust. It reminded me of a mother I used to visit sometimes. She, too, was busy, for her ideals for a home were high, and it took much time, talent, and strength to keep things going smoothly as the days went by. I often think of an expression I often heard her make as she looked at the little group around her. "This is my job just now," she would make over and over again the expression.

I rather think she would say it partly for her own benefit as well as mine. A home and family takes time and makes a great deal of hard work and by the way, a good many sacrifices as the days go by. It might be a help in other tasks besides the care and training of a family to remind ourselves occasionally that "this is our job." If we are confined within the four square walls of a tiny home with many duties crowding all around us, we will likely do a better job at whatever happens to be ours to do, if we remember that for the present at least, "this is our job."

That same mother now has some time to help with other projects; she can now teach a Sunday-school class and she does it well, better perhaps than she could have done if she would have tried to do it while the children were small. Now this mother can feel glad that some of the little group who kept her from doing things are now helping in the work, too, and are doing better work, perhaps because in the tender years when they needed the mother's help and guidance, she had the strength and courage to say, "This is my job now."

It is so easy in these days of much work to try to get into so many activities that we really do not get anything done right. May the Master help us to be faithful to the task He gives us.

Scottdale, Pa.

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A WORTHY WOMAN

Achsah, Judges 1:9-15

Achsah is one of the heroines of the Bible. Therefore we who are women should be most interested in her, and seek to learn all we possibly can concerning her. Let us ask the Holy Spirit of God to enable us to be edified, while we learn a lesson from what the Word of God records in the first chapter of Judges, about Achsah.

It is very evident that she is a clear type of the Church—the body of Christ, of course, but under the surface we can see beauties which can only be discovered as the Holy Spirit's voice is listened to—while we wait for His words.

First there is the short story of this young bride; then in three aspects it can be considered. Read Judges, chapter 1, verses 9 to 15.

Caleb, the father of Achsah was a great hero in Israel. He it was who "wholly followed the Lord" (Deut. 1:36), who **only** was allowed to enter Canaan along with Joshua (the leader of the people of God) whilst all the remainder of his generation had to perish in the wilderness because of murmuring and unbelief.

Therefore Caleb was conspicuous amongst those younger men who crossed into the Promised Land. Imagine a host of young stalwart men of the fighting type looking on with reverence on an old man—a leader who was **eighty-five** years old! Few soldiers are as alert at this age as when forty! Perchance Caleb was the only soldier who could ever say, "Forty years old was I . . . and now, behold, the Lord hath kept me alive, as **He said,** these forty and five years . . . and now, lo, I am this day fourscore and five years old. As yet I am

As Strong This Day

as I was in the day that Moses sent me: as my strength was **then,** even so is my strength **now, for war."** (See Josh. 14 for this reference.)

Of course we know that this is typical of what our **spiritual strength** should now be like. We ought to be **giants spiritually** after walking with God and fighting with Satan for even less than forty-five years! For spiritual strength, unlike human, **strengthens** with time if we do not grieve the Holy Spirit of God. We **renew our strength** if we wait upon the Lord day after day, month after month, and year after year.

Now we will consider **the worthy daughter** of this great hero. She was beloved, we understand, by Caleb, as we were loved by God the Father, before the Saviour left the glory for His cross of shame.

Othniel desired to marry Achsah. But he knew that ere this event could ever transpire he must be a victor; he must win for Caleb "the city of books," named Kirjath-sepher. He did so, and she became his bride.

The Lord Jesus willingly died for the sins of the whole world in order that He could claim us—His Church—as His Bride. He knew that God would willingly grant us to Him if He died for this world of sinners, which He loved.

After Othniel's victory, he was apparently greatly beloved by Caleb. Anything that young man desired would be granted him, it appears. Achsah might perhaps ask something which Caleb might not be willing to grant her; for, according to God's Word, **she** did not approach her warrior-parent when she desired a field.

"And it came to pass, when she came to him, that she moved him (Othniel) to ask of her father a field" (v. 14).

When Caleb saw Achsah communing earnestly with the brave Othniel whom he admired, knowing that she was desirous of **something,** he said, "What wilt thou?"

(Continued on page 339)

Sunday School Lesson

Theme for the Quarter: God in the Making of a Nation

IV. BIBLE TEACHING ON THE COST OF DRINKING

Lesson for July 25, 1943.—Deut. 21:18-21; Prov. 23:20, 21; I Cor. 6:9-11.

Golden Text.—Know ye not that the unrighteous shall not inherit the kingdom of God?—I Cor. 6:9.

Introductory.—In this lesson we turn aside from the regular lessons of the quarter to take our regular quarterly lesson on temperance. Each recurring temperance lesson adds new emphasis upon the testimony of the wisest of men that "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

Dealing with a Rebellious Son (Deut. 21:18-21.—As we first begin to read this reference the question arises, What has this to do with strong drink? But before we get through with it, the question is answered. Every habitual sin is either caused by or intensified by the sin of drunkenness. In this case the obligation is laid upon parents, and also upon the powers that be in the affairs of government, to take this son in charge and discipline him because of his sinfulness. This is important, both for his own sake and for the sake of others. It is not only true that "the glutton and the drunkard shall both come to poverty," but also that others will be influenced by their example and associations if they are allowed to go on unrestrained.

Fruits of Intemperance (Prov. 23:20, 21).—"Be not among winebibbers." Though wine is one of the milder beverages, the advice is sound; for its habitual use leads to something stronger. In habit there is a direct line from wine or beer to alcohol. Note the results of this self-indulgence: "The drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags." Here are the sins enumerated: intemperance, poverty because of it, stupidity. The antidote is total abstinence from all that intoxicates or stupefies. It is as true today as it was in the days of Solomon, that "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." On the other hand, "Every man that striveth for the mastery is temperate in all things."

The Conclusion (I Cor. 6:9-11).— In this we have a direct appeal as well as a frank statement of the results of unrighteousness. "Know ye not that the unrighteous shall not inherit the kingdom of God?" All people naturally desire a happy ending. Then let all people have their eyes open to the fact that the wages of unrighteousness forbid anything like a happy end. Let us notice the apostle's further declarations:

1. "Be not deceived." The devil tries to make everyone believe that what we do in the form of a sinful life doesn't matter, that we may indulge in all manner of sin and still be better than most church members, and that my drunkenness or gluttony or swearing is not half so bad as your fanaticism or superstition. Such comparisons remind us of the old illustration of "the pot calling the kettle black." But, "Be not deceived." Listen to what follows:

2. "Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Again, we imagine, we hear the devil using his arts in deceiving those given to habitual self-indulgence: "How do you know but that you would miss that kingdom anyway, even if you tried ever so hard to be good? You'd better have a good time while you have the opportunity. Even if there is a heaven or a hell, you have plenty of time to repent and still go to heaven when you die!" But listen; whose advice had you better take,—the Friend "that sticketh closer than a brother," or the "liar from the beginning" whose business it is to "destroy both body and soul in hell"? Take a good look at the things enumerated that will keep people out of heaven, and then be wise enough to heed the warning dictated by "the wisdom that is from above."

3. "And such were some of you: but"—then the apostle goes on to enumerate the experiences of those who have been rescued from the thralldom of sin and found favor and friendship with the Lord, saying, "Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Thank God for this happy ending. There is no sin so dark but that we may be rescued from it provided we take God's way for it. The promise to all sinners is, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." We praise the Lord. But why wait until we are about ready to die before turning away from sin and accepting the atonement offered through the blood? If you have already been delivered and are numbered among the purified saints who have been made white in the blood of the Lamb, thank God and continue on as citizens of the heavenly kingdom. If you are still in the bondage of one or more of the sins enumerated in Paul's letter to the Corinthians, repent at once and turn to God. "Washed . . . sanctified . . . justified"; O blessed triumvirate which all people, by the grace of God, have the privilege to enjoy.—K.

Bible Meeting Topic

MEN OF FAITH—JOSEPH (Jr.).—Heb. 11:22; Gen. 50:24-26

Topic for July 25

MOTTO

"And the Lord was with Joseph."

OUTLINE STUDY

I. **Points of History in Joseph's Life.**
1. The eleventh son of Jacob and first son of Rachel.—Gen. 30:22-24.
2. The favorite son of Jacob.—Gen. 37:1-4.
3. A boy of God-given dreams and visions.—Gen. 37:5-11.
4. Sold by his brethren.—Gen. 37:27, 28.
5. Sold to Potiphar in Egypt.—Gen. 37:36.
6. Prospered by the Lord in bondage and in prison.—Gen. 39:1-40:4.
7. An interpreter of dreams.—Gen. 40:5-41:36.
8. Promoted to rulership in Egypt.—Gen. 41:37-46.
9. By wisdom made provision to save many lives in famine.—Gen. 41:46-57; Gen. 47:13-26.
10. Providentially had opportunity with his brethren and father to preserve them and to lead them to a better life.—Gen. 42, 43, 44, 45, 46, 47:1-12.
11. Showed faith in the promises of God in his death.—Gen. 50:24, 25.
12. Died and was placed in a coffin.—Gen. 5:26.
13. His body taken to Canaan.—Ex. 13:19; Josh. 24:32.
14. His special blessing from Jacob.—Gen. 49:22-26.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Joseph."**
2. Lessons from Joseph.
   a. Faithfulness to his father.
   b. Honesty.
   c. Purity.
   d. Godliness.
   e. Faith.
   f. Patience.
   g. Kindness.
   h. Forgiveness.
   i. Humility.
   j. Wisdom.
   k. Favor with God.

For Seniors.
1. Providential Overrulings of Evil for Good.
2. The Secret of True Prosperity.
3. The Opportunities of Faithful Living.

PERSONAL THOUGHT

God is worthy of our confidence. May we be fully informed of what He has promised and hold fast to the hope unto the end of our days.

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THURSDAY, JULY 15, 1943

Field Notes

Bro. John R. Mumaw, Harrisonburg, Va., was recently engaged in holding a series of meetings at the Valley View congregation near Criders, Va.

* * *

A brother writes us from Wayland, Iowa: "We have the promise of Bro. J. D. Graber's being with us over Sunday, July 11."

* * *

Bro. Gideon Yoder, Crystal Springs, Kans., was engaged in revival meetings at Culp, Ark., over the last of June and the beginning of July.

* * *

Bro. Jess Kauffman, Hesston, Kans., who recently closed a series of meetings at East Goshen, Ind., is now engaged similarly at Locust Grove, a new field of labor in the region of Elkhart, Ind.

* * *

Bro. Ernest G. Gehman, Harrisonburg, Va., closed a series of meetings at the Riverside Church, Harman, W. Va., last week. There were a number of confessions of Christ.

* * *

Change of address.—Bro. Leland Bachman from Camino, Calif., to 114 Liberty Ave., Morton, Ill. Friends will please note that Bro. Bachman returns from C.P.S. work to his home congregation.

* * *

The brotherhood in the Lower Deer Creek and West Union congregations, near Kalona and Wellman, Iowa, are looking forward to evangelistic meetings, later in the season, in charge of Bro. B. B. King of Exeland, Wisconsin.

* * *

Bro. Maurice O'Connell, Lima, Ohio, worshiped with the congregation at Fairview, Mich., on Sunday, June 27. He preached two inspiring sermons, morning and evening, and performed a wedding ceremony in the afternoon.

S. L.

The Anderson congregation, near Ft. Wayne, Ind., of which Bro. J. S. Neuhouser is pastor, is having a ten-year anniversary program July 17, 18, with Bro. Paul Mininger, Goshen, Ind., as guest speaker.

* * *

Bro. John C. Wenger, Goshen, Ind., recently spent ten days visiting the C.P.S. camps at Denison, Ia., Hill City, S. Dak., and Terry, Mont. His messages to the campers were much appreciated.

* * *

The prophetic conference held at the Stahl church near Johnstown, Pa., July 9-11 was marked by very good attendance and interest, both by the home folks and people in the district and community. Bros. J. L. Stauffer and A. J. Metzler were the instructors.

* * *

Counsel meeting was held with the Sharon congregation near Plain City, Ohio, on Sunday, July 4, and communion and baptismal services were announced for the same place a week later. Bro. S. E. Allgyer of West Liberty, Ohio, was in charge of the meetings.

* * *

Bro. Edward Yoder and wife, Kansas City, Kans., spent the week end over July 4 with the brotherhood in eastern Iowa, where the brother preached for the following congregations: East Union, Lower Deer Creek, and West Union.

* * *

Bro. Moses Slabaugh, Harrisonburg, Va., closed a series of meetings at the Mennonite Mission in Iowa City, Iowa, Sunday evening, July 4. Good interest, good attendance, a number of public confessions, the church strengthened, were some of the reports we heard from the meeting.

* * *

Bro. J. M. Kreider of Palmyra, Mo., is back again in his home field, after spending a number of weeks with the brotherhood in the Dakota-Montana Conference district filling appointments in the several congregations, assisting in a number of ordinations, and attending the annual meeting of Conference.

* * *

A Home for Nurses at La Junta.—Read the interesting article by Bro. S. C. Yoder on this subject on the Mission page of this issue. We are glad that action has been taken to fill this long-felt need. We believe our readers will want a share in taking care of the financial end of this project.

* * *

The annual Sunday school conference sponsored by the congregations in Johnson, Iowa, and Keokuk counties, Iowa, was held at the West Union Church on Monday of last week. Besides local talent, the guest speaker was Bro. Edward Yoder, Kansas City, Kans., who delivered two sermons, one in the forenoon and one in the evening services.

(Continued on last page)

Correspondence

GUERNSEY, SASK.

(Sharon Congregation)

Greetings to the Gospel Herald Readers: Summer is upon us and everything is fresh and new again. The seeding is done, but the weather for growing is unfavorable at many times. We are looking forward to the time of reaping, trusting the Lord to supply all our needs.

Last year a gallery was built in our church previous to the conference which was held at this place. We did not have time to paint the whole interior of the building at that time; so it was painted and varnished this year in June.

The Alberta-Saskatchewan Conference is being held with the Duchess congregation this year, beginning next week, July 6, 7, and 8.

On the evening of May 24, Bro. Beuhler, Dalmeny, Sask., brought us a stirring message, vividly portraying to us Christ on the cross. Results of this meeting were two reconsecrations.

During the latter part of May and the beginning of June, Bro. Schlabach, our pastor, attended the Pacific Coast Conference in Oregon and the Dakota-Montana Conference at Wolford, N. Dak. On June 11 to 13, Bishops J. B. Stauffer, Tofield, and C. J. Ramer, Duchess, Alta., were with us. Preparatory services were held and the proposition of ministerial help for our congregation was dealt with. Sunday morning Bro. Ramer delivered the message on "Christian Faith and Living." In the evening we commemorated the Lord's Supper which is always a time of refreshing. After this, Bro. Stanley Shantz of this congregation was ordained to the ministry.

Sister Elsie Toman has been confined to her bed for the past few weeks suffering largely from a heart condition. She is slowly improving and is anxiously awaiting the time when she can be up again. Will you pray for her? We also ask an interest in your prayers in behalf of the work at Sharon.

June 30, 1943. Myrtle Weber.

SOUTH BOSTON, VIRGINIA

(Ebenezer Congregation)

Dear Herald Readers: Greetings. On June 13, communion services were held here. Bro. Franklin Weaver and Bro. and Sister Alphaeus Burkholder, Waynesboro, came along with our bishop, Bro. Joe Driver. The preparatory sermon was preached by Bro. Franklin Weaver on Saturday afternoon. On Sunday morning the communion services were conducted by Bro. Driver. We were sorry that our minister, Bro. John F. Garber, could not be with us at the time. He was with us May 23 and preached for us in the morning and evening services.

Our minister, Bro. Otis Snead, held revival meetings in West Virginia, May 19 to 28. There were eight converts.

On March 28, Bro. J. W. Hess, Akron, Pa., was with us and preached. His text was taken from I Cor. 10:31.

July 2, 1943. Margaret Seymour.

TOPEKA, INDIANA

(Maple Grove Congregation)

Dear Brethren and Sisters: "What nation is so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?" We praise Him for His kindness to us.

In February, Bro. and Sister Jesse Short were with us in a series of meetings. It was a season of strengthening and refreshing. Five young souls accepted Jesus as their Saviour. These dear young people were baptized and received into church fellowship on Easter Sunday, preceding an enjoyable communion service. In the evening of the same day we were again reminded of the resurrection of our Lord by an appropriate program.

We appreciate the help of Bro. Edward Diener of Yoder, Kans., who has been filling appointments here when our minister, Bro. Yoder, is called elsewhere.

Summer Bible school was held June 7 to 18. Enrollment: 66. The missionary offering was $11.88, to be sent to South American Orphanage. The program given by the boys and girls at the close was evidence that the work was very much worth while.

We miss the twelve young men from our church who have been called to serve our country, but we rejoice in the stand they have taken as witnesses for our Master and for the consideration that has been given them. We also miss the presence and help of Bro. Ray Johns whom the Lord recently has called home, but we know "the righteous is taken away from the evil to come."

July 2, 1943. Eva K. Driver.

MIDLAND, MICH.

Dear Herald Readers: Bro. Clarence Yoder brought us the morning message from John 14, on July 5. The evening of June 12 Bro. Snyder of the Brethren in Christ Church gave us an inspiring sermon on the ten virgins. After this Bro. Jesse Hoover told us about his experience in relief work in France.

On June 20, Bro. Otis Yoder, Harrisonburg, Va., preached for us. On Sunday evening, June 20, we observed communion when most of the members partook of the sacred emblems.

On June 13, we had baptismal services, when one young soul was added to the church.

On July 19, our summer Bible school will start, the Lord willing, at Bullock Creek School with Bro. Floyd Bontrager as director. Pray for us.

July 5 1943. Mrs. A. D. Miller.

LIMA, OHIO

Dear Christian Friends: God has been wonderfully good to us as He continues to supply us with the blessings of life.

Bro. J. B. Smith spent some time in the northwest, including Canada, recently.

Health has been generally good with the exception of several of our members who lately underwent operations in the hospital, among them Bro. Sherman Swartz who at present is home and getting along nicely.

Sunday afternoon, June 27, occurred the marriage of Sister Arleen Weaver and Bro. Merle King of West Liberty. Brother E. E. Zuercher, uncle of the bride, performed the ceremony in the Salem Church.

Sister Winona Swartz left last week for Kitchener, Ont., to help in summer Bible school work, then went on to Vineland. She will be gone about six weeks.

J. B. Smith attended a meeting of the Executive Committee of the Mennonite Board of Education at Goshen, Ind., last Saturday.

Bro. C. F. Yake, Scottdale, Pa., brought us a timely message Sunday morning, July 4.

Our congregation is not so large and we miss the four brethren who were called to camp, including the three who are married whose wives also went with them. This makes seven members absent.

We, with the Central congregation of Elida, closed a very successful Bible school, June 11. The average attendance was considerably over a hundred. Among the teachers were Sisters Zelma Stamm, of the Lockport congregation, and Sister —— Smucker, of West Liberty. Sister Stamm remained for the following Sunday, allowing herself to be used as teacher in the Sunday school and in giving us an inspiring talk.

We are praising the Lord for His goodness and wonderful works to the children of men.

Pray with and for us.

July 7, 1943. Clyde Swartz.

ST. JOHNS, MICHIGAN

(Bethel Congregation)

On Sunday morning, April 25, an Easter program was given by the primary department. That evening, after a varied musical program, Bro. Erie Bontrager brought an Easter message.

On May 2 we had preparatory services and the following Sunday communion services.

On May 30 Bro. and Sister D. D. Troyer worshiped with us. Bro. Troyer brought messages morning and evening. At that time he received his release from the bishopric at this place. We appreciate the twenty years of service he gave to this congregation as our bishop.

On June 20 Bro. Guy Hershberger spoke to an appreciative audience both morning and evening on "Why I Am a Nonresistant Mennonite."

Bro. Ezra Beachy had charge of our Bible school which closed July 2. We had school one week with forenoon and afternoon sessions. Because we could not reach out so far, our enrollment was smaller than usual. Our average attendance was 71.

July 7, 1943. Edna Oyer.

ZURICH, ONTARIO

Dear Christian Friends: We were privileged to have Bro. C. Z. Martin with us during the past week for a series of evangelistic meetings. Our spirits were revived and our hearts and lives dedicated anew to God as we listened to these messages from the Word of God. Before each sermon, Bro. Martin gave special studies from the Book of Revelation. These talks were supplemented by an illustrative chart on the entire book. We were glad for a number of souls who confessed Christ and several who reconsecrated their lives to the Lord.

On July 1, a Bible conference was held. The three sessions during the day were well attended. Many inspiring messages were given by visiting brethren, Oscar Burkholder, R. Detweiler, M. H. Roth, G. Schrag, as well as Bro. Martin's contributions to the program for the day. We were also glad for the presence of Bro. Harold Shiedel of Kitchener who consented to lead in song service. We enjoy singing praises to the Lord, and we are looking forward to having singing lessons if such arrangements can be made.

We have Sunday school and church services each Sunday morning and Bible meeting each Sunday evening. We rejoice when other Christian friends come in and worship with us.

May we continue to serve the Lord. Pray for us that we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

July 7, 1943. Cor.

MATTAWANA, PA.

Dear Herald Readers, Greetings: "Thy word is a lamp unto my feet, and a light unto my path. . . . The entrance of thy word giveth light; it giveth understanding to the simple" (Psa. 119:105, 130). Once again a special effort was made to teach the Word and impress its precious truths upon the minds and hearts of a number of children and young people at this place.

On June 8, a Bible school was begun in the church, with Bro. Mahlon Hess of Washington Boro, Pa., as principal. He was helped by the following teachers of our own congregation: Jesse Heister, Ruth French, Veronica Yoder, Anna Mary Smith, Cuma Keener, and Mary Alice French; also Leah Kauffman and Salina Yoder who came back from Lancaster County, where they had been employed, and by Anna Peachey of the Allensville congregation. The school had an enrollment of 116 pupils, with an average attendance of 108, and a perfect attendance of 105. Offerings taken during the term amounted to some twenty dollars, which the school decided should be used for European war sufferers' relief. The school was closed on the evening of June 18, by giving a program of exercises, scripture verses, singing, and a contest of scripture questions by the class of high-school students. Four pupils received diplomas for completing a four-year course. A number of parents and friends of the pupils were present.

All were glad to have Bro. Hess remain over the following Sunday. In the Sunday school he gave a talk about his recent trip with Bro. C. Z. Martin through the Southern states. Afterwards he gave the message in the church service,—a lesson on the devotional covering for women, from I Cor. 11. In the evening by request he gave a further talk on his trip. It was very interesting and appreciated, as he told of the great need of Gospel living and teaching in many of those places.

July 8, 1943. Cor.

Miscellaneous

THIS IS VICTORY

To feel the tempter's mighty power
Without appeal,
To know the pull that money has
And never kneel,
To be entranced by honor's glare
And have no urge,
To hear the voice of passing pomp
And not submerge,
To be uplifted, lauded high
And sense no pride,
To gain an orator's great fame
And never stride,
To be exalted to the skies
Yet self disdain,
To be contemned and set aside
And not complain,
All this is victory!

—R. E. Neighbour.

—o—

SANCTIFIED THROUGH SUFFERING

By George J. Lapp

The word sanctify means, among other things, to be cleansed or purified, as implied in I Cor. 6:10, 11, in which is included: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Our subject, however, is suggested from a reading of the third chapter of I Peter.

Let us note three utterances in this and the fourth chapters. "But sanctify the Lord God in your hearts" (3:15). "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing" (3:17). "But rejoice, inasmuch as ye are partakers of Christ's sufferings" (4:13).

In 4:12 Peter urges the readers not to think it strange concerning the fiery trial which is to try them. In the fourteenth verse he reveals what the trial will be. It is the suffering of reproach for Christ's sake. On the part of evildoers they are evil spoken of, but they have reason to rejoice that on their Father's part they are glorified. In accordance with 4:16, if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you" (5:6, 7).

1. Mental suffering from neglect, opposition, oppression, scorning, unfaithfulness, and snubbing is more distressing than physical suffering. In the garden, Jesus was depressed knowing that His own who received Him not would bring about His arrest and final crucifixion. He also knew that His own disciples would forsake Him. On the cross the depression became so overwhelming that when darkness covered the earth in His sense of loneliness He cried out, "My God, my God, why hast thou [too] forsaken me?"

Have you ever noticed an unloved, friendless, unhappy child upon whom has dawned the sense of loneliness? Its distress cannot be measured. Nor can that be measured of countless shunned and unloved souls in the world. Let us not only pray for them but seek to show our love to them. Many of them are sincere followers of Christ, but are not counted worthy of consideration. Their suffering is sanctifying and we shall be all the more blessed through fellowship with them.

2. Physical suffering drives the sufferer to the Throne, if he or she has an implicit trust in God. Physical weakness and defect cause breaks and blackouts along the line. Some have to be bedridden and some are walking sepulchers persisting in their interests and activities until death stops them. We met one hard-working sufferer who had to use the stomach pump before each meal in order to be able to digest his very limited food without unbearable distress. He was a real sufferer, and finally was swept away by an untimely death. Whether bedridden or able to move about, such physical suffering causes distress of both mind and body, but the consecrated soul of the sufferer has sweet fellowship with God and through the Spirit suffering is sanctifying.

3. There is another suffering difficult to define but none the less real. It is the suffering of a longing heart that is on the waiting list for heaven; waiting, waiting, either from age or illness. A life prisoner who had found Christ but knew that he must remain incarcerated the rest of his days, asked me to pray for his physical release (by death). His was not the distress of fear, illness, nor even of imprisonment, but from days and nights of wakeful waiting. It was getting the best of him, yet he acknowledged that the time spent in prayer, reading the Word, and fellowship with God was sanctifying. So with the waiting child of God who knows that his time is not long. He, continuing, opens his longing heart to his Maker and in his distress cries to Him and is comforted. His suffering is sanctifying.

We are sanctified through suffering and God makes us more and more His very own as we set our faces more persistently toward the Light and walk in His strength day by day.

Dhamtari, C.P., India.

—o—

WHAT THEN?

By John H. Mosemann

At present our Mennonite churches are raising hundreds of thousands of dollars annually for our Civilian Public Service program. A few years ago, few of us could have believed this possible. Yet we have undertaken and are bearing this responsibility with little real financial sacrifice. For, through restrictions on driving, most of us save on automobile expense alone as much or more than we give to our camp cause.

To have new outlets for the Lord's share of our means is an aid to spiritual health. It expands vision. It increases concern. It brings the urge to pray. It enlivens interest.

Sooner or later, the war will have run its course, and even if the present camp program is to continue, it will likely be on a greatly reduced scale. What then, I should like to ask, is to happen to our spirit of giving which has been developing to carry on this present worthy work? Will those tens and hundreds of thousands of dollars mould their way into our savings or burn their way through our pockets to satisfy selfish interests?

We ought to be thinking and planning now for the best possible diversion of these funds. We ought to be busy now discovering channels in which to direct our funds—channels worthy of those put in trust with the Gospel. We ought to plan with the sobering consciousness that we have had sufficient—others have suffered indescribable hardship and poverty.

What then? Let us decide now! Let us listen now to the cries of dejection, oppression, starvation, and homelessness. Let us look now to the vast areas of devastation and ruin. If we have refused to share in causing this appalling need, let us not withhold our contribution in healing the wounds, removing the scars, and feeding the hungry in a stricken world.

If through government conscription we can spare several thousand of our young men for service, is it unthinkable that we should plan for the use of hundreds of them in places of the Lord's choosing after this present war? Would He be happy with less?

Relief and reconstruction work abroad will likely challenge many. And, it is natural to plan for many of our youth to serve thus. But, are we ready too for expansion at home? Are there not a hundred counties or more in our country with limited spiritual privileges? Are there not communities in slums and mountains, in cities and prairies, among whites, blacks, and Indians in which thrifty, energetic, missionary couples could live and serve? Does the Mennonite Church possess enough vitality and strength to replant and resettle a few hundred workers in neglected areas of our land, north and south, east and west? Should our larger (and smaller) congregations pluck some of their fruit for use elsewhere?

These questions are not fantastic. They do not involve financial impossibilities any more than does our present camp program.

What, then, when the war is over? Will we revert to complacency and selfishness or will we extend the borders of our ministry and usefulness?

Akron, Pa.

THE LEADING OF THE SPIRIT

(Continued from page 331)

Where He Leads

Not always where we would desire, not always in pleasant paths, but if we are only submissive and obedient to His leading, it is always the way that brings the greatest satisfaction and the most happiness. God, who is omniscient, knows all about us and our future, and if He sees that by leading us through trials, afflictions, or sorrow, it will have a purifying effect on our lives, why will it not be better for us to yield to His leading and endure patiently?

Benefits We Receive from Being Led

We are always in the right place, provided we are led of the Spirit.

We will never make serious mistakes if we always seek His guidance. "Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16).

We need not fear the future if we are led of His Spirit. He will always give us what is best. By that we do not mean wealth, honor, or things like that; those may not be the best for us.

This little poem brings out this thought:

"He knows, He loves, He cares;
Nothing this truth can dim.
He gives the very best to those
Who leave the choice with Him."

We are never alone if we are led by His Spirit. There are times when this thought and knowledge is of priceless value. The greatest benefit of all is the fact that He will lead us to our eternal home. Let us continually pray in the spirit which Moses had when he prayed, "Shew me now thy way."

Parnell, Iowa.

A WORTHY WOMAN

(Continued from page 334)

When God the Father sees us in communion with His beloved Son, He says to us now, as He did to Solomon thousands of years ago—**"Ask what I shall give thee."**

Then we receive our hearts' desires! How much better it is to wait for this—His enquiry—than for us to be fretting about what we want impatiently, and thinking that God is hard because our prayers are not answered in the ways we desire them to be.

"The Father himself loveth you," the Lord Jesus said to His disciples just before His betrayal (John 16:27) "because ye have loved me."

Secondly, we have a different aspect. We can also see Achsah as a type of **the Church** and Othniel as figurative of **God's will** for our lives. As Caleb desired **the very best** for Achsah; so God gives unto us **the very best,** nothing less, if we do His will in this life.

Three virtues were evident in Achsah's character.

1. She was **willing** to marry the one appointed by her father, whoever he would be.

This is our example. Let us be pleased with **God's plans** and **God's will,** not our own.

2. Achsah was a **worthy** daughter of Caleb. He did not think anyone or everyone worthy of her. Only a brave man would be permitted to marry Achsah. And our loving Father in heaven chooses for us **the very best,** if we leave the choice with Him, who knows best. (Whether the subject be marriage or not, this same principle holds good, of course.)

3. Achsah was **wise**—willing, worthy, and wise. She was wise when presented with a south land. Like unto Solomon, who, when given a glorious kingdom, realized his great responsibility and asked for wisdom—as we have heard explained—Achsah also realized hers upon receiving the field. "Give me **also** springs of water," she said.

May we, like Achsah, also act wisely when God has given His choice earthly gifts unto us—or heavenly gifts (though the earthly are so often mingled with that which is heavenly. And how can it be otherwise when every **good gift** is from above?).

May we not be conceited because of God's favors; may we the rather be humble, realizing our great responsibilities. May we show wisdom by asking for springs of water for our "south lands."

Caleb gave Achsah "the upper and the nether springs." In His wisdom God sends us **sorrows** as well as **joys** for the cultivation of our characters. Let us meekly take from His loving hand, therefore, whatsoever **He chooses** to bestow upon us, knowing that "all things **work together for good** to them that love God" (Rom. 8:28). Then it is that we prove that the will of God is good, acceptable, and perfect (Rom. 12:1).

Thirdly, there is an aspect diverse to these.

Let us consider Othniel to be typical of ourselves, who love the Lord. Then, as Achsah was a precious gift to Othneil, so the Bible is precious to us—a gift from Himself.

But we do not obtain the blessings and satisfaction from the Scriptures which are obtainable, if we glide along easily, shunning to fight our spiritual battles with the Sword of the Spirit. We must fight and conquer the city which God asks us to conquer, ere we enjoy His Word to the full. For instance, if indulging in secret sin, and without earnest desire to be freed from its thraldom, how can we expect the Spirit of God, who is grieved concerning our conduct (no matter how secret it is) to reveal to us the hidden treasures in God's Word?

Kirjath-sepher apparently means, "the city of books." How can anyone who reads books which are not God-glorifying, or any literature which takes away our spiritual appetite for the Word of God, expect to enjoy the sublime satisfaction and joy which alone is theirs who, by His grace alone, conquer these fleshly desires? The Bible is the only Book which satisfies the soul of the redeemed. Let us wrestle against principalities and powers of darkness which seek to oppose our obtaining of God's blessings in the Scriptures. We must **pray** if we desire to be victorious.

Achsah moved Othniel to ask of her father a field. When we read God's Word, **IT MOVES US** to pray for enlargement—spiritual enlargement of course. We receive the answer—for God answers prayer of course—although we merely ask for further enlargement when that which has been asked has been granted, until we find ourselves yearning in our deep unearthly joy for that Realm where there shall be no sin; where God shall wipe away all tears from our eyes; where we shall dwell forevermore in the Presence of Him who is the Light of Heaven forevermore.—Alice Purves Allan in Cleveland Gospel Herald.

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PASS THE BREAD, PLEASE

May I pass on to the readers of the "Gospel Herald" a few sheaves which I have gleaned from God's Word recently.

1. Let us all seek to make our homes a cave of Adullam, a place where our brethren and all our father's house may meet, and also a place where any who are in distress, or are in debt, or are discontented may be helped (I Sam. 22: 1, 2).

2. May we share the waters which we dip out of the wells of God's Word with others, as Boaz told Ruth in Ruth 2:9: "When thou art athirst, go unto the vessels, and drink of that which the young men have drawn."

I have often dropped my bucket
Down, down into the well,
It never touched the bottom
However deep it fell;
And though I keep on dipping
The bucket of my prayer,
I have no power to measure
The Living Water there.

3. Should we not also do as Boaz told the young men to do for Ruth?

"Let fall also some of the handfuls of purpose for her" (Ruth 2:16). Pass on to others some of the wheat we glean. Let us pass on God's messages to saint and sinner in these last days. Encourage the saint and warn the sinner.

4. When the Children of Israel gathered manna in the wilderness, if they gathered too much and did not make use of it, it only spoiled (Ex. 16:18-21). So if we do not pass along the good things we gather from God's Word and make use of it, it becomes useless and wasted.

5. "I have meat to eat that ye know not of" (John 4:32). Is it not meat to our souls, to bring a sinner like the woman of Samaria to Jesus and to do His will and finish the work which He gives us to do?—S. J. Grunig in Gospel Herald (Cleveland).

Dakota-Montana Conference

Report of the Dakota-Montana Mennonite Church Conference held at Wolford, North Dakota, June 10, 11, 1943.

Moderator, E. G. Hochstetler, Wolford, N. Dak.
Assistant Moderator, J. M. Kreider, Palmyra, Mo.
Secretary, J. C. Gingerich, Detroit Lakes, Minn.
Choristers, Irvin Shantz, Loman, Minn.; Emery King, Detroit Lakes, Minn.
Devotion, Dan Slabaugh, Guernsey, Sask.
Conference Sermon, H. R. Schertz, Metamora, Ill. Text, Matt. 16:18. Bro. Schertz gave us a Biblical and searching message on "The Church of Christ," under the following subdivisions: I. The undying Church; II. The foundation of the Church; III. The Church the possession of Christ; IV. The building of the Church.

RESOLUTIONS

Question: I Cor. 13. D. L. Martin, Sheldon, Wis.
Answer: Since love is pre-eminent (I Cor. 13:13) among the Christian graces as indicated in the challenges presented in vv. 1-3, and even though one should have (1) unrivalled oratorical ability, (2) unerring prophetical gifts, (3) matchless knowledge and wisdom, (4) boundless faith, or (5) a faultless application of the Golden Rule and yet fail in charity, all is lost; therefore be it
Resolved, That we humbly implore our heavenly Father to give His believing children much grace and outpourings of the Holy Spirit so that love may become the dominant and motivating power in the life of every member of the body of Christ.
Question: Our attitude towards (a) the Civilian War effort, (b) crop goals, (c) scrap drive, (d) rationing program. E. G. Hochstetler, Wolford, N. Dak.
Answer: Since it is the duty of the child of God to be subject to the powers that be and to render all their dues (Rom. 13; Matt. 22: 17-21), the only Scriptural exception being where the law of the land violates the law of God (Acts 5:29), therefore be it
Resolved, That as a church we manifest a conscientious and cheerful regard for all government regulations and restrictions that are not a part of the war machine. When, however, the peace principles as cherished by our own beloved Church are at stake, that we take advantage of the provisions made by our government for those who cannot conscientiously take part in the war effort in any form, with due gratitude to God and to the government for all such provisions. I Pet. 3:8-16; 4:12-19.
Question: Our appreciation for the government's provision for the Christian's conscience. Ed. Diener, Wellman, Iowa.
Answer: As a denomination we are truly grateful for a peace heritage and testimony which we sincerely believe is Scriptural (John 18:36; Matt. 5:43, 44, 49; Rom. 12:19-21) and which has come to us through the years, often amid much suffering and tears. Therefore be it,
Resolved, That as a conference we herewith express our sincere gratitude to God and "the powers that be" for the consideration shown to us and others who hold sacred and inviolate these principles which were taught and practiced by the blessed Master, the Prince of Peace; be it further
Resolved, That as a Christian body, we shall endeavor by the grace of God so to live that the powers that be may continue to recognize this principle, and that we may never, through indifference, covetousness, worldly lust and luxury, lose that for which others have bled and died.
Question: Our testimony through relief and mission activities. B. B. King, Sheldon, Wis.
Answer: Since we have before us multiplied opportunities for mission and relief work both at home and abroad (John 4:35), therefore be it
Resolved, That because of higher incomes in these times, we make special effort to support the mission and relief activities of the Church. Let us make it "all out" for the lost and the needy instead of "all out" for self and death and destruction.
Question: Evidences of spiritual life and growth. Eph. 4:15; II Pet. 3:18. E. D. Hershberger, Detroit Lakes, Minn.
Answer: The divine edict is, "By their fruits ye shall know them." Hunger, thirst, growth, and exercise are evidences of physical life and health. Likewise in the spiritual realm these together with the Christian graces given in Gal. 5:22-26 and II Pet. 1:5-8 are in evidence when the test comes. Therefore be it
Resolved, That under God our lives and our testimony shall be motivated and guided by the Holy Spirit and that the cause of Christ be pre-eminent in our thinking and in our lives.
Question: The Christian's hope in the present world situation. Daniel Brenneman, Creston, Mont.
Answer: The world today is in darkness and sin of which we see evidences on every hand. But in the corruption of this world God has not forgotten His people and His promise—"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go"—is imminent today. Therefore be it
Resolved, That we set our affection on things above from whence we have our hope; that we watch and pray, exhort one another and comfort one another with these words; and that we allow none of these external things of the world to turn us from our hope which is laid up for us in heaven, which hope we have as an anchor of the soul.
Resolution of Appreciation: We, the Dakota-Montana Conference, in session at Wolford, North Dakota, hereby express our appreciation to our sister conferences for the help and counsel which their delegates, J. M. Kreider, H. R. Schertz, Edward Diener, and Marcus Lind, gave in this session of conference; also for the Brethren Dan Slabaugh, John G. Hochstetler, and Daniel Brenneman for similar services rendered.
Condolences: Seeing that God in His all-wise providence has called to her eternal home our beloved Sister Lina Gingerich, be it
Resolved, That we as a conference district express our heartfelt sympathy to our brother J. C. Gingerich and family, praying God that He may comfort them in their sorrow and lead and guide them in their lonely way. We feel that the loss is not theirs alone but that the congregation as well as the district has lost a mighty influence for good. In these changes we humbly submit to the will of our heavenly Father, committing our keeping to Him as unto a faithful Creator. A copy of this resolution is to be inserted in the conference report and a copy forwarded to the family.
Resolution of Appreciation to the Lakeview Congregation: Since the Lakeview congregation has entertained us as visitors and so kindly provided us with food and lodging during this conference, we hereby express our thanks and appreciation.

Ministry Present

E. G. Hochstetler	John G. Hochstetler
J. M. Kreider	B. B. King
H. R. Schertz	Marcus Lind
Dan Slabaugh	Daniel Brenneman
D. L. Martin	L. A. Kauffman
Floyd E. Kauffman	Elmer Borntrager
J. C. Gingerich	E. D. Hershberger
Ed. Hershberger	John Stoll
A. J. Stoll	S. K. Zook

Conference Election

Moderator, E. G. Hochstetler.
Chairman District Mission Board, E. D. Hershberger.
Assistant Chairman District Mission Board, A. J. Stoll.
Secretary-Treasurer of District Mission Board, A. L. Glick.
Delegate to General Mission Board, Floyd Kauffman.
Publication Board Member, J. C. Gingerich.
District Bible School Committee, Ed. Hershberger.
Ministerial Support Committee, J. G. Roth.
District Historian, Floyd Kauffman.
Board of Education Member, J. C. Gingerich.
Delegate to General Conference, John Stoll.
Committee on Arrangements for General Conference, E. G. Hochstetler.
Third member of Program Committee, Ed. Hershberger.
Total Membership: 400

J. C. Gingerich, Secretary.

CITY MISSIONS

(Continued from page 333)

flock, may you continue to pray that souls who have accepted Christ may remain faithful to Him, that those who are yet outside the ark of safety may be warned to flee from the wrath to come, and that they may come and inherit the things prepared for them from the foundation of the world. Pray for us.

July 5, 1943. Paul G. Detweiler.

ALTOONA, PA.

(2504 Fourth Ave., Bible School)

Dear Christian Friends and Prayer Helpers: As our sixth annual Bible school closes we praise the Lord for the many blessings received and the joys in His work. Our school closed June 25, with a program in the evening.

We missed the children from Mill Run who were with us in former years but were privileged to have a school of their own this year. We welcomed a number of new children, and our enrollment was sixty-four. The attendance and interest were good during the two weeks. Our highest attendance, including teachers and visitors, was sixty-five, and the lowest was forty-nine. Twenty-six of our pupils were present daily.

Our school enjoyed a short talk from Bro. Lloy Kniss of Johnstown, Pa., one day; also Sister Irene Bishop, of Blooming Glen, Pa.,

visited the school one day and talked to the children. We thank them.

The children who came to us daily represented ten different denominations, including children from three Catholic homes.

The director of our school was Bro. Nissley, and the teachers who so willingly gave of their time and labor are as follows: Ellen Kauffman, Mina Glick, Mary Lauver, Katie Wingard, Margaret Etters, Orpha Wert, and Anna Graybill.

Our prayer is that God may bless the Word that has been given to the boys and girls in Bible school. Anna Graybill, Sec'y.

HUTCHINSON, KANSAS
(215 South Pershing)

Dear Readers of the Gospel Herald: The Lord has been blessing the work here both temporally and spiritually. Sunday evening, May 23, Bro. Richard Showalter, Perryton, Tex., brought us a message.

On June 6 we had baptismal services. One sister was received into church fellowship. Bro. Joe Hartzler officiated. The afternoon of May 30, Bro. Hartzler was also with us and conducted communion services in four different homes where people were not able to attend communion services at the church.

Sunday, June 13, the young people of the Protection Mennonite congregation, Protection, Kans., gave us an all-day program. Because that day was observed as the birthday of the Church, they rendered a program on "The Church and Its Purpose." Their pastor, Bro. Charles Schweitzer, was also present and brought us two messages. We appreciated this day of fellowship together and invite them to come again some time.

June 27, Bro. D. Edward Diener, Goshen, Ind., brought us a message on "Faith Working by Love." July 4, Bro. Donald King, Crystal Springs, Kans., brought us a message using Phil. 3:12-14 as his text. In the evening, Bro. Diener preached here again.

We wish to thank the Crystal Springs congregation for the provisions and the Thurman congregation for the bedding which they sent. May the Lord richly bless each one who helped make this possible.

We plan to have our summer Bible school July 23 to Aug. 6. Sister Myrtle Schweitzer is to be the director.

Bro. Headings is restored nearly to his normal health again. We give God the glory for this. Elsie L. Selzer.

ALTOONA, PA.
(Mill Run Bible School)

Dear Herald Readers: Christian greetings. We are happy to give a report of the Bible school held in the Mill Run Chapel from June 14 to 25. In former years the children from Mill Run had been taken by bus to the Altoona Mission where a conjoint school had been held. This year the schools were held separately. This proved to be a great blessing to the teachers and to the pupils.

The enrollment was fifty-six. The highest attendance was fifty-eight; the lowest, thirty-six. Twenty-one pupils received awards for perfect attendance. The pupils' ages ranged from two to seventy-five years.

Oliver Schenck, who served as principal, taught the upper grades. The other teachers were Mary Cashman, Ruth Saner, Mabel Erb, and Anna Stover. Thursday evening, June 25, a program showing glimpses of the pupils' classroom work was given.

The Lord led definitely and solved problems in a remarkable way, for which we praise Him.

July 7, 1943. Anna Stover, Sec'y.

Relief Notes

"Somewhere at Sea"

A communication has reached the United States from Robert Kreider, a member of the China-bound unit of C.P.S. men. It tells of a profitable voyage thus far with time spent in studying Chinese life and language. Among the routine affairs of their life at sea are safety drills which are precautionary measures in the event of fire or submarine attack. The exact location of the vessel could not, for censorship reasons, be made known. All in all, Bro. Kreider's letter was most cheerful and reflected a spirit of high anticipation.

Also "somewhere at sea" are Bro. Delvin Kirchhofer and Dr. Richard Yoder. Latest word from them on their journey to Palestine was a brief cable sent from Rio de Janeiro, Brazil. The cable reached Akron, Pa., on June 26 and read: EVERYTHING FINE SAILING SOON.

Though literally not at sea, our former relief workers in France still remain "stranded" at a hotel in Baden-Baden, Germany. A May 6 letter from Sister Lois Gunden to her family tells that a party of 13 members are interned with the embassy. Of this number two are the Mennonite relief workers, Bro. Henry Buller and Sister Gunden. The group has organized a "school" and engages in recreational pursuits to pass the time. Writes Sister Gunden: "We are certainly fortunate to have such a congenial group of people with whom we pass day after day in the same place doing over and over more or less the same things." On each Sunday the group, duly accompanied, may attend church services. Mail from the U.S. reaches the group at intervals some weeks apart. Negotiations with foreign offices are still in process to enable a return from Germany to America.

C. P. S. Camps

Legislation Prevents Further Foreign Relief Work by C.P.S. Men

A recent Appropriation Bill which passed the House of Representatives and the Senate contained a provision that prevents C.P.S. men from engaging in foreign relief work. The Bill which became law on June 30, 1943, does not permit the use of federal funds for the compensation of government personnel performing any services in connection with the sending of conscientious objectors outside of the United States. The Bill also does not permit federal funds to be spent directly or indirectly with the training of C.P.S. men in colleges for foreign service.

While direct expenses for relief training and relief service could be borne by a non-government agency such as the Church, any such program would necessarily entail a relationship with the government involving expense of such a nature as is prohibited in the Bill.

One of the immediate results of the Bill is the liquidation of C.P.S. Unit #99 (China Unit) and C.P.S. Unit #101 (Relief Training Unit) as soon as arrangements can be effected.

In a letter to the men in the camp, Bro. H. A. Fast referred to the closing of this door (foreign service) as similar to St. Paul's attempt to enter Bithynia where "the Spirit suffered him not." The Committee, he pointed out, is completely confident that the program will yet find in its "Troas" a vision of "Macedonia" or some other worthy and challenging field of service.

Death of a Camper

On July 3 at the Terry, Montana, camp occurred the death of Harold Kauffman of Manheim, Pa. Bro. Kauffman met with sudden death when struck by a transcontinental train that passed close by the Terry camp on the Northern Pacific Railway. The body was found near the outskirts of Terry and was taken to the local undertaker where the coroner pronounced the death as accidental. The body is being shipped to Manheim for the funeral ceremonies and burial.

Members of the C.P.S. family extend their condolence to the parents, D. Baker Kauffman and wife of Manheim, Pa., R. 1.

Hospital Units Receive Honorable Mention

Due to the country-wide labor shortage many mental hospitals have experienced extreme difficulty in obtaining necessary manpower for the functioning of their institutions. C.P.S. units have been welcome additions to the staffs of many mental hospitals.

Occasionally hospital superintendents pass on commendations for the work done by the men of the C.P.S. units. One superintendent of a hospital with a 50-men unit reports that the sincerity and integrity of the men have gained the respect not only of the fellow attendants but have created interest in other hospitals to secure a similar group of men. In an unsolicited letter he writes: "These men are a credit to their Church and are giving good service to a worthy cause."

Released July 7, 1943

Compiled by Grant M. Stoltzfus

SOME INTERESTING NOTATIONS

Concerning Civilian Bond Subscriptions to March 31, 1943

COUNTIES

1.	Lancaster, Pa.	$ 86,312.00
2.	Kane, Illinois	50,400.00
3.	Harvey, Kansas	45,519.50

4.	Montgomery, Pa.	43,115.50
5.	Washington, Iowa	41,228.00
6.	Wayne, Ohio	36,665.50
7.	Elkhart, Indiana	36,305.00
8.	Fulton, Ohio	36,180.50
9.	Johnson, Iowa	35,032.00
10.	Bucks, Penna.	25,595.50

STATES

1.	Pennsylvania	220,724.50
2.	Ohio	153,259.50
3.	Iowa	141,801.50
4.	Illinois	107,978.00
5.	Kansas	105,932.50
6.	Indiana	78,635.50
7.	California	35,797.00
8.	South Dakota	35,521.50
9.	Virginia	29,755.00
10.	New York	22,607.00

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Special Meetings

ELIZABETHTOWN, PENNSYLVANIA

Report of the thirty-first annual Bible meeting held at Elizabethtown, Pa., Mennonite Church, June 12, 13, 1943.

Organization:—Mod., Martin Kraybill; Chors., E. O. Brubaker, Mervin Longenecker; Secy., Ruth Gish.

Program and Speakers:—Carnal or Spiritual—Which? J. L. Stauffer; Overcoming Temptation, Simon Bucher; James, the Book of Practical Things, J. L. Stauffer; Sunday-school Lesson; Errors That Make It Safe to Sin, J. L. Stauffer; Children's Meeting, Earl Mosemann; Victorious Living, Simon Bucher; James, the Book of Practical Things, J. L. Stauffer; Questions Answered, J. L. Stauffer; James, the Book of Practical Things, J. L. Stauffer.

Thoughts Gleaned:—There are two classes of people in the Christian Church, carnal and spiritual. Man is a threefold being—spirit, soul, and body. True worship is associated with the Spirit. Three offices: inner, secondary, and outer. Many are only babes in Christ, no spiritual growth. The carnal man is in the danger zone. The spiritual man has a testimony for Christ, loves prayer and Bible study. There are two forces, two natures, and two voices—good and evil. Christ overcame the world. We should overcome with the Word. Our faith is tested by temptations. We should not put ourselves in the way of temptations. Talk to God and wait. The personality of God ought to be real to us. Where there is enough light, we do not have shadows. "The tongue can no man tame." Be careful in transmitting statements and facts. Faith is shown by words, by unworldliness, by patience, by our belief in effectual prayer. A victorious life is a transformed life, consecrated, Spirit-filled, Spirit-directed, pure, prayerful life. The more use we have for grace, the more grace we have for use. Many refuse to accept God's teaching concerning the judgment of sin. Those who teach the social gospel, deny the deity of Christ. Modernism appeals to intellect, does not condemn sin, presents no remedy for sin. Some people have only enough religion to make them miserable.—Secretary.

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DAVIDSVILLE, PENNSYLVANIA

Report of the Sunday School Conference held at the Kaufman Church, Davidsville, Pa., Ascension Day, June 3, 1943.

Organization:—Mods., Delmar Shetler, Loransa Kaufman; Chor., Leroy Yoder; Sec'ys., Fannie Thomas, Erma Holsopple.

Program and Speakers:—The Responsibility of Teaching the Word of God in the Home, Mrs. Lloy A. Kniss; In the Sunday School, Katie Thomas; The Responsibility of the Church to the Home and Sunday School, Lloy A. Kniss; The Sunday School, A Missionary Agency, I. S. Mast.

Thoughts Gleaned:—The parents must be really born-again Christians before they can teach the Word of God in their home. Teaching God's Word is making or breaking something for eternity. Be tactful, be sociable, be studious, be leaders of pupils in the path of right, be in earnest, be thorough. Make the lesson practical. Home should have the first place in the making of a true and loyal church. The mission work of the Sunday school is to build up, purify, and make a home for the individual in the church here on earth. Workers need to be appointed or sent by God to the various fields in order to bring about results. We need more Nehemiah's to stand foursquare for the doctrines of the Bible. We must be willing to serve the Lord anytime and anywhere. The great call of the great commission cannot be fulfilled by the world; therefore, the Christian must fulfill it and be willing to consecrate himself for the Lord's work. Don't let the world discourage you.

Secretaries.

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Married

Becker—Roth.—Bro. Harold Becker and Sister Eileen Roth, New Hamburg, Ont., were united in the bonds of matrimony at the home of Bro. C. F. Derstine, June 19, with Bro. Derstine officiating. May the Lord's benediction rest upon the union.

Hendrick—Layman.—Bro. Ellsworth Hendrick and Sister Mary Alice Layman, both of Fairview, Mich., congregation, were married at the Fairview Mennonite Church, June 27, 1943. Bro. Maurice O'Connell officiated. May God bless them as they go through life.

Leis—Holst.—Bro. Lavercy Leis and Sister Elsie Holst, Baden, Ont., were united in marriage at the home of the officiating minister, Bro. C. F. Derstine, Kitchener, Ont., June 30, 1943. The Lord grant them health, prosperity, and spiritual blessedness.

Shank—Zook.—Bro. Chester R. Shank, Chambersburg, Pa., and Sister Mary Emma Zook, New Wilmington, Pa., were married June 15, 1943, at the home of the bride. Bishop Enoch J. Zook, father of the bride, officiated. May the blessings of the Lord be upon them.

Lehman—Wadel.—Bro. Fred A. Lehman of the Chambersburg, Pa., congregation and Sister Nellie C. Wadel of the Rowe congregation were married June 12, 1943, at the home of the officiating minister, C. V. Martin. May the Lord bless this union.

King—Weaver.—On June 27, 1943, occurred the marriage of Bro. Merl King, West Liberty, Ohio, and Sister Arlene Weaver, Elida, Ohio. The wedding took place at the Salem Church at 2:30 p.m. in the presence of many friends and relatives. E. E. Zuercher, uncle of the bride, officiated.

Martin—Martin.—On June 30, 1943, at the home of the bride's parents, Bro. Samuel R. Martin and Sister Elmeda B. Martin, both of the Elmira congregation, were united in marriage by Bro. Oliver D. Snider. May the Lord richly bless them as they journey together through life.

Rissler—Groff.—On June 26, 1943, at the home of the officiating bishop, Bro. Mahlon Witmer, occurred the marriage of Bro. Jacob N. Rissler of the Old Road congregation, near Gap, Pa., and Sister Dorothy Ruth Groff of the New Holland congregation, Pa. May the Lord bless their future.

Martin—Birkey.—On June 1, 1943, Bro. David Martin and Sister Viola Birkey, both members of the Hopedale Mennonite Church, Ill., were united in marriage at the home of the bride's parents, Bro. and Sister Jacob Birkey. Bro. Simon Litwiller officiated. May God's blessings attend them through life.

Conrad—Martin.—On Sunday, June 27, 1943, at the home of the bride's parents, Bro. and Sister Harvey Martin, Leetonia, Ohio, occurred the marriage of their daughter Mary to Richard Conrad, Louisville, Ohio. May the Lord's blessing rest upon them as they journey through life. Bro. S. A. Yoder officiated.

Witmer—Meyers.—Bro. Arthur Witmer of the Rowe congregation near Shippensburg, Pa., and Sister Martha Meyers of the Church of the Brethren were united in marriage at the home of the bride, May 15, 1943. M. B. Mentzer, uncle of the bride, officiated. May God's blessing attend them through life.

Heatwole—Geil.—On Thursday evening, July 1, 1943, Bro. Galen Anthony Heatwole of the Springdale congregation, Waynesboro, Va., and Sister Mary Rebecca Geil of the Zion congregation, Broadway, Va., were married at the home of the bride. Bro. Jos. R. Driver, the groom's uncle, officiated. May heaven's blessings be theirs.

Hertzler—Bupp.—On Wednesday evening, June 30, 1943, Bro. Russel Henry Hertzler of the Slate Hill congregation, Cumberland Co., Pa., and Sister Agnes Pearl Bupp of the York congregation, York Co., Pa., were married at the home of Bro. Frank Leaman, York, Pa. May the blessing of the Lord be their portion through life. Brother Richard Danner officiated.

Detweiler—Hockman.—On May 16, 1943, Bro. Warren D. Detweiler, member of the Rockhill congregation, and Sister Miriam D. Hockman, member of the Blooming Glen congregation, Pa., were united in the bonds of matrimony in the Blooming Glen Mennonite Church, by W. R. Moyer. May God's grace sustain them and His Holy Spirit guide them through life.

Snyder—Swartzentruber.—Bro. Clifford C. Snyder and Sister Doris D. Swartzentruber, both of Kitchener, Ont., were united in marriage June 26, 1943, at the First Mennonite Church. Bro. C. F. Derstine officiated and preached the wedding sermon. The entire service was recorded to be sent to the parents of the bride, Bro. and Sister Amos Swartzentruber, missionaries on the South American field. May heaven's blessings be granted to the newly wedded couple.

—o—

Obituary

Bowman.—Iris Laverne, infant daughter of Henry and Hope Bowman, fell asleep in Jesus, June 27, 1943. Her life span was short, but she made her own impress, and will be greatly missed. Funeral services at the grandparents' home. Interment in First Mennonite Church cemetery. Bro. C. F. Derstine was in charge of the services. Theme: "Transplanted Buds."

Brenneman.—Alexander Brenneman was born April 8, 1883; died at the Woodstock Hospital, May 11, 1943; aged 60 y. 1 m. 2 d. In 1897 he united with the East Zorra A. M. Church to which he remained faithful to the end. He leaves to mourn his departure, 4 sisters (Mrs. Barbara Brenneman, East Zorra; Mrs. Hugo Peterson, Moline, Ill.; Mrs. W. M. Dick, Rock Island; Mrs. Jacob Wagler, Newton, Ont.) and a host of relatives and friends. Funeral services were held at the home of his brother-in-law, T. R. Brenneman, by David Schwartzentruber and at the 16 Line by Moses Roth and D. S. Yutzi. Burial in the adjoining cemetery.

Heatwole.—Etter Franklin Heatwole was born in Rockingham Co., near Dayton, Va., on May 8, 1879; died near Waynesboro, Va., of heart failure while preaching to the Springdale congregation on Sunday morning, June 13, 1943; aged 64 y. 1 m. 5 d. He was standing at the end of the pulpit near the close of the sermon when he suddenly collapsed. His life vanished as a vapor right before our eyes—a strong testimony to the truth of the text he was using, "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. 4:14). He also had included in his text, Phil. 1:21, "For to me to live is Christ . . . ." In his youth, he had developed heart trouble, which became more progressive in his latter years. During the past few months he had failed so much

that life at times seemed almost an effort. Often at night he would have to sit up on a chair in order to breathe more comfortably. After one such tiresome night, he remarked how good it would feel to be in heaven. He was called to the ministry Sept. 1, 1907, and for the past eleven years had served as president of the Virginia Mennonite Board of Missions and Charities. He was interested in the work of the church and desired to fill his place in the ministry until the end. The Lord granted this for He allowed him to walk to the end of the road and then stop. The week previous to his death, he had attended the Virginia Conference at E.M.S. and seemed to have enjoyed the work there. In January of this year he helped to lay his aged mother away. He was also preceded by his father (Bishop A. P. Heatwole), 4 brothers, and 1 sister. On Dec. 13, 1900, he married Sister Margaret Weaver who survives with nine children: Elmer J., Elizaheth M. (Mrs. Perry Showalter), Viola F. (Mrs. Clark Showalter), Rachel at home, Roy E., Harrisonhurg, Va., Alvin W., Florence E. (Mrs. William Smith), Galen A., and Alta Mae, at home. He also leaves 21 grandchildren, 1 hrother (Dr. Webster S. Heatwole, Salishury, Md.), 3 sisters (Mrs. Lydia Rankin and Mrs. Henry Wenger, Wayneshoro, Va., and Mrs. Savilla Shupp, Hagerstown, Md.). Funeral services were held June 16, at the home of Bro. Charles Grove and at Springdale Church hy Bro. S. H. Rhodes, assisted by Bros. Perry Burkholder and J. L. Stauffer. Text: II Cor. 1:3, 4. Interment in adjoining cemetery.

"He has gone through the gate to another land
Led by the Master's hand,
Where everything is kind and good,
Where everyone is understood.
So try to believe that the One above
Has taken him home as an act of love."

Hershberger.—Abram W., son of Abraham and Cathrine (Mast) Hershherger, was horn Feh. 11, 1875, at Walnut Creek, Ohio; passed away at his home near Harrisonhurg, Va., April 22, 1943; aged 68 y. 2 m. 11 d. Death was due to heart and kidney trouble. In youth he united with the Mennonite Church and remained faithful to the end. On Oct. 5, 1902, he was ordained to the ministry and served in that work for 38 years. Ill health prevented him from serving in this capacity the last 2 years. March 25, 1900, he was united in marriage to Arvilla Miller. Of this union, the following children remain: Glen, Arlington, Va.; Mrs. A. W. Brenneman, Denhigh, Va.; Elma, Missionary in Africa; Mrs. Alice Mohler, Akron, Pa. Grace and an infant daughter preceded him in death. Ten grandchildren survive. His companion preceded him in death 26 years ago. He lived in Ohio until 1920 when he moved to Harrisonburg, Va., to become a memher of the faculty of Eastern Mennonite School. He served a numher of years as schoolteacher both in Ohio and in Virginia. On August 23, 1923 he was united in marriage to Lessie Wenger who s left to mourn his departure with the following children: Beatrice, Mildred, Ahram, and Ruth, all at home. Surviving also are 3 brothers and 3 sisters: Emanuel, John, and W. O., all of Walnut Creek, Ohio; Mrs. Melinda Hostettler, Dundee, Ohio; Mrs. W. J. Christner, Kent, Ohio; Mrs. Sarah Troyer, Buffalo, N. Y. Funeral services were held Easter Sunday at he home and at Weaver's Church conducted hy Bro. Chester K. Lehman, assisted by Bro. S. H. Rhodes. Interment in adjoining cemetery. He is greatly missed in the home community, and church, especially in the Zion Hill congregation where he served for 17 years.

"He knew in whom he trusted;
He counted all things loss,
And clung with the arms of faith and love
To Christ and to His cross."

Hochstetler.—Moses N., son of Noah and Susan (Kauffman) Hochstetler, was horn near Kalona, Ia., June 13, 1862; died July 2, 1943; aged 81 y. 19 d. Early in life he accepted Christ as his Saviour and in spite of many reverses in this world, he clung to his faith until death. His father died when Moses was only 13. His mother also died at an early age. His first wife died after they had heen married about 2 years. Although he lived in New Mexico for some time, he spent most of his life in Iowa. Ahout 12 years ago he came to Howard Co., Ind., and on Dec. 11, 1934, he was united in marriage to Emma Stutzman who survives. He is also survived by 2 sisters, Mrs. Lizzie Stutzman, Mount Pleasant, Ia., and Mrs. Emma Church, Campbellton, Fla. He also has 2 half brothers, Eli Bender of Kansas and Will Bender of Iowa and 2 half sisters, Edith and Fannie, as well as a numher of cousins, nephews, and nieces. Besides his parents and first wife, he was preceded in death hy 2 hrothers and 3 sisters. He had a winning disposition and enjoyed the fellowship of Christian friends. Until his health failed, he always filled his place in church. After he suffered an attack of pneumonia last December, his health began to fail rapidly until his death was caused hy dropsy. As the end approached, he really longed to make the change which would hring him relief and rest. He also expressed his rejoicing in the blessed hope of "the land that is fairer than day." Funeral services were held at Howard, Miami County Church, July 4, 1943, conducted by A. G. Horner, assisted by J. S. Horner. Text: Ps. 5:11 (previously selected hy the departed).

King.—Carrie May, daughter of Jacob Z. and Mattie Yoder King, was born near West Liherty, Ohio, Feh. 5, 1893; died at Mary Rutan Hospital, Bellefontaine, Ohio, May 11, 1943; aged 50 y. 3 m. 6 d. In April she entered the hospital for observation and after a few weeks of unsuccessful treatment, her condition developed into pneumonia and complications, which caused her death. As long as her parents lived she remained at home and faithfully cared for them. She spent a number of years in different states where she made many acquaintances. Although she had her own home she spent little time there hecause of her work as a practical nurse. In her last sickness she remarked, "Although I have taken care of many sick folks I never knew what it really was to he very sick." She leaves to mourn her passing, two hrothers, Marion King, West Liberty and Ivan King, Zanesfield; one half sister, Mrs. Anna Mary Hartzler, of Belleville, Pa.; 2 half hrothers, Joseph F. King, West Liberty and Alpha R. King, Iowa City, Iowa, and many other relatives and friends. In her youth she was converted and united with South Union Mennonite Church and remained faithful to the end. Funeral services were held at the South Union Church by Bros. N. E. Troyer and Wallace Kauffman. Burial was made in the Alexander Cemetery.

"Only one life, 'twill soon he past,
Only what's done for Christ will last."

Miller.—Selena Belle (Wade) was horn May 5, 1866, near Quarryville Pa.; passed away June 25, 1943, at her home in Elkhart, Ind.; aged 77 y. 1 m. 20 d. She was the seventh of 9 children. Because of her unusual desire to receive an education her father sent her to the Millersville State Normal School. She taught school for 11 years in her home community where she won the respect of her Board of Directors and her pupils, as well as the County Superintendent of Schools. She never was ashamed to portray her deepest Christian convictions before her classes. At the age of 21 she was haptized and received into the Mennonite Church at Mechanics Grove, Pa. In March, 1896, she was united in marriage to Ahraham R. Miller; several months later they moved to Elkhart, Ind., where they lived the past 47 years. Surviving are her husband, 4 daughters: (Nellie) Mrs. Cleo Mann; (Carol) Mrs. Nelson E. Kauffman, Hannihal, Mo.; Esther Miller and Mrs. Helena Holt hoth at home; 7 grandchildren; 2 sisters: Mrs. Jael Bryson and Mrs. Elizaheth Mowerer; and a hrother Harry Wade, all of Lancaster Co., Pa., as well as a numher of nieces and nephews and many friends. From the day Bro. and Sister Miller moved to Elkhart she took a wholehearted interest in every activity of the church. She taught a Sunday-school class for 30 years. She made many trips to visit the children in the neighhorhood, inviting them to come to Sunday school. She always showed a sympathetic and helpful spirit to anyone in distress or need. She will he missed not only in the home hut in the church and in the neighborhood. Funeral services were held at the Prairie Street Mennonite Church, Elkhart, June 28, 1943. Bros. John E. Gingerich and J. S. Hartzler officiated. She was laid to rest in the Prairie Street Cemetery.

"My mother's prayer was the golden key
She always used on her hended knee;
With it she opened a store of grace
Which made our home a heavenly place."

Ramer.—Joseph, son of Bishop Martin Ramer and Lydia Ann (Shaum) Ramer, was horn near Wakarusa, Ind., Aug. 6, 1885; died May 26, 1943; aged 57 y. 9 m. 20 d. He was united in marriage to Lottie May Weaver, daughter of the late Noah and Lydia Weaver, Nov. 3, 1906. To this union were born a daughter, Gladys, at home, and 4 sons (Edwin who lives on the home place; Clifford and Paul, Nappanee; Walter, Goshen). He united with the Salem Mennonite Church 27 years ago and was a faithful memher until the end. He served as janitor for many years and took part in the activities of the church whenever called upon. He was a kind father and looked well after his household and had a special interest iu their spiritual welfare. On June 7, 1941, he suffered a paralytic stroke which left him helpless and at times during his illness he suffered much distress. He longed for the time when the Lord would take him home and expressed his readiness to go. Surviving him are his devoted compauion, his 4 sons and daughter, his aged mother, 6 brothers (Tohias and Isaiah, Nappanee; William and Edward, Goshen; Lewis, Elkhart; John, Wakarusa), 3 sisters (Mrs. Elias Martin, Mrs. Anna Wenger, Mrs. Elias Weaver), 7 grandchildren, a step grandchild, and many other relatives and friends. His father and 3 grandchildren preceded him in death. Funeral services were conducted hy Bros. F. E. Freed and Ray F. Yoder. Text: Heb. 4:9

"Good night, friends, I must leave you.
Longer here I cannot stay.
Be prepared to meet me there;
Death shall call you too some day."

Rich.—Salome Slagell, daughter of Joseph and Barhara Gascho Slagell, was horn near Gridley, Ill., May 11, 1875; died in Weepiug Water, Nehr., June 23, 1943; aged 68 y. 1 m. 12 d. At the age of 13 she moved from Illinois to Thurman, Colo., with her parents. They lived in Colorado 7 years. From there the family moved to Lyon Co., Kans. On Jan. 13, 1898, she was united in marriage to Ben Rich, La Junta, Colo. They made their home in Lyon Co., Kans., for 7 years. Then they moved to Henry Co., Iowa, where they lived for 3 years. In 1908 they moved to Weeping Water, Nehr., where they lived until death claimed them. Her hushand preceded her in death March 27, 1936. To this union were born 6 children. Two preceded her in death, an infant and Mary, aged 13. She leaves to mourn her departure, one daughter (Barbara Bobhette, Washington, D.C.), 3 sons (Melvin, Peoria, Ill.; Rev. Elmer, Aurora, Nebr.; Harvey, Weeping Water, Nebr.), 6 grandchildren, 3 hrothers (Joseph, Ben, and John Slagell, Hydro, Okla.), 4 sisters (Mrs. J. P. Swartzendruber, Wellman, Iowa; Mrs. Katie Detwieler, Thomas, Okla.; Mrs. Anna Smith, Hydro, Okla.; Mrs. S. E. Stutzman, Weatherford, Okla.), and many other relatives and friends. Father and Mother, 2 hrothers and 2 sisters preceded her in death. Since her conversion, while living in Kansas, she was a member of the Mennonite Brethren in Christ Church to which she was a faithful member until her death. She attended the services faithfully as long as she was ahle and she was a faithful supporter of the Church. Her presence was a great inspiration to the services. She was faithful unto death.

Sauder.—Ruth S., wife of Amos H. Sauder and daughter of John and Nora (Stauffer) Landis, died June 5, 1943 of complications, after an illness of about 6 months; aged 35 y. 1 m. 19 d. She is survived by her hushand, 3 daughters (Verna, Dorothy, Ruth), and a son (Norman), her parents, 4 brothers (Earl S., John S., Norman S., and Benjamin S.), and a step grandmother. Her brother, Ahram, preceded her in death. She was a faithful memher of the East Petershurg, Pa., Mennonite Church and she was a loving wife and mother. Funeral services were held at the East Petershurg Mennonite Church, June 7, couducted hy Bros. Frank Kreider and John Gochnauer. Text: Ps. 17:15. Burial in the adjoining cemetery.

"No one heard the footsteps of the angel drawing near,
Who took from earth to heaven the one we loved so dear,
No one knows the silent heartache only we who lost can tell,
Of the grief that's horne in silence for the one we loved so well."

Announcements

ILLINOIS CONFERENCE

Illinois Mennonite Conference and Associated meetings are to be held at Eureka College Campus, Eureka, Ill., Aug. 10, 11, 1943.

The Annual Ministers' Session will be held at the Roanoke Church Tuesday, Aug. 10, at 9:00 a.m. and 1:00 p.m. Lunch will be served to the ministers by the Roanoke congregation.

The Public Conference Program will begin on Tuesday evening, Aug. 10, at 7:30 p.m., at the Eureka College Campus, and conclude Wednesday afternoon.

On Wednesday evening the District Mission Board will have charge of the sunset meeting.

The Young People's Session will be Wednesday evening, Aug. 11, at 7:30 p.m.

No lunch will be served on the conference grounds to the public. Each family will provide for their own lunch.

A cordial invitation is extended to all to attend these meetings.

A. C. Good, Moderator.
C. Warren Long, Secretary.

THE OHIO MENNONITE CHRISTIAN WORKERS' CONFERENCE

(Formerly Ohio Mennonite Sunday School Conference)

The Lord willing, our annual conference will be held this year Aug. 3 to 5, at the Central Church near Archbold, Ohio.

The conference will open Tuesday evening, at 7:30, Eastern Standard time, and continue through Thursday afternoon.

The theme for this conference is "The Word of God."

According to the new constitution adopted last year all Bishops, Ministers, Deacons, General Sunday School Supts., their assistants, Y.P.B.M. Supts. and one member elected by each congregation are delegates, and are especially urged to attend.

P. L. Frey, Chairman,
Archbold, Ohio.
Loren King, Secretary,
West Liberty, Ohio.

—o—

"Least said is soonest mended."
"The tongue is an unruly evil."
"Patience is sorrow's salve."
"What hurts us instructs us."
"He prayeth best who loveth best."
"A wise man accepts good advice."

VIRGINIA YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Va.

July 28-Aug. 1, 1943

The usual variety of subjects is being offered and the facilities of E.M.S. campus are available. Applications for room reservations are coming in and we urge all who plan to attend to send in an application at once.

Those planning to come by train should make connections at Harrisburg, Pa., for Elkton, Va., and come to Harrisonburg by motor bus on the C. & W.

If you have not received a descriptive bulletin write to

YOUNG PEOPLE'S INSTITUTE
John R. Mumaw, Director,
E. M. S., Harrisonburg, Va.

FIELD NOTES

(Continued from page 336)

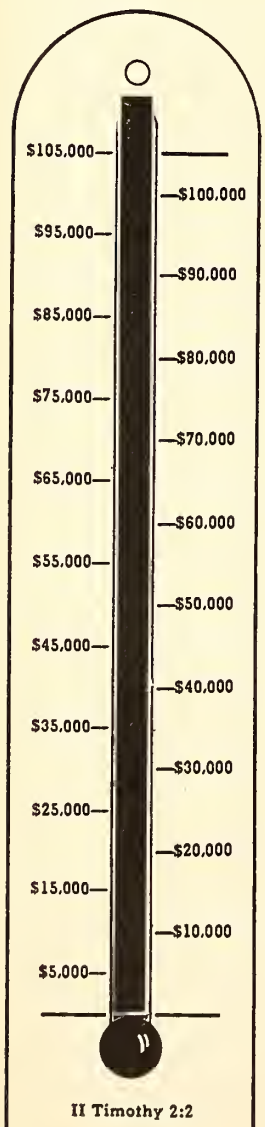
Plans are announced for the ordination of a deacon at the Biehn Church, near New Hamburg, Ont., on July 18. The votes will be taken in the morning service and the ordination will take place in the afternoon, the Lord willing. Your prayers for the Lord's direction in this work will be appreciated.

C.

* * *

An interesting nonconformity conference held at Mt. Zion Church near Versailles, Mo., July 3 and 4, is reported. A brother writes: "We had representatives from Oronogo, Mo.; Birch Tree, Mo.; Cass Co., Mo.; Kansas City, Kans.; Linn, Mo.; Edwards, Mo.; Palmyra, Hannibal, and Pea Ridge, Mo. The spirit of the meeting was good, and the messages were sound and inspiring."

Freeing Our Colleges of Debt



JUNE REPORT

I. U. S. contributions, including cash for United States Civilian Bonds designated for the Mennonite Board of Education, total $3,658.60 as per receipts 4129-4278 inclusive.

II. Canadian contributions and cash, $10.00.

III. Total June contributions, $3,668.60

IV. Total cash or equivalent contributions to date on the Debt Program (June, 1942, to June, 1943, inclusive), $113,454.74.

A WORD OF APPRECIATION

Dr. Harper, who for years served as president of the Chicago University and during that time raised a great deal of money for that institution, was once introduced to an audience as the biggest beggar in the world. Dr. Harper replied, "I am not a beggar, I never begged a dollar in my life, but I have given my friends some marvelous opportunities."

The friends of our church schools have had some marvelous opportunities during the past year and will still have some marvelous opportunities in the days to come. They have had the opportunity of helping to relieve our colleges of a burden which they have been carrying for a number of years. They have had an opportunity of investing some of their money in Christian education and the lives of young people. They have had opportunity to help further the work of the Mennonite Church and of the cause of Christ. This opportunity came when a solicitor called upon them and gave them the opportunity to give. The response of our people to that opportunity was indeed encouraging to those who were entrusted with the task of soliciting.

May 31 marks the end of one year of active solicitation. A year ago we would hardly have dared to expect that by this time more than a hundred thousand dollars would have been contributed. Those responsible for raising this amount feel very definitely that the debt liquidation program was directed and blessed by God. Words cannot express our deep appreciation to those who have so nobly responded to this need, but we know that these gifts that have been so willingly and generously given for the cause of Christian education will mean much to our colleges and the donor will be rewarded by our Heavenly Father.

For the next few months our solicitors will still be at work. We are looking forward to the same cheerful response. God is blessing our people in a material way, and they are willing and ready to turn some of this income into the work of the church. May our Father in heaven bless each of those who have helped make this program a real success.

Milo Kauffman, President Hesston College.

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Freeing Our Colleges of Debt

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JULY 22, 1943 (Herald of Truth Established 1864) No. 17

EDITORIAL

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever."

*

Paul's wish, as transmitted to the brotherhood in Galatia, should be our wish toward all our acquaintances and neighbors. It is a wish that should spring from the heart, from the innermost depths of the soul, not merely the product of the lips. Get the grace of God into your heart, and it is sure to find its way to your lips, manifested in your daily life.

*

The chief book in your home library should be the Bible. When we say "chief book," we mean the book most highly prized, most frequently read and consulted, most frequently quoted in ordinary conversation. Where the Bible has first place in the heart, its message is the chief influence in the life. Paul tells us that Christ, being the Head of the Church, should have the pre-eminence in all things. In like manner, the Bible, being the chief textbook of the Christian Church, should have the pre-eminence in the literature found in every home.

*

I Peter 3:15.—This verse stands out as a gem in the epistolary writings of the Bible. Two things are especially noticed: (1) "Sanctify the Lord God in your hearts." In other words, give Him the first place in your heart and life. In all that we do, in our thoughts and daily lives, let it be God first and all other things secondary. (2) "Be ready always to give answer to every man that asketh you a reason of the hope that is in you." In other words, be a ready witness for Jesus; an intelligent witness, in that the religion of Jesus Christ is constitutional with you and you have the Gospel of Christ at your tongue's end. This should not be done boastfully, but rather "with meekness and fear."

*

When you are tempted to shrink from Christian duty because you think it costs too much, then think of what it cost the Lord to make you "free from the law of sin and death." When, upon comparing yourself with the Lord, you find that you are doing as much or more than He did along the line of service and self-denial and suffering, then you might think of taking it easy.

*

When you think of the struggles of the Christian Church since the time when Christ offered Himself as a ransom for the sins of man, you cannot but be impressed with the fact that what has been accomplished has been by those whose all is upon the altar of the Lord. This is true of the Church at large, and it is also true of your home congregation. To accomplish something worth while and pleasing to God, we must do as did the first disciples, namely, leave all and follow Him. To make up your mind that you will take it easy is to decide that you want to be one among a multitude of drifters. It is the self-sacrificing, hard-working man that accomplishes things.

*

Ordinations.—Quite a number of these have been reported in the columns during the past few months. It is well that our people are awake to the importance of keeping our churches well supplied with spiritual overseers, bishops, ministers, and deacons. Our older men are nearing the time when they are summoned to "come up higher," and it is well that younger men are called to take their places. There is a decided advantage in calling these young men early enough so that they may have the benefit of the leadership of experienced men before their elders are called to their eternal home. The more fully supplied the Church is with bishops, ministers, and deacons, the better it is for our congregations. "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest."

*

BIBLE TEACHINGS

IV. About the Unequal Yoke

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—II Cor. 6:14-18.

Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.—Eph. 5:11, 12.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—Matt. 6:24.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.—Rom. 12:1, 2.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—Rom. 8:1, 2.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—Jas. 1:27.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.—Heb. 11:24, 25.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. —Matt. 5:16.

Then said Jesus . . . If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—John 8:31, 32.

Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.—I Pet. 2:9.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

Christian Doctrine and Christian Living

In the Apostolic Church

BY M. J. BRUNK

This article is the first of a series of two discussions on "Christian Doctrine and Christian Living." In this article we find the relationship of doctrine to living as seen in the Apostolic Church and in the article for next week by Bro. J. Irvin Lehman the writer discusses the relationship between doctrine and living among Christians today. We commend to our readers a careful reading of these two articles.

Several years ago the writer was attending a school where the teaching was current that it makes little difference what one does so long as he believes right. At the same time the writer was taking a night course with another institution where it was emphasized that it makes little difference what one believes so long as he does right. To me the two views stated above are inseparable. One's belief affects one's doings.

The psalmist said, "Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him" (Psa. 78:36, 37). The writer of Proverbs admonishes, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). He also warns, "For as he thinketh in his heart, so is he" (Prov. 23:7). Our Lord said, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh" (Luke 6:45).

Following the account of Peter's speech in the second chapter of Acts we have a record of the growth of the Apostolic Church, "And the same day there were added unto them about three thousand souls." The preceding clause, "Then they that gladly received his word were baptized," points out two factors which were essential to those who were joined to the group of early Christians. In consequence of Peter's exhortation they received his word. The form of the original language used here implies that they received once for all the message concerning Jesus Christ, so earnestly set forth by the Apostle Peter. Notice here, "they gladly received," and this carried with it the idea of receiving a teacher or his arguments with acceptance and approval. It follows therefore that one of the characteristics of the Apostolic Church was a genuine and full acceptance of the Gospel message as set forth by Peter.

The apostolic Christians not only accepted the Gospel message; they were also baptized, evidently accepting this rite as necessary and essential to their admission into the Christian group. The essential character of it is expressed in Peter's exhortation, "Repent and be baptized every one of you in the name of the Lord Jesus Christ for the remission of sins" (Acts 2:38). Baptism was thus the rite of initiation into the Church. By it the individual publicly acknowledged his acceptance of an entrance into a relation to Jesus Christ. A fundamental aspect of this is set forth in the washing with water signifying the spiritual cleansing from sin. The mention of the name of Christ, as that in which the baptism was administered, is important, and the record introduces specifically the element of revealed character; that is, the believers were baptized in Christ as revealed in the Apostolic Gospel in which He was set forth as the exalted Messiah. In both the Old and the New Testaments, the "name" stands forth as representing the character of the person revealed insofar as he has made himself known.

The end or result of this relation to Christ is described as "forgiveness of sins," and "the gift of the Holy Spirit." Baptism presupposes faith and repentance on the subjective side, and on the objective side the truth of the Gospel and the gift of the Holy Spirit.

Further evidence of belief and practice in the Apostolic Church is found in verse 42, "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The teaching of the apostles was doubtlessly connected with an explanation of the Gospel for the edification of the Church. Note also that they continued steadfastly in the apostles' doctrine. A compound word (in the original), meaning to persevere in anything, with the resultant meaning of: to give constant attention to a thing. The periphrastic construction of the imperfect with the present participle further emphasizes the idea of constancy. They accepted the message (an act), but continued indefinitely to give heed to the teachings of the apostles. By constantly applying themselves into the teachings of the apostles, they sought to know more and more of the Gospel which they had embraced.

Fellowship was a natural element in the Christian life for which their experience was an adequate basis, they having received the same spiritual blessings which are a basis for the social life of God's people. Their belief that, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28) drew them together in bonds of fellowship. The word fellowship has three general meanings: (1) the share which one has in anything, participation; (2) intercourse, intimacy; (3) a benefaction jointly contributed, a collection, a contribution. We cannot definitely decide as to which meaning Luke intended. However, in the light of the context the second meaning seems to accord best. In Phil. 1:5 fellowship, while it signifies co-operation in the widest sense, including fellowship in sympathy, suffering and toil, also indicates the special and tangible manifestation of this fellowship in the ready almsgiving and contributions of the Philippian Church. The word naturally suggests the community of goods, but as it stands here without any precise definition we cannot so limit it. It more probably refers to the oneness of spirit and effort which bound the first Christians to each other. As the Church developed, this idea of fellowship was widened. The breaking of bread was a form of Christian fellowship.

The prayers of the Christians that Luke refers to constituted a distinctive

feature of the primitive Christian life. For these early Christians prayer differed from that of the Jews. Probably from the beginning prayer was directed not only to God through Jesus, but also to Jesus Himself. Jesus taught His disciples a form of prayer, and this form was probably much used by the early Christians.

The places where the early activity of the Christians manifested itself are significant—in the temple and at home. It appears that the Christians did not at first separate themselves from their nation's religious center. We have no information of their relation to the sacrifices of the temple. It seems that they came to realize only gradually that the typical system of Moses was now only an empty symbol. Perhaps they thought at first that the Jewish nation would change and accept the Gospel in some manner and thus change its form and worship. In the early period we are not informed what the Christians thought of the temple worship; we cannot be sure just when the type ceased to be more than a symbol to them. We have no record, however, that they engaged in sacrifice.

Another evidence of the relation between Christian doctrine and Christian living in the Apostolic Church is that they "did eat their meat with gladness and singleness of heart, praising God. . . ." The above statement denotes the spiritual and exultant joy with which the early church rejoiced in her new relation. The praise refers not merely to their thanksgiving at meals, but was characteristic of their whole devotional life, both in public and in private.

The relation between Christian belief and Christian practice was evidenced by the people of Samaria (Acts 8). Before Philip came, the people were bewitched by and followed Simon the sorcerer. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

In Acts 19:18, 19, we have an example of belief manifesting itself in practice. "And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver."

Illustrations of the relation between Christian doctrine and Christian living can be found in the seven churches of Asia (Rev. 2, 3). The church at Ephesus had lost its first love. Christ admonished the church to do its first works—these that were characterized by first love. The church of Pergamos was a worldly church. It had those that held the doctrine of Balaam and them that held the doctrine of the Nicolaitanes. The church in Thyatira suffered that woman Jezebel, which called herself a prophetess, to teach and to seduce my servants to commit fornication and to eat things sacrificed unto idols. The Laodicean Church believed itself to be rich, and increased with goods, and had need of nothing. This belief made them unmindful that they were wretched, and miserable, and poor, and blind, and naked. The Laodiceans did not feel the need of buying of Christ gold tried in the fire that they might be rich. They did not feel the need of white raiment for they felt well clothed. Neither did they feel the need of eyesalve that they might see for they felt satisfied and were unmindful of their true condition.

In the Apostolic Church, Christian doctrine and Christian living went hand in hand. The persons that believed were obedient to the faith. Those that believed not were rebellious against Christ and the apostles that followed Him. Those that really believed the messages put that belief into action; as they believed, so they lived.

Harrisonburg, Va.

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THE NECESSITY OF STEADFASTNESS IN FAITH AND PRACTICE

By J. A. Liechty

"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). What was the result? "And fear came upon every soul" (Acts 2:43). Paul writes to the Colossians: "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order and the stedfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:5-8).

The Lord told Moses to write to the people, "Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave" (Deut. 10:20). If we hold the beginning of our confidence steadfast unto the end, we are made partakers with Christ (Heb. 3:14). "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession" (Heb. 4:14). "For he is faithful that promised" (Heb. 10:23).

Then Peter warns: "Beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness" (II Pet. 3:17). "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58). Then in Job 11:15 we read, "Yea, thou shalt be stedfast, and shalt not fear."

From the above Scripture references, it may be plainly seen that steadfastness is essential. It gives courage and power for service and assures us of heavenly glory. Paul says, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:7, 8).

Jesus says, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).

We see here four pairs of opposites: a wide gate and a strait gate; a broad way and a narrow way; the many and the few; destruction and life. There is no halfway or intermediate state. It is either one or the other. Then there is a contrast in Matt. 16:25, 26, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

It is likewise impossible for anyone to remain steadfast in faith without being so in practice also. Steadfastness of purpose through faith in the Lord Jesus Christ has been the influential characteristic of our forefathers who gave us the Church, and if we would preserve her to have something worth while to hand down to our children, we must all be united and steadfast in purpose.

This idea of steadfastness is fundamentally sound doctrine and is a very profitable investment. To illustrate: Let me say that a wheelbarrow is also a good investment, but it takes a lot of muscle to produce results. Just so with steadfastness in faith and practice, we increase by exercising in it.

Encircling the walls of Jericho once or twice did not cause them to fall, neither did dipping himself once or twice heal Naaman of his leprosy. And neither will our being steadfast and faithful when everything comes our way win for us the crown of righteousness that Paul wrote about.

I fear there are many today who are laboring under false delusions, mistaking activity in all the progressive movements of the religious world for real adherence to the faith when it is only the devil's camouflage.

Let us take the apostle's advice and prove all things, hold fast to that which is good. Jesus tells us in Mark 13:13: "He that shall endure unto the end, the same shall be saved." Where is there a promise left for any halfway work?

Orrville, Ohio.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

OUR HELPERS

Anita Cavadore, Our Helper

These are busy days for us in Arrecifes; not only for us but for the devil, too. It seems the more we work for Christ and the Gospel the greater are the forces of evil. But "if God be for us, who can be against us?" Anita Cavadore, our native worker for over twenty years, and one of the first converts in our mission in Pehuajo, arrived at our home May 31. Bro. and Sister Hershey generously "loaned" her to us for the whole month of June. With her many years of experience, her Christian life, and her zeal for her Lord, she is well qualified to help us, and already has proved a real asset in our work.

Nearly every day she and I leave the house with our hands and purses full of tracts and Sunday-school papers. As we walk along the streets, we distribute tracts to the adults and the Sunday-school papers to the children, and at the same time speak of the Gospel and invite them to our services. Then we proceed to visit one or more homes in which the people have come, do come, or have expressed a desire to come to the services.

One day Dona Ramona, an old grandmother who is a faithful Christian, accompanied us to the other side of the railroad tracks where are situated many little ranchos, or houses, which really form a little town in itself. We were well received as we went from house to house distributing literature.

Anita conducted our first women's meeting on Friday, June 4; she will have charge of another one this coming Friday, June 25. After she leaves we intend to continue with these meetings. She also has spoken in some of our regular weekly services. The people enjoy listening to her as she can speak in their language! But I must say, those who attend are very patient with us during these days of fumbling their mother tongue.

Visit to Salto

Last week Anita, Sam, and I visited with Sister Lauver in Salto. There is bus service from here to Salto which requires only one hour to make the trip. Bro. Lauver was gone at the time. He continues to take treatments for his health. He needs your prayers that God will strengthen him for the many duties that await him.

Mrs. Alea, Another Helper

Mrs. Alea, another of our faithful attendants when health permits, is a very interesting character. She and her aged and sickly husband barely exist; they are too old to work and a son who is capable of working, but has no mind to work, lives with them, as well as an older son who is ill with asthma. She is so content that we are here because she has been a Christian many years. Within the last few years they moved away from the church; she missed it so much. This old lady gets tracts from us nearly every week, distributing them to whomever she meets. She often chats with a very fine young mother, who, although a Catholic, is much interested in the Bible. Her husband works in the municipality. One day Anita and I visited in this home and at her invitation expect to go back next week for another conversation about the Christ we love.

The other day we visited Mrs. Alea and how I was touched! Never once have I heard a complaint from her, but her sick husband was lying in bed, a few gunny sacks covered the springs, one blanket and a coat were thrown over him. The other bed had no blanket, only a thin spread. Two chairs and a table furnished the kitchen. With all this poverty she continues to keep her faith in her Lord. The day following this visit we took some food and a blanket to the house and how grateful she was!

The Cassas Family

Another family from whom we expect help is the Cassas family. The father and mother have been converted years ago. Their eight children make it necessary for them to spend much time in working. Mr. Cassas built a mud house for them to live in, planted a large garden, and also works in a near-by town as a blacksmith. The elder son goes from house to house selling pastries. With their many duties they have not been able to attend regularly; our concern and prayer is that soon they may be sufficiently settled, (it has been only several months since they moved here) so that they will be able to attend every meeting, bring others, and be a help to us in the work.

We praise God for the many faithful prayer friends we have, as many of you have written and told us that you are praying for the work here. May God bless you!

June 23, 1943. Ella May Miller,
Arrecifes, F.C.C.A.,
Argentina, S.A.

Rural Missions

GERMFASK, MICHIGAN

Dear Herald Readers: Knowing the cleansing power of the Word, as well as the convicting of souls thereby, we joy in the privilege of spending the summer in Bible school teaching here in the upper peninsula of Michigan. The attendance has been better than we anticipated, which is very encouraging, convincing us that the Word of God presented in its simplicity and beauty does thrill hearts. At Germfask the average attendance was fifty-six; then we had the privilege of helping in the Sandtown School, and soon we will begin a school at the Green School District where the initial enrollment looks very encouraging. We appreciate very much the help of two sisters in the summer's work Mary Haarer of Shore congregation, and Mary Alspaugh of Clinton Frame, Ind. Visitors of the recent weeks are Bros. John W. Burkholder and Daniel Fox, Blue Ball Pa.; Bro. and Sister Norman Weaver, Nappanee, Ind.

Recent baptisms have been three from Germfask, and three from the Green School with several more awaiting the grace to make a full yielding. We do appreciate so much the expressions of people contacted in the most recent field, the Green School, showing us how much their service to Christ is filling a place in their life that before was empty. To God be all the praise! May all these groups become a glorious testimony to the power that makes them sons of God, even to them that believe on His name.

We also wish to thank all those who have supported the work in whatever way God has laid upon your heart, especially the intercessors. And may this burden continue to bring forth more souls unto His name.

July 12, 1943. Chester C. Osborne.

City Missions

DENVER, COLORADO

(Denver Mission)

Dear Herald Readers: The work here has been growing. Our attendance on Sundays and at midweek prayer meeting has been good. Many of those who attend have irregular shifts, but we are happy to have them with us to help in the work. The group of nurses that have left us are greatly missed, but we are happy to have the new group here. We find them very helpful in our work.

There are also fifteen boys from C.P.S. camps who have been assigned work at the hospital. A number of them have assisted in our worship. Two Sundays a month a group with Bro. Friesen help in bringing God's Word in song, testimony, and literature to the Colorado General and the Denver General Hospitals. They also help at the Rescue Mission.

We are hoping and praying for the opening of another Sunday school in a new section of the city. Pray for the work and that God may lead.

Edward Friesen has been called to camp. Paul and Grace Friesen have returned from school and are faithfully helping in the mission work. Grace assisted in Bible school here and at La Junta.

On June 14 we opened a summer Bible school. We had an enrollment of 98. However, our average attendance was fifty-five. There were twenty-two who attended every day. Mrs. Ezra Shenk was director with the following teachers assisting: Mrs. Donald Egli, Lura Detweiler, Lucille Schultz, Grace Friesen, Martha Detwiler, George Holderman, and Ralph Holderman. Bro. Frieser and Ralph took two cars and brought in many of the children. Sister Friesen did the

housework and cooking for the teachers out of the city and also administered first aid when it was needed. Bro. Cooprider, now staying with Friesens, was janitor. He was a great help.

The children gave an interesting program on June 25. Then on June 26 we took them to the park and had a lunch and a treat for them. This was made possible by the contribution sent us from the children of the West Union congregation in Iowa. We wish they could have seen how the children enjoyed what they made possible.

Pray for the work here and the Friesen family in their sincere efforts to bring the message to the lost of the city of Denver and to encourage Christians to remain true to God. When passing through Denver, stop to worship with us.

June 29, 1943. Mrs. Ezra Shenk.

MEADVILLE, PA.

(Meadville Mennonite Mission)

Dear Herald Readers: A greeting in His dear name. God still hears and answers prayers. For years those who were most concerned for the work in this city have been praying for a more suitable and permanent place of worship. For several years services were held in an old schoolhouse. Then when circumstances made a change of location necessary, we as workers felt that the hand of God was controlling events and since everything pointed to a section of the city known as Fifth Ward, we began to look about for a location in that particular section. About the only place available was an old horse-radish factory where there was a fair-sized room which could be used for services, and improvised rooms which serve as living apartments for the workers. Even though the place was far from ideal, the Lord has blessed us in so many ways that we can look back with pleasure over the years we were permitted to give forth the story of His love in the horse-radish factory.

For some time the Ohio Mission Board was looking for a more suitable building which could be purchased. Once more the Lord led so definitely that we could not question His will in the matter. The way opened that a house could be purchased about a block from where we were having services. The house was so arranged that the entire downstairs could be thrown into a chapel with only a few changes. The room for service is quite spacious and pleasant, and convenient for Sunday-school purposes. The second floor is a very pleasant living apartment for the two sisters who are giving their time in the work.

On Sunday, June 20, we held our first service at this new location. Bro. M. L. Troyer, Elida, Ohio, was with us for this service and a week of evangelistic meetings. He also had charge of our Bible school which started June 21. He was unable to stay longer than one week. In his absence Bro. Eli D. Kramer of Conneaut Lake, Pa., gave his services, and the meetings continued for another week. Sister Minnie Kanagy of New Wilmington, Pa., gave very interesting talks concerning the people and mission work in India, preceding the message of the evening. The Word was preached with conviction, and even though there were no visible results we know that believers were encouraged to live closer to the Lord, and the unsaved are counting the cost. Will you pray that those with whom the Spirit is striving may make a definite decision for Christ?

We felt during these two busy weeks we had one of the best Bible schools that we have ever had. The enrollment was not quite so high as last year as no children could be brought with cars because of transportation restrictions. What was lacking in numbers was made up in interest. Our enrollment reached 102. We felt that we were richly blessed in having teachers with a real burden for the boys and girls. The teachers were: Minnie Kanagy, New Wilmington, Pa.; Lucinda Short and Doris King, Archbold, Ohio; LaVina Kramer, Lois Miller, and Doris Miller from the local congregation at Conneaut Lake, Pa., and Viola and Cora Baer from the Mission.

One especially encouraging feature in our Bible school was the class of mothers taught by Sister Kanagy. There was a live interest shown on the part of the mothers. The oldest pupil enrolled was 77, while the youngest was only 2. What a privilege to have a message that is needful alike for the young and the old. There was an especial evangelistic emphasis made in the teaching this year. A number of the boys and girls have awakened to a consciousness of a need in their lives, but as yet they have not taken a definite stand for Christ. We feel that we as workers have a grave responsibility resting upon us in giving continued teaching, and we crave an interest in your prayers.

We wish to thank those congregations, sewing circles, and individuals who have made contributions toward the work here. May God richly bless you for your generosity.

We are depending much on your continued prayers that Christ may be magnified in this very needy section of a wicked city.

July 12, 1943. The Workers.

IOWA CITY, IOWA

(Mennonite Gospel Mission)

Dear Herald Family: Greetings. Summer Bible school began June 7 and closed June 18. We were agreeably surprised, considering world conditions, at the attendance and interest taken in the study of the Bible. One hundred and seventy were enrolled and there was an average attendance of 128 each day. Many of the old families had left the city for what they consider bettering themselves, but a number of new families were found that had moved into the city and were willing that their children should attend. On June 17, the school gave their program to a crowded house of parents and friends. Many new contacts were made in this service. Allowing the result of this program to speak, we have reason to say that the teachers did a fine piece of work in presenting Christ and His Word to the children. God's hand was in the securing of teachers and we had one of the finest groups that we have ever had. Personnel this year was Elain Yoder, Leola Yoder, Violet Troyer, Irene Brenneman, Goldie and Melvin Weaver, of the surrounding churches in the community; Bro. William Brenneman, Chicago, who again had charge of our adult class; Sister King and daughter Beulah, Mrs. Walter Martin, Lois Keiser, and Marilyn Hobbs of Iowa City. Especially to some of these teachers it meant a sacrifice of time and money, but heaven alone will reveal the good they did. We have always found summer Bible school a wonderful asset to the work at Iowa City. Several of our converts and homes were contacted through the approach of Bible school. Let us pray, spend, and go for this work in the future. Surely the increase in juvenile delinquency is a challenge to Christians to put forth greater efforts.

We wish to take this opportunity to thank all who have so kindly given to the Lord's work at Iowa City. You have given of your prayers, your time, and your money to further His cause. May the richest of His blessings and grace be upon you.

In the past several months we were privileged to have with us Bro. William Eicher and Bro. Floyd Steckley of Nebraska for a Sunday-school Workers' Conference, as speakers from a distance; and Vernon Roth, Chris Hershberger, Dale Yoder, Edward Diener, from the community churches took part in this program also. A very interesting and instructive period was appreciated by all.

Bros. William Brenneman, Harold Brenneman, and Edward Diener gave us appreciated messages and gave a young people's program at the Timber congregation during this last quarter.

From June 24 to July 4, Bro. Moses Slabaugh, Harrisonburg, Va., was with us in an evangelistic service, speaking each evening for a devotional lesson from the Book of Revelation, using a chart. Meetings were fairly well attended considering the busy season and conditions in the world. Many hands were raised for prayer that they might be faithful against the pressure put upon them; also three definitely accepted Christ as their Saviour. A husband and wife and a younger sister felt their need for a fuller consecration. From evidence these folks were helped and strengthened. Bro. Slabaugh was much appreciated and he spoke clearly and plainly from God's Word each evening. May God bless our brother for further service. We are beginning instruction meetings for these converts. Please pray that God may lead us in this work.

July 12, 1943. Norman Hobbs.

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All the way my Saviour leads me;
What have I to ask beside?
Can I doubt His tender mercy,
Who through life has been my guide?
Heav'nly peace, divinest comfort,
Here by faith in Him to dwell!
For I know whate'er befall me,
Jesus doeth all things well;
For I know whate'er befall me,
Jesus doeth all things well.

—F. J. Crosby.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

THE TONGUE

"The boneless tongue, so small and weak,
Can crush and kill," declared the Greek.
"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."
A Persian proverb wisely saith,
"A lengthy tongue—an early death";
Or sometimes takes this form instead,
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed";
The Chinese say, "outstrips the steed";
While Arab sages this impart,
"The tongue's great storehouse is the heart."

From Hebrew wit this maxim sprung,
"Though feet should slip, ne'er let the tongue."
The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul!"
—Now.

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PRESERVING OUR SONS FOR GOD AND THE MENNONITE CHURCH

By J. Alvin Weaver

(The following was given in Y.P.B.M. at the Kansas City Mission, Feb. 28, 1943. Sent in by request.—M. B. N.)

It is God's will that children should be saved. "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14). We are commanded of God to train our children. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

If I realize fully my responsibility, I will try to the best of my ability to train my children right and not shift the responsibility to others, such as Sunday-school teachers, preachers, etc. The conversion of my children should be one of my chief concerns. I cannot convert him, I cannot decide for him; but I can begin in infancy to get him ready for that all-important decision. The whole life of the child must be nurtured from birth in a way of life that leads to God. I can do this only by getting into his world of thought and life, by gaining his confidence and keeping it always. I should be interested in his interests and provide him with wholesome activities and join him in them. I must be a buddy to him, one in whom he can confide even in unimportant matters if I expect to be of any help to him in more important problems in later youth.

A child is never too young to have his training and teaching begun. It is surprising what a child a few months old can absorb. One does not realize how much until he has one of his own.

A child learns by fellowship and example. One may talk to a child about forgiveness, but teaching him by forgiving him when the occasion arises will go much farther. Likewise kindness, courtesy, reverence, courage, temperance, honesty, thrift, self-reliance, and optimism are all better taught by example. "In all things shewing thyself a pattern of good works: in doctrine, shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned."

Too many Christian homes lack the spirit of fellowship. The family devotional hour, the table conversations, the living room atmosphere, and the study together of the Word should provide opportunity for family discussions of spiritual life matters.

We must remember that the child is an imitator. What he sees his father do, he will want to do. Most of us are familiar with the small boy who followed his father through the snow one day and the father noticed him only after he had entered a saloon. The little fellow said, "I'm following in your footsteps, Daddy." So it behooves us to live a life worth copying. "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1).

I should avoid discrepancy between the teaching from the Bible and my behavior. Profession of a belief without practice of that belief and religious practices that contradict the teaching of the Word are very subtle in leading a child away from Christ. Profession and practice must agree to make sense to a child. The inconsistencies of parents and teachers have silently but surely caused many a child to go into a life of sin.

All the doctrines of the Church must be lived to be taught to children for acceptance.

Do I realize that "like father so the son" is literally true only when the father is a bad man or when he is a righteous father? Show me a father who is lukewarm spiritually, and I will show you his wayward son. Take a father who is living a questionable moral life and you may find his children in brazen sinful acts.

Praise God for the exceptions to the rule, but **do not let me expect my children to be exceptions to the rule.** The practices which I can get by with, and which I have made myself **think** are all right for me, are they a pull in the right or wrong direction? Do they show my lack of faith or my stubborn will to do as I please? Do I realize that for every backward step I take my boy may take two? Every principle I drop or consider old-fashioned means many more dropped by the coming generation.

If I had not seen illustration after illustration in real life of the downward steps from one generation to the next, I would not be so concerned. Since I have become a father, these things come to me even more forcefully.

A grandfather was a plain, spiritual man. The son was even a busy church worker, but did not feel it was necessary to observe all the peculiar customs of the church; so he left off several. The grandchildren now find pleasure in worldly amusements, dress flashy, and are **nice** people and **maybe** have some religion!

There is a Mennonite preacher who for years has given his smile of approval on a number of questionable practices. Now he continues to approve of his sons in direct military service and munitions production.

I could cite you to another who engaged in immoral practices secretly; now many of his children are living loose, immoral lives, some not members of any church.

If you will look around you, you can find parallel illustrations. In contrast, we are glad for other examples around us of parents who lived the **victorious life** and whose children are following the same Master.

Perhaps I can do noncombatant war work and make myself **think** I am all right in doing it, but where will my son be found when he is of age? If I feel that armed men may kill if forced to do so, even without hating and still be Christian, in the next war I may expect my boy to take part freely in killing his neighbors.

If I harp only on fundamentals and leave out the "all things," can I expect my son to even hold fast to fundamentals?

Following is a recent quotation from Harold S. Bender:

"On Nov. 1, 1942, the date of the census, in round numbers eight hundred (800) members of the Church were in C.P.S. Camps, while three hundred twenty (320) were in the regular army as soldiers. A detailed report of the census will be released later. This covers only the United States congregations, but the Canadian record is about the same.

"A thirty per cent failure is a bad record. If we have been complacent, this report should put an end to our complacency. Nor is any one part of the Church much better than any other. From East to West the record is much the same. Quite a number of congregations show up in the census with all their draftees in the army and none in C.P.S. One congregation has seventeen men in the army.

"Why this shocking record? It is true, of course, that many of those who went to the army were not strong and active members, and some no doubt were genuine backsliders. Few were warm Christians,—workers in their home congregations.

"But this is no explanation. The real question is, Why are so many of our young men in the prime of life so weak in their Christian life and convictions? **The test of war is flashing the spotlight on our weakness at home.** This record is a direct challenge to our bishops, and pastors, to our congregations, **to our parents:** Only seventy per cent loyal! Is this a passing grade for the Mennonite Church in God's great record book?"

(Continued on page 355)

Sunday School Lesson

Theme for the Quarter: God in the Making of a Nation

V. GOD DELIVERS HIS PEOPLE

Lesson for Aug. 1, 1943.—Ex. 5:22, 23; 6:1-7; 12:51.

Golden Text.—Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.—Ps. 50:15.

Introductory.—Our lesson scope covers the book of Exodus from the fifth to the twelfth chapters. During this time God had a much harder time to convince Pharaoh than He formerly had in convincing Moses. During this time ten plagues were sent into Egypt to convince Pharaoh that it was not only the people of Israel but God Himself who was back of the requests to let the people of Israel go. A number of times Pharaoh relented and promised to let the people of Israel go, but no sooner had the scourge been lifted than he relented and increased the severity of the persecutions. It was only the last plague, when the first-born were slain in all homes not having the blood of the lamb on the lintels and posts of the doors, that Pharaoh not only gave his consent but vehemently urged the Israelites to get out of Egypt. Even then he afterwards changed his mind, pursued the people of Israel, rushed after them into the Red Sea, and he and all his hosts were drowned while the Israelites went over dry-shod and unharmed.

Murmuring Because of Persecution (5:22, 23).—Moses and Aaron had gone before Pharaoh and presented their case, as the Lord had directed. But the proud Egyptian monarch, having never known anything but to have his own way, arrogantly refused to grant the request, and added to the already severe persecutions under which the children of Israel were suffering. The people chided Moses and Aaron for being the cause of this added persecution and distress, and Moses brought this murmuring before the Lord. It was a sin common to humanity. Instead of trusting in the Lord and by faith bearing their increased burden pending their deliverance, they grumbled and complained bitterly, and even Moses was affected by the same kind of feeling.

God Renews His Promise to Moses (6:1-7).—But the Lord was gracious and renewed His promise to Moses. He knew the weakness of humanity. He assured Moses that He would make good His promise and urged patience and faith on the part of Moses and His people, saying: "Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land." This came to pass just as God had said that it would. Even Moses had to learn more fully that when Jehovah God enters a conflict that even world heroes and conquerors must bow before Him. At first Pharaoh proudly wanted to know, "Who is the Lord?" Well, he found out. At first he thought he had it all his own way. Then as he was humiliated time and again by the terrible plagues that God sent upon his land, he gave way by degrees, and finally, when the death of the first-born provoked a wail of distress over all Egypt, Pharaoh listened to this wail and vehemently urged these people to get out of Egypt as soon as they could.

This was the message that God commanded Moses to pass on to the children of Israel: "Say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you of their bondage, and I will redeem you with a stretched out arm, and with great judgments." This promise was fulfilled, but it was no credit to the Israelites. It was not because of their great faith and virtues but in spite of their shortcomings that they were delivered from the bondage of Egypt. Humanity suffers when the promises of God are either ignored or withstood. As for Pharaoh, he and his hosts were overthrown and perished in the sea because he had withstood the Lord. In like manner Israel suffered—in their wilderness wanderings and in succeeding centuries—because, unlike Joshua and Caleb, they did not "wholly follow the Lord." Well may we heed the warning voice of the wise man when he said: "Righteousness exalteth a nation: but sin is a reproach to any people."

Israel Delivered (12:51).—"And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt." This "selfsame day" was the time of deliverance after the institution of the Jewish Passover, the night when the first born were slain in all the homes of the Egyptians. It was the final stroke in God's victory over Pharaoh and all his people. The miraculous power of God was manifest in all these trials, which should have won the everlasting gratitude and obedience and trust in God on the part of all the children of Israel and all others in all generations after that time. Yea, verily, "Great is the Lord, and greatly to be praised" by all people. May we continually "serve him with reverence and godly fear."—K.

Bible Meeting Topic

ASSURANCE OF SALVATION
I Jno. 3:1-34

Topic for August 1

MOTTO

"And we know that we are of God."

OUTLINE STUDY

I. **Making Sure of Our Salvation.**
1. Sure of meeting the conditions of fellowship.—I Jno. 1:5-2:2.
2. Sure of our right to be a child of God.—Jno. 1:12.
3. Sure because of obedience.—I Jno. 2:3-6.
4. Sure because of love.—I Jno. 2:9-11; 15-17; 3:10-18.
5. Sure because of the anointing of the Spirit.—I Jno. 2:20, 27.
6. Sure because of victory over sin.—I Jno. 3:6-9.
7. Sure because of answered prayer.—I Jno. 3:19-24.
8. Sure by a proved Spirit and love.—I Jno. 4:1-6, 7-12.
9. Sure of regeneration.—Jno. 5:1-5.
10. Sure of the inward witness.—I Jno. 5:10; Rom. 8:13-16.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Know."**
2. Knowing That We Are Saved.
   a. By what we love to fellowship with.
   b. By what we have done with Jesus.
   c. By what we do with Jesus' commandments.
   d. By how we act toward evil or good.
   e. By how we keep our conscience.
   f. By whether we love or hate others.
   g. By the Holy Spirit in us.
   h. By answered prayer.

For Seniors.
1. Making Clear Our Relation to God in Jesus Christ.
2. Making Sure of Our Continued Walk in Him.
3. Making Sure of the Difference between the Spirit of the World and the Spirit of God.

PERSONAL THOUGHT

Am I willing to come to the light of truth concerning salvation?

SEED THOUGHTS

All mankind are God's children by creation: as regards this, a creature can have no choice. But a creature endowed with free will can choose his own parent in the moral world. The Father offers him the right to become a child of God (John 1:12); but he can refuse this and become a child of the devil instead. There is no third alternative.—Selected.

The important thing is that we can quiet our consciences in the sight of God. The self-deceiver, who is not of the truth, but walks in darkness hating his brother (I John 3:1), can quiet his heart, because the darkness has blinded his eyes; but this is not done before God.—Selected.

There is an unction from God that comes upon those who have truly become His children. This unction brings a new experience within us that is realized only in the heart of him who receives it. This gives the individual a discernment, or spiritual taste, that enables one to know the difference between that which is Christian and antichristian.

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THURSDAY, JULY 22, 1943

Field Notes

Bro. Stanley Shantz was ordained to the ministry at Guernsey, Sask., on June 13. May the Lord bless his ministry. R.

* * *

An all-day harvest home and Sunday-school meeting will be held, D.V., at Masonville, Pa., Mennonite Church on Wednesday, Aug. 4.

* * *

A note from the workers at the Lima, Ohio, Mission has this to say about their summer Bible school: "Total enrollment, 115; largest attendance in one day, 111; fine interest."

* * *

Brethren J. M. Kreider, Palmyra, Mo., and Leroy Gingerich, Versailles, Mo., held a few days' meetings at Linn, Mo., July 11-13, closing with a communion service, Tuesday evening, July 13.

* * *

Ordination.—Bro. Luke Hurst was ordained a minister for the congregation at Reading, Pa., on Sunday, July 11. May the Lord bless our brother in this new service to which He has called him.

* * *

Evangelistic meetings held recently at the Wanner Church in Ontario closed with good attendance and continued interest. Souls were refreshed, and there were five confessions of Christ. Remember these at the throne.

* * *

The congregation at Belleville, Pa., enjoyed a number of Bible lessons on "Prophecy and the Christian Way of Life," by Norman Harrison, over the week end of July 18, if previous plans were carried out.

* * *

Bro. William Jennings, Knoxville, Tenn., is at present conducting a series of meetings at the Mt. View Church, Lyndhurst, Va. The meetings began July 11 and were scheduled to continue for two weeks.

* * *

A harvest home and all-day meeting will be held, the Lord willing, at Stauffer's Church, near Bachmansville, Pa., Saturday afternoon and evening and all day Sunday, July 24, 25. Speakers: Amos Horst, Noah Good, and Robert Miller. R.

* * *

Revival meetings are scheduled to begin July 26 at the Wickersham Schoolhouse, about one and one-half miles east of Bainbridge, Pa., and are to continue until Sunday evening, Aug. 1, with Bro. Clinton Ferster as evangelist. Pray for the work. M. R. K.

* * *

Bro. Irvin Roth, Belleville, Pa., was ordained as deacon for the Rockville congregation in Kishacoquillas Valley on Sunday, June 27. Bishops Enos F. Hartzler and Raymond Peachey had charge of the service. May the Lord bless our brother in his new responsibilities in His service.

* * *

Bro. Howard E. Charles, Lititz, Pa., was ordained as a minister for the district which includes the Lititz, Hess, Hammer Creek, and Indiantown churches, on Thursday, July 15, at the Lititz Church. May the blessing of the Lord attend our brother in this new service to which he has been called.

* * *

The Peace Problems Committee of General Conference held a meeting at Akron, Pa., Monday, July 19, to consider important matters, chief among which was C.P.S. work. A number of bishops who have been visiting camps in the different sections of the country were also present at the meeting.

* * *

A harvest home and Sunday-school meeting will be held on Saturday, Aug. 8, at the Chestnut Hill Church, Lancaster Co., Pa., the Lord willing. There will be three sessions in which practical and helpful subjects are to be discussed by various brethren. The meeting closes with a harvest sermon by Bro. H. E. Lutz.

* * *

At a recent meeting of the Franconia Mission Board action was taken to purchase the building in which the Spring Mount, Pa., Mission held its services. Soon afterward the Executive Committee contacted the owner and purchased the building, which now gives the Mission a home of its own. Meetings are to be held there from Aug. 21-29, with Bro. Milton Brackbill in charge.

* * *

Bro. Harold S. Bender, Goshen, Ind., spent last Saturday and Sunday in the Southwestern Pennsylvania District in the interests of the relief and peace work of the Church. He spoke at the Masontown and Blough churches on Sunday forenoon and evening respectively, and his messages were devoted to the interests above named. Business matters occupied his attention during his visit to Scottdale on Saturday.

* * *

"War, Peace, and Nonresistance," is the title of the manuscript of a new book by Bro. Guy F. Hershberger, Goshen, Ind. This book has been prepared under the direction of the Peace Problems Committee of the Mennonite Church, and it is the intent to have it published in a few months. A preliminary reading of the manuscript indicates that it will, when published, make a strong contribution to our peace literature.

* * *

The help of the brethren E. F. Hartzler, Marshallville, Ohio, Marcus Lind, Portland, Oreg., and Jesse B. Martin, Waterloo, Ont., was much appreciated by the Alberta-Saskatchewan Conference which they attended at Duchess, Alta., July 6 to 8. Bro. Hartzler will have meetings at the Mount View congregation near High River, Alta., and Bro. Lind remained at Duchess, Alta., over Sunday and then went to Carstairs, Alta., for a series of meetings. Bro. Martin went on to Vancouver Island to visit the A.S.W. camps. May the Lord bless these labors. C. J. R.

* * *

Visitors at Scottdale and community during the past week were Bro. Sanford G. Shetler, Hollsopple, Pa., who spent a few days here in the interests of tract work; Bro. Harold Bender, who was here in the interests of peace and relief work; Bro. Oscar and Sister Edith Wenger, Linville, Va., Bros. Titus Zimmerman, Stevens, Pa.; Paul M. Witmer, Palmyra, Pa.; Melvin Zook, Meadville, Pa.; Floyd Zook, Masontown, Pa.; Sisters Anna Ruth Bair, Brownstown, Pa.; Mabel K. Myers, Bareville, Pa., and Ruth Byler, Greensburg, Pa., all of whom visited friends and some of whom attended the Sunday services. Bro. Wenger took part in the Sunday morning service.

* * *

Bro. J. D. Graber, Goshen, Ind., under appointment of the Mennonite Board of Missions and Charities as relief commissioner to China, left by airliner from New Orleans, La., Friday, July 16, to begin his long journey to the Celestial Empire. He was accompanied by Samuel Goering, who is being sent as commissioner by the Mennonite Central Committee. They will travel by plane to Buenos Aires, and thence go by ship to Capetown, South Africa. From there they will travel to India by whatever route they can use to best advantage, and from India they will likely fly to Chungking, China. Bro. Graber will be the first representative of our church to enter China as an authorized worker. He goes with a consciousness of the greatness of the task assigned to him, and we feel sure that he will have the support of the church in prayer that the Lord may direct in all things to His honor and glory and to the advancement of the cause.

Correspondence

GOSHEN, INDIANA

(North Goshen Congregation)

Dear Readers of the Gospel Herald: Greetings in Christian love. At our regular election of officers of the Young People's Fellowship on June 10, Mrs. Nelson, who is attending the College at present, gave us a very interesting talk on China, its people, and their habits in the section where she and her husband served as missionaries for one term.

On June 13, the second semiannual Sunday-school conference of the North Goshen and Pleasant View churches was held at North Goshen. Some subjects discussed were "Creating Pupil Interest in the Class Hour," by Bertha Burkholder, Pleasant View; "The Teacher's Week-day Work," Titus Yoder, North Goshen; "Holding the Teen-age Youth," Huber Yoder, Pleasant View; "The Home Backing Up the Sunday School," Alvin Yoder, North Goshen; and "What to Expect from One's Teaching," Cleo Mann, Pleasant View. Special music was also furnished by both churches and a children's meeting was conducted.

On June 17, the Golden Rule Girls entertained the Women's Sewing Circle at the College Cabin by the river. A fine program was given.

On Sunday, June 20, Bro. H. S. Bender gave an inspiring talk on "The Mennonite Church and How She Has Met the Challenge of the C.P.S. Program." Sunday evening, June 27, Carl Kreider of Goshen College gave us an interesting lecture on life insurance and the attitude of the Mennonite Church toward it.

At the present time the new Sunday school in East Goshen, sponsored by the college students, is in progress, with Jess Kauffman from Hesston as evangelist. Please pray for these meetings that they may be a means of drawing many into the fold.

During this last month, three weeks of city-wide evangelistic meetings were held under a tent at one of the schools. Rev. Fife was the evangelist.

July 9, 1943. Maude Miller.

UPLAND, CALIF.

(The Alpine Congregation)

Dear Herald Readers: Greetings of love in Jesus' precious name. I am glad to say that the work here is progressing and Sunday school and church services are well attended.

Our bishop, Bro. J. P. Bontrager, was with us on Sunday, June 20, and gave us two wonderful messages, "Saved for Service," and another practical lesson on service, "The Other Side of the Jericho Road."

Bro. J. D. Leatherman, Lansdale, Pa., is with us and is proving to be a real leader in our church work.

Bro. Fred Yoders have recently located here and purchased property in Upland. We welcome others that would like to make Sunny California their home to consider Upland.

We crave an interest in your prayers.

July 10, 1943. Bettie Brunk.

LINN, MO.

Dear Readers of the Gospel Herald: There have been several changes made here recently. Our pastor, Bro. E. C. Bowman, felt the leading of the Lord in his decision to leave this place; so he moved to Cass County, Mo., to the Sycamore Grove congregation. His going has been greatly felt and we were sorry to see him go, but the Lord knows best and may His name be praised for His leading even though we may not understand why He should lead thus.

Following the nonconformity conference held at Mt. Zion Mennonite Church near Versailles, Mo., our bishop, Bro. J. M. Kreider, Palmyra, Mo., Bro. Leroy Gingerich, Versailles, Mo., and Sister Hilda Brenneman of the Hannibal Mission Home were with us for communion services. We were glad to have them with us this past week.

Bro. Kreider and Bro. Gingerich brought us some wonderful messages from God's Word. Our communion services were held Wednesday morning, July 7. All the members were present but one. Much was accomplished for the cause of Christ while these brethren were with us. Several members got a new hold on the Lord and expressed a stronger determination to go all the way with Him. Praise God that we have One in heaven, interceding for us at the right hand of God, who knows all things and is able to help us when we call on Him.

We are going through some severe and trying times here and we ask an interest in your prayers that we may be true to Him.

July 10, 1943. Amos and Clara Phillips.

FISHER, ILLINOIS

(East Bend Congregation)

Dear Herald Readers: Greetings in the name of Him who has made us new creatures through Jesus Christ our Lord. On the evening of May 28, Peter Varonaeff, the noted Russian Evangelist, was with us. He gave a lecture on the world crisis and his talk was illustrated with startling pictures on Russia.

Our Bible school opened May 31 and continued through June 11. In spite of conditions we had an average attendance of 176. On Sunday evening, June 15, we had the Bible school program. It was very encouraging to see how much the children had learned in the two weeks.

On the evening of June 20, we had the privilege of having Bro. Henry King with us to take part on a Home Conference Program. The first hour was a sectional meeting, with Bro. King speaking to the young people, and our home ministers speaking to the parents. A closing sermon was given to the entire audience by Bro. King, and his subject was "Planning the Christian Home."

Sunday, June 6, we enjoyed the visit of Bro. and Sister George Beare, returned missionaries from India. It brings India a little closer when we can listen to someone who has worked in that field.

Four of our girls from this congregation went to Chicago June 27, to help with the Bible school there. They are teaching at the Mexican Mission with Bro. Lester Hershey in charge and also at the Home Mission with Bro. Raymond Yoder in charge. They report that they are having a good attendance. The city boys and girls will be coming out July 14 for their two weeks' vacation.

On the evening of July 4 and all day on July 5 we had our thirtieth annual Fourth of July meeting with our special speaker being William Detweiler, from Orrville, Ohio. He gave his first message Sunday evening, July 4, and his subject for that evening was, "The Three Appearings." On Monday morning his subject was, "Taking Away the Stone"; Monday afternoon he spoke on, "The Christian's Attitude in the Present World Conditions." The closing message Monday evening was "The New Birth." We were greatly blessed by these messages and souls were saved. Our prayers are going with Bro. Detweiler as he gives out the Gospel by means of radio.

July 12, 1943. Cor.

PARNELL, IOWA

(West Union Congregation)

Greetings: On the evening of May 17, Jerry Gingerich illustrated the evil and deadly effect of the cigarette by injecting the poison that one cigarette contains into the blood stream of a sparrow causing almost instant death to the little creature. We trust the lesson will help someone to master the great evil which not only ruins the soul but the body as well. On May 24, William Brenneman of Chicago brought the morning message on "Prayer."

We were pleased to have with us a number of co-workers of Lower Deer Creek congregation to help along in Sunday school and preaching services while their place of worship is being redecorated.

On the evening of June 20, Bro. A. Lloyd Swartzendruber of Kansas City Children's Home gave a helpful message on "The Cross-bearing Christ," as a side issue to the Y.P.B.M.

On July 5, the neighboring churches met with us in an all-day missionary program. A blessed day was spent together feeding on the good things of God.

Sunday evening, July 11, Bro. Andersohn, superintendent of the Mexican Sunday School in Chicago, worshiped with us in a song service. The Church is looking forward to a series of meetings some time in October to be conducted by Bro. B. B. King. Will we do our part in preparing the soil so that the seed sown may bear fruit unto eternal life?

We are saddened to hear of the illness of Bro. Ammon Stoltzfus of the Wellman congregation, known to many of our readers. May the Lord see fit to restore him is our prayer.

A small acreage was donated for mission support by Isaiah Litwiller and was planted in popcorn and potatoes. The young people of the Church are sponsoring the work with vigor and a joyful spirit. The project is directed by Wallace Bender. This is another way to fulfill the great commission.

July 13, 1943. C. J. Gingerich.

Miscellaneous

BEWARE!

Give us a call, we'll sell you beer,
Wine, brandy and whiskey here;
The door is open to boys and men,
To women and children now and then;
Give us a call!

Give us a call, we want your cash,
We'll trade you for it our kind of trash,
We'll ruin your character, blight your hope
If you will buy our kind of dope;
Give us a call!

Give us a call, we want your health,
Deposit it here along with your wealth,
With body broken, to drink a slave,
We'll see you through to a drunkard's grave;
Give us a call!

Give us a call, we want your soul,
We don't deal in parts, we want the whole,
Come buy if you will the wares we sell
And you'll land at last in a drunkard's hell;
Give us a call!

Because you called, your doom is sealed,
And others to your example yield,
Our business grows and prospers well,
And we continue to populate hell;
Because you called!

Ah soul, beware, this warning take,
And for thyself and others' sake,
Be not o'ercome by this vile call,
Save self and others from the fall;
Ah souls, beware!

—George Louis Densmore.

—o—

SANCTIFIED THROUGH PURGING

By George J. Lapp

The Apostle Paul exhorts Timothy in the second epistle, second chapter, and nineteenth verse that, "The foundation of God standeth sure, having this seal, **The Lord knoweth them that are his.** And, let every one that nameth the name of Christ depart from iniquity." In the following verses he uses the illustration of the different kinds of vessels in the house of a great person. They are of gold and silver and of wood and earth. Those for drinking and cooking are regarded as vessels of honor. Those used as containers for slop and waste are regarded as vessels of dishonor. But if a vessel is properly cleansed, it can become one of honor and be set aside for so-called honorable use. Even a wooden or earthen vessel can be used for drinking and cooking.

The apostle infers that those who name the name of Christ represent all these different kinds of vessels and just because we may be regarded as wooden or earthen vessels, there is no reason why we should not be as clean and as worthy of honorable use as those who are regarded as superior and worthy of greater responsibility than we are. Therefore let one, whoever he may be, purge himself from these unworthy uses and resultant defilement and become a vessel unto honor, meet for the Master's use and prepared unto every good work. See 2:21. The following verses in the chapter teach that one should flee from youthful lusts, foolish and unlearned questions, strife and the snare of the devil.

Paul also gives the constructive side of becoming and remaining a vessel of honor. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2:5). With this as the basis, one is to call on the Lord with a pure heart; follow righteousness, faith, charity, and peace; be gentle unto all men; apt to teach; and patient and active in our witness before those who seek to justify themselves in their wrong doing and thinking.

Such purging is not the result of persecution and suffering, but is a process due to conscious effort on our part. "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I Jno. 3:3, 4). "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:7).

It is a conscious purification, a conscious walking in the light, and a conscious cleansing from sin. We have the right to appropriate the light, the power, the grace, and the strength from on high by which we purge ourselves from sin. As we **will to be purged,** we receive the cleansing through the blood of Jesus Christ. But we must will it. Then, just as we are expected to help answer our own prayers, so we are expected to separate ourselves from all that defiles. We are born men and women (not animals) with wills and aspirations and with the capacity to grow in knowledge and wisdom. When we set our faces toward God and away from the beggarly, degrading elements of the world, we consciously and willingly set ourselves for His molding and shaping into the image of His Son Jesus Christ. We are then also in a position to work from within outward the salvation which has been wrought in us. It is a conscious working on our part, and we by His grace and strength purge ourselves from the old life and grow into the likeness of our Lord and Saviour. Jesus Christ is in us the hope of glory.

Sanctification through purging, then, is really a setting apart of ourselves from the world and its defilement and a consecration of ourselves to the doing of the will of God and to the fulfilling of His purposes for us. Oh, yes, we have more to do in this regard than we sometimes think. It is well sometimes to sing, "Oh, to Be Nothing," as we feel the need of becoming passive in His hands but this is only for spiritual repose and refreshment, not for spiritual attainment. It is a standing still to comprehend better the salvation of the Lord, but we move forward with conscious tread as each day step by step we journey onward toward the end of our days. We are ready to so apply ourselves according to the will of God tha His glory, His beauty, His peace, Hi truth and His love may shine ou through us—windows without shut ters, lights without shades, salt tha has not lost its savor.

"As he is pure." By what standard do we purge ourselves? We may com pare ourselves among ourselves and b regarded as honorable, but according t God's standard we are unwise. II Co 10:12. With our defective understand ings we are unable to set up ideal stand ards for each other. We must go to th Fountainhead and believe that our fina purity must be His purity. It cannot b suddenly snatched. The Apostle Pat counted not himself to have apprehend, but he left that which was behind c the imperfect yesterdays, and presse forward toward the mark of the prize c the high calling in Christ Jesus.

In the conscious **pressing forwar** there is so much implied. We obey Hi commands. We are willing to becom adjusted to His will. We are willin to adjust ourselves to every form c godliness that will enable us effectuall to witness of His grace and truth. W are willing to meet every Scriptural r quirement that separates us from th world and unto Christ. We are His chi dren and citizens of His kingdom an we humbly bow in submission to H holy will. But we progress in our Chri tian life in His strength and bind o His armor and manfully take our plac as soldiers of the cross. Our humilit and weakness are not of fear or in th spirit of defeatism but in the spirit submission to His grace and wisdo and with a sense of our secure ancho age to the Rock of Ages. We exercis boldness, but not with arrogance; w press onward, but not in the spirit destruction and bloodshed. We conque not by treading down, but by raising u and by the Spirit of the Lord maintai ing the standards of truth and righ eousness as they are in Jesus Chris the Captain of our salvation.

Dhamtari, C.P., India.

—o—

DRINK DOES DEVASTATING DEALS

By D. D. Miller

Very little good may be said of stro drink. It may help a stomach ache, b is not for the kind that aches every da I have been told that it is good for cold, but that certainly cannot mean t cold that lasts for months or yea Strong drink does of course tempora ly satisfy a spoiled appetite. More th these, I do not want to guess its valu to the health of its users.

Henry W. Grady said: "Strong dri is the demon that has dug more grav and sent more souls unsaved to jud ment than pestilences that have wast life since God sent plagues to Egy

and all the wars that have been fought since Joshua at Jericho."

At Belshazzar's feast the people were tanked up, when judgment for many of them was only a matter of hours.

A king gave away his wife because he had too much liquor.

Strong drink was at the bottom of the first recorded sin after the Flood.

David drank to try to get his mind off his awful sin.

Strong drink caused blackness of evil to mar the fellowship of family relationship between Lot and his daughters.

Alexander the Great conquered the world and then sat down and cried for more nations to conquer. At the youthful age of thirty-two he was master of the world, but he was a slave to alcohol, dying in a drunken debauch.

Strong drink caused one man to strangle his wife to death; she whom he loved much when in his senses.

Strong drink caused a mother to fell her little daughter to the floor with a club.

Marshall Petain of France declared: "The road along which the Nazi invaders advanced was prepared by our internal fifth columns of alcoholism, irreligion, and immorality."

Drinking, dancing, and playing were rampant in Singapore before its fall.

Pearl Harbor defenders were wobbly with liquor during Saturday night and Sunday morning—that critical December 7 of not so long ago.

One paper said: "Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population."

The "Brewery News" one time said: "Not one tenth of one per cent of the youth of America know the taste of real beer—we must educate them."

Brother Reader, that's the program—to educate youth to drink liquor and smoke cigarettes. The results of the ungodly system the last ten years are alarming, and the degree of increase the last three years should open the eyes of every respectable parent in the country.

Think of it!! A nation with nearly half a million liquor joints, publishing their devilish business in the most attractive ways, as near everywhere as possible. Its evil influence is felt in the home, in the school, on the street, on train and bus, at clubs, parties, and even at church.

"Rum candy creates the taste in children. Pies are flavored with brandy. Recipes slip rum into many dishes."

The liquor man is generally no respecter of persons. He is a part of an evil system which is in the business of degrading humanity, and his method is "the cup."

Our nation may win this war, but it cannot long be victors and at the same time slaves to alcohol.

The Bible is clear, Christian friend—the world may drink it,—but you and I cannot if we would be true to God, to our fellow men, and to our highest interests.

Berlin, Ohio.

—o—

OUR PRAYER

By Isaac R. Herr

Heavenly Father, keep each of us living in holiness of life, in a sanctified and crucified life in Jesus Christ our Lord and our Saviour; keep us living in joy, peace, and satisfaction in Christ Jesus; then it shall be well with our souls. Keep us living in the full life and strength of Jesus Christ Thy Son the rest of our days; then we shall live in that eternal life in Christ Jesus; keep us wholehearted and true; keep us living and real in the Lord's kingdom unto the end.

Heavenly Father, Thou art our all and in all, the Son of God our Saviour, in whom we live, move, and have our being. Thou art the morning star of our salvation, the evening star of our resurrection, our redemption in glory.

Let us keep reading and meditating on the Word of God which liveth and abideth forever; let us keep praying that we live a sanctified and crucified life in Him. Keep us living and real in Christ Jesus our Lord and Saviour unto the end; then we shall live in a blessed eternity with Jesus in Heaven.

Lancaster, Pa.

—o—

SOME STRIKING EXPRESSIONS

Found in the First Chapter of Second Peter

Like precious faith with us.

Through the righteousness of God and our Lord Jesus Christ.

Grace and peace be multiplied unto you.

All things that pertain unto life and godliness.

Through the knowledge of him that hath called us to glory and virtue.

Exceeding great and precious promises.

Partakers of the divine nature.

Forgotten that he was purged from his old sins.

Make your calling and election sure.

The everlasting kingdom of our Lord and Saviour Jesus Christ.

Have these things always in remembrance.

We have not followed cunningly devised fables.

Eyewitnesses of his majesty.

He received from God the Father honour and glory.

This is my beloved Son, in whom I am well pleased.

A more sure word of prophecy.

A light that shineth in a dark place.

The day star arise in your hearts.

No prophecy of the scripture is of any private interpretation.

Holy men of God spake as they were moved by the Holy Ghost.

WHEN THE INFIDEL PRAYED

A missionary traveling through the Canadian backwoods lost his way but presently was rejoiced to see a large congregation of settlers gathered around a fire listening to an able discourse. But to the horror of the missionary he found the orator trying to prove that there was no God, no heaven, no hell, and no eternity.

As the man ceased, the missionary stood up and said:

"My friends, I am not going to make a speech to you, for I am tired, but I will tell you a little story. A few weeks ago I was walking on the banks of the river not far from here. I heard a cry of distress, and to my horror I saw a canoe drifting down the stream and nearing the rapids. There was a single man in the boat.

"In a short time he would be near the waterfall and be gone. He saw his danger, and I heard him scream, 'O God, if I must lose my life have mercy on my soul!' I plunged into the water and reached the canoe. I dragged it to the land and saved him. The man whom I heard when he thought no one was near, praying to God to have mercy on his soul, is the man who has just addressed you, and told you that he believes there is neither God, nor heaven, nor hell, nor eternity."—Rescue Journal.

—o—

Only one thing need the Christian envy—the large, rich generous soul which envieth not.—Drummond.

PRESERVING OUR SONS

(Continued from page 350)

It is not enough to teach our children by word of mouth. The doctrine of nonresistance is readily understood and appreciated by the child of parents who live in the spirit of long-suffering and kindness toward all men.

Maybe I can toy with the Labor Union; just hang on with one finger and accept its present benefits. Do I know where it will lead me? What will be its later effect on my son?

This is a hard saying; but if my boy goes wrong, I can not blame his Sunday-school teacher, or the preacher, or the schools, or his associates. I can blame only myself.

We know that it is God's will that every child be saved. We know the promises of the Word concerning prayer are dependable. We have the commands of God relative to training our children. If we believe the Word, we will shape our lives accordingly and be much in prayer for the salvation of our children. God will honor His Word and our effort in obedience to His will. He is not willing that one of these little ones should perish.

Kansas City, Kansas.

Ontario Mennonite Conference

Report of Annual Meeting of the Mennonite Conference of Ontario held at the Cressman Church, Breslau, Ont., June 1, 2, and 3, 1943.

Tuesday, June 1

A private meeting of the Conference members was called to order shortly after 7:00 p.m. After a song service, Bro. Emerson McDowell conducted the devotional period. The Conference program was approved with slight modifications.

The secretary read the Conference questions which had been sent to all Conference members, as follows:

1. A proposed amendment to the constitution, to be more specific relative to the matter of dress. It was agreed to consider the question in private session as arranged by the moderator.

2. A study of the Sunday-school Conference constitution to make provision for the proper care of young people's activities. It was decided to discuss the question in open conference.

The following questions had not been sent to Conference members, and the constitution was suspended to allow them to be considered.

3. A study of the Aid Union Constitution and policies. The question was referred to open conference for consideration.

4. A study of the Church and Mission News. It was decided to consider the matter in open conference.

5. A study of the advisability of securing a Conference charter. It was decided to refer the matter to open conference.

6. The report to be sent to the General Problems Committee. It was decided by motion that we authorize the Executive Committee to gather the required information and pass it on.

At 8:15 the doors were thrown open and the public was admitted for an inspirational period. Bro. Henry Ramer, Duchess, Alta., discussed the topic, **The Mystery of God in the Flesh,** using the text, I Tim. 3:16. Bro. J. B. Martin followed with a discussion of the topic, **The Incarnation Enthronement,** using Heb. 1:3 as a text. After announcements and the singing of a hymn, Bro. Martin dismissed the meeting with prayer.

Wednesday, June 2

Forenoon

After a song service, Bro. Gilbert Bergey conducted the devotional service by reading a portion of Luke 22, and leading in prayer. Bro. M. Hallman had charge of the communion service which was completed shortly after 10:00 o'clock. Bro. Martin, the assistant moderator, then took the chair and called on Bro. Cressman for the moderator's address. He emphasized our responsibility as stewards of God to keep God's house in order. Bro. Aaron Grove discussed the topic, **Intercessory Prayer,** and led in a short season of intercession in which a number responded audibly.

At 10:45 the business session of Conference commenced with the moderator in charge. A motion was passed that we welcome the following visiting brethren to the fellowship and privileges of this conference, and that we authorize the moderator to welcome others who may be in attendance during the conference: Bishops, E. F. Hartzler, Marshallville, Ohio, A. J. Metzler, Scottdale, Pa.; Ministers, Henry B. Ramer, Duchess, Alta. (Delegate from the Alberta-Saskatchewan Conference), J. B. Smith, Elida, Ohio, Jacob R. Bender, Tavistock, Ont.

The following committees were appointed by the chair and approved by Conference:

Resolutions Committee—Roy Koch, Moses Bowman, C. F. Derstine.
Committee on Arrangements—Aaron Grove, Abner Good, B. B. Shantz.
Church Records Committee—Jesse Bowman, Arnold Gingrich, Floyd Schmucker.
Nominating Committee—H. D. Groh, Reuben Dettwiler, Eldon Hunsberger.

On motion the minutes of the last conference were accepted as having been read. The secretary then read the minutes of the Executive Committee meetings of the year. The minutes were approved.

At 11:30 the public session was dismissed and the Conference members met in private session. The secretary read the letter written to the Clarence Center congregation which gave rise to the present committee of three bishops responsible for the work at that place. Bro. Metzler reported for this committee. A motion was supported, That we accept the report and give the committee a vote of appreciation for their services, and that we express our confidence in them and promise them our support and prayers, and ask them to continue their work until they have a constructive plan to offer for the welfare of the congregation. The motion was given almost unanimous approval. Bro. S. F. Coffman led in a prayer in behalf of the Clarence Center congregation, and dismissed the meeting.

Afternoon

The afternoon session began with an inspirational period according to the following program.

Devotional, Jonas Snider
General Theme, **Our Contribution in Church Building**
As Bishops, E. F. Hartzler
As Deacons, I. M. Hurst
As Evangelists, Lorne Schmitt

Conference business was resumed at 2:10 and reports were heard and accepted, as follows:

Treasurer—Eldon Hunsberger.
Auditors—Angus S. Weber, Roy Bauman.
Secretary of Mennonite Mission Board of Ontario—J. C. Fretz.
Mission Board treasurer, and auditors—read by Oscar Burkholder.
Chairman City Mission Committee—S. Brownsberger, read by H. D. Groh.
Chairman Rural Mission Committee—S. B. Martin.
Chairman Finance Committee—Angus S. Weber.
Bishop of Toronto Mission—C. F. Derstine.
Superintendent of Toronto Mission—H. D. Groh.
Bishop of Rural Missions—M. H. Roth.
Secretary of Ontario Mennonite Bible School—J. B. Martin.

At 2:55 business was discontinued while topics on the general theme of the afternoon were discussed as follows:

The Bible School, Cecil Gingrich.
Young People's Activities, Mrs. J. C. Hallman.
The Ministry of the Printed Page, Dr. Herrington of the Upper Canada Bible Society told of their work.
Missionary Endeavor—Lena Coffman.

At 3:35 conference business was continued with the hearing of reports of committees.

Business Manager of the Ontario Mennonite Bible School—J. B. Martin. Accepted together with the auditors' report.

Treasurer of Bible School Board—Moses Bowman. Accepted with the auditors' report.

Principal of Ont. Mennonite Bible School—S. F. Coffman. Accepted.
Trustee on Mennonite Board of Education—A. L. Fretz. Accepted.
Member on Publication Board—Oscar Burkholder. Accepted. Bro. Metzler also gave a verbal report of the publishing work.

After a song and prayer led by Bro. J. W. Witmer the public session was dismissed at 4:25 and the Conference members met in private to consider the Conference question relative to the amendment of the constitution on the matter of nonconformity to the world. The session ended at 5:00 o'clock.

Evening

At 6:45, after a brief song service, the private session was continued. Bro. Arnold Gingrich led in prayer. After considerable discussion it was decided by motion that the statement in the Conference question relative to nonconformity, the statement presented by Bro. Roth which was the basis for giving communion at Clarence Center, and a statement written by Bro. Coffman be handed to the Resolutions Committee for them to study, and that they prepare a resolution to present to the private session.

After a song service, Bro. Ira Yoder read a portion of Ephesians 5 and led in prayer. The main feature of the evening session was the Conference sermon by Bro. A. J. Metzler on the topic, **I Will Build My Church.** Matt. 16:17, 18, was the text used. The main points of the message were: (1) Plans for the Building—God the Architect. (2) The Builders—Christ the Master Builder; we are helpers. (3) The Foundation—On the Rock, Christ Jesus. (4) The Material—Rough stones from every tribe, transformed to jewels. (5) Process of Building. (6) The Purpose—a habitation for God. (7) Security and Permanency of the Church.

Testimonies to the sermon were given by Brethren Henry Ramer, J. B. Smith, and E. F. Hartzler. Conference members gave their testimony by standing as did also the congregation. An offering was taken and the congregation voted to donate a portion of it, as decided by the Executive Committee, to the Upper Canada Bible Society. After a song, Bro. Hartzler closed the meeting with prayer.

Thursday, June 3

Forenoon

The forenoon session was opened with a song service and a devotional period conducted by Bro. Stephen Peachy. Business was continued with the receiving of reports as follows:

Sunday-school Conference Secretary—Gordon Eby; read by Oscar Burkholder.

Trustee on Mennonite Board of Missions and Charities—H. D. Groh. The above two reports were accepted.

Secretaries of Ministers' Meetings—No reports were given.
Associate Member on Relief Committee—No report was given.

Peace Problems Committee—J. B. Martin. On motion it was decided to accept the report and to give the recommendation separate consideration.

Member on Military Problems Committee—J. B. Martin. Accepted.

Starting at 10:50 topics were discussed on the theme, **The Gates of Hell,** as follows:

Deceptive Religions, Oscar Burkholder
Destructive Lusts, Arnold Gingrich
Deceitful Pride, Leslie H. Witmer
Disturbing Emotional Vices, C. F. Derstine

Further reports were presented.

Conference Historian—No report was given.

Educational and Young People's Committee—No report was given but Bro. J. C. Fretz made a brief verbal statement.

Nonresistant Relief—S. F. Coffman gave a brief verbal report which was accepted.

Delegate to Alberta-Saskatchewan Conference—C. F. Derstine. Accepted.

The public meeting was dismissed at 12:00 o'clock and Conference members met to consider the question of nonconformity. The private session was dismissed at 12:25.

Afternoon

The private session reconvened at 1:00 o'clock to continue the discussion. On motion Conference voted to ask the Executive Committee to draw up a proposed amendment and to send it to all Conference members. On receipt of criticisms and suggestions the Executive shall prepare a statement of amendment to be presented in the proper order for action at our next conference.

After the public was admitted, Bro. J. B. Smith led in the devotional period. By approval, the Nominating Committee was given charge of the meeting and the chairman, Bro. H. D. Groh, directed the election of officers. On motion it was decided to send three delegates to General Conference at Goshen in August.

At 2:30 the inspirational part of the program was given its place a little later than planned. The main theme was, **The Ultimate Triumph of Christ's Church. The Crumbling World Systems,** S. F. Coffman; **The Rapture—The Trumpet Sound,** Emerson McDowell.

Further reports were heard as follows:

Home Evangelist—No written report was presented.

Mennonite Aid Union—Urias Snider. Accepted.

Braeside Home—Angus S. Weber. Accepted.

Welfare Board—Gilbert Bergey. Accepted.

The following special committee reports were presented:

Annuities and Pensions—C. F. Derstine. The report was accepted and the committee retained to work with the deacon body to prepare a detailed plan to be submitted to each conference member in time to be given consideration at next conference.

Church Records—Floyd Schmucker. The report was accepted subject to a further check by the committee.

Conference questions were next presented for consideration. The question of the advisability of revising the Sunday-school constitution to provide for the care of other young people's activities was introduced by Bro. H. D. Groh. The following resolution was passed: That a study be made of the Sunday-school constitution with a view to adapting it or providing something within the Church to care for the other young people's activities such as young people's Bible meetings, literary societies, summer and week-day Bible schools, missionary projects, etc. The report of this study shall be presented to next Conference. The committee to undertake the study shall be appointed as follows: Two members who are qualified to care for the Conference interests shall be appointed by Conference. One member who is familiar with the work of young people's Bible meetings, literary societies, missionary projects, etc., shall be appointed by Conference. Two shall be appointed by the Sunday-school Conference, and one by and from the Educational and Young People's Problems Committee.

The next question was a study of the Aid Union and its constitution. This discussion was interrupted to hear a farewell greeting from Bro. Ramer, the delegate from the Alberta-Saskatchewan Conference, who had to leave. See Resolution 4 presented by the Resolutions Committee. The discussion of the question was resumed. Two separate motions were passed. First, that a committee of five neutral men be appointed by the Executive Committee to study the Aid Union Constitution. Second, that the Executives of the Mission Board and of the Aid Union attempt to agree on a fair evaluation of Braeside Home for purposes of protection, and if an agreement cannot be reached they should call in a neutral body to settle the matter by arbitration.

The recommendation of the Peace Committee to authorize the writing of a letter to the C. O. boys in camp was approved.

The question of the "Church and Mission News" was considered. The following action was taken. Resolved that the Conference Executive, in co-operation with the Mission Executive, study the question and adopt any changes or policies which will put the "Church and Mission News" on a more sound basis.

The question of a Conference charter was discussed. On motion it was decided to appoint a committee of five, two from the Mission Board and three from the Conference (appointments to be made by the Executives of these bodies) to study the matter.

The chairman of the nominating committee was called to give the report of the results of the elections. This report appears elsewhere.

The recommendation from the Mission Board for mission bishops was given consideration. The recommendations were, for city mission—C. F. Derstine; for rural missions—M. H. Roth. Bro. Derstine was appointed for the city mission. Bro. Roth requested that he might be relieved of this responsibility. After considerable discussion and various suggestions a motion was passed that Bro. Roth be appointed bishop in charge of rural mission stations and that he be authorized to use his best judgment in using other bishops or ministers to help in the bishop work.

The recommendation of the Bible School Board for the faculty for the 1944 term was approved, as follows: S. F. Coffman, Principal; Oscar Burkholder, C. F. Derstine, J. B. Martin, Merle Shantz.

A motion was passed that the Executive Committee make any other appointments which have been made necessary by Conference action.

Since amendments were made in both the Mission Board and Church Conference constitutions a year ago to give the Mission Board a voice in the appointment of Mission Bishops, be it

Resolved, That we transfer the financial responsibility of the Mission Bishops to the Mission Board. Passed.

Approval was given to our four members on the committee, Abner Cressman, M. R. Good, Ervin Shantz and Enoch Martin, as appointed by the Mission Board, to care for Braeside Home. The responsibility of deciding the time and place for the next annual Conference was left with the Executive Committee. The Resolutions Committee reported and the resolutions were accepted. The Conference adjourned with a closing prayer by Bro. S. F. Coffman.

REPORT OF THE RESOLUTIONS COMMITTEE

1. **Resolved,** That we authorize the Peace Committee to establish a fund for conscientious objector brethren who labor in Alternative Service, and prepare for collection and disbursement of all money received. Gal. 6:2.

2. **Resolved,** That we appreciate the presence of and the contributions to the success of this Conference made by the brethren, A. J. Metzler, Enos F. Hartzler, J. B. Smith, H. B. Ramer, and Jacob R. Bender. May the Lord bless their ministry as they continue to labor for Him.

3. **Resolved,** That we express our appreciation to the Breslau congregation, by a standing vote, for its kind hospitality in caring for our physical needs.

4. **Resolved,** That we appreciate the fellowship and Christian spirit shown by the Alberta-Saskatchewan Conference in sending a delegate to our Conference sessions. We return our greetings to the Alberta-Saskatchewan Conference and pray God's blessings upon their ministry and membership.

CONFERENCE APPOINTMENTS

Moderator—C. C. Cressman.
Assistant Moderator—J. B. Martin.
Secretary—H. D. Groh.
Assistant Secretary—Roy S. Koch.
Treasurer—Eldon Hunsberger.
Auditors—Roy Bauman, Angus S. Weber.
Executive Committee—S. F. Coffman, O. D. Snider, M. H. Roth, S. B. Martin, Moderator, Assistant Moderator, and Secretary.
Home Evangelist—Reuben Dettwiler.
Trustee on Mennonite Board of Missions and Charities—H. D. Groh.
Conference Member on Mission Board—O. Burkholder (1946), S. B. Martin (1945), Merle Shantz (1944).
Bible School Board—A. L. Fretz, C. C. Cressman, Roy S. Koch—(1946); J. B. Martin, M. S. Bowman, L. H. Witmer—(1945); A. Lorne Burkholder, A. D. Grove, Moses Baer—(1944).
Bishop for Markham Churches—M. H. Roth.
Bishop for Zurich—O. D. Snider.
Bishop for Rural Missions—M. H. Roth.
Bishop for Toronto Mission—C. F. Derstine.
Chairman, Rural Mission Committee—S. B. Martin.
Chairman, City Mission Committee—S. Brownsberger, 34 Patricia Dr., Toronto.
Chairman, Finance Committee—Angus S. Weber, R. 2, Waterloo.
Member on Board of Education—A. L. Fretz (1944).
Member on Publication Board—O. Burkholder.
Educational and Y. P. Committee—A. L. Burkholder, Reuben Dettwiler, J. C. Fretz, O. Burkholder, Roy Koch.
Associate Member on Relief Committee of General Board—C. F. Derstine.
Nonresistant Relief Committee—S. F. Coffman, Gilbert Bergey, O. Burkholder.
Member on Military Problems Committee—J. B. Martin.
Peace Problems Committee—S. F. Coffman, A. L. Fretz, J. B. Martin.
Conference Historian—J. C. Fretz.
Welfare Board Chairman—A. Culp.

SPECIAL COMMITTEES

Committee on Annuities and Pensions—S. B. Martin (Chairman), C. F. Derstine, Reuben Dettwiler, A. L. Fretz, A. D. Grove.
Committee on Auto Aid—Abner Cressman, Irvin Shantz, J. Boyd Cressman, Abram Bowman, J. B. Shank.
General Conference Delegates—C. C. Cressman, J. B. Martin, H. D. Groh.
Member on Committee on Arrangements—C. C. Cressman.
Recommendation for Member on Golden Rule Book Store—J. B. Martin.
Committee to Study Mennonite Aid Union Constitution—Stanley Brubacher (Chairman), Ayr, Abner Cressman, Norman High, John Kehl, Jacob Wideman.
Committee on Church Charter (Conference appointments)—C. C. Cressman, O. Burkholder, Ervin Shantz.
Committee on Sunday School Constitution—Conference appointments: L. H. Witmer, H. D. Groh, A. L. Fretz.
Sunday School appointments: J. C. Fretz, O. Burkholder.

H. D. Groh, Secretary.

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE

The students and faculty were inspired as they participated in a farewell service for Bro. J. D. Graber on Wednesday, July 7, at the regular chapel hour. Bro. Darwin O'Connell, speaking for the regular summer school students, pledged their prayerful support to Bro. Graber in his undertaking and asked him to convey their greetings to the missionaries in India. Bro. Harold Mishler spoke for the students in the Relief Training Unit and presented greetings to be conveyed to the members of the China Unit who had gone ahead. Bro. Graber's personal testimony as to the calm assurance of God's presence, "even unto the ends of the earth," made a lasting impression on all who were privileged to attend.

The Executive Committee of the Mennonite Board of Education met at the college on Saturday, July 3. Bro. Oscar Burkholder stayed over and brought us the Sunday morning message. He challenged us to remember what God has done for us and "to be stedfast; unmoveable, always abounding in the work of the Lord." Bro. Milo Kauffman brought a much appreciated message at the afternoon Vesper service.

The young women who are now enrolled in the Relief Workers' Training School, numbering sixteen, were invited to the home of Mrs. Ernest Miller on Friday afternoon, July 9. After serving light refreshments, Sister Miller introduced Sister Nellie Mann (Mrs. Cleo Mann), who spoke about her experiences in relief work in the Near East following the last war. Sister Mann was able to make her experiences very real and she instilled in her listeners a desire to go forth on a similar mission of mercy whenever God opens the door.

At the present a group of students, under the direction of Bro. Paul Mininger, are conducting an evangelistic campaign in East Goshen where they organized a Sunday school about a year ago. Bro. Jess Kauffman, Hesston, Kansas, is the evangelist. His messages are greatly appreciated and the attendance is very good. A number of the Sunday-school children have accepted Christ as their personal Saviour during the meetings. It is gratifying to witness the joy and satisfaction which have come to the students who are participating in this work to see their Sunday-school pupils accept the Saviour.

July 12, 1943 Viola M. Good.

Relief Notes

Increase in Clothing Donations

Indications of the continuing and increased interest in the work of the Clothing Depot can be seen in a comparison of clothing donations of 1942 and 1943. The May and June, 1942, contributions totalled 1,855 lbs., and 1,104 lbs., respectively. For the corresponding months of 1943 the amounts of clothing shipped to the Akron, Pa., depot were 4,616 lbs., and 4,269 lbs.

Mrs. M. C. Lehman reports that the increase is due largely to two factors: (1) The regularly supporting congregations have enlarged their donations and (2) some congregations are giving clothing for the first time.

C. P. S. Camps

Latest C.P.S. Statistics

The population of Mennonite Civilian Public Service has now reached a more or less stable figure with only a gradual increase from month to month. The June 30, 1943, figures show that the number of men under Mennonite administration is now 2,835. Of this figure 909 are on maintenance projects such as hospitals and dairy farms.

The total of men in Civilian Public Service has now reached 6,413. Of this figure 1,767 are under Quaker administration, 1,547 are under the Brethren, 177 are under co-operative administration, 44 under the Association of Catholic Conscientious Objectors, 30 are administered by the Methodist World Peace Commission, and 13 are in the government camp at Mancos, Colo.

Regarding Donations of Rationed Foods

A word of information and caution is in order regarding contributions of commercially processed foods, meats, fats, cheese, etc., to camps. Such contributions may not be accepted according to the regulations without giving up points for them at the regular point value. Consequently the camp should be consulted before such contributions are brought in because it may be that they will need their available points more for other things than the particular food it is proposed to contribute.

In general, unless the persons making the donations of commercially processed foods and/or rationed meats, fats, etc., are in business and have arrangements for handling loose stamps or points through the normal channels provided in O.P.A. regulations, they should contact their local O.P.A. Ration Board before making the donation to arrange for turning in the stamps to be received. This, of course, does not apply to home processed fruit and vegetables. Loose stamps may not be used for purchase of rationed foods by consumers. Surplus stamps, whether loose or in the books, may not be given to another consumer other than the person in whose name they were issued. Neither may they be used to obtain rationed food for such other consumer, unless the person in whose name the stamps were issued eats at the table where such food is being served.—J. M. S.

PEACE SECTION NOTES

When Is a Man Inducted into the Armed Forces?

Some men who have not been able to secure a IV-E classification have assumed that their I-A or I-A-O classification would not induct them into the army if they refuse to take the army oath. It is wrong to assume that. Induction into the armed forces occurs when a man appears at an induction center on the specified date with an army classification.

If all appeals fail and the notice to appear for induction into the armed forces is received what is the wisest course to take? The following answer to this question is taken from the Peace Section Handbook and Draft Manual, obtainable from the Mennonite Central Committee office, Akron, Pa.

"Each one must decide for himself. If you are inducted into the army, you will find it most difficult to get released. If you refuse induction, you will be tried and probably sentenced by the U.S. District Court. It is not an easy choice. But it is probably easier to get consideration in a civil court, than in a military court, if you should refuse army regulations and be court martialed. And it is easier to deal with Federal Bureau of Prison authorities than with the officials of military prisons. The lesser of two evils seems to be to refuse induction. If you elect to refuse induction, write a letter to your local board, as soon as you receive notice to report for induction, courteously telling them that you cannot serve in the armed forces and that you intend to refuse to report for induction."

Released July 14, 1943

Compiled by Grant M. Stoltzfus

Special Meetings

ELIDA, OHIO

Report of the twenty-sixth quarterly mission meeting of the Lima Mission, Mt. Pleasant and Central congregations held at the Salem Church, April 18, 1943.

Program and Speakers:—Theme, Our Faith. Sunday-school Review, Leonard Troyer; Sermon (Dan. 3:18), H. F. Reist, Premont, Tex.; The Need for a Faith, John Allen; My Faith in God, Frank Cook; My Faith in Prayer, Ethel Myers; My Faith in the Church, Perry Smith; My Faith in Man, E. E. Zuercher; Evangelistic Sermon (Matt. 6:10), Maurice O'Connell; Children's Meeting, Helen Oesch, Fostoria, Ohio; Sermon, Living Our Faith, M. L. Troyer.

Thoughts Gleaned: — Christianity is known by its contrast, not by its likeness to the world. The three Hebrew children went the last step in their faith, and God honored them. They had the fellowship of the Son of God, which they would not have had without the fiery furnace. The only way we can maintain a living faith is by prayer. A living faith brings a change in your life. The real test of faith is to keep on praying when things go against us. We have faith in the Church because

of the price that was paid for her. We should bring the kingdom of heaven so close to us that our neighbors may have the benefit of it. Having faith in man is often a way of expressing our confidence in God. Enoch's demonstration of a living faith was walking with God 300 years. No individual has a right to take a course which if taken by all would be a hindrance to the Church.—Secretary.

—o—

Married

Kennel—Guengerich.—On Sunday afternoon, June 27, 1943, Bro. Ezra Kennel and Sister Viola Guengerich, both of the Calvary Mennonite Church, Los Angeles, Calif., were united in marriage at the Calvary Mennonite Church, with Bro. Glenn W. Whitaker officiating.

Miller—Terwillegar.—On Wednesday evening, June 30, 1943, Bro. Lloyd Miller of the Fairview, Mich., congregation and Sister Clara I. Terwillegar of the Midland, Mich., congregation were united in marriage at the Midland Mennonite Church. Bro. Clarence R. Yoder officiated. May God bless them through their life's journey.

Shank—Berkshire.—Bro. Charles R. Shank of the Marion congregation, Chambershurg, Pa., and Ferne Berkshire of the Masontown congregation, Masontown, Pa., were united in marriage, June 15, 1943, in the Masontown Mennonite Church. Bro Paul M. Roth officiated at the ceremony. May their lives be enriched hy the Lord's presence and hlessing.

Maust — Swartzendruher: : Maust — Swartzendruber.—On Wednesday evening, June 9, 1943, in the Pigeon River A.M. Church, Pigeon, Mich., occurred the marriage of Bro. Arthur Maust, son of Bro. and Sister Richard Maust, and Sister Marjorie Swartzendruher; also Bro. Elmer Maust, son of Bro. and Sister Earl J. Maust, and Sister Marie Swartzendruber. The girls are twin daughters of Bro. and Sister Jacob D. Swartzendruber. Bishop M. S. Zehr officiated. May God direct and guide them throughout a long and happy life.

—o—

Obituary

Amstutz.—Jacob A. was horn in Canton Bern, Switzerland, April 4, 1856; died June 27, 1943; aged 87 y. 2 m. 23 d. The cause of his death was due to cancer of the stomach which caused him much suffering and pain. He bore this patiently to the end, often speaking of the suffering of Christ our Saviour for us. He was always very much interested in the welfare of the family and especially very much concerned for the spiritual welfare of the children and grandchildren. In his youth he accepted Christ as his Saviour and united with the Mennonite Church in Switzerland. In 1871, he with his parents came to this country. He then transferred his membership to the Sonnenherg Mennonite Church. He remained a faithful member until death, always being present at church when his health permitted. The last service he was able to attend was the communion service on Easter Sunday. He took deep interest in the welfare of the Church and the cause of Christ. On Dec. 1, 1883, he was united in marriage to Fannie C. Gerher who preceded him in death, May 14, 1928. This union was blessed with 9 children. Surviving are Lina (Mrs. Sam E. Nussbaum); Louise; Edna (Mrs. Aaron J. Lehman); Daniel J. and Albert J.; 31 grandchildren, 16 great-grandchildren, and many other relatives and friends. He was preceded in death by 4 of his children, Simon, Enos, Rhoda (Mrs. John C. Ifstetter), and Emma. He was also preceded by all his brothers and sisters. Funeral services were held at the Sonnenherg Mennonite Church, June 30, 1943, conducted hy Brethren Jacob Huenschwander, Jacob S. Moser, and Ahraham Yod. Burial in church cemetery.

Gracefully sleeping, resting at last;
He's weary trials and toils are past.
In silence he suffered; in patience he hore;
Until God called him home to suffer no more.

Amstutz.—Solomon J., son of the late Jonas and Barbara Gerher Amstutz, was born in the Iron vicinity, Dec. 25, 1862; died July 4, 1943, at his home near Orrville where he had lived almost 59 years; aged 80 y. 6 m. 9 d. On March 23, 1883, at the age of 21 years, he was received into the Sonnenherg Mennonite Church by baptism and remained a faithful member until death. On Dec. 27, 1884, he was united in marriage to Sarah B. Steiner, who, after 11 years of wedded life, preceded him in death, May 1895. To this union were horn 6 daughters: Lydia, Sarah Ann, Clara, Lavina, Caroline, and Lena. On Dec. 8, 1896, he was united in marriage with Barbara Hofstetter. She preceded him in death, Nov. 10, 1941. To this union were born a son, Allen, and 3 daughters, Anna, Celestia, and Edna. He is survived hy his son, Allen, Dalton, Ohio, and 4 daughters: Lydia (Mrs. Ezra Bruhaker), Canton; Clara (Mrs. S. M. Wenger), Orrville, with whom he was at home the past year; Celestia (Mrs. Jay Eberly), Reynoldshurg; and Edna, La Junta, Colo.; also 5 grandchildren, 3 great-grandsons, 2 brothers, David and John, and a sister, Mrs. Lena Baumgartner, all of Orrville. Father's life has been a long and useful one. Though we shall miss him, we would not wish him back from the eternal rest for which he longed in his declining years. Since health and strength no longer permitted the strenuous activities of life, he found great comfort in spending many hours of the day in reading his Bihle. In the closing hours of his life he found his Saviour all-sufficient as his sin-hearer and sustaining strength. Funeral services were held July 6, 1943, conducted by Brethren Louis Amstutz and Jacoh S. Moser at the home and at the Martin's Mennonite Church hy Bro. Louis Amstutz, assisted by Bro. Ben Good and Bro. Stanford Mumaw. Burial in adjoining cemetery.

Earthly labors all are ended,
Heavenly life above begun,
Life eternal, never-ending,
Life through Jesus Christ alone.

Litwiller.—Ella May Hieser, daughter of Joseph and Fannie Roth Hieser, was horn near Pekin, Ill., July 23, 1881; departed this life July 3, 1943; aged 61 y. 11 m. 10 d. She accepted Christ as her personal Saviour in her early youth and united with the Pleasant Grove Mennonite Church. To this faith she remained loyal and consistent until the end. In earlier years she was a Sunday-school teacher in the primary department. As long as health permitted she was also an active member of the sewing circle. On Sept. 13, 1900, she was united in marriage with Thomas Litwiller. This union was hlest with one son, Joseph R. Litwiller. Surviving are her hushand, son and his wife, 2 grandchildren, her aged mother (Mrs. Fannie Hieser), 2 hrothers (Albert E. Hieser, Edward R. Hieser, of Pekin), one sister (Louisa Hieser), and many other relatives and friends. During her illness she spent many hours reading her Bihle which was her greatest comfort and consolation. Another pleasure she enjoyed was through correspondence to send sympathy, encouragement, and consolation to the afflicted ones, and to send cheer to the hoys in the service. She will be sadly missed by her family, relatives, friends, and neighbors. Funeral services were conducted from the home in Tremont, Ill., by Bro. Leland Bachman and from the Morton Mennonite Church hy Brethren Simon Gingerich and Simon Litwiller. Burial was in the Pleasant Grove Mennonite Cemetery, north of Tremont, Ill. The following poem she had copied in her Bible:

"When I have gone from earth,
Weep not for me,
For then my hrightest hope will he fulfilled;
This is the hope with which my heart is thrilled.
No greater joy than this could come to me.
With Him I love forever to ahide and like Himself to be.
Through all eternity;
This weak and sinful hody laid aside,
With all my longings stilled,
Oh, glad and joyous day of hope fulfilled!"

Rediger.—Edward A., son of Christian and Cathrine (Risser) Rediger, was born near Gridley, Ill., April 14, 1876; died at the Bethel Deaconess Hospital, Newton, Kans., June 24, 1943; aged 67 y. 2 m. 10 d. In 1885 he moved with his parents to Aurora, Nebr. On Easter Day, April 1885, he united with the Mennonite Church and was a faithful member uutil his death. On Jan. 15, 1903, he was married to Elizaheth Stalter at which time they moved to a farm near Gridley, Ill. Most of their married life was spent in this community with the exception of four years that they lived in Colorado Springs, Colo., and 6 months when they gave their services at the Children's Welfare Home in Kansas. On Nov. 1, 1925, Bro. Rediger was ordained a deacon at the Waldo Church and served in this capacity until death. In Sept. 1941, he with his family moved to Hesston, Kans., to complete the education of their daughters at Hesston College. Here he spent the remainder of his life. Two weeks hefore his death, he was afflicted with sinus infection which later developed into meningitis of the hrain. His last days were spent in intense suffering. Bro. Rediger loved to read his Bible. He read it through 27 times. We believe he not only read it but lived it as well. For many years he was a Sunday-school teacher, teaching his class for the last time, June 13. He leaves to mourn, his devoted wife and 2 daughters, Esther and Alma Jean, to whom they opened their home and for whom they cared in the truest sense as Christian parents. His father and mother preceded him in death. He leaves 3 hrothers and 6 sisters (Emil, Washington, Ill.; John, Aurora, Nehr.; Joe, Lowpoint, Ill.; Mrs. C. G. Stauffer and Mrs. David Bender, Milford, Nehr.; Mrs. Ben Kremer, Aurora, Nehr.; Mrs. Joe Rocke, Meadows, Ill.; Mrs. J. C. Roszhart, Meadows, Ill.; Mrs. Ray Schertz, Washington, Ill.). Short services were held at the home of his sister-in-law, Barbara Stalter, Gridley, Ill., June 27, 1943, and at the Waldo Mennonite Church with J. D. Hartzler in charge. Text: II Tim. 4:6-8. Burial in Waldo Cemetery.

Slagell—Daniel, son of Bishop Joseph and Barhara (Gascho) Schlegel, was born July 31, 1891, near Thurman, Colo.; departed this life May 18, 1943, at his home near Hydro, Okla.; aged 51 y. 9 m. 18 d. At the age of 4 years he moved with his parents to Hartford, Kans., where the family resided until Dec. 1906, when they came to Hydro. In 1904 he was converted and united with the Mennonite Church at Hartford. On Nov. 8, 1922, he was united in marriage to Jane Waters. Besides his companion he leaves the following children: Beulah (Mrs. Ira Switzer), Layman, Daniel, Carl Dean, and Max Ray; also 5 sisters and three brothers: Lena Swartzendruher, Wellman, Ia.; Salome Rich, Weeping Water, Neh.; Katie, wife of V. D. Detweiler, Thomas; Anna Smith, Hydro; Barhara, wife of S. E. Stutzman, Weatherford; Joseph, Ben, and John, of Hydro; and many other relatives and friends. He was preceded in death hy Father and Mother, 2 sisters, and a hrother, Christian P., who died July 17, 1940. He had been in ill health for a numher of years. On the evening of April 3, he had a light stroke, at which time he asked to be anointed, and he partly recovered. During all his long illness and much suffering he was very patient. On the morning of May 17, he became very ill. The following day at 1:30 the Lord called him to his heavenly home.

"We miss you from our home, dear Father,
We miss you from your place.
A shadow o'er our life is cast,
We miss the sunshine from your face.
We miss your kind and loving hand,
Your fond and earnest care.
Our home is dark without you, Father,
We miss you everywhere."

—The Family.

Young.—Sarah Susanna, daughter of John and Catherine Hoover, was born in Ashland Co., Ohio, Feh. 28, 1857; died July 3, 1943; aged 86 y. 4 m. 7 d. On Sept. 17, 1874, she was united in marriage to Daniel Young. They came to Kansas in the fall of 1876, and settled on a farm near Canton, Kans., where she lived for 52 years. She and her daughter, Blanch, moved to Hesston in the spring of 1928 where she lived at the time of her death. She is survived hy 3 daughters Ora (Mrs. John Sommerfeld); Mattie (Mrs. Jacoh Sommerfeld), both of Canton, Kansas., and Blanch at home, also 15 grandchildren, 10 great-grandchildren, 3 great-great-grandchildren, and a sister, Mrs. Marie Lightner, Wichita, Kans. Sister Young was in failing health and almost hlind for a number of years. She expressed her desire to depart this life and be with the Lord. Funeral services were conducted at the home by Brother F. S. Brenneman and at the Spring Valley Mennonite Church in charge of Bros. M. A. Yoder and Harry Diener. Burial was made in the adjoining cemetery.

Items and Comments

A recent report of the Treasury Department at Washington, D.C., gives the total receipts from taxes during the past year as amounting to $22,281,642,709 and the total expense for the year, $78,178,885,240; the present national debt is estimated at $140,796,033,375, as compared with $76,990,-704,746 a year ago. Taking at face value the general opinion that this war will probably last a year or more longer and that the United States will come out on the winning side, the question still remains, Who will pay this debt?

Meet the Conditions.—The Bible teaches predestination, election, eternal security—but only upon conditions. A careful and unbiased reading of the life of King Saul, of Judas Iscariot, of Demas, and of others held forth in Scripture as having once been in the service but afterwards forsook the Lord should convince anyone that predestination and eternal security are conditional and not unconditional. Read Heb. 6:4-6. Meet the conditions, keep on meeting them to the end of life's journey, and you have reasons to praise the Lord that you are one of God's elect.

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Announcements

MENNONITE GENERAL CONFERENCE

Plans are made for a General Conference delegates' session to which all the ministry is invited. A program has been arranged for Bible study and inspirational messages. The conference is to be held at Goshen College, Goshen, Ind., Aug. 18-24, 1943. Programs and further announcement are to follow later.

August 18—Meeting of Executive Committee.

August 19—Meeting of Committee on Arrangements.

August 20-24—Delegates' Session.

Milo Kauffman, Moderator.
Amos O. Hostetler, Secretary.

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MISSOURI-KANSAS CONFERENCE

The Missouri-Kansas Conference will meet this year at the Crystal Springs Church, near Harper, Kans., from August 10 to 13.

Church Conference: Aug. 10 to noon of Aug. 12.

Workers' Conference: Aug. 12 and 13.

M. M. Troyer, Secretary
Conway, Kans.

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THE OHIO MENNONITE CHRISTIAN WORKERS' CONFERENCE

(Formerly Ohio Mennonite Sunday School Conference)

The Lord willing, our annual conference will be held this year Aug. 3 to 5, at the Central Church near Archbold, Ohio.

The conference will open Tuesday evening, at 7:30, Eastern Standard time, and continue through Thursday afternoon.

The theme for this conference is "The Word of God."

According to the new constitution adopted last year all Bishops, Ministers, Deacons, General Sunday School Supts., their assistants, Y.P.B.M. Supts. and one member elected by each congregation are delegates, and are especially urged to attend.

P. L. Frey, Chairman,
Archbold, Ohio.
Loren King, Secretary,
West Liberty, Ohio.

ILLINOIS CONFERENCE

Illinois Mennonite Conference and Associated meetings are to be held at Eureka College Campus, Eureka, Ill., Aug. 10, 11, 1943.

The Annual Ministers' Session will be held at the Roanoke Church Tuesday, Aug. 10, at 9:00 a.m. and 1:00 p.m. Lunch will be served to the ministers by the Roanoke congregation.

The Public Conference Program will begin on Tuesday evening, Aug. 10, at 7:30 p.m., at the Eureka College Campus, and conclude Wednesday afternoon.

On Wednesday evening the District Mission Board will have charge of the sunset meeting.

The Young People's Session will be Wednesday evening, Aug. 11, at 7:30 p.m.

No lunch will be served on the conference grounds to the public. Each family will provide for their own lunch.

A cordial invitation is extended to all to attend these meetings.

A. C. Good, Moderator.
C. Warren Long, Secretary.

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SOUTHWESTERN PENNSYLVANIA CONFERENCE

The Southwestern Pennsylvania Mennonite Conference will meet this year, the Lord willing, at the Stahl Church, seven miles south of Johnstown, Pa., Aug. 1 to 4. The schedule of meetings is as follows:

Sunday School Conference: Sunday afternoon through Monday afternoon.

Mission Board Meeting: Monday evening through Tuesday afternoon.

Church Conference: Tuesday evening through Wednesday evening.

A welcome is extended to all to attend these meetings.

C. M. Helmick,
John L. Horst,
Secretaries.

—o—

VIRGINIA YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Va.

July 28 to August 1

It is not too late to decide to attend our Institute. You will enjoy the periods of worship, the Bible study, and the Christian fellowship. Write at once telling of your plans to attend and for room reservations.

Those planning to come by train from the North should make connections at Harrisburg, Pa., for Elkton, Va., and come to Harrisonburg by motor bus. Bus connections for Harrisonburg can be made at Hagerstown, Washington, Winchester, Cumberland, and Staunton.

Since no special bus transportation from Lancaster is available this year, the following bus and train schedules will be of interest to those traveling from Lancaster or Harrisburg, Pa., to the Institute at Harrisonburg, Va.

Bus Schedule

Leave Lancaster	Arrive Harrisonburg
3:10 p.m.	3:20 a.m.
Leave Harrisburg	
1:35 p.m.	10:25 p.m.
10:15 a.m.	6:10 p.m.

Train Schedule

Leave Lancaster	Arrive Elkton
6:11 a.m.	2:50 p.m.
10:32 p.m.	5:21 a.m.

Bus Schedule between Elkton and Harrisonburg

Leave Elkton	Arrive Harrisonburg
9:45 a.m.	10:25 a.m.
2:25 p.m.	3:25 p.m.
6:40 p.m.	7:25 p.m.

John R. Mumaw, Director

IOWA YOUNG PEOPLE'S INSTITUTE

East Union Church, Kalona, Iowa

August 25-29 1943

The Iowa Young People's Institute will be held at the East Union Church, Kalona, Iowa, from August 25 to 29, 1943. A fine corps of instructors who have had wide experience in Institute work, has been secured. Interesting courses have been selected for the Institute. This will afford an opportunity for several days' spiritual vacation. Arrange for a few days' vacation and attend the Institute. Bro. Paul Erb, Goshen, Ind., has been secured as director.

Send for descriptive bulletin to

D. J. Fisher, Kalona, Iowa

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OHIO YOUNG PEOPLE'S INSTITUTE

Sebring Camp Grounds

July 28 to August 1, 1943

The tenth Annual Ohio Young People's Institute will be held at the shady Sebring Camp Grounds, near Sebring, Ohio, beginning on Wednesday morning, July 28 and continuing to Sunday night, August 1. Bulletins describing the Camp, instructors and complete program are available upon request. Plan your vacation now for this summer so that you can include these five days of outdoor life with wholesome and spiritual fellowship. Qualified and experienced instructors have been chosen to direct an interesting and vital program. Rooms are available in both dormitory or cottage. Your reservation will be appreciated. The Institute is sponsored by the Ohio Christian Workers' Conference.

Loren King, Director, West Liberty, Ohio
O. N. Johns, Secretary, Canton, Ohio
J. J. Hostetler, Business Manager,
1939 Third St., S.E. Canton (4), Ohio

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JULY 29, 1943 (Herald of Truth Established 1864) No. 18

EDITORIAL

"Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them."

*

Evidently, it was not a "sermonette" that Paul preached, for the inspired writer tells us that he kept it up until midnight, and that after he had restored Eutychus to life he continued his discourse and kept it up until morning.

*

But there was one feature about this meeting that was not unlike present-day experiences. There was at least one man in the congregation that went to sleep. It would be a welcome thought that Eutychus was the only one in the audience that went to sleep, but Luke does not say that he was. He was especially mentioned because of his fall.

*

We usually regard sleeping in church as a joke, and as such we too often lose sight of the serious side of it. When a man falls asleep in church, it may be due to overexertion the week before, or loss of sleep the night before, or to liver trouble, or to something else that may be true of saints as well as sinners. But when the sleep is the result of spiritual indifference, there is usually a disastrous fall because of it. "Awake thou that sleepest," is a clarion call that ought to be heard far and wide.

*

Opportunity.—On this point Paul gives good advice, saying, "As we have therefore opportunity, let us do good." Perhaps someone may wonder, What is the use of the word "therefore" in this connection? The reason is plain when you read the part of Galatians 6 previous to the advice quoted. Of Jesus it is said that He "went about doing good." That should also be our record for Sundays and all other days in the week. With the idea of doing good well fixed in our minds, let us give attention to the remainder of the sentence quoted in part. The two points which the beloved apostle stresses in connection with this advice are: (1) "Let us do good unto all men," and (2) "especially unto them who are of the household of faith."

*

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." This is a direct question, followed by a direct answer from the Lord. You may always trust the Lord to give the correct answer to any question that may be put to Him. Sometime, as you have opportunity, you might look up other Bible questions which the Lord answers in His own unerring way. "Thus saith the Lord" is answer sufficient to every question asked by searchers after truth.

*

Flag Salute.—Elsewhere in this issue will be found an article, by Bro. Ira Landis, bearing on this subject. It was certainly a joy to liberty-loving people to learn what the Supreme Court had to say on the subject. The fundamental question at issue was not mere flag salute, not what people think about the so-called "Jehovah's Witnesses," but, Does the guarantee of religious freedom found in national and state constitutions mean anything? And even if there were no such guarantees in national and state constitutions, the question would still remain, Can nonresistant people consistently give expression to the sentiments expressed in the wording of an ordinary flag salute?

The Gospel of Christ is specific in its teaching concerning the nonresistant faith in two things: (1) nonresistance; (2) respect for constituted authority. The apostles taught and practiced both these teachings. But when they faced a situation in which earthly authorities made demands that were contrary to divine authority, they respectfully declared that "We ought to obey God rather than men." We thank the Lord for the governmental guarantee of religious freedom.

BIBLE TEACHINGS

V. On Discipleship

Then said Jesus unto them . . . If ye continue in my word, then are ye my disciples indeed.—John 8:28, 31.

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9:23.

Whosoever doth not bear his cross, and come after me, cannot be my disciple . . . whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.—Luke 14:27, 33.

Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples.—John 15:8.

The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. . . . Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.—Matt. 10: 24, 25, 28.

Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.—Acts 20:7.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Matt. 11:28-30.

This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not. . . . From that time many of his disciples went back, and walked no more with him. Then said Jesus unto

the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life.—John 6:58, 63-68.

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. . . . And he saith unto them [Peter and Andrew], Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. . . . And they [James and John] immediately left the ship and their father, and followed him. . . . And there followed him great multitudes of people.—Matt. 4:17, 19, 20, 22, 25.

The great invitation.—"Come; for all things are now ready" (Luke 14:17).

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

Christian Doctrine and Christian Living

In the Church Today

By J. Irvin Lehman

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16).

Christian living may be defined as living in conformity to the will and example of our Lord Jesus Christ. His will and example are revealed to us in His Word, which is the Bible. The Bible contains all Christian doctrine. That there is a close relation between Christian living, Christian doctrine, and the Word of God is, therefore, obvious. Our topic demands a discussion of these subjects in their present aspect.

Christian Doctrine

Sometimes it is said that the Bible is both doctrinal and practical. For example Romans, chapters 1-11, are said to be doctrinal, and chapters 12-16 are said to be practical. Other New Testament books are also divided into two such parts. If we understand the meaning of the term doctrine to be teaching, then it is evident that all of the Bible is doctrine. It is much more correct to say that in the first part of these Scriptures we have the doctrine of human need and the divine sufficiency for that need (theology), and in the second part we have the doctrine of practical Christian living (ethics). We say again ALL **SCRIPTURE** is **DOCTRINE.**

Men speak today of the essentials and nonessentials. Analyze the classifications of doctrines by present-day teachers and it is evident that the ones they call nonessential such as true repentance, feet washing, woman's veiling, separation from the world, nonresistance, nonsecrecy, etc., are the doctrines that require self-denial on the part of those who live them; on the other hand, the so-called essential doctrines, such as those that treat on the existence, nature, and attributes of God, the plan of salvation, etc., are the ones that do not require self-denial in Christian living. This is a fatal weakness of all such classification. Which is the most essential part of a tree, the roots, the trunk, or the leaves? Jesus commands us to teach "to observe all things whatsoever I have commanded you." There are therefore no nonessential doctrines.

Christian doctrine should guide the Christian's moral sense and be the foundation of his convictions and therefore the source of light that directs his living. We are amazed to find how present-day religious teachers refuse to recognize Christian doctrine as the guiding principle for Christian living. This fact is illustrated in a recent issue of a religious news sheet. Three incidents were reported in one issue in the same column. In the first, conscientious objectors were highly commended for their sincere convictions and their refusal to go to the show or smoke or drink which were offered as a reward for their faithfulness in flood-control work. The third was the case of a certain evangelist who was aroused from his sleep and discovered a bandit rifling the pockets of a victim, and without hesitation seized a thirty-year-old revolver and killed the bandit. He was also commended. We have a right to ask, what kind of doctrine is it that permits the commendation of each of two opposites in practice—the one refusing to take life and the other taking it.

Such teachers that commend all who are "sincere" and show "Christian fortitude" without regard to what they are sincere in or what they do with courage are like a "wave of the sea driven with the wind and tossed"; "clouds that are carried with a tempest"; "trees whose fruit withereth, without fruit, twice dead," and are in sharp contradistinction to the apostles who knew what they believed and were not afraid to say so. A "God bless you" attitude toward all so-called Christian doctrine or living is not a Christian attitude.

In order to determine what is Christian living we must find what Christian doctrine says. Doctrine must have its ethic. The commandment must have obedience. Faith must have its works. Love must have its labor. Precept must have its practice. Today much of so-called Christian living is expediential, that is, it is governed by expedient and not by doctrine. Perhaps it would be more clearly understood if we say that the doctrine from which most Christian living seems to spring is that whatever produces present good results, is good, and whatever produces present disagreeable results is bad. This is not true Christian doctrine and demands many familiar present-day apologetic statements. Some say, "It may be wrong to kill but if we don't get the Germans or Japs they will get us; so what can we do but fight." We ought to say, "The Lord has spoken this commandment, 'Love your enemies'; so we cannot kill." Some say, "I know it is wrong to swear, but I must have some way to relieve my feelings." We should say, "Since Jesus said, 'Swear not at all,' I will not swear." If we reason as above and expediency becomes the doctrine that molds the pattern of our conduct, we shall evidently be found without excuse and guilty in the Judgment.

Christian Living

There are a number of things everyone must do before he can live a Christian life. Jesus said, "If ye believe not that I am he, ye shall die in your sins" (John 8:24). "Except a man be born again, he cannot see the kingdom of God" (John 3:3b). "Except ye repent, ye shall all likewise perish" (Luke 13:3b). It is evident then that there must be true faith, repentance, and regeneration before there can be Christian living.

The willingness to practice sincere Christian living is the key that unlocks the door to the knowledge of Christian doctrine. Many people do not know because they will not do. "For if any man will do his will, he shall know of the doctrine." "The secret of the Lord is with them that fear him." In our homes, churches, or schools we must find those who are **WILLING TO LIVE** the Word before we can truly **TEACH THEM THE WORD.**

Christian living is spiritual living, not that we have nothing to do with the material in the world. A spiritual God made a material world. He still upholds and uses it. He has placed us in it. We are spirit, soul, and body; however, it is the spirit that should be preeminent. The body should be subservient to the Spirit. The life that has for its foundation spiritual law that came from God and lives for spiritual elements and values yields the most abundant satisfaction.

The Mennonite faith has always taught that we prove our devotion to God and obedience to His Word more by how we live than by a loud profession. Today we need a re-emphasis of a number of life patterns which we have nearly lost.

Economical Living

If we have a consuming love for Christ, we cannot always build or buy the most comfortable or beautiful. We must save some time and money for Christ's sake. We need to practice simple living. It is not a shame to be "countryfied" as long as that stands for simplicity and not for rudeness. Some styles of modern etiquette that are too complex to be either comfortable or beautiful are making inroads among us and affecting our spiritual life.

Honest Living

There are many tests of honesty in practical living in relation to wartime restrictions that most of us meet. We cannot afford to be dishonest in our representations to our government or to our fellow men in business. It will pay to be honest at the cost of suffering.

Sober Living

All about us is confusion, unbalanced thinking, and loss of control. We must have inward peace, Scriptural thinking, and Holy Spirit control. Sober living in the Biblical sense will make us stable in doctrine and prevent us from being carried away with every dissimulation that permits all manner of excess in lustful indulgence.

Our Doctrine and Living

We should in every way show such a holy horror for sin and such a belief in the retributive justice of God that the unsaved will flee from the wrath to come.

We should have such a witness for the Lord Jesus Christ and the Gospel of His salvation that the unsaved are drawn to Him rather than to an appreciation of our splendid program of social service.

We must magnify the name, virtues, and work of our precious Lord until He is pre-eminent in our worship and work.

Our Christian doctrine and living must be practical and universal among us rather than theoretical and professional.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Tit. 2:11-15).

Chambersburg, Pa.

A NEW CHAPTER ON THE FLAG SALUTE

By Ira D. Landis

Phenomenal and fraught with much significance has been the recent wartime decision of the federal Supreme Court, reversing a 1940 interpretation on the Flag Salute. At that time Chief Justice Stone was the only one to dissent on an 8-1 ruling, making it obligatory for all. Last year Justices Black, Douglas, and Murphy regretted their decision of that time. Judge Rutledge was since added. It was thought, after a few recent rulings, that if the question were to be reviewed again, the 1940 opinion would not stand.

This year Judge John J. Parker in a Charleston, W. Va., case, involving three Jehovah's Witness school children handed down the decision of that court in which he declared that "upon one who has conscientious objections against giving it (i.e., the flag salute), it is petty tyranny unworthy the spirit of this republic" to require it. Furthermore, the ceremony "can have at most only an indirect influence upon the national safety." This was the case which tested the color on this issue of the highest court in the land.

Judge Frankfurter, in the 1940 Minersville, Pa., case who wrote the majority opinion then, declared that all religious freedoms "presuppose the kind of ordered society which is summarized by our flag" and a society dedicated to their preservation "may in self-protection utilize the educational process for inculcating those almost unconscious feelings which bind men together in a comprehending loyalty." Frankfurter, Roberts, and Reed did not change, but were obliged this time to render the minority report, in a 6-3 decision, insuring the constitutionality of the first amendment to the religious minorities in America.

Jackson, who wrote the majority ruling, declared that "compulsory unification of opinion achieves only the unanimity of the graveyard. To believe that patriotism will not flourish if patriotic ceremonies are voluntary and spontaneous instead of compulsory routine is to make an unflattering estimate of the appeal of our institutions to free minds. . . . If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion, or force citizens to confess by word or act their faith therein. If there are any circumstances that permit an exception they do not occur to us."

The flag salute issue has been before many groups, many times. Where pressure was great, some tried to justify giving it by distinguishing between a military and civilian salute, which is a distinction merely of nomenclature. The salute is a natural accompaniment of the pledge, whether the latter is given or not. To teach the school child to say the pledge and give the salute as a hollow sound and a tinkling cymbal is the same as teaching the child to believe in Santa Claus and later for the child to learn for himself that he is no real person. It will lead them to the point where for them our forms of worship and doctrines of practice are hypocritical forms without power.

Contrariwise, to teach the pledge as intended in years gone by has been one of the reasons for the breakdown of the nonresistant faith in a number of homes, even in our own beloved church. This is in spite of the fact that we are the fortunate recipients of a four-hundred-year heritage, with a history rolled in blood (by our persecutors) and the definite direct teachings of Scripture. Jesus said:

"But I say unto you, That ye resist not evil" (Matt. 5:39).

"If my kingdom were of this world, then would my servants fight" (Jno. 18:36).

Peter and John express themselves in harmony with their Lord saying:

"Finally, be ye all of one mind . . . not rendering evil for evil, or railing for railing: but contrariwise blessing" (I Pet. 3:8, 9).

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (I Jno. 3:15).

"But the fearful, and unbelieving, . . . and murderers, . . . and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

As a church we should appreciate the decision handed down on June 14 this year. It is always safe to stand upon the Bible, even if governments seem to be against us. We silently, yet firmly, stand until even they see the light and either justify us in, or permit us on, our stand. This again has been verified.

May we appreciate what our government under God grants us in the Burke Wadsworth Law, the C.P.S. program, the protection and religious freedom, and now the judicial decision by the highest court in the land, when even in wartime we who have a conscience against the salute are not compelled by any person or group to make it. May the Church also grow spiritually under our blessings, and they shall continue.

Lititz, Pa.

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INFLUENCE

A Seattle paper tells how a little clock in a jeweler's window in a certain western town stopped one day for half an hour at fifteen minutes to nine. School children noticing the time, stopped to play; people, hurrying to the train, looking at the clock began to walk leisurely; professional men, after a look at the clock, stopped to chat a minute with one another. And all were half an hour late because one small clock stopped.

Where can we find a better example of the fact of influence? Every life has an influence. What is yours? Does it lead others astray?—Selected.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

BRO. LAUVER'S HEALTH IS BETTER

Dear Herald Readers: My turn has passed to write the news letter but my news will be mostly Salto news so it is not likely that I shall repeat what some one else has written. We are having rainy damp weather at present. Some of our visitors lately were Sister Cressman, Bro. Millers, Anita Cavadore, Julio Martinez, and Mr. and Mrs. Siri from the Pentecostal Mission not so far away from us. We are always glad to welcome visitors. We were hoping to have the ones who are being sent to do relief work in Europe, but they had to hurry on their mission. We knew who Bro. Yoder and Stoltzfus were, but had never met the Brother from Bluffton. Our prayer is that they may be a great blessing in the Lord's cause in Europe.

We ask an interest in your prayers for Bro. Lauver. He had been doctoring for over a year, but they never found the main cause of his illness. As he was not feeling so well, Bro. Hershey advised him to go to Cordoba to see a very prominent Christian doctor. There, it was seen that he has two kinds of parasites in the intestines, and the intestines were not in a good condition. The parasites are now killed, but it will take a while for him to become normal. We are counting on your prayers in his behalf. Many folks in the Argentine of late years have these parasites. Perhaps it is because the water is not as pure as it should be. The parasites live on the food taken into the intestines and take certain properties from the blood and even eat the intestines if they are in the body long enough. The doctor also says that it always causes the patient to become nervous and discouraged, too.

We also ask you to remember Glen in prayer. He is not in school this year because of his physical condition. When small he had a fall and lately we took him to an osteopath. He said the fall hurt a place in his back. We noticed when he was small that after that he was more nervous, but did not know why. Then he had a bad case of flu when we were in the States, which made it worse, and lately he has become quite nervous and because of that place in the back the blood was somewhat hindered in its circulation to the head. The osteopath has been helping him. We also ask you to remember him at the throne.

Lately we have had a few new converts. Bro. Martinez had dealt with a certain lady when he was an Adventist; so when he was here he went and brought her to our services. Since then she seldom misses a meeting and has made a public confession and plans to be an "Evangelica," as they say here. The other two who accepted Christ lately are Mrs. Algarbe and a girl in her teens. They both are our neighbors and I have visited the former for over a year. May they be real witnesses for Him is our prayer. Two men who also accepted are Mr. Sierra and Mr. Herrera. They also need your prayers. Sister Anita Cavadore has been helping the Millers for a month. We remember twenty years ago when we were young and new at the language, she also came to our home for a month. We paid her some to help in the home in the morning and in the afternoon she accompanied me to solicit homes for visitation work. Time goes so rapidly; it does not seem long since Anita and myself were as young as the Millers. Anita was always one of Sister Emma Shank's helpers and she always remembers Sister Shank with love in her heart.

These towns up in our section are rather fanatic. May you pray that the Lord may lead us and help to win those who are lost in sin. We had gone to Arrecifes weekly for about four months. Then Bro. Lauver was not so well and I went only occasionally. That partly accounts for it that there were more converts in Salto than in Arrecifes. We now have 16 baptized members in Salto, but just recently two families moved away. A widow with her two grown daughters moved to Buenos Aires. They were such a help in the singing as they all had good voices. The others were a young married couple who were both members. They moved to a nearby town because of the husband's work. They can return sometimes on Sunday, but we are sorry to lose them. There is a false cult in that town; may you pray that these two may be firm and true to their Master, and also win others for Christ as did the early Christians when they were scattered. Our desire also is that the Lord may give us others to take the place of those who have moved away.

In our town the spiritists have been sowing Satan's seed. Some time ago Lois became acquainted with a nurse or partera who was formerly from Czechoslovakia. She received her certificate in the Argentine and is working in Salto. She told Lois how she had gone to spiritualist meetings and since then life has been so sad for her. Lois explained to her the plan of salvation and told her that she could only find peace through the Lord Jesus Christ. May you pray that she may be freed from the power of Satan and be a witness for Christ and His glorious gospel.

Yours in Him,
Florence B. Lauver.

Salto, F.C.C.B.A., Argentina.
June 20, 1943.

From Our Institutions

MILLERSVILLE, PENNSYLVANIA

(Millersville Children's Home)

Dear Herald Readers: Greetings of love in Jesus' name. On June 10 we held our thirty-fourth annual meeting at the Millersville Church. A very inspiring program was rendered. The discussions of the various topics were ably given by the speakers. Many helpful and needed suggestions were given. The meeting was well attended considering that gas is rationed. A number of children were present with their foster parents.

The home was open to all on this day and a dinner was served for those connected with the home, both officially and as wards. This was made possible by the kind assistance of some brothers and sisters of our neighboring congregations. About one hundred and fifty were served. This is home-coming day for many of the children. The impression may be left that the home is open only on this day to all, but it is open at all times to the public.

At the present writing we have twenty children. We have a few under the age of six and a boy who is eight who are for placement in homes. Who will offer a home to some boy or girl who has become unfortunate by losing his rightful home through the hand of providence or because of the neglect of the parents?

We want to mention again the work done by the sewing circles once a month. Since the last writing we were privileged to have a number from two sewing circles present. One day a month does not seem like much, but when we experience the results of the work completed, it means very much. We again extend God's blessings to those assisting in this work.

Our health has been very good. Dr. Mustard, our regular family physician, is well pleased with the health in general. Dr. Rees, our dentist, has also completed our dental work to the present. We appreciate the services of these two men in their profession and their attitude towards us.

Summertime is the time tonsils and adenoids are removed. This year we had five cases. The superintendent was included in these five. If every child is relieved of such an annoyance as I was, I am assured of the fact that it is a good thing to have them removed.

By the time this reaches you, we will be on our yearly visitation to the foster homes. It will be a pleasure to visit 104 foster homes this year if gas rationing will permit us to cover the entire territory. It averages eight to ten miles per home so we have to cover a territory of from 800 to 1,000 miles, not including our children in the western part of the state. This work is required, but even if it were not required, the contacts made and the opportunities to renew and revive friendships that bring encouragement to the children, the foster parents, and ourselves, far repay all the efforts put forth.

We are attending the Bible school which is being conducted every Sunday evening at the church. This includes all children of school age.

Our Board of Trustees which consists of twelve brethren meets the first Tuesday of each month. We surely appreciate their help and encouragement. Their faithful attendance surely shows their interest in the work. It is with regret that we are losing the assistance of Bro. Noah Weber, who on account of age and its infirmities, felt he should be relieved from actual service on the Board.

Bro. Weber served for many years and we regard him as a wise counselor. We still hope to have pleasant deliberations with Bro. Weber. Bro. Good from his church district was elected to his place. We surely welcome Bro. Good into our circle and may his duties be a pleasure to him.

Our crops are luxuriant and their fruitage is abundant. The Lord gives us so much that we hardly are able to prepare it all for use. Pray for us.

Bro. and Sister G. S. Eberly.

July 16, 1943.

Rural Missions

HARMAN, WEST VIRGINIA

(Job Mission Home)

Dear Herald Readers: Greetings in the Master's name. Bro. Protus Brubaker, Edwards, Mo., stopped with us May 19 on his way home from the General Mission Board Meeting, Harrisonburg, Va. He conducted a children's meeting and preached an appreciated sermon at the Bethel Church in the evening of the same day. He left the next morning for his home. We appreciated his visit very much. Bro. and Sister Henry Hurst and family who were stationed at Whitmer for a few years moved to Harrisonburg, Va., leaving here May 28 and Bro. and Sister Francis Bechtel, Harrisonburg, Va., are now located at the same place and are letting themselves be used of the Lord.

We had revival meetings at the Horton Church, May 28-June 6, with Bro. John F. Garber, Harrisonburg, Va., as evangelist. Bro. Garber preached the Word with power and no uncertain sound and we feel the members were encouraged and strengthened and the workers as well, while sinners were warned to flee the wrath to come. While Bro. Garber was here he also filled an appointment at the Bethel Church on Sunday morning, May 30.

We were very favorably surprised on the evening of June 22 when Bro. and Sister Orrie Yoder and daughter Barbara Lee stopped and spent the night with us while on their way from Oyster Point, Va., to Bannock, Ohio, where they are now located. We were glad to have Bro. E. G. Gehman, Harrisonburg, Va., with us and fill the regular appointment at the Bethel Church on Sunday morning, June 27.

Sister Hazel Burkholder, a former worker at this place, and her sister Vivian from Dale Enterprise, Va., were with us over the week end of July 4. We had preparatory services at the Horton Church June 27 and communion services Sunday, July 4, at which time most of the members were present and partook of the sacred emblems and observed the ordinance of feet washing.

Sister Warren A. Kratz, Harrisonburg, Va., stopped July 13 and spent the night with us at the Mission Home. She then spent several days at Whitmer where they were formerly located doing the Lord's work.

Dear Brethren and Sisters, we need a number of intercessory missionaries. Can we depend on you?

July 19, 1943. Hiram Weaver.

BELLEVILLE, PENNSYLVANIA

(Rockville Mission Congregation)

The Lord has been very gracious to us. We rejoice in the promise, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."

A few have been snatched from the wicked one and are now enjoying the peace of God with us. Many have turned away desiring to enjoy the pleasures of sin for a season. Some of this number are not attending services due to our preaching on nonresistance. Others say that they cannot listen to the Word and remain unsaved; so they prefer to stay home. This gives us courage because we know that the Holy Spirit is working in their lives. We feel a need for more prayer and conviction among ourselves as members and leaders.

For a while we have felt the need of more help in the ministry; this resulted in the ordination of a deacon, June 27. From among four brethren, the Lord chose Bro. Irvin Roth by lot. Pray for Bro. and Sister Roth that they may be faithful in their new responsibility.

Our former Sunday-school superintendent, Bro. David Kanagy, and his wife and little son have moved to Masontown, having been led of the Lord to move there after securing a job in a dairy. We rejoice in answered prayer in their behalf although we do miss them in the work here. We desire that their stay in Masontown may prove a blessing to others and bring glory to our heavenly Father.

We are looking forward to another summer Bible school beginning Aug. 16. The Lord willing, Sister Mina Glick will assist us in teaching and Bro. Daniel Lehman will be with us to teach music.

The attendance and interest in Sunday school and Young People's Bible Meeting have been good in spite of opposition. Pray for us.

July 19, 1943. Mrs. Eli K. Zook.

City Missions

DETROIT, MICHIGAN

(15559 Curtis Avenue)

Dear Friends of the Lord, who are interested in the spread of His kingdom: Surely His blessings are abundant and far reaching. In His extravagance in meting out His blessings, too often we find ourselves failing to respond properly. Indeed our loyalty is being tried.

We rejoice here in His riches to us. On July 11, Bro. M. C. Lehman was with us in three services. His messages and fellowship and counsel greatly enlarged our vision and interest and gratitude.

On July 4, for the evening service, Bro. and Sister Ezra Beachy, Pinckney, Mich., were here. On June 27 Bro. and Sister Kore Zook, St. Johns, Mich., were with us; also Phil Frey, Archbold, Ohio, was here in the morning service. On May 16, for the morning service, Bro. and Sister Paul Wittrig, Imlay City, Mich., were here. On April 25, Bro. S. C. Yoder, Goshen, Ind., was with us in a blessed Easter service and fellowship. He also officiated in an informal service in which Bro. David Plank was accepted and installed as deacon. On April 18, Bishop D. S. Oyer, Howell, Mich., with his family was with us in a rich communion service. On April 11, Bro. Walter Stuckey, Archbold, Ohio, with a men's quartet, was here for the evening service. Other guest speakers were: a missionary from Belgium, a missionary from Palestine, a Jewish Christian missionary from the city here.

At the present time our summer Bible school is in progress. A slight increase in attendance is enjoyed and the interest is good in general. We are sorry so many in the territory do not attend either our school or any other in the district.

Surely we are grateful to all of you for your loyal and faithful support in prayers, offerings, provisions, visits, letters, gifts, concern, and expressions of Christian faith and love. We have sincerely endeavored to express appreciation for each expression. May God bless each one who has been a donor.

We appreciate the visits of the C.P.S. hospital and farm units who come in quite often to worship with us. Our desire is that God can bless us together. We wish the mileage between us was not so great (about fifty miles).

To avoid delay in mail delivery (often of important nature) please be sure to have the correct number of the house. One figure left off makes considerable difference and might delay the delivery. Also with the large cities being divided into sections as an aid to the new and inexperienced help in the offices and routes I would call your attention to the fact that our section number is 19. So our full address is as follows: 15559 Curtis Ave., Detroit, 19, Michigan.

July 20, 1943. Frank B. Raber.

PHILADELPHIA, PENNSYLVANIA

(2151 N. Howard Street)

Last week our annual summer Bible school closed with the lowest attendance we have yet had. However, real effort was put forth by the pupils who did come, and our final program revealed definite accomplishment. Moreover, because of the low attendance, the teachers made more home contacts than usual, which may bear fruit in various ways.

We have been impressed, in these times of disinterest, with the need of taking the Word to people where they are, if they will not come to us. Accordingly, we have secured a permit to hold open-air services in the square in front of our building. Our first service was held on July 11 at 6:45 p.m., before our evening services. Perhaps 30 or more gave attention to our songs and messages—among them an orthodox Jewish rabbi, who expressed his appreciation to us afterwards.

On another evening, the summer Bible school teachers and our young people sang for about half an hour on our front steps. About 15 people gathered or paused to hear this testimony.

This week we attended an outdoor service in a square in a South Philadelphia Jewish section. It was an agreeable surprise to us to see about forty Jewish people give earnest heed

(Continued on page 373)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

FROM "A MOTHER IN ISRAEL"

My Dear Children:

No longer young and strong today,
But, oh, my heart is glad!
For the Christ, my Life and Way
Cheers the lone and sad.
Takes away the guilt and sin
Of a wasted life;
To His Fold invites them in,
Freed from earthly strife,

Only slept a bit last night,
Praying for the lost;
Asking God to wash you white—
"Lord, save at any cost!"
Every one must sometime go
To meet the Judge of all;
'Tis here He washes white as snow,
When on His Name you call.

"All ye like sheep have gone astray"—
But found ye peace and rest?
Though from His love ye turned away—
Come, lean upon His Breast!

* * *

Yes, Lord, I've wandered far from Thee;
Wrecked soul and body too;
But now I turn, forgive! set free!
Give me a heart made **new!**
Thy Precious Blood was shed for all—
I'll trust; dispel my fears!
You bade me "Come!" I heed Thy call,
And scorn satanic jeers.

* * *

For "lost ones" this inditing—
My heart with love aglow;
I hear God's Voice inviting—
Oh, won't you rise and go?
In Luke fifteen I see Him,
From verse twelve to the end;
Heed the call! Come unto Him!
Reject not such a Friend!

—Effie O. Foss in
Gospel Herald (Cleveland).

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PURITY IN OUR SOCIAL LIFE

(A paper read by Sister Laura Schwartzentruber before a recent Young People's Bible Meeting in the Maple View A.M. Church, Wellesley, Ont., and afterwards sent in for publication by Bro. Valentine Nafziger.)

Our topic deals with purity in social life. In society we come in contact with other people, and we associate with them, and to some extent live the way they live. Paul wrote to Timothy, saying, "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." Jesus said, in the Sermon on the Mount, "Blessed are the pure in heart: for they shall see God."

Tonight we plead with our young people to set their "affection on things above, not on things on the earth." The brain is the organ of thought and mind. Our thinking is either right or wrong; our thought life, either sound or unsound. We should have a sense of alarm at the faintest thought of evil. Some people may call us either "green" or "dry," but we had better be "green" or "dry" than to be acquainted with the ways of sin—and in after years have to look back and behold the scars of a blighted life.

Take no chances with sin or sinful thoughts, for sin is treacherous, contagious, and destructive to purity, and its first point of contact is the mind. Keep your thoughts pure.

We should begin early in life to cultivate right thinking. This will lead to right doing and keep Satan on the outside. This will not only mean purity in social life on our part, but will also be of great advantage in our influence over others.

We are made to tremble for the safety of our young people when we think of the sin, vice, and crime in evidence on every hand. It is hardly safe for young people to be turned loose without protection, for almost every night men and women are seen staggering along the streets, too drunk to take care of themselves. You may say, "This is horrible!" And so it is. But even our own community is not too far removed from such sin and vice to rest easy and do nothing about it. We need to be on our guard at all times.

We may have the best of protection that man can give, and yet this is not enough. What our young people need is to have the Christ-life within—pure thoughts, a clean mind, a heart sincere, full of spiritual life. We dare not put our trust in the arm of flesh for defence, for the world about us is on fire with wickedness, lacking spiritual life, a pure heart and mind. To permit Satan to make use of our minds to his advantage means our own destruction.

Again we appeal to our young people, inasmuch as the greatest foes to social purity are immoral associates, impure literature, immodest apparel, theater going and picture shows. For this reason parents should look well to their children's home life, their companions, their books, papers, and magazines, how their time is occupied, what they eat and drink, how they spend their nights, and the character of their amusements. It was pride, fullness of bread, and abundance of idleness that constituted the great sin of Sodom, the cause of her downfall.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Wellesley, Ont.

"LET GOD BE MAGNIFIED"

The following letter was sent by an eighteen-year-old boy, many miles from home in camp, especially for Mother's Day, May 9 1943.

This mother attended our Philadelphia Mission in the early days, along with the writer. Her testimony is, "All that I know of the Bible, I learned there." She has passed this knowledge on to her son.

It proves that God can help our young people to be true to Jesus, no matter what the circumstances or surroundings, and it never comes amiss to show our affections for our loved ones. (I cannot sign his full name for obvious reasons.)

May 19, 1943.

May S. Gauger,
1936 E. York St.,
Philadelphia, Pa.

Dear Mother: There is a person I have known all my life. She has been the best friend that I have ever had on this earth. She has brought me up in a Christian way, and as soon as I was old enough to understand, she taught me Bible stories, Bible verses, and about our dear JESUS.

She took care of me, raised me, and taught me to pray, and in general, she taught me everything that was necessary to raise a child in a Christian way.

She put her arms around me and loved me, and sheltered me in her arms when I was afraid of thunderstorms.

She fed me well and clothed me, and she took care of me in a wonderful way. In fact, in such a way did she raise me that all the money in the world could **NOT** repay her goodness to me.

I love this person. Yes, I love you, Mother, darling. I am so thankful that I will again be able to spend time with you some day after the war, but most of all, I am thankful that you are saved and that I can spend eternity with you, my darling mother.

Again I say, I love you, Mother dear, and I am praying for you. May God bless and keep you on this Mother's Day and all throughout the coming years. Again I say, I love you, dear Mother.

Love, from your son,
WARREN.

—o—

MY THEORY

By Lillie G. Brauen

I am not a Solomon, nor even remotely related to him. But sometimes things come repeatedly under my observation and finally I have an opinion on the subject. One such subject is the ideal marriage.

God doesn't make two people exactly alike. Neither has He ever made any one person perfect. But I do believe an ideally mated husband and wife make a perfect whole. Are you weak in some point? Then God in His infinite wisdom would give you a husband who is strong in that very point. Two weak people together would be a tragedy. Two strong people together is a waste

(Continued on page 371)

Sunday School Lesson

Theme for the Quarter: God in the Making of a Nation

VI. GOD SHOWS HIS PEOPLE THE WAY

Lesson for Aug. 8, 1943.—Ex. 13:17-22; 15:17-22.

Golden Text.—The Lord is my strength and my song, and he is become my salvation.—Ex. 15:2.

Introductory.—Exodus, chapters 13 to 15, is our lesson scope. Out of these three chapters are chosen two brief sketches as a basis for special class discussions. Among the things mentioned in the lesson scope are the crossing of the Red Sea, the overthrow of Pharaoh and his hosts, and the song of victory after their deliverance.

The Guiding Hand of the Lord (13:17-21).—God's promise to Moses, at the time of the call to Moses to lead His people out of the bondage of Egypt, was, "Certainly I will be with thee." That God was keeping His promise as the hosts of Israel departed from Egypt, is clearly in evidence. The shortest route took them through the land of the Philistines. But God foresaw that it would not be wise to go that way, as the Philistines were a warlike people, and the children of Israel would have been weak enough to go back to Egypt rather than to face the Philistines. So they were directed to go by way of the Red Sea; "and the children of Israel went up harnessed out of the land of Egypt."

It was a beautiful thought that Moses had of taking with him Joseph's bones as he left Egypt. This was in accordance with the request of Joseph that his bones be carried back to Palestine when his people decided to go back to the land of promise. Joseph's faith, as well as Moses' thoughtfulness and loyalty, was in evidence in this act.

We notice also the thoughtfulness and wisdom of God in directing the course His people should take: "The Lord went before them by day in a pillar of a cloud, to lead them by the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night." Thus the evidence of God's leadership and of their safety was continually before them. There was no reason whatever for anyone to fear or to distrust the Lord, for they had the sure evidence by day and by night. God works through human instrumentalities. As long as His people put their trust in Him, He serves as the Leader of His people. With that kind of leadership we are reminded of Paul's message to the Corinthians, "Be ye followers of me, even as I also am of Christ."

The Song of Deliverance (15:17-22).—This is a part of the song of Moses and Miriam after their deliverance from the wrath and the treachery of Pharaoh in the Red Sea experience. You will read this story in the intervening space between the two references found in this lesson. Prominent in this narrative is the miraculous power of God. The ten plagues in Egypt were miraculous, and they finally completely humiliated Pharaoh to the extent that he urged the children of Israel to get out of Egypt in haste. But, inspired by the devil, after quiet had again settled over Egypt, he determined to wreak vengeance upon the children of Israel and bring them once more under his dominion. Things seemed to be favorable for the complete subjugation of the Israelites. Before them was the Red Sea; on either side of them was a mountain; and back of them was Pharaoh with his warrior hosts. Again the people murmured. Apparently they had forgotten the pillar of cloud by day, the pillar of fire by night, and other evidences of the grace and power of God. In this crisis Moses advised, "Stand still, and see the salvation of the Lord." But the Lord said, "Go forward." Moses took Him at His word, and the people had no other recourse but to follow after. As they came to the water's brink, the Lord opened up a path through the sea, and the people went over dry-shod. Pharaoh and his hosts followed after, and they drowned in the sea.

The deliverance was miraculous and glorious. Well may grateful Israel sing and shout and praise the Lord for what He had done for them. "The Lord shall reign for ever and ever," they sang. "Sing ye to the Lord, for he hath triumphed gloriously." And so He did; we can likewise sing and praise His name not merely because of this great deliverance but also because of the fact that the same God is with us today and has promised His people, "I will never leave thee nor forsake thee." Let us join in their chorus and sing with them, "The Lord shall reign for ever and ever."

With joy and thanksgiving they went on toward the land of promise. But let us not criticize them too severely even though in spite of the manifest presence and power of God they afterwards fell into their old habit of murmuring and God had to punish them severely. They were "a stiff-necked and rebellious people." Paul, writing to the Corinthians, reminded them that "these things were our examples, to the extent that we should not lust after evil things, as some of them also lusted." As we read the history of these people, let us resolve, by the grace of God, to pattern after their virtues and avoid their errors.—K.

Bible Meeting Topic

PRAISING GOD FOR HIS BOUNTIES

Psalm 136

Topic for August 8

MOTTO

"Oh, that men would praise the Lord for his goodness!"

OUTLINE STUDY

I. **Gracious Gifts for which to Praise God.**
1. Good deeds and seasonable weather.—Acts 14:17; Ps. 104:10-15.
2. Forgiveness and health.—Ps. 103:3; Hos. 14:2.
3. Deliverance.—Ps. 40:1-3; Ps. 124.
4. Answer to prayer.—Ps. 118:21.
5. For a glorious inheritance reserved.—I Pet. 1:3, 4.
6. The gift of a Saviour.—Jno. 3:16.
7. Counsel.—Ps. 16:7.

II. **The Service of Praise.**
1. By God's chosen generation.—I Pet. 2:9; Isa. 43:21.
2. Through Christ.—Heb. 13:15, 16.
3. By the Spirit.—Isa. 61:3; Eph. 5:18, 19, 20.
4. In psalms.—Jas. 5:13.
5. Together with others.—Ps. 34:3; Ps. 95:1-3.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Praise."**
2. Bounties for Which to Praise God.
   a. Life, breath.
   b. Health,
   c. Food.
   d. Sunshine and rain.
   e. Beauties of nature.
   f. Home and friends.
   g. A forgiveness by Jesus Christ.
   h. A hope of heaven.
   i. Parents and home.
   j. Church and teachers.
   k. The Bible and its promises.
   l. Prayer and fellowship with God.

For Seniors.
1. Temporal Blessings.
2. Spiritual Blessings.
3. The Spirit of Praise.
4. Acceptable Praise.

PERSONAL THOUGHT

Have I used my opportunity to give praises to God for His bounteous gifts?

SEED THOUGHTS

Praise consists in the love of God, in wonder at the goodness of God, in recognition of the gifts of God, in seeing God in all things He gives us, and even in the things that He refuses to us; so as to see our whole life in the light of God; and seeing this, to bless Him, adore Him, and glorify Him.—Manning.

Do not let the empty cup be your first teacher of the blessings you had when it was full. Do not let a hard place here and there in the bed destroy your rest. Seek, as a plain duty to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—A. Maclaren.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JULY 29, 1943

Field Notes

Change of Address.—Bro. David E. Plank, from Dearborn, Mich., to 15774 Greydale, Detroit, Mich. Bro. Plank is deacon in the Detroit congregation.

* * *

The monthly Bible meeting at the Columbia, Pa., Mission is to be held Sunday, Aug. 1, with Bros. Nelson E. Kauffman, M. E. Weaver, and Hiram Kauffman on the program.

* * *

Bro. Norman Hobbs, Iowa City, Ia., preached for the congregation worshiping in West Union Church near Parnell, Iowa, in the evening service, Sunday, July 18.

* * *

An all-day harvest home and Sunday-school meeting is announced to be held at the Mechanics Grove Mennonite Church, Lancaster Co., Pa., on Thursday, Aug. 5. R.

* * *

Bro. A. J. Metzler, Scottdale, Pa., filled the preaching appointment at the C.P.S. camp at Sideling Hill, Pa., on Sunday morning, July 25. Bro. Phil Frey, Archbold, Ohio, performed a similar service on the previous Sunday.

* * *

Bro. Harold Brenneman, Kalona, Ia., accompanied by a group of workers from the East Union Church, had charge of the evening services in the Mennonite Mission in Iowa City, Iowa, Sunday, July 18.

* * *

A group of applicants for membership is under instruction in the Mennonite Mission in Iowa City, Iowa, the result of the recent meetings held there by Bro. Moses Slabaugh, Harrisonburg, Va.

* * *

Bro. Gideon Yoder, Crystal Springs, Kans., is scheduled to hold a series of revival meetings at the Bethel Springs Church, near Culp, Ark., from July 25 to August 5. The prayers of God's people are solicited in behalf of this work. H.

* * *

The Lord willing, an ordination service is planned for the Skippack Mennonite Church on Tuesday, Aug. 3, at 9 a.m. At this time a deacon is to be chosen to serve the congregation and to fill the place left vacant by the recent death of Bro. Jacob T. Landes.

* * *

Bro. Erasmus C. Shank, well-known aged minister of the Springdale congregation, near Waynesboro, Va., passed to his eternal home on Sunday, July 18, at the ripe old age of 82 years. He had been in the ministry for over 53 years. May the Lord comfort the bereaved ones.

* * *

Two ordinations are announced to take place on Wednesday, July 28, when a minister is to be ordained at Mellinger's Church, near Lancaster, Pa., at 9:30 a.m., and one at the Stumptown Church, near Bird-in-Hand, Pa., at 2:00 p.m. May the Lord's blessing accompany this work. A. L. G.

* * *

We are in possession of an interesting program of the annual meeting of the Iowa Young People's Institute to be held with the East Union congregation near Kalona, Iowa, Aug. 25-29. Instructors: Paul Erb, A. J. Metzler, Iva Lind. Those interested in attending may write to Bro. D. J. Fisher, Kalona Iowa.

* * *

Ordinations in the Southwestern Pennsylvania District.—On Sunday afternoon, July 25, Bro. David Alwine was ordained as minister for the Stahl congregation in the Johnstown, Pa. district, and on the evening of the same day Bro. Alva Yoder was ordained as deacon for the Springs, Pa., congregation in the Casselman Valley District. May the Lord bless these brethren in the new responsibilities to which they have been called in the Lord's service.

* * *

Addresses of Our Missionaries in the Argentine Chaco.—Our readers probably know that Bro. and Sister J. W. Shank and Bro. and Sister Calvin Holderman have been stationed in the Chaco to work among the native Indians. They are now located so that they can give definite addresses where mail will reach them, as follows: Holdermans—Colonia Castelli, Chaco, Argentine Republic; Shanks—Tres Isletas, Chaco, Argentine Republic.

* * *

Brethren J. L. Stauffer, Harrisonburg, Va., D. A. Yoder, Elkhart, Ind., H. A. Diener, Hutchinson, Kans., H. E. Lutz, Mt. Joy, Pa., and E. B. Frey, Archbold, Ohio, were visitors at Scottdale last week. The immediate reasons for their being here were the meetings of the General Problems Committee and the C.P.S. Investigating Committee of General Conference. Bros. Frey and Lutz took part in the regular Wednesday evening meeting at the Scottdale Church.

* * *

On Sunday afternoon, July 18, Bro. Stanley Beidler, pastor of the Haycock Mission, was ordained to the office of bishop for the Northern District of the Franconia Conference. The service was held in the Finland Mennonite Church with a large audience in attendance. Bro. Warren G. Bean officiated, being assisted by Bros. A. O. Histand and Arthur Ruth. Bro. Nevin Bender of Greenwood, Del., preached the sermon. The service closed with many brethren and sisters giving a word of encouragement to the newly ordained bishop.

* * *

Errata.—Two errors crept into a recent field note which appeared in these columns. It was there stated that Bro. B. B. King was scheduled to hold evangelistic meetings at the Lower Deer Creek and West Union churches in Iowa. Bro. King's address is Sheldon, Wis., instead of Exeland, and Bro. Maurice O'Connell of Lima, Ohio, is to hold the series of meetings in Lower Deer Creek Church while Bro. King is slated for the meetings at West Union. The exact time of the meetings will be published later, D.V.

Correspondence

KITCHENER, ONTARIO

(First Mennonite Church)

Greetings to the Gospel Herald Readers: We were privileged to have Bro. John R. Mumaw of Harrisonburg, Va., with us for a series of meetings. The theme of the devotional talks was "Our Youth for Christ," followed by an evangelistic sermon. These talks and the sermon which followed were very much appreciated, especially by our young people.

There are fifteen now under instruction for baptism and five for church membership.

The two-week summer Bible school closed with a total enrollment of 425. The children rendered a very fine program in the evening of the closing day. Each class contributed to the program by singing a song or reciting memory work which they had learned. The whole group sang "The Holy City." Sisters Edna Good, Waterloo; Winona Swartz, Lois Diller, and Bro. Harold Shank of Ohio assisted the local teaching staff. Their assistance was very much appreciated.

Our pastor has been engaged in evangelistic work in several of the surrounding congregations and also in the United States. We wish to thank the ministers who come and preach to us during the absence of our pastor.

Church services have been well attended this summer. We ask an interest in your prayers for the work at Kitchener that we may be faithful to the Saviour.

July 19, 1943. Mildred Weber.

CULLOM, ILLINOIS

Dear Herald Readers:. Greetings. On May 16, Bro. and Sister J. A. Heiser, Fisher, Ill., and the male quartet of that place with their families were with us in an all-day meeting.

Bro. Heiser officiated in a communion service, and we were favored with several selections from the quartet in the morning service. During the afternoon they rendered several more numbers and short talks were given by Bro. Heiser and Bro. N. N. Roeschley, Gilman, Ill., our regular pastor.

We are glad to state that recently five young boys expressed a desire to accept Christ as their Saviour after an invitation was extended.

Bro. A. H. Leaman of Chicago brings us a Sunday evening message every two or three weeks. We are glad for the change from Tuesday to Sunday evening because more attend. His topic for the last message was "Will the Church Go Through the Tribulation?"

Pray for us.

July 20, 1943. Cor.

MINOT, N. DAK.

Dear Herald Readers: Greetings in the Master's name. On Sunday, June 6, Bro. Marcus Lind, Portland, Oreg., was with us on his way to our Sunday School Conference at Wolford, N. D. Quite a few from this place also attended the conference. On June 5, Bro. Milo Kauffman was with us for an evening message, his text being, "Be of good cheer." The text was very appropriate in these days of turmoil.

Our Bible school began June 14 and continued all day for one week only, due to gas rationing, etc. The average attendance was 73. Parents whose children have never come to our Bible school came inquiring if their children could come. A program was given on the following Friday evening with a large crowd attending. May something have been planted in the hearts of these boys and girls that they will not forget.

Health in general is fair. Wayne Kauffman, son of Mr. and Mrs. Harold Kauffman, is in the hospital with a broken leg.

Crops are looking very good, for which we praise God from whom all blessings flow.

May we continue to praise Him and to live as He would have us live.

July 20, 1943. Cor.

GOSHEN, INDIANA

(Clinton Frame Congregation)

Dear Herald Friends:—Greetings of Christian fellowship. It has been a long time since a news letter has gone into the Gospel Herald from here. We are still here—"striving for the mastery," "endeavouring to keep the unity of the faith." Sunday-school attendance very rarely falls as low as 200. Our superintendents are Amos Yontz and Ralph Martin, with Vernon Stutzman in the basement.

A number of visiting ministers could be named, among them Brethren Ed. Diener, Ray Yoder, John Gingerich, Ernest Bontrager (and wife), Paul Mininger, D. A. Yoder, Oscar Hostetler, C. L. Graber, and M. C. Lehman. Dan West of the Brethren Church spoke one Sunday evening about some of the problems confronting the nonresistant churches from the angle of high schools. Bro. and Sister Paul Erb were here one Sunday evening and spoke in sectional groups on "Social Purity." The children gathered at a near-by home for their meeting, being cared for by one of the girls' Sunday-school classes.

A vote was taken which brought out that a majority of the membership are in favor of ordaining another deacon to help Bro. Yontz in that work, since he has been in poor health for some time now. No further action has been taken.

Bro. D. D. Troyer has been released from active bishop duties here at his request. He and Sister Troyer passed their golden wedding milestone last winter. He has given us many years of service, and will continue to take his turn preaching as before.

We expect, the Lord willing, to have the Indiana-Michigan Sunday School Conference here in August. A meeting was held last Tuesday evening to name the committees for that work.

Thirteen of our young men are in camps or in detached service; one more will go soon; two others are at home, having been released for physical reasons. Some others have been deferred for farm work. They surely need our prayers that they may be living witnesses to the truth of what they profess to believe. Should we at home do less than that? "He is faithful that promised," so "let us hold fast the profession of our faith without wavering."

Yours in His service,

July 22, 1943. Mrs. E. A. S.

THE INCARNATION OF CHRIST

By Amos A. Ressler

The incarnation of the Son of God is the central fact around which the whole Bible revolves. Upon our acceptance of this truth depends our hope of salvation. (I John 4:2, 3, and similar passages).

The birth of Christ has often been spoken of as miraculous. As a matter of fact, the birth of Jesus was the same as that of any other child. In Mary's conception a miracle was wrought. Even here, however, if we read the first chapter of Luke thoughtfully and intelligently, we find the laws of biology and of procreation fully complied with. When the angel announced to Mary that she should bear a son, she inquired, "How can these things be?" The angel replied, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Read also John 1:14; 3:16).

It is an accepted fact that the offspring partakes of the nature of both parents. So we have in Jesus the human side of His mother and the divine side of His Father, the Holy Ghost. In Heb. 2:16-18, we are told that He took not on Him the nature of angels, but He took on Him the seed of Abraham. This seed was unquestionably transmitted to Him through His mother. Thus we have humanity, subject to temptation, combined with deity which gave Him power to meet and resist temptation and remain free from sin. In the light of the whole story, we have the dual nature of Jesus fully accounted for.

But there is another phase of the incarnation that is not so easily explained or understood. It is the fact that in the man that walked the shores of Galilee and trod the temple courts there was embodied the eternal Son of God, the second person of the Trinity. This is proved by the fact that He could read the minds of men whether present with Him or absent. He could see beyond human ken. (John 1:48). He had power to convey Himself from one place to another without using the ordinary means of locomotion or transportation. Again, "He that hath seen me hath seen the Father"; "I and the Father are one"; "Before Abraham was I am." These and similar passages of Scripture prove beyond a shadow of doubt that Jesus Christ was verily God clothed in flesh, and one of the purposes of His coming in the flesh was that God might be more clearly manifested to the world. Truly God is mysterious and will remain so until we shall know even as also we are known, and shall see Him as He is. Wondrous thought! Happy consummation!

Ronks, Pa.

Miscellaneous

OUR EXAMPLE

By Lillie G. Brauen

This is our home, we say;
Our home, and how we love it,
Our sanctuary at the close of day,
And now we feel, we've nothing more to covet.

Say, brother, say, attention lend!
Would you bring to it a thief as friend?
I hear you answer, "God forbid!"
But Jesus did!

We love the beautiful in life
The holy and the pure;
We cannot bear with toil and strife
Or filthiness endure.

Listen, brother, would you take a dinner
With a publican or sinner?
Horrified! But I say,
Jesus did that one day.

We pray each morning, "Master, make us
A follower true of Thine;
Into Thy pleasant pastures take us,
Oh, bless this day of mine."

But should those pleasant pastures lead us,
This day into the slum,
Could we stoop to those who need us?
That is what He would have done!

St. Anne, Ont.

IMPERFECTION MADE PERFECT IN GOD THROUGH JESUS CHRIST

By Naomi K. Black

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

My ideal man was my father. I played as a child in the place where he toiled and strove to make a happy home for his wife and children.

My ideal was very imperfect. So am I; but let us read with the Psalmist, "Mark the perfect man, and behold the upright: for the end of that man is peace" (Psa. 37:37). Thus my imperfect ideal is made perfect in God, for "we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1).

The first ideal I decided to look for in any man who might someday become my life companion was that he be a Christian. My second desire was that he be willing to conform to all the rules of the Church which on bended knees before God and man he had promised to support with his prayers and his life.

So one day my ideal was brought before me. The man came to Father's house and asked for an opportunity to take his daughter to an evangelistic service in the church where long years before she walked up the aisle led by Father's hand. I consented to go to the service, but my brother, in whom I trusted and confided (also one of my ideals) had to go along with us.

We finally became acquainted, and my first important question was whether we could have a family altar. Yes, we could. So we decided to study God's Word together when he came to be entertained by the one whom he felt definitely sure by this time God had chosen as his future wife.

By thus doing, we learned each other's strong and weak points. My soul delighted in the knowledge of the truth learned from him because Father could not expound the Scriptures as he did, being an unlearned man, but wise.

After some months of prayer, trials, and tests, I decided too that this was my ideal (but not perfect) future life companion.

I measured my lover by my father's example in life and deed. We agreed that if we should have children we would bring them up in the fear of the Lord.

Finally, being satisfied that God's approval was upon our lives being united, we decided to take up the bonds of holy matrimony. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24).

This was a new experience for the first daughter of my parents, but a happy one, for God joined us together and let no man put us asunder. Leaving Father's house had a sting of pain but the joy that was before us eased the pain.

Life with the ones who in flesh are one is not without difficulties, for they indeed are one in heart but each has a personality of his own.

This union after one year of joy was blessed with a precious jewel to cheer our lives with her cooing and cries and with the responsibility of caring for her.

So great was her zeal for the Lord that as soon as that little girl could lisp my real joy began in fulfilling my life work. I taught her little verses from God's Word and a prayer. Twenty-two months later another little girl blessed the home and soon a baby brother followed. Later another sister was born, but God took her to Himself to await the coming of her three sisters, two brothers, and Father and Mother.

Many are the happy hours we have spent together, singing hymns, reading from God's Word, entertaining those with whom we associated. We have always felt a blessing upon us when we were privileged to entertain strangers.

But "whom the Lord loveth, he chasteneth." Thus we endure all things in all places for Christ's sake, knowing that our redemption draweth nigh.

Young people, be prayerful. Be on your guard, "casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:7, 8).

Harrisburg, Pa.

LOVING OTHERS AS CHRIST LOVED US

By Ida Bontrager

The following article was written for the Sewing Circle program at the meeting of the Pacific Coast Conference. We are happy to share it with our readers.—Ed.

How We Love

Human love varies in kind and degree, as affected by attitude, humor, favors shown, and other similar conditions.

1. **We love mutually.** We love those who love us, or those who have been kind to us. This may be a selfish love fed only by desire for personal betterment. Someone does us a favor, and later we do him a favor to keep his good will and to guarantee more favors from him in the future. This mutual love may also be a satisfactory love, free from all selfishness, in which case it exists on, and is fed by, the pure satisfaction of exchanging favors. We become the recipients of some surprise kindness, and appreciate it so much that we at once begin watching for a chance to return it in a bigger way. We do all this, not for personal gain, but for personal satisfaction. It makes us feel good inside, and we enjoy doing it.

Mutual love is usually the neighborhood kind of love. It grows out of respect and concern for those with whom we have to rub shoulders in our social and business life. It makes for smooth community life. It is a worth-while kind of love, but not the lasting kind. It is merely its own excuse for being and contains within itself its own reward. Christ says of it: "For if ye love them which love you, what reward have ye? Do not even the publicans the same?"

2. **We love indebtedly**—as did the two debtors whose creditor forgave them in Luke 7:41-43. The debtor who was forgiven a small debt loved little but the other who was forgiven a great debt loved much. He loved much because he owed much love. His was an obligatory love. Perhaps it was an elastic kind of love that could be stretched or contracted to fit the favor bestowed on him. It would have been little if his debt had been little, just as the other debtor's would have been big if his debt had been big. Aren't we that way too? We respond in affection proportionately to our feeling of indebtedness to others. How many of us have friends to whom we are not particularly devoted but to whom we obligate ourselves just because they have done something for us? They really mean less to us than some others, but because of some indebtedness to them we show greater attention to them than to others whom we really prefer. On the other hand such indebtedness can lead to lifelong friendship and love of the highest type. It brought forgiveness of sins to the penitent woman who washed Jesus' feet

with her tears and wiped them with her hair. It brings spiritual freedom to all of us who practice it until we get out of debt; that is, until we "owe no man anything, but to love one another."

3. **We love forgetfully.** Why do we so often forget to do that thoughtful act we had meant to do for someone—as taking a bouquet along when we went to visit sick Aunt Hattie, or offering to do our neighbor's washing when her boy lay dying, or suggesting that the Browns save their gas and tires and ride with us to church tonight? It was easy to think about it again when we saw Mrs. Jones go up Aunt Hattie's walk with some beautiful roses in her hand, or when we noticed Mrs. Orner leave our neighbor's house with the laundry, or when we drove by the Brown home on our way to church and saw that they were still at home. Perhaps they couldn't drive their car, and now it was too late for them to get ready. Why hadn't we called them by telephone and invited them to go with us?

Oh, yes, and we meant to remember Mother on Mother's Day, but we forgot. We intended to send a birthday greeting to old Uncle Tim on May 16, but when we next thought about it, it was June 1. We vowed over a year ago that we would write Grandma a cheery letter sometime, but last week she died without ever receiving it. We told crippled Neighbor White that sometime we want to help him a day with his spring plowing, but now it is summer and we still haven't found that "sometime."

Do we really love when we forget like this? Of course not. We think about the things that are uppermost in our minds. So if we do not show the love we say we have, we just prove that love is not uppermost in our minds. God charges us against forgetfulness, especially forgetfulness of Him. And in all of His charges He makes it plain that when we do forget Him we do it because other things have become uppermost in our minds.

4. **We love decreasingly.** "Out of sight, out of mind," is often said of long-distance friends. At first they communicate frequently and regularly, but as years go by and their friendship has other distractions the letters become fewer and farther apart until they cease altogether. Rarely does absence make "the heart grow fonder." No, friendship can die of starvation just as the body can. There must be personal warmth and touch of some kind, or friendship goes out of existence. Human nature just is that way. And not only does human nature act like that toward human nature, but also toward God. There must be some effort put forth toward spiritual upkeep or else our love for God will decrease and die out. Jesus said, "The love of many shall wax cold," and later He had somewhat against the Church of Ephesus because it had left its first love. Somewhere there was a cooling off. We love too coldly.

5. **We can love obediently.** Obedient love is shown in our relationship to parents, authority, government, and most of all to Christ. "If ye love me, keep my commandments," said He who asked obedience as one proof of our love to Him.

6. **We can love fearlessly.** Fear and love are opposites. "There is no fear in love; but perfect love casteth out fear." The child who is afraid of night, or fire, or water, or storm, can go through any of these in perfect confidence if her hand is in her father's. She is sure that nothing can harm her there. Just so can we love Christ to the extent that we can trust His protecting hand to hold us.

How Christ Loves

We have studied a number of ways in which we love. Now let us notice how Christ loves.

1. **"With love that passeth knowledge."** Our love is measured by our deeds. We know quite accurately how much we love each other by the way we treat each other. There is evidence all along the way. But Christ's love is far greater. It is beyond any of our efforts to measure. It passes our knowledge. It is deeper than we can fathom, higher than we can estimate, and broader than we can understand.

2. **"With an everlasting love."** Our love has its limits, not only in depth but in duration. Our longest possible love, humanly speaking, ends at death. But Christ's love is everlasting. "Yea, I have loved thee with an everlasting love." That means that His love for us always has been and always will be. Christ does not love by spurts as some of us do. His love is not warm one day and cold the next. It is everlasting, not affected by time, place, or circumstance.

3. **With a redeeming love.** Jesus loved us enough to die for us. Many people have died for others because of patriotic love. A few have died for others because of a devotional love. But who, outside of the Son of God, ever died for his friends and enemies alike? Jesus bore our sins willingly because He loved us. He loved us with a redeeming love.

How We Should Love Others

We should love others as Christ loved us. He loved us with a "love that passeth knowledge." So can we, with Him living in us, love others. He loved "with an everlasting love." So can we, by His Spirit's help. We can love souls into His everlasting kingdom. He loved us enough to die for us. We, too, can love others to that extent. We cannot die to redeem them. He alone could do that. But if in dying we can bring them to Him, we are really dying for them. Many a sinner has been turned from his course by the death of some saintly friend. If that death has caused that sinner to consider his own standing before God and repent, then truly his friend has died for him. He has loved as Jesus loved. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." "Greater love hath no man than this, that a man lay down his life for his friends."

Estacada, Oreg.

MY THEORY

(Continued from page 366)

of grace. Suppose I am very patient—patient almost to a fault. Then God may see that some dear Christian, struggling with a quick temper and an impatient disposition, may be benefited by my influence. I in turn would be benefited by his push and desire to see things move. It may be a trial to me to live with someone like that unless I realize that we can mutually benefit each other and that it is a privilege to be used of God in helping another to a more perfect character.

You often hear the remark that the longer a man and his wife live together, the more alike they become. This is true of the happily married. Each balances the other and by the time God sees fit to remove one or the other, the remaining one is better able to show a well-balanced Christian character to those around him.

So I would say to all young people, When you marry, don't expect your husband or wife to be a rubber stamp of yourself. That is not God's plan. A mate is not a duplicate, but a supplement. When two supplementary parts are joined, they make a perfect whole. Gradually the lines disappear, if we are ready to live and learn, and each becomes more nearly a perfect half. God's ways seem mysterious to us, but they work out for the best. After all, living with someone just like yourself would become monotonous!

"Whoso findeth a wife [or husband] findeth a good thing" (Prov. 18:22).

St. Anne, Ont.

—o—

GOD'S VOICE

By Arlean Leibert

Don't try to run away from God.
He will seek you if you do;
It matters not where'er you go,
He has work for me and you.

You may think you have no talents,
But He has given to everyone,
Some task to do here on this earth,
Before life's race is run.

It may be just a little thing
That you and I can do;
Just listen to the voice of God,
He'll guide your path anew.

Nampa, Idaho.

Pacific Coast Conference

Report of the Twenty-second Annual Mennonite Church Conference of the Pacific Coast District, held with the Sheridan Congregation, Sheridan, Oreg., June 3, 4. 1943.

A Ministerial Meeting was held on Monday, May 31, at which time fifteen subjects of vital interest to us as a Conference were discussed by as many ministers. In an evening session, preliminary arrangements were made for the Conference proper.

Officers of Conference: Mod., G. D. Shenk; Asst. Mod., F. J. Gingerich; Secy., E. S. Garber; Treas., Henry Yoder.

Singing was directed by the Sheridan congregation.

Committees: Nominating: J. P. Bontrager, D. A. Good, Archie Kauffman, Paul Roth, Dan Shenk; Resolutions: N. A. Lind, N. M. Birky, Dan Shenk.

Summary of Roll Call: bishops present, 6; ministers, 21 (by proxy 5); lay delegates, 19 (by proxy 4).

Recognitions: Chester Hartzler (ordained deacon for Portland), Willard Stutzman (ordained deacon for Sweet Home), Dan Schlabach (delegate from Alberta, Sask.), Phil Frey (visitor from Ohio).

Conference Sermon, N. A. Lind. Text, Matt. 7:28.

"The people were astonished at his doctrine." Statesmanship and diplomacy have failed and the only remedy is Jesus Christ. It's either Christ or chaos. Preachers, it's up to you to preach Christ. We talk of originality, but Jesus said, "My doctrine is not mine, but his that sent me." Our doctrine is His that sent us. The Bible is called the book of doctrines. It contains (1) the doctrine of the new birth, (2) doctrine of separation, (3) doctrine of the Church, (4) doctrine of self-denial, (5) doctrine of nonresistance, (6) doctrine of prayer, (7) doctrine of giving, (8) doctrines of devils. The need is acute and the remedy is in His doctrine, at which men were and are astonished. God's Word will stand forever.

Testimonies to the sermon were given by N. M. Birky, J. P. Bontrager, C. I. Kropf, H. A. Wolfer, J. S. Roth, Sam Schrock, Marcus Lind, Henry Yoder, Archie Kauffman, Amos Kilmer, M. E. Brenneman, D. A. Good, Paul Miller, Dan Schlabach, Phil Frey, F. J. Gingerich.

Subjects Discussed

1. Doctrines of Men in the Light of Scriptures, by J. S. Roth.
2. How Maintain Gospel Standards, by N. M. Birky.
3. Preparation for Victory in the Time of Suffering, by Dan Shenk.
4. Joys of a Christian Life in Times of Test, Dan Schlabach.
5. Our Conference Sessions in the Light of Israel's Experience at Jericho and Ai, by H. A. Wolfer.
6. Loyalty to the Prince of Peace, by Joe Birky.

These subjects were well discussed and the thought emphasized over and over again was the Word of God as our foundation and our need of practicing faith and obedience in the same.

Reports

1. Minutes of Ministerial Meeting held June 1, 2, 1943, and Minutes of 1942 Conference were read and accepted.

2. Church Membership. Total number of congregations, 15; total membership, 1941, 1691; increase by baptism, 74; by letter, 110; from other denominations, 9; reclaimed, 1; total increase, 194; decreases by death, 30; by letter, 78; by withdrawal, 36; by excommunication, 20; total decreases, 164; actual increase, 30; discrepancy of 19; present membership, 1702.

3. Sunday School Conference minutes were read and accepted.

4. District Mission Board minutes were read and accepted.

5. Sisters' Sewing Circle minutes were read and accepted.

6. Treasurer's report was accepted with audit.

7. Publication Board report was accepted.

8. Education Board report was accepted.

9. Delegate to Dakota-Montana Conference report was given with an expression of appreciation for same.

10. School Committee report was given and committee dismissed.

11. Old People's Home Committee gave a verbal report and on motion were retained to continue the work given them as per 1941 minutes.

12. Report of the committee working with the General Problems Committee was given and their recommendations, Nos. 1, 2, and 3 were adopted, striking out No. 4.

(1) That the bishop body definitely lead out in the application of these recommendations.

(2) That bishops and ministers work out a plan of teaching to build and stimulate Scriptural conviction and practice in the congregations which they represent.

(3) That the congregations and ordained body be governed in the light of our church polity.

On further motion the committee was released.

13. Report of S. E. Eicher on C.P.S. camps was given and an expression of appreciation was given by show of hands.

Further motion that S. E. Eicher in addition to his previously assigned duties, be our representative, to co-operate with the Mennonite Central Committee, Sisters' Sewing Circle and others in the district in supplying our C.P.S. camps with food and such other needs as may arise. Carried.

14. N. A. Lind's report on C.P.S. camps as spiritual adviser was appreciated. On motion the resolution on 1941 minutes in this relation was amended as follows: To have spiritual oversight of the said young men in co-operation with the M.C.C.

Further, N. A. Lind was nominated and elected by unanimous vote to continue his work as spiritual adviser.

15. A letter and questionnaire from the General Problems Committee relative to what has been done in the district in response to their efforts was referred to the Executive Committee for their disposal.

16. Young People's Institute Committee report was accepted, and the following motion passed: That the Institute Committee be authorized to call in such help as they may need to continue successfully some form of instruction in the district which in their judgment will fill the present needs.

17. Verbal report of the custodian was accepted with the following motion passed:

Moved that the appointment of U. E. Kenagy as custodian of valuable historical literature and records be approved and that he continue indefinitely in this office.

Further Motions

1. Moved that, since we failed to hold an offering at this session of Conference, we ask each congregation to hold an offering for the Conference Fund.

2. Moved that the regular Conference Fund and the Delegate Expense Fund be merged into one fund, and that the Executive Committee of Conference solicit additional funds when needed and pay out same as authorized in the minutes of 1940, and as may be further authorized by any regular action of this Conference.

3. On motion the Colonization Committee was dissolved.

4. On motion a committee of three members shall be appointed by the Executive Committee to investigate immediately the question of Automobile Liability Insurance and report back to said committee.

5. On motion the present member on the Education Board was declared elected for another term.

Appeals

1. The appeal from Albany for the privilege to supply the need of ministerial or bishop help was granted.

2. Appeal for the dissolution of the Local Board of Portland Mission was granted.

3. Appeal for ordination of a minister at Indian Cove was granted.

4. Appeal for ordination of bishop at Nampa was granted.

Miscellaneous

Further resolutions:

1. Inasmuch as it has pleased our heavenly Father to take from our midst our brother and bishop, C. R. Gerig, whose years of labor in that capacity and fellowship in Conference meant so much, we humbly yield to the will of our heavenly Father and express our sympathy to the congregation and the family he has left behind.

2. Inasmuch as it has pleased our heavenly Father to take from our midst the ministering brethren, Bro. Wm. Bond, Hubbard, Oreg., and Bro. Joseph Schrock, Albany, Oreg., we yield to the will of our heavenly Father and hereby also express our sympathy to the respective families.

3. We, the Pacific Coast Mennonite Conference, wish to express our appreciation to our brother, Dan Schlabach, and his Conference for the followship and service he has rendered while in our midst. We hereby extend greetings to the Alberta-Saskatchewan Conference.

4. As the Conference of the year 1943 draws to a close, we believe we are expressing the feelings of all who have been in attendance from the congregations outside Sheridan congregation that the brotherhood at Sheridan, have gone far beyond our expectations in providing for the physical needs of all present.

We are instructed by Conference Delegate Body to express to the Sheridan congregation our sincere thanks for so kindly and royally entertaining us. This expression shall be a part of the Minutes of Conference.

Organization for Year 1943

Moderator, H. A. Wolfer; Assistant Moderator, N. M. Birky; Secretary, E. S. Garber (3 years); Treasurer, Chester Hartzler; Music Director, Ernest Bontrager; Member of Mennonite Board of Missions and Charities, Marcus Lind; Member of Publication Board, Omar G. Miller (2 years); Member of Board of Education, Menno Snyder (4 years); Delegate to Dakota-Montana Conference, G. D. Shenk; Member of Committee on Arrangements for General Conference, F. J. Gingerich; Delegates to General Conference, Leroy Cowan, Joe Yoder, Sam Schrock.

Committees

Institute: Ernest Bontrager (3 years); Paul Miller (2 years); John Snyder (1 year).

Labor Union: E. Z. Yoder (3 years); N. M. Birky (2 years); G. D. Shenk (1 year).

Remarks

Sermon: Thursday evening, by Dan Schlabach; Friday evening, by Phil Frey.

Intermission meetings were directed by Edward Kanagy and Walter McDowell, with an inspirational meeting on Friday afternoon conducted by the Institute Committee.

A fine Christian spirit of fellowship was prevalent and it was generally conceded a wonderful Conference.

E. S. Garber, Secretary.

WHY I WANT TO GO TO HEAVEN

(Written by Pamelia M. Kanagy and read at the Rockville Chapel. Sent in by request.)

Because of the kind of place it is. It is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him." The psalmist says, "In thy presence is fulness of joy, at thy right hand there are pleasures for evermore." Paul writes about "an eternal weight of glory" prepared for those who suffer affliction here.

I will see my Saviour there, who has done so much for me and is even now yet doing so much for me, filling my heart with joy and peace and making it possible for me to live a contented, happy life in this world. "He crowneth me with lovingkindness and tender mercies."

I shall meet my loved ones gone before. I used to think it would be impossible to love my Saviour more than my dear ones here on earth. The Scripture teaches us to love the Lord above all other things. After years of experience with the Lord, passing through afflictions, conflicts, perplexities, sorrows, trials of many kinds, I am happy in the confidence that I do love the Lord above all other things. I believe when we get to heaven we will love our loved ones none the less than we do here, but we will love the Lord more. We cannot clearly understand the depth and the strength of that divine love while we are in this earthly body.

I will be relieved of all earthly suffering, sorrow, and burdens. Here we need to work with our hands, earn our bread by the sweat of the face. We suffer from heat and from cold. Here we have sickness, disappointments, misunderstandings. I will be relieved of all these.

I shall be taken away from the presence of sin. There is nothing in heaven that can spoil, nor destroy, nor interrupt, nor annoy. "And there shall in no wise enter into it any thing that defileth" (Rev. 21:27).

I shall escape the torments of hell. After thinking of the joys and comforts of heaven, it makes us shudder to think of the horrors of hell, where all unsaved are doomed to go. It has been said by some unsaved persons, "I'll have lots of company there." The Scriptures say they will be in torment there, anguish of soul, weeping and wailing and gnashing of teeth. All is suffering, and it is forever and ever. No one can possibly appreciate company there. "I have set before you life and death, blessing and cursing: therefore choose life" (Deut. 30:19).

To step on a shore and find it heaven,
To grasp a hand and find it God's hand,
To breathe a new air and find it celestial,
To feel invigorated and find it immortality,
To see a mansion and know it is mine,
This is life eternal!

Belleville, Pa.

WHAT MAKES A GREAT LIFE?

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval and do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

CITY MISSIONS

(Continued from page 365)

to the Gospel message. We found it very hard to get Jewish people to come to regular church services.

We expect to continue our meetings in the square every two weeks for the rest of the season. You can help with your prayers and visits. This week we are expecting a group from Norristown to help with the singing and testimonies. When can you come?

Last week a group of us visited a C.P.S. unit at the Vineland (N.J.) Training School. The young men there come from different branches of the Mennonite Church in different states, and are doing a needed work in behalf of the mentally retarded. We were impressed by their testimonies as to the spiritual values of C.P.S., somewhat as follows:

1. I have been challenged by the call to do menial tasks and lowly service such as Jesus commanded and exemplified.
2. I have appreciated the fellowship with Christians from different backgrounds.
3. (From a member of another denomination) I have appreciated the help received in Mennonite camps, especially in learning the Scriptural basis for my C.O. position.
4. It has helped me see the value of the art of everyday Christian living.
5. It has been a satisfaction to be able to do something (for Christ's sake) for which we can see a real need.

This is a missionary column. Do we think of these young men as missionaries? "They that were scattered abroad went everywhere preaching the Word." Do we support these scattered young men with prayers, visits, letters, and gifts as much as we do our other missionaries? If we were in their place, would not such support help a lot in giving a real witness?

Yours for an all-out effort for Christ,

July 22, 1943. Clarence Fretz.

HAVE YOU A SPANISH-SPEAKING FRIEND?

By Lester T. Hershey

Do you have a Spanish-speaking friend? Or do you know of neighbors who speak Spanish? If they do, wouldn't you like them to know of the Gospel message in their own language? God's message is rich and beautiful in any language it may be translated into. God's message will save any and every person who accepts it, no matter what language they speak.

If you know of those who should be receiving such literature in their own language, will you not write his name and address on a postal card and send it to Lester T. Hershey, 1907 S. Union Ave., Chicago? We would be delighted to send him our Spanish monthly which is full of articles on religious subjects which might be the means of pointing that individual to Christ. This publication also contains doctrinal teachings true to our Mennonite interpretation, for this is one of the reasons we have been publishing it for two and a half years. We thought it necessary to teach and preach through it the message of Christ as the Mennonite Church believes it should be given. There is much literature printed by other denominations in Spanish, but as in so many of our English denominational or non-denominational publications, the articles are not always in agreement with our Biblical interpretation.

For this and other reasons, we desire to acquaint ourselves with as many Spanish-speaking people as we can so that we can send them this paper in their own language free. Do your part **now.** Today is the day in which we can "help some dying soul to save."

Chicago, Ill.

Relief Notes

Commissioners Leave by Plane for China

On July 17, Brethren J. D. Graber and Sam J. Goering left New Orleans by plane on the first part of their journey to China. They plan to make a stop at Buenos Aires from where they will proceed by vessel to South Africa and thence to India. The last stage of the journey into China will also be by airplane.

Bro. Graber has given two terms of service as a missionary in India and Bro. Goering has spent a similar period in China as a missionary. The departure of these two commissioners marks the long-anticipated beginning of relief work in China. Plans of the commissioners call for proceeding to Chungking where contacts will be established with the Chinese government and other agencies before setting up a program of relief.

A late cable from Panama indicates that they will be delayed for about ten days in that country.

June Days in the Chaco

Communications from Bro. Robert Geigley reflect a spirit of enthusiasm as he undertakes his duties in behalf of the Mennonite colonies. Below is the report of his activities during the month of June:

June 1—Leave Casado for 145 on the choo-choo. Janzen in Casado with fever. Arrive at 145 same day and start same evening into the Chaco.
June 2—Arrive Hoffnungsfeld and meet Schmidt preparing to go to 145 for road grader. Decide to stay with Schmidt and start back toward 145 same evening—in an ox cart.
June 4—Arrive back at 145 evening of third. Start back toward the Chaco with the road grader—raining—mud—and tired.
June 6—Sunday spent at Old Poz Azul (nowhere). Shot at a fox in the evening and also wounded a Puma or tiger near our shack.
June 7-10—Spent at Hoffnungsfeld.
June 11-20—Spent time in Philadelphia with Schmidt and Janzen—visiting and starting the work of the debt adjustment, etc.
June 22-24—Visited in Menno Colony with Peter Fehr and visited Campo, Thursday—Corporation Paraguay Property N. of Lindenau.
June 27—Left Philadelphia for the R.R. at 145 in the evening headed for Asuncion.

C. P. S. Camps

Camps Enjoy Visiting Speakers

Educational directors report that one of the worth-while features of the summer educational program is the presence of visiting speakers at the camps. In some camps the visitors spend time with the men working on the project for a day or two.

Among the interests of the men in camp are postwar relief and the role of the Mennonite Church in future service. Some of the speakers to visit the camps are the following: P. C. Hiebert, William Stauffer, John C. Wenger, Eli J. Bontrager, Ira Nissley, H. S. Bender, and Bernhard Bargen.

Another Camper Meets Death

On July 16, Glen Greaser of C.P.S. Camp #34 at Bowie, Md., met death by drowning in a lake near the camp. He was one of a group which was enjoying a recreational swim at the close of the day and his death occurred despite unusual safety measures which the group employed.

Bro. Greaser was from Hesston, Kans., whence his body was shipped for burial after a service at the camp. His passing marks the tenth in Civilian Public Service and the fifth in Mennonite camps. His friends in C.P.S. express their sympathy to the bereaved parents, brothers, and sister.

Camp Briefs

Bro. Roy Miller has recently begun his duties as supervisor of the dairy men in Pennsylvania. His work will call for contacting the men on dairy farms and on dairy herd testing circuits.

Nearly one third of the men which are the concern of the Mennonite Central Committee are in maintenance projects such as hospital units and dairy farm labor. Transfers to special projects such as these, however, will be less frequent in the future and will not take place faster than the rate at which men are inducted into the regular camps.

PEACE SECTION NOTES

Status of Preprofessional Men in the Draft

In the interests of the national health and welfare, the War Manpower Commission has issued a policy of student deferment in scientific and specialized fields. Students in good standing in recognized undergraduate schools can be considered for deferment if they will graduate from their course of study on or before July 1, 1945. This provision covers not only the scientific fields such as engineering, radio, and transportation but also includes premedical, predental, preveterinary, preosteopathic, and pretheological fields.

It should be brought to the attention of men in the above fields that while the II-A classification can be granted on the above basis such a classification is not mandatory and local and appeal boards may still exercise discretion that could result in an induction into service.

Released July 21, 1943
Compiled by Grant M. Stoltzfus

Special Meetings

VERSAILLES, MISSOURI

Report of the Nonconformity Conference held at the Mt. Zion Church near Versailles, Mo., July 3, 4, 1943.

Organization: Mod., W. R. Hershberger; Asst. Mod., A. Lloyd Swartzendruber; Chor., Ruby Berkey; Secy., Mary Holsopple.

Program and Speakers. The Spiritual Foundations of a Worthy Christian Walk, Rufus Horst; The Forces of Darkness Militating Against the Christian Life, Ira Buckwalter; The Sunday-school Lesson: A People in Distress, Dave Miller; Following in the Mind of Christ, J. C. Driver; Sermon: Holding the Mystery of the Faith in a Pure Conscience, E. J. Berkey; Helps in Maintaining a Nonconformed Life: In the Home, John Yoder; In the Social Circle, S. S. Hershberger; In the Church, Daniel Kauffman; How Our Church Fathers Met the Issue of Nonconformity in Reformation Times, Nelson E. Kauffman; How to Meet the Issues of Nonconformity in Our Own Times, J. R. Shank.

Thoughts Gleaned: Foundation is important even though it seems obscure. Optimism and worldly power give way, but hope in Christ is secure. We must make sacrifices in our warfare against darkness. In the deliverance from Egypt, we have lessons for the nation, the Church, and the individual. Let us not forget Him when He prospers us. The world is acceptin Christ as we Christians are living Him. we put temporal things first, we shall neve know what the mind of Christ is. We mus have a living faith in a living Christ. Creec conscience, and conduct are three im portant factors in Christian life. Forgive ness is the first blessing we receive whe we come to Him; the greatest blessing a good conscience. Conduct is the ou come of right creed with pure conscienc We should begin training children b guarding our own conduct and choosing suitable life companion. Parents shoul not be too conceited to apologize to a chil The ministry should lead the way, faithfu ly shepherding the flock, and using Scri tural discipline. We get the clearest test mony of how early Mennonites conducte themselves from writings of their enemi who wrote, "You would think they we Christians." We need compassion and pi because the wayward cannot see. The ca nal mind is not subject to the law of Go The first step in meeting worldliness is pe sonal cleansing.

Secretary.

Married

Fisher—McClune.—On June 2, 1943, J. Ke neth Fisher and Della Mae McClune were unit in the bonds of holy matrimony at the Ma Grove A.M. Church near Atglen, Pa. Bish John A. Kennel officiated. May the choi blessings of God attend them through life.

Garber—Gardner.—Bro. Robert Garber a Sister Olene Gardner, both of Goshen, In were united in marriage, June 20, 1943, at t home of the bride's parents. Bro. Samuel Miller officiated at the ceremony. May t Lord's blessings accompany them through li

Neuhouser—Gardner.—On Jan. 1, 1943, B Merle Neuhouser of Leo congregation and Sist Mary Gardner near Goshen, Ind., were unit in marriage at the home of the bride's paren Bro. Samuel S. Miller officiated. May the Lo bless them in life.

Yoder—Burrow.—On May 27, 1943, B Emerson Yoder, Windom, Kans., and Sis Anita Burrow, Kim, Colo., were united in h matrimony in the bride's church by the past Harold Nye. May God safely guide th through life.

Britsch—Lugbill.—On Sunday evening, Ju 11, 1943, Bro. Dale C. Britsch and Sister Do Lugbill were united in marriage at the ho of the bride's parents, Bro. and Sister Lugbill, Archbold, Ohio. Bro. Henry W officiated. May God richly bless this uni and accompany them through life.

Ebersole—Frey.—On July 10, 1943, at home of the officiating bishop, Bro. Moses Horst, occurred the marriage of Bro. David Ebersole of the Rowe congregation, Frank Co., Pa., and Sister Edna E. Frey of the Mil congregation, Washington Co., Md. May blessings of God be upon this union.

Cressman—Kinzie.—Bro. Willard Cressm of the Cressman Mennonite Church, Bresl Ont., and Sister Isabel Kinzie of the Ha Mennonite Church, Preston, Ont., were marr in the Hagey Church, June 5, 1943. Bro. Os Burkholder officiated. May the Lord ric bless this union.

Miller—Troyer.—On June 7, 1943, Bro. T man LeRoy Miller and Sister Joyce Ir Troyer, both members of the Shore congre tion, Shipshewana, Ind., were united in m riage at the home of the officiating minis Josiah J. Miller. May the Lord richly bl this union to His glory.

Voegtlin—Maurer.—On July 4, 1943, P Paul Leonard Voegtlin and Sister Freda Ma Maurer of the Salem congregation, near Tof Alta., were united in holy matrimony in Mennonite Church. Bro. J. B. Stauffer officia May the Lord abundantly bless them thro life.

Yoder—Yoder.—Bro. Monroe Yoder and Sister Luella Yoder, both of the East Union congregation, Kalona, Iowa, were united in marriage at the East Union Church, Sunday morning, Feb. 14, 1943, Bro. D. J. Fisher officiating. May the Lord bless them as they go through life together.

Zuercher — Miller. — On Saturday evening, June 19, 1943, Bro. Venus Zuercher from the Walnut Creek, O., congregation and Sister Cora Miller from the Berlin, Ohio, congregation were united in holy wedlock at the home of the officiating brother, Paul R. Miller. May the Lord abundantly bless this union.

Martin—Gimbel.—Bro. Urias Martin of the Waterloo, Ont., Mennonite congregation and Sister Helen Gimbel of the Cressman Mennonite Church, Breslau, Ont., were married in the Cressman Church, June 12, 1943. Bro. Oscar Burkholder officiated. Bro. J. B. Martin preached the sermon. May the Lord richly bless them through life.

Showalter—Brilhart.—On June 10, 1943, at the Scottdale, Pa., Mennonite Church, Bro. Truman F. Showalter, Waynesboro, Va., and Sister Mildred R. Brilhart, Scottdale, Pa., were united in the bonds of holy matrimony. Bro. A. J. Metzler preached the sermon and Bro. J. L. Horst performed the ceremong. May the Lord bless them as they journey through life together.

Yoder—Martin.—On Monday evening, June 14, 1943, at the home of the officiating minister, Bro. Frank B. Raber, Detroit, Mich., Glen Yoder, of Ypsilanti, Mich., and Esther Martin, also of Ypsilanti, were united in marriage. Both were formerly of Nappanee, Ind., and at present are in the C.P.S. hospital unit in the State Hospital near Ypsilanti, Mich. May God's blessings attend them throughout life.

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Obituary

Hartman.—Aaron W., son of Peter S. and Anna Weldy Hartman, was born Sept. 12, 1873, near Wakarusa, Ind.; died July 13, 1943, at his home in Harrison Twp.; aged 69 y. 10 m. 1 d. His heart was weak and his health was failing for the past 6 months. Four days before passing away he had a stroke and he never spoke to us again, although he appeared to be conscious at times. On Dec. 21, 1899, he was married to Fanny Yoder, daughter of Yost and Martha Yoder. This family was blest with 8 children. His 2 daughters, Martha and Bertha, and his father preceded him in death. Surviving are his wife, 6 sons (Elmer, Vernon, Glenn, William, Jonas, and Arthur), 4 sisters (Mrs. Moses Yoder, Mrs. Elmer Christophel, Mrs. Charles Lechlitner, and Mrs. Chris Hartman), 2 brothers (Amos, John, and Abram), and 19 grandchildren. He was a member of the Mennonite Church from young manhood and had his membership with the Yellow Creek congregation. He is missed in his place as father and husband, both for his inspiring presence and also for his wise counsel and loving manner.

Hess.—Annie S., wife of Menno L. Hess, daughter of Preacher Benjamin and Annie Stauffer Lehman (deceased), was born near Milton Grove, Pa., Sept. 4, 1869; entered into rest May 31, 1943, at the home of her daughter Ada, near Mt. Joy, Pa.; aged 73 y. 8 m. 27 d. For 8 months she had a heart condition which turned to dropsy. Not being able to lie down, she sat in a chair for a few months. She bore her suffering and misery very patiently. She had a longing to depart and be with Christ which is far better. She was a faithful member of the Risser Mennonite Church for many years. She will be missed for her place is vacant in the church and in the home. She was married to Menno L. Hess, Oct. 26, 1890. To this union were born 6 children. An infant daughter preceded her in death. She leaves to mourn her departure, her husband, a daughter Ada Hernley, Mt Joy), 4 sons (Amos, John, Menno L., Jr., all of Mt. Joy; and Henry, Pottstown, Pa.), also 16 grandchildren, and a brother, B. S. Lehman, Fentress, Va. The funeral was held June 4, at the home of her son, Menno, Jr., in charge of Bro. Walter Oberholtzer. Services at the Risser Church hy Noah Risser and Henry Lutz. She had selected her own text: Luke 23:28. Interment in Risser's Cemetery.

"A loving mother, so gentle and kind,
What a wonderful memory she left behind.
Long days, long nights she bore in patience,
Until God Himself, knowing what was best,
Took her home and gave her eternal rest."

Hostetler.—Barbara Edna Thomas was born in Conemaugh Twp., Somerset Co., Pa., Nov. 22, 1889; died June 25, 1943; aged 53 y. 7 m. 3 d. She was united in marriage to Isaac Hostetler, Jan. 8, 1911. To this union were born 4 sons all of whom survive her as follows: Lester and Kenneth, Jerome, Pa.; Glendon, Hollsopple, Pa.; and Norman Merle, Farnhurst, Del. She is also survived by 7 grandchildren and a brother Norman, Hollsopple. She was preceded in death by her husband who died about 5 years ago, also one grandchild. She united with the Blough Mennonite Church ahout 40 years ago and was faithful until death. Short funeral services were held in the home after which the body was removed to the Blough Mennonite Church where services were conducted hy Sanford G. Shetler, John A. Lehman and H. C. Blough. Interment in the cemetery adjoining the church.

Kauffman.—Emma Rebecca, born Aug. 3, 1867, Wayne Co., Ohio; died July 5, 1943; aged 75 y. 11 m. 2 d. She was the daughter of Daniel and Elizabeth Lapp, the eldest child of 14 children. On Aug. 20, 1900, she was united in marriage to Ezra B. Kauffman, who preceded her in death, Nov. 1936. Although she had no children of her own, she mothered 3 stepsons, who can cherish the memory of many acts of love and sacrifice. In the face of a physical handicap, that of hlindness, her example of devotion and self-sacrifice for her companion. during his long illness, was outstanding. She was a member of the Oak Grove Mennonite Church. Preceding her in death, besides her husband, were 4 sisters (Mrs. Mary Crockett, Mrs. Lydia Musser, Mrs. Nellie Shoemaker, and Mrs. Katie Yoder) and a brother Jacob. Surviving are 5 sisters (Malinda Magoon, Mrs. Celesta Harmon, and Mrs. Salome Harmon, Bellefontaine; Mrs. Sadie Zook, West Liberty; Mrs. Fannie Lapp, Dayton), 3 hrothers (David and Alva Lapp, West Liberty; John Lapp, New Philadelphia, Ohio), 3 stepsons (Harry and Roy Kauffman, near West Liberty, and Robert Kauffman, Chillicothe). There are 8 step-grandchildren and 5 step-great-grandchildren and a large number of nieces and nephews also surviving. Funeral services were held at South Union Church, July 7, 1943, with Bro. S. E. Allgyer officiating, assisted hy a nephew, Paul Zook, of Cleveland. Burial in Fair View Cemetery.

King.—Samuel, born in West Liherty, Ohio, Aug. 18, 1854; died at the Mennonite Home, Eureka, Ill., July 13, 1943; aged 88 y. 10 m. and 25 d. Bro. King spent nearly all his life in and around West Liberty, Ohio, until he entered the Home in 1925. He was the oldest one of a family of 7 children. All the rest preceded him in death except Jacob, the youngest, who lives in Ohio. Burial took place in the Mennonite Home Cemetery. Henry King and Ezra Yordy had charge of the services, July 15, 1943. Death was due to complications, hardening of the arteries, dropsy, and a weak heart. He joined the Mennonite Church in his early youth and was loyal and faithful to the Church he dearly loved. He made this statement to someone just before his death, "We must be born twice; once of the flesh and once of the Spirit." Bro. King was conscious until he had made the above statement; then he became speechless and within a few hours he closed his eyes to await the final resurrection.

Lauber.—Dan, husband of Mary (Wideman) Lauber, was born Aug. 9, 1900, near Milford, Nebr.; died June 25, 1943; aged 42 y. 10 m. 16 d. His wife, 2 sons (Donald and Richard), his mother, 5 hrothers, and 5 sisters mourn his departure, as well as many relatives and friends. His father, 2 sisters, and 2 brothers preceded him in death. He was married to Mary Wideman, Oct. 5, 1924. They resided at Tofield, Alta., until 3 months ago when they moved with their family to Sheridan, Oreg. His summons came suddenly and unexpectedly at 1:30 Friday morning. Fifteen minutes after the first symptoms of illness he succumbed to a heart attack. "Behold, I come quickly and my reward is with me." We are confident that He has hrought a rich reward to Dan. He accepted Christ in his youth and had been a faithful member of the Mennonite Church ever since. He was a kind, loving husband and father, concerned about the spiritual welfare of his family. He has left his house in order, hut how we miss him! Funeral services were conducted hy G. D. Shenk, assisted at the church hy A. H. Kilmer and at the grave by D. F. Shenk. Text: Job 23:10. Interment in the New Mennonite Cemetery.

The call was sudden, the shock severe,
We little thought the end was near;
And only those who have lost can tell
The loss of a loved one without farewell.

Miller.—Amanda Amelia, daughter of Joseph and Anna Beachy Wertz, was born in Washington Twp., Johnson Co., Iowa, Oct. 31, 1892; died at her late home northwest of Kalona, Ia., July 6, 1943; aged 50 y. 8 m. 5 d. Feb. 3, 1915 she was united in marriage to Urie A. Miller and to this union 2 children were born, Katharine (Mrs. Henry M. Yoder), Kalona, and John at home, who with their father mourn the departure of a loving and devoted Christian mother and companion. Besides the immediate family her death is mourned by a grandson, 3 sisters (Mrs. Rufus Yoder, Mrs. R. C. Miller, Kalona, and Mrs. Ernie Martin, Parnell), a brother (William, Pigeon, Mich.), and a large number of near relatives and friends. She was preceded in death by her parents and 2 hrothers. Amanda accepted Christ as her Saviour in her youth and united with the Mennonite Church. She was a faithful and consistent member of the East Union congregation at the time of her death. Sister Miller always enjoyed good health until June, 1942, when she suhmitted to a major operation for the removal of a cancer from which she apparently was recovering until 4 months ago when the dreaded disease again became evident. From that time she was confined to her bed most of the time. From the first she realized the seriousness of her condition and was fully resigned to the Lord's will. She bore her affliction patiently, repeatedly expressing her desire to go and he with her Lord if that was His will. Amanda will be missed in the home, the Church, and the community. Her patient and cheerful disposition was an inspiration to all. Her one desire was to have someone read to her from the Scriptures and pray with her and sing the songs she so much loved. We mourn her departure, but not without hope. Funeral services were held at the East Union Church, July 8, 1943, with hurial in the East Union Cemetery. Services were conducted by D. J. Fisher and George S. Miller.

Nolt.—Lizzie R. (Martin), wife of Isaac M. Nolt, New Holland, Pa., was horn Oct. 27, 1873; died June 30, 1943; aged 69 y. 8 m. 3 d. She was in failing health for a number of years following a stroke and she had a case of pneumonia which lasted 5 days. She was a memher of the Weaverland Mennonite Church. She is survived by her hushand and the following children: Ada M., Menno M., and Minnie M., all of Lincoln Heights; Samuel M., Churchtown; Amos M., Reinholds; Isaac R., Vogansville; Lizzie M., wife of Daniel S. Rissler, Denver, Pa., and Anna M., at home. The following preceded her in death: Ammon M., Vera M., and Willis M. Twenty-eight grandchildren survive, also a brother, C. R. Martin, and a sister, Sue R. Martin, New Holland. The funeral was held at her home July 3, 1943; following this services were held at the Weaverland, Pa., Mennonite Church and interment was made in adjoining cemetery.

We miss thee from our home, dear Mother;
We miss thee from thy place.
A shadow o'er our life is cast.
We miss the sunshine of thy face.
We miss thy kind and willing hand,
Thy fond and earnest care.
Our home is dark without thee, Mother;
We miss thee everywhere.

Schrock.—Infant son of Reuben and Anna Schrock, Plain City, Ohio, was born July 6, 1943; died the same day. Besides his parents, he is survived by the following hrothers and sisters: Marvin, John Edward, Norma June, and LaVerda Sue. Burial was made in the Sharon Cemetery.

Silent thoughts hring many a tear
For one we loved and cherished while here.
God took him home, it was His will,
But in our hearts he liveth still.

Items and Comments

The Grace Bible Institute.—This is the name of a new institution, fostered by a number of enterprising members of the General Conference Mennonites, who hope to receive the co-operation and support of several other branches of Mennonites. It is located in Omaha, Neb., in the buildings formerly occupied by the Omaha Presbyterian Theological Seminary, now closed. The time for the opening of the school is set for Sept. 8, 1943, with Paul Kuhlman of the Oklahoma Bible Academy as acting President, and under the direction of an Advisory Council. Further information may be had by writing to the Secretary, H. D. Burkholder, Quakertown, Pa.

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Announcements

MENNONITE GENERAL CONFERENCE

August 18—Meeting of Executive Committee.

August 19—Meeting of Committee on Arrangements

August 20-24—Friday, Saturday, Monday, and Tuesday, Delegates' Session.

August 21, 22—Saturday evening and Sunday in twenty-three of the local churches.

All delegates should especially plan to be present and if you know that you are not able to be present you should inform your district executive committee and have a proxy appointed who can be present. All ministers are invited to come and enter into the discussion of topics or problems that may be presented. If you cannot attend in person, attend with your prayers. Watch the Gospel Herald for copy of the program.

Amos O. Hostetler, Secretary.

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THE OHIO MENNONITE CHRISTIAN WORKERS' CONFERENCE

(Formerly Ohio Mennonite Sunday School Conference)

The Lord willing, our annual conference will be held this year Aug. 3 to 5, at the Central Church near Archbold, Ohio.

The conference will open Tuesday evening, at 7:30, Eastern Standard time, and continue through Thursday afternoon.

The theme for this conference is "The Word of God."

According to the new constitution adopted last year all Bishops, Ministers, Deacons, General Sunday School Supts., their assistants, Y.P.B.M. Supts. and one member elected by each congregation are delegates, and are especially urged to attend.

P. L. Frey, Chairman,
Archbold, Ohio.

Loren King, Secretary,
West Liberty, Ohio.

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ILLINOIS CONFERENCE

Illinois Mennonite Conference and Associated meetings are to be held at Eureka College Campus, Eureka, Ill., Aug. 10, 11, 1943.

The Annual Ministers' Session will be held at the Roanoke Church Tuesday, Aug. 10, at 9:00 a.m. and 1:00 p.m. Lunch will be served to the ministers by the Roanoke congregation.

The Public Conference Program will begin on Tuesday evening, Aug. 10, at 7:30 p.m., at the Eureka College Campus, and conclude Wednesday afternoon.

On Wednesday evening the District Mission Board will have charge of the sunset meeting.

The Young People's Session will be Wednesday evening, Aug. 11, at 7:30 p.m.

No lunch will be served on the conference grounds to the public. Each family will provide for their own lunch.

A cordial invitation is extended to all to attend these meetings.

A. C. Good, Moderator.
C. Warren Long, Secretary.

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MISSOURI-KANSAS CONFERENCE

The Missouri-Kansas Conference will meet this year at the Crystal Springs Church, near Harper, Kans., from August 10 to 13.

Church Conference: Aug. 10 to noon of Aug. 12.

Workers' Conference: Aug. 12 and 13.

M. M. Troyer, Secretary
Conway, Kans.

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SOUTHWESTERN PENNSYLVANIA CONFERENCE

The Southwestern Pennsylvania Mennonite Conference will meet this year, the Lord willing, at the Stahl Church, seven miles south of Johnstown, Pa., Aug. 1 to 4. The schedule of meetings is as follows:

Sunday School Conference: Sunday afternoon through Monday afternoon.

Mission Board Meeting: Monday evening through Tuesday afternoon.

Church Conference: Tuesday evening through Wednesday evening.

A welcome is extended to all to attend these meetings.

C. M. Helmick,
John L. Horst,
Secretaries.

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INDIANA-MICHIGAN MENNONITE SUNDAY SCHOOL CONFERENCE

The Indiana-Michigan Sunday School Conference will be held with the Clinton Frame congregation near Goshen, Indiana, August 16-18, 1943, the Lord willing. A welcome is extended to all to attend these meetings.

Public program, Monday evening, all day Tuesday and Wednesday. Prayer service each evening at 7:00.

Delegate Meetings:
Tuesday—4:00 p.m.
Wednesday—8:00 a.m.

All delegates are urged to be present. A new Constitution is to be presented for consideration.

Ray F. Yoder, Chairman.
Amos O. Hostetler, Secretary.

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OHIO YOUNG PEOPLE'S INSTITUTE

Sebring Camp Grounds

July 28 to August 1, 1943

The tenth Annual Ohio Young People's Institute will be held at the shady Sebring Camp Grounds, near Sebring, Ohio, beginning on Wednesday morning, July 28, and continuing to Sunday night, August 1. Bulletins describing the Camp, instructors, and complete program are available upon request. Plan your vacation now for this summer so that you can include these five days of outdoor life with wholesome and spiritual fellowship. Qualified and experienced instructors have been chosen to direct an interesting and vital program. Rooms are available in both dormitory or cottage. Your reservation will be appreciated. The Institute is sponsored by the Ohio Christian Workers' Conference.

Loren King, Director, West Liberty, Ohio
O. N. Johns, Secretary, Canton, Ohio
J. J. Hostetler, Business Manager,
1939 Third St., S.E. Canton (4), Ohio

VIRGINIA YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Va.

July 28 to August 1

It is not too late to decide to attend our Institute. You will enjoy the periods of worship, the Bible study, and the Christian fellowship. Write at once telling of your plans to attend and for room reservations.

Those planning to come by train from the North should make connections at Harrisburg, Pa., for Elkton, Va., and come to Harrisonburg by motor bus. Bus connections for Harrisonburg can be made at Hagerstown, Washington, Winchester, Cumberland, and Staunton.

Since no special bus transportation from Lancaster is available this year, the following bus and train schedules will be of interest to those traveling from Lancaster or Harrisburg, Pa., to the Institute at Harrisonburg, Va.

Bus Schedule

Leave Lancaster	Arrive Harrisonburg
3:10 p.m.	3:20 a.m.
Leave Harrisburg	
1:35 p.m.	10:25 p.m.
10:15 a.m.	6:10 p.m.

Train Schedule

Leave Lancaster	Arrive Elkton
6:11 a.m.	2:50 p.m.
10:32 p.m.	5:21 a.m.

Bus Schedule between Elkton and Harrisonburg

Leave Elkton	Arrive Harrisonburg
9:45 a.m.	10:25 a.m.
2:25 p.m.	3:25 p.m.
6:40 p.m.	7:25 p.m.

John R. Mumaw, Director

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, AUGUST 5, 1943 (Herald of Truth Established 1864) No. 19

EDITORIAL

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms."

*

That is the kind of singing we love to hear. In our singing, as in all other things, we should "do all to the glory of God." And let us keep away from the idea that this kind of singing should be heard in religious services only. Singing apart from worship tends to bring about a "leanness of soul."

*

We love to meditate upon this declaration by our Lord and Saviour: "Men ought always to pray, and not to faint." That means two things: (1) Let us pray "without ceasing," at all times, under all circumstances, in public services in the house of the Lord, in family devotions, on special occasion, under times of trial or temptation, etc. (2) We should pray with full confidence that God **will** hear and answer every petition of faith. For these reasons "men [and women] ought **always** to pray, and **not** to faint."

*

"What is your life?" may be taken in two different ways. In the first place, we may take it in the same way that James did when he answered, "It is even a vapour, that appeareth for a little time, and then vanisheth away." Or we may take it in the same way that Jehu did when he asked Jonadab, "Is thine heart right?" Both thoughts are worthy of our prayerful meditation. The brevity and uncertainty of life, and also the seriousness of life, should never pass from our minds. To keep both in mind helps us to get ready and keep ready for the coming of the Lord.

*

"No Name."—It has been some time since we wrote an editorial on this subject. We still get letters, once in awhile, when there is nothing inside or outside the envelope to show where the letters came from or who wrote them. Sometimes it is an oversight, and sometimes the name is withheld so that the writer's name could not be known. When we get such letters, we usually write "no name" on the outside and file them away in a place of safe keeping until the name is brought to light. Don't fail to sign your name, even though you think the name should not appear in public. As a rule such a speech is not necessary, as nearly all our correspondents and contributors sign their names, but for the sake of the minority we felt impressed that we should make it.

*

Mennonite General Conference.—Two items pertaining to our General Conference appear elsewhere in this issue. The first is the program of the meeting from beginning to end, including the programs at the various Mennonite churches within reach on Saturday evening and all day Sunday. The subjects listed for these sessions, as printed in the program, are to be the same in all the churches. The second is a statement of the local arrangements for the General Conference.

The detailed announcement pertaining to the Saturday evening and Sunday meetings at the various churches is for the interests of all within reach of these meeting places. You are invited to read both the program and the statement of local arrangements, and to lend support to the General Conference by your prayers and by your attendance where convenient or possible.

*

The Seven Churches of Asia.—For a profitable time of meditation, read the second and third chapters of Revelation. The messages to the angels of these seven churches are rich in warning, as they point out defects, shortcomings, backslidings, and sins which are in evidence in many churches today. At the same time there are messages of encouragement that are heartening to the churches that are loyal to the orthodox Christian faith and life and carry a special appeal to backslidden, pleasure-loving churches that ought to move them to discontinue following "after the course of this world" and return to a life of "righteousness and true holiness." There is not one of those seven messages but that carries with it a message of live interest to all the churches of the present time. May we as individual members and as a church make sure that we are not patterning after the way of Ephesus, Pergamos, Thyatira, Sardis, and Laodicea, and pattern after the course pursued by Smyrna and Philadelphia.

*

Cause and Cost.—Our recent Sunday-school lesson on the temperance issue sheds some light on this subject. There is no such thing as a result without a cause. All the evils associated with alcoholism are magnified and intensified because of it. It was of one of the milder beverages that Solomon wrote, saying "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." As for the results of strong drink, the following, taken from "The Protestant Voice," contains food for much meditation:

"Ask the 'Old Judge' about the evils of liquor. He wouldn't tell you this, but a Committee of Fifty, after ten years of study, makes the following report on its evils in the United States:

"Liquor causes 20 per cent of divorces, 20 per cent of fatal accidents, 25 per cent of insanity, 35 per cent of poverty, 50 per cent of crime, 75 to 90 per cent of social diseases.

"No judge who has seen the tears, sorrow, and delinquency caused by liquor would advise its use."

Notice, this is not the hasty conclusion on the part of some rabid and prejudiced prohibitionist, but the conclusion of a carefully selected committee whose business it was to search for facts. Moreover, this conclusion is similar to practically all other conclusions on the part of unprejudiced men and women who were assigned the task of honestly searching for facts. Temperance, you remember, is listed as a part of "the fruit of the Spirit." This is the language of inspiration: "Every man that striveth for the mastery is temperate in all things." There is both power and wisdom in the Christian at-

titude of total abstinence from all intoxicating drinks. In temperance, as well as in all other things, "Abhor that which is evil; cleave to that which is good."

Our Coming Conferences.—We are accustomed to classify our district conferences as "Spring" and "Fall." The names used to be more applicable than they are now, as the average spring conference was held a little earlier in the year than it is now, and the average fall conference was held a little later. This fact, however, does not affect what we are about to say.

The last of our spring conferences were held only a few weeks ago, and the first of our fall conferences are meeting now. We may profit by a reading of the reports of our conferences that are past, as it may help us in dealing with present-day issues in the conferences yet to be held.

Besides our district conferences, this is the year when our General Conference is to be held. It has been advertised as a "delegate meeting," but since there are several hundred of these "delegates" we are safe in calling it a real General Conference. Let us pray earnestly in behalf of these conferences, both district and General. There are vital issues at stake that call for the presence of Jesus Christ as our Chief Counsellor and Head of the Church, and of the Holy Ghost, whose mission it is to guide us "into all truth."

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

HOW TO MEET THE ISSUES OF NONCONFORMITY IN OUR OWN TIMES

By J. R. Shank

(Substance of an address given at the nonconformity conference at the Mt. Zion Church, near Versailles, Mo., July 4, 1943.)

In spirit, the issues of nonconformity are much the same in every age. There are variations of expression of worldliness. But those who have heard Bro. Nelson Kauffman give some of the issues in the Reformation times will notice a similarity. If we have the spiritual enlightenment which is the privilege of God's children we will be able to discern between what is of the Spirit of God and what is of the spirit of the world. Thereby we can know what the issues are in our own day. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:12, 13).

The natural man cannot understand these things. "They are foolishness unto him" (I Cor. 2:14). With true spiritual enlightenment through the indwelling Spirit of God, we, with our Church fathers, may be keenly awake to the contrast between the viewpoint of those who have only the wisdom of this world (I Cor. 2:6) and those who have the wisdom that comes from above (Jas. 3:15-18).

In whatever age we live, the moving spirit of the world is working in the realm of souls who will respond to his diabolical purposes. He is named in Scripture by various titles: "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2); "the god of this world" (II Cor. 4:4); "the prince of this world" (Jno. 14:30); "that old serpent, called the Devil, and Satan, which deceiveth the whole world" (Rev. 12:9). Satan is the leader of all worldliness and has control of world movements, infusing into them the spirit of his own wicked devices—though God does overrule so that he cannot touch the plans and purposes of God concerning the salvation of those who put their trust in Him. We cannot cope with Satanic leadership by human efforts because we are facing spiritual forces. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against **spiritual** wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:12, 13).

I. Manifestations of the Spirit of Worldliness

James gives a definite outline of how the spirit of worldliness is manifest through human instrumentalities: "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is **earthly, sensual, devilish**" (Jas. 3:13-15). Every phase of the devil's operation in the world of men may be classified under these three fields: EARTHLY, SENSUAL, DEVILISH.

The earthly field, while so near us, becomes evil to us when we carry on in the earth without God in our thoughts and plans. With the materialistic view of life, we lose sight of heavenly treasures and fix our main attention upon "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" (Matt. 6:31); then we have entered the field of worldly thought and action. In this field men conceive plans of their own for making money without remembering God's will in the matter. Jas. 4:13-17. Christian professors lose the controls of the Spirit of God and reach out into all the intricacies of the business world in its selfish gain and trade, its rivalry for the advantage leading to monopoly, unions, extortion, lawsuits, wars, etc. It leads to questionable forms of business in which human follies are made the basis of money-making and cause men to traffic in strong drink, tobacco, vain fashions, countless luxuries and vanities that minister to the lusts and pride of men. In wartime, or times of depression, men consider themselves driven for a livelihood or for gain to work where they can get a job regardless as to whether it is furthering the spirit of war or is degrading the life of our fellow men.

The social world, the political world the educational world, the religious world may also be carried on in that godless way in which the business affairs above mentioned are carried on Satan would possess the whole affair if he could and infuse the spirit of **earthliness** into all of its organization and activity and motive.

The sensual field also lies intermingled with the earthly field and the business affairs of life as already noted in the business world (cp. Rev. 18:9-13). The sensual life is that which has to do with our appetites and passions and carnal desires and pleasures. We need to eat and drink for the good of our bodies, but sensuality leads to the indulgence of the appetite for the present pleasure regardless of the effect upon our health and usefulness and the glory of God. Strong drink is a form of sensual indulgence which enslaves men and women beyond the natural reason and wisdom. Honesty will make us place tobacco in the position of a sensual appitite, injuring both the health of the body and the mind and unfitting men for the best service to God while they deprive their offspring of the best heritage of health and means and opportunities for good.

In the sensual life we find uncleanness of thought and conduct in the social life. Loose standards of morals bring degradation and sin into the social life of the world. Broken homes, divorces, adultery and fornication, and social vices of every kind threaten to destroy the body and souls of men. This same sensual field leads out into many forms of godless pleasure and amusement in which every form of sensuality in appetites and bodily thrills and the indulgences of immorality by sight and sound and sense and conduct are realized: the movie, the show, the dance, the bathing resort, the numerous gambling games and sensual devices, the radio, the picture magazine, the cheap trashy papers and books, display of wealth and display of human vanity and lust through the various forms of extravagance, dress, and luxuries.

The devilish field is in the realm of the human spirit. Its characteristic resembles the spirit of Satan. "Hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. 5:20, 21). Besides the movings of pride and falsehood and malice, wickedness in its various forms in which the devil's own image is manifest, we find the work of deception in the religious nature of man through the various forms of idolatry and false religion. Into the realms of "witchcraft" and its various forms of soothsaying and magic too numerous to mention and into which the child of God does not even desire to seek (Isa. 8:19, 20), the devil leads on the human spirit into that which defies God—modernism, liberalism, world betterment philosophy, and every form of culture and training which leaves out God and the Christ of the Scripture and which denies the work and power of the Holy Spirit of God.

II. Meeting the Issues

We have no great new remedy to advance. We want to re-emphasize the plan of God which all faithful church fathers sought to fulfill in their day and which the faithful ones seek to fulfill in our own time.

1. **Personal Cleansing.** — "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). If we can secure this personal cleansing in the new convert and keep it in the daily life of the individual Christian and member of the church, the way to a church that is "not conformed to this world" will be largely solved. The blood-cleansed life needs emphasis. The individual must separate from the sin that is in his past and the daily walk must be a life "unspotted from the world" (Jas. 1:27). The Holy Spirit as the indwelling Comforter and guide keeps men walking in the straight and narrow way that leads to life.

2. **Separation from Worldly Organization.**—"Be ye not unequally yoked together with unbelievers" (II Cor. 6:14-18), means that we are to separate from organizations that involve us personally and make us partakers of the evil and the unclean. Such organizations may be applied to the business, the social, the political, or the religious life. In whatever form the spirit of the world may dominate in such organizations, found in our present world, the message comes clear and plain: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (II Cor. 6:17).

3. **Separation from Corrupted Religious Organizations.**—Our church fathers found it needful in their day, if they would keep a clear conscience in the light of the Word of God, to leave the state churches of Zwingli and Luther and Catholicism so that they might in covenant bonds stand together in a life of nonconformity, free from the shackles of the unequal yoke in religion. The voice from heaven with reference to the mother of harlots and abominations of the earth was, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). There is a place to draw the line in church fellowship. It is not true that "one church is as good as another." We must seek fellowship with such only as are ready to declare, not only "all the counsel of God," but to live true to the standards which they understand and declare. If the body in which we are does not do this and with earnest endeavor seek to have its entire membership do so, there is nothing left for us but to "Come out."

4. **Active Purification of the Church.** —I Cor. 5:1-13. The church at Corinth had many shortcomings and faults and grievous sins in her midst. Yet Paul did not advise the members to disband. He faithfully instructed them in the truth. He pointed out their sins and errors. He warned them of what further authority he would exercise in discipline when he should come. II Cor. 13:2. Meanwhile, he directed them to repent and to "put away" the wicked and sinful. He also taught them to have compassion on those who would become penitent "lest Satan should get an advantage" and destroy the work of Christ through the unforgiving spirit of the Church.

As Joshua was taught to purge Israel (Josh. 7:13), so must the Church today learn to know that tolerance of evil involves the whole congregation in guilt and defeat. Thus Christ (through John) warned the seven churches of Asia. Rev. 2, 3. Paul also taught the churches in his own day to put away those who will not separate from their sin. Rom. 16:17; I Cor. 5:9-11; II Thess. 3:14, 15, 20. And we are duty bound to labor to the full in love and forbearance with positive teaching and example against sin and with active discipline and expulsion of the evil before we can count ourselves clear to shake our raiment to leave the body to form a separate church.

5. **Positive Protective Measures.**— Faithful teaching, faithful rebuke, faith-

Question Drawer

Is it wrong for our Mennonite young men to work for farmers who raise soybeans for market since soybeans are used in manufacturing war materials?

A brother.

This is a somewhat new illustration of an old problem that has been discussed a number of times in these columns. But before attempting an answer to the question, let us raise two more questions:

1. What kind of "Mennonite young men" did our brother have in mind? "Mennonite young men" range all the way from conscientious and faithful followers of Christ the Prince of Peace who feel that as Christians they should have no part (direct or indirect) in carnal warfare, to the "Mennonite young men" who have no scruples against having part in carnal warfare whether in a combatant or noncombatant capacity. We will assume that our brother had the former class in mind.

2. What kind of men are raising soybeans, and what are their motives in raising them? Similar questions may be raised with reference to the raising of corn, wheat, rye, grapes, and other useful agricultural products. The question is not whether it is right or wrong to farm such grains or fruits, but, What does the farmer do with his crops after they are matured? If he raises soybeans for the manufacture of war materials, hops to supply the brewers, grains to supply the distillers, etc., then he is in a God-dishonoring business, and whoever works for him shares in his guilt. "Do all to the glory of God," applies to farming as well as everything else we undertake to do.

Suppose that the farmer is conscientious. Part of the grains or fruits he feeds and part he hauls to the markets. If he knows that his farm products are turned into strong drink or war munitions, both he and his hired help share in the responsibility. But if such uses were made of these products after he had delivered his goods to market, and especially if he had no knowledge of it at the time he delivered his farm products to the market, the responsibility rests upon others.

In farming, as well as in all other things, this Scriptural admonition should be conscientiously observed by all Christian people: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

ful exhortation, with all longsuffering and doctrine (II Tim. 4:2) are essential to the protection of the Church. We may place sound literature into the hands of those who read. We need to provide a faithful and able ministry who will live exemplary lives and seek to lead their congregations after the ideal found in the Holy Scripture. Discipline in the spirit of the Gospel with a definite protest against sin, while the true way of life is being set forth, will guard the Church from destructive leaven which will finally corrupt the whole body.

Versailles, Mo.

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

SERMON OUTLINES

THE BELIEVER'S WALK

By Leonard Haarer

Text.—That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.—Col. 1:10.

Introduction

1. Paul's concern and prayer for the Colossians, and his desire that they might "walk worthy of the Lord."
2. Contrast between the walk of the worldling and that of the Christian.
   a. The worldling walks in sin.
   b. The Christian walks with God.

I. The Nature of the Walk.

1. "Worthy of the Lord." Col. 1:10; Phil. 1:27.
   a. Necessary to be filled with the knowledge and will of the Lord. Col. 1:9.
2. According to the revealed will of God.
   a. Not in darkness, but in light. John 8:12.

II. The Motive of the Walk.

1. Motive all-important.
   a. Result of motive: may lead either upward or downward. II Cor. 6:14-16.
2. Motive should be "worthy of the Lord."
3. Paul an example. Gal. 6:14; Phil. 3:7-14.

III. The Means of the Walk.

1. Faith in Christ. Gal. 2:20.
2. Common fellowship with God. (A prayer life.)
3. The Word of God. Psa. 119:105.
4. The Indwelling Spirit. Jno. 16:13.

IV. Results of the Walk.

1. Well pleasing unto the Lord.
2. "Fruitful in every good work" (Col. 1:10).
3. An increasing knowledge of God.
   a. The closer we walk with God, the more we know of Him.
4. Manifestation of spiritual graces such as patience, longsuffering, joyfulness, thanksgiving, etc.
5. "An inheritance with the saints in light" (Col. 1:12).

Conclusion.

How do we walk?

a. After the flesh?—"We shall die." Rom. 8:1, 13.
b. After the Spirit?—"We shall live." Rom. 8:1, 13.

Scottdale, Pa.

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SIN AND ITS EFFECTS

Judges 16:4-31

Introduction: Story of Samson, illustrating the blinding, binding and grinding effects of sin (v. 21).

I. Compromising with Sin.

1. First compromise (v. 7).
2. Second compromise (v. 11).
3. Third compromise (v. 13).
4. The constantly enticing and alluring power of sin (vv. 15, 16).
5. Fourth compromise (v. 17).
6. His awful fall (vv. 19, 20)).

II. The Blinding of Sin.

("Put out his eyes," v. 21).

1. Lost are blinded by Satan (II Cor. 4:3, 4; Eph. 4:18).
2. Constant unbelief produces blindness (John 12:39, 40; Rom. 11:25).
3. Believers may become blind (Rev. 3:17, 18; II Peter 1:9).

III. The Binding of Sin.

("Bound him with fetters of brass," v. 21).

1. Bondage of sin (Rom. 6:16; 7:5, 14; Gal. 6:8).
2. Weakness of sinners ("brought him to Gaza," v. 21).
3. His enemies made sport of him (v. 25).

IV. The Grinding of Sin.

("He did grind in the prison house," v. 21).

1. A guilty conscience accuses (Rom. 2:15).
2. No peace to the wicked (Isa. 57:20, 21).
3. Wages of sin certain (Rom. 6:23; Num. 32:23).

V. Restoration of the Backslider.

("The hair of his head began to grow again," v. 22).

1. Samson called unto the Lord (v. 28; Rom. 10:13; Jer. 33:3; I John 1:9).
2. Consented to death (v. 30; Rom. 6:11; Phil. 3:10).
3. Victory through death (v. 30; Rom. 6:6; John 12:24).—C. B. in Gospel Banner.

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THE CROSS AND DECISION

Luke 9:23

I. Deliberate Choice of Christ.

1. Personal choice—"any man."
2. Deliberate choice—"will come after me."

II. Denial of Self.

1. Self-denial is not "thing denial" or giving up things.
2. Self-denial is giving up self to Christ.

III. Acceptance of a Cross.

1. The cross is not any burden or affliction of life.
2. The cross is suffering for Christ's sake at the hands of the world.

IV. Consequences of Decision.

1. Loss of life through failure to deny self.
2. Finding life through denying self.

—Paul L. Arnold in Moody Monthly.

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WHAT I OWE MY MINISTER

Respect—I owe my minister reverent attention as the ambassador of God sent to teach men a better way of living.

Affection—I owe my minister affection, that he may be strengthened by the knowledge that the members of the Church are with him in the bonds of holy life and unity.

Trust—I owe my minister trust that he may be free to serve the Church unhampered by faultfinding.

Generosity—I owe my minister generosity, that if his methods seem a little strange to me, I may not be narrow enough to insist that he shall change them.

Prayer—I owe it to my minister to pray for him each day, that God may bless him and make his service a blessing.

Protection—I owe to my minister the protection of kindly silence by refraining from repeating in his presence the slander or unkind gossip that would burden him and prevent him from doing his best work.

Time—I owe my minister enough time to help in his work, when and where he needs me.

Encouragement—I owe my minister encouragement when vexations and annoyances make his work difficult, or when he feels discouraged.

Appreciation—I owe my minister a kindly word of appreciation when his ministry is especially helpful to me.

Consideration—I owe it to my minister not to interrupt and hinder his work with petty and unnecessary calls upon his time and sympathy.

Attention—I owe my minister the courtesy of attention when I go to church that he may not be annoyed by my careless actions.—Exchange.

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ILLUSTRATIONS

1. Don't string a list of illustrations together and call that a sermon.

2. Don't use illustrations that do not fit.

3. Don't fail to clinch the point your illustration is supposed to illustrate.

4. Don't use humorous illustrations simply because they afford opportunity to tell amusing stories you heard. Your task is serious. Keep it so. Jokes usually belong elsewhere than in sermons.

5. Don't use an illustration to show your knowledge or your wide reading.

6. Don't use an illustration with a distant and unfamiliar setting, when a homely one, near at hand, will serve the same purpose. An illustration must be understood.

7. Don't over-illustrate.

8. Don't under-illustrate.

9. Don't form the habit of relying altogether upon books of illustrations. Draw your illustrations from your own reading, observation, and contacts.

10. Don't forget that an illustration drawn from the Scriptures is the best kind. Such illustrations are sound. They teach the hearers to think in terms of Scripture. They lay the proper foundations for sound doctrine. They are true to life. They are true to God.—Selected

Mennonite General Conference Program

Goshen College, Goshen, Indiana
August 18–24, 1943

MODERATOR: MILO KAUFFMAN
SECRETARY: AMOS O. HOSTETLER
TREASURER: C. B. SHOEMAKER

Schedule

WEDNESDAY AFTERNOON, AUGUST 18
Meeting of Executive Committee

THURSDAY, AUGUST 19
9:30 *Meeting of Committee on Arrangements*

FRIDAY, SATURDAY, MONDAY, AND TUESDAY, AUGUST 20, 21, 23, 24
Delegate Meeting (Executive Session of Conference—All ordained men welcome to attend these sessions)

SATURDAY EVENING AND SUNDAY, AUGUST 21, 22
Public Meetings in the Local Churches

Friday Evening and Monday Evening Meetings Open to Public

General Conference Program

THURSDAY EVENING, AUGUST 19

Chorister.....Erie Bontrager, McBrides, Mich.
7:00 Devotion.....A. J. Steiner, North Lima, O.
7:30 Bible Study:
Inspiration and Authority of the Scriptures.....John C. Wenger, Goshen, Ind.
Suggestions for Bible Study.....J. L. Stauffer, Harrisonburg, Va.

FRIDAY FORENOON, AUGUST 20

Chorister.....Erie Bontrager
9:00 Devotion.....A. J. Steiner
9:30 Roll Call
Reading of the Minutes of the 1941 General Conference
Conference Sermon.....Simon Gingerich, Wayland, Iowa
Sermon Responses

FRIDAY AFTERNOON

Chorister.....Erie Bontrager
1:15 Devotion.....A. J. Steiner
1:45 REPORTS: Mennonite Board of Missions and Charities
ADDRESS: The Imperative Need of More Real Evangelists and Evangelism.....E. M. Yost, Greensburg, Kans.

FRIDAY EVENING

Chorister.....J. P. Brubaker, Edwards, Mo.
7:00 Devotion.....J. A. Heiser, Fisher, Ill.
7:30 Bible Study:
Ephesians 1—3.....Aaron Mast, Belleville, Pa.
Ephesians 4—6.....J. Irvin Lehman, Chambersburg, Pa.

SATURDAY FORENOON, AUGUST 21

Chorister.....J. P. Brubaker
9:00 Devotion.....J. A. Heiser
9:30 REPORTS: Historical Committee, Music Committee, Commission for Christian Education and Young People's Work
ADDRESS: The Ordination and Placement of Ministers.....Harry A. Diener, Hutchinson, Kans.

SATURDAY AFTERNOON

Chorister.....J. P. Brubaker
1:15 Devotion.....J. A. Heiser
1:45 REPORTS: Interboard Committee, Industrial Relations Committee
ADDRESS: The Necessity and Manner of Raising the Standard of Christian Living Within the Brotherhood
C. L. Graber, Goshen, Ind.

SATURDAY EVENING AND ALL DAY SUNDAY IN LOCAL CHURCHES

Theme: HOLY LIVING

Saturday Evening: 1. God's Requirement of Holiness
Sunday Forenoon: 2. Sermon: Titus 2:11, 12
Sunday Afternoon: 3. God's Provision for Holiness
a. His Sanctifying Work
b. His Sanctified Walk
Sunday Evening: 4. Motives for Holiness
a. A World Needing Light
b. The Blessed Hope

MONDAY FORENOON, AUGUST 23

Chorister.....N. E. Troyer, West Liberty, Ohio
9:00 Devotion.....Eli G. Hochstetler, Mylo, N. Dak.
9:30 REPORTS: Board of Education
ADDRESS: The Ministry of Our Church Schools to the Church.....Oscar Burkholder, Breslau, Ont.

MONDAY AFTERNOON

Chorister.....N. E. Troyer
1:15 Devotion.....Eli G. Hochstetler
1:45 REPORTS: Publication Board
Election
ADDRESS: The Importance of the Prophetic Testimony.....A. J. Metzler, Scottdale, Pa.

MONDAY EVENING

Chorister.....N. E. Troyer
7:00 Devotion.....Eli G. Hochstetler
7:30 ADDRESSES: The Place and Necessity of Lay Witnessing in the Program of the Mennonite Church:
a. In the Home Field.....David D. Miller, Berlin, Ohio
b. In the Foreign Field.....George Beare, Los Angeles, Calif.

TUESDAY FORENOON, AUGUST 24

Chorister.....Henry King, Arthur, Ill.
9:00 Devotion.....Clarence Ramer, Duchess, Alta.
9:30 REPORTS: Peace Problems Committee
ADDRESS: Strength and Weakness of Our Peace Testimony.....John E. Lapp, Hatfield, Pa.

TUESDAY AFTERNOON

Chorister.....Henry King
1:15 Devotion.....Clarence Ramer
1:45 REPORTS: General Problems Committee
ADDRESS: Strength and Weakness of Our Nonconformity Testimony.....H. A. Wolfer, Woodburn, Oreg.
Adjournment

Week-End Meetings

The same subjects will be used in each church. The number attached to the speaker's name corresponds with the number of the subject he is to discuss.

Theme: HOLY LIVING

Saturday Evening: 1. God's Requirement of Holiness
Sunday Forenoon: 2. Sermon: Titus 2:11, 12
Sunday Afternoon: 3. God's Provision for Holiness
a. His Sanctifying Work
b. His Sanctified Walk
Sunday Evening: 4. Motives for Holiness
a. A World Needing Light
b. The Blessed Hope

WEST OF OR IN GOSHEN

Belmont
1. J. R. Shank
2. Ezra Yordy
3a. Owen Hershberger
3b. Aldine Brenneman
4a. I. S. Mast
4b. J. R. Shank

Holdeman
1. Reuben Hofstetter
2. Moses Roth
3a. Warren Kratz
3b. Joe C. Driver
4a. Isaac K. Metzler
4b. E. M. Yost

Hopewell
1. Paul Roth
2. A. J. Metzler
3a. Allen Erb
3b. Paul Roth
4a. A. J. Metzler
4b. Allen Erb

Howard-Miami
1. Harry A. Diener
2. Simon Litwiller
3a. George Beare
3b. Simon Litwiller
4a. George Beare
4b. Harry A. Diener

Goshen
1. N. E. Troyer
2. Milo Kauffman
3a. William G. Detweiler
3b. Jesse B. Martin
4a. H. F. Reist
4b. A. J. Steiner

North Goshen
1. Perry Blosser
2. Daniel Kauffman
3a. Aldus Wingard
3b. Raymond Yoder
4a. Alva Swartzendruber
4b. Harold Groh

Nappanee
1. E. S. Hallman
2. C. A. Hartzler
3a. Elmer E. Yoder
3b. B. B. Shantz
4a. P. A. Friesen
4b. C. Warren Long

Olive
1. J. G. Hartzler
2. Roy Otto
3a. Jos R. Driver
3b. Aaron Nice
4a. Fred Brenneman
4b. J. Y. King

Pleasant View
1. D. J. Fisher
2. J. D. Hartzler
3a. John Lehman
3b. John H. Shenk
4a. I. W. Royer
4b. J. M. Kreider

Prairie Street, Elkhart
1. W. R. Eicher
2. C. F. Derstine
3a. E. J. Zook
3b. I. J. Buchwalter
4a. Edwin I. Weaver
4b. C. F. Derstine

Salem
1. W. R. Hershberger
2. S. H. Rhodes
3a. Isaac Zuercher
3b. Gabriel Shenk
4a. Milo Stutzman
4b. Eli G. Hochstetler

Yellow Creek
1. David D. Miller
2. Truman Brunk
3a. John G. Hochstetler
3b. J. R. Mumaw
4a. N. A. Lind
4b. D. Stoner Krady

EAST OF GOSHEN

Anderson
1. J. A. Heiser
2. Simon Gingerich
3a. Charles Shetler
3b. R. M. Weaver
4a. Simon Gingerich
4b. J. A. Heiser

Clinton Brick
1. J. Irvin Lehman
2. S. F. Coffman
3a. I. G. Hartzler
3b. Harold Zehr
4a. Christian Kurtz
4b. L. O. Schlegel

Clinton Frame
1. O. N. Johns
2. J. L. Stauffer
3a. C. C. Cressman
3b. Alvin Gascho
4a. E. G. Gehman
4b. Maurice O'Connell

(Continued on page 389)

FOR OUR SHUT-INS

"COMPASSION"

By a shut-in, Margaret Hedrich

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (I Pet. 3:8).

There are many cares and crosses
Crowded round our neighbor's way;
Often sad and bitter losses
Sorely grieve him day by day.
Could we judge, or even chide them,
For success, the loss or gain,
Cast on them a deeper shadow
On our mind and heart a stain?

Countless are the clouds above us
Ceaseless drifting through the air;
Could we shrink from love and duty
If we knew the blessings there?
Life has strange and rugged pathways,
Joy is even tinged with woe;
But the face, tear-stained, shines brightest;
This the saints and angels know.

Have compassion, love each other,
Cherish good that will survive;
Be ye pitiful and courteous,
Banish every evil strife;
So that when our disrobed spirits
Soar to higher realms above,
We may meet in sweet communion,
There to live in peace and love.

Elmira, Ont.

A DIALOGUE

"Mamma, why do you call me your eldest child?" said William, a little boy six years old.

"Because, my dear," replied his mother, "you were the first-born into this family and have lived longer in this world than any of your brothers or sisters."

William: "Mamma, is the eldest child always the best child in the house?"

Mother: "No, William, he may be the very worst. But why do you ask me this question? Do you think you are better than all your brothers and sisters?"

W.: "No, Mamma, I'm sure I'm not; but you often tell me I should be the best because I'm the oldest."

M.: "And so you should. Don't you know more than either Amos or James? Since you have lived longer than they, you should have gotten more wisdom. God sends us into this world that we may daily grow in knowledge of Himself and in everything useful for us to know. The longer you live, the more you should grow in wisdom and in goodness."

W.: "But, Mamma, I do not think that people will get wiser and better as they grow older. The other day when you took me up the street, I heard an old man with very white hair taking God's name in vain and saying such sinful words that even Richard, young as he is, would not have dared to say."

M.: "Yes, you might hear many aged persons say the same, but those wicked people who are neither afraid nor ashamed to live in great and open sins have seldom had a good, kind friend to teach them what is right. Their parents may have been as bad as they are so that instead of setting a good example for them, they have trained them to tell lies, to curse and steal, and do many other sinful things. But it is not so with you, William, for the desire and prayer of our hearts is that you may be saved and live a holy and useful life here until God sees fit to take you to Himself. Your father and I are trying to train you up in the way that you should go, and we trust that when you are old, you will not depart from it. Do you know, William, what the Bible says about the servant who knows his master's will and does it not?"

W.: "Yes, he will be beaten with many stripes."

M.: "Just so, William, and God will have surely spoken these words against you, if you do not follow what we have taught you. You will not only run into sin yourself, but lead your brothers and sisters along with you."

W.: "I would never wish to make them bad, even if I were so myself."

M.: "Perhaps not, but you must not forget that when you fall into sin, you not only hurt your own soul, but theirs also, for it is very likely that they will do the very same as you do. If they see you disobey your parents, so will they; if you allow yourself to fall into sinful habits, no doubt they will do the same. You will not only have to answer before God for your own sins, but also for the sins you lead them into."

W.: "Oh, that would be a sad thing!"

M.: "Sad, indeed; yet it is true. May God save you from it and guide you in His ways, and help you to bring your friends along with you."

W.: "Well, Mamma, I will try to do so, but do you think the children will follow me in what is good, as well as in what is naughty?"

M.: "I fear that they will not always care to do just as they see you do in this case, for you know what the Bible says about the heart of man."

W.: "Yes, it is full of sin and does not love God."

M.: "Then, William, which way will the heart lead us?"

W.: "Far from God, Mamma."

M.: "So it is, my dear. But if the children do not follow you in everything that is right, they will, no doubt, follow your example in many things, or at least you will not have to blame yourself for leading them into sin. When you are quiet and attentive in the house of God, the children are usually the same. When you try to learn your lessons, so do they."

W.: "I am sure I would never teach the little children of this house to do anything naughty."

M.: "Do not boast of your own goodness, my dear child. Do you forget what happened to Peter when he was so good that nothing would make him forsake or deny his Master?"

W.: "Yes, God soon taught him he was only a weak, sinful man. For soon after that Peter swore that he had never known Jesus."

M.: "Then take care, William, never to be proud of your goodness, for you have no more strength to keep you from sin than Peter had. Still you can do all things through Christ who will give you strength."

W.: "But, Mamma, even though a little child could lead another into sin, I am sure a large boy would be too wise to follow even his brother in what is wicked."

M.: "By no means, William; big boys are as easily led into sin as little boys, and if your brothers follow you now in what is wrong, they will do just the same ten years from now. I have often known of the oldest of a family leading all the younger children to ruin, and this is the reason I wish that you would fear the Lord, even from your childhood, so that the other children may walk in your footsteps, or at least have no bad example before them."

W.: "Mamma, are you afraid that when I grow up I shall be a wicked boy?"

(Continued on last page)

EXPRESSION OF THANKS

Parkesburg, Pennsylvania

I wish to thank our many friends and neighbors for their kindness in remembering us during our sickness with cards, prayers, gifts of various kinds, help in the farm work, etc. We realize that one cannot express in words how much these things have meant to us. May the Lord bless and reward each one for the kindness.

Isaac G. Kennel.

Mt. Joy, Pennsylvania

We wish to thank all who so kindly remembered our mother during her illness, with cards, gifts, and flowers. We also wish to thank our friends for cards and letters during our bereavement in the passing of Mother.

Menno Hess and Family.

Apple Creek, Ohio

I wish to thank my friends and neighbors who have remembered me with cards, flowers, letters, and food while I was in the hospital and at home in bed. Especially do I thank those who sang for me, and those who prayed at my bedside. Please accept this as a token of my appreciation. May God's richest blessings be with you all.

Mrs. Eli Amstutz.

Sunday School Lesson

Theme for the Quarter: God in the Making of a Nation

VII. GOD PROVIDES FOR HIS PEOPLE

Lesson for Aug. 15, 1943.—Ex. 16:11-18; 17:3-6.

Golden Text.—Give us this day our daily bread.—Matt. 6:11.

Introductory.—Notwithstanding the goodness of God and His faithfulness in keeping all His promises, Israel remained a murmuring and sometimes rebellious people, thus showing that they like ourselves were still human. At Marah they complained because the water was bitter. Again God manifested His goodness by directing Moses to cast a certain tree into the waters, and immediately the water became sweet. At Elim they were favored with twelve wells and seventy palm trees. But when they reached the wilderness of Sin, they again sent up a wail of murmuring because they had no food. Why they did not pray the Lord to sustain them instead of complaining bitterly because things were not to their liking, we are not told.

The Israelites Fed with Quails and Manna (16:11-18).—But God again proved Himself longsuffering and merciful. When Moses brought before Him the wailing of the people, the Lord responded by promising them a supply of quails and manna, giving directions as to how to gather the provisions and what use to make of them.

One thing connected with this affair that commands our attention is that here, even before the giving of the law on Mt. Sinai, the Sabbath was given recognition. In the very beginning God set apart the seventh day, ceased from His own labors, and sanctified the day. At this time He commanded that each one should collect an omer daily, with the exception that on the sixth day two omers were to be collected while none was to be collected on the seventh day. Under the law, the commandment was, "Remember the sabbath day, to keep it holy." In apostolic times the disciples kept the first day of the week as their day of rest and worship (in memory of the risen Lord) and this rule has been followed by the Christian Church ever since. All this was (and is) in harmony with the divine plan that one day out of seven should be set apart for purposes of rest and worship.

Another thought worthy of our attention is that there was an abundant supply for all, and no waste. "This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it until the morning." In the great storehouse of God's grace there is sufficient for all, with the provision that nothing should be wasted. In perfect harmony with this provision of God for the welfare of His people is the commandment of Christ to His disciples: "Gather up the fragments that remain, that nothing be lost."

Moses the Mediator Between God and Israel (17:3-8).—In this instance we have a repetition of many similar instances where Moses served as mediator between the people and the Lord. The scene is at Rephidim where the people complained bitterly because they had no water to drink. Hear their bitter wail, "The people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?"

Moses did what the people ought to have done. He brought the whole problem before the Lord. Had the people done likewise, there can be but little question that God would have responded to their appeal as readily as He responded to Moses. As it was, we have here a picture of an impatient and bitterly complaining people, a faithful mediator, and a longsuffering and merciful God. This is what Moses said on this occasion: "What shall I do unto this people? They be almost ready to stone me." God's remedy was simple, even if miraculous. He directed Moses to take with him the elders of Israel, go to Horeb, and there smite a rock out of which there would flow an abundance of water. "And Moses did so in the sight of the elders of Israel." In the minds of the people the question at issue was, "Is the Lord among us, or not?" It was a foolish question, for the Lord had demonstrated over and over again that it was He who was leading them from the land of slavery towards the land of promise.

We spoke of Moses as the mediator between God and Israel. Faithful was he in performing this task. In this he typified Christ of whom he afterwards said, "A prophet shall the Lord your God raise up like unto me; him shall ye hear." While no man living can perform the task and fill the place occupied by either Christ or Moses, faithful men of God are needed in every community to stand between a murmuring and gainsaying people and a faithful, loving, and longsuffering God and turn their hearts in loving obedience unto Him from whom all blessings flow.—K.

Bible Meeting Topic

WHY WE PRAY TO GOD.—Ps. 34

Topic for August 15

MOTTO

"Men ought always to pray and not to faint."

OUTLINE STUDY

I. **A Creator of Intelligent Creatures Desires Fellowship.**
1. He desires a response from His creature.—Job 14:15.
2. He invites response.—Jer. 33:3.
3. He paves the way to get response.—Acts 17:24-31.
4. He makes a way to restore lost fellowship.—Eph. 2:12-18.

II. **Humanity Needs God's Help.**
1. Help cometh from the Lord.—Ps. 121.
2. God gives to those who ask in faith.—Jas. 1:5, 6; 4:2, 3.
3. He hears the cry of the righteous.—I Pet. 3:12.
4. He gives mercy and grace to help in time of need.—Heb. 4:16.
5. He is a source of relief.—Ps. 34:4-6.
6. He hears intercessions for others.—Jas. 5:16.

III. **We Pray for Fellowship and Worship.**
1. Expressing the relation of a child.—Gal. 4:6.
2. As a feast of love together.—Rev. 3:20; I Cor. 1:9.
3. Expressing praise and thanks.—Ps. 16:7; Rev. 15:3, 4.

PERSONAL THOUGHT

Why do I pray to God? Why may I pray to God? What value will right prayers to God be?

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Pray."**
2. Why Pray to God.
   a. God invites us to pray.
   b. God helps us to be fit to talk with Him.
   c. We are helpless and needy.
   d. God delights to help, and His ears are open to the righteous.
   e. We should talk with our divine Friend.
   f. Things we may talk about to God.
   g. Prayer helps us to get acquainted with God (See Ps. 34).

For Seniors.
1. The Need of Prayer.
2. The Right Relation in Prayer.
3. The Prayer Plans of God for Us.

SEED THOUGHTS

Are we silent to Jesus? Think! Have you nothing to ask Him? Nothing to thank Him for? Nothing to praise Him for? Nothing to confess? O poor soul, go back to Bethlehem, to Gethsemane, to Calvary, and remember at what a cost the veil before the Holies was rent in twain that thou mightest enter in.—Anna Shipton.

In presenting the divine promises at the throne of grace, we present the best of names at a bank that is solvent. Let us, when we would pray, consider well whether we have a promise for our plea.—R. M. Offord.

Gospel Herald

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THURSDAY, AUGUST 5, 1943

Field Notes

The Young People's Institute, held at the Eastern Mennonite School, Harrisonburg, Va., from July 28 to Aug. 1 enjoyed an enrollment of 198.

* * *

Bro. Nelson Kauffman stopped with the Berea congregation, near Montgomery, Ind., for a service July 26 en route to Harrisonburg, Va. K.

* * *

The young people's institute at Sebring, Ohio, held July 29 to Aug. 1, reports an enrollment of 140 the second day of the meeting.

* * *

An ordination service was held, July 25, in the Rossmere mission congregation, Lancaster, Pa., at which time Bro. Gideon Fisher was ordained a deacon. D. S. K.

* * *

After an absence of several months in evangelistic work in Pennsylvania and Virginia, Bro. and Sister William Jennings are again in their home, 2450 Parkview Ave., Knoxville, Tenn.

* * *

The Virginia Conference Committee on Home Relations met on July 29 and made plans for a program on the home to be sponsored in each bishop district of the Virginia Conference. K.

* * *

Visitors at Scottdale during the past few days were as follows: Mr. and Mrs. C. J. Maust and son Jay, Red Lion, Pa.; Mrs. Ed. McLaughlin, Detroit, Mich.; Edith R. Kreider, Paradise, Pa.

* * *

Bro. Noah W. Risser has been secured to preach the harvest sermon for the Marion - Williamson congregations at the Marion Church, Chambersburg, Pa., on Aug. 15. H.

* * *

Bro. E. G. Gehman closed a series of meetings at the Bethel Church, west of Broadway, Va., on July 27. Interest was reported good and twelve souls found their Saviour.

* * *

Bro. Nelson Kauffman, Hannibal, Mo., and Bro. Martin Weaver, Annville, Pa., were the speakers at the month-end Bible conference held at the Columbia, Pa., Mission on Aug. 1.

* * *

Bro. Eli Zook, pastor of the Rockville Mission near Belleville, Pa., and Bro. Abram Baer, minister at Greencastle, Pa., attended the Young People's Institute at E.M.S., July 28-Aug. 1. K.

* * *

The brotherhood of the Byerland Mennonite Church, Lancaster Co., Pa., is looking forward to a harvest home and Sunday school meeting, to be held on Wednesday, Aug. 11. The Lord add His blessings.

* * *

A harvest home and Sunday school meeting is to be held at Good's Mennonite Church near Bainbridge, Pa., Aug. 14 and 15. Instructors: Bros. Elmer Moyer and Clarence Fretz. I. Z. M.

* * *

Bro. C. Z. Martin is scheduled to begin a series of meetings at Pleasant Grove, Swedlin Valley, W. Va., on Aug. 11. Prayer is requested in behalf of these efforts for the salvation of lost souls.

* * *

Bro. Eli Hallman and wife of Tuleta, Texas, after traveling the journey of life together for fifty years, are looking to August 8 as the fiftieth anniversary of their marriage. May the Lord add many years of faithful service to their meritorious record.

* * *

The annual harvest home and Sunday school meeting for the Slate Hill congregation near Shiremanstown, Pa., is announced for August 15. Speakers: Simon G. Bucher, John W. Burkholder. "All welcome; come praying," is the invitation being sent out.

* * *

Bro. J. R. Mumaw plans to attend conferences at Johnstown, Pa., Archbold, Ohio, and Crystal Springs, Kans., Aug. 2-13. He is scheduled to be at Cherry Box, Mo., Aug. 14; Pea Ridge, Mo., Aug. 15; Palmyra, Mo., Aug. 16; and Hannibal, Mo., Aug. 17. K.

* * *

Bro. J. Irvin Lehman closed a series of meetings at the Trissels Church, Broadway, Va., on July 28. Attendance and interest were reported as good. Three souls made the good confession, and a number yielded themselves more fully to the Lord. K.

* * *

There will be a missionary farewell service at the Eastern Mennonite School auditorium, Wednesday evening, Aug. 4, at 7:30 o'clock, for Bro. Lester Shank and wife. Bro. and Sister Shank are the appointed missionaries to the Kentucky rural mission field, which is an outgrowth of itinerary evangelistic work for the last several summers. K.

* * *

A Correction.—In the recent field note announcing a harvest home and Sunday school meeting at Chestnut Hill, Lancaster Co., Pa., the date was erroneously given as Aug. 8 instead of Saturday, Aug. 7. May the Lord richly bless the meeting.

* * *

Bro. Milo Kauffman, Hesston, Kans., visited our church communities near Palmyra and Hannibal, Mo., July 23-25 in the interests of Hesston College. He spoke at the quarterly Sunday-school meeting at Pea Ridge, in the morning of July 25, and preached for the Hannibal Mission congregation in the evening. On July 26 he was with the congregation at Versailles, Mo. K.

* * *

The opening sessions of the Southwestern Pennsylvania District Sunday School Conference at the Stahl Church, Johnstown, Pa., were marked by an excellent attendance and interest. At the first session held Sunday afternoon, August 1, four conferences were represented on the platform. A consecration service conducted by Bro. E. G. Gehman in the evening session resulted, we believe, in a number of sincere reconsecrations among the various kinds of Christian workers and among Christian parents.

* * *

At the Biehn Church, near New Hamburg, Ont., on Sunday, July 18, occurred an impressive ordination service when Bro. Abner Cressman was ordained deacon. The Bishops M. H. Roth and M. Hallman had charge of the service. Our Bro. Cressman takes up the work with the good will of the congregation. Our summer Bible school is under way with an attendance of about 175. We appreciate this opportunity to teach the Word of God to so many boys and girls, some of whom receive no other spiritual instruction. Fourteen expect to graduate this year and one of these is a Jewish girl. C.

* * *

Ordinations at Mellinger's and at Stumptown. — Impressive ordination services were held at Mellinger's and Stumptown churches, near Lancaster, Pa., on Wednesday of last week—at Mellinger's in the forenoon and at Stumptown in the afternoon. At Mellinger's the lot fell on Bro. Harry Lefever, and at Stumptown, on Bro. Lloyd Eby. The meetings were in charge of the home bishops. Bro. D. D. Miller of Berlin, Ohio, preached the ordination sermon at Mellinger's, and Bro. N. W. Risser of Hershey, Pa., performed a similar service at Stumptown. May the blessings of the Lord rest upon our dear brethren in their responsible calling and upon the congregations which they have been called to serve.

Correspondence

NORTH LAWRENCE, OHIO

(Pleasant View Congregation)

Dear Herald Readers: We have enjoyed many rich blessings in worshiping and serving the Lord since we last wrote from this place. Our hearts have been encouraged and our souls fed with the Word of God by those who have come in, as well as those from our home congregation.

Some who brought us messages earlier in the year were Bros. Irwin Holsopple, who used James 1:22-25; O. N. Johns, who spoke on "Social Purity"; Harold Bender, who gave a timely message on "Bible Teachings on Peace"; and Ray Eschliman, of South Dakota, a former Sunday-school scholar and worker at this place.

A special program on Passion Week was given by members of this place on the evening of April 25, and later the same program was given at the Brethren in Christ Church near here.

May 2, Bro. Nissley Martin, a blind minister, preached at the morning service, and the same evening the Martin's Y.P.M. gave the program, consisting mostly of singing.

June 1, Sister Doris Wengerd, a faithful worker here, left for Loman, Minn., to help in the rural mission work at that place. The evening before a farewell meeting of singing and testimony was held in the home of Bro. and Sister David Falb, and our prayers go with her.

At our communion meeting, May 16, Bro. Reuben Hofstetter of Kidron gave an appropriate message and helped in the service.

On Sunday following the Church Conference at Martin's Church, Bro. J. W. Hess, Akron, Pa., brought a stirring message on II Tim. 2:19.

We have our regular Y.P.M. every two weeks, with good interest, and on the other Sunday evenings have preaching service or other special meetings. May 23, Bro. I. W. Boyer gave good truths from Ps. 86, and on June 20, Bro. Rudy Stauffer and family were with us. Bro. Stauffer spoke on the "Wonders of Heaven" and a girls' quartet from his congregation sang.

On Sunday evening, June 27, Bro. Leo Price and family, Leetonia, O., gave a program of song to a large audience, and on July 3 we enjoyed a sunset meeting on the lawn, having talks and songs on the theme "God in Nature."

Our group is not so large, but we are thankful for the regular attendance in Sunday school and evening meetings, and for faithfulness in responding to the work assigned them. We are concerned for those who have not yet accepted Christ or have lost out in fellowship with the believers.

The mid-week services were held in homes during the winter; sometimes the occupants of these homes were unable to attend church. Now the meetings are held at the church again. The attendance varies through the year.

The Lord has been blessing us bountifully with plenty of rain and good gardens and crops. Cor.

JACKSON, MINNESOTA

Greetings to our Christian Friends: Our congregation has been enlarged a little by the return of several of our young people from their places of training for greater service in the Master's vineyard.

May 9, we were privileged again to commemorate the suffering and death of our Lord. Bishop Simon Gingerich was with us for that week end.

June 6-13 we enjoyed another summer Bible school. Our enrollment was small, and yet we were glad to claim the promise that our soul is worth more than the whole world. Our corps of teachers included Vivian and Bonita Landis, Loretta and Rosalie Garber, and the principal, Bro. Jess Kauffman, of Hesston, Kans.

June 16, Sister Irene Kauffman was married to Bro. Alvin Gascho in a church wedding. They left for Woodriver, Nebr. Though we miss her here, yet we are sure she is filling a great place in the church there.

July 6, Bro. Milo Kauffman from Hesston College gave us an inspirational message entitled, "Mistakes of the Disciples." We are always glad to have visitors stop with us.

The Lord is blessing us here, and our prayer is that we may be more worthy of His rich blessings.

Continue to remember us in prayer.

July 25, 1943. R. E. Garber.

PRYOR, OKLAHOMA

Dear Herald Readers: In the spring we had extremely wet weather, and at the present it is very hot and dry.

On June 3 and 4 our bishop, Bro. Alva Swartzendruber of Hydro, Okla., was with us.

Bro. Richard Showalter of Perryton, Tex., was with us on the evening of June 10.

We had our Bible school the week of July 19 to 23. The enrollment was small to what it usually is, due to the busy time and hot weather. The teachers were Bro. Richard Birky, of Adair, director, and Sisters Mary Helmuth and Edith Hartzler. The program was given Sunday evening, July 25, after which Bro. Birky delivered a sermon.

Bro. Birky has been with us several other evenings. His presence was much appreciated.

We thank God for these brethren that have visited us and have delivered some very inspiring messages. Pray for us.

July 26, 1943. Cor.

SPRINGS, PA.

Greetings of Christian love to all the Herald Readers: Bro. Harry Y. Shetler of the Johnstown district brought us the morning message on May 9.

Precommunion services were held for four evenings, closing with communion on May 23. Two young girls were baptized and received into church fellowship and one young sister had her membership transferred by letter.

An Ascension Day program was given at the Fairview Church and was well attended. Fairview is a mission point eleven miles from here in the Maryland Mountains.

On June 6, Bro. Harold Bender of Goshen, Ind., was present with us and talked to a large audience about our C.P.S. program. Three more of our young men are now in camp since May 18. They are at Grottoes, Va.

The annual Fourth of July conference was held with the Oak Grove congregation. Bro. M. C. Lehman brought two messages on Sunday afternoon. His theme was "The Mennonite Doctrine of Peace." Bro. Lehman also spoke at a Saturday evening service in the Springs Church on his former relief work and again on Sunday morning.

Friday afternoon, May 28, occurred the marriage of Sister Grace Miller and Bro. Ray Hershberger, Bro. Roy Otto officiating. Sister Hershberger has served as a junior Sunday-school teacher and chorister both for Sunday-school and church services for several years.

The Sunday school has been reorganized with Bro. Herman Bender as superintendent and Bro. Alton Miller, assistant superintendent. At the recent church reorganization nearly all the old officers were retained.

Our Bible school was held from June 21 to July 2. There was an enrollment of 75. Bro. Newton Weber served as principal and the interest was good. A program was given at the close.

Bro. Newton Weber and family have moved to Harrisonburg, Va. We appreciated their presence while they made this place their home. Bro. Weber gave us many inspiring messages.

An ordination service was held here on July 25 when Bro. Alva Yoder was chosen and ordained as a deacon for this congregation. May God lead and direct his life in this new capacity.

We invite any visiting friends to stop and worship with us any time.

Pray for us that we may continue to serve the Lord with gladness, being mindful of all the wonderful things He has done and is still doing for us.

July 27, 1943. Freda L. Maust.

SCOTTDALE, PA.

Dear Readers of the Gospel Herald: Since our last correspondence our community summer Bible school was held at the Pittsburg Street grade school building. Many expressions of appreciation were heard from the patrons for the work done. The average attendance was 133. We are grateful for the Lord's blessing on this work.

Our semiannual business meeting was held July 8. At this time the various officers and committees are elected for the work of the coming year.

Bro. and Sister Albert Stull, both active workers in the East Scottdale Sunday school, left for Parnell, Iowa, recently where they will be engaged in farm work. We are sorry to see them go, as the need for workers in our mission Sunday schools is becoming grave.

We welcome into our midst again for several weeks Bro. and Sister Daniel Kauffman. They have been spending some time with their daughter Alice, Mrs. Fred Gingerich, Parnell, Iowa. Bro. and Sister Kauffman plan to stay in Pennsylvania until General Conference. A number of our congregation are planning on attending the district conference to be held at Johnstown.

(Continued on last page)

Miscellaneous

HOPE

By Arlean Leibert

Have you strayed from the fold, O brother?
Did you lose your way in the dark?
Have you lost your hold on the Saviour?
And are you the devil's mark?

Once you were saved and happy,
Your conscience pure and free;
Your anchor clear and steadfast,
And heaven was your key.

Then begin to pray, my brother,
Turn your eyes from evil and sin;
Jesus is longing and waiting
For a consecrated life from within.

Nampa, Idaho.

Meditations

I. DEAD TO THE WORLD—ALIVE UNTO GOD

By George J. Lapp

For ye are dead, and your life is hid with Christ in God.—Col. 3:3.

These precious souls had been rescued from the darkness of ignorance, iniquity, and idolatry. Their feet had been set upon the path that was flooded with the light of divine truth, which light also was beamed upon the bow of promise and living hope. They had become anchored to the Rock of Ages. As new creatures, they had passed into a new life in Christ Jesus and had come into a deep appreciation of the spiritual values related to the marvelous workings of their new-found faith. They had risen with Christ, had been planted together in the likeness of His death, and were bearing His image.

Is it any wonder that as children of the Highest we set our affections on things above, where our eternal riches are, and not on the earth where all things are transient? Is it any less a wonder that we are crucified unto the world and it unto us? But thanks be to God, we are not dead, unresponsive things. We live by the faith of the Son of God, who loved us, gave His life for us, and abides within. In the words of the Eskimo, the Great Spirit "dwells at our fireside."

When He who is our life shall appear, we shall appear with Him. His redeemed ones are His crown and glory. It is ours to enjoy the foretastes of eternal glory in this life. But the experience and joy of it dare not be adulterated by any unholy condition from our worldly longings and leanings.

Dead to the world would I be, O Father!
Dead unto sin, alive unto Thee;
Crucify all the earthly within me,
Emptied of sin and self may I be.
Open the wells of grace and salvation,
Pour the rich streams deep into my heart;
Cleanse and refine my tho't and affection,
Seal me and make me pure as Thou art.

—Chas. Edward Pollock.

Dhamtari, C.P., India.

OUR DEPARTED LOVED ONES

By L. C. Kauffman

During the second quarter of 1943, 172 obituaries appeared in the Gospel Herald, ranging in ages from infancy to 94 years, 2 months, and 23 days. The average age at death was 65 years, 8 months plus. The ages may be tabulated as follows:

Over 90 years	11
80 to 90	40
70 to 80	47
60 to 70	28
50 to 60	11
40 to 50	9
30 to 40	9
20 to 30	4
10 to 20	5
1 to 10	5
Under 1 year	3

Deaths caused by accidents: auto, 3; strangulation, 1; crushed to death, 1; drowned, 1; run-away team, 1; tractor, 1; nature of tragic death not given, 1.

Among the number who passed away this quarter were 2 ministers and 3 deacons.

Deaths in states and provinces were as follows: Pennsylvania, 47; Ohio, 37; Indiana, 17; Virginia, 10; Ontario, 9; Illinois, 9; Missouri, 7; Nebraska, 5; Oregon, 5; Iowa, 4; Michigan, 4; Colorado, 3; Kansas, 3; Maryland, 3; Minnesota, 2; West Virginia, 2; place of death not given, 2; Louisiana, New York, Tennessee, each 1.

Hesston, Kans.

WHAT IS IN THINE HAND?

By Luella Shoup

From the beginning of time it has been God's order to utilize the abilities of mankind.

In Gen. 2:15, we find that Adam was not created for an ornament but to dress and to keep the Garden of Eden. In Num. 20:8, Moses, the leader of the children of Israel, had a rod in his hands. At the command of God he used this rod, and the people and the cattle were saved. In Acts 9:39 we find that Dorcas' needle fashioned coats and garments. In I Sam. 17:49, David, the youthful warrior, won a great victory for the people of God with only a sling and a stone in his hands. And Saul of Tarsus, who after his conversion was Paul, breathed out threatenings and slaughter. Acts 9:1. That zeal was transformed to the glory of God and impelled him to carry the Gospel to Asia Minor, Greece, and Rome. And those hands which had persecuted the Christians were employed in writing fourteen epistles amplifying the Christian faith.

Our Father in heaven is wise, just, and loving. But He has not loved us in such a way as to give us only a simple, easy-going life. He knew it was good for man to be responsible for some duty and that each one must develop and consecrate his abilities to the purpose of glorifying God, the eternal Father and Ruler of all the universe. Therefore, He has placed into each hand just what He has seen best for each individual ability.

Now, let us notice a few hands that are practically employed in doing a real service for their Master.

We see a white-haired grandmother busy with a needle in her hand. Perhaps she is assembling a quilt for a little crippled neighbor girl, or she may be making a garment for the next relief shipment. She may be mending a pair of overalls or a little dress that was rent at play. She is repairing them for some busy mother whose duties outnumber her spare moments. Thus her needle is supplying a real need, and the mother can meet her daily tasks and problems more easily because of the kind help. Prov. 31:20. At twilight this grandmother can be heard singing:

"O blessed work for Jesus!
O rest at Jesus' feet!
There toil seems pleasure,
My wants are treasure,
And pain for Him is sweet;
Lord, if I may
I'll serve another day.

"One more day's work for Jesus
One less of life for me."

We know she is happy because she has made some other heart happy and the blessing of God is giving her a peace and joy because of her "consecrated needle."

Let us next vision one of our boys in a C.P.S. camp whose face is illuminated with a happy smile because some friend back home or the minister or bishop has remembered him with a letter of encouragement. As he returns to the laundry, kitchen, or camp truck to resume the work on the project we hear him whistling this tune,

"He gives me sunshine for my shadow,
And beauty for ashes here."

And if we were close enough we might hear these words, "If only I could express my appreciation for that letter; it really helps to make camp life happier."

This pen and consecrated hand have a large open field before them.

Good literature and books are always in demand. There are always sick, sorrowing, discouraged, young Christians needing a word of help. There are aged folks who have reared their family and have seen them go out into mission work and other places of duty for the Lord, and now the youngest, a sturdy stalwart youth on whom they depended for their declining days, is gone from them giving his testimony for the Lord in a C.P.S. camp. Or he may be in a strange community to witness for his Master on a farm with non-Christians. All these can be greatly cheered, encouraged, and strengthened to press on and to be faithful to the end. Let us not fail them. You cannot know until eternity will reveal the results and greater benefits that you can accomplish with

a consecrated pen.

We go to see a friend in the hospital and along comes a white-clad nurse with a glass of water and some fruit juice. The patient is weak and ill and all these little ministries help bring back strength and thus speed the day of recovery. When the nurse is gone, the patient says to us, "The smile on her face and her calm, sweet presence cheers and encourages me. The water she brings seems like a spring from God's own hand. The daily verse and word of prayer are such a comfort throughout the day, for we can feel that the Lord is near." May the Lord bless the Christian nurse's hands consecrated wholly unto the glory of God. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42). "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

Going out for a walk, we pass a house and see a mother come out on the porch. A little child is clinging to one hand and a Bible story book is held in the other. What a privilege and what a responsibility! The average child is thrilled to have a story read. Children's minds are clear and open and will usually grasp more than we may think they do. It will bind the heart of the mother and child closer and build a confidence in each one toward the other. No one can make a story mean more to the child than Mother and Father. Then as the child resumes his play, he seems to enjoy it more because of the diversion. The mother, too, has relaxed; her thoughts have been lifted from the regular course of duties, and she feels inspired and more equal to her many tasks as a God-fearing mother. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). "Lo, children are an heritage of the Lord" (Psa. 127:3).

My mind turns to a fine house in a large city where busily performing her duties as "maid," a girl deftly wields the broom, dusters, or tea towel as she sings: "Use me, use me, use me as it pleaseth Thee!" As she faithfully performs her tasks she witnesses for her Lord in an humble way. Eccl. 9:10. As she sings, the message may reach some hearts who are hungering for something better than the ordinary things of life, something uplifting. As she answers the questions concerning her stand for the Lord, she will no doubt make an indelible impression and may re-establish in some heart confidence in Christianity and in God.

We would not overlook the niche filled by one in a busy farm home, as she washes little hands and faces; washes and irons many little dresses and shirts; nurses little wounds; and cooks and cleans for all. The Lord gives her a song of praise and gratitude at close of day because she feels that He has been her strength in doing these many deeds, not for herself but for OTHERS! It seems to me I can hear these words coming from the lips of that mother as her day again comes to a close:

"Just a little help from you,
Just a little help from you,
Wondrous things the Lord may do,
By just a little help from you!"

On the other hand, these services may be met only with cross words and contradiction. Yet those people may really respect you and truly crave to be a happy Christian, too. Satan is trying to overthrow any good desires that might be lying pressed and hidden, waiting for a more suitable season for expression. In such a battle they become bitter, hard masters. But if you are sincerely consecrated and faithful to the Lord, He will not forget your trials and your many services, as well as the quiet testimony for Him as you carry your cross with a smile. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:18). "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15, 16).

You may have a desire for something great, something more prominent; you may tire of the small things of life, but let me quote the words of T. DeWitt Talmage to encourage you to be faithful with what is at your hand just now:

"Remember that in the influence of the gentle life in the home, we can serve God just as truly in the small things and the little duties as in the great. In our efforts to appreciate the various forms of greatness, we must not underestimate the value of the simple good life. Just to be good, to keep life pure from all degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet and to avoid all manner of petty anger and irritability. This is an ideal as noble as it is difficult. But it is an ideal which God will let us all reach if we daily go to Him in prayer."

We are all responsible for what the Lord has placed in our hands. He has not given us anything which we are unable to use, nor has He given us anything too difficult. He expects us to bring Him glory with it. We are His servants, witnessing for Him and spreading the Gospel through many avenues. The smallest place in God's plan for us is big enough to challenge the best of us.

"What is in thine hand?" Can the Lord depend on you?

Marshallville, Ohio.

CHURCH SCHOOL DAY, SUNDAY, AUGUST 29, 1943

The Board of Education at its last meeting approved and recommended the annual observance of Church School Day throughout our denomination. This year, Sunday, August 29, has been chosen. If this day is not suitable, the first Sunday following may be selected. Bulletins providing suggestions for the observance of this day will be mailed to the pastors of the congregations by about the middle of August. These should be distributed into every home. A forty-page mimeographed manual "Our Church Schools" is available upon request by the pastor. Not more than two copies will be sent to any one congregation. Address C. F. Yake, Secretary Mennonite Board of Education, Scottdale, Pa.

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WHY CHURCH SCHOOL DAY

By E. E. Miller

The last Sunday in August has been designated by the Mennonite Board of Education as Church School Day. With many activities crowding our church calendar, no doubt some are asking, "Why observe Church School Day?" Below are listed some of the reasons why we should do so:

Our people should be informed on the location, the history, and the purpose of our church schools; and, on ways in which they can help meet their needs.

—*—

Our schools help support the doctrines and policies of the Church:—

In maintaining an evangelical faith:—

In the practice of nonresistance and nonconformity:—

In promoting an aggressive missionary program.

—*—

Our church schools are the Church at work in the field of education. They need to be held in constant thought and prayer by the Church.

—*—

Church School Day provides an opportunity to publicly encourage our people to send their children to our own church schools. Attendance at our church schools will help our young people become acquainted with a larger group of other Mennonite young folks; it will place them under the influence of Mennonite teachers, and it will open up to them a variety of ways in which they can enter into definite Christian service in the Mennonite Church.

—*—

Church School Day will also be an occasion to thank God for our system of free public schools in the United States and for those leaders who have been vigilant to keep these schools free from the domination of any particular class or creed.

—*—

Church School Day will likewise serve as an opportunity to point out the dangers and temptations to which our young people are subjected in public schools and to point out to them why they ought and how, while in these schools, they may live good Christian lives. Many of our young people have done so and are doing so today.

—*—

We should observe Church School Day because it will fortify, strengthen, and en-

(Continued on page 390)

Virginia Mennonite Conference

Minutes of the Thirty-third Annual Virginia Mennonite Conference held at Eastern Mennonite School, Harrisonburg, Va., June 9-11, 1943.

The songs of the first session were led by Otis Yoder.

The twelfth chapter of Romans was read by J. R. Driver, who led in the opening prayer.

John L. Stauffer gave the address of welcome.

The Conference Sermon was preached by Wm. Jennings, who used for his subject, "The Preacher God Wants," with II Chronicles 16:9 as a text for the basis of his message. His points of emphasis were presented under the following divisions: (1) God wants a preacher who is quiet long enough to get a message from the Lord. (2) God wants a preacher who is brave enough to preach that message. (3) God wants a preacher who is honest enough to live the message.

A profitable period of testimony was opened by the moderator with additional responses from S. H. Rhodes, Otis Snead, Earl Hartzler, H. B. Keener, Amos D. Wenger, and John F. Garber. This was followed by an extended season of intercessory prayer.

The Rules and Discipline were read by the secretary.

The moderator called for the announcement of committees appointed to serve the Conference during this year's sessions.

Resolutions Committee:—George R. Brunk, Chairman; Moses Slabaugh, R. W. Benner.

Nominating Committee:—Timothy Showalter, Chairman; Simon Huber, J. Ward Shank.

With the presentation of the slate of nominees for the Board of Missions and Charities, the following action was passed: Due to the present health condition and in appreciation for his long term of service, E. F. Heatwole was elected to the Board as an honorary member giving him the privilege to meet with the Board as often as his health permits and to participate in their deliberations and voting.

At the same time the slate of nominees for the Boards of the Property Aid Plan and of the Automobile Aid Plan was submitted. The balloting resulted in the following election.

Virginia Board of Missions and Charities: John H. Alger, Lewis S. Martin, J. Ward Shank, Jacob A. Shenk, Aldine Brenneman, Paul Good, Oliver Keener, Warren A. Kratz, Daniel W. Lehman, Perry Showalter, Jason Weaver, Henry Shenk, Amos D. Wenger, and John Shenk.

Property Aid Plan: Henry M. Brunk, Menno J. Brunk, H. D. H. Showalter, C. C. Turner, Elmer R. Brunk, Wayne Driver, John E. Heatwole, Ralph Heatwole, Roy Heatwole, John Martin, Ira Showalter, J. J. Hostetter, Roy Wenger, and Solomon Blosser.

Automobile Aid Plan: Aldine Brenneman, John D. Burkholder, Jr., John W. Harman, Daniel W. Lehman, Dan Showalter, Justus Driver, Jason Weaver, Samuel F. Hostetter, and Abram Wenger.

The closing prayer was led by Paul Good.

Adjournment.

Thursday Forenoon

The songs of this session were led by Simon Huber.

John L. Stauffer read the fifth chapter of First Peter and led in prayer.

Reports of the bishop districts indicate the following membership:

Middle District	1,216
Northern District	1,172
Southern District	384
Warwick District	275
Fentress District	175
Tennessee District	26
	3,248

S. H. Rhodes requested the privilege of ordaining two ministers in the Middle District. The request was granted.

John L. Stauffer requested the permission of conference to ordain another bishop in the Northern District. The request was granted.

The secretary read the minutes of the Preliminary Session of Conference.

The moderator announced the loss by death of Lewis Shank, bishop in the Northern District; A. W. Hershberger, minister of the Middle District; and D. S. Brunk, a visiting minister resident within our conference district.

The ordination of Oscar E. Wenger, as deacon in the Northern District, was announced. By a unanimous vote he was accepted as a member of conference.

Hiram Weaver, representative to the Mennonite Board of Missions and Charities, gave his report, which was accepted by action of conference.

The report of the treasurer was read and accepted.

The Home Relations Committee reported through its secretary, George R. Brunk. The report was accepted.

Question: **What is the position of this conference regarding members who participate in worldly and foolish practices which follow occasionally the solemn ordinance of marriage?** The question w opened by John E. Kurtz.

549. **Whereas,** The standards of the world have influenced some our members in connection with marriage ceremonies, and where the ordinance is sacred and holy, be it

Resolved, That (1) we urge that marriage ceremonies be chara terized by simplicity, solemnity, and prayer; (2) we urge parents teach the young generation concerning the sacred ordinance and i proper observance; (3) we urge our members to refrain from throv ing rice, serenading, bell-ringing, horn-blowing, and any other demo strations that would detract from the sacredness of the ordinance. A members who engage in such foolish practices place themselves und church censure. I Cor. 10:31, 32; I Cor. 13:5; I John 2:15-17; Phil. 4: Titus 2:4-8. This resolution was adopted by action of conference.

The reports of the secretary and of the treasurer of the Board Missions and Charities were read and accepted.

The Peace and Industrial Relations Committee gave their repo through the chairman. The report was accepted.

550. The following action was passed in response to an item pr sented in the aforementioned report. Resolved that we approve of t spiritual ministry to our boys in C.P.S. camps as promoted by t Peace and Industrial Relations Committee and that we ask them continue their work in this field for another year.

The report of the Board of Trustees of Eastern Mennonite Scho was presented by John H. Alger, their chairman. The report w accepted.

The president of the School, John L. Stauffer, gave a report of t school year. The report was accepted.

E. F. Heatwole led in the closing prayer.

Adjournment.

Thursday Afternoon

The songs of this session were led by H. D. Weaver.

Lewis P. Showalter conducted the period of devotion by readir the first fifteen verses of the second chapter of Philippians.

The reports of the secretary and of the treasurer of the Automobi Aid Plan were read by John D. Burkholder, Jr. The reports we accepted.

A report of our representative to the Board of Education was re and accepted.

Topic: "Preserving Our Nonresistant Testimony." This subje was discussed by Hiram Weaver.

551. Be it **Resolved,** That we seek to preserve our nonresista testimony (1) by diligently teaching this Biblical doctrine; (2) consistently living out this principle in our daily lives; (3) by balanced emphasis on all the doctrines of the Word of God includi nonconformity to the world and the unequal yoke; and (4) by severi all dangerous relationships with pacifists and all other groups w decline participation in war for any other reason than that which based upon the teaching of Jesus Christ. Adopted by motion.

Roy Heatwole, treasurer of the Property Aid Plan, read his repo H. M. Brunk, secretary, followed with the reading of his report. Bo reports were accepted. It was moved and seconded that we ask t Property Aid Plan to take another year to work out the details f their statement of classification and assessment rates. Carried.

The C.P.S. Support Committee gave its report through the secretary, Fred Driver. After accepting the report it was mov and seconded that we adopt their recommendations as revised. Ca ried.

The report of the Christian Workers' Conference Committee w read by its secretary, Ray Emswiler. Accepted.

The Insurance Study Committee reported through its secretar Aldine Brenneman. The report was accepted.

The closing prayer was led by Leonard Jones.

Adjournment.

Friday Forenoon

Songs were led by John H. Shenk.

The Ninety-first Psalm was read by Wm. Jennings who also l us in prayer.

S. H. Rhodes asked for the privilege of ordaining one minister the West Virginia field if the way opens. The request was granted.

Topic: "The Relation of Individual Members of Conference Discussions of Conference and to the Official Actions that Follow This subject was discussed by S. H. Rhodes.

Truman H. Brunk presented a request for the Warwick District establish a parochial school. Permission was granted.

It was moved and seconded that we ask the Executive Committee study the matter of providing a supervising and promotional gro for the parochial school movement. Lost.

Jason Weaver reported for the Ministerial Support Committee. H report was accepted.

The moderator called for a report of the Church Polity Committ but they had no report.

It was moved and seconded that we ask the Church Polity Cor mittee to study the polity adopted by General Conference and prese the same for consideration by our conference next year. Carried.

Question: **What are some ways of promoting greater reverence our worship services and on our church grounds?** The question w opened by E. G. Gehman.

The following resolution was adopted.

552. **Whereas,** Among some of our people there is an evident lack of reverence for God, His Word, and His house dedicated to His worship, which irreverence may have manifested itself in such ways as unnecessary noise outside the house of worship in blowing automobile horns, racing motors, loud talking and laughing, rowdyish conduct, etc., and in the Lord's house in such ways as whispering, unnecessary shuffling of feet, noisily kneeling and rising from prayer, careless handling of song books, gum-chewing, manicuring, combing, etc., and **whereas** God has frequently manifested His great displeasure in the sin of irreverence, therefore be it

Resolved, That the ministry be reminded of their responsibility to be worthy examples and to give proper emphasis to the Biblical teaching on this matter; also that parents be reminded of their responsibility in teaching their children proper reverence in the house of God and in exercising necessary discipline to this end in the home.

The following resolution was adopted:

553. **Resolved,** That we urge all our boys in C.P.S. to take communion in their home conference when possible and that cases where such a plan is impossible be left in the hands of our bishop brethren.

The Conference Evangelist, H. B. Keener, gave his report and it was accepted.

The report of E. G. Gehman, representative to the Publication Board, was read and accepted.

Question: **What can this Conference do to warn the church against being drawn further into the social-gospel, world-betterment movements of present-day liberal Christianity.** The question was opened by J. Ward Shank.

554. This Conference recognizes that the social gospel which substitutes reformation for pure evangelical regeneration, personality for spirituality, and world betterment through teaching and legislating, is counter to the Gospel of Jesus Christ and is another gospel which if any man preach he shall be accursed (Gal. 1:8, 9). We also recognize that this evil trend has gradually come with its destructive influence to predominate in professing Christendom. We also recognize that this evil trend has invaded our own Mennonite Church. Be it therefore

Resolved, That we urge caution in launching any new projects by our church organizations and that men who give evidence of unsoundness on these matters be not only denied positions of leadership and responsibility in the church but also be examined and dealt with.

The chairman of the Nominating Committee reported the following election: Moderator, Truman H. Brunk; Assistant Moderator, John F. Garber; Secretary-Treasurer, John R. Mumaw; Fourth and Fifth Members of the Executive Committee, S. H. Rhodes and J. L. Stauffer; Christian Workers' Conference Committee, Warren A. Kratz and E. G. Gehman; Peace and Industrial Relations Committee, Aldine Brenneman; Home Relations Committee, Chester K. Lehman; Board of Trustees of Eastern Mennonite School, J. R. Driver, E. R. Brunk, Truman H. Brunk and Timothy Showalter; Conference Evangelist, Timotny Showalter.

The following resolutions were read and adopted:

Inasmuch as it has pleased our heavenly Father to call from our midst by the hand of death, our beloved brother Bishop Lewis Shank, and since we as a conference body feel we have lost a faithful co-laborer, and his home district a loving shepherd, be it

Resolved, That we humbly submit to the God of all grace, thanking Him for our brother's life and expressing our sympathy to his loved ones left behind and to the congregations which he served.

Inasmuch as the faithful labors of two of our fellow ministers, A. W. Hershberger of the Middle District and D. S. Brunk, a visiting minister, have ended and God has called them home, be it

Resolved, That we humbly yield to the divine will and that we extend our sympathies to the sorrowing families.

Whereas age and health do not permit a former moderator of this conference, J. Snively Martin, to be with us, be it

Resolved, That we, the Virginia Conference, send greetings in the name of our Lord, expressing our good will and wishing him the Lord's blessing.

Resolved, That we, the Virginia Mennonite Conference, hereby express our thanks to the brethren and sisters of the Northern District for their kind hospitality shown us during this session of conference.

The minutes were read and accepted.

The closing prayer was led by Otis Yoder.

EXECUTIVE SESSIONS

Thursday Afternoon

Songs were led by Oliver Keener.

The following question was presented: **What can this Conference do to bring about more uniform discipline in various districts on the radio problem?**

The question was opened by Aldine Brenneman.

After some discussion of the problem the meeting was adjourned to meet again at seven fifteen.

Closing prayer was led by H. B. Keener.

Thursday Evening

After giving further consideration to the question presented in the former session the following resolution was adopted.

555. Since the problem of a uniform discipline on the radio question has been raised, be it therefore

Resolved, That we counsel our Conference members to endeavor more diligently to create and develop conviction among the laity on the radio question by teaching the evils of the radio and by making sympathetic visits in the homes of our members, and furthermore that we continue to hold those back from communion who insist upon keeping and using the radio.

Question: **Whereas confusion exists in the minds of some of our people regarding the C.P.S. program, what is the attitude of this Conference toward it?** The question was opened by Clarence Huber.

After a short consideration of this question it was moved and seconded that we adjourn to meet again Friday afternoon.

Closing prayer was led by R. W. Benner.

Friday Afternoon

Songs were led by Ray Emswiler.

556. Since the Virginia Conference made an appeal to General Conference in 1941 asking them to investigate the C.P.S. program, and since the attitude of Virginia Conference concerning C.P.S. remains unchanged, therefore be it

Resolved, That we go on record as protesting the unsatisfactory conditions in evidence in the C.P.S. program. Be it further

Resolved, That we express our appreciation to General Conference for the steps it has taken to rectify irregularities existing in the C.P.S. program, and that we look with hope and expectancy for further action at General Conference this year bringing us as soon as possible to a position which we may feel confident is Scriptural and God-pleasing.

It was moved and seconded that we leave the time and place of next year's conference in the hands of the Executive Committee. Carried.

The closing prayer was led by S. H. Rhodes.

Members of conference who were present this year are listed below:

Bishops: S. H. Rhodes, John L. Stauffer, Joseph R. Driver, Truman H. Brunk, William Jennings.

Ministers: R. W. Benner, Clayton Bergey, Aldine Brenneman, George R. Brunk, Perry A. Burkholder, Dewey Emswiler, Ray Emswiler, John F. Garber, Ernest G. Gehman, Wilmer Geil, Paul Good, C. M. Grove, Amos Heatwole, Etter Heatwole, Joseph D. Heatwole, Melvin Heatwole, A. G. Heishman, Leonard Jones, H. B. Keener, Warren Kratz, John E. Kurtz, Chester K. Lehman, John R. Mumaw, E. C. Shank, James T. Shank, Perry Shank, Samuel A. Shank, J. Ward Shank, Daniel Shenk, John Shenk, Lewis Showalter, G. Paul Showalter, Timothy Showalter, Moses Slabaugh, Otis Snead, J. Early Suter, J. H. Turner, Franklin Weaver, Joseph H. Weaver, Amos D. Wenger, Earl Hartzler, Oliver Keener, Hiram Weaver.

Deacons: John Alger, Alpheus Burkholder, Fred A. Driver, Enos Heatwole, Henry Holsinger, Clarence Huber, Simon G. Huber, Boyd L. Shank, James H. Shank, Jacob A. Shenk, Perry Showalter, Joseph Stultz, Jason Weaver, Jacob P. Wenger, J. J. Wenger, Roy Wenger, Timothy Wenger, Oscar E. Wenger.

Ministers from other conferences who were present: Otis Yoder, J. Irvin Lehman.

John R. Mumaw, Secretary-Treasurer.

GENERAL CONFERENCE PROGRAM

(Continued from page 381)

Emma
1. Henry J. King
2. J. Paul Graybill
3a. Timothy Showalter
3b. D. Irvin Stonerook
4a. A. C. Good
4b. Oscar Burkholder

Forks
1. J. Y. Swartzendruber
2. John E. Lapp
3a. H. N. Troyer
3b. C. J. Garber
4a. Oliver Snider
4b. William Jennings

Ft. Wayne
1. Norman Hobbs
2. Lloy Kniss
3a. John F. Garber
3b. Norman Hobbs
4a. Lloy Kniss
4b. John F. Garber

Leo
1. Nelson Kauffman
2. H. R. Scbertz
3a. Peter Kennel
3b. Jonas Snider
4a. H. R. Scbertz
4b. Nelson Kauffman

Locust Grove
1. Paul R. Miller
2. J. N. Kaufman
3a. Geo. M. Hostetler
3b. J. N. Kaufman
4a. Paul R. Miller
4b. Geo. M. Hostetler

Maple Grove
1. Sanford G. Shetler
2. S. E. Allgyer
3a. Elmer Stoltzfus
3b. Manasseb Hallman
4a. Sanford G. Sbetler
4b. E. F. Hartzler

Middlebury
1. Aaron Mast
2. Amos Horst
3a. Henry Wyse
3b. Milton B. Miller
4a. Stanford Mumaw
4b. E. J. Berkey

Shore
1. Geo. R. Brunk
2. Edward B. Frey
3a. Fred Gingerich
3b. John Stoll
4a. Henry E. Lutz
4b. H. A. Wolfer

(Continued from page 387)

courage our young people to feel that the Church is actively interested and sympathetic toward this large area of their interest and development.

We should pray from our pulpits for God's blessing upon and His guidance of our young people during the school days just ahead. Goshen, Indiana.

Relief Notes

P. H. Unruh Passes

On July 20, Bro. P. H. Unruh, Goessel, Kans., passed away. He was an active member of the Mennonite Central Committee since Feb. 17, 1940. During a large part of this time he served on the Executive Committee. His recent active interest in the committee's relief program grew out of his personal experience in Russia during the famine which followed the revolution in that country. As a relief worker Bro. Unruh labored for about seven months in the Ukraine, distributing food and clothing as well as dispensing medicines. The General Conference of Mennonites have lost a worthy representative on the service committee of our churches.

A large and commodious brick structure, located in Ephrata, Pa., has been made available to the M.C.C. rent-free for the purpose of storing relief clothing. This added facility will prove quite valuable since the building now used for receiving, sorting, and packing of clothing was not adequate for storage purposes.

C. P. S. Camps

Cooking School Closes

On Wednesday evening, July 21, appropriate exercises were held at C.P.S. Camp #4, Grottoes, Va., to mark the closing of a cooking school which had been in progress there for the last three months.

Twenty-one assignees were permitted to attend this school, but two did not complete all of the prescribed work, due to special assignments elsewhere. A Certificate of Recognition was awarded to all of those who completed the prescribed work. This certificate specifics the particular courses completed, as well as the special project which was undertaken by each of the students.

Sister Mary Emma Showalter, dietitian at the Grottoes Camp, was in charge of the school. She was capably assisted by Sisters Ava Rohrer, instructor in Home Economics at Eastern Mennonite School, and Edna Ramseyer, instructor in the same field at Bluffton College.

A number of special speakers visited the school, most of whom were able to present the current needs for relief-feeding in war-stricken areas.

Most of the boys who received training in the school will return to the camps from which they came. We anticipate very worth-while service in our camp kitchens as a result of this successful endeavor.

Camp Briefs

The Smoke-Jumpers' Project at Seeley Lake, Mont., has reported its first casualties. One broken leg, and a number of sprains and bruises were included in the results of the first jumps. The project, however, remains very popular with all those participating in it.

Sister Alida Schrag, Matron-Nurse at Camp Denison has left C.P.S. to enter missionary work in India.

Bro. and Sister Quintus Leatherman will leave Medaryville Camp at the end of July, after thirteen months of service at Marietta, Ohio and Medaryville.

Bro. and Sister Ora Keiser will terminate their service with C.P.S. July 31, after giving appreciated work at Henry, Ill., and more recently at Downey, Idaho. Both Bros. Leatherman and Keiser will resume their work in the teaching profession.

Bro. Grant M. Stoltzfus, formerly of the Publicity and Peace Section of the Mennonite Central Committee Headquarters, reported to C.P.S. Camp #24, Hagerstown, Md., on July 26. Bro. Stoltzfus' work at the Akron office is, for the present, being cared for by other members of the staff.

Bros. Eli Bontrager of Shipshewana, Ind., and Ira Nissley of Kalona, Iowa, Old Order Amish bishops, have been in and out of Akron headquarters during the past two weeks in connection with their visiting of Amish men in eastern C.P.S. camps and units. Their visitation schedule calls for at least two visits yearly to each of their men in C.P.S.—the total from this M.C.C. group now being 295.

Released July 28, 1943

Compiled by John H. Mosemann

Married

Roth—Nofziger.—On June 13, 1943, Bro. Menno Roth of Oregon and Sister Ella Nofziger, Wauseon, Ohio, were united in marriage at the home of the officiating bishop, E. B. Frey. May the blessings of the Lord be theirs through life.

Guengerich—Davison.—Bro. Glen Guengerich, Kalona, Ia., and Allie Davison, Wayland, Ia., were married at the Palmer House in Chicago, Feb. 28, 1943. Bishop S. C. Yoder officiated at the wedding. May God's blessings attend them.

Schmucker—Troyer.—Tobias Schmucker, Nappanee, Ind., and Esther Troyer, Shipshewana, Ind., were married at the home of S. C. Yoder, officiating bishop, Goshen, Ind., on June 5. 1943. May the blessings of God be theirs.

King—Short.—On June 24, 1943, at the home of the bride's parents near Archbold, Ohio, occurred the marriage of Bro. Lawrence King and Sister Berneda Short. Bishop E. B. Frey officiated. May God richly bless them through their journey of life.

Erb—Landis.—On July 17, 1943, Bro. Howard S. Erb of the Petersburg, Pa., congregation and Sister Nora L. Landis of the Mellinger congregation were united in marriage at the home of the bride's parents, by Abram L. Martin. May the blessings of God be upon them.

Zuck—Hershey.—On June 24, 1943, Bro. Marvin Zuck of the Groffdale, Pa., congregation and Ada E. Hershey of the Mt. Pleasant congregation were united in marriage at the home of the bride's parents, by Abram L. Martin. May God bless them in their new relationship.

Birky—Gingerich.—On June 12, 1943, Bro Eldon Birky and Sister Vera Gingerich were united in marriage at the home of the groom near Kouts, Ind. Bro. Paul Erb officiated May God's blessing be on this newly established home.

Kulp—Bryan.—On Saturday, June 12, 1943 Bro. Austin Kulp of the Blooming Glen congregation and Sister Ruth Bryan of the Deep Run congregation were united in marriage at the home of the bride's parents, Bro. Howard Bryan Bro. Melvin A. Bishop officiated. May this union be a blessing.

Hunsberger—Shelley.—On June 26, 1943, Bro Winfield Ruth Hunsberger and Sister Martha Shelley, both of the Blooming Glen congregation were united in marriage at the home of the bride's mother, Sister Erwin Shelley. Bro. Melvin A. Bishop officiated. May the rich blessings of God sustain them through life.

Landis—Musselman.—On April 18, 1943, Bro Heber L. Landis of the Salford congregation and Sister Mary Elizabeth Musselman of the Blooming Glen, Pa., congregation were united in marriage at the home of the officiating minister, Melvin A. Bishop. May the Lord's blessing sustain them through life.

Schertz—Bachman.—Bro. Eldon Schertz and Sister Eileen Bachman, both of the Metamora congregation, Metamora, Ill., were united in marriage June 20, 1943, at the home of the bride's parents. Bishop H. R. Schertz officiated. May the Holy Spirit be their guide as they go through life.

Thomas—Keener.—On March 4, 1943, Bro John M. Thomas of the Millersville, Pa., congregation and Sister Miriam B. Keener of the Strasburg congregation were united in marriage at Hostetters, Mt. Joy, Pa., by Abram L. Martin. May the Lord bless them in their new relationship.

Zimmerman—Charles.—On April 25, 1943 Bro. John M. Zimmerman of the New Holland Pa., congregation and Sister Ruth Ellen Charles of the Mellinger congregation were united in marriage at the home of the officiating bishop Abram L. Martin. May God's richest blessings be theirs.

Smoker—Metzler.—On June 17, 1943, Bro J. Ivan Smoker of the New Danville, Pa., congregation and Sister Elsie Marie Metzler of the Paradise, Pa., congregation were married at the home of the groom by Abram L. Martin May the Lord bless them in their new relationship.

Widmer—Yoder.—Bro. J. Glen Widmer and Sister Georgia Helen Yoder were united in marriage on Sunday, June 6, 1943, at the home of the groom's parents near Wayland, Ia. Bro Simon Gingerich assisted by Bro. Willard Leichty officiated. May the Lord bless them through life.

Miller—Boese.—Bro. Orval Miller and Sister Alberta Boese, both members of the Sugar Creek Church at Wayland, Ia., were united in holy matrimony Sunday morning, July 7, 1943, at the home of the bride's parents. Bro. Simon Gingerich performed the ceremony. May God bless their lives.

Dickel—Miller.—The evening of July 15 1943, at the home of Bro. and Sister Harvey Miller, Kalona, Ia., occurred the marriage of their daughter, Nora, of the Lower Deer Creek congregation to Bro. Cleo Dickel of the East Union congregation with J. Y. Swartzendruber officiating. May the Lord richly bless this union through life.

Obituary

Burkholder.—Joyce, daughter of Titus and Fannie Mylin Burkholder, was born Nov. 1, 1941 died June 26, 1943; aged 1 y. 8 m. She is survived by her parents, a brother (John Emlin) 2 sisters (Anna Mae and Betty), and 2 grandmothers. Funeral services were conducted at the home by Eli Souders and Jacob Harnish.

A bud the Father gave us,
A pure and lovely child.

He gave her to our keeping
To cherish undefiled.
But just as she was opening
To the glory of the day,
Down came the heavenly Father
And took our bud away.

Greaser.—Glen Leon, son of Charles F. and Pearl (Hershberger) Greaser, was born near Garden City, Mo., Aug. 27, 1919; died July 16, 1943; aged 23 y. 10 m. 19 d. He met his death by accidental drowning when in the lake with the swimming class from the camp at Patuxent Research Refuge, Bowie, Md. Within ten minutes from the time he was missed the body had been removed from the water and the boys, doctor, and rescue squad worked for five hours in an effort to restore breathing. Short services were held at the camp on Saturday P. M. in charge of Bros. Shenk and Brunk of the Cottage City Mennonite Church, after which the body was sent to Hesston, accompanied by Bro. Joe Weaver of Washington D.C. He leaves his father and mother, one sister (Ruhy), a brother Earl), all of Hesston, Kans.; and a brother Lawrence of C.P.S. Camp, Terry, Mont.); also his fiancee (Freda King, of Elida, Ohio), and a host of relatives and friends. One brother (Hard Fay) preceded him in death in infancy. For the purpose of giving their children a Christian education, the Greaser family moved to Hesston, Kansas, in the fall of 1939, where they have since resided, Glen having been a student of Hesston College and Bible School for two and half years, when he was called to camp. Early in youth Glen gave his heart to God, uniting with the Sycamore Grove Mennonite Church of Garden City, later transferring his membership to the Hesston congregation, in which faith he remained true to the end. Quoting from one of his last letters: "Camp life gets quite monotonous sometimes, but there is a bright side to every cloud. With the help of God and your prayers, I shall continue to try to look up." Because of his sunny disposition and faithfulness to every task or duty placed before him, he won many friends. June 22, 1941, he was called to serve in a C.P.S. Camp at Colorado Springs, Colo., where he served until August, 1942, when he was transferred to the place where he met his death. Funeral services were held at the College Chapel July 20. Brethren Milo Kauffman, M. A. Yoder, and F. S. Brenneman conducted the services. Interment at the Pennsylvania Cemetery.

"Dearest brother, thou hast left us,
And our loss we deeply feel;
But 'tis God who hath bereft us,
He can all our sorrows heal."

Kauffman.—Jacob B., son of Jacob and Mary (Yoshart) Kauffman, was born in Hiteviller, France, March 16, 1859. His father, one brother and 2 sisters died in their native country. His mother and one brother preceded him in death in America. He came to America with his mother, one brother, and his grandmother the year 1868. They made their home in the community of Wayland, Ia. Here he grew to manhood and accepted Christ as his Saviour, uniting with the Sugar Creek Mennonite Church which he was a faithful member at the time of his death. On Nov. 18, 1888 he was married to Anna Leichti at Thurman, Colo. He lived in Colorado 9 years after which he came to Iowa. Their family consisted of 2 children, Mary Elizabeth and Johnnie V. He was a kind husband and father. His health had been failing for about 4 years and he was confined to bed for about 3 months. At times he suffered intensely but he bore it all in a Christian way. He passed away at his farm home near Wayland, Iowa, July 12, 1943; aged 84 y. 3 m. 26 d. He leaves to mourn their loss, his wife, his son and daughter, a son-in-law, a daughter-in-law, 4 grandchildren, a great-grandchild, and other friends and neighbors. Funeral services were held at the Sugar Creek Mennonite Church near Wayland, Iowa, July 15, 1943, conducted by Bro. Willard Leichty. Interment in Sugar Creek Cemetery.

Our lips cannot tell how we miss him,
Our hearts cannot tell what to say.
God alone knows how we miss him,
And our home is lonesome today.

Keener.—Adaline, youngest daughter of Cyrus and Ellen Good, was born at Myerstown, Lebanon Co., Pa., Jan. 31, 1900; died at St. Joseph's Hospital, Lancaster, Pa., of heart trouble. She was sick about 4 months; died Feb. 8, 1943; aged 43 y. 8 d. March 7, 1922, she was united in marriage to Jacob Keener. To this union were born one son and 2 daughters, Elizaheth, Evelyn, and Jacob Arthur, who are all at home. Most of her life she lived in Lancaster Co., near Manheim. She was a faithful member of the Mennonite Church from early youth. Besides her husband she leaves her parents, 2 brothers, and a sister. One brother preceded her in death. Many friends came to sing for her during her illness. She was anointed with oil, but the Lord saw fit to take her home. She picked her own funeral text, John 14:1, 2. The funeral was held Feb. 13, with Bros. Henry Lutz, Martin Metzler, and Ahram Risser officiating, at the Erisman's Mennonite Church. Interment at the same place.

"A loving mother, so gentle and kind—
What a wonderful memory she left behind.
Long days, long nights, she bore in sorrow,
Till God Himself knew what was best,
And took her home to give her rest."
—The Family.

Miller.—Ora A., son of Amos and Edna Miller, was born in LaGrange Co., Ind., Oct. 25, 1918; died May 31, 1943; aged 24 y. 7 m. 6 d. In 1940 he accepted Christ as his Saviour and united with the Emma Mennonite Church, where he remained a faithful member until death. Surviving are his father and mother, a brother, Cletus, and a sister, Anna, as well as many relatives and friends. One brother preceded him in death. On June 23, 1941, Ora was called to serve in the C.P.S. camp at Bluffton, Ind., which was later moved to Medaryville, Ind. While working here early in the spring of 1942, he felt the first symptoms of his affliction, but he kept on working until he was no longer able to. On June 29, 1942, he was taken to the Epworth Hospital, South Bend, Ind., for diagnosis. This examination revealed a tubercular kidney and lungs. He was released from the hospital with the recommendation to go to the sanitarium. After 5 weeks at home arrangements were effected and he was admitted to the Irene Byron Sanitarium near Ft. Wayne, Ind., where he spent the next 8 months. In April, 1943, he was taken to the Lutheran Hospital in Ft. Wayne where he was to have an operation, but tests showed that the tuberculosis was spreading and an operation was impossible. The last 4 weeks of his life he spent at home where loving hands did everything possible to add to his comfort. In all this illness, Ora was patient and suhmissive to the heavenly Father. He had a desire to get well and work for the Lord but he said, "Just as my Father wants it—His will he done." Funeral services were conducted at the home by Enos Fry and at the Emma Mennonite Church hy O. S. Hostetler and T. E. Schrock, where a large number of relatives and friends gathered.

They pass from work to greater work,
Who rest before their noon;
Ah, God is very good to them,
They do not die too soon.

Nofsinger.—Christian R., son of John and Cathryn Bachman Nofsinger, was born north of Washington, Ill., Feb. 4, 1872; died June 26, 1943, at the home of his daughter, Mrs. Oliver Yoder, with whom he lived for the past 5 years. His age was 71 y. 4 m. 22 d. He suffered a stroke a week ago from which he failed to rally in spite of all that kind hands could do. He united with the Mennonite Church in his youth. He was married Jan. 3, 1895. to Anna Litwiller, Hopedale, Ill., who preceded him in death in 1920. He is survived by 2 daughters and 2 sons (Mrs. Ella Yoder, Mrs. Cathryn Weaver, Elmer, and Vernon, all of Washington), 2 sisters (Martha Nofsinger, Washington, and Mrs. Lena Schertz, Upland, Calif.), 4 brothers (Peter, Peoria, Ill.; Joe, John, and Ben, Washington), and 8 grandchildren. Funeral services were in charge of Bro. H. R. Schertz, assisted hy Bro. Ben Esch.

"The lights are gone out in his mansion of clay;
The curtain is drawn; the dweller is away;
The rocker is empty; the cane laid hy;
He has gone to meet the summons on high."

Rodgers.—Lenora, born on June 18, 1868, at Connellsville, Pa.; died June 19, 1943, at the Memorial Hospital; aged 75 y. 1 d. She was haptized and received into the mission congregation at Johnstown, Pa., Feb. 1, 1940, and remained a faithful member to the end. To know her was to love her. In her declining days we visited her often and she always appreciated Scripture reading, singing, and prayer. She had not been ahle to attend puhlic services the last six months. She was afflicted with dropsy and other complications of old age. She never complained of suffering until the last day of her life. She could not read hut she had a good memory and remembered the things taught her ahout the Christian life and God, and remembered Scripture passages. As we came to her bedside one time, she said, "Brother, do not pray for my healing, but pray to our heavenly Father to keep me faithful to the end so that I may receive a place of rest in the mansions above." Her doctor was at her hedside when she hreathed her last. Her last words were, "Tell my daughter to take care of her children and train them to be good." She also gave a message for her son-in-law. She was married to Harry Rodgers who died Dec. 14, 1928. To this union was born a daughter who, with 2 grandchildren, mourns the loss of a dear one. Two sisters and other friends also mourn her departure. Funeral services were held at the Johnstown Mission on June 22, conducted by the pastor, I. S. Mast, and assisted hy Bro. James Saylor and her former pastor, Harry Shetler. Texts: Ps. 90; Rev. 20:6; Rev. 21: 3, 4. Burial in the Benchoff Cemetery.

Tschudy.—Annie M., widow of Harry Tschudy, was horn March 20, 1876; died July 9, 1943, at the home of her son Ira, Hershey, Pa.; aged 67 y. 3 m. 19 d. Sister Tschudy was a member of the Elizabethtown, Pa., Mennonite Church. For the last 6 years she was unable to attend services hecause of the effects of a stroke. She always enjoyed the services that were held in her home. At the last service held there she sang a German song ahout her heavenly home. Her interest and desire were in that home. She is survived hy a son (Ira), 2 daughters (Mrs. Joseph Kapp and Mrs. Ralph Kaylor), 12 grandchildren, 2 great-grandchildren; 2 brothers (Frank White, Binghamton, N. Y., and John White, Lititz, Pa.), a sister (Mrs. Elmer Geyer, Lancaster, Pa.). Her funeral was held at the Miller Funeral Home, Elizahethtown, Pa., July 13, and at the Risser Church in charge of Noah W. Risser and Clarence E. Lutz. Text: II Tim. 4:8. Interment in Risser's Cemetery.

Jesus is our only friend
He will lead you to the end.
He is our only hope and faith
And on Him you can depend.
—By a daughter, Mrs. Joseph Kapp.

Yoder.—Joas O., son of the late Sam K. and Leah Yoder, was born near Belleville, Pa., April 26, 1864. He passed away at his home near Bareville, Pa., June 29, 1943; aged 79 y. 2 m. 3 d. Over three years ago he had a heart attack from which he suffered more or less, and 5 or 6 months ago he had another heart attack. From that time on he sat in his chair day and night until he peacefully passed on to be with the Lord whom he loved. He appreciated having people come and sing the old German hymns for him. He united with the Old Order Church in his younger years and remained faithful until death. On Jan. 16, 1890, he was united in marriage to Barhara Yoder. To this union were born 5 children: John P., Nancy A., Leah Z. (Mrs. Jacoh H. Byler), all of Belleville; Sallie (Mrs. David Zook), Lancaster Co., Pa.; Hannah R. (Mrs. Steven C. Hostetler), Reedsville, Pa. He was preceded in death by his first wife and 2 daughters, Nancy A., and Mrs. Hannah Hostetler. He was married the second time to Savilla Fisher. To this union were born 7 children: Crist S., Daniel, Amos J., Samuel K., Elisaheth, Mary, Rebekah. Surviving also are his second wife, 5 sons, 5 daughters, a brother (Shem Yoder, Reedsville, Pa.), 3 sisters (Mrs. Rudy Byler, Mrs. Joas J. Yoder, Belleville, Pa.; Mrs. Joe Y. Kurtz, Reedsville, Pa.), 18 grandchildren, and a great-grandchild. Funeral services were held July 1 at the home of Daniel Baroll in charge of Bro. David Zook and Bro. David Fisher. Burial in the Bareville cemetery.

Peacefully sleeping, resting at last,
Life's weary trials and toils are past.
In silence he suffered, in patience he bore,
Until God called him home to suffer no more.

The truly religious man does everything as if everything depended upon himself, and then leaves everything as if everything depended on God.—Joseph Parker.

CORRESPONDENCE

(Continued from page 385)

Sister Sara Jane Johnson, a Linotype operator at the Publishing House, is spending several weeks taking instruction in the operation of typesetting machines in Maumee, Ohio. July 31, 1943.

FORT WAYNE, INDIANA

(1303 St. Mary's Ave.)

Our Bible school closed on the 16th of this month. The average attendance was 85; the highest, 96. We feel that it was the best of the three Bible schools we have had since coming to Ft. Wayne. On the night of the program there was a very good representation of each class present, and many parents also; and this in spite of the rain which turned out to be almost a cloud burst before the evening was over.

From June 14 to the 25th we were in Brown Co., Ind., holding Bible school under the auspices of the Indiana-Michigan Mission Board. This year the attendance was better than either of the two previous years. The highest was 23 and the average was 18. There were 8 with perfect attendance, and one of those was a girl who had 3 miles to walk each morning and noon.

On the 15th of this month, Bro. D. A. Yoder was with us in our midweek meeting. He preached on the "Living Word." At the close of the service, the resignation of Bro. D. D. Troyer as bishop was accepted by the congregation. Will you pray with us that the Lord's will may be done in future arrangements as to bishop oversight of this congregation?

For several weeks we have been having midweek meetings Wednesday evenings for those who live in the country and do not have the gas to come to the Thursday evening meetings. Tonight we are taking up the study of the Doctrinal Quarterly I, by Bro. Edward Yoder of Scottdale. In the Thursday evening meetings we are studying "Personal Work," by Bro. Milo Kauffman.

For several weeks we have felt much encouraged about the boys' workshop which two of the Sunday-school teachers have been conducting. There were 11 boys present last evening. They were much interested in the Bible study which always comes at the close of the evening. Time will tell as to how many of these boys will come into the Sunday school as a result of this contact in the workshop.

The Sunday-school attendance has taken the customary summer slump. This year we feel that parents working all hours of the day and seven days a week has done much to keep the children out of Sunday school. But we are trying through visitation and cards to remind the children to come more regularly.

For two weeks we have had Bible class on Tuesday afternoons for all the children in the community who care to come. A week ago there were 28 present, and this week 25. This is a follow-up of the regular summer Bible school, and will continue until school begins.

The interest shown by the near-by congregations in the work here (indicated by the material gifts) is very much appreciated. The provisions sent in have been very fine. We want to thank those also who have sent money directly to the treasurer. To those who have contributed toward the car fund, may we express a personal thanks. Just as your material and financial help makes the work possible here, so your prayer help is also necessary for progress and success. The Lord's blessing to each one of His faithful children, is our prayer. Allen Ebersole.

—o—

Announcements

ILLINOIS CONFERENCE

Illinois Mennonite Conference and Associated meetings are to be held at Eureka College Campus, Eureka, Ill., Aug. 10, 11, 1943.

The Annual Ministers' Session will be held at the Roanoke Church Tuesday, Aug. 10, at 9:00 a.m. and 1:00 p.m. Lunch will be served to the ministers by the Roanoke congregation.

The Public Conference Program will begin on Tuesday evening, Aug. 10, at 7:30 p.m., at the Eureka College Campus, and conclude Wednesday afternoon.

On Wednesday evening the District Mission Board will have charge of the sunset meeting.

The Young People's Session will be Wednesday evening, Aug. 11, at 7:30 p.m.

No lunch will be served on the conference grounds to the public. Each family will provide for their own lunch.

A cordial invitation is extended to all to attend these meetings.

A. C. Good, Moderator.
C. Warren Long, Secretary.

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MISSOURI-KANSAS CONFERENCE

The Missouri-Kansas Conference will meet this year at the Crystal Springs Church, near Harper, Kans., from August 10 to 13.

Church Conference: Aug. 10 to noon of Aug. 12.

Workers' Conference: Aug. 12 and 13.

M. M. Troyer, Secretary
Conway, Kans.

—o—

LOCAL ARRANGEMENTS FOR GENERAL CONFERENCE

Goshen is on the main line of the New York Central. Not all trains stop at Goshen, but they all do stop at Elkhart which is only 12 miles from Goshen and buses leave Elkhart for Goshen as follows:

GOSHEN-ELKHART LINE
9:30 a.m.
11:30 a.m.
1:30 p.m.
3:30 p.m.
5:30 p.m.
6:30 p.m.

A.B.C. COACH LINES
8:05 a.m.
11:20 a.m.
3:10 p.m.
8:00 p.m.

Bro. E. F. Martin is a member of our Local Committee and lives in Elkhart. If you have any difficulty, please call him by telephone. His telephone number is X-3224.

Folks coming from the East on the Pennsylvania lines should detrain either at Fort Wayne or Warsaw and come A.B.C. Coach Lines or Indiana Motor Bus Company.

A.B.C. COACH LINES
Ft. Wayne to Goshen
6:40 a.m.
10:42 a.m.
12:35 p.m.
5:50 p.m.

INDIANA MOTOR BUS COMPANY
Warsaw to Goshen
12:40 p.m.
6:40 p.m.

It is a two-hour bus ride from Fo Wayne to Goshen and a one-hour bus rid from Warsaw to Goshen.

The College will have available 100 bed for General Conference guests. These bed may be had for the duration of the Confe ence by making reservations. **There are n charges for these rooms but guests mus bring their own sheets and pillow case** Other guests will be housed in the home of members of the local and surroundin churches. Meals will be served in th College dining hall.

Notices about time of arrival, request for reservations and all other inquirie should be addressed to Goshen Colleg Goshen, Ind.

Ernest E. Miller, Chairman,
Local Committee on Arrangements.

A DIALOGUE

(Continued from page 382)

M.: "God forbid it, but I war you that as the oldest child in th family, the younger children will b likely to follow you whether in goo or evil, but if you desire to walk i God's ways and to see your brother and sisters do the same, you must re member your Creator now in the day of your youth. You must believe i Jesus Christ who died on the cross t save sinners and trust in His Wor Those that seek Him early will fin Him."

W.: "I will ask God to help me d so, Mamma, and I was just thinkin that if I take Jesus as my example, shall neither run into the ways of si myself nor lead others into it."

(Selected by Jonathan B. Fisher from a old Sunday-school booklet printed man years ago.)

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CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

August, 1943

Africa Number

Editorials

The Church in Africa

This month we share with you a report of the work of he Lord accomplished through the missionary personnel erving in Africa. No person will be able to read these essages without feeling something of the spiritual pulse f the Mennonite Church in Tanganyika. We commend hese articles for your prayerful reading with the confi- ence that you will have a pleasant and profitable hour.

One does not read very far in this report until he enses the spirit of revivalism. Each writer seems to re- ect an experience of having been in an atmosphere of piritual triumph. We rejoice with them in the victories f the Spirit of God. We praise Him for the outpourings f His grace upon the native church. We thank Him or using our missionary brethren as earthen vessels uitable for the Master's use.

It is gratifying to observe the increased responsibilities eing assumed by native Christians. We believe their eal for evangelism will bear fruit in the winning of souls. heir willingness to assume financial obligations for the ork of the Church assures us of greater prosperity in e extension of the kingdom. Their burden for the urity of the Church indicates an influence for great od among the African brethren. Their courage to eak from the practice of heathen rites and sinful in- lgences gives evidence of the power of the Gospel in eir lives. May God bless them all.

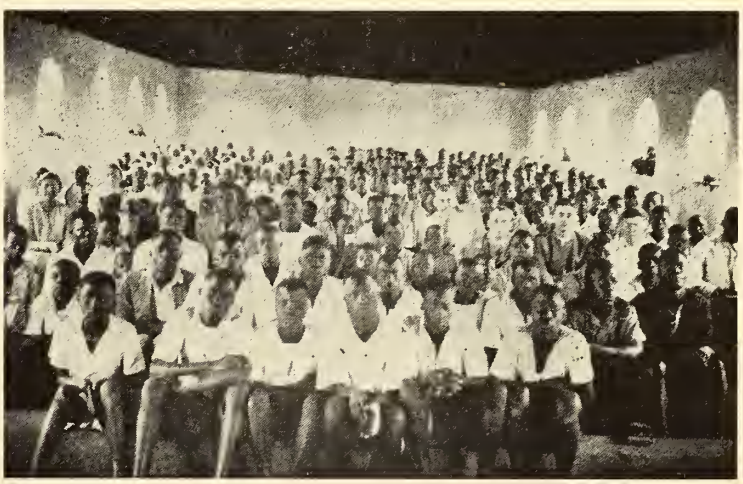
The Problem of the Jew

The persistence of this problem cannot be denied. The orld holds that Jews are a minority group which must treated as all other minorities. From the Christian ewpoint his racial identity is recognized in terms of s relationships to God. We believe the Jewish race has herent peculiarities, which cannot be explained by human philosophy. Theirs is a different problem from that of other minorities.

We believe that God has not cast away the Jews and is for that reason preserving their identity. We believe that they are an elect people in spite of themselves and will always be immune to any amalgamation with other groups. Although the Scriptures tell us that they became the enemies of the Gospel for the Gentiles' sake, we recognize the middle wall of partition is broken down between Jew and Gentile so that both are eligible to membership in the Church of Christ. The revelation of their future blessings as promised in the Word that "all Israel shall be saved" does not lessen our obligation to bring them the light of the Gospel now. We have a message of salvation unto the Jew first.

The average Jew is not very optimistic about life. He does not understand why this present wave of antisemitism is moving against him. He begs for a fair consideration of his plight and for the human treatment he deserves. The Christian has an obligation to give him more than he asks. We owe him our personal interest and a sympathetic approach.

The Jew does not make advances to learn from the Christian. He waits to be invited into the confidence of one who proves himself worthy of trust. This is one direction in which the Church can move with an evangelical outlook toward postwar reconciliations. It is not our task to reconstruct a democratic feeling toward the Jew but we must aim at their reconciliation to God through Jesus Christ. Who will go to the Jew for us?



A group of worshipers in the Shirati Church

Africa Mission Annual Report for 1942

"By My Spirit"

By Elam W. Stauffer

When God instructed Zechariah in this basic truth of service for Him, it was both by vision and by a question that implied a rebuke. Zechariah was well acquainted with the place and purpose of the candlestick in the temple, and knew how the priest would trim and refill it to keep it burning. The lesson God wanted to teach Zechariah was that the fulfillment of His purposes was not dependent upon man's resources and ingenuity. He did not depend upon armies and human power but upon His Spirit. They were not to reckon the possibilities of victory according to what man could muster but according to the eternal purposes of God as He would work them through His Spirit. The vision was of a candlestick ready to burn continually without a priest's ministry. It was connected to two olive trees—the source of oil—by two golden pipes—the channels of supply—and so whether priest or none, the light would burn. The twice repeated "knowest thou not what these mean," implied that he should have known. After the rejection of Ishmael, after Abraham was tested in Isaac, and after Jacob's limping together with Israel's repeated failures could they still not know the futility of human resources? The mountain will flatten; the city will be built and finished according to God's plan, and you shall know that the Lord of hosts hath done it but it shall be "by my Spirit." All the active opposition of Sanballat, the subtle attempts at compromise, the disdain and despising by them, the accusations before the civil powers, shall fall futile before—my Spirit, the blessed Spirit of God who works out His plan and insures His triumph.

If the angel could imply rebuke to Zechariah in his day, he can pronounce it openly with stern voice now. Can't we read and learn the lesson? What, with all the added instruction in the Word as Jno. 20:21, 22; I Cor. 1:26-29; Rom. 8; Gal. 3:3; and Eph. 5:18; together with the increasing display of valleys of dry bones, barren ministries, repeated humiliations in the flesh, increasing religious emphasis with decreasing spirituality and holiness, vain attempts at drawing people without (Jno. 12:32), nice sermons and good expositions that seem to do little damage to the kingdom of darkness, etc., have we too not learned that only when and where the Spirit of God has liberty to work unhindered will God's full blessing come, and His Spirit work His purposes? What "good reasons" can we offer for lack of spiritual power to combat the powers of darkness, fruitlessness, and lack of Spirit fullness? Never mind what good reasons there may be for scrupulously complying with all the letter of the law, of the Word, or the Church, the question still stands, What reason can be offered for not laboring in the Spirit? What reason can we offer for so much expenditure of effort that is barren or abortive of spiritual results? We do not look for numbers to be added but for fruit with the stamp of God's Spirit on it. "By my Spirit," is God's eternal decree for all His work and He is not slow to send His Spirit forth where He can do so through vessels ready to give Him room to work and to glorify Him only. Yet His children cry, "Oh, that Ishmael might live before thee." It is so much more desirable, to the flesh, just to labor for Him and ask Him to bless our efforts, than to let Him lead and determine what and where He wants those efforts to be spent. To many, the Holy Spirit is One to take along on the rear car seat so as to be handy to bless all that they might plan to do for Him, but to hand over the controls completely to Him is entirely too risky. Many times because hearts are not willing to surrender all to Him or else have not even sought for definite leading and baptism of the Spirit, they go on "carrying on church work," and continue to cry unto God loud and long to "bless our efforts."

We may not be likely to count on armies but there are plenty of other kinds of carnal strength, power, and influence His servants resort to in trying to produce human results. When Israel departed from God so that He withheld His own power and glory, she always had much to do with her ordinances, history, oracles, which she did not keep in spirit, and her peculiar position as an excuse for existing. Whether God could testify through her or call the many heathen around her, from sin unto salvation, became of second importance to her. So often, instead of having the Holy Spirit flow fully and freely through human channels to bring mighty conviction of sin unto salvation, (for Jno. 16:7, 8, says that when He is come unto you [disciples] He will convict the world) and instead of having saints filled with the unsearchable riches of Christ, we are more careful to instruct them in proper creed, in right behaviour, in historical position, and preserved traditions. If that is the case, we must expect corresponding results and tolerate Ishmael mocking in Abraham's home. We shall have to continue to be ashamed of the children we brought forth unless we have gone so far as even not to be ashamed. This is not written to despise these for they are a part of the organized church but from a burden to see them in the place of relative minor importance they should occupy. We have had plenty of opportunity here in Africa prior to this year to be ashamed of our own children and I know the same is true in America. "Knowest thou not what these mean."

Why, if God's Spirit is the only power in which His work can be done and He is so ready to give Him, do so many fail to have Him? I think the reasons can briefly be put thus: It is too costly and too risky. Too costly because in the full surrender necessary to His control NOTHING dare be held dear. All must go to the Cross. God will not honor second place, not even to your exclusive religion. Possessions, ambitions, personal opinions (often called convictions to give them added weight), honor, creed, history, tradition, or whatever your cherished Isaac is, the embodiment of your dearest religious hope and confidence in which you are sure God will bless you, He will demand that you offer it up on Mt. Moriah. If He says give it up for me, what good reasons will you produce for keeping on as before or as others do? Can you name your Isaac? God will soon touch it if you begin to cry for His Spirit-fulness. It is costly. In dealing with God you cannot pay imitation prices and get genuine goods. He has no "bargain counters" nor "clearance sales." He longs to fill us with His best and is ready to do so as soon as a soul is ready to surrender to His complete rule in his heart. Yes, it is costly. It demands surrender in the fullest sense of the term.

To others it seems too risky. He may lead in the power of the Spirit to that which is not conventional. He likely will. He has often in the past. He is an enemy to all that glorifies men or organization in the flesh. It demands that every phase of one's life be first of all given to full Spirit guidance. Nothing dare be reserved. "My Spirit" must be

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given full opportunity to lead and be carefully followed. This will lay His child open to criticism to all who know not or desire not the Spirit way. Criticism of being too liberal or too conservative, of bringing in new things or not observing all of the old, of being a poor executive or not co-operative, of being too pious or too peculiar or any other criticism that may seem to fit to oppose you. True it is that constantly there are those who are guilty of these and are not led by His Spirit who claim larger vision, more light or new blessing, but let these be a spur, not a damper. When God's Spirit has room to lead fully, He bears His own evidences that the spiritually minded can readily recognize and to the otherwise minded one can well afford to bear patiently in silence until they are won or exposed, however God may lead. It is infinitely more desirable and restful to be following God's leading and have men criticize than to agree with men and have God condemn us in conscience. Moody said, "We will go ahead with God's work. We have not time to answer criticisms and throw back the clubs. That is God's affair, let Him attend to that." "By my Spirit." "Knowest thou not what these mean." Oh, that God might discipline us into the glorious liberty of the Spirit—liberty for the Spirit to do just as He is ordered of the Father.

His Blessings at Shirati

By Sara Eshleman



The class for baptism at Shirati

The Lord's blessings came upon the work at Shirati in a new way n Aug. 9, 1942. The missionaries and a few of the native Christians ad been praying for some time for a greater working of God among s and for an outpouring of the Spirit. The answer came on the above ate in a way which caused us to have no doubt that we were partaking f the Holy Spirit's infillings. There was no human instrumentality vhich could possibly deserve any credit—truly it was God's own work-ng and in His own way. Since that revival, the work has gone on ot "as usual," but with a newness of zeal and a boldness of testimony vhich had not been seen before. Native Christians have been active n going out in evangelistic work and personal work. At a number of ne outschools there have been periods of special evangelistic effort nd at other times two-day Bible conferences. Great blessings have ome with these efforts. The Word has been carried into new areas by natives. Especially is this true of the section north of us in Kenya. At present, missionaries cannot readily cross the border because of war restrictions. However, rich blessings have attended the ministry of natives who can cross the border freely.

A few facts impressed us much during this revival. One is that the preaching of the cross of Christ deserves a place which is given it by relatively few Christians these days. Another is that God's working does not necessarily come in the so-called "regular channels" and "in set form" as we have at times felt belonged to our church work. When the Holy Spirit is permitted to enter a man or woman and have full sway to act as He desires, the changes can be just as remarkable in these days as when Saul was converted. "THIS IS THE LORD'S DOING. IT IS MARVELOUS IN OUR EYES."

The personnel on this station remains the same as last year: Bro. and Sister Stauffer, Sister Vivian Eby and Bro. and Sister Eshleman with their two children, Miriam and David. The health of our group has remained good.

Seven girls enjoyed the privileges of the girls' home this year. The co-operation manifested by the girls brought much blessing to the work. A matron has been obtained to assist, which decidedly lessens the tasks of the missionary in charge.

Station activities include an elementary school, building work, girls' work, women's meetings, weekly instruction for catechumens, Sunday school and preaching every Sunday, a daily medical work and visitation work. A Bible class is held every Monday evening. Every Wednesday evening at 4:30 a prayer meeting is held in the church. Each month, at full moon, we have an evening of fellowship with the Christians and believers of the community. In addition to the above there is now a Sunday afternoon Bible instruction meeting for the women and girls and a daily early morning prayer service.

As we look about us we are reminded of the words of Joshua: "There remaineth yet very much land to be possessed." May you join us in intercession for the multitudes who yet need to claim the Cross of Calvary for their souls' need.

Personal Work in the Hospital

By Merle W. Eshleman

The medical work offers contact with a large range of people, making possible to reach a cross section of African humanity that is hardly robable in any other phase of our mission work. In one morning at ie hospital we may have as patients raw heathen including even witch doctors, Mohammedans, Catholics, Adventists, our own Chris-ans, and others who are in various stages of their contact with civili-ation. This last group includes those natives who have gotten some ducation and who want to follow the white man in ways of dress and opy all the vices of so-called civilization, but none of its virtues. The roup of one morning may have people from as many as five or six fferent tribes. Occasionally there may be Indians or an Arab for eatment.

During 1942 there were over 11,000 visits to the Shirati dispensary nd 164 individuals were admitted to the living quarters of the medical unit. There have been as high as 80 some patients in one day. We endeavor to have every patient hear at least a little of the Word of God as he comes for medicine. The contact with people who come only once or twice is, of course, very brief. Those who come over longer periods or who live in the huts provided for in-patients can be witnessed to more effectively.

Telling an African about his need of a Saviour often brings responses that are not common among our own race. The African is usually very quickly ready to say "I accept" although most often he realizes very little of what that expression should mean. It takes a lot of patient, careful instruction before the heathen can even comprehend his needs of a spiritual nature.

A few examples of working with patients may help you to understand better about this phase of our work. A man came to the hospital



Patients at Shirati: left, Adventist; right, heathen

one day saying that he wanted to stay until he was well. He explained that he had been ill a long time. Examination revealed an incurable disease. He rapidly became weaker and we knew that our opportunity to give him spiritual help would be short. He knew nothing of the way of salvation and at first said he never did anything wrong. After a number of periods with him we felt he grasped the truth and accepted Christ. He had lived without friends and at the funeral there were no friends or relatives present. About a month later there was an almost exact duplication of the above experience. We felt the Lord had brought these two men to us that they might have the opportunity to accept Christ before death.

A Mohammedan native came several times for medicine. When approached about his soul's need he immediately began justification of his beliefs as is so common among this group. His main points were that God is one God, that Mohammed was His prophet who wrote their sacred writings, that Jesus was simply a prophet, and that God would accept a man because of his good works. He had no solution for the sin question. Another Mohammedan, of another race, with whom I have occasional contact, becomes very angry as soon as something is said of his soul's need or about Christ.

An elderly heathen man seemed not even to comprehend what we were trying to tell him when we spoke of God. When asked about his religion he answered that he simply cultivated his garden. Further questions brought similar nonrelevant answers. Another heathen when spoken to replied at once, "If God accepts I will go to heaven when I die." But that he was a sinner and needed a Saviour was a new thought to him.

The cords with which Satan has bound the heathen are much stronger than we realize at first. Witchcraft, heathen customs, and false religious views are holding multitudes of this land in real bondage. I have been told recently that among the heathen every sickness and every difficulty regardless of its nature is attributed to the work of evil spirits and their first desire is to find a witch doctor whose power will be stronger than the witch doctor who has brought the trouble. This information came from a native Christian and seems to be fully verified by what little we can learn regarding witchcraft. The Catholic religion in most cases has caused the native to feel satisfied with his old ways of life and has even added to the bondage.

The results of our personal work in the hospital cannot readily be measured. People come from far; they hear some of the Word, and go back to their homes. It is our prayer that seed thus planted will lead at least some one to search for more of His Word and a saving knowledge of Christ and His work.

God's Hand at Bukiroba

Catherine Leatherman

Another year has passed and we marvel at the graciousness and forbearance of God. Last year the report in Christian Missions from Bukiroba mentioned thirty believers. Today there are not that many. Yet, of true believers, there are more today than last year, I am convinced. True believers are those who have cried out to God to save them from sin, and who have received forgiveness and newness of life. We have had many Ananias' and Sapphiras and Simons, who were sorcerers, in times past, who could talk piously and who delighted in being called believers. And here is the thing for which we praise God: He has brought about a separation, and those who were not new creatures in Christ Jesus became so uncomfortable in being convicted of their sins that they left. A few did not leave—they got right with the Lord instead and now have a peace and joy they never had before. They also have a burden for the lost about them. We long with all our hearts to see a continued and **greater** work of the Holy Spirit in bringing men and women to repentance and forgiveness of sins. God has given us a taste of revival fire and power, and we cannot, dare not, be content with less.

Brothers and Sisters in America, pray with us. Pray that the Holy Spirit may work mightily in us and among these poor heathen people. Our Master loved them so much that He gave His life for them to save them. "Ye that are the Lord's remembrancers, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (Isa. 62:6, 7; marginal reading).

My husband and I are the only missionaries at Bukiroba. Several years ago work was begun in Musoma, which could well employ all of one missionary's time. Also, the Bible School is here at Bukiroba. This shortage in workers means neglected opportunities. I cannot do much outside the home these few years because of the four little ones to care for.

The work at Musoma is a bit desultory, due to lack of mission personnel. Satan does not lack for supporters there in that wicked town. There are Mohammedans, heathen, Catholics, and name-Christians among the African population. The last mentioned are Christians in name only, and not in life.

Look on the fields—they are white—the laborers are few—PRAY.

Can a Man Be Born When He Is Old?

or, Is It Reasonable to Expect the Supernatural in Missions

John E. Leatherman

This question reflects Nicodemus' amazement upon our Lord's informing him that apart from a second birth it is impossible for a man to see the kingdom of God. His amazement is but the inevitable reaction that takes place when the merely natural is brought face to face with the supernatural. The Lord was not playing a religious guess-game with the teacher before Him. What He was endeavoring to make clear was the need in every human being for a visible moral recreation that is just as radical, marvelous, and painful as is the first physical birth. As the Lord continued His instructions by showing His pupil that such a birth was brought about by a definite act of the Holy Spirit, yet as inexplicable as the source and destiny of the wind, the amazement only deepened.

The lesson for us is that although we may not be sitting "in the scorner's seat" with regard to religion, we may yet like Nicodemus be standing in a very materialistic world, looking askance at the possibility of there being great and mighty things of which we have not yet known. Yet in our hearts we admit a wide discrepancy between what **is** and what **ought** to be in the Lord's harvest field and in our

churches. Other matters we are not amazed about, but rather, understand perfectly because they are well within the range of our customary thinking. We understand when we are told that so many were baptized into church fellowship on such and such a day, or that everyone was in order and communed, or that several more missionaries were ordained and sent forth. These we understand and accept as evidence of prosperity in spiritual things. But when we are confronted with the standards of heaven as: "Be ye therefore perfect as your Father in heaven is perfect," or "that ye might be filled with all the fulness of God," or "Be filled with the Spirit," we meet a strange note that does not fit comfortably into current theology and must comfort ourselves with the conclusion that such standards are "idealistic" and are, after all, unattainable by us "weak" mortals. Then comes our final appeal to experience as conclusive proof to close the matter. Many expedients have been resorted to in order to justify the church's supineness and these in turn have resulted in an underestimation of God's standards for Christian experience. Among these expedients may be mentioned, for instance, the foregone conclusion held by many well-meaning people that sin is necessary: "We all sin a little; so let's just do the best we can and leave the rest to the mercy of the Lord." Well, Friend, if that is what you may be thinking about the sin question, be assured that your indulgence will sooner or later find you out before men as well as before the God who **spared not** His only Son **for you.** If sin is necessary, then you had better be frank about it and tell God that He still has not done enough. If this is your attitude and you stand before men as a soul winner, know you that when your children are born you will not want to own them. They will be unto you a looking glass in which you can see your beliefs perfectly reflected. Your sword will have no edge on it, and they will be among the first to detect the fact. If you may sin a "little" and get away with it, they may, too, and then let every one judge for himself what the "little" might consist of! The blood of Christ can cleanse from **all** sin, big or little. We need courage to believe and preach that no one will ever get to heaven without being holy (Rom. 6:22).

As one sees the force of sin and superstition among men and his utter powerlessness of himself to check it, his heart pleads with the living God to rend the heavens and come down. His tears are his meat day and night as he cries: "O God, how long shall the enemy reproach? shall the enemy blaspheme thy name forever?" The promises in the Word for men's deliverance from the power of sin absolutely forbid us to speak to them in generalities. Religion, for example, would be such. To the heathen mind, religion is usually unassociated with salvation from sin and the practice of righteousness, but primarily connotes the submission to, and performance of, a prescribed ritual with certain professions of belief about the existence of God. True, among the many in Africa who have religion of one kind or the other, there is a consensus that God does not like sin. For instance, everyone admits that theft or adultery is bad, but still, a good Mohammedan is one who performs all the purifying ablutions demanded by his creed, not one whose heart and life have been cleansed from theft and adultery. A Christian in popular estimation is one who has been baptized and given a new name, and who "prays" every day, irrespective of holiness of life. He can lounge about in a public beer market intoxicated, but then that cannot be bad because Christ made wine! Such is a sample of the need about us. Woe unto the missionary that prophesies a false vision and makes a heathen feel secure while he lives in rebellion against the will of God.

It will readily be seen that if a missionary, say in Africa, approaches the native as a mere representative of another religion, the native may well inquire as to the point of his leaving his religion for that of a foreigner and of which he knows little. Where religion needs to be mentioned at all, the missionary's best approach is to impress the fact that he has no desire to add further to the religious confusion and is not speaking about religion as is commonly understood. He should bear witness to a common need existing among all men irrespective of their religion, namely, the need for deliverance from the guilt and power of sin in order that they may not perish eternally, and that abundant provision has been made by God for this deliverance by the healing that is in His Son. This fact immediately brings us to the question of the supernatural in mission work. Are we going to live and work on the basis that true Christianity with the Church is a divine product utterly unparalleled in the world, or will we on the other hand regard it as only one among the many natural sociological groups each having its characteristic religion and regard our religion



A group at the home of a native Christian

as having a mere **value** superiority? It must be stated with decision that it is either one or the other. The latter view may be held by us unconsciously, and **will be** unless we have been anointed with the very presence and power of our risen Christ and illuminated by His Word. If mission work is not in contact with the supernatural, it cannot claim anything more than the force of natural religion and churches organized under such work will not be bound together by Christ's presence, but by the same forces and influences that unify the adherents of a false religion, or of a society, or club. Loyalty to our Christianity may have its source in the same human springs in which Hindus are loyal to Hinduism. But if mission work is to be in contact with the supernatural, missionaries themselves must first have such contact. If there is nothing supernatural about us missionaries, there is not likely to be anything supernatural about our converts either. As a result our Christianity will degenerate into little more than one among many other religions.

As an illustration of this it may be apropos to give at this point a little brief of our experience with the problem. It is only fair to admit that it was partly, at least, our fault that the coming of revival had to expose such unspeakable filth in the lives of many who were in the Church. We had not really believed in, as we thought we did, or expected to see, the mighty power of God in delivering men from the grip of sin and spiritual darkness. As one looks back from the present standpoint, he is constrained to say that our outlook in many points must have been little more than a naturalistic religious one. Natives who professed a desire to believe the truth were received into a hearers' or catechumen class without strongly positive evidences of repentance for sin apart from their own statements, and then after having been taught to give the proper answers to questions asked, those who satisfactorily survived the long grind of catechism class and were not discovered in sin were baptized and received into the Church. This long period of catechism was intended to be a safeguard to insure the integrity of those who should be baptized. The writer of this message expresses his own opinion when he says that these followers could have become Mohammedans on exactly the same religious basis. By this is meant that had we been teachers of Mohammedan doctrines, those who sought our religion would have gained their own selfish ends just as well, as it was not a new heart they were seeking for, nor did they meet supernatural power in us who taught them. Of course sin was preached against and judged, but it was obvious that sinners felt comfortable under the preaching of the Word and did not smart under the lashes of Holy Spirit conviction. The opinion is also here expressed that we worked on the "mustard-seed" principle, believing or thinking that these babes in Christ, as we liked to call them, would eventually come around all right. The fact of the matter is that they did not come around, but were satisfied with having been accepted by us and having the mysterious "European" rite of baptism performed upon them. They were won around to our religion, but were seldom broken in heart because of their sins, nor brought to the feet of the Saviour. Revival breaking out at an unexpected source proved to us what we might have otherwise learned by fully believing, that the Gospel of Christ is forever the POWER OF GOD UNTO SALVATION, and that the missionary should recognize no one as a Christian who does not bear in his being the divine credentials, namely, the new life in the Holy Ghost. Gal. 5:19-24.



Zanaki girls carrying grass at Bumangi

In taking this view of our past experience, there is no purpose in mind to underrate that which God has done, but the thought ought to humble us that "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." If He has blessed us at all in the past, it is not because we deserved it. When we speak of added needs, we do not infer that the existence of those needs is due to fault on God's part. He always fulfills His promises and vindicates His cause when men permit Him to do so. When Jesus came into His own country, we read that "he did not many mighty works there because of their unbelief." **Some** works were done, but the writer of the Gospel account deplores the fact that unbelief hindered Christ from doing **many** mighty works. It was not the Lord's fault, but the fault of unbelief. When the corn crop fails, the farmer does not throw away the few bushels yielded, but he is deeply grieved that the crop has fallen far below standard and that there were not many hundreds of bushels.

Our Lord promised: "Greater works than these shall he do," that is, he that believeth, but here is another one of those troublesome Scriptures that needs to be "interpreted" properly. Here again the Word of God has been adroitly adjusted by us so that it may not appear to be at variance with our established order. We must do something to keep up appearances. I do not mean to say that we have done it deliberately, or with hypocritical or malicious intentions, but the fact remains that whatever our motives our loss is equally great. If we miss the heavenly standards given us by our Lord, the results will be equally disastrous whether we have meant it well or whether we have not. Now, among the orthodox interpretations of the said passage is, that the "greater works" merely applies to greater extent with reference to area, or to quantity such as the conversion of the three thousand at Pentecost. Certainly both of these applications are demanded by a careful exegesis of the passage, but still the question remains for us to answer, What are the works now, and by whom are they to be performed? We have faltered before the conclusion and the question generally remains unanswered. Are the works His miracles? Yes, if you please. For the honor of our Lord who gave His **all** we should rather admit defeat and get right with Him than argue in defense of our poverty and leanness of soul by trying to prove that the miracles as such must be confined to the apostolic age. It looks cheap to argue before intelligent heathen that God worked miracles long ago, but is not pleased to do so now. Our mighty Lord must be conceded the right to work miracles through His people at whatever time and in whatever way, or in whatever form He chooses. What, you say, even to raising the dead? Yes, even that, if it would be His will. If the Lord Jesus is pleased with our sick and powerless modern Christianity, I am willing to receive it, but the question haunts me as an ugly spectre and I direct it to myself, "Are you Christ's representative of apostolic love, power, holiness, and fruitfulness? or are you merely a zealous partisan of one of the many little religious denominations, each grinding away at his own little axe?" After what the Lord has told us in His Word and after what He has begun to show us of His power in the African Mission field, there remains for us nothing more important than to commit ourselves daily to the fellowship of Christ's sufferings and the power of His resurrection, and **that** in the confidence that He with whom we have to do "is able to do exceeding abundantly above all that we ask or think." If there was need for mighty wonders of grace in the days of the apostles there is infinitely more need now in our day when truth is so unpopular. It is God's will to reveal His glory among the heathen and He is prepared to do so as soon as Christians—ministry and laity—repent and confess. Over a month ago the Lord again opened our eyes to the reality of the glory and terrors of the world to come and how He can reveal them immediately to a soul who has not had the background of a Christian tradition. During one of the Wednesday evening prayer meetings, a youth of about seventeen years old who had recently confessed Christ was thrown into a trance in which he saw the terrible glory and majesty of Christ, and also for a moment saw himself in the fire of hell. The experience so affected his body that he was confined to his bed for nearly two days. An account of this appears in one of the mission circle-letters of the African work. But generally, where is that mighty Christ of the Apostles Peter and Paul, that matchless Prince and Saviour who has been given all authority in heaven and earth? I cannot and I dare not be satisfied when I hear, for instance, that the last Mission Board Meeting showed the usual high pitch of interest, or that more extensive work among the Jews is being planned, or that steps are under way for a beginning in China as soon as conditions permit, etc. While these notes are proper contingencies of carrying out the Commission, we must humbly admit that all this, and more, in substance, could have been said of the Pharisees. They may have had a well-organized mission board and an enthusiastic constituency. They were no doubt energetic in "inviting the folks in" and opening new work. The red tape of the Passport Bureau or the Foreign Visa Office would not have stopped them. But listen: "Ye compass sea and land to make one proselyte," said the Lord to the Pharisees, "and when he is made . . . ." O brethren, are we prepared to be strictly honest with ourselves and with the souls of men by facing the facts however bitterly they may incriminate us? In seeking how to count **all** as loss for Christ, are we acting fairly if we seek to salvage as much as we can of the fruitless past and see **how little** we have been wrong, instead of confessing that we have been as an unclean thing and that a large part of our good works have been as filthy rags in the sight of Heaven? We realize that the times are terrible beyond adequate description, but let us humble ourselves under God's mighty hand and see in the times the fingers of judgment pointing in warning, first, to all shepherds of God's heritage who are living outside the presence and power and fruitfulness of the Lord Jesus, and let us not say within ourselves, "We have Abraham to our father." Abraham is not going to do us much good if we are not following in his footsteps. Even now, "the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." I speak from the standpoint of one who is deeply grieved over the sparse and generally unsatisfactory results of our mission activities and believe that judgment must be close upon us unless we seek the face of the Lord **in the dust** and set our houses in order. Our mission reports generally show up quite well, but then they must be worded **so** cautiously. "The Spirit is working in hearts" often summarizes the situation, and then months, or perhaps years later, one again reads that the Spirit is still working, but nothing much seems to have happened in the meantime. Now, as twenty years ago, we are still singing about the "showers of blessing" which have not yet arrived, or maybe passed around on the other side. What is the meaning of this kind of music to the ears of unbelievers? "We are become a reproach to our neighbors, a scorn and derision to them that are round about us."

It is possible for **multitudes** to be born again although they are old and sin-seasoned, but such a working of the Holy Ghost is going to be at a price that will be no cheaper to the individual Christian leader and layman than was Calvary to the Saviour. Missionaries need to look frankly and humbly into their personal lives and see how much they have stepped aside from the path of true love and holiness which is complete death to the self-life. Our Lord went to Calvary alone and unrecognized and the servant's Calvary life must be of that order. Spiritually speaking, the path is bloody and cruel, those who pass within it are set at naught and of necessity become as "filth and off-scouring" in the estimation of religious common sense. May these words constitute an appeal to those who are in the service of the Lord, that they seek a mighty anointing of power from on high through death and resurrection with the Lord Jesus. "Let us go forth therefore unto him **without** the camp, bearing his reproach."

The Past Year at Mugango

By Miriam Wenger

Mugango is situated in the midst of the Waruri people. They seem satisfied with their heathen religion and consequently a very small percentage of our believers and Christians are from this immediate community. The Wajita, another tribe among whom we work, and who live to the south of Mugango, seem to be more responsive. It is from this tribe that most of our Christians and believers come.

The year 1942 has brought quite a few changes to Mugango. The church has gone through a cleansing and purifying process. We pray that it may continue. Fourteen were baptized during the year; one reclaimed, one received from another mission, one removed by death, and four excommunicated. Because of the much sin revealed in the lives of the Christians the second quarterly communion services were not held. Most of the Christians themselves expressed a desire not to partake of the sacred emblems because of their unworthiness.

Two new out-schools were opened, both about five miles from the mission compound. In Majita two others were closed because the teachers were living in sin. However, these two places still remain preaching centers where a group of natives gather weekly for services.

First, second, and third standards were taught in the day school here on the compound by native teachers. Third standard Bible was taught by a missionary. The first standard girls were taught in the Home by one of the older girls. It was our first attempt at having their school separate.

From September to the present time the dispensing of medicines on this station has been carried on by a native boy who had several months of training under the instruction of Dr. Eshleman. His help has greatly relieved the missionary staff in this work. We hope he can return to Shirati for more advanced teaching in the future.

Twenty-five girls occupied the Girls' Home the first half of the year. From September to December thirty-eight were present. We greatly appreciated the fine co-operation of the widow, Rebeka, in helping out with the many problems connected with this work. Continue to pray for the work at Mugango.

My God Shall Supply All Your Needs

By W. Ray Wenger

Ever since the fall of man, he has been in dire need. In spite of the efforts of man for these six thousand years the need still continues in the lives of those who endeavor to live independent of God. God alone can and will supply these needs. The first and great need is that of the soul, which has arisen from the sin question. My soul is full of praise because God has abundantly supplied this need. Now if God has provided for man everything necessary to settle the sin question, can we not trust the same God to supply all our temporal needs? He who has not left us in sin, surely will not leave us when we are faced with material needs.

The above quotation from Philippians 4:19 we have found to be true in many ways. The hardships which war brings to the body, should be the means to cause us to lay hold, in a new way, upon the riches of God in Christ Jesus. All my fellow missionaries on this field rejoice and praise our God that, in spite of the many and heavy financial responsibilities of the home church at this crucial period, we have at no time suffered because of lack of food, clothing, or finance to carry on our work. In fact, the year 1942 closed with a substantial balance in the field treasury. There are delays in the mail service from the homeland. However, the monthly transfers have come through regularly without difficulty.

To those who are interested in the progress of our self-support plan for the native church, we rejoice to state, that since the working of the Spirit among us, this question is being settled satisfactorily. Instead of elders who are not satisfied and endeavoring to work out other plans, we have leaders who are working with us and heartily supporting the tithe system for all Christians.

The spiritual values and riches must first be acquired by properly taking care of all our spiritual deficiencies due to sin and indifferences, then God can and will supply these needs "according to His riches in glory by Christ Jesus" and along with the pouring out of His heart for our spiritual requirements, He is faithful and will abundantly supply all our temporal needs.

Blessings in the Girls' Home - 1942

Miriam Wenger

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (Isa. 42:16). The above verse is a part of a promise given Nov. 20, 1940, for the girls in the Mugango Girls' Home. To what extent the Lord would allow His servants to see visibly the changes He would perform in these lives was not known, but it was sufficient to hear Him speak out the promise and to rest in the assurance that He is the all-wise God and would perform that which He had spoken in His own time and way.

During the year, more than forty girls were in the Home, thirty-eight being the highest number here at any one time. All of the girls had confessed Christ but the fruits of their profession were not the fruits their Lord longed to see them bring forth. There was no outward rebellion but just a general indifference to spiritual teaching—a thing which seems so small and trivial to some but which the devil uses to lull Christians to sleep. It is a sleep that ends in sure death if the ointment of the Spirit is not applied to those sleeping eyes. Yes, they attended church services regularly, prayed during the worship periods, prayed in the prayer meetings, but what does church attendance and what do prayers amount to when the one desire in the heart is to please men or follow custom? They are deadly. Indifference was manifested in various ways and with it was always the desire to appear spiritual.

Just when the revival in the Girls' Home began to burn, I do not know. The first two months of the school term (February-March) messages were given on sin in their early morning worship periods. During the giving of these messages heads hung low and a desperate battle was fought to overcome the power of the Spirit. During the latter part of March and the beginning of April some confessions were made. Others waited to make the decision until a later date.

During May the Lord mightily used a native sister to bring Spirit-filled messages to the women and girls here. Hearts became mellow and broken. Confessions of much sin were made and forgiveness was

sought and found. Restitution was made for articles stolen. One in the home brought over ten shillings to pay for thefts. There were tears of penitence and tears of joy. It was not easy for the girls to confess their wrongs and neither was it so easy to go back and ask forgiveness of those wronged. The path of sin is hard. If Christ the sinless one endured all the agony of the cross for our sakes, we too must submit to the pangs of having the nails driven deeply into our flesh that the body may be dead to all carnality.

Not all the girls have come the entire way to the foot of the cross but all have been touched in some degree by the power of the Spirit. I have been asked to write on the Blessings and not on the struggles yet to be fought through and won. Lest the reader conclude that the victories are all won and there is nothing more to do let me quote the words of the poet:

"Ten thousand foes arise;
The hosts of sin are pressing hard
To draw THEM from the skies.

"O watch, and fight and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

"Ne'er think the victory won
Nor lay thine armor down;
Thy arduous work will not be done
Till thou obtain thy crown.
Fight on . . . ."

Those who have come into a deeper experience during the past yea are but mere babes. The devil would delight to snatch them from th blessings they are now finding in the Lord. Whether or not they wil remain true depends upon your intercession on their behalf. Pra for others who have not as yet made the full surrender.

The Holy Spirit's Part in Convicting

Alta B. Shenk

Recently while in conversation with a government official, we were told that missions were proceeding in the wrong way. He said that the native is not able to understand spiritual truths. He said that he finds the Bible to be far beyond his understanding. The proper procedure would be to civilize the native for several generations, after which he would be better able to understand the things of the Spirit. How appealing this sounds to the carnal mind. Many natives at Bumangi would rejoice at such a turn of affairs. I praise God that He has not sent us here to minister to the material needs of the native. He has sent us with a message of reconciliation to God through the cleansing blood of Christ. This message, presented through the power of the Holy Spirit, **can** be understood by the African. Jesus prayed, "I thank thee, O Father, Lord of heaven and earth, because thou has hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight" (Matt. 11:25, 26). I shall tell you of a few instances where the Holy Spirit has worked in hearts in answer to prayer.

The wife of a Christian teacher was very untrue to him. Since this particular couple had lived on three of our mission stations, most of the missionaries knew them and carried a prayer burden for them. Her husband was most disheartened and when she left him for a short time he had no desire to bring her back. In answer to prayer he did go for her and lived in most undesirable circumstances for about a year longer. Several months ago the wife found forgiveness of sins in the cleansing blood of Christ. Her testimony is that before the time she tried to find peace by confessing some of her sins. However, no peace or pardon came. One Sunday while sitting in church, she felt as though a fire were burning within her. She could carry her burden of guilt no longer. She was ready and willing to confess all and Christ was ready and willing to receive her. Since then she was burdened in prayer for others and was ready to testify as to what Christ had done for her. More recently, interested one noticed that she had lost her first joy in the Lord. Her husbanc was much concerned for her. Then one day she sought help. It seem that she had been unwilling to make restitution for sins which she had committed. We believe that since obeying the Lord in thi matter, she is again a happy Christian.

I want to mention a man for whom a group of interested one have been praying. He considered confession of sin too costly, anc then he started to go to school at a mission where they were not sc much concerned about his soul's need. After paying his tithe faithfully and attending school for less than a year, he was baptizec and received the name of Samuel. He has now returned to hi village near Bumangi where his mother and young wife were living all the time. His interest in attending the mission where he wa baptized has decreased. On the other hand he is known to be liv ing in sin. In conversation he has frequently said that the Lord ir His great love has received him even though we have refused him One day recently, however, he opened up his heart to a native Christian, telling him that he knows that he is a sinner before God How we praise the Lord for the conviction of the Holy Spirit ir his heart in spite of his desire to appear righteous.

The Lord has burdened hearts to pray for young girls among th Zanaki people. Most of them are promised in marriage before they reach their teens or soon after. A number of times we thought tha young girls were becoming interested in the Word. Then they stopped coming and we learned that they had gone to live with thei husbands, usually old men. Recently three young girls confessec Christ as Saviour. The one who seems to have gone the farthest in faith is already promised in marriage. We are claiming these girls by faith. "If thou canst believe, all things are possible to him that believeth" (Mark 9:23).

The Essence of Heathenism

J. Clyde Shenk

We usually think of a heathen as one who worships idols, and who is a very low type of person. This is true but I want to add that a heathen is one who worships idols or Satan for his **personal advantage.** People who seek benefits from God for selfish reasons may be classed as heathen. Such was Simon the sorcerer. He sought the power of the Holy Spirit for his own profit—not for the glory of God. In the Bible the word heathen is often used merely to distinguish the other nations from the Hebrews.

Let us briefly examine heathenism as we see it at Bumangi. These people (the Zanaki tribe) are idol worshipers. Their idols may be small iron bell-shaped trinkets tied around their necks, or smal variously shaped things on their arms made of different materials They may also be smooth stones kept in old water pots or cooking pots placed at some strangely shaped rock which is well hidden Some worship the sun; others worship turtles, chameleons, certain kinds of snakes, or even rocks, rivers, pools, trees, and hills.

The heathen desires from these gods, life and health for this present time; also wealth, prosperity, and fortune. He, of course, beseeches his gods for these things in order to gain pleasure fo himself and to win esteem among his fellows. This results in gross

noral degradation. Profligacy abounds. The rich have many wives. Beer is used abundantly as well as tobacco. In short we might say hat anything is sought after that is gratifying to the flesh. The heathen's social standing may be determined by the extent to which ie has been successful in gratifying his own desires. It may also e dependent on the number of children born to him, for he can oon sell his little girls for cattle with which he can in turn buy ther wives for himself. Thereby he gains prestige among his ribesmen. The selling of small girls to be wives of old heathen reeals the exceeding selfishness and disregard for others (especially vomen) which the heathen employs in obtaining his own desires.

He often seeks the power of Satan to bewitch his enemies or to find ealing through a medicine doctor for a sick friend. The result of he latter is that an offering is often made or someone is blamed for ewitching the patient.

Satan's power is frequently sought to bring rain. It has already eemed as though these rain doctors do have some power to bring ain but we know better for we read in the Word, "Are there any a- ong the vanities of the Gentiles that can cause rain? or can the heavns give showers? art not thou he, O Lord our God? therefore we will vait upon thee: for thou hast made all these things" (Jer. 14:22). If does seem apparent that heathen rain doctors can bring rain, I ather believe that God already does send the heathen "strong delusion hat they should believe a lie" as He will do in the future, perhaps not ar distant time. II Thess. 2:11, 12.

The course of heathenism is plainly seen to have been that of omans chapter one. "When they knew God, they glorified him not s God, neither were thankful; but became vain in their imaginations, nd their foolish heart was darkened. Professing themselves to be ise, they became fools, and changed the glory of the uncorruptible od into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." Then we read that "God also gave them up to uncleanness" and as they proceeded on their downward course "God gave them up unto vile affections," and "God gave them over to a reprobate mind." Thus we see in the Zanaki tribe a people who seek the favor of many gods, and who offer to them sacrifices such as chicken, goats, sheep, cows, honey, and beer. Their "reprobate" minds have allowed them to stoop to "cleansing" ceremonies in which the bile from the intestines of a goat is swatted on the chests of the worshipers. All this is done to beseech the god's favor that their wives, cows, goats and sheep may be fruitful, and this in turn would bring them wealth, fortune, self-glory and the gratifying of fleshly desires. Even if a heathen does become wealthy in earthly things and sinful pleasure, his spiritual condition is that of misery because of the absence of the knowledge of God in his heart.

In Africa we see heathenism among the uneducated people in its undisguised form. In the Church of Christ's time it was seen in its most subtle form. The Pharisees clave to what made them look righteous yet in reality they were heathen, for they did "all their works for to be seen of men" and thereby to receive self-glory and not because they knew God or had any desire to know Him. Matt. 23.

We in Africa often hear of a great spiritual need in the Church at home. One brother wrote, "The need is terrific." We pray that the home Church be cleansed and made holy, the "holiness, without which no man shall see the Lord." Surely anything and everything that we as a Mennonite Church hold to must be the fruit of a cleansed and holy heart which is completely filled with Christ if it is to be acceptable to God.

May we who know the Lord ever remember that our task with the unsaved within and without is "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18).

Pray Everywhere, Lifting Up Holy Hands

Rhoda E. Wenger

"God wondered." The Sovereign God, the Omniscient God wonder- ig! The finite mind wonders, is often perplexed, but how is it pos- ble that He, the All Knowing One, "wondered"? What then was he cause of His wonder? "And he saw that there was no man, and VONDERED that there was no intercessor" (Isa. 59:16). "No inter- essor!" Sin abounded. Iniquity had separated Israel from God. heir hands, their fingers, their lips, their tongues were defiled. Their orks were works of iniquity. "We grope"; "we stumble"; "we roar . . and mourn," was their own testimony. God looked down upon srael, His chosen people, in this condition. He saw no one concerned, o one pleading, no one interceding! Do you wonder now why "God ondered that there was no intercessor"?

How different is the picture in Ex. 32:7-14! Israel had corrupted hemselves, had made a molten calf and worshiped it, and God said, Behold, it is a stiffnecked people: Now let me alone that my wrath ay wax hot against them, and that I may consume them." But Moses esought the Lord, pleaded, prayed, interceded. Even after God had id, "Let me alone," Moses "fell down before the Lord" in supplica- on that His wrath be turned away. His fear of the anger and hot ispleasure of the Lord, his love and jealousy for Jehovah's name, ehovah's people, Jehovah's promise, held him on his knees forty days nd forty nights, without eating bread or drinking water until the ord hearkened unto him and "repented of the evil which he ought to do unto his people." "Therefore he said that he would estroy them had not Moses his chosen stood before him in the breach, o turn away his wrath, lest he should destroy them" (Psa. 106:23). srael would have been destroyed and God's chosen people would ave been consumed **had not Moses stood before Him in the breach.**

God sought and found none. What could the Omnipotent God e seeking? And in His search for it not find it? Why not in His all- ower create in a moment that which He needs? What is God's need? or what did He search? "And I sought for a man among them, that ould make up the hedge, and stand in the gap before me for the nd, that I should not destroy it; **but I found none, therefore,** have I poured out mine indignation upon them; I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads, saith the Lord God" (Ezek. 22:30, 31). God sought for a man, an intercessor, one to stand in the gap between Him and this wicked people, but finding none, He poured out upon them His indignation, the fire of His wrath.

It transcends our comprehension, why the withholding of the Almighty's indignation or the pouring out of His wrath is **dependent upon** a man to stand in the gap, an intercessor. But even though it surpasses our understanding, not until we believe it thus, really believe it, can we fulfill an intercessor's ministry.

The scene of wickedness, iniquity, filthiness, unrighteousness, in a heathen land is ever before Him who sits in the heaven. His wrath upon them is being stored away against the day of wrath and judgment. Is God **searching** today for intercessors to stand in the breach, to make up the hedge? Is He **wondering** why there are so few agonizing for the deliverance of souls from the bondage of sin? Is He **wondering** why there is such blindness to the vision which the apostles had when they said, "We will **give ourselves continually to prayer,** and to the ministry of the word?" God's order is, "FIRST OF ALL, supplications, prayers, intercessions, and giving of thanks, be made for all men" (I Tim. 2:1). Another admonition, "Praying always" (Eph. 6:18). God did not wonder that there was no preacher to renounce sin, no missionary, no volunteer for His service. His wonder was at there being no intercessor. God wants watchmen "which shall never hold their peace day or night." "Ye that are the Lord's remembrancers, keep not silence, [see margin] and give him no rest" (Isa. 62:6, 7). Pray-ers, here you are invited to such continuancy and frequency in supplication that gives Jehovah no rest. This is the persistency, importunity, fervency, pertinacity, agonizing, that the Lord is searching for! This is the picture of an intercessor! Bring those lost souls, those defeated Christians, or other petitions with which the Spirit had burdened your heart before the Lord again and again, and never leave off praying for that soul or that petition until

you are assured of the answer. A mother may be annoyed at the persistent begging of a child for a coveted toy, but our God delights in importunity.

Israel was in battle with the Amalekites. "And it came to pass, when Moses held up his hands [in prayer], that Israel prevailed: and when he let down his hands [from prayer], Amalek prevailed" (Ex. 17:11). (Parenthetical words taken from Matthew Henry's Commentary.) The victory depended upon the intercession. It depended upon his continuance in prayer, not upon Joshua and his chosen figh ing men. When Moses let down his hands, left off praying, th enemy prevailed.

Intercessor, the Lord's servants at the battlefront for whom yo are interceding will prevail against the enemy as long as you are faitl ful in holding up those hands of supplication. Pray in faith really b lieving that the victory is dependent upon your ministry. God is searcl ing, searching for intercessors!

Some Heathen Practices

Vivian N. Eb



Old men killing a beef for a heathen feast

In the past weeks, as a few of the Christians told me some of the sacrifices which are offered in worship by the African, I received a much greater vision of the darkness and great bondage in which the natives live. Their worship and practices in it differ greatly in tribes, and also in sections of the same large tribe. What I relate is a bit of the sacrificial worship among the Luo in Shirati district.

Among the heathen the witch doctor is given an important place for he is the one who placates the evil spirits. At the birth of a child, to insure good crops, for prosperity, and for a host of other things, the heathen go to the witch doctor to hear what they shall do or sacrifice. If sickness or misfortune comes to a family the witch doctor is visited and he tells them what to do to appease the spirits. If a sacrifice is wanted, he tells them which ancestor's spirit, or ancestors' spirits, are demanding it, and what kind of sacrifice is wanted and the manner of offering it. The sacrifices are usually of chickens, sheep, goats, or cattle, but the details in offering them differ.

One way of offering a chicken is this: In the evening the head man of the village gathers some wood for the fire. In the morning he chooses a rooster, and when the family gathers together, carrying the rooster, he walks in a circle in front of all the houses as he prays to his ancestors and to the sun asking them to bless and deliver them from all their troubles. When the prayer is finished, he makes fire, then kills the chicken by striking its head, and roasts it whole. When roasted, some small pieces of flesh from several parts of its body are thrown at the sun, some is put on a plate with some mush and is set in the hou for four or five days and then it is thrown out and the house is swep When the sun and the ancestors receive their portions, the rest eaten by those of the village.

When a sheep is offered it is chosen and separated from the re of the flock very early in the morning. Later in the day, the hea villager circles the village with it and prays to the ancestors and the sun. The sheep is then killed by strangling. The neck vein is c and the blood collected. If the grave of the ancestor to whose spi they are sacrificing is near, the blood is poured on it. If not near, th blood is poured away, or is put in the house, dried, and later cooked ar eaten. The next day the entrails are examined to foretell the outcon of the illness or matter for which the sacrifice was made. Some of th dung is daubed on all the houses, all the granaries and on the v lage entrance. Small pieces of flesh are put on a twig, roasted, and p in the roof above the door of the house of the first wife. A portion meat is roasted and some is thrown in all directions for the ancesto and some is hurled toward the sun, and the remaining is eaten those who were called for the sacrifice. The right shoulder is placed the house until the next day. After all the meat is eaten, the bones a gathered and burned. Some of the other animals are offered in a almost similar way.

Each year before they begin digging their gardens, an offering made. Some old men, or a man, is chosen to see that the offering made. When it is finished, he begins digging his gardens, and th rest follow. Some years it is a chicken which is killed, roasted the children and then eaten by all in the village, after which they out to dig. Perhaps it is a few rotten eggs which are thrown over th house. The prayer accompanying the offering is like this, "You o ancestors who have established us in this land and given us all thing and who see all we do, remember us now that our village may pr per and have peace, also that we might be full. Give us rain and mu food." They also tell me that even at the present time there a years in which a person is required to die, and witchcraft means a used to that end; then digging is begun.

An example of a human sacrifice was told me by a school boy. H father remembers the time when his family group moved into a ne section of the land. In order to have a good and safe place to dwe they sacrificed one of the young men. He was caught by a group wh he thought they were going to gather wood. He was killed, cut pieces, and offered to their gods.

May this, which is just a glimpse of the darkness and bondage these people, call you to prayer in their behalf.

Nursing in Africa

Edna S. Hurs

The missionary nurse who acts as instructor, or as operating room supervisor, or as a dispenser of medicine, or in any other capacity—her aim in every task she performs is that the crucified Saviour may be magnified and upheld.

We see that the many souls who daily come for medicine have a greater need than that of the body. They are poisoned with the most deadly of all diseases, sin, and unless they are given the only remedy there is but one result, eternal destruction. The Lord has called us to such a ministry of showing men and women the healing properties of the shed blood. If we would be faithful servants we must not allow our hands continually to be occupied with material tasks although they have their place. Therefore it is necessary to teach o native helpers the rudiments and fundamental principles of health well as the care of the sick. This is done in order that they may mo effectively care for the patients and also that as time goes on th may be able to assume more responsibility and thus release the m sionaries for more direct evangelism. This past year some classes we held with our helpers and it was my task to instruct them in Nursi Procedures and Operating Room Technique. There is also a co tinued though more informal instruction daily as they go about th tasks.

The native helper who dispenses the medicine receives a card fro

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Patients who received medical attention

sential that they are not left too much to their own initiative.

Another phase of the work of the nurse who serves her Lord in Africa is that the full responsibility of the medical work may rest upon her. For the nurse who carries on dispensary work without the supervision of a doctor this is her daily experience. For the nurse who works with a doctor this comes when it is necessary for him to be absent from the station. Then she is the one to examine the patient, to diagnose the case, and to prescribe the medicine even though her training in America did not include such tasks. How helpless we feel but we rejoice that we can call on One who knows all about the mechanism of the body, all the diseases to which man is subjected to guide in the decisions. He can overrule even when blunders are made.

We rejoice that through our ministering to human bodies we have opportunities to proclaim the Gospel of our Christ, to show to these souls the love that sent our Lord to the cross for our sakes. The Word is given daily to every person who comes for medicine but with the in-patients the Lord gives us greater opportunities, for we are able to follow up the morning messages with personal contacts later on in the day. Particularly in this ministry among the women patients have we seen hearts that have been spoken to and convicted by the Spirit. But oh, how they hang on to sin! One woman, after being contacted a number of times and the claims of the cross pressed home, admitted to a Christian friend that she and other of the women had been kept awake at night. They discussed the strangeness of the fact that a perfect man would consent to die for the sins of another but they decided that they could not accept the Christ and His cross because they would be driven from the villages.

Pharaoh is loath to give up his slaves here in Africa. The need for intercessory prayer is great; pray that through the spiritual ministry of the medical work souls may be liberated from bondage.

A Village that Is Set on a Hill

Simeon W. Hurst

The Nyabasi mission compound towers several hundred feet above e surrounding valley. The whitewashed buildings can be seen from me distance. Several hundred native villages in the valley and on e ridges beyond can be seen from the compound. On this hill stands old, wild fig tree with huge outstretched branches as a father with tstretched arms patiently waits to welcome home the wayward son. he Father longs to gather into His arms these Wakuria if they would t believe on His Son. Religion among the Wakuria is prominent. hese people are bound by superstition and fear to the customs and achings of their forefathers. But their religion is devoid of a Sav-ur. They need Christ and Him crucified whom we proclaim.

Village work during the year brought us into many of the surround-g homes. Often Saturday afternoons were spent going out with r Christians and believers to carry the message of Calvary to those ll walking in darkness. We were impressed with the unconcern and lf-complacency existing among these people when dealt with about eir soul's salvation. The old men of the land are held in high esteem nong their own people and have been initiated into all the secrets and athen rites of the tribe. Having reached the height of their ambitions, they are satisfied and have no desire for the truth of the Gos-l. Most of the middle class are interested in getting more cattle so at they can marry several wives. The number of wives a man has one indication of the degree of prominence he has attained in their cial system. The youth of the land are looking forward to circumsion which opens up to them a door to enter into all the filth and n that accompany these rites. We praise God that during this past ar some of these heathen barriers have been broken down and a w souls have found freedom in Christ. It is only by "His" Spirit at these Wakuria can be liberated from their bondage. From this hill ere goes out a testimony to the saving power of Calvary that cannot hid by heathenism.

The growth and expansion of a station always carries with it the cessary building work. Our little chapel in one end of the garage s been replaced by a new church and school building. The con-uction of this building was done largely during the rainy season ith considerable difficulties. Several experiences in the erection of this building are very precious to us when God definitely took things in hand and prevented complete destruction during times of severe rain and wind storms. The medical unit has also been greatly improved by five new mud-brick huts which were built for patients who stay for treatment. Two new huts have been built for Nathaniel and his family who formerly lived in Musoma where he was in government employ as a teacher. He, because of ill health, has desired to return to live among his own people as well as to be under a doctor's care. We thank the Lord for their Christian testimony and the burden they have for the salvation of their fellow men.

Our annual European and Native conferences were held here this past year. God was gracious in revealing to us our need of a closer walk with Him and of having more of His fullness in our lives. We praise Him that a revival began in our own hearts as well as in the native church. Our prayer concern is that it may continue and increase. By the power of His Spirit the light will continue to shine forth from this hill and we praise Him for the souls that will yet be liberated to the praise of His glory.



New church building at Nyabasi under construction

The Nyabasi Medical Work

By Noah K. Mack



Interior of new church building at Nyabasi

I am glad for the privilege to present to you in America and to those on other fields of service a picture of our work here and its needs. We are glad to report that there has been progress, although it has been slower than we would have desired. One of our helpers was baptized recently and has a real interest in the lost. More effective personal work may be expected in the near future, as some of the missionaries are rapidly acquiring a speaking knowledge of the vernacular. The sick in our hospital huts continually present a challenge to us, which has been met only partly due to language difficulties. As I look at the seventeen graves on the hillside and realize that perhaps one out of seventeen knew her Lord, I realize anew the responsibility that has been placed upon us. Here is the evidence of sin, two suicides and three murders in the short time we have been here. Wounded and sick in sin Africa is calling, but calling for what? She does not want the physician who can diagnose the case and apply the remedy. Her sores are too ugly; she loves the darkness rather than the light so that they may not be too flagrantly revealed. She wants her own way out of her spiritual difficulties just as she does in medicine. In both of these phases of our work we must demonstrate the need before we can apply the remedy.

We face a number of problems peculiar to a practice in Africa. The desire for needles is proverbial and applies to the Indian as well as to the African. It is rather disappointing to know that you have facilities available to help an individual and yet have him refuse the proper help because he thinks that there is something better although you know it will not help his condition. I recall one man who wanted only one certain drug because it had helped him several years before. After pointing out to him his diagnosis and the fact that the medicine could not possibly help him he was finally given what he wanted although he was warned that if he did not receive the proper treatment h death would be certain. He succumbed to the disease a short tin later.

The surgical cases which we have are frequently much farther a vanced than they are when first seen in America and this makes the poor operative risks. One man was shot with a .303 calibre ri through the abdomen and left to lie for thirty-six hours before bei brought to the hospital. Another with a rupture waited until gangre of the intestine and skin had developed before coming for help. Th too, while our boys are doing very well, they still are not too well a quainted with caring for surgical emergencies. The last mention man after a long operation seemed to be in good condition. Abo an hour after being returned to his bed he began to beg for food a his fear when food was refused was quite evident. This fear at an thing unusual makes it difficult to care for these people in su emergencies and, if not carefully guarded against may be a factor rendering treatment unsuccessful. Although he was constantly und the care of one of the boys, he succeeded in removing the drains a dressings within a short time. A European would have taken eve thing quietly, but I have not found a satisfactory way of controli such actions without instilling an even more dangerous fear into t patient.

Our hospital work is now all located in permanent buildings. T mud and stick huts which housed the in-patients have been remov and there are five mud brick houses with two beds in each taki their place. After the rains are over a few more of these may have be built. Below is the average monthly number of treatments giv to out-patients, which gives some indication of the slow, steady grow of the work.

	Per Month		P Mon
First Quarter 1941	689	First Quarter 1942	8
Second Quarter 1941	736	Second Quarter 1942	8
Third Quarter 1941	702	Third Quarter 1942	9
Fourth Quarter 1941	777	Fourth Quarter 1942	9

Opening School at Nyabasi

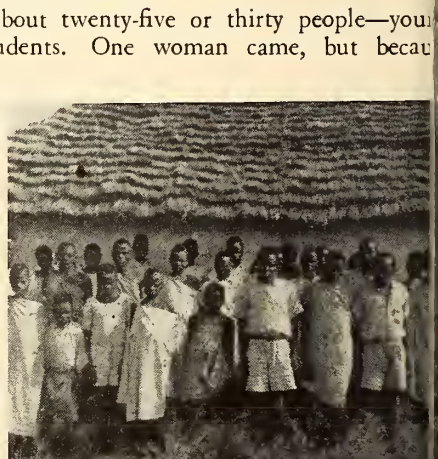
Muriel T. Mack

When one enters a new community in the rural districts of this part of Africa, he finds that practically all of the population is illiterate. In years gone by there was little need for reading and writing and people never even thought about it. Since the coming of the white man, things have changed, and the black man also wants to enjoy these privileges. The young native men, too, are leaving home seeking employment in distant cities and plantations and in the army, and the needs for written communication have greatly increased. Therefore, as missionaries, we are confronted with the need and desire for schools. Usually the desire for schools (and for help in other ways) is the thing which the natives think of first, and "to read" and "to believe" are frequently used as synonyms.

The natives have been asking for a school ever since we first came to Nyabasi. For the first year or so it did not seem possible to fit this into our program. But as more people expressed a desire to serve the Lord, the need for reading—at least enough to read the New Testament with understanding—became apparent. We were not so much concerned with "education" as we were with a desire to see our people able to read the Bible. Through the school, too, they would get systematic Bible teachings.

Of course, school requires a teacher. After much prayer, we decided to use Josia, one of our members who was educated in another mission. He was well qualified educationally, but did not have the spiritual vision and concern which we wanted our teacher to ha School opened in the autumn of 1941.

When school opened, about twenty-five or thirty people—you and old—appeared as students. One woman came, but becau she was the only female in the group she soon lost interest. Later in the year she returned with several other women, and they all came for a while with their babies strapped on their backs. Practically all were in first standard.



Nyabasi School

The mission policy is that each student who enters school shall pay a small fee. At Nyabasi we allowed, o r rather made a rule, that each student must do a given amount of work in the new church building in

u of school fees. It was interesting to watch the children come in th loads of grass on their heads to be used in making the roof. ney did very well, and besides helping to reduce expenses on the urch building, they also felt that they had a part in the building. nis will be used for a school also until there can be two separate ildings.

I wish this last paragraph did not have to be written, but to give true account of our first year of school at Nyabasi, it must be included. The pupils who came to school were much more interested in learning to read than they were in the spiritual teachings. They did not get the Bible teachings as they should have, and when the examination and promotion time came, they did well in every subject except Bible. We felt that our school was a failure in its highest purpose, and that our Lord did not get much glory through our first year of school. Therefore school was closed for a term. We hope to open again soon, and we do want a spiritual ministry to go forth. Pray with us to this end.

Evangelism in 1942 - North Mara

Elam W. Stauffer

Shortly before sailing for Africa in 1933 I heard a brother in his essage say that our actual boundaries in our mission work are r spiritual boundaries. Many times since then has the truth of it statement been pressed upon me. That being true, we do well give more time and attention to those boundaries than to the geoaphical or any other boundaries. We will be less inclined to figures d more inclined to consider the spiritual life of converts, less inned to reports but more inclined to personal work, less inclined write about, but more inclined to pray for those committed to r care.

It is therefore, with some hesitancy that I write on this subject. stinctively the mind turns to, How far have you reached out? hat success have you had? What methods did you use? It is true t the spiritual mind has generally little difficulty in discerning ritual work and fruit but nevertheless one dislikes to write about rk, methods, or success save as one is compelled to do so for the ry of God.

During the first half of 1942 in North Mara, evangelism was card on "as usual." May our gracious and longsuffering Master forve us. "As usual" calls for no apology nor forgiveness when it is is" usual but that the "as usual" of much of the present-day ngelism falls far below "His" usual is evident by comparing its l and fruit with that of the New Testament time and later real periods when the Holy Spirit found liberty to do "His" usual. ring this first period the outschools were in operation, the catesm classes being taught, believers examined for baptism and ne accepted. Some of those rejected became discouraged or angry l others "held on" for the next time of examination. No new graphical boundaries were made but then "the war" and "reed staff" are handy reasons and conscience-easers these days. enteen had been accepted for baptism in North Mara and we could ry on our work pretty much unhindered and without great loss. us the record reads for this first half and would doubtless fit for ny a field. But is that evangelism? Is not the question more perly asked, How much has the enemy been hindered? How ch loss has the kingdom of darkness suffered? Or as "attack on fronts" puts it, How many sleepless nights have you caused the il? Praise the Lord, I know the devil has had some sleepless nights during the last half of 1942 in Musoma District.

In one respect evangelism in early 1942 differed from the past. There was a growing burden for more evidences of genuine regeneration and spiritual life. Earnest prayer and humbling of ourselves before our God brought a cleansing of the body, and awakening of souls in sin, and salvation to some who never had been converted. Since then salvation of souls has become the burden and passion of more of our native brethren. This has resulted in some of our outschools discontinuing schoolwork for the present and continuing only as evangelical centers. From August until the end of the year, some time was spent at most of our outschools ranging from three or four days to a full week or more, in personal work and holding one meeting a day where salvation by the way of the cross was plainly set forth and **its claims pressed.** All were pressed individually to get right with God. Many did; some got angry which, as Moody said, proves they were not right, and others tried to hide their real condition under make-believes but such find it hard to hide where the Spirit is working. In some of the outschools only a nucleus of a few members and believers remained after the cleansing and in every case a group of religionists tried to hang on. Evangelism in 1942 meant largely evangelism in our own midst. I write it with humiliation when there is so much need outside the church but I praise God for the deliverance and for that passion for saving souls that is calling out native men and women who are giving much time and prayer to the work of saving souls.

I will quote only these figures in closing. At the close of the year five of our outschools together with Shirati and Nyabasi had had a definite revival work among them, four outschools had either not yet been worked or else remained hard and two new centers had sprung up indigenously in Kenya due entirely to the work of the Holy Spirit through native brethren. The work continues on in 1943 and my prayer burden is that the Holy Spirit may have full liberty to carry on as our Father directs according to His purposes. Whether or not that is in keeping with our own ideas, likes, practices or theology is of small importance when He has liberty and souls are saved. To God be the glory. Critics soon appear on the scene when a Holy Spirit revival begins and they will not be those outside the nominal church but, "The Master praises, what are men?"

Evangelism in 1942 - South Mara

W. Ray Wenger

The year 1942 marks a new epoch for the mission work in Africa. e Lord definitely led in the opening of mission work in Africa during the last eight years, innumerable times the Lord has us and helped in the difficult tasks of adjustments, of underding the natives, and with language experiences, etc. He also nitely led in the opening of school work, medical work, outschools, the building work.

mprovements in the schoolwork were constantly being made; ses of instructions for the native helpers in the Medical work e started; district conferences among the Shirati and Majita outschools were yielding definite blessings. In spite of all these blessings, it became more evident that we were in need of a revival.

Early in the year the common conviction on the part of our missionaries was that this revival was needed and we hoped it would be accompanied with Pentecostal power. This conviction soon spread to the native church and more evangelical messages were given touching on sins, consequences of sin, etc. By the power of the Spirit these messages were accompanied with conviction and confession of sin.

It soon became apparent that one or two messages a week was not

sufficient, so at most of our stations every afternoon at 4 p.m. evangelical messages were given and time was spent in prayer for the cleansing of the Church. At Mugango and in Majita, a native was used who could give the message in the vernacular so that all could understand and not have the disadvantage of interpreted messages. Two weeks were given to this special work at Mugango and about twelve days in Majita, which resulted in many confessions of sin and a new life in the native church. Later at Mugango at different intervals we had similar meetings for several days.

At Bukiroba when the Spirit began to work, for several days, all Bible school teachings were dropped and emphasis given to evangelism among the students. The power of the Spirit touched the lives of many.

At Bumangi special services were held every afternoon, which continued for a number of weeks. These brought blessings after a long and hard struggle against the forces of the enemy. After victory came to a number at this station, several natives spent time in preaching the Gospel to the outlying districts. At one place they tarried several weeks and a few publicly confessed Christ as their Saviour.

During the months of August and September groups of Christian went to the outschools in Majita and Mugango and all these meetings were definitely blessed; however, the battle was fierce and Satan boldly withstood and sorely tried those who had gained victory over him.

During the year at all the South Mara stations, daily early morning prayer meetings were started. These meetings are informal and only those who have been touched by the fire from heaven come regularly. The meetings are encouraging to us, as we see the native Christians burdened for the indifferent and for the heathen lost in darkness.

Our church record books need revision but we are glad that the Lord is the one who is doing the revising and not man. We are looking forward to more definite evangelism for the year 1943 and hope that the time will not be far distant when native evangelists, called of the Lord, will go out and spend full time in spreading the glorious Gospel of Christ.

Calendar of Events for 1942

Elizabeth K. Stauffer

January

7 The Leatherman family left for Mt. Kilimanjaro for a three month extended leave.
Sister Rhoda Wenger moved from Bumangi to Bukiroba Station to assist in the Bible school during the Leatherman absence.
17-18 A two-day meeting at Rwang'enyi outschool which closed with a baptism service.
25 A day of fasting and prayer at Shirati.

February

The Bumangi Church building was struck by lightning and burned. Two were received into the Bumangi Church by water baptism.

March

3 The Brethren Eshleman and Stauffer called at the District Office at Tarime in interest of exemption from military service for our boys. They had a profitable meeting.
5- 7 A safari was made by two missionaries and several natives to Kirogo, a section about midway between Shirati and Kinessi to preach the Word and to look into prospects for opening an outschool.
29 Beginning of a new work of the Spirit at Mugango which continued throughout the year.

April

10 Sister Vivian Eby moved into her new house at Shirati.
18-19 A two-day meeting with baptism and communion at Migeko outschool.
By God's help and Government aid, a Zanaki baby, born to a Christian mother who refused to go through heathen puberty and pregnancy rites, was allowed to live.

May

30 Funeral of Gereson Amuko, the youngest member of the Shirati Church, attended by more than 200 people.

June

16 End of three weeks of special evangelistic effort in Mugango and Majita.
26 Bible School at Bukiroba closed its 1941-42 term.
Nathaniel, a Wakuria Christian, left his employ in the Government school at Musoma, and moved to Nyabasi for his health. He and his wife, Dina, have proved a great help at Nyabasi.

July

24-26 Annual Missionary Conference at Nyabasi with all present.
26 Dedication of the Nyabasi Church building.
29-30 Native Conference at Nyabasi followed by business meetings.

August

8- 9 All-day meetings at Shirati when the Spirit came in power and began a blessed revival that continued on through the year. A cleansing and passion for souls followed.
12-15 Brethren Hurst and Stauffer with Zedekea and Zefenea began evangelistic work in outschools at Alicho.
15 Stephen Edward found a happy welcome in the Leatherman family. Measles epidemic at most of the stations. Almost all of the missionaries' children had measles and whooping cough during the year.

September

The Spirit came in searching power at Bumangi and began work in the hearts of a number there.
29 Bible School opened with four students; Brother and Sister Leatherman teachers.

October

2 Close of a two-week refresher course for native teachers at Shirati.
3- 4 The Shirati Church held a Praise and Thanksgiving Service for the year and brought offerings amounting to shs./35 money and shs./28 in grain.
5 Sister Rhoda Wenger was moved to Mugango to help in the work.
Mugango Girls' Home opened with 35 girls.
Shirati Girls' Home opened with 9 girls.
19 Bro. and Sister Wenger went to Majita for work among the outschools.
24-26 A two-day meeting held at Butata outschool, Majita, when 25 people communed.

November

1 Close of a four-day evangelistic work among the Luo people living near Mugango.
29 Orphan Anna, in the Girls' Home, Shirati, died; age, 3 months.

December

25 Christmas and school closing program at Shirati.
26-27 Inspirational meetings planned and carried out by the Native Church at Bumangi.
27 Sister Yoder leaves for extended leave to South Africa.
27 The Shenk family left for Mt. Kilimanjaro for 3 months' extended leave.
27 Baptism and Communion services at Shirati. Twelve were baptized and fifty-five communed.
31 Bukiroba Bible School closes for vacation and the students went to their homes.

Sewing Circle

"Thus saith the Lord God, the holy one of rael; in returning and rest shall ye be saved; quietness and in confidence shall be your rength: and ye would not."

In these days of unrest and tension we are clined to feel that all the world is in a ate of excitement. This is partly true es-cially of the peoples implicated in the ac-vities of war. At this time, as perhaps at other time it behooves those of us who are ristians to let our faith in a living God ep us calm and courageous.

In it all we know that God is on the throne. ur faith is in Him. It is our privilege to el the truth of this fact. It is our duty as is children to help those about us to realize e truth of the fact of a loving Father's care. Day by day we may go about our tasks in e calm assurance that we are in His keeping; t only are we in His loving care, but our ved ones wherever they are, are in the same ving care.

South America

AMONG THE CHACO INDIANS

Dear Readers of the Gospel Herald: The rpose of this short letter will be to inform r friends about the most recent develop-nts of the work in northern Argentina. iends are asked to take note of some changes addresses. As soon as possible we want to ake a map of the region where we are work-g and send it with explanations to the spel Herald.

1. **Colonia Castelli.**—This town is the thest northern point reached by the rail-y in the Chaco province. It has been de-ed recently that the Holdermans will live this place where they will be able most ily to study the work of the Indian mission Espinillo, fifty miles farther north. There also Indian settlements in various parts the region immediately north of Castelli. u should **address the Holdermans, Colonia stelli, Chaco, Argentine Republic.**

2. **The Espinillo Mission.**—This mission s opened by an English missionary society led the Emmanuel Mission. The workers, . and Mrs. Tuck, who have been in this ssion for seven years, were about to with-aw from the mission in order to seek a live-ood somewhere. Because of the war there re not sufficient funds for the continuance the work. The field council of the Em-nuel Mission asked the Argentine Men-nite Mission to take over the Espinillo ssion for a year. Since this mission, in fair-close proximity to our new Indian mission, l afford an opportunity for us to study an ablished work and get experience with the lians and their language, our Executive mmittee has accepted the request. Mr. and s. Tuck are devoted workers. During year they will be on our staff of work-here in the Chaco region. The cost of support of this mission at Espinillo will little more than the support of Mr. and s. Tuck. We believe that this is a fortunate n of affairs and that the year's experience co-operating with the Tucks will be valu-e to all of us.

3. **Tres Isletas.**—This town is thirty miles south of Colonia Castelli, on the same rail-way line. Near that town there is an Indian reservation where we hope to open a mission at once. For the present we shall have to live in town and go out to the reservation by horse and cart or by auto. It has been de-cided that the Shanks will live at Tres Is-letas and begin operations among these Indians. We have made several visits among the Indians and have found them approach-able and anxious to have us begin the work. Before this letter reaches the Herald this work will probably be started in a small way. You should **address the Shanks, Tres Isletas, Chaco, Argentine Republic.**

Yours in the cause of Christ in the Chaco,
J. W. and Selena Shank.
Calvin and Francis Holderman.
July 9, 1943.

City Missions

JOHNSTOWN, PA.

(616 Napoleon St.)

Dear Readers of the Herald: Greetings in Jesus' name. On Friday, June 25, was the closing day of our first Bible school which was held at Woodvale. Bro. Grant Weaver was principal. The teachers were Bro. I. S. Mast, Sisters Eunice Mast, Lena Hartzler and Zella King, both of Allens-ville, Pa., and Mrs. Grant Weaver.

On Friday, July 16, was the closing day for our second Bible school. We closed with a program given by the children. We were glad for the mothers who were present and for Bro. Sanford Shetler who gave a talk to the children and for the encouragement he gave by his presence and the part he took in the program. Bro. John Thomas was principal and the teachers were Bro. I. S. Mast, Sisters Grace Eash, Cora Hostetler, and Eunice Mast. A number of these chil-dren were from non-Christian homes. This school was held in Conemaugh Borough; so we did not have to take many in the car. By having the two schools, we almost dou-bled the number of children over 1942. When we were planning for our Bible schools we had no teachers in view. It seemed that everyone was busy. But we kept on planning and praying, perhaps a little more than usual.

On June 13 one of the boys at Woodvale asked, "Are we having Bible school?" We said, "Yes, if we can get teachers." On Sun-day evening, June 13, after the evening service, to our surprise, we had a phone call from Bro. Raymond Peachey, Allensville, Pa., saying, "Two teachers for you; will be there Monday evening." This was good news, but it meant that we had to get busy. By Tuesday morning, June 15, we were ready with a happy group of boys and girls. Al-though our attendance here was not so large as the second school, we were very well pleased on the closing day, when we had a closing program, with the good work and good interest shown by the children. Our goal was two Bible schools for 1943. Praise the Lord, He brought it to pass in a defi-nite way.

Our Sunday school is keeping up quite well. But in the evening service we have missed some of the faces of our boys and girls. They go to the parks and swimming beaches. However, in the last evening serv-ice we saw a few again and expect after vacation to be back to normal. On Sunday evenings the streetcars and busses are full, coming home from the pleasure resorts, and the churches are empty. We are reminded of the truth of God's Word that many shall be lovers of pleasure more than lovers of God. The world needs Jesus and a real Christian testimony. Many professing Chris-tians have no testimony and the Church suffers.

We find so many opportunities to witness for our Lord. We find many unhappy folks as we visit the hospital and in their homes. One lady in the hospital whom we visited recently is suffering from being burned. She is very anxious to know about salvation and being saved even though she has been a professing Christian. The first day we met her she wanted us to pray for her. Her one arm hurt her very much. She also was eager to meet a minister, so the next time my father and I went. Just the other day she said, "My arm doesn't hurt anymore since you prayed. When I go home, my family and I are going to go to church reg-ularly. We have been too careless. Tell me what it means to be saved."

Another one we want you to put on your prayer list is a mother who is sick and whom we have been visiting a number of times. She is discouraged and feels that no one really cares for her and is her friend. We pointed her to the Saviour. Yesterday I went to see her. I stayed a couple hours and talk-ed and listened to her troubles; then I prayed with her. She says that now she feels much better. She enjoys having us come and read and pray, and encourage her, but she needs to seek Jesus and confess her sins. It is hard for her to get the truth as she has lived a life of sin. Pray for her with us that her joy might be full. These are just a few of our experiences in Johnstown. I gave these so that you might be better able to be prayer helpers.

We are looking forward to our conference which will be held at the Stahl Church, Aug. 1-4. We expect a fine time of refreshing. We are looking forward also to the Young People's Institute which will be held at the Arbutus Park following conference.

Pray for us and for the many unsaved at Johnstown.

July 27, 1943. Eunice L. Mast.

* * *

TAMPA, FLORIDA

"When are you going to have Bible School again?" asked Evelio three days after Bible school closed. To the answer, "Next year," the dark-eyed Spanish boy responded with an "O-oh," which conveyed the meaning, "So long?" He was not the only one who felt that way about Bible school. The inter-est and spirit at both schools were especially good.

There were an enrollment of 65 and an average attendance of 53 in the Ybor City

FINANCIAL REPORT

Mennonite Board of Missions and Charities

JUNE, 1943

GENERAL

Total	$ 2,704 10

INDIA

General	1,088 99
India Missionary	1,212 85
Missionary Children	123 75
Evangelist	87 50
Bible Women	64 68
Educational	73 00
Widow	152 60
Orphan	692 92
Medical	264 26
Lepers	5 00
Personal	137 00
Total for India	3,902 55

SOUTH AMERICA

General	918 74
S. A. Missionary	1,205 35
Missionary Children	126 25
Evangelist	88 01
Bible Reader	16 00
Orphan	92 20
Publication	61 61
Total for South America	2,508 16

AFRICA

Total	142 00

CITY MISSIONS

Canton Ohio	90 00
Chicago Ill	94 23
Chicago Mex Miss Ill	38 40
Denver Colo	5 00
Detroit Mich	115 34
Fort Wayne Ind	204 53
Fort Wayne Auto Ind	71 66
Hannibal Mo	191 76
Kansas City Kans	76 06
Lima Ohio	153 46
Peoria Ill	80 82
Total for City Missions	1,121 26

CHARITABLE INSTITUTIONS

Kans City Children's Home Kans	64 84
Orphans' Home Ohio	410 99
LaJunta Hospital Colo	88 40
LaJunta Hospital Nurse Support	12 40
Home for Aged Lancaster Pa	5 00
Total for Charitable Institutions	581 63

OTHER FUNDS

Am Bible Society	10 00
Board of Education	17 80
China	354 82
EMS	21 92
General Conference	10 36
Hebrew Christian Alliance	20 00
Jewish Work	50 00
Mexican Work Colo	60 52
Mexican Work Texas	195 83
Mission News Bulletin	1 00
Missionary Preparation	10 00
North Minnesota Work	53 47
Paraguay Indian Mission	26 83
Personal	20 00
Total for Other Funds	852 55

RELIEF FUNDS

War Sufferers	5,444 68
Amish War Sufferers	405 00
China Relief	1,529 17
Greek Relief	10 00
Total for Relief	7,388 85

C.P.S. FUNDS

Civilian Public Service	20,387 29
Amish Civilian Public Service	4,706 36
Total for CPS Funds	25,093 65

SUMMARY

India	3,902 55
South America	2,508 16
Africa	142 0
City Missions	1,121 2
Charitable Institutions	581 6
General & Other Funds	3,556 6
Relief & CPS Funds	32,482 5
	$44,294 7

FUNDS RECEIVED DIRECTLY B' MISSIONS AND INSTITUTION which are under the MENNONITE BOARD OF MIS SIONS AND CHARITIES

Canton Ohio	105 0
Chicago Ill	10 0
Chicago Mexican Miss Ill	26 0
Detroit Mich	20 8
Fort Wayne Ind	3 0
Kansas City Kans	41 2
Lima Ohio	128 8
Mexican Border Texas	10 0
Peoria Ill	69 3
Toronto Ontario	50 0
Kans City Chil Home Kans	110 2
Orphans' Home Ohio	45 0
Home for Aged Ill	1,088 7
Old People's Home Ohio	863 4
Total for Miss and Institutions	2,571 7
Grand Total received by Elk Off and Institutions	$46,866 4

Respectfully submitted and Gratefully acknowledged,
E. C. Bender
P. O. Box 574
Elkhart, Indiana

school. At Ida St. there were an enrollment of 50 and an average attendance of 38. It was the first time that Bible school was held there in the evening. We discovered that it was not the best time to have the school there. Many parents did not want their children out at night. The weather was rather unfavorable, too. This is the rainy season and almost every evening, just as it was time to begin Bible school, the rains came. Those who attended were really interested in learning the Word of God.

We were indeed grateful to have the Itinerary Evangelism group, Raymond and Anna Lois Charles, Lois Garber, and Margaret Horst, assist us. Their help to the children and the Christian fellowship which we experienced with them are much appreciated. We are thankful to God and to all those who made it possible for them to come. Bro. Chester Harbold was our superintendent this year. He also taught the High-school class at Ida St. We appreciate the Harbolds being with us during these summer months in the absence of Bro. and Sister Sauder and family. The teaching staff also included Sister Alice Clymer, Sister Anna Byer, and the workers here in Ybor City.

We ask you to pray that the seed that has been sown in the hearts of the boys and girls here in the South may be fruitful and may bring honor and glory to God.

July 24, 1943. M. Irene Stauffer.

* * *

ALTOONA, PA.

(Canan Station)

Dear Herald Readers: Greetings in Christ. The twelfth annual Bible school at Canan Station closed July 9, with a program in the evening. A keen interest was evident during the two weeks and the school was heartily supported by the immediate community. The enrollment was 118, and 111 marked the highest attendance of pupils. Seventy-eight received awards for perfect attendance. More than one third of the school was enrolled in the three kindergarten classes. We were reminded of Christ's words, "Feed my lambs." It affords us the rich opportunity of planting the life-giving Seed into tender hearts.

We were grateful to those who made sacrifices in order to serve as teachers. Bro. John B. Kanagy was principal and taught the adult class. The other teachers were Oliver Schenck, Helen Weaver, Ellen Kauffman, Kathryn Ebersole, Mabel Erb, Betty Shue, Mary Lauver, Anna Stover, Anna Graybil and Mina Glick.

The last few years we have been hearin the remark, "This is the best school we'v ever had." A visible result of the school an increase in Sunday-school attendance. W rejoiced to hear the children sing with sin cere hearts, "I'm so glad I came to Bibl school." The Lord be praised!

July 24, 1943. Mina Glick, Secretary.

Handicaps and Grace

W. M. CZAMANSKE

If snowdrops, frail and delicate,
Can thrust a passageway
Through barren ledge and bedded rock
To greet the light of day;

If fairest lilies grow among
A cesspool's mud and mire—
And keep their petals virgin-pure,
As gold tried in the fire;

If honeysuckles have been seen
To climb on icicles,
And roses in December snows
Surmount these obstacles;

Then there is no environment,
That men can ever face,
With handicaps that are too large
For God's sufficient grace.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, AUGUST 12, 1943 (Herald of Truth Established 1864) No. 20

EDITORIAL

"God, who at sundry times and in vers manners spake in time past unto e fathers by the prophets, hath in ese last days spoken unto us by his on."

*

These prophets spoke sometimes in ords of comfort and at other times in ords of warning, depending upon what nd of lives the people were living. he message of the Son of God is found the Gospel of Christ. This message is us a message of comfort or of warn-g, depending upon whether we are eying or disobeying His voice.

*

Stewardship.—Read Luke 16:1-10. It s well been said that "if we could get ery child of God to take a Bible view stewardship there would be little cking to the Church in workers, time, money." Whether you think in terms wealth, of children, of church obliga-ons, or of anything else connected with hristian stewardship, if you prove urself faithful, you are in position to aim this comforting assurance: "Be ou faithful unto death, and I will give ee a crown of life."

*

"Blessed are the peacemakers: for ey shall be called the children of God." hese words were spoken by Christ the ince of Peace. Here is another thing at He said: "Peace I leave with you, y peace I give unto you: not as the orld giveth, give I unto you." In this e have held before us a very striking ntrast between Christian and world ethods. In the midst of war, the world talking about peace. But the kind of ace cherished by the people of th s orld is the peace which comes after the nconditional surrender" on the part the enemy; while the peace cherished the followers of the Prince of Peace the "peace of God which passeth all derstanding," the peace achieved rough "the good fight of faith," a ht in which "the weapons of our war-e are not carnal, but mighty through od." Let it be said of every follower of the Prince of Peace that our purpose is "not to destroy men's lives, but to save them."

*

There are two uses which we may make of the Lord's Day.

1. We may regard it as a holy day, set apart as a day of rest for the body and exercise for the soul. Recognizing it as a special favor from God that this day has been thus set apart for us, we hallow His name and are moved to make the most of our opportunities. This requires that we are at our best, physically and spiritually. Physical fitness for the day requires that we quit our work earlier on Saturday than on the rest of the days in the week and get ready for Sunday. A good night's rest and early rising; a period of devotion, both Saturday evening and Sunday morning, and meditation on things above will help us start the day aright. In the house of the Lord it is necessary to stay awake both physically and spiritually if we would receive the greatest benefit from the public services. If any "visiting" is done immediately after services, let the conversation be about "things above," not "on things on the earth." The part of the day that is not spent in the house of the Lord may be profitably spent in Christian fellowship, in personal work, and in holy meditation. As for "chor-ing," let that be confined to the **necessary** things, leav'ng the rest of them for the next day.

2. We may regard the Lord's Day as a holiday, a day of walking "after the flesh." As such we stick to our business or secular toil as long as we can see Saturday evenings (or perhaps roust about in town until a late hour), sleep late Sunday mornings, read Sunday newspapers instead of the Bible, and if we attend public services in the house of the Lord, we are attracted more by social contacts than we are by Christian fellowships. Our conversation during the day is largely (often exclusively) about "things on the earth" rather than "on things above." Having "a good time," pleasure trips, and other things worldly, occupy the greater part of our time during the day.

In our consciences we all say that the first way pointed out is the way that the Lord's Day should be spent. How about our records?

*

BIBLE TEACHINGS

VI. On Conscience

Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.—Acts 24:16.

To him that knoweth to do good, and doeth it not, to him it is sin.—Jas. 4:17.

Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.—II Cor. 1:12.

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.—Tit. 1:15.

But by manifestation of the truth commending ourselves to every man's conscience, in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.—II Cor. 4:2-4.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.—I Tim. 4:1, 2.

This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. . . . If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leav-

ing us an example, that ye should follow his steps.—I Pet. 2:19-21.

Having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering.—Heb. 10:21-23.

Holding the mystery of the faith in a pure conscience.—I Tim. 3:9.

Happy is he that condemneth not himself in that thing which he alloweth.—Rom. 14:22.

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?—Heb. 9:14.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

Soul Culture

By D. D. Miller

Keep yourselves in the love of God.—Jude 21.

Introductory

The exhortation to "earnestly contend for the faith which was once delivered unto the saints" is as needful today as it was in the days of Jude.

The special need then was caused by "certain men" who had crept into the Church unawares who are graphically portrayed in the word-picture in this epistle, ending with, "sensual, having not the Spirit." These men brought in other teaching, "turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Hence the warning, showing the danger of saints losing their spiritual life.

Necessity for a Re-creation

After God made man's body out of the dust of the earth, He breathed into his nostrils the breath of life, "and man became a living soul." God's own nature was breathed into him, making him a partaker of the divine nature.

But this divine nature was lost in the transgression, and now it is necessary that God shall do for man what He did for the first man, breathe into his dead soul the life of God.

The life of God in the soul is an imparted life. It is not the result of any cultivation on man's part but it has its origin in "the grace of God." Paul said to those who had been "dead in trespasses and sins" that "by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). So after man is born again, regenerated by the Holy Ghost, he has the graces of the Spirit planted within him, and these need man's constant attention.

Indoctrination

We are expected to cultivate every part of our being. Physical culture, mental culture, social culture, all need our attention. Since the soul is the supreme part of man's being, this culture, above every other, should receive our most thoughtful and prayerful attention.

Here we note the provisions which God has made for man's advancement after the new birth. First, we have the holy Scriptures, which are able to make us "wise unto salvation." This book is "a lamp unto our feet, and a light unto our path." Herein is set forth before us every duty which we owe to God and men, and if anything arises in our lives not directly pointed out in the letter, our Saviour points out a great principle which may always govern us. He furnishes us with this brief summary of God's law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and "Thou shalt love thy neighbour as thyself." In this is fulfilled all the law and the prophets.

It is true that some things in the Scriptures are not easily understood, but everything which relates to practical life is easy to understand.

Then we have in connection with the holy Scriptures the communication of the Holy Spirit. We not only have the Book, but we have the Teacher also. When Christ was upon earth in bodily presence, He was among His disciples as their Teacher. They looked to Him for illumination in all their difficulties. When He taught them, He took pleasure in interpreting His words. Hence they felt they could not make progress without His presence. But He said to them, "If I go not away the Comforter will not come. . . . Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

The Comforter has come. He, the divine Spirit, is here. The prophecy of Joel is fulfilled: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons an your daughters shall prophesy, your ol men shall dream dreams, your youn men shall see visions: and also upon th servants and upon the handmaids i those days will I pour out my spirit (Joel 2:28, 29; cf. Acts 2:17, 18). Thes days have come to pass, and we are no living in the dispensation of the Hol Spirit. I would that we would all ap preciate more fully our privileges.

Jude says, "But ye, beloved, buildin up yourselves on your most holy faith praying in the Holy Ghost, **keep you selves in the love of God**" (vv. 20, 21 Paul teaches: "And you, that wer sometime alienated and enemies in you mind by wicked works, yet now hath h reconciled in the body of his fles through death, to present you holy an unblamable and unreprovable in h sight: **if ye continue in the fait grounded and settled, and be not move away from the hope of the gospel**" (Co 1:21-23). Peter warns against fals teachers and their pernicious ways, als the danger of following them (II Pe 2:1-3), telling us how **grace** and **peac** may be multiplied unto us. **Notice** tha it is through the knowledge of God, an of Jesus our Lord. II Pet. 1:2. By th "exceeding great and precious promises we may be partakers of the divine na ture and escape the corruption that i in the world through lust, "giving a diligence, add to your faith virtue; an to virtue knowledge; and to knowledg temperance; and to temperance pa tience; and to patience godliness; an to godliness brotherly kindness; and t brotherly kindness charity. For if thes things be in you, and abound, they mak you that ye shall neither be barren nc unfruitful in the knowledge of our Lor Jesus Christ. But he that lacketh thes things is blind, and can not see afa off" (II Pet. 1:5-9).

Jesus says, "Continue ye in my lov If ye keep my commandments, ye sha abide in my love; even as I have kep my Father's commandments, and abid in his love" (Jno. 15:9, 10). Again, "**I ye continue in my word,** then are ye m disciples indeed; and ye shall know th truth, and the truth shall make yo free" (Jno. 8:31, 32).

By these and many other Scripture we should see that our heavenly Fathe "which hath made us meet to be par takers of the inheritance of the saint in light: who hath delivered us from th power of darkness, and hath translate us into the kingdom of his dear Son has made gracious provisions for ou spiritual maintenance and growth. Ma we now turn our attention to some c the

Means for Soul Culture

1. We must emphasize the daily read ing and study of the Bible. Here is th food for the soul: "The words that speak unto you, they are spirit, and the are life" (Jno. 6:63). "Man shall not liv by bread alone, but by every word tha

roceedeth out of the mouth of God" Matt. 4:4). In the parable that Jesus ave telling of the rich man whose round brought forth plentifully and who thought within himself what he ould do with his abundant substance, aying to his soul, "Thou hast laid up uch goods for many years," God said o him. **"Thou fool!"**

I fear there are many who have pro- essed to accept their Lord Jesus Christ who, though they may not be guilty of ndeavoring to feed their souls with the ruits of the earth, are nevertheless ex- ecting to feed their souls on the world hought of the day. The "Thou fool" ensure coming from God is just as pplicable to this class as it is to the ertain one mentioned in the parable. If e are to be blessed of God, we must se the soul food which God has so ountifully provided.

I have never known any one to main- ain the Gospel standard and make ad- ancement in the spiritual life without is special soul food, the Word of God. o get the most nutrition out of it we ust not simply study the Sunday- chool lesson or be able to discuss e subject intelligently, but we must ead it or listen to its teaching as a piritual exercise, as a message from od to our souls.

We often hear persons, in stating eir experience, tell of some particu- r passage of Scripture which comes to em in time of need. And yet that cripture may never have come to us that way, but some other texts have me to us in our time of need for our ncouragement and confirmation of our ith. So we are ready to believe that ere is something in the Bible for each ne of us, just suited to our case, and e shall find it if we make this Book ur constant companion.

The prophet Jeremiah said, "Thy ords were found, and I did eat them." avid said, "Thy words are sweeter so than honey and the honeycomb." ere then in the Bible is nourishment r hungry souls.

2. Praying in the Holy Ghost. Pray- is the nurse of faith. The way to uild up ourselves in the most holy ith is to continue instant in prayer. om. 12:12.

Praying in the Holy Ghost means to ntinue our prayers under His guid- nce and influence, according to His Vord, with faith, fervency, and con- ant persevering importunity. That we ay pray aright, the Holy Ghost must ove our hearts and direct our peti- ons.

3. A spiritual atmosphere. If we ould **keep ourselves in the love of God,** e must have a spiritual atmosphere. They that are after the flesh do mind e things of the flesh; and they that e after the Spirit the things of the pirit" (Rom. 8:5). There is an atmos- ere that is intensely worldly and ghly deleterious. Such an atmosphere is found in the ballroom, at the theater, at the movie, in any place of worldly amusement.

If we want to keep ourselves in the love of God, we must wholly abstain from such follies, which are leading many people away from God and heaven and all that is holy. Jesus said, "Ye are not of the world, even as I am not of the world." Paul exhorted the worldly among the Corinthians by saying, "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, . . . and ye shall be my sons and daughters, saith the Lord Almighty."

Peter, in addressing his converts, said, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." If anyone concludes that there is not very much difference between worldly pleasures and Christianity, let him read the eighth chapter of Romans. None of us need expect to have the fruit of the Spirit flourish within us so long as we are submerged in a worldly atmosphere.

I am persuaded that the great majority of professed Christians need to ive a higher standard of Christian life.

4. Looking for the mercy of the Lord Jesus Christ unto eternal life. Let us bear in mind, however, that all who will ever get to heaven will come there through the mercy and merit of our Lord Jesus Christ. "There is no other name under heaven given among men, whereby we must be saved," but through the Lord Jesus.

A lively faith of the blessed hope in Christ Jesus will help us to mortify our lusts after ungodliness. A believing expectation of eternal life will arm us against the snares of sin.

5. Helping to save others, in **keeping ourselves in the love of God.** We are not only (under God) our own keepers, but every one ought also, as much as lies in him, to be his brother's keeper.

In this day of erroneous teachings and of apostasy it is needful that we draw near to God "in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10:22-25).

In Conclusion

For our encouragement, the only wise God our Saviour is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy. May we be obedient children and **keep ourselves in the love of God.** "And to him be glory and majesty, dominion and power, both now and ever. Amen."

Berlin, Ohio.

—o—

THE NATURE OF ACCEPTABLE PRAYER

By Mary C. Kauffman

There is an urgent necessity for men and women to learn the terms of acceptable access to God.

Ignorance of God's will as revealed in His Word and in His dealings with men through the ages is the cause of much indifference and despair. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (Jas. 4:3). The faith of many has perished because they have failed to learn the conditions of acceptable prayer.

God's righteousness and holiness, His all-seeing eye, His all-knowing mind, His justice and mercy demand consideration on the part of those who call upon Him. Yet His love and compassion and long-suffering forbearance are such that the vilest of sinners may call upon Him and be accepted when they come in an acceptable way.

God is truly a prayer-hearing and a prayer-answering God. Men and women of faith have succeeded in reaching His throne since His earliest revelation of Himself. People are taught to pray, believing that they will receive. But if their motives for what they ask are not sanctified by a consecrated life, their prayers become an abomination. "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9).

A sinner's prayer is impudence unless he comes to God to confess and forsake his sins and to yield his life to God's Word and will. No man may come to God to instruct Him or to recommend himself to Him. His righteousness is as "filthy rags" in God's sight.

Let us look at the two men who went into the temple to pray. "The Pharisee stood and prayed thus **with himself.**" He gave a good recommendation of himself, and might not have been so seriously out of place had he given such a recommendation to another man whose standards were similar to his own. But to come to a holy, unerring, all-wise God and expect acceptance because of his imaginary goodness was an insult to God's divine attributes. Man cannot stand on his own merit. He can plead only for mercy and pardon because God is gracious and merciful.

The disciples listened to Jesus praying on one occasion and a revelation of their own need and shortcomings came to them. They said, "Lord, teach us to pray." Through His answer we have the highest type of prayer, known as the Lord's Prayer.

What do we need? What can we ask for? How can we worship and praise and serve and ask for others and our-

(Continued on page 419)

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

NEW BELIEVERS

This afternoon I would like to tell you about some of our new believers who had never heard the Gospel, nor attended any evangelical meetings. At first the singing of the hymns, the Scripture reading and prayer, and the preaching of the Word were all a novelty to them, but the Lord opened their hearts and they accepted Him as their Saviour.

Pedro Laborde and his wife, a young married couple, became interested in the Gospel through his brother who was converted through a tent meeting. They started attending our services and seemed earnest and sincere in their convictions. Presently adversities and afflictions came into their lives, which, however, did not dampen their spirits nor weaken their faith in God. The husband became sick, underwent an operation and for several months was not able to work. Later the wife was taken to the hospital where she was confined to bed for many weeks, suffering from a badly infected leg. We visited her regularly and she remarked that our very presence was such a help to her. She has improved considerably and can again enjoy her home life although she must spend a greater part of the time in bed. When the weather is favorable, we take her to church in the car, which is a spiritual tonic for her. Their child, a fat chubby daughter three years old, is a comfort and a joy to her parents. Dorita is a regular attendant at Sunday school and has learned to love Jesus, too, since her parents are Christians. Her mother often relates to us how little Dorita plays church at home. She sings and pretends to read out of her hymnbook; then she quietly arises, closes her eyes and prays. We praise the Lord that she is being taught the beautiful stories of Jesus in her early childhood. These innocent but sincere expressions of Dorita have made such a favorable impression on the unconverted grandmother in the home that she also began to go to church and accepted Christ on a Sunday night when the invitation was given. Pedro is an earnest seeker after the truth and is always asking questions as to the meaning of certain portions of the Bible. He has begun to take part in the Young People's Meetings and the explanations which he gives show that he has an unusually keen grasp of the teachings of God's Word. His companions ridicule and scoff at him because he goes to church instead of accompanying them to the gambling house or other questionable places.

Pedro's neighbor also delights in making fun of him for the stand which he has taken, but when he is in need, he still likes to ask favors of him. One morning, returning at two o'clock from his accustomed gambling place, he remembered that he had no bread in his house for supper. He awakened Pedro and asked for some bread. The following evening he became ill with the grippe (probably the result of keeping late hours) and asked Pedro to come and put "ventosas" on him (the treating of cupping). Pedro gladly consented but explained that he would have to return to his house immediately, as the pastor was coming. "Oh, so you are going to have mass in your house tonight. And are you going to sing, too?" "No, we are just studying some lessons in order to become members of the Church," Pedro answered. That is just a sample of the persecutions that our new believers must face daily. They all need your fervent prayers. It costs much to live for Christ in Argentina.

Farewell Meeting

During the last year we had to say good-by to four families who have moved to Buenos Aires in search of employment. The last family to leave was that of Pedro Giraldi, one of our most faithful and active members. On two previous occasions he came to ask our advice about leaving. This time he did not ask advice but merely stated that he and his family were leaving. Yes, they were really leaving us this time. In three days they would be gone. It touched our hearts and stirred our emotions. Their departure made us remember what they had told us when we met them for the first time. They had said, "We need a pastor here. We are like sheep without a shepherd. We are going to pray that you shall be directed to this town." As is the custom on such occasions, we had a farewell service for them. It was an informal meeting in which the other members expressed their sentiments and wished them God-speed, and His blessings upon them in their new venture. We shall miss our brother's pleasant smile and his warm handshake and his hearty co-operation in the work. We know it will be very difficult to find another family that can fill the place of this one.

Wanted: A Modern Bible

In our newest outstation of Piedritas the interest in the Gospel seems to be growing. We have contacted a number of new homes through the Sunday school, which we hold each Tuesday. At the preaching service in the evening this week the little hall was crowded with several new faces present. One man brought a rather old Bible with him and at the close of the service said to Bro. Brenneman that he wanted to exchange it for a modern Bible, one that would require less reading. He felt that his was old and out of date. He was finally convinced that his Bible was the real Bible and was admonished to take it home and read which he consented to do. He is a Spaniard and remembers of seeing the Bible being burned in public in Spain by the Catholic priests. This man is only one among many thousands who do not even kno what the Bible is. Will you kindly rememb all of us who are trying to make known i message of hope and salvation.

Rowena Brenneman.

Villegas, Argentina
July 14, 1943.

Africa

NEWS FROM SHIRATI

Greetings from Shirati in the land of A rica. At this writing the Smokers and Sist Elma Hershberger are visiting this statio Sister Elma is busy visiting her old frien and searching out their spiritual needs whi here. Next week she will move to Mugang Station where she has been placed tempora ily because of needs there due to lack of pro er personnel. I trust the prayer of faith w continue to prevail until more of those st at home on furlough can be brought fort like these have been. Their arrival here h been a prayer triumph to me and encourag us to search for His will and then ask largel The Smokers are diligently applying ther selves to language study to be able as soon possible to get the message that burns in the soul, across to the Africans. We praise Gc for these workers.

One of the largest affairs in the land he now is the raising of food. The governme had planned a large food raising program f this year but failure of rains has made tl program impossible on the scale that they h planned. As I write this letter rains have b gun again and we trust will continue for tl present and long enough to finish the b lated crops. Finding food sufficient for all the Territory has already become a serio problem and a failure of rains would mea famine. War, famine, and suffering go t gether. One would think these would bri speedy repentance but the human heart most deceitful. Over a year ago a rainmak who lives close by lost his wife in deat Shortly afterwards he announced that the would be no rains because he was not giv a wife quickly by the people of the lan Not long afterwards we had abundant rai and he took the credit by saying he broug the rains as weeping for the loss of his wi since the people of the land cried so litt When the early rains failed he took crec for withholding them and now since th have begun and people are anxious to av themselves of getting their plantings out, has accused one of our members in the nati courts for going out to plow while it w still raining. That is an evil thing in t land and so a case will be made of it. If t powers of darkness prevail the Christian w be fined a sheep to be killed and eaten b cause he plowed in the rain and so broug evil on the land.

Several months ago a blue mamba snak the most deadly kind in the land, was fou in his house and he escaped from being b ten almost miraculously. He called for and we shot the snake in his house. It w a 7½ foot reptile, very poisonous. He w profuse in his expressions of how God p tected him. Judging from what we reme

per and from what the last missionaries bring o us from the homeland, such lip service nd glory is not confined to the heathen of Africa but is all too present in the nominal hurch in enlightened America.

The Spirit continues to work among us nd above all the promises of our God are still s valid as ever. We are beginning our quarerly communion services now and have a oncern for the glory of the Lord. Far too arge a number of those who rejoiced in salvaion last year seem to be leaving their first ove and are in need of repentance. By no neans is that true of all for some are going on vith their Lord in larger blessing, growth, nd service. May you continue to pray for he liberty of the Spirit among us that God nay finish the glorious work He began. The ommon experience NEED NOT be the egular experience and should not since the ord has risen from the dead. I still believe hat the largest need is in the Church, and vhen His people are willing to confess their eligious and spiritual pride as sin, and reent of it, giving the Spirit of the Lord liberty, od will work marvels among us that will nake our mouths laugh and our tongues ing as those that dream and the heathen will now that God is among us. May the disipline of times such as these work among us hat cleansing that men would not accept nor ermit at any other time or manner.

Mar. 31, 1943. Elam W. Stauffer.
Shirati Station,
Musoma, T.T.

—o—

From Our Institutions

LA JUNTA, COLORADO

(Mennonite Hospital and Sanitarium)

Dear Herald Readers: Greetings. Our hosital has been running over capacity. The aily census for the last 8 days shows these umbers: 73, 77, 80, 76, 78, 77, 73, 74. This nakes our hospital more than full. To take are of this large group means the employnent of many workers. During the summer ve have employed school girls who expect to eturn to school this fall. This leaves us very hort of workers in the kitchen, also nurse ids, floor girls, and laundry workers. If his notice comes to the attention of any who now how to help supply this need we shall ppreciate it if you will write to the Menonite Hospital at once.

Yesterday a patient that had been here aout five months was sent to the State Hosital. Of all types of sickness, the mentally ill re the most to be pitied. I must often think f the prayer of my parents in family worship, We thank Thee for the right use of our ninds."

Yours for the Christian care of the sick,
July 29, 1943. Allen H. Erb.

—o—

Rural Missions

HARMAN, W. VA.

Dear Herald Readers: Greetings. How lad we are for interesting work in the Lord's ineyard. Our July 5 meeting was well atended. The program followed the themes, "Christian Liberty" and "The Christian's Relation to the World." Those who served on the program were Bro. Aldine Brenneman and Bro. Ernest G. Gehman, Harrisonburg, Va., Bro. and Sister E. J. Hartzler, and Sisters Martha Wert and Mary Martin, Onego, W. Va., Bro. Hiram Weaver, Harman, W. Va., and Bro. Frances Bechtel, Whitmer, W. Va. The fellowship at the noon hour around a common table was enjoyed immensely.

We have been busy meeting souls, both saved and unsaved. Both classes give us concern—the saved that they might grow in grace, and the unsaved that they might come into the kingdom. We have been impressed this summer with the many old people in our community who are standing outside of Christ, in spite of urgent calls and invitations. They are nearing the end of life with hard hearts that need to be softened by the grace of God. A number of young people have responded and are being added to the Church. One has been reclaimed at the Lambert Schoolhouse as the result of Bro. Hiram Weaver's efforts in the meetings there. We are looking forward to receiving three at Riverside in the near future. Others are counting the cost and need the prayers of God's people.

Bro. E. G. Gehman was the evangelist at Riverside. His messages were made outstanding by illustrations with colored chalk. One message for parents was made very impressive by a picture of a hen that was contentedly sitting by watching the hawks catch her chicks. The words, "Hatching Chicks for the Hawks," were written below. Then the lesson was brought out that many parents are raising children for the Devil and are doing nothing about it.

We expect Bro. S. H. Rhodes to be with us over the second Sunday of August to hold communion at Riverside. We all look forward to that occasion at this time of the year.

Yours in His service.
July 31, 1943. Oliver M. Keener.

—o—

FINNEY ON THE SOURCE OF REVIVAL

A revival always includes conviction of sin on the part of the Church. Backslidden professors cannot wake up and begin right away in the service of God without deep searchings of heart. The fountains of sin need to be broken up. In a true revival, Christians are always brought under conviction; they see their sins in such a light that often they find it impossible to maintain a hope of their acceptance with God.

Backslidden Christians will be brought to repentance. A new revival is nothing else than a new beginning of obedience to God. Just as in the case of a converted sinner, the first step is a deep repentance, a breaking down of heart, a getting down into the dust before God, with deep humility, and a forsaking of sin.

Christians will have their faith renewed. While they are in their backslidden state, they are blind to the state of sinners. Their hearts are hard as marble. The truths of the Bible appear like a dream. They admit it to be all true, their conscience and their judgment assent to it; but their faith does not see it standing out in bold relief, in all the burning realities of eternity.

But when they enter into a revival, they no longer see "men as trees, walking," but they see things in that strong light which will renew the love of God in their hearts. This will lead them to labor zealously to bring others to Him. They will feel grieved that others do not love God, when they love Him so much. And they will set themselves feelingly to persuade their neighbors to give Him their hearts.

So their love to men will be renewed. They will be filled with a tender and burning love for souls. They will have a longing desire for the salvation of the whole world. They will be in an agony for individuals whom they want to have saved—their friends, relatives, enemies. They will not only be urging them to give their hearts to God, but they will carry them to God in the arms of faith, and with strong crying and tears beseech God to have mercy upon them, and save their souls from endless burnings.

A revival breaks the power of the world and of sin over Christians. It brings them to such vantage-ground that they get a fresh impulse towards heaven; they have a new foretaste of heaven and new desires after union with God; thus the charm of the world is broken, and the power of sin overcome.

When the churches are thus awakened and reformed, the reformation and salvation of sinners will follow. Their hearts will be broken down and changed. Very often all sorts of abandoned characters are awakened and converted. The worst of human beings are softened and reclaimed and made to appear as lovely specimens of the beauty of holiness.—Charles G. Finney.

—o—

Meditations

II. BLESSED ASSURANCE

By George J. Lapp

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.—Rom. 8:28.

"He is faithful" and **"He cannot deny himself"** are the guarantees by which **we know.** He changeth not. His will and all His purposes are to us-ward. It is beyond human understanding that it is so, but the realization of it as a result of our faith in Him has become deeply rooted in our consciousness and we do not speculate. All things working together for our good is as certain as our saving knowledge of His truth and of our anchorage in Him.

The **"all things"** are of God. II Cor. 5:18. They are for our sakes. II Cor. 4:15. Therefore He turns even adver-

(Continued on last page)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

THE MOTHER WHO PRAYS

A mother who prays is a jewel most rare.
She may not be clad in garments so fair,
She never has time for gorgeous displays,
But glory light crowns the mother who prays.

A mother who walks in the glow of God's Word,
A guidebook that's new she never preferred,
Her feet ever seeking the heavenly ways,
For this is the path of the mother who prays.

A mother who lives for the good she can do,
To comfort and bless—her busy life through:
The call of distress she always obeys
With heart full of love, the mother who prays.

A mother who smiles with a smile of good cheer,
She brightens the gloom and banishes fear,
Each effort her look of approval repays,
The soul warming smile of the mother who prays.

A mother who weeps for a wandering child,
A life by the wiles of Satan beguiled.
So close to the throne she constantly stays
To plead for the lost, the mother who prays.

A mother who cares though you're handsome and wise,
Or simple, and plain, and rather despised,
A gift from the Saviour, she's worthy of praise.
God pity the soul with no mother who prays!

—Dora Heltzel in Gospel Banner.

—o—

THE FOUNDATION OF THE LAW OF HONOR TO PARENTS

By Mrs. Victor Sevits

God laid the foundation of the law to honor parents in Ex. 20:12: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." "This is the first commandment with promise." Then in Prov. 4:1: "Hear, ye children, the instruction of a father, and attend to know understanding." We see here there is a blessing resting on a child that honors his parents.

Parents are responsible to God to care for the child. The child is an entrustment from God. Children are precious in God's sight. Parents are responsible in that they care for them, watch over them, and do all in their power to keep them from harm and danger. Theirs is the responsibility to guard them against all evil influences and anything that might harm their souls as well as their bodies. A parent's first interest should be to lead the child to God.

Parents are as stewards whose chief concern should be to steer their children safely into the harbor. Strong winds of temptation may come to drive them astray, but with Christian parents at the helm, they can be guided through by the faith and patience of the parents.

We need God to take us through the many problems that come to us as parents. "He lifted up his eyes, and saw the women and the children; and said, Who are those with thee? and he said, The children which God hath graciously given thy servant" (Gen. 33:5). Thus, we see that children are a gift from God, and He expects us to cherish and care for them as precious possessions.

God wants them to be instructed in the things of God. This is something parents cannot do without the help of God. In Prov. 22:6, we are instructed, "Train up a child in the way he should go: and when he is old, he will not depart from it." This does not mean to wait until the child goes to school before we as parents start our training.

If only parents were as farsighted in training their children for the things pertaining to the life to come in eternity as they are to give them training for the physical body! Everywhere we see babies given sunshine for strength, and mothers are discussing the different kinds of food and juices and the children's diets are watched very closely. As soon as the child is not doing as they think it should, they get very much concerned about it, which is right and is expected of mothers. We try to give them a start in life, and as they grow older, parents are much concerned to give them a good education so that they can get along in the world. However, it seems to be forgotten that things pertaining to this life are far less important than real Christian training which will take them through all of life's problems.

Christian training must come from the home, and while children are still mere babes, for when they start to school there are so many other things that confront them. As we face these facts, it becomes more and more imperative that the child's knowledge of moral and spiritual values be firmly grounded in thorough home training. Particularly is the mother responsible to use the God-given opportunity of turning into an everyday Sunday school the constant and close association she has with her children. Godly parents are the richest inheritance a child can receive. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

There is a saying, "Happy is the child that cannot remember when he was first carried into the church." Parents who have a deep love for God and a sincere respect for the Church, form the first step toward their child being God fearing. Sometimes with all our trying and teaching we see our children being led astray. I really believe if we parents would live as close to God as we should at all times and in all places, and depend on God to solve all problems, we would have fewer difficulties. We know that Satan is always busy trying to tear down what we build up, and many times he is successful in spite of the most rigid discipline of parents.

Parents have a big responsibility in molding a child's character by their living and their speaking. Very little escapes the notice of the growing mind of a child, and the Christian home should be an influence in holy living. A child does not inherit character; it is the great task of the home to shape and mould the character into one of beauty—a vessel fit for the Master's use.

As parents we cannot be indifferent to the great task committed to us. We cannot shift responsibility, for no one can take the place God delegated to us. We must put forth every effort to make our home influence a glory to God.

A good weapon in the home is a family altar, and from our family altar should ascend daily petitions for divine guidance and a constant down-pouring of the Holy Spirit to show us the way in this all-important work.

Children should be nourished with spiritual food as long as they are under the protection of their parents. "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). But most certainly this does not mean that because they resent godly discipline, we should discontinue warning them and leading them right. However we must admonish them with all sincerity and love, and take our problems to God.

God intended that we should work and provide for our children, but He also intended that we should teach them to work and be useful in this world and in the Lord's service. God's Word tells us, "If any man provide not for his own . . . he hath denied the faith" (I Tim. 5:8). We might interpret that as providing for his own in both physical and spiritual matters. God never ordained that children should grow up and not be taught to work. Here again, we must remember that teaching by example is most effective.

Statistics tell us there are fifty-seven million young people in our United States, and from that number twenty-seven million have never been inside of any church. This really should cause us to be greatly concerned and burdened for our young people. When we think of the great number of our young people leaving the church of their parents, and often not attending any church, we have

(Continued on page 419)

Sunday School Lesson

Theme for the Quarter: God in the Making of a Nation

VIII. GOD GIVES LAWS FOR HIS PEOPLE

Lesson for Aug. 22, 1943.—Ex. 23:1-; Gal. 3:23-28; 5:13, 14.

Golden Text.—Thou shalt love the ord thy God with all thy heart, and ith all thy soul, and with all thy rength, and with all thy mind; and y neighbour as thyself.—Luke 10:27.

Introductory.—The law of Moses as given to the children of Israel dur- g their wilderness journey near Mt. inai. Perhaps we should have called the law of God given through Moses r the government of God's people in e Old Testament dispensation. This w was the embodiment of principles f eternal truth which had been in ex- tence from the beginning, now given written form, adapted to the welfare nd needs of the children of Israel. The sraelites entered into a covenant with od, as stated in the nineteenth chapter f Exodus. This was followed by the iving of the Ten Commandments, as ound in the twentieth chapter, and ter followed various laws founded on ese eternal principles, one of which as selected as the first topic in the les- on before us.

Justice and Honesty Enjoined (Ex. 3:1-9).—This portion of Scripture con- ains a series of precepts for the people f God, which are as applicable today s they were in the days of Moses. Here re nine precepts which should be read arefully with the view of adopting the rinciples as rules for present-day liv- g. The next topic to be considered rows light upon the manner in which ese precepts should be put into prac- ce.

Relationship Between the Law and e Gospel (Gal. 3:23-28).—While the rinciples underlying the law and the ospel are the same, there is a decided ifference in the way in which these rinciples should be applied in the two ispensations named. Paul makes this lain in the reference now under con- ideration. He begins his exposition of his difference by saying, "The law was ur schoolmaster to bring us to Christ." t has well been said that while under he Law the rule was "This do and hou shalt live," under the Gospel it s "live and do." Under this "school- aster," God was getting His people eady for the "better covenant" of which aul afterwards speaks. In the full- ess of time the antitype of Moses ap- eared, the ceremonial law was nailed o the cross (Gal. 2:14), and "grace nd truth" took the place of the law, ince which time the people of God are o longer under the "schoolmaster" of hich Paul spoke. In other words, "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

The relationship between Jew and Gentile under the new covenant is next taken up as are also a number of other relationships under the Gospel. Under the Gospel "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are **all one in Christ Jesus.**" Under the law, only Jews and proselytes could be classified as among the people of God; under the Gospel, this privilege is extended to "whosoever believeth." Under the old covenant the people of God were under the dispensation of law; under the new, the dispensation of grace. John puts it in these words: "The law was given by Moses, but grace and truth came by Jesus Christ."

Love the Fulfilling of the Law (Gal. 5:13, 14).—We come now to the heart of our lesson. The leading thought to be kept in mind is the fact that under the new covenant the law is **fulfilled,** not **repealed.** Both the law as given by Moses and the Gospel of Christ are divinely inspired, and therefore they are alike sacred. The first was the "schoolmaster" that prepared the people of God for the second. And in our meditations upon the "better covenant" brought in by Christ, let us not forget the warning note sounded by the beloved apostle when he says, "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but **by love serve one another.**" Our liberty is the liberty of service, not a license to sin. As the love of God moved Him to send His only begotten Son into the world for the redemption of sinners and as the love of Christ moved Him to lay down His life as the ransom price for our salvation, even so our love for fellow men should move us to consecrate ourselves to the same cause as servants of our God and the Church. If you are looking for prestige, this is Christ's instruction as to how you may attain it: "He that is greatest among you shall be your servant."

"For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself." This precept, if obeyed, means the banishment of covetousness and the enthronement of Christ in our lives. We praise the Lord for His goodness and love. Let us "follow his steps."—K.

Bible Meeting Topic

MEN OF FAITH—MOSES (Jr.).—Heb. 11:23-28; Ex. 2:1-25

Topic for August 22

MOTTO

"Seeing him who is invisible."

OUTLINE STUDY

I. **Moses' Life and Faith in God.**
1. The faith of his parents.—Heb. 11:23; Ex. 2:1-4.
2. Providential preservation.—Ex. 2:5-10.
3. Learned in the School of Egypt.—Acts 7:22.
4. Choosing to champion the affliction of Israel.—Heb. 11:24-26.
5. Endured patiently till God's time.—Heb. 11:27; Ex. 3:1.
6. Received a vision of God at the bush.—Ex. 3:2-6; 7-10.
7. Was sent to deliver Israel.—3:11-22.
8. Received credentials to show to Israel and Pharaoh.—Ex. 4:1-9:28.
9. Performed wonders before Pharaoh.—Ex. 11:10.
10. Kept the Passover and sprinkling of blood.—Heb. 11:28; Ex. 12.
11. Crossed the Red Sea by dry land.—Heb. 11:29.
12. The leader and prophet of Israel.—Acts 7:35-40.
13. Appointed Joshua his successor.—Num. 27:22, 23; Deut. 31:7, 8, 14, 23; 34:9.
14. Viewed Canaan.—Deut. 34:1-4.
15. Was buried by the hand of God.—Deut. 34:5, 6.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Moses."**
2. Stories of Events in Moses' Life. —Select such as are adapted for various individuals to give, from the Outline Study.
3. Lessons from the life of Moses.

For Seniors.
1. Lessons of Faith from Moses.
2. God's Providential Hand with Moses.
3. The Secret of Moses' Successful Leadership.

PERSONAL THOUGHT

Lord, give us the spiritual vision of faith that we may endure as we pass through the experiences of life in a gainsaying generation.

SEED THOUGHTS

Give me the wings of faith to rise,
Within the veil, and see
The saints above, how great their joys,
How bright their glories be.

Once they were mourners here below,
And poured out cries and tears;
They wrestled hard as we do now,
With sins and doubts and fears.
I asked them whence their victory came:
They with united breath,
Ascribe their conquest to the Lamb,
Their triumph to His death.—I. Watts.

God cannot lie; and if, fleeing for refuge, you have run to the hope set before you in the Gospel—if, nestling in some invitation or promise of God's changeless Word, you are resolved that Death and the Judgment shall find you there, you are safe. The way to honor God is to trust His truth, and hidden in His Word you are also hidden in His love. Rest there.—Jas. Hamilton.

An active faith can give thanks for a promise even though it be not yet performed, knowing that God's bonds are as good as ready money.—M. Henry.

Gospel Herald

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THURSDAY, AUGUST 12, 1943

Field Notes

Tent meetings are scheduled to be held at Huntertown, Ind., beginning Sunday, August 8.

* * *

The Arbutus Y.P.I. near Johnstown, Pa., is reported to be enjoying good interest and attendance. The enrollment is about 145 and more are expected during this week.

* * *

An interesting report of the Alberta-Saskatchewan Conference came too late to find a place in this week's Gospel Herald. You may look for it in next week's issue.

* * *

The Mennonite Mission in Altoona, Pa., reports 24 accessions to the local congregation during the past year; 22 by baptism and 2 received from other congregations.

* * *

Bro. A. J. Metzler of our Publishing House, accompanied by his daughter Dorothy, spent the last week end with the brotherhood in the vicinity of Clarence Center, N. Y.

* * *

A Correction.—In the field note reporting the series of meetings held at the Bethel Church, west of Broadway, Va., by Bro. E. G. Gehman, it should read that "eleven souls found their Saviour," instead of twelve.

* * *

If previous arrangements were carried out, a Sunday school conference was held last Sunday with the congregation worshiping in Cedar Grove Church. Principal speakers: A. A. Landis, W. C. Hershberger.

* * *

The 33rd annual meeting of the Conservative Amish Mennonite Conference is to be held near Berlin, Ohio, Aug. 26 and 27. An interesting program in our possession gives evidence that it will be a meeting worth attending. May the Holy Spirit direct in all the discussions.

* * *

Bro. Eugene Kerr of Collegeville, Pa., was ordained a deacon in the Skippack Church on Tuesday, August 3. Brother Warren G. Bean was in charge of the services, assisted by the other bishops in the Franconia Conference district.

Cor.

* * *

Bro. C. F. Derstine, Kitchener, Ont., announces the following mail addresses: Aug. 23-25, Souderton, Pa.; Aug. 26, Hagerstown, Md., c-o George S. Keener; Aug. 29-Sept. 5, Atlanta Bible Institute, 759 W. Peach St. N.E., c-o Dr. Marion McHull.

* * *

Brethren J. R. Mumaw and Nelson E. Kauffman, both of whom were present at the recent meeting of the Southwestern Pennsylvania Conference, were also used in the program of the Ohio Workers' Conference held at Archbold, Ohio, last week.

* * *

A sister requests the prayers of God's people in her behalf. She needs an operation and the doctor says it is humanly impossible. She is resigned to the will of God and whatever comes she is ready. Will you remember her?

Cor.

* * *

An interesting program of the Ontario Amish Mennonite Conference, to be held Sept. 11-13 with the Maple View congregation near Wellesley, Ont., is before us. An official announcement of this meeting will appear, D. V., in next week's Gospel Herald.

* * *

Death of Bishop A. O. Histand.—From Doylestown, Pa., there comes the sad message stating that "Bishop Abram O. Histand passed away 10:30 A.M. Monday, following heart attack." Funeral was announced for 2 P.M. Friday of this week. May the Lord comfort the hearts of all the bereaved.

* * *

Bro. Merle Shantz of Kitchener, Ont., is doing acceptable work among the hundred C.O.'s located in the Chatham, Ont., district. These young men are doing work under alternate service auspices which is direly needed in the present manpower shortage.

C. F. D.

* * *

An interesting program of a harvest home and Bible instruction meeting, to be held in the Bowmansville, Pa., Mennonite Church over this coming week end, is before us. Both the list of speakers and the nature of the subjects assigned them give evidence of an edifying meeting in prospect.

* * *

We are in possession of an interesting program announcing an all-day Sunday school meeting at the Rohrerstown, Pa., Mennonite Church on Wednesday, Aug. 18. Speakers: Mahlon Witmer, Christian K. Lehma Clarence Fretz, Lloyd Weaver, Noa Good.

* * *

Bro. F. S. Brenneman of Hessto Kans., worshiped with the congregatic at Scottdale over the last week end, fil ing appointments Sunday forenoo afternoon, and evening. He is one the instructors in the young people institute now being held near John town, Pa.

* * *

Visitors in Scottdale during the pa few days were as follows: Raymond I Peachey and wife, Belleville, Pa.; Uri S. Zook, Allensville, Pa.; a group visitors from the Church of God Cam near Ruffsdale, Pa.; F. S. Brennema and daughter, Juanita, Hesston, Kans Leroy Zook, wife and son, Mill Creel Pa.

* * *

The Ohio Mennonite Christian Worl ers' Conference held its first meetin under the revised constitution (whic gives this name in place of its form designation of Ohio Mennonite Sunda School Conference) at Archbold, Ohi last week. A splendid spirit prevaile and the delegate body entered the wor with a vital interest. N. E. K.

* * *

Bro. H. S. Bender, representing th Mennonite Central Committee, whi on a tour to the C.P.S. camps in th West, stopped off long enough i Oregon to give several very appreci tive talks in the churches of the Wi lamette Valley, last week. From he he went to Camp Lapine, accompanie by Bro. S. E. Eicher, local represent tive of the Committee. D. H. B.

* * *

The tent meetings at Crumstow Ind., closed with good interest, larg crowds, souls reconsecrated, and son saved. The large crowds, though n membership is found at this missio point, justified the erection of the larg tent. From here Bro. C. F. Derstin the evangelist, returned home t Canada. The brotherhood from th Olive Mennonite Church near Elkhar Ind., which conducts this work, ha done some real effective witness-bea ing. Time will tell its story of redem tion in human lives. Cor.

* * *

Among the out-of-the-district a tendants at the recent meeting of th Southwestern Pennsylvania Conferenc held in the Stahl Church near John town, Pa., are the following ordaine men: John E. Lapp, Hatfield, Pa Charles Hostetter, Manheim, Pa Ernest G. Gehman, John R. Mumaw Harrisonburg, Va.; Aaron Mast, J. Kanagy, Raymond Peachey, Irvin Rot Belleville, Pa.; Elmer E. Yoder, Uri Zook, Eli Zook, Allensville, Pa.; Ge S. Keener, Charles Martin, Hager town, Md.; T. E. Schrock, Clarksvill Mich.; Nelson E. Kauffman, Hanniba Mo.

Correspondence

SHELDON, WISCONSIN

Dear Herald Readers: Greetings of love. Sunday morning, May 2, Bro. J. M. Kreider, Palmyra, Mo., and Bro. Hochstetler, Mylo, N. D., were with us for communion services. The brotherhood was well represented at these services. We as a congregation appreciate the kindly admonition brought to us from these brethren.

Bro. John Burkholder, Blue Ball, Pa., conducted a series of revival meetings, June 24 to July 4. During these meetings one young soul accepted the Lord as his personal Saviour. Bro. Burkholder gave some very inspirational messages which were enjoyed by all and will be a means of helping us to be better laborers in the Master's vineyard.

On July 25, Bro. Hochstetler, Mylo, N. D., brought us the morning message, after which a young mother and a young boy were received into church fellowship by water baptism.

Two of our young men are giving their time and talent to the service of our country. May their testimony for Christ ring true as they labor in various fields throughout the nation. We keenly feel their absence and trust that in God's own time they may again return to home and loved ones.

July 29, 1943. Cor.

PETERSBURG, ONTARIO

(Geiger Congregation)

Dear Herald Readers: Bro. E. F. Hartzler of Marshallville, Ohio, came to conduct meetings at this place June 3-13. He was with us for six nights when he took sick and thought it best to return home. Bro. J. B. Martin, Waterloo, Ont., then came to continue these meetings. We appreciated the messages that both brethren brought. Four souls confessed Christ and two reconsecrated their lives to God. Since these meetings, another soul has expressed her desire to unite again with the church.

On June 6, we had an all-day meeting. Bro. E. F. Hartzler spoke on "The Godly Home," and on "Biblical Separation and the Beauty of Life Conformed to Christ." Bro. H. W. Stevanus spoke on "A Consecrated Life," and Bro. S. B. Martin on "Our Responsibility for Knowing the Word." Bro. Henry Ramer of Duchess, Alta., had charge of the devotion Sunday morning.

July 30, 1943. Irene Good.

KANSAS CITY, KANSAS

Dear Herald Readers, Greetings: Another Bible school season is past. Three schools were conducted here this year. While attendance was not large, it was encouraging, and we were grateful for another opportunity to sow the Precious Seed in fertile soil. No children were brought in cars. The following served as teachers in one school: Glenn Yoder, Madrene Marner, Rachel Horst, Mrs. R. P. Horst, Alfreda Olson, Edith Weaver, Mrs. Wm. Zimmerman and Mrs. Anna Smith. These helped in two schools: Gladys Winn, Mary Louise Weaver, and Mrs. Martha Nafziger. Anna Histand and Edna Zook, our mission workers, served in all three schools. With the exception of Madrene Marner of Oronogo, Mo., and Gladys Winn of Thurman, Colo., all our teachers were local helpers. In the one location we have been asked to conduct week-day Church school this winter. If this is done it will mean double duty for our teachers each Wednesday.

God has been graciously reviving our Morris Sunday school work and the attendance has been increasing again, for which we are grateful.

On national Shut-in Day seventy-two of our men, women, and children met at the church on Sunday afternoon, divided into twelve groups, and then went out and called in fifty-seven homes bringing comfort and cheer to over ninety sick, blind, and aged shut-ins. Many were the heartfelt expressions of gratitude from these underprivileged and needy souls. Through the efforts of our diligent and faithful Home Dept. Supt., Sister Katie Saltzman, together with a corps of willing helpers, young and old, this work of 'going about doing good' is made possible.

A few Sundays ago, an aged couple was absent from their regular place in the Quindaro Sunday school. A call at their home revealed the alarming information that the wife was ill and alone; the husband, whose mind has become undependable, had started to the barber shop on Friday and had not been back since. Further investigation and search resulted in finding him in the psychopathic ward of a hospital on the Missouri side. He had been picked up on the street by the police some time during the night. He had been relieved of a good pair of new shoes in exchange for an old pair of tennis shoes. In his enfeebled mind he couldn't recall just what all had happened. He said, "I'm all mixed up, but one thing I do know—I know the Lord." In his earlier years he had been a minister. They have since been placed in the County Home where they are well cared for.

One of our young brethren who recently reached the draft age and for whom his employer was making an effort for his deferment, was told that to use form 47 would result in prejudicing the Board and hindering his own efforts. He nevertheless held to his purpose rather than to put his trust in man. God honored his faith and he has been granted a deferment.

During the spring floods, when much damage was done to gardens, a family living in our Morris Sunday school district, asked God to spare their garden. He granted their request. In gratitude for this, instead of selling their surplus garden products they are giving them all to the Children's Home. "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

On a recent morning at the Mission Home we again made request for prayer in behalf of a near-by family. The young parents, leaving their six children, all under eight years old, at home with an aged feeble uncle, frequently go out to liquor joints, returning after midnight in a drunken brawl. In the afternoon of that same day the mother frantically called to us for help to save one of her babies who drank a poisonous liquid. The child was rushed to a hospital where, by quick work and the mercy of God, its life was spared. While the parents have still not repented and turned to God, this experience had a sobering effect and the mother acknowledged her shameful neglect of her children and is doing better.

Present plans, D. V., are to attend district conference at Harper by special school bus, seating twenty-four passengers, part of the load being made up from the Cass County brethren. We appreciate the privilege to thus escape the smoke and other disagreeable experiences of train travel and to enjoy the blessings of Christian fellowship en route.

As we think of this great multitude of people here in this city, and the exceedingly small number who are willing to allow God to control their lives, we solicit an interest in your prayers that we may be directed to the few, here and there, who, through the experiences which the Holy Spirit is bringing about in their lives, are being prepared to recieve the Word of Truth with gladness. "Brethren, pray for us."

Sincerely,
Mennonite Gospel Missions,
Aug. 3, 1943. Edward Yoder, Supt.

CURTIS, MICHIGAN

Dear Christian Friends, Greetings: Another summer is nearly past and it seems much more should have been accomplished for Him. This summer has been a busy one for us. Sister Troyer and I have taught in three schools, two weeks each, and are thinking of having another week of school if the Lord opens the way. Our schools were well attended this year, better than had been expected. Interest in learning the Word seemed exceptionally good. We also appreciate the faithful service of Sister Mary Alspaugh, from the Clinton Frame congregation and Sister Mary Haarer from the Shore congregation, during the past ten weeks. Our Bible school offerings this year were used for China Relief.

The work of the church is going on as usual, with His grace sufficient for every trial and responsibility. We are now organized into a separate congregation. We also voted on a name for same, but am not yet able to say definitely what the name will be. We expect Bro. John E. Gingerich here for revival meetings this fall. Will you remember these meetings, and also the entire work of the church in the U. P., at the throne of grace?

It became necessary for our oldest daughter to have her tonsils removed this week. She is getting along nicely and we are hoping her health will be better from now on.

We want to take this opportunity to thank all who have contributed, in various ways, to the work here, and may God richly bless you. We also beg a continued interest in your prayers.

Aug. 7, 1943. The Workers,
Bro. and Sister Troyer.

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There is the seed of all sins—of the vilest and worst of sins—in the best of men.—Thos. Brooks.

Miscellaneous

CARPENTER SHOP

Selected by May S. Gauger

A quiet village street, a humble shop
Beneath the leafy shade.
I often think about the many things
The hands of Jesus made.

Perhaps a yoke for oxen, He who said,
"This yoke of Mine is light."
Through all the blessed years we found it so,
Walking by faith, not sight.

Sometimes He framed the lintel of a door,
"I am the Way, the Door,
And everyone who cometh unto Me
Is safe forevermore."

It seems so strange to think He made a chair
Or simple wooden bed
For humble village folk to lie upon—
The same dear Lord who said,

"Come unto Me, all worn and weary hearts,
And I will give you rest."
Sweet, sweet the rest the saints of God have found,
Pillowed upon His breast!

But oh I know He never made a cross!
His cross, so stark and grim
Against the pitying sky—your sins and mine
Fashioned that cross for Him!

—Martha Snell Nicholson.

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GENERAL CONFERENCE

By John H. Mosemann

The biennial General Conference will soon convene. Several hundred church leaders and delegates are planning attendance to participate in the discussions and fellowship. Whether or not this will be "just another Conference" is the concern of many. Unless the church somehow more nearly approximates its high calling, the meeting cannot count for much lasting value. I hope it will not be considered presumptuous for me to suggest a few important considerations as we approach these meetings.

1. **Where Are We Now?** This problem ought to be clearly faced by every active servant of the Church. Few things will determine so strongly our direction as the measure with which we discern our present status. Are we attaining deeper spirituality? Do we encounter our problems in the energy of and with the resources of the Holy Spirit? Are we generously supplying the nourishment which is found in the Living Christ? Is our separation more than superficial—is it deep heart experience? What are the predominant goals of our educational program? Are our missionary enterprises being built on enduring foundations? To what extent do our young men intelligently choose Christ's pattern of nonresistant living? Are we matching today's challenge with adequate, appealing literature? What is our responsibility to a hopelessly stricken world?

In other words, how nearly are we fulfilling our sobering responsibilities? The Church, in brief, has two purposes which the Holy Spirit through His sufficient ministrations desires to accomplish. (a) The Church is to be brought into closer and closer conformity to the image of Christ. (b) The Church is to engage in a world-wide witness to Christ. An accurate appraisal is urgently necessary to determine whether our institutions, boards, committees, resolutions, and conferences are effectively bringing us nearer these goals. Where do we stand in today's crisis, in today's threatening apostasy, in today's divine purpose and commission?

2. **Intelligent Concern.** Anyone who dares to face openly today's conditions and problems is likely to become panicky. Hysteria, however, never solved a problem. Mere emotional and sentimental fussing never removed obstacles from the path of a Spirit-driven church. Tears, in themselves, cannot roll back evil enemies or discern deeplying dangers. We need a realistic approach to our times and responsibilities. We are for such a time as this. Realization of this fact will crush us to our knees for God's intervention. Intelligent concern is a prime necessity for a successful Conference, and will bring with it a deep sense of prevailing prayer.

3. **Spiritual Planning.** If any concerted attempt is made to focus prayerful concern upon the Conference tasks, certain imperatives are bound to arise. Wherever the Holy Spirit presides, plans must be made, and action undertaken. "It seemed good unto the Holy Ghost and to us." If we sense the need for revival, is it incredible for the Holy Spirit to lead us in the path of revival? If we fear the threat of apostasy, is it surprising if He should give us a standard to raise against such foes? If we discover our enormous responsibility under the Gospel of God's grace, is it not to be expected that we shall see the Lord of Harvest swing open many doors —effectual ones? If God has a good and acceptable and perfect will for His Church, can this not be known? If so, by what means can its attainment be realized? By what can it be implemented?

4. **Church-wide Application.** The actions effected at the Jerusalem Conference were enthusiastically carried to the churches. The benefits were applied to the whole brotherhood of believers. The Conference lived on in the liberty, victory, and fellowship, which were born in the gruelling hours of discussion. So it must be with us. Not only do we need very clear vision as to where we are and what we as a church face today; nor is it sufficient to apply our whole Spirit-energized being to the problems at hand; not only does the Conference need to define its position and make it effective. But Conference must provide a communication of its workings to the entire household of our faith. That which is born in the Conference chamber must be proclaime from the housetops.

May the coming Conference furnis opportunity for the Lord of the Churc to endow with new fullness His ow living body.

Akron, Pa.

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HOW OBSERVE CHURCH SCHOOL DAY

By Ernest E. Miller

President of Goshen College

Purpose

On the front cover of our leafle "Church School Day," is the phras "Our Church Schools for Christ an the Church." Although there is no or way in which this day needs to be ol served, there can be only one purpos namely, to honor our Christ and ou Church. Therefore, the program shoul be arranged by a local committee unde the direction of the pastor or the mi isters. The ministers will have th whole program of the Church in min and so will know how to give the prop er direction to the plans for the observ ance of Church School Day.

Time

It may be that the last Sunday i August will not be the most suitabl time. This may be so on account of ar other program already planned or o account of the opening of the schoo date in your particular local commun ty. It would seem advisable to try t arrange the program on the Sunday jus previous to the opening day of schoo Many young people are eagerly countin the days until school opens and so the will be ready to participate in such program and will have a mind-set recep tive to admonition and instruction.

Speakers

Most of the speakers should be pe sons selected by the committee righ out of the local church. In the mornin service the pastor or minister can choos an appropriate text with a Christia education theme. Young folks who hav attended special Bible terms or wh have been at our church schools fo longer periods should be given an op portunity to speak. Other young folk now attending local high schools ca also be given an opportunity of speak ing about their plans, hopes, and dif ficulties. An evaluation of our ow situation is often the best way to mak us alert to our opportunities and awar of the pitfalls.

Speakers brought in from the outsid should also help to enrich the program Why not write to the head of our churc school nearest you asking whether som member of the faculty or some olde student could not be sent to help you Just as our city and foreign missionarie help us in our Missionary Day program by speaking out of their experience, s

ur faculty folks will help in bringing early before us the program of our hools. It may also be that in your cal high school you have a school perintendent, principal, or teacher in-rested in Christian education whom ou might profitably invite in to take art in the program. Inviting in such lks should not only help in the good uality of your own program but prove aluable to the speaker in permitting im or her to listen in on your talks and come better acquainted with our peo-e and our convictions.

Program

In relation to the program, I cannot o anything better than refer you to the irty-five page booklet of source mate-al prepared by Bro. C. F. Yake last ear. The title of this booklet is "Our hurch Schools." This booklet con-ins outlines for sermons and talks by number of church leaders. It con-ins, as well, interesting information out each of our schools and it gives tailed suggestive programs for use uring the Sunday school, Young Peo-e's Meeting, and the worship service our. It also contains bibliography cit-g further helpful material. If you do ot have a copy of this booklet, please rite to Bro. Yake, Scottdale, Pa. It is ee.

Offering

An offering is not an imperative part your Church School Day program t it can be a very helpful part. It can helpful to meet the financial needs of r schools and it will be one of the eans of giving some tangible expres-on to our talks and discussions. Such offering might be directed toward e regular expenses of the school. It ight be given toward paying the tui-on of some worthy but financially poor udent anxious to prepare him or her-lf for work in the Church. Or, it ight be directed toward meeting the tition fee of some Japanese-American refugee students. The heads of our hools will, I believe, be happy to coun-l with you on their financial needs.

Conclusion

In conclusion I should like to em-asize what Bro. Daniel Kauffman rote me in response to my article of st week. He said: "Every Sunday ould be Church School Day—that is, the school of Christ." That is an ap-ropriate statement. It should remain ppermost in all our thinking and plan-ng for Church School Day.

Goshen, Indiana.

ACCEPTABLE PRAYER

(Continued from page 411)

lves as we ought? No form of accept-ble prayer is omitted in the embrace f this truly model prayer.

Isaiah reveals the condition of accept-nce with God in these words spoken by God Himself: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15).

Such must be the condition of the heart, contrition, and humility for acceptable prayer to God.

Parnell, Iowa.

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OUR FAITH IN THE LIVING GOD

We believe in God, the Creator of all things visible and invisible, the Ruler of heaven and earth. He is the one and only true and living God, infinite in wisdom, love, and power, perfect in all His attributes and ways, the eternal God, being without beginning or ending, manifesting Himself to humanity in the threefold personality of Father, Son, and Holy Ghost.

We believe in God the Father, whose will is supreme, whose Word is law, and who should be adored and worshiped and obeyed by all people. He is the Father of our Lord Jesus Christ and the sender forth of the Holy Ghost. We recognize Him as the First Person of the Holy Trinity.

We believe in our Lord Jesus Christ as the Son of the living God, the Saviour and Redeemer of all who believe in Him and recognize Him as Saviour and Lord, as the Author of the Gospel of Christ and Head of the Church. "In him dwelleth all the fulness of the godhead bodily."

We believe in the Holy Ghost as Third Person of the Trinity, sent forth by the Father and the Son. He is the Reprover of the wicked, the Holy Comforter of the saved in Christ Jesus, whose mission in the world is to witness for Christ and to guide the people of God "into all truth."

God, in His infinite wisdom and love and goodness, has blessed humanity in many ways, among them the following:

1. By creating heaven and earth for man's abode in time and in eternity.
2. By creating man in His own image and giving him dominion over all the earth.
3. By setting apart one day out of seven (called "the Lord's Day" in the present dispensation) which day He hallowed and commanded man to keep holy—to do all his manual labor the other six days in the week and devote this day to rest for the body and worship and working for God.
4. By instituting marriage that children in the most impressionable time of their lives may be under the care and tutelage of their very best friends (their parents) and brought up "in the nurture and admonition of the Lord."
5. By inspiring holy men of old to record His Word and will in a Book (called the Bible) that the human family may know His will concerning us and live a life of "righteousness and true holiness."
6. By giving us His only begotten Son, our Lord Jesus Christ, as our Perfect Example, our Saviour and Redeemer; through the shedding of blood we were healed, and through the atoning merits of His blood "whosoever believeth in him should not perish, but have everlasting life."
7. By sending the Holy Ghost into the world as the Comforter and Guide of all true believers, as the convicting Power through whom sinners may be brought into the fold of our Redeemer.
8. By establishing the Christian Church, in which body we may fellowship together, reverently serve the Lord, and bring the "glad tidings of salvation" to "all nations," to "every creature."
9. By creating the eternal Heaven, prepared for all the blood-bought sons and daughters of the living God, where we may spend eternity in blissful fellowship with saints and angels and the Holy Trinity.
10. By purifying the souls, uplifting the lives of His people on earth, thrilling their souls with "the blessed hope," with this result: "Every man that hath this hope in him purifieth himself, even as he is pure."—K.

OUR FAMILY CIRCLE

(Continued from page 414)

to wonder if we as parents have failed by our influence to instill in their hearts a love for God and the Church. What will the harvest be from such a condition in a so-called Christian nation when God comes for His own? Is the seed being sown as it ought, and is the soil properly prepared so that the seed will grow when it is sown?

What does it take to make a Christian home which will be a glory to God and an influence for holy living for our children? It takes Christ dwelling in both Father and Mother; the spirit of love and fellowship must prevail in the home. If there is one place where we can get a foretaste of heaven, it is in a God-fearing home. Our children come in contact with the evil influences with which the world is filled. We cannot control that part of it, but we can counteract it with Christian teaching and Christian living in Christian homes.

Our Bible tells us we should have our children in subjection. Prov. 29:15, 17; I Tim. 3:4. The home is God's flower garden; Father, Mother, and children make up the soil and flowers. God's Word keeps the soil fertile and the flowers refreshed with the dewdrops

from heaven. God's love is the sunshine.

The road sometimes gets very rough and stony; the sea of life is sometimes stormy and troubled. At the very best we are only pilgrims and strangers here. Though our stay here is short, it is a wonderful inspiration and a grand hope to look beyond the veil of tears, and in our spiritual minds see the eternal home awaiting us. There the family circle will never be broken; friends need never part or be separated again; and there we will dwell with our heavenly Father forever.

May our prayers ascend for more and better influence and spiritual teaching from the homes, and may we as parents do our part in this great responsibility of bringing up children to God's honor and glory, so that when our Master calls the roll, we may not be found wanting.

A Call to Prayer

When fathers and mothers cease to pray,
what will become of the children today?
No fear of God to lead them away from snares
and traps that Satan lays.
He carefully plots and plans to betray, to deceive the innocent in his cunning way.

Awake! Awake! Before it's too late, Repe
and ask God to undertake.
Choose to take His way today. He promi
protection all the way.

The time will come when one by one, G
will say, "What have you done
With Jesus who is called the Christ?"
If you accept Him you are free; if you rej
Him, what can you say?
No excuse will stand in that great Day.

Fathers and mothers should offer this pl
"God be merciful unto me,
Open my eyes that I may see the resp
sibility that belongs to me.
Save my household, this my plea, teach us
live now wholly for Thee.
Then grant us life throughout eternity."

Ohio Mennonite and Eastern A. M. Joint Conference

The Sixteenth Annual Report of the Ohio Mennonite and Eastern A. M. Joint Conference held at the Martin's Church near Orrville, Ohio, May 27, 28, 1943.

At 9:30 Thursday morning, the Conference was called to order by the Moderator, A. J. Steiner, who also led in the opening prayer.

The song service was led by Orrie D. Yoder, Oyster Point, Va.

Bro. J. W. Hess, Akron, Pa., read II Cor. 6:1-10 and Eph. 4:7-13, and led in prayer.

The minutes of the previous meeting were read by the secretary, and were approved by motion.

The following committees were appointed:

Resolutions: S. W. Sommer, Henry Wyse, H. N. Troyer.

Nominating: I. B. Witmer, Nelson Kanagy, Eli K. Zook.

Prayer was led by E. B. Frey, Archbold, Ohio.

Conference sermon was delivered by Maurice O'Connell, Lima, Ohio. Text used, Eph. 6:10-13. There was a general presentation of the many evils in the world today. Satan, the arch foe, is back of all the woe in the world today. He was against Israel and he is also against the Church. I. He is powerful: (1) He hinders. (2) He sows counterfeit seed. (3) His children join the Church. (4) He presents false doctrines. II. He is successful: (1) Many waxing cold. (2) Some have only a form of godliness. (3) Many departing from the faith. (4) Many lifted up in pride. III. God's power to overcome: (1) The Word of God. (2) The blood of Christ. (3) The Holy Spirit. (4) Prayer; personal, family, and public.

The following gave testimony: Bishops: A. J. Steiner, E. B. Frey, J. S. Mast, E. J. Zook, N. E. Troyer.

After a few announcements, Bro. Aaron Mast led in a closing prayer.

Thursday Afternoon

Testimonies continued: Bishops: Elmer Stoltzfus, Raymond R. Peachey.

Ministers: Walter Stuckey, Frank Byler, Simon Stoltzfus, Wm. G Detweiler.

Deacons: Perry Smith, D. Walter Miller, Clayton Rohrer, J. E. Sommers.

The roll was then called by the secretary and a quorum declared present.

The following brethren were installed as members of Conference: J. W. Birky, minister, received by letter from the Ontario Mennonite Conference; Raymond R. Peachey, bishop; Norman Smith, Lima, O.; D. Walter Miller, Canton, O.; Roy Sanders, Archbold, O.; David Falb, Orrville, O.; and Eli Nissley, Plain City, O., deacons.

Explanation was made relative to the ordination of Bro. Peachey as bishop before he was a conference member.

It was moved and supported that we welcome Bro. Elmer Stoltzfus in his new calling and wish him God's blessings.

Subject: Industrial Relationships, C. L. Graber, Washington, D. C. Years ago folks could soon work themselves to a home, but since, it has been different. Since 1898, the United States was in the lead with her industrial products. We are in the day of incorporations and the consolidating of great industries. One of the best ways of maintaining our Christian standards is by remaining a rural people. Suggestions: (1) Ministers acquaint themselves with the background and history of our church. (2) Be ready to give some constructive suggestions in working out our problems. (3) A collective testimony.

An open discussion followed in which a number of questions were raised.

Treasurer's Report

Balance on hand May 25, 1942	$140.63
Received during the year	673.62
Total	$814.25
Paid out during the year	$634.36
Balance May 25, 1943	179.89
Total	$814.25

E. J. Varnes, Treasurer.

The Committee on Literature reported that they had no meeti and therefore have nothing to report.

It was moved and supported that we accept the report and reta the Committee. Committee: S. W. Sommer, Stanford Mumaw, J. Smith.

Question: How could this Conference best promote the Scriptu injunction for pastoral support? J. J. Hostetler, Canton, Ohio.

Jesus left no organization. As needs arose, organizations were fected. Following points were discussed: The Scriptural backgrou and principles; words of Jesus and Paul (Matt. 10:10; Luke 10:7; Tim. 5:18); Old Testament principles carried over (Deut. 25:4; Cor. 9:9; I Tim. 5:18). The practical working of the principles: Nu 18:20-24; 35:1-8; Deut. 12:10-14; 18:1-8; II Chron. 31:4-6. Not re sonable to hinder the spiritual ministry (Acts 6:2-4; Gal. 6:6). T outworking of the Scriptures (I Cor. 9). Paul condemns the church for not supporting (I Cor. 16:17; Phil. 2:30). The blessing acco panying support (Phil. 4:15-18; Tit. 3:4). Plans for promotion: (Teaching. (2) Tithe. (3) Local congregation responsible. (4) Co ference assistance. (5) Conference committee for study and prom tion.

An offering was taken for Conference expenses. Amount of off ing was $117.48.

Bro. C. L. Graber led in the closing prayer.

Thursday Evening

(In Special Ministers' Session)

The minutes of the Executive Committee meetings during the ye were read and accepted by motion.

The two following recommendations from the Executive Co mittee were adopted:

That we amend a former action of Conference (May 23, 1940) read that Conference members shall refrain from broadcasting Conference districts where the Conference officially raises objectio to it.

That, if Bro. Otho Shenk does not comply with the action tak by the Executive Committee of Conference and the Pike congreg tion, Elida, O., on Dec. 1, 1942, by Nov. 1, 1943, his ministry sh automatically be considered revoked as per recommendation in t same action.

(In the Public Session)

Bro. Elmer Yoder led the devotion; Scripture read, Col. 3:1-15.

Report of the Problems Committee:

Bro. Maurice O'Connell, chairman, gave a verbal report, which w accepted by motion.

The Nominating Committee reported their nominees:

Moved and supported that we accept the report and permit t committee to add the other needed names by the approval of the E ecutive Committee.

Subject: Biblical Peace Standards, C. L. Graber.

The position of our church on the peace question has been clea defined for more than four hundred years. Men take different view We should believe the Gospel teaching and follow the way of Jes Our question should not be, What does it cost? or, How dangero is it? but, What is the Lord's will? We should accept it and live it.

Bro. George M. Hostetler led in the closing prayer.

Friday Morning

Bro. S. E. Allgyer led in the devotion.

The request by the Executive Committee for the privilege of ordai ing Bro. Levi Hurst as a minister was granted.

Bro. E. F. Hartzler was granted the privilege of ordaining a deac in the Rockville, Pa., congregation.

Moved and supported that we favor the co-operative plan for gi ing our young men, in camps, communion.

The new constitution for the Ohio Mennonite Christian Workers' Conference was presented for approval.

It was moved and supported that we approve the adoption of this Constitution with the understanding that since the Christian Workers' Conference is an organization under the Church Conference, it is therefore subject to the said Conference.

Election of officers which resulted as follows:

Moderator, E. B. Frey. Assistant Moderator, A. J. Steiner. Secretary, O. N. Johns.

Members of the Executive Committee: N. E. Troyer, Maurice O'Connell.

Treasurer, E. J. Varnes.

General Mission Board: Noah Hilty, Jesse Short.

Ohio Mennonite Mission Board: Rudy Stauffer, David Steiner.

Publication Board: Orrie D. Yoder, S. W. Sommer.

Board of Education: J. B. Smith.

Trustees: Orphans' Home, West Liberty, O., Perry Daniels; Old People's Home, Rittman, O., Philip Hilty; Canton Mission, Reuben Hofstetter; Altoona Mission, Uriel S. Zook; Lima Mission, Henry Wyse.

General Conference Committee on Arrangements, E. F. Hartzler.

Delegates: Christian Kurtz, Eli Kramer, H. N. Troyer, Stanford Yumaw, Wm. G. Detweiler, J. Y. King, Elmer Yoder, I. B. Witmer, Isaac Zuercher, I. W. Royer, Henry Wyse, Abram Kauffman.

It was decided to allow the delegates to General Conference one half of their actual carfare.

Bro. Aaron Mast gave a brief report of the work done by the committee which was appointed to keep in touch with our boys in camp. Report was accepted.

The Committee on Insurance had no report.

The secretary explained the fruit and vegetable canning and drying program for the C.P.S. camps.

The plan with the appointment of Bro. E. O. Hilty to have the general oversight of the project in Ohio was accepted.

Secretary's report.

Report was accepted by motion.

The Ohio Mennonite and Eastern A. M. Joint Conference:

Greetings:

During the year the Executive Committee have four regularly called meetings. In these meetings, we took care of the regular routine of conference work, but the burden of the work was the Elida situation and the war problem.

The moderator and secretary attended a few specially called meetings at Chicago, relative to the war problem and the school question.

We also made a little tour through the East, contacting the ministry in a number of our churches, visiting camps and hospitals, contacting our Ohio boys. We also contacted the ministry of a number of our Ohio churches. These contacts were made to keep in touch with and to encourage a uniform system of procedure in our war problems.

Church membership report:

Number of members April 1, 1942	8941
Received during the year:	
By baptism	281
By letter	67
By confession	22
Unaccounted for	28
Total gain	398
Lost during the year:	
By death	79
By letter	115
By withdrawal	55
By expelling	42
Unaccounted for	113
Total loss	404
Net loss of 6 members:	
Number of members April 1, 1943	8,935

There were thirty-three series of evangelistic meetings and six Bible conferences held within our district during the year, using twenty-two different evangelists and ten different Bible conference instructors.

Twenty-one congregations reported having midweek meetings.

There were six ordinations during the year: Elmer Stoltzfus, Hudson, O., bishop; Omer Kurtz, Oley, Pa., minister; Darwin A. O'Connell, Lima, O., minister; Norman Smith, Lima, O., deacon; Roy Sanders, Archbold, O., deacon; and Eli Nissley, Plain City, O., deacon.

There were three deaths in the ministry during the year: Eli B. Stoltzfus, Hudson, O., bishop; Amos B. Stoltzfus, Gap, Pa., minister; and A. J. Stutzman, Aurora, O., deacon.

We now have 114 Conference members: 18 bishops, 63 ministers, and 33 deacons.

There are 8 ordained brethren in our district who are not conference members.

Omer Kurtz, Oley, Pa.; Darwin A. O'Connell, Lima, O.; James Steiner, Conneaut Lake, Pa.; LeRoy Stoltzfus, Bird-in-Hand, Pa.; Frank Stoltzfus, Coatesville, Pa.; Ira Kurtz, Morgantown, Pa.; and E. S. Stoltzfus, Parkesburg, Pa.; ministers. Roy Detweiler, Bremen, O.; Samuel Kauffman, Mattawana, Pa.; deacons.

O. N. Johns, Secretary.

The conference letter for B. B. King was read and approved.

Ohio Mennonite Mission Board Report

To the Ohio Mennonite and Eastern A. M. Joint Conference, Greetings:

The Ohio Mennonite Mission Board has been endeavoring to launch out more in their work during the past year. We are trying to put our work in our various stations on a more permanent basis.

At Crab Apple, Belmont Co., O., we have felt the need for some time for a permanent worker on the field. This last year the Executive Committee of our Board has extended a call to Bro. Orrie Yoder of Oyster Point, Va., to locate there. According to plans in the near future he will make his home there.

As some of you know, the work at the Meadville Mission has been carried on in an abandoned horseradish factory. The workers at this place have put up with a number of undesirable things in order to have the privilege of bringing the Gospel to those around them. For some time, it was felt we should have a better place of worship. This spring we have picked out a building which we hope to purchase on the installment plan. This building is to be used as a mission home for the Baer sisters and also as a hall for meetings.

Another field has come under our jurisdiction, namely, the mission's work at Wooster, O.

The Salem congregation, Wayne Co., who had been sponsoring the work requested us as a Mission Board to take the work over. Therefore we as the Executive Committee of the Board have accepted this work and are looking forward to placing a permanent worker in this field.

Lastly, we request your prayers and your counsel so that the Lord's work may go on and His name be glorified.

David C. Steiner, Secretary.

Report was accepted by motion.

The following resolutions were adopted:

1. Since our last session of Conference the Lord has called home Bishop E. B. Stoltzfus, Hudson, O.; Amos B. Stoltzfus, minister, Gap, Pa.; A. J. Stutzman, deacon, Aurora, O., therefore be it

Resolved, That we humbly submit, though keenly feeling the loss of their help and counsel, and that we extend our sympathy to the families and congregations concerned.

The secretary of Conference shall send a copy of this resolution to each family concerned.

2. **Resolved,** That we hereby express our sincere thanks to our heavenly Father for His divine guidance and watchful care over us during this session of conference as well as at other times, and to the Martin's congregation and ministry for the loving hospitality bestowed upon us during this session of Conference, and we assure them that it will be long favorably remembered and wish them the Lord's richest blessings.

3. **Whereas,** Industrial employment has in many instances brought grave problems and failures by some of our constituency by becoming involved in unholy relationship, and

Whereas, Some who are conscientious have found no solution to their problems; therefore be it **Resolved,** (1) That the ministry inform themselves on the faith and history of the Mennonite Church so as to be in a better position to give effective counsel and help to their constituency.

(2) That we encourage a return to the former rural community to preserve and build up a strong moral, social, and spiritual atmosphere which will challenge our young people to lead out and so offset a cityward industrial tendency.

(3) That we put forth a greater effort to have a more uniform testimony in the field of industrial relationship.

4. **Whereas,** A number of our brethren have been called to take a definite stand on their belief in nonresistance and need and crave our moral and financial support as well as our prayers, therefore be it **Resolved,** That we heartily commend them on their stand and that they will continue their faithful witnessing, and we want to assure them of our continued support and prayers that the Lord's choicest blessings rest upon them, and that our secretary send a copy of this to each one.

Bro. J. S. Gerig led in the closing prayer.

Friday Afternoon

J. E. Sommers led the song service.

The devotion was an open service.

Subject: Our Status in the War Program, O. N. Johns, Canton, O.

The war program will continue to become more complex. We have 359 young men in camps: 255 in C.P.S. camps; 46 in noncombatant military service; 58 in combatant military service. There are 66 brethren working in regular war defense shops. Draft Boards are rigid on defense shops, but rather lenient on farm deferments. Our people are doing quite well in purchasing Civilian Government Bonds. We need to continue to watch and pray, for our present set-up is not too sure. The military program in our schools will overtake our young people if we are not careful. This is what is happening: We are keeping up our nonresistant program but we are falling down on nonconformity, in attire, in the farm program, in our social life, in our camp set-up, and so forth. Let us be on our guard.

The following resolution was adopted:

Whereas, More and more attention is being given to the principle of ministerial support, and

Whereas, The time of our bishops, ministers, and deacons is more and more being called for in the preparation for and discharge of the work whereunto they are called, and

Whereas, It is a Scriptural doctrine and should have recognition as such (I Cor. 9:7-14; Gal. 6:6; I Tim. 5:18; Matt. 10:10; Luke 10:7); therefore be it, **Resolved,** (1) That the ministry go home to their respective congregations and preach the Word on pastoral support;

(2) That we as a Conference encourage the congregations to support their pastors in accordance with this principle, both by means and assistance in whatever may be possible;

(3) That a committee of three brethren, two conference members, and one lay brother, be appointed to study further the question and bring some practical recommendations to our next Conference session for the promotion of this Biblical standard in our Conference district; and

(4) That this committee shall be available at any time should any congregation desire their assistance in promoting this work.

Subject: A Careful Diagnosis of the Progress of Our Conference, Aaron Mast, Belleville, Pa.

The ministry should make a special study of Paul's letters to the churches for a solution of all problems. Our problems are largely of an internal nature, outward applications will not suffice.

The Committee to draw up a constitution for the Canton Bible School Board reported their progress and presented a few recommendations as follows: In view of certain considerations it seemed to be feasible to the committee that the Eastern Ohio Ministers' Meeting would be the proper group to sponsor and conduct the Canton Bible School, and that Conference members in good standing who are members of the Eastern Ohio Ministers' Meeting be considered members of the Canton Bible School Board.

The committee recommends (1) that the Eastern Ohio Ministe Meeting at its annual meeting elect nine members to serve as Executive Committee of the Bible School Board; three to be elect for three years, three to be elected for two years, and thereafter thr to be elected for one year; (2) that the Executive Committee nine organize themselves with the offices of chairman, vice chairma secretary, and treasurer.

It is recommended further that if the preceding report be accepte and recommendations be adopted that the Constitution Committ meet with the Executive Committee of the Eastern Ohio Minister Meeting and that they together formulate a statement of policy f the operation of the Canton Bible School.

The brethren Aaron Mast, Stanford Mumaw, and Venus Hers berger were appointed as a Problems Committee.

The report was accepted.

Subject: "Lord, Increase Our Faith" (Luke 17:5), S. E. Allgye West Liberty, O.

Too often unbelief is mixed with faith. If you want your faith i creased read Isa. 53 and other Scriptures. Faith is increased by loo ing to Jesus; through prayer; the miracles of Christ; etc.

The moderator made some closing remarks and led in the closi prayer.

The Conference was well attended and enjoyed. The guidance the Spirit and the blessings of the Lord were evidenced.

A. J. Steiner, Moderator.
O. N. Johns, Secretary.

Relief Notes

Miss Gunden Writes

From Brenners Park Hotel, Baden Baden, Germany, Lois Gunden has again gotten a letter through to her folks. The latter were considerate enough to send a copy to the Akron Headquarters. Sister Gunden and the Bullers are patiently passing the weeks and months at their place of internment. There still exists no immediate prospect for the return of these workers.

Attempts are made to make profitable use of these days by engaging in rather intensive courses of study. Apparently a wide variety of talent experience is represented among the internees.

From Paraguay

Robert Geigley writes encouragingly of efforts to develop plans for the advantageous disposal of produce, etc., by the Mennonite Colonies in that country. It becomes a tedious and arduous task, particularly with all the handicaps in transportation, etc.

C. P. S. Camps

Puerto Rico's Need

Correspondence from Justus Holsinger in Puerto Rico indicates that conditions of poverty and abjection arrest the attention of the newcomer. The natives are unbelievably poor and ignorant. Most marked of all, Holsinger relates, is the spiritual destitution.

Goshen Relief Training Unit

The training course at Goshen College for prospective relief workers will complete its work by mid-August. Plans are being undertaken to provide opportunities for the bulk of the participants to transfer to a project in which their value to relief effort will be further enhanced by both additional training and experience. Some of these men have elected to return to their former assignments, others will have opportunity to get into a beneficial hospital program. Of the remainder, a few will likely serve in Puerto Rico, while the group without earlier C.P.S. experience will move to one of the camps where it will be possible to maintain the group interests.

P. C. Hiebert and H. A. Fast are giving assistance in the closing weeks of the School.

Dairy Testers

Three more dairy testers have been added to the number in Michigan. This brings the total in that state to sixteen. Approval has been given for the placement of five testers in Iowa. Those recommended for this work will report to the Iowa State Agriculture College, on August 16 for their training.

PEACE SECTION NOTES

Draft of Fathers

We have received the following note out of Washington: "Selective Service has announced that fathers will not be drafted at least until October. . . . To Selective Service a father is a man living with and supporting a child or children born before September 15, 1942. Quotas are expected to be filled in the meantime with 50,000 of the 90,000 youths turning 18 each month, by those already in line for induction, and by 'recoveries' from the 2,976,000 Class IV-F. Current refusal rate of those physically unqualified still runs around 40 per cent."

Released August 4, 1943
Compiled by John H. Mosemann

Special Meetings

BACHMANVILLE, PENNSYLVANIA

Report of the Harvest Home and All-day meeting held at Stauffer's Mennonite Church, July 24 and 25, 1943.

Organization: — Mod., Robert Miller; Chors., Miller Hess and Alvin Miller; Sec., Myra Risser.

Program and Speakers:—Harvest Hon Sermon, Bishop Amos Horst; Obstacl That Try Our Faith, Noah Good; Our R sponsibility as Believers to Church ar Sunday School, Noah Good; Evangelist Sermon, Amos Horst; Sunday-school Le son Discussion, Amos Horst; Punctuality the Lord's Service, Robert Miller; Eccl. 5: Noah Good; Children's Meeting, Robe Miller; The Joy of a Consecrated Li Amos Horst; Christian Stewardship, Noa Good; A Message to Young People, Noa Good; Evangelistic Message, Amos Hors

Thoughts Gleaned:—Harvest means a ingathering. When there was no harves they took into account their own livin Give recognition to God who guides ar overrules. Willful waste may bring f some a woeful want. There is so mu selfishness in the world today that one ca be grieved in thinking about it. Send wh we can spare here, and even give of th we need. A living faith will become stron er when it is tried and tested. You ar I know that God is there if we have th connection of faith between us. Selfis ness often leads to doubt. We need have such implicit faith that no matt what anyone **says** about God you w know that God is right and man is wron We need to be sure that what we expe of God is what He has promised. Tl simple way of life makes for faith. It important that the entire family is inte ested in the work of the Sunday scho A Sunday-school lesson cannot be as effe tive as it ought to be unless there is son pretty thorough preparation beforehan A successful Sunday-school movement r quires very close co-operation. In Sunda school the teachers need to continue hold up the plan of salvation. Rest is th consequence of a change from sin to righ eousness. The farther you go into sin th more difficult life will be. Carefull thoughtfully, and prayerfully we need move in our family relationship. Today w are not so far removed from these sinf practices that we need not take notic Our time is the Lord's time after we acce Him. The Lord has allotted us time th we can serve Him. In the Lord's service be on time we must prepare beforehan Be ready to serve Him in the calling th we have whether it be great or wheth it be small. In Neh. 13:15-22 different me counted commerce more important tha worship. There is such a thing as a certa dignity of worship. It is difficult enou even under favorable conditions to g our minds off worldly things and

God. We owe to God all we have and all that we are. Before one can yield himself and things in his possession he must first yield his heart to God. The joy of a consecrated life begins here and continues in eternity. So often in our stewardship for the Lord we feel that we can conceal certain obligations. Sometimes we make the mistake of haphazard giving to the Lord. Youth is in demand. Seek the Lord early and live close to Him. The "wild oats" idea is a damnable heresy. Today is not a day to be careless. It is the work of the Holy Spirit that gives men consciousness of sin. Sin is deceitful. If you are conscious of sin, get right with God at the first opportunity.

Myra K. Risser, Sec.

(Continued on last page)

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Married

Hostetler—Kauffman.—On June 20, 1943, Bro. David J. Hostetler and Sister Edna M. Kauffman were united in the holy bonds of matrimony at the Locust Grove Church, Belleville, Pa., by Bro. Emanuel B. Peachey. May God safely guide them through life.

Egli—McDermott.—On June 26, 1943, Bro. Roy Egli, Hopedale, Ill., and Sister Shirley McDermott, Gardena, Ill., were united in marriage at the Pleasant Hill Mennonite Church. Bro. J. N. Kaufman officiated. May God bless this union to His glory.

Zimmerman—Hufford.—On July 11, 1943, Bro. Richard Zimmerman and Sister Doris Hufford, both of near Peoria, Ill., were united in marriage at the Pleasant Hill Mennonite Church, Bro. J. N. Kaufman officiating. May the Lord bless them through life.

Becker—Weaver.—Sunday evening, July 11, 1943, Bro. Henry Becker of Aherdeen, Idaho, and Sister Gladys Weaver of Nampa, Idaho, were united in marriage in the Nampa Mennonite Church, Bro. D. A. Good officiating. Following the ceremony, Bro. E. S. Garher preached an appropriate sermon. May the Holy Spirit guide them through life.

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Obituary

Beiler.—Samuel, son of the late Christian and Rebecca Beiler, was horn Feb. 18, 1853, in Lancaster Co., Pa., died July 22, 1943, in Chester Co., Pa.; aged 90 y. 5 m. 5 d. His death was due to gangrene, which caused him much suffering and pain. In his teens he joined the Amish Church and remained faithful until death. He was always very much interested in attending church. The last services he was able to attend were in Dec. 1942. On Jan. 18, 1878, he was united in marriage to Barhara Stoltzfus who preceded him in death, Dec. 6, 1903. To this union 4 children were horn. Two preceded him in death many years ago. Surviving him are Annie (Mrs. John Stoltzfus), Enos, and a step daughter, May (Mrs. Clarence Adams), with whom he resided. He is also survived hy 7 grandchildren and 7 great-grandchildren. He was of a family of 12 children. One brother died 10 years ago. He is survived hy one sister, Sarah, widow of Moses Stoltzfus, Bareville, Pa. He had a kind-hearted and loving disposition and will be greatly missed in the home and by his many friends. Funeral services were held at the home of John Stoltzfus on July 24, 1943, conducted hy Ira Nisly, Iowa, and Christian Beck, Gap, Pa. Interment in Beiler's Cemetery, Parks, Pa.

Derstine.—Miriam, daughter of Leidy and Laura (Kratz) Smith, was born Oct. 16, 1917; departed this life June 9, 1943; aged 25 y. 7 m. 24 d. On June 11, 1938, she was united in marriage to Claude N. Derstine. At the age of 14, she united with the Blooming Glen Mennonite Church and was a faithful member until death. She taught a class of girls in Sunday school as long as she was able to go to church. She was in poor health about 4 years, and was in bed the last few months. She had heart and kidney trouble and higb blood pressure. She was very patient in her suffering and did not complain. She was always concerned about others who were sick and outside the fold of God. She is survived hy her husband and parents and a brother, Harley. An infant son preceded her in death. Funeral services were conducted at the house by A. O. Histand and at the Blooming Glen Church by Melvin Bishop and Wilson Moyer; hurial in the adjoining cemetery.

"We miss you from our home, dear Miriam,
We miss you from your place.
A shadow o'er our life is cast;
We miss the sunshine of your face.
We miss your kind and loving hand,
Your fond and earnest care.
Our home is dark without you, Miriam;
We miss you everywhere."

Eby.—Earle Eugene, son of Menno S. and Orpha Eby, was horn at Ladysmith, Wis., April 17, 1935; died July 20, 1943; aged 8 y. 3 m. 3 d. He leaves to mourn his early departure, his father, mother, 3 sisters (Fannie, June, Esther May), 4 brothers (Melvin, John, Mark, Menno), grandfather and grandmother (Bro. and Sister John Eby, Clearspring, Md.), and a host of relatives and friends. His early death was caused hy a runaway team while they were unloading hay. Through this experience the community is warned of the brevity of life and the great need of being ready when the Lord shall call. Funeral services were held in the Sheldon Mennonite Church, July 24, 1943, hy D. L. Martin, Eli G. Hochstetler, and B. B. King. Elmer D. Hershberger conducted the service at the grave.

Nolt.—Stella Z. Martin passed to her reward April 30, 1943, at her home in Ephrata after an illness of 5 months; aged 34 y. She was born Oct. 31, 1909, in Lancaster Co., Pa., the youngest daughter of Elam H. and Elizaheth Zimmerman Martin, both deceased. She was a faithful member of the Weaverland Mennonite Church. Besides her husband she is survived hy 3 sons, Harold, Lester, and John, Jr., all at home; also the following brothers and sisters: Rufus Martin, Lititz, Pa.; Mrs. Jonathan Shirk, Neffsville, Pa., Jacob Martin, Lancaster, Pa.; Anna Martin and Mrs. Weaver Martin, Blue Ball, Pa.; Elam Martin, Leola, Pa. Funeral services were held at the Weaverland Mennonite Church. Interment in the adjoining cemetery.

"A loving motber, so gentle and kind,
What a wonderful memory sbe left behind.
Long days and long nights she bore in patience
Until God Himself, knowing what was best,
Took her home and gave her eternal rest."

Peachey.—Jonas C., son of Gideon and Nancy Zook Peachey, was born Nov. 15, 1867; died July 26, 1943; aged 75 y. He had heen failing in health from a heart condition for several years, hut was critically ill only 4 days. He was a highly respected eitizen who enjoyed a wide circle of friends. He was the last surviving member of the family. Dec. 17, 1895, he married Eri Peachey who preceded him in death Jan. 12, 1929. For many years they had farmed in Menno Township near White Hall. A few years ago he purchased a home in Belleville where his later years were spent and where he died. He was a faithful member of the Locust Grove Church. Surviving are 3 sons and 6 daughters: Jesse, Belleville; Phillip, at home; Milo, Strausburg, Va.; Mrs. Jonathan (Katie) Peachey; Mrs. Rudy (Naomi) Yoder; Mrs. John S. (Arie) Peachey; Misses Nannie, Mary, and Lydia, Belleville. Also surviving are 22 grandchildren. Funeral services were conducted at the Locust Grove Church by John L. Mast in German and Emanuel Peachey in English. The sermon was hased on II Cor. 4:17, 18 and II Cor. 5. Burial in the Locust Grove Cemetery.

Silent thoughts hring many a tear
For one we loved and cherished here.
God took him home; it was His will,
But in our hearts he liveth still.

Yoder.—Jacob J., son of Jacoh and Barhara Miller Yoder, was horn May 11, 1861, in Somerset Co., Pa. He came with his parents to Lagrange Co., Ind., when he was 2 years old. On July 31, 1943, he passed away at the home of his daughter (Mr. and Mrs. Percy Miller); aged 82 y. 2 m. 11 d. On Feh. 4, 1884, he was married to Sarah Jane Miller, Walnut Creek, Ohio. They made their home in Clay Twp., Lagrange, Ind. To this union 10 children were born; 3 died in infancy. Mother passed away Oct. 2, 1900, leaving Father with the family. The children surviving are: Henry, Hamilton, Ind.; William, Manson, Iowa; Owen, Grabill, Ind.; Amon, John, Nora (Mrs. James Troyer), Artie (Mrs. Percy Miller), all of Lagrange. On June 28, 1908, he was married to Reheeca F. Huher, Elida, Ohio. Two children were taken into this home, Paul Benjamin Kyle, Pittsburgh, Pa., and Mary Yoder, Lima, Ohio. Later they moved to Elida, Ohio, where they lived for 23 years. In Jan. 1943, they came to Indiana to be with the children hecause of Fatber's failing health. He was a faithful member of the Mennonite Church since his youth. His place was never vacant in church when health permitted. Besides his companion and children he leaves 16 grandchildren, a foster grandson, 2 hrothers (William Yoder, Topeka; Samuel Yoder, Goshen), 3 sisters (Mrs. Menno Yoder and Mrs. Josiah M. Miller, Topeka; Mrs. Mike Lambright, Shipshewana), and many other relatives and friends. His last few days were full of intense suffering. Funeral services were held at the Shore Mennonite Church, Aug. 3, 1943, in charge of D. D. Miller, Middlehury, Ind., and Otho Shenk, Elida, Ohio. Burial services in charge of Gahriel Brunk, Elida, Ohio, at the Miller Cemetery.

"All is over, hands are folded
On a quiet, peaceful breast.
All is over, pain is ended,
Now dear Father is at rest."

Yoder.—Rhoda Ellen, youngest of nine ehildren of Ahner and Martha Ellen (Yoder) Kauffman of West Liherty, Ohio, was horn Nov. 19, 1897; died in the Research Hospital, Kansas City, Mo., July 18, 1943; aged 45 y. 7 m. 29 d. Feh. 14, 1924, she was married to Ralph, son of Mr. and Mrs. S. R. Yoder of Harrisonville, Mo., in which community they estahlished their home. To this union 3 children were horn: Ralph, who passed away when 2 years of age; Harold, who died in infancy; and Dwight, who remains. Besides husband and little son, there remain the following hrothers and sisters: Blaine, Harry, Sherman, and Mahel Kauffman and Artie Kind, all of West Liberty, Ohio; also a brotber-in-law (E. J. Yoder) and his wife; a sister-in-law (Nona), and a number of nieces and nephews. Her parents, 2 brothers, and a sister preceded her in death. She took siek July 8, and from the first her condition was critieal. Ahout a week later she was taken to the hospital where she died. In her girlhood she united with the South Union Mennonite Church near West Liberty, Ohio, and later transferred her membership to the Sycamore Grove Mennonite Church near Garden City, Mo. She was faithful to the Churcb, and attended whenever possible. In the home, where she was so much needed, she was a devoted wife and mother. To know her was to love her, as she was a friend to all and had a smile and kind word for everyone. Funeral services at the home were in charge of Bro. I. G. Hartzler, and at Sycamore Grove Church in charge of Bro. W. R. Hershherger assisted hy Bro. J. A. Kauffman.

"We miss her kindly face;
Miss her in a thousand ways;
Miss her tender, loving care,
Miss her always, everywhere."

Yutzy.—Noah C. was horn in Garrett Co., Md., April 5, 1869; departed this life very suddenly of heart trouhle at his home near Arthur, Ill., June 23, 1943; aged 74 y. 2 m. 18 d. He came to Illinois with his parents, Mr. and Mrs. Christian Yutzy, in 1882. He united with the Amish Church and later while heing employed in North Dakota united with the Mennonite Church at that place. In 1931 while living at Hopedale, Ill., he transferred his membership and was received as a member in the Arthur congregation. He was a regular attendant there when health permitted. He suffered much bodily affliction during his lifetime, but endured it patiently. Often in the last few years he expressed his desire and readiness to leave this world. He is survived hy 2 hrothers: Solomon and Daniel C., of Arthur; 2 sisters: Edith Smith, Toledo, Ohio, and Kathrine Graves, Cumherland, Md.; hesides many nieces and nephews. Funeral services were conducted at the Arthur Mennonite Church in charge of H. J. King. Text: II Tim. 4:6-8. Burial in the Otto Cemetery.

MEDITATIONS

(Continued from page 413)

sity to our account. For blind George Mattheson He transformed the thorn into a flower. His was the sunshine after the rain. The cross had opened for him the sesame. His sorrow had been crowned with a deep, mellowed joy. He triumphed in his Lord, for he had learned the radiance of the glorious afterglow that followed many a dark, cloudy sunset in his life.

The King in His beauty makes all things contribute to our welfare. We glory in tribulation, for it worketh patience. We continue "instant in prayer" and are sustained by His abounding grace. I can think of no experience of the child of God, however stern it may be, that does not drive one nearer to Him as our love goes out to Him who has called us according to His purpose.

"For our good," they are under the control of His beneficent will. Adversity is not of His provision, but it becomes encased in His love and can only work our weal. In our inner lives we have peace and a deep satisfaction, for we shall see the King in His beauty.

"Then read thou in each cloud that comes to thee
The word of Paul, in letters large and clear:
So shall these clouds thy soul with blessing feed,
And with a constant trust as thou dost read,
All things together work for good. Fret not nor fear."

Dhamtari, C.P., India.

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SPECIAL MEETING

(Continued from page 423)

Palmyra, Missouri

Report of the Sunday-school meeting held at the Pea Ridge Mennonite Church, July 25, 1943.

Organization: Mods., Ira Buckwalter, Ralph Detweiler; Chors., David Hathaway, Beulah King; Secy., Mabelle Hathaway.

Program and Speakers: Morning theme: The Christian Home. Devotion, Harold Kreider; The Value of Good Home Training, Oney Hathaway; Why I Appreciate My Christian Home, Dorothy Kreider, Donald Bissey, Mary Buckwalter; Home Standards for Happiness, Milo Kauffman; "My Old Cottage Home," by Fenton Quartet; Sermon, J. M. Yoder. Afternoon theme: Christian Living. Devotion, Earl Detweiler; Children's Meeting, Sadie Bissey; song by Hannibal Quartet; The Saviour's Call to Service and Sacrifice, Leroy Zook; The Children's Method for Meeting Temptation, Carol Kauffman; How to Make My Life Count Most for God, Miriam Kreider, Verna Pearl Crane, Beulah King; The Christian Investment, Nelson Kauffman. Evening theme: The Church. Devotion, John F. Kreider; Standing for Christ and the Church, Walter Fenton; What I Owe the Church of My Choice, William Edelmann; Sermon, J. M. Kreider; Song by Kreider Family.

Thoughts Gleaned: Good training constitutes faith in God, reverence and respect for God, parents, Church, and those in authority, truth, honesty, kindness. Homes are the foundation of Church and state. Standards of godliness: unselfishness, sympathy, understanding, forbearing spirit. If parents fail to indoctrinate children, they will fail in adhering to the principles of our belief. What they learn at home is apt to be perpetuated. There are two kinds of temptation, from without and within. The devil wants religious, intelligent people. He keeps minds occupied so that they will not think of eternity. The only remedy is the Word of God. It takes real faith in God to believe He will supply our needs. If we invest our possessions for God, He will give us more than we invest. I owe to my church my loyalty, my support, my prayers, my gifts, my presence, and my service. Man can conform himself but he cannot transform himself; that is God's part.

There was an offering taken at this meeting to help pay the expenses of the Christian Education Committee. The offering amounted to $9.39.

Secretary.

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LOCAL ARRANGEMENTS FOR GENERAL CONFERENCE

Goshen is on the main line of the New York Central. Not all trains stop at Goshen, but they all do stop at Elkhart which is only 12 miles from Goshen and buses leave Elkhart for Goshen as follows:

GOSHEN-ELKHART LINE
9:30 a.m.
11:30 a.m.
1:30 p.m.
3:30 p.m.
5:30 p.m.
6:30 p.m.

A.B.C. COACH LINES
8:05 a.m.
11:20 a.m.
3:10 p.m.
8:00 p.m.

Bro. E. F. Martin is a member of our Local Committee and lives in Elkhart. If you have any difficulty, please call him by telephone. His telephone number is X-3224.

Folks coming from the East on the Pennsylvania lines should detrain either at Fort Wayne or Warsaw and come A.B.C. Coach Lines or Indiana Motor Bus Company.

A.B.C. COACH LINES
Ft. Wayne to Goshen
6:40 a.m.
10:42 a.m.
12:35 p.m.
5:50 p.m.

INDIANA MOTOR BUS COMPANY
Warsaw to Goshen
12:40 p.m.
6:40 p.m.

It is a two-hour bus ride from Fort Wayne to Goshen and a one-hour bus ride from Warsaw to Goshen.

The College will have available 100 beds for General Conference guests. These beds may be had for the duration of the Conference by making reservations. **There are no charges for these rooms but guests must bring their own sheets and pillow cases.** Other guests will be housed in the homes of members of the local and surrounding churches. Meals will be served in the College dining hall.

Notices about time of arrival, requests for reservations and all other inquiries should be addressed to Goshen College, Goshen, Ind.

Ernest E. Miller, Chairman,
Local Committee on Arrangements.

Announcements

IOWA-NEBRASKA CONFERENCE

The Iowa-Nebraska Conference will hold its annual session, D.V., with the brotherhood of the Lower Deer Creek (Timber) Church, near Wellman, Ia., Sept. 1-3, 1943. The following is the order of the program.

Monday evening, Aug. 30: Bishop Council meets.

Tuesday, Aug. 31: All-day ministers meeting.

Wednesday, Sept. 1, and Thursday forenoon, Sept. 2, Church Conference will hold its session.

Thursday afternoon, Sept. 2, and Friday Sept. 3, will be devoted to Workers' Conference, including Y.P.B.M., Sewing Circle, Sunday School, and District Mission Board sessions.

There will be a sermon each evening. You are cordially invited to attend.

Peter R. Kennel, Moderator
Wm. R. Eicher, Secretary

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CONSERVATIVE AMISH MENNONITE CONFERENCE

The thirty-third annual meeting of the Conservative Amish Mennonite Conference is to be held, D.V., with the Holmes County congregation, near Berlin, Ohio, Aug. 26 and 27, 1943.

Because of transportation restrictions the conference this year will be confined to a two-day ministers' meeting, with public services each evening for the benefit of the local brotherhood and any others who may be present from a distance. All ministers are urged to attend if possible.

Your prayers are earnestly solicited that the meeting may be blessed in furthering the cause of Christ.

Ivan J. Miller, Secretary
Grantsville, Md.

——o——

God commands you to pray. That is your duty. Nothing can excuse you from it. Wicked heart, as you may have, God commands you to pray. God connects His promise with this command. You have no right to separate them. The promise and the command stand together.—Sel.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

ol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, AUGUST 19, 1943 (Herald of Truth Established 1864) No. 21

EDITORIAL

"In the multitude of counsellors there safety."

*

This is especially true when Jesus hrist the chief Counsellor is in the idst of them.

*

In all our counselling let us keep in ind continually what Christ said of is disciples (which applies to the disples of the present time as well as to e twelve apostles): "They are not of e world, even as I am not of the orld."

*

Speaking of the world, at the present me (as in all ages of the past) it is far om ideal. In fact, the "perilous times" ophesied in Scripture seem to be upon . Instead of this being a means of disuragement or compromise with the orld, it ought to serve as a challenge spur us on to greater efforts and bler heights. "As we have therefore portunity, let us do good unto all en, especially unto them who are of e household of faith."

*

Reduced in Size.—A glance at the ake-up of this number reveals the ct that both the main part of the Gosl Herald and the Doctrinal Supplent are reduced to half their usual ze. This is due to the rationing of per, of which we have spoken a numr of times before this. Next week, d in succeeding numbers for an infinite length of time, the paper and s supplements will resume their usual ze of sixteen pages. We are adjusting rselves to governmental regulations so r as possible. Whether in any future sues the paper will again appear halfzed, time will tell. Much of the matel intended for publication this week ll appear in next week's paper, the rd willing.

May the Lord so direct and overrule at in the future the usefulness of none our publications will be impaired rough hindrances caused by destruc- e wars. Let us continue to live and pray and work for the maintenance of the Scriptural standards of peace.

*

"Give attendance to reading."

Everything that we admit into our homes has its effects, literature not excepted. The character of the literature admitted into our homes helps to form the character of the inmates of these homes.

A home blessed with Christian parents, with the Bible as the most cherished book in the home, with other literature that is in harmony with the standards of the Gospel, and kept clear of the kind of literature that helps to corrupt the mind and defile the soul, is not only fit for a dwelling place but is a wholesome training school where children grow up to become valiant soldiers of the Cross, faithful workers for the Lord.

On the other hand, where light, frivolous, trashy, fictitious literature (the average popular magazine, for instance) is allowed to have a prominent place in the home, it brings with it an atmosphere that is very detrimental to both children and parents, in that it blunts the moral sensibilities and fosters unscriptural standards and practices.

Another thing worth remembering is this: If you as parents are interested in bringing up your children for the Lord, loyal to God and the Church (to say nothing about your own life and influence), you want to see to it that your own church literature takes precedence over the literature of other churches or societies. Generally, where there is serious trouble in any home or community, there is literature in evidence that has served as an educator and a cause of such troubles. Your life, literature, and testimony should be in agreement with the life, literature, and testimony of your church.

*

"Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?"

"A Place for You."—The disciples, being human, had a dispute one time as to which of them should be the greatest in the kingdom of heaven. Christ gave them some wholesome teaching on this point, explaining what He came into this world for, that His mission on earth was about completed and that He was about ready to depart out of this world, saying, "I go to prepare a place for you." Evidently they did not grasp what He meant at the time, but we have plenty of evidence that after Christ ascended to the Father and the "other Comforter" whom He had promised had arrived, they understood what He meant. The place to which their Lord had gone to prepare for them was so infinitely better than any place that they could ever hope for on this earth that they quit worrying about who should be the greatest here even in "the kingdom of heaven."

We also should be similarly minded. The place we fill here (whether that place is of a commercial, social, political, factional, or ecclesiastical nature) is so trifling in importance as compared with the place which Christ has prepared for us, that place-hunting should have no part in our earthly plans. For illustration, turn to the sixteenth chapter of Luke and compare the lot (here and hereafter) of the poor, friendless beggar Lazarus with that of the multi-billionaire Dives. Having given ourselves to the Lord, we have sealed our eternal inheritance (provided we remain faithful to the end of life's journey) so that the only question that should concern us is that of what we **may** or **can** do to the end that our service here will mean most for the advancement of the cause of Christ and the Church.

There is a place already prepared for us in the realms of glory. When that question is settled, let our lives be devoted to the great task of winning the greatest possible number of souls for Christ and eternal salvation so that they also may have a share in the eternal bliss and glory in that place.

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

SOME STILL CARE

By Anna Miller

(A word of encouragement for faithful ministers of the Cross.)

When the load is too heavy and rough is the plane
And even your friends against you complain,
Be not discouraged, whoever you are;
Some still care, though things may look dark.

Cease not to teach the whole Gospel of truth,
To comfort, exhort, and mete out reproof;
Cease not to uphold the doctrines of Christ
E'en though some complain because of the price.

Cease not to speak plainly, but bathe it in love,
That they can't say they are ignorant when they meet Him above;
Spare not the tears—they may mark the trail,
And may win out when all else may fail.

When your mantle's laid down and your Saviour you meet,
Hand us not a religion that is cheap;
We want no religion with the bars broken down,
One that's unstable and all turned around.

So stand up and speak out and we'll by you stand.
As onward we journey to Canaan's fair land,
Cease not to pray for us (for we are human and young).
Yes, some still care. Take courage; press on.

Conestoga, Pa.

SERMON OUTLINES

POWER TO SEE LIFE THROUGH

By I. E. Burkhart

Text.—Ezek. 2:2.

Ezekiel had every excuse a young man could wish for. The once elect tribe of Judah no longer had a sovereignty of its own. A profligate, idolatrous, sensual Babylon put under the heel a people called of God. There they were: uprooted, dejected, defeated, wretched. What shall be done? Ezekiel knew that there are two aspects of our relation to the world: what we do to the world, and what the world does to us. In prosperous times we place the emphasis on the first, but when things go in reverse then the world starts doing things to us unless we have power from within to see things through.

(1) Ezekiel took himself in hand. He did not say that heredity and environment make us what we are, and that is all there is to it. Like the prodigal "he came to himself." He put himself in a position so God could work, then the spirit entered and set him upon his feet. 2:2; 3:24.

(2) Ezekiel accepted the challenge of difficulty. He saw that he could be a man, "not in spite of the exile, but because of the exile." To the exiles he said, "Let us not sit down by the rivers of Babylon and weep, but by the grace of God let us stand upon our feet." Psa. 137:1-6. With the other heroes who "out of weakness were made strong" he "obtained a good report through faith." Heb. 11: 32-40.

(3) Ezekiel believed in the ultimate triumph of God's purposes. For twenty-two years he preached "in a strange land." He held to the promise that God would restore Israel (36:6-11); that God would give them a new spiritual nature (36:26-28); that the exiles in Babylon were the hope of the future for Israel, and that the valley of dry bones would take on a new vitality. 37:1-14.

The main reason that people go to pieces and give up is because inwardly they run out of power. With Ezekiel and the exiles we can be empowered to stand upon our feet. Ezek. 2:2; 37:10. With Moses we can see again the glory of God. 33:12-20. With Paul we can be strengthened with might in the inward man. Eph. 3:16.

Goshen, Ind.

SEVEN SCRIPTURAL MEDITATIONS

By Lawrence Keister

No. I. **Sunday**

Not by might, nor by power, but by my Spirit, saith the Lord.—Zech. 4:6.

God is saying that to any Christian who is making the most of life. The Christian is a mystic and gets results that the man of force cannot obtain. He has the key to success and attainment. He wins in God's way and with His assistance.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor.—Luke 4:18.

This interpretation of the life of Jesus links Him with prophecy and the history of His people. It shows His central aim and His method of work, which is God's method.

It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.—John 16:7.

His disciples depended upon Him so completely that His departure must have appeared like a calamity. But He proposed to give place to the Spirit, and the event justified His wisdom.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2:4.

Here is where the disciples became Christ's witnesses and preachers who could convince men and win them to God. They could face opposition and preach with power, and then stand still and see the salvation of God.

Scottdale, Pa.

THE CONSTANTS AND THE VARIABLES

By A. J. Metzler

(Outline of a Conference Sermon, preached during the recent meeting of the Southwestern Pennsylvania Conference in Stahl Church near Johnstown, Pa.)

Introduction.—Twofold purpose of message.

1. To stimulate our faith—we need it.
2. To afford guidance to our church work and Christian experience.

A. **Constants**

I. God the Father. Num. 23:19; Jas. 1:17.
II. Jesus Christ. Heb. 1:10-12; Psa. 102: 24, 27.
III. Holy Spirit. Acts 1:8; Jno. 16:13.
IV. Word of God (doctrines, ordinances, promises and principles). Matt. 5:18; 24:35; I Pet. 1:23; Psa. 119:89, 160.
V. Church. Matt. 16:18.
Her foundation
Her builder
Her work (preach, teach, charity)
VI. Homes as an institution. Gen. 2:24.
VII. State. Rom. 13:1; Rev. 11:15. There will be governments (some form) until Christ returns.
VIII. World. Human nature and the nature of sin do not change.
IX. Devil

B. **Variables**

I. Christian Experience. Conversion—Paul cf. others. Growth. Faith. Rom.
II. Methods. Preach—many means. II Cor. 9:19-22. Teach—many methods, S. etc. Charity—institutions, relief, etc.
III. Organization. Denominations. Auxiliary organizations.
IV. Application of Biblical Principles. Nonconformity. Nonresistance, etc.
V. Circumstances. National and international, Social, Economic, Religious.
VI. Sin (practice)—"Evil men and seducers shall wax worse and worse."
VII. Forms of government. Monarchy. Democratic Totalitarian.

Conclusion.—Regarding the constants must individually be firm and collectively a unit. There dare be no variation in the The variables demand a knowledge of Scriptures, sanctified judgment and H Spirit guidance as well as patience, cha and conviction in dealing with others.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, a contentions, and strivings about the law; for th are unprofitable and vain.—Titus 3:9.

What is the difference, in principl between life insurance and property i surance? A. J. R.

The same underlying principles app to all forms of insurance—life, propert insurance against hail storms, u employment, accidents, etc., etc., et Many people (to which the writer this answer belongs) believe that t Bible plan of trusting the Lord for eve sort of protection makes it unnecessa to patronize any insurance compa save the one often referred to as "T King's Insurance Company." Yet v recognize one vital difference, in pri ciple, between life insurance and prope ty insurance:

It is right to put a money value property; wrong to put a money val on human beings. Those who justi life insurance resent the idea that li insurance puts a money value on t life of the human beings insured, b any well written circular advertisi life insurance substantiates that idea at least indirectly. Else why should a or other considerations figure in ins ance rates? Even if we justifi property insurance, as many conscie tious people do, we would still dra the ban against life insurance.

Whatever may be your judgment this point, let us not overlook t value of putting our trust in the Lo that He "will never leave nor forsak His own. It puts our trust on a high surer plane than if we stopped wi some worldly company or compani in which to put our trust.

"Trust in the Lord, and do goo so shalt thou dwell in the land, a verily thou shalt be fed."

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

Our Chaco Indian Mission

Dear Herald Readers:

Two weeks ago we wrote a letter giving information about our present locations and general plans for work among the Chaco dians. Today's letter is sent in fulfillment turns of letters by missionaries to the Herd. A few new things can be mentioned.

Tres Isletas.—Two weeks ago we moved to is place. We are getting settled pretty well. this interval, we are finding out things vorable or unfavorable about the town in hich we live. We have not been able to get y kerosene for our stove, so we must cook ogether with charcoal. Since this is strictly farming community and not stock-raising, eat is not so plentiful. You may go to the atcher shop and find a sign that says: "No eat today." Weather was dry until yesterday. The fine dust penetrates everywhere, hen the cotton trucks go by with their heavy ads. Then came a good rain, and now the eets are very muddy. Sister Tuck of the pinillo Mission has been away for a sort of cation for three weeks. She spent a week re with us. Selena went with her to Saenz na, our big trading town thirty miles away, do her yearly buying. She is such a fine, voted woman. While here she went with to the Indian colony and gave a much apeciated talk to the Indians in the Toba nguage. We had the meeting out under the es. In a short time we hope to get the dians to work building a schoolhouse hich will also be used as a church. Most of e Indians understand considerable Spanish. other Holderman came in order to help us t some more investigating done with refence to lands that are offered for sale and o to help in the Indian work over Sunday. he heavy rain spoiled our plans because the s is not running. Since we still do not have horse and cart, we had no way to go out to e Indian settlement. It rains very seldom is time of the year. We got part of our job looking at land done before the rain came.

The Espinillo Mission.—Both Bro. Holderan and myself were out at the Espinillo ission recently. It is a long hard journey t; but when one gets there he feels well rearded for the journey. There in a region of rests, with the river Bermajo on the south d the Teuco on the north, the Indians have r years made their primitive homes. They not live together in villages. Each family s some land around that is used for agriture. They come to the mission from a stance of one to eight or ten miles. Chilen come to the mission school on horseback. he little church was built by the aid of the dians, out of materials cut from the forests. he roof is of grass and the floors of mud. e visited a few homes and aided in the nic work. Also several meetings were announced and we spoke to them in the Spanish language. Brother Holderman spent some time making a bedstead using cow-hide strips in place of springs. Since Sister Tuck was away we three men took turns at cooking the meals. A young goat was butchered by Carlos, an Indian who lives near. This furnished excellent meat for the table. Brother Holderman remained for several weeks but I returned after a few days because I felt it necessary to get our job of moving done.

Weather in the Chaco.—This is the winter season. Farmers are anxious to see a bit of frost. They say that if it does not frost there will be all sorts of insect pests during the following crop season So far we have had no frosts but the weather has been cool and pleasant, with very little rain.

July 21, 1943. J. W. Shank.

Tres Isletas, Chaco, Argentine Republic.

—o—

A PEEP AT OUR MISSION WORK IN SOUTHEASTERN OHIO

By O. D. Yoder

"Look on the fields . . . they are white already to harvest. Pray. . . ."

Several years ago missionary efforts were put forth to bring the Gospel to people among the hills and mining towns of Southeastern Ohio, and to hold regular Sunday school and preaching services among them.

One of these places is Crab Apple (P.O., St. Clairsville, R. 1) a mining town of about 50 to 75 homes. This village has no church in it, nor any services except the services held by our people in a schoolhouse. On account of limitations of travel, brethren from our congregations were hindered from properly contacting and keeping up the work. Accordingly, the Ohio Mission Board made plans for regular workers to be stationed on the field and thus keep up the work, the work doubtless having suffered quite a bit until this was realized.

Not being able to secure a home in Crab Apple, we are living in Bannock, a mining town of the past, but now a residential village having in it two churches, and being about a mile from Crab Apple. With other towns and villages and farm homes scattered over the hills, this mission field is in Belmont Co., and is crossed by U. S. National Highway 40, as it crosses the Ohio River at Wheeling, W. Va., and bears Westward.

The people comprising these communities are mostly of the common laboring class, and in general are very congenial and appreciative. Crab Apple with other mining villages has a large percentage of foreign groups of whom many adhere to the Catholic faith. However, even these people do not often refuse our free religious literature. Churches built by past generations, giving evidence of once flourishing congregations but now almost empty, deck most of the towns and communities. This last Sunday, Bro. Rudy Stauffer, field worker, and I visited a church without a pastor. About a dozen women and one man with some juniors and children comprised the Sunday school which they are struggling to keep alive in a well-equipped church building cherished as a landmark of their religious heritage. Our hearts were touched as we saw their zeal. It is not uncommon for three or four churches to expect their sermons from one pastor who tries to contact as many congregations each Sunday as possible. Inasmuch as most gatherings are then small in number who hear sermons, multitudes of people are not benefited by the churches. Thus great opportunities are before us to get literature into homes of non-church-going people, and to Jews in the larger cities and towns.

Our services held in Crab Apple schoolhouse have usually been well attended, except that interest has decreased due to workers not getting on the field regularly to carry on the work. Our present attendance is perhaps about thirty.

Inasmuch as the Ohio Mission Board is now planning to support and promote regular work in this field, your special prayers are requested for this work. Because the work is rather in the pioneering stage, will you pray that God may give both the Board and workers Holy Spirit wisdom and anointing for choices to be made and work to be done? Among our special requests for prayer, we name a few: a God-chosen place of worship other than the schoolhouse which has some present complications, a regular mission home residence with the peculiar needs that go with it, definite periods of revival and evangelistic meetings in open and needy centers, a better transportation outfit for hauling people to and from services, a special supply of tracts and a definite distribution program, and, if the Lord will, a loud speaker to accelerate our voices in testimony.

Let us pray in faith to a God that is not limited in time of war and whose arm is not slackened in power to save, even in these last and perilous times. Will you join us in prayer that we may be able to proclaim the Gospel that will turn people from the world to serve the living God and to wait for His Son from heaven—both from among Christians and non-Christians, and from among Jews and Gentiles?

Bannock, Ohio.

—o—

Any regime that sets out to destroy religion will in the end be itself destroyed.—Niemoeller.

Sunday School Lesson

Theme for the Quarter: God in the Making of a Nation

IX. ISRAEL'S SIN AND RESTORATION

Lesson for Aug. 29, 1943.—Ex. 32:7-10; 34:4-9, 27, 28.

Golden Text.—The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression.—Num. 14:18.

Introductory.—Of all the dark spots in the career of the children of Israel during their wilderness journey, the sin mentioned in this lesson (namely, the sin of idolatry) stands out as the blackest of them all. The glory of the Lord, as manifested when the Ten Commandments were given at Mt. Sinai, should have been enough to have established fully the children of Israel in faith and confidence in the God of heaven (who had so often manifested His goodness and power and faithfulness to all His promises) that they should never have forsaken Him nor doubted His Word. That they should soon lapse into idolatry is proof of the shortsightedness and folly of man.

While Moses was on the mountain communing with God, the people became impatient and begged of Aaron to "Make us gods, . . . as for this Moses, . . . we wot not what is become of him." Aaron weakly complied with their requests. He asked for their jewelry, and with this he made them a golden calf. Up went the shout, "These be thy gods, O Israel." When Moses chided with him, he tried to minimize the wickedness in which he had a part, saying (in substance): "It was the people that called for it, and all that I did was to grant their wishes. I just threw their jewelry into the fire, and out came this golden calf." Did you ever hear excuses like that? Doubtless, plenty of them. Today America, claiming to be a Christian nation, is bowing down abjectly before the two-horned golden calf of jewelry and covetousness.

God Informs Moses Concerning the Sin of His People (32:7-10).—This that the children of Israel had done enkindled the wrath of God against them. "And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: . . . they have made them a molten calf, and have worshipped it. . . . I have seen this people, and behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them." In this attitude of God toward a sinful and rebellious people, we have a picture of God's attitude toward sinners in the final judgment. And well may His wrath be kindled against them. They had forsaken the God from whom all blessings flow, had shamelessly broken their covenant with Him at Sinai, and had lapsed into idolatry. Someday the wickedness of man will become so great and so universal that no intercessor can save them from their fate, for God has decreed that "The soul that sinneth it shall die!" Read II Thess. 1:7-9.

Moses Intercedes for His People (34:4-9).—With great grief and wrath did Moses learn, from the mouth of God, of the apostasy of His people. He threw down the two tables of stone upon which the Ten Commandments had been written so that these tables of stone were broken. He hastened to the place where the people were at the time and severely reprimanded Aaron for his part in this shameful idolatry. Nevertheless, with all his grief and denunciation of Aaron and the rest of the people who had become corrupted with this idolatrous worship, he loved the people and made intercession for them. The Lord heard his pleas, the two tables of stone upon which the Ten Commandments were written were renewed, and the loving favor of God was again extended to His people. "He hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto Mount Sinai, as tl Lord had commanded him, and toc in his hands the two tables of ston And the Lord descended in the clou and stood with him there. . . . Ar Moses made haste, and bowed his hea toward the earth and worshipped. Ar he said, If now I have found grace i thy sight, O Lord, let my Lord, I pra thee, go among us; for it is a stiffnecl ed people; and pardon our iniquity ar our sin, and take us for thine inheri ance." Thank God, the prayer of Mos was heard; the Lord had again prove Himself "merciful and gracious, long suffering, and abundant in goodnes and truth."

The Nation Restored to God's Fav (34:27, 28).—Through the intercessio of Moses and the providence of Go the nation was again restored to God loving favor. The story is related i Ex. 34:10-35. We quote from the tw verses found in our lesson text: "An the Lord said unto Moses, Write tho these words: for after the tenor of thes words I have made a covenant wit thee and with Israel. And he was the with the Lord forty days and fort nights; and he did neither eat brea nor drink water. And he wrote upo the tables the words of the covenan the ten commandments."

In line with the narrative found i the lesson before us, we remember th words of our Lord when He declare it to be the will of God that "repentanc and remission of sins should be preacl ed in his name among all nations."—L

Bible Meeting Topic

HOW TO ENJOY BIBLE STUDY (Education Sunday).—Ps. 119:17-24; Ps. 1:1-6

Topic for August 29

MOTTO

"Delight in the law of the Lord."

OUTLINE STUDY

I. **Principles of Life Essential to Enjoyment of Bible Study.**
   1. An "open eye" made possible by:—
      a. An honest mind.—II Cor. 4:2 (cf. context); Jno. 3:21.
      b. A clean conscience.—I Tim. 1:19; 3:9.
      c. An obedient will.—Jno. 7:17; 8:12.
      d. Heavenly illumination.—Eph. 1:18; Ps. 119:18; I Jno. 2:27.
   2. Reverent searching.—Acts 17:11; Neh. 9:1-3.
   3. A spiritual mind.—Rom. 8:5-8; I Cor. 2:9-14.
   4. Time devoted to study and meditation.—Ps. 1:2; Josh. 1:8; Ps. 119:97.
   5. A motive of consecrated service for the Lord.—II Tim. 2:15; II Tim. 3:17; I Tim. 4:13-16.
   6. Humility and teachableness before experienced teachers.—Heb. 13:7; I Thess. 5:12, 13.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Word of God," "Scriptures."**
2. **How Enjoy Bible Study.**
   a. Feed on it regularly.
   b. Chew (meditate on) it well.
   c. Mind its teaching (exercise).
   d. Pray for understanding.
   e. Take time to study and to think.
   f. Humbly confess your faults and r pent.
   g. Give God your whole heart and lif
   h. Let His Holy Spirit teach you.
   i. Then it will be sweeter than hone (Ps. 19:7-14).

For Seniors.
1. The Need of Spiritual Vision for th Enjoyment of a Spiritual Book.
2. Devoted Time and Regularity in Stud and Meditation.
3. Recognition of the Author of the Bibl

PERSONAL THOUGHT

Are we willing to meet the conditions b which the Word of God becomes to us th joy and rejoicing of our hearts?

SEED THOUGHTS

The main condition is that the spiritual ea should be open to overhear and patient take in, and the will ready to obey that test mony which I believe God bears in ever human heart, however dull, to those gre truths the Bible reveals. This and not logi is the way to grow in religious knowledge, t know the truths of religion are not shadow but deep realities.—J. C. Sharp.

The Word of God is solid; it will stand thousand readings; and the man who h gone over it the most frequently and th most carefully is the surest of finding ne wonders there.—Jas. Hamilton.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUGUST 19, 1943

Field Notes

Iowa-Nebraska Conference. — The annual meeting of the Iowa-Nebraska Conference is to be held this year with the Lower Deer Creek congregation near Kalona, Iowa, Sept. 1-3. Official report later.

* * *

Martyr's Mirror.—Anyone having a copy of Martyr's Mirror (in English) for sale, will please communicate with the Mennonite Publishing House, Scottdale, Pa. C. B. S.

* * *

The article by Bro. Orrie D. Yoder, printed elsewhere in this issue, calling attention to the work started west of Wheeling, W. Va., will be read with interest by many of our people. Long may the work in southeastern Ohio live and prosper.

* * *

Bro. I. E. Burkhart of Goshen, Ind., spent a day last week with the brotherhood in Scottdale, conducting the midweek devotional services at the church Wednesday evening. He was on his way to Akron, Pa., where he expected to remain some time before returning to his home.

* * *

We are in possession of a program of an all-day meeting held at the Mennonite Mexican Mission in Chicago last Sunday, at which time Bro. Lester T. Hershey, superintendent of the Mission, was to be ordained to the ministry. On the program we notice the names of Bishops Ezra B. Yordy, S. C. Yoder, and J. D. Hartzler. May the the Lord add His blessings.

* * *

The twenty-second quarterly Bible conference will be held at the Marietta, Pa., Mennonite Church on Sunday, Aug. 22. In connection with the afternoon program there will be an inspirational song service and a special message for youth is planned for the evening session. Instructors: Bros. J. W. Hess, Charles Hostetter. J. S. H.

* * *

Missouri-Kansas Conference.—The following message was sent us from Harper, Kans., where the Missouri-Kansas Conference was in session Aug. 10-13: "Bro. Milo Kauffman is preaching the conference sermon. We appreciate the presence of our older bishops such as Bros. J. M. Kreider and J. C. Driver; also the attendance and zeal of our younger ministers. Bro. Allen Erb is our moderator."

* * *

Favorable reports come from the young people's institute held in Arbutus Park near Johnstown, Pa., which closed a twelve-day session last Sunday evening. The attendance was quite satisfactory, and the enrollment exceeded that of any previous years. Instructors: John E. Lapp, F. S. Brenneman, Charles Hostetter, Mark Stauffer, Lloy Kniss, Sanford G. Shetler, besides weekend speakers.

* * *

By the time that this paper reaches the eyes of our readers, some of our people will be gathering at Goshen, Ind., where the Mennonite General Conference and associated meetings are to be held. Interested people will be divided into two classes: (1) those in attendance; (2) the body of intercessors (not in attendance) before the Throne, sending their petitions heavenward in behalf of General Conference and the church which it represents.

* * *

Following is a list of recent visitors in the Publishing House and vicinity: I. E. Burkhart and son Charles, Goshen, Ind.; L. S. Martin, Harrisonburg, Va.; H. Ralph Hernley and family, Wells Tannery, Pa.; Stella Kreider, Katie Bollinger, Albert M. Lohr and family, Lancaster, Pa.; Laura Kurtz, Intercourse, Pa.; Elizabeth Hege and daughter Esther, Wellington, Ohio; Mildred Brilhart Showalter, Waynesboro, Va.; Earle R. Brilhart, David M. Hess, Grottoes, Va.; David C. Steiner, North Lima, Ohio.

"The Sword and Trumpet."—We are in possession of the first number of the revived "Sword and Trumpet." This paper was launched eleven years ago with the late Bro. George R. Brunk as editor. After his death the publication of the paper was suspended for a number of years, but is now revived with Brethren J. Irvin Lehman, George R. Brunk, Jr., and E. G. Gehman as editors. It comes out as an avowed champion of the conservative faith—supplemental to our publications already in the field championing the whole-Gospel standards of the Mennonite Church.

Correspondence

DAGMAR, MONT.

(Coalridge Congregation)

Dear Christian Friends: On July 1 Bro. Eli Hochstetler preached for us in the evening. July 2, Bro. Marcus Lind of Portland, Oreg., came into our midst and stayed over Sunday, when we had our communion service. We surely did enjoy these meetings, and we wish they could have lasted longer.

We enjoyed having our sister, Janie Young, with us for the meetings. She had moved from this place to Larslan, Mont., a year ago.

We have had a very cool spring and summer, with a lot of hail. The hail did a lot of damage for some of us, but we have many blessings for which to be thankful.

In May one of our young men from here was home on furlough from the C.P.S. camp at Belton, Mont.

We ask an interest in your prayers, that although we are few in number we may be faithful and that each of us may let his light shine. Yours in His service,

Aug. 4, 1943. Mrs. Bert Guenther.

MILVERTON, ONT.

(Maple View Congregation)

Dear Gospel Herald Readers: Greetings in the name of our Redeemer. Crops in this district are very good, and we are reminded again of God's promise to bless us if we try Him. Since our last letter to the Herald, we had our first summer Bible school in our church. Previously the children of our district went to the Baden Mission Bible School, which became quite crowded, and a change was necessary. Our attendance was about 170; eight different denominations were represented. The school was under the supervision of our bishop, Bro. Samuel L. Schultz, and Bro. Joseph Fretz of Kitchener. We are grateful for such privileges in these times, considering the conditions in other countries.

On Sunday morning, Aug. 1, we had a congregational song service and were favored with a program given by the Nightingale Chorus of Kitchener under the direction of Bro. Harold Scheidel.

We have Y.P.B.M. every two weeks, alternating with the Poole congregation. During this summer we have had very few United States visitors, which is no doubt due to gas rationing. We are looking forward to

our Sunday school conference, to be held the second Sunday and Monday in August.

We invite anyone who may be traveling through here to worship with us. The Lord is definitely speaking to us and also blessing us. Will you pray for us that our light might lead more to the foot of the cross?

Aug. 5, 1943. Valentine Nafziger.

COATESVILLE, PA.

(Mennonite Mission)

Dear Herald Readers: Greetings in the blessed name of Jesus. On July 25, Bro. Edwin Weaver and family were with us. We were glad to have them worship here.

Our summer Bible school closed July 30. The enrollment was above our expectation. Attendance was fairly good, considering gas rationing. The teachers were very faithful in discharging their duties.

We solicit your prayers in behalf of the work at this place, also for Bro. and Sister Kenneth Smoker who plan to move here about Sept. 1, D. V. The doctor has recommended that we move to the country to avoid much of the strain that has been upon us; so we have made a plea to be released from the mission home. It was finally accepted and we believe it has been through prayer that someone has been found to take up the work.

At present we have a class of applicants under instruction. Will you pray with us for them?

We wish to take this opportunity to thank all the sewing circles who have done sewing for us and for the mission members, and for everything else that was given us while we were here. May God richly bless you. Pray for us as we endeavor to go as He leads us.

In Christian love,

Aug. 8, 1943. Ada M. Stoltzfus.

CHAMBERSBURG, PA.

(Upper Strasburg Congregation)

The Lord willing, our congregation expects to have an all-day meeting in our present place of worship (Salem Brethren Church near Chambersburg) on Aug. 22. There is to be a harvest home service in the forenoon session; this followed in the afternoon and evening sessions by a discussion of Bible topics. Brethren John S. Hess of Lititz, Pa., and John D. Risser of Hagerstown, Md., have been secured as principal speakers. All are cordially invited to attend. Pray for the meeting, and for us as a congregation, that we may stand fast and shine out.

Aug. 10, 1943. Samuel L. Bricker.

DETROIT LAKES, MINNESOTA

Dear Readers of the Gospel Herald: The Dakota-Montana Conference, held June 8-11, was attended by a few from here.

In June, one of our ministers, Bro. E. D. Hershberger, was ordained bishop, by lot. Bro. Eli Hochstetler of Wolford, N. Dak., and Bro. J. M. Kreider of Palmyra, Mo., conducted the services.

Our district was much in need of another bishop, and Bro. Hershberger has been gone much of the time. The last week in July he held revival meetings in Wisconsin.

Our summer Bible school was held for two weeks this year, July 12-23. There were seven classes in all. The enrollment wasn't quite as large as in recent years, but the children seemed interested. Our prayer is that what they have learned will be a means of bringing them to the Master. The school closed with a program in the evening of the 23rd.

The Lord has blessed us with good crops this summer. May we learn to more fully appreciate His blessings toward us.

Aug. 12, 1943. Dorothea Stehman.

HUBBARD, OREGON

Report of the 50th Anniversary Meeting of the Zion Mennonite Church held July 4, 1943.

Officers.—Mod., C. I. Kropf; Secy., Sanford Yoder; Song Leader, S. A. Yoder.

Morning Session

Song service, led by Arthur Lais.

Scripture lesson and prayer, led by Edward Kenagy.

10:15. Sunday School met in regular session.

Offering lifted for the India Mission.

11:00. Sermon: "Hitherto Hath the Lord Helped us," Edward Z. Yoder.

12:00 Dismissal.

Afternoon Session

Song service, led by Silas Yoder. Devotion, conducted by C. G. Yoder. Verses were given by all the charter members present.

The Early History and Organization of the Zion Congregation, by S. E. Roth.

The Recollections of a Charter Member, by Lena Nafziger.

The Zion Sunday School of 50 Years Ago, by Grace Berkey.

Open Discussion: **"Memories of the Past."** Those participating were S. G. Hostetler, John Schlegel, Hannah Nafziger, and Emma Headings. Sent papers to be read in this period: Mrs. Emmanuel Kenagy, Urie Kenagy.

Special Songs were sung by the old-timers, including one German song.

Dismissal prayer, Paul Roth.

Evening Session

The evening session was opened by the singing of 5 quartets.

Those singing in the different numbers were Paul Yoder, I. T. Yoder, Ferne Yoder, Sanford Yoder, Arthur Lais, Donella Hooley, Mildred Wolfer, Edward Kenagy, and Clarence West.

Devotion, conducted by P. N. Roth.

Children's meeting, conducted by E. Z. Yoder.

The Beginnings of Juniors' Meeting at Zion, by Loney Yoder.

The Beginnings of the Young People's Meeting at Zion, by Clarence I. Kropf.

The Beginnings of the Christmas Singing at Zion, by C. L. Kropf.

Open Discussion, continued: **"Memories of the Past."** Those participating were Ida Fisher, Alice Yoder, Paul Yoder, Henry Yoder, S. G. Hostetler, John Schlegel.

Closing remarks and dismissal, by C. I. Kropf.

By the Secretary.

Relief Notes

Cablegram

The following message was received Aug. 6 from Durban, South Africa: "ARRIVED SAFELY PROBABLE FEW WEEKS DELAY TRAVEL VIA COAST LIKELY ETHIOPIAN VISIT SEEMS POSSIBLE IF WILLING TAKE TIME. . . ." (Signed) Yoder, Kirchofer.

This is good news from those who have crossed dangerous waters. It is hoped that these brethren can visit Ethiopia to survey needs and possible opportunities for relief effort there.

Bennett to Sail

Bro. Ernest Bennett is expecting to sail this week for England. He goes as a special relief commissioner for the Mennonite Central Committee to review the work which is being done in England. Beyond this, Bro. Bennett, with the workers now on the field, will attempt to lay the broad plans for expansion in the future when conditions warrant. Prayers are solicited for a safe journey and for a fruitful service abroad.

Janzen Reports

The most recent letter from Bro. A. E. Janzen from Paraguay indicates that he has concluded his work of debt adjustment in the Fernheim Colony. He is very well pleased with the progress of this task and indicates frequent opportunities for personal counsel and for a spiritual ministry.

Bro. Janzen continues his mission in Friesland Colony, East Paraguay, and also will visit the Mennonite Colony in Brazil.

C. P. S. Camps

A Sailor Meets C.O.'s

Through the kindness of relatives, we have a story about a sailor lad who, while on shore leave, got in touch with some C.P.S. men who are in a special service. The exact location of the C.P.S. unit which was contacted was not given in the letter but it was rather obvious that these folks met in Puerto Rico.

This boy indicates he was greatly impressed with the type of service being done by our men. A quotation from his letter will clearly evidence this. "So with a prayer of grateful thanks I ended my second day of vacation."

As of July 31

Items of significance and general interest taken from July 31 Month End Report to Mennonite Central Committee members:

1. July donations to Civilian Public Service from co-operating groups: $60,076.97.
2. Total C.P.S. expenditures for July: $56,334.08.
3. Campers in M.C.C.-C.P.S. units on full maintenance: 1,986.
4. Men on maintenance projects: 906.
5. Total of Mennonite men in C.P.S. and non-Mennonites in M.C.C. administered projects: 2,892.
6. Relief clothing received at Ephrata Clothing Depot during July: 3,110 pounds.
7. July cash donations to War Sufferers Relief fund from United States sources: $7,881.01.

Pastoral Work

Bro. Titus M. Books is pursuing his regular task of contacting the Staunton, Grottoes, Luray, Hagerstown, Harrisburg

Alberta-Saskatchewan Conference

Report of the Alberta-Saskatchewan Mennonite Conference held with the Duchess congregation at Duchess, Alberta, July 9, 1943.

Ministerial Meeting

The ministry met at the home of Bro. H. B. Ramer in the afternoon of July 5, for work preparatory to Conference.

Since, during the past year, Brethren D. D. Brenneman and Stanley Shantz were ordained to the office of minister of the Gospel, and Bro. Carl Kauffman to the office of deacon, it was moved and carried that they be received as permanent members of this Conference.

It was also moved and carried that the visiting brethren, E. F. Hartzler, Marshallville, Ohio; J. B. Martin, Waterloo, Ont.; Marcus Lind, Portland, Oreg., be welcomed to this Conference and asked to take part in its deliberations.

In view of the resolution of 1942 regarding support for the C.O. boys, it was moved and carried that the deacons present a suggestive plan to create and supply a savings fund for this purpose. Their plan follows later in this report.

The question of flag salute was brought up and expression was given as in agreement with the former statement accepted by this body.

Bro. E. F. Hartzler was asked to preach the conference sermon.

The moderator appointed the following committees:

Resolution: Marcus Lind, J. G. Hochstetler, Alvin Steckley.

Nominating: J. E. Kauffman, H. O. Stauffer, Marlin Brubaker.

CONFERENCE PROPER

Conference opened on the morning of July 8.

Singing was led by Bro. Alvin Steckley.

Devotional services were conducted by Bro. Isaac Miller, reading Eph. 4:1-16.

The conference sermon was preached by Bro. E. F. Hartzler. Text, Acts 20:28. The Church purchased, the Church cleansed, the Church charged.

God has purchased the Church with His own blood. He not only purchased her but supplied the means by which she may be kept. He considers her as precious.

God has delegated men, His followers, to carry on the work. This responsibility is transmitted from generation to generation. The method is that of constraining love, and the service is to be carried on in the power of the Holy Ghost, with the aim and purpose of bringing about a unity and thus safeguarding the flock from the deceptions of the world.

Growth and increase are the results that God is longing for. His love for the Church is expressed in His sacrifice made for her, and this in turn is to be a pattern and standard for the Church in her work. The goal of every shepherd must be the progress and perfecting of the body.

Regeneration must be followed by a "washing of water by the Word." This may be thought of as a double washing and is the experience which is essential for an effective Christian testimony. First, the heart must be washed by the blood of Jesus Christ, and then the body, or outward life, must be cleansed by the Word. It is unfair to God and will be a means of our defeat, if we allow the blood of Christ to be applied to our heart and not allow the body to be cleansed by the Word.

The Church is continually exposed to the destructive influence of grievous wolves, which are bent on destroying that which is living. Keeping the flock often calls for work that is painful to the shepherd, but must be carried out to save the flock and maintain God's presence and blessing. Josh. 7:10.

Testimonies were given by the following brethren:

Bishops: C. J. Ramer, Isaac Miller, J. B. Stauffer, J. G. Hochstetler.

Ministers: M. D. Stutzman, H. B. Ramer, H. J. Harder, Dan Slabach, Abe Reist, D. D. Brenneman, Stanley Shantz, J. B. Martin, Marcus Lind.

Deacons: J. E. Kauffman, Edwin Bowman, Alvin Steckley, Marlin Brubaker, H. O. Stauffer, Carl Kauffman.

The congregation gave testimony to the sermon by standing.

Minutes of the last Conference were read and approved.

Church records were read, which showed a membership in the Conference district of 616.

Subject I. **Ministeral Support,** by Bro. J. B. Martin.

Bro. Martin presented a well-balanced program, which, if followed, would assure the minister of the Gospel a substantial support and also safeguard him from commercializing his calling.

Subject II. **Ways and Means to Revive Indifferent Church Members,** by Bro. Marcus Lind.

A helpful means is a corps of workers from old and young.

A balanced ration of feeding milk and meat.

Prayer will accomplish more than any man-made means.

Reports of General Board members were given:

Publication, by H. B. Ramer.

Missions and Charities, by H. J. Harder.

Educational, by M. D. Stutzman.

Delegate to Pacific Coast Conference, by Dan Slabach.

Resolutions

I. We, the Alberta-Saskatchewan Conference, wish to reaffirm our position of compliance with the statement on "Peace, War, and Military Service," adopted by General Conference at Turner, Oreg., in August, 1937, with regards to our attitude toward the Red Cross.

But, Whereas the question of signing contracts for labor by our C.O. boys in which part of the wage is paid by the employer to the Red Cross, which payment is considered by our government as an indebtedness to the crown, which partakes of the nature of a tax; and Whereas, an alternative is being urged by our brethren who have contact with the Canadian Government, be it,

Resolved, That until an alternative be worked out, that we advise our C.O. boys to sign said contracts, and that we encourage our brotherhood to abide by the Turner resolution.

II. Resolved, That we express our gratitude and appreciation for the fellowship and counsel of the following visiting brethren: E. F. Hartzler, J. B. Martin, Marcus Lind.

We also wish to send greetings to their respective congregations and conferences.

III. Since it has pleased our heavenly Father to remove from our ranks a brother and co-laborer, namely Bro. Allan Good, we, the Alberta-Saskatchewan Conference, hereby express our deepest sympathy, and appreciation for his past services, to his bereaved wife and family.

IV. Be it resolved, That this Conference express their appreciation to the Duchess congregation for their kindness, hospitality, and Christian fellowship, and commend them for their interest and concern in the work of the Lord.

V. Since our brother, Jacob Brenneman, has moved out of the conference district, and has asked to be relieved as treasurer of the District Mission Board,

We hereby accept his resignation and wish to express to him our appreciation and gratitude for his faithful service as Treasurer from the beginning of the organization. We further wish to retain him as honorary member of the Board.

Deacon's Recommendation: In view of the resolution of the 1942 Conference in regard to creating a "goodwill" fund for our C.O. boys, we have decided to raise one thousand dollars ($1000.00) in the Conference during the coming year. This is to be raised by whatever method the local committee sees best. This money is to be held by each local committee until further decided.

Leave of Absence: Because of the failing health of his wife, Bro. H. J. Harder has applied to Conference for a leave of absence as pastor of the West Zion congregation of near Carstairs, Alberta, for one year. We hereby grant to Bro. Harder the leave of absence for one year, and wish for him and Sister Harder the blessing of the Lord in their quest for the sister's health. We further trust that they may be used in the service of the Lord wherever they may locate.

Appeal for Ministerial Help: The Mt. View congregation near High River, Alta., have unanimously requested that ministerial help be supplied from the congregation or otherwise.

In view of this unanimous appeal it was moved and carried that we advise an investigation to be made and the ordination effected.

Place for Next Conference: The congregation near Creston, Montana, has again extended an invitation for the Conference but owing to the difficulty of crossing the international boundary at present, it was decided that should this difficulty not be lifted soon, the Conference be held with the Salem congregation near Tofield, Alta., which congregation also extended an invitation.

Election of Officers

Moderator of next conference, C. J. Ramer.
Secretary for three years, M. D. Stutzman.
Delegate to General Conference, J. G. Hochstetler.
Delegate to Pacific Coast Conference, D. D. Brenneman.
Delegate to Ontario Conference, Dan Slabach.
District Mission Board Members:
President, M. D. Stutzman.
Vice-President, J. G. Hochstetler.
Secretary, Stanley Shantz.
Treasurer, Boyd Stauffer.
Colonization Board, Alvah Bowman.
S.S. Secretary and field worker, Ezra Stauffer.
Member on Bible Study Committee, Carl Kauffman.
General Mission Board Relief Committee, Alvin Steckley.
Peace Problems Committee, M. D. Stutzman.
Members on Sewing Circle Executive Committee, Sister H. B. Ramer for one year, Fannie Good for three years.

Evening Session

Singing, led by Bro. Carl Kauffman.

Bro. M. D. Stutzman led the devotion in the form of an open meeting.

Subject III. **Bible Teaching on Separation,** by Bro. E. F. Hartzler.

The background of the teaching of separation from the world is found soon after the creation and expressed in Gen. 3:15. God put the line of distinction between the seed of the woman and the seed of Satan. Illustrations of this principle are found throughout the Scriptures.

Applications of the principle are found today in the marriage relation, in social relationships, in business, etc.

The conference closed with a sermon by Bro. J. B. Martin on the text, Isa. 42:3.

Moderator, C. J. Ramer.
Secretary, M. D. Stutzman.

and Sideling Hill C.P.S. camps. This ministry of fellowship, counseling, and preaching is much appreciated.

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PEACE SECTION

The following statistics on Civilian Bond purchases indicates a total of $2,000,263.00 invested up to July 31, 1943:

	Up to June 30	July Purchases	Total
Mennonites	$1,436,940.00	71,157.50	1,508,097.50
Brethren	213,248.50	67,405.00	280,653.50
Friends	79,622.00	4,918.50	84,540.50
Others	114,144.00	12,827.50	126,971.50
Total	$1,843,954.50	$156,308.50	$2,000,263.00

It is pertinent at this time to remind our people of the continuation of the arrangement for the purchase of Civilian Bonds through the Provident Trust Company in Philadelphia, Pa.

Released August 11, 1943

Compiled by John H. Mosemann

—o—

Married

Headings—Roth.—On Feb. 28, 1943, Bro. Vernon Headings and Sister Grace Roth, both of the Fairview congregation near Albany, Oreg., were united in holy matrimony in the Fairview Church by Bishop N. M. Birky. May the rich blessings of God be upon this union.

Brubaker—Graybill.—Bro. Lester Lee Brubaker and Sister Arlene Elizabeth Graybill, both members in the Lost Creek Mennonite congregation near Richfield, Pa., were united in marriage April 25, 1943, by and in the home of Bishop W. W. Graybill. God bless this marriage.

Saner—Graybill.—On Feb. 14, 1943, Bro. Henry William Saner and Sister Anna Elizabeth Graybill, both of the Lost Creek congregation, were united in marriage at the home of the officiating bishop, Bro. W. W. Graybill, Richfield, Pa., a great-uncle of the bride. May God bless this union.

Martin—Peachey.—On May 1, 1943, Bro. Glenn A. Martin of the Cottage City, Md., congregation and Sister Mary E. Peachey of the Belleville, Pa., congregation were united in marriage at the home of the bride's parents, Riverdale, Md., Bro. Aaron Mast of Belleville officiating. May God bless them in their journey through life.

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Obituary

Gehman.—Huldah G., daughter of Warren B. and Irma M. (Goshow) Gehman, was born Feb. 20, 1932; died July 29, 1943; aged 11 y. 5 m. 9 d. Death was caused by leukemia. She was bedfast about one week. She is survived by 2 sisters and 2 brothers, also paternal and maternal grandparents and maternal great-grandfather. She was a member of the Rocky Ridge Mennonite Mission. Funeral services were held at the Franconia Mennonite Church, Aug. 1, conducted by Bro. Abram K. Landis and Bro. Arthur Ruth. Text: Mark 10:14. Interment in adjoining cemetery.

"I cannot say, and I will not say
That she is dead—she is just away!
With a cheery smile, and a wave of the hand,
She has wandered into an unknown land,
And left us dreaming—how very fair
It needs must be, since she lingers there."

Kauffman.—Harold T., son of D. Baker and Bessie T. Kauffman, was boru Aug. 10, 1918; died July 4, 1943; aged 24 years. Besides his parents he is survived by 3 brothers and a sister: Chester T., Manheim, Pa.; Morris T., Landisville, Pa.; James R., U. S. Army, Camp Livingston, La.; Mary Jane, at home. Harold had been serving in a C.P.S. camp at Terry, Mont. On July 4, he met with sudden death when struck by a transcontinental train that passed close by the Terry Camp on the Northern Pacific Railroad. The body was found near the outskirts of Terry and was taken to the local undertaker where the coroner pronounced the death accidental. After services at the camp, July 8, the body was shipped to his home. Harold was a very conscientious Christian. He lived close to his Lord. He was very active in the work of the Church and was always williug to do his share. Before he was called to camp he taught a class of young men of his own age in Sunday school. We shall never know on this side of eternity why his Lord called him home so early in life. Funeral services were held at the Landisville Mennonite Church, July 12. Bro. Henry Lutz preached. Text: Rom. 8:18. Interment in the Silver Springs Cemetery.

"You—O you, who the wildest yearn
For the old-time step, aud the glad return,
Think of hiu faring on, as dear
In the love of There, as the love of Here;
Think of him still as the same, I say.
He is not dead; he is just away!"

Kennel.—Harold Leroy, son of Isaac G. and Priscilla (Kauffman) Kennel, Parkesburg, Pa., was born Feb. 12, 1928; died July 23, 1943; aged 15 y. 5 m. 11 d. He was accidentally killed by a bull while he was engaged in cleaning out his stall. He was found dead by his father in the bull's stall. The animal had been doubly tied and no one will ever know how he became untied. Harold is survived by his father and mother, 2 brothers (Aquila, Lancaster, Pa., Elam, at home), a sister (Ruth, at home), and a foster sister (Arlene Seitz); also a niece, his maternal grandparents (Benjamin aud Mary Kauffman, Parkesburg), and a host of relatives and friends. Two brothers and a sister preceded him in death. He was a loving and obedient lad, and his greatest pleasure was to make someone else happy. He was largely depended upon to do the farm work. He attended the Lancaster Mennonite School last winter. Funeral services were held Monday, July 26, at the home at one o'clock in charge of M. S. Stoltzfus and at the Maple Grove Church at 2 o'clock, conducted by Bros. Leroy Stoltzfus, Paul Graybill, and Christian Kurtz. Text: Prov. 23:17, 18; James 4:14. More than 1,100 people attended the funeral. Interment in the adjoining cemetery.

"No one heard the footsteps of the angel drawing near,
Who took from earth to heaven the one we loved so dear.
No oue knows the silent heartache, only we who lost can tell,
Of the grief that's born in silence for the one we loved so well."

—The Family.

Shenk.—Barbara A., daughter of the late Aaron and Barbara (Risser) Hess, was born Oct. 28, 1888; died July 7, 1943; aged 54 years. She was united in marriage to Jacob H. Shenk. Eight children were born to this union: Aaron H., Lancaster; Verna (wife of Herbert B. Groff), Lancaster; Martin, Manheim, Pa.; Suie (wife of Aldus Baum), Lancaster; Samuel, Lincoln, Neb.; Henry, Jamaica Isl.; Frances and Blanche, at home. Seven grandchildren and the following brothers and sisters survive also: Milton Hess, Brunnerville, Pa.; Elias Hess, Bareville, Pa.; Aaron Hess, New Holland, Pa.; Mrs. Samuel Lindemuth, Mt. Joy, Pa.; Mrs. Mary Douple, Lancaster, Pa.; Wayne Hess, Rothsville, Pa. Two sisters preceded her in death. She died very suddenly in the Lancaster General Hospital, where she had gone for observation upon the advice of her physician. She was a faithful member of the Hernley Mennonite Church where funeral services were conducted July 10 by Bros. Henry Lutz and Abram Risser. She had chosen as her text, Prov. 27:1.

"We miss your kind and loving haud,
Your fond and earnest care.
Our home is dark without you, Mother.
We miss you everywhere."

Announcements

CONSERVATIVE AMISH MENNONITE CONFERENCE

The thirty-third annual meeting of the Conservative Amish Mennonite Conference is to be held, D. V., with the Holmes County congregation near Berlin, Ohio, August 26 and 27, 1943.

Plans for the conference have been somewhat changed since a former announcement, and the schedule now provides for a ministers' meeting, Thursday, Aug. 26, forenoon and afternoon, with public sessions, Thursday evening, and Friday forenoon, afternoon and evening.

All members of the ministerial body are urged to attend, if possible. Pray for these meetings.

Printed programs may be had by writing to the secretary.

Ivan J. Miller, Secretary,
Grantsville, Md.

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IOWA-NEBRASKA CONFERENCE

The Iowa-Nebraska Conference will hold its annual session, D.V., with the brotherhood of the Lower Deer Creek (Timber) Church, near Wellman, Ia., Sept. 1-3, 1943. The following is the order of the program.

Monday evening, Aug. 30: Bishop Council meets.

Tuesday, Aug. 31: All-day ministers' meeting.

Wednesday, Sept. 1, and Thursday forenoon, Sept. 2, Church Conference will hold its session.

Thursday afternoon, Sept. 2, and Friday, Sept. 3, will be devoted to Workers' Conference, including Y.P.B.M., Sewing Circle, Sunday School, and District Mission Board sessions.

There will be a sermon each evening. You are cordially invited to attend.

Peter R. Kennel, Moderator
Wm. R. Eicher, Secretary

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ONTARIO AMISH MENNONITE SUNDAY SCHOOL CONFERENCE

The twenty-second annual meeting of the Ontario Amish Mennonite Sunday School Conference will be held, D. V., at the Maple View Church near Wellesley, Ont., beginning Saturday evening, Sept. 11, and closing on Monday, Sept. 13, 1943. Everybody welcome. Come praying.

Peter Nafziger, Secretary.

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If our souls are in harmony with the spiritual elements which God has designed we will find ourselves in affinity with hymns that have the living and wearing qualities that serve men from generation to generation.

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A BIMONTHLY SUPPLEMENT TO THE GOSPEL HERALD

CHRISTIAN DOCTRINE

PAUL ERB, EDITOR

PRAYER

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from bosoms take;
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear!
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

—Archbishop Trent.

August, 1943

Observations

BY THE EDITOR

It has been necessary for the Bible Department of the Geneva Office of the World Council of Churches to print Bibles in several different languages in order to alleviate the serious shortage of Scriptures on the continent. The stocks of Bibles in practically every European country have been almost exhausted, due to governmental regulations or a scarcity of paper. In Italy, for instance, the supply is completely gone; in Rumania there are only enough on hand for about two months; and in Czechoslovakia the supply may last for a year. Alsace reports a shortage of German Bibles also.

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During the first week in May there was organized in Chicago the National Association of Evangelicals for United Action. This is an organization of fundamentalist churches which aims to become the rival of the Federal Council of Churches. The new organization proposes to parallel the Federal Council of Churches in all its activities. A weekly paper and radio broadcasts are projected as means of getting its interests before the public. The new association plans to attack religious liberalism on all fronts.

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According to a recent report from the Office of War Information, the Japanese government, which last fall consolidated virtually all Protestant denominations into a single body, is now undertaking a revision of the translation of the Bible. The new translation of the Old Testament is already well underway. The translation is being made by Japanese scholars. However, Dr. L. S. Albright of the International Missionary Council cautions concerning news reports from Japan which come through the Office of War Information. A new translation of the Bible, even if undertaken by direction of the government, may only mean the sort of revision that translation of the Bible may have required from the standpoint of the accuracy and current understanding. It would be too much to assume from the news available that the Japanese Christian Church was completely under the dominance and direction of the state. Let us hope that even under the most unfavorable circumstances, the truth of the Gospel may survive in Japan.

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Catholic leaders in St. Paul, Minnesota, have objected to the program of sex education carried on in the St. Paul public schools. The point they make is that giving information is futile when there is no provision made for training the will. "Sex education without religious and moral motivation is worse than useless," they say. Are they not right in contending that this subject can be adequately treated only from the Christian standpoint?

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Few items in the news are more disturbing than those describing recent race riots in Los Angeles, Beaumont, Detroit, Chicago, and many other American cities. The press has not always been honest in recognizing that the zoot-suit riots are purely racial in character. There is growing tenseness in many centers where housing shortages bring the white population into competition for homes with Negro, Mexican, and other darker-skinned races. At the meeting of the National Education in Indianapolis late in June, Negro delegates found it very difficult to secure rooms and meals. In spite of a loud profession of belief in democracy, America is shamefully announcing to the world that she does not really believe that all men are equally endowed by their Creator. It especially behooves Christians to remember that God has made of one blood all nations. There is nothing in either the Bible or science to justify any assertion of "white" superiority.

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There is considerable concern in many church groups concerning the possible effect of a projected co-operation of the United States government and the theological seminaries of the country in the training of chaplains for the Navy. The proposed plan, it is feared, is the first step in a linking of Church and State, for if the Navy is directing the training of its future chaplains, it will want to have something to say as to the nature o that training. It should be of deep concern to all Christian that there is maintained in this country that separation of Churc and State upon which true religious liberty rests.

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Dr. Harold Cockburn of the British Information Services reports that denominationalism and sectarianism has practically ceased to exist in England and Scotland as a result of the destruction of three hundred churches by bombs and the dislocation o children and families through evacuation and war industries The situation is all in favor, he feels, of the increase of liberalism at the expense of conservative religious groups.

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Stockholders of the Curtis Publishing Company recently reaffirmed by a decided majority the policy of that company not t admit liquor advertising into its magazines. The Curtis Publishing Company publishes *The Saturday Evening Post, Th Ladies Home Journal,* and other magazines of a wide circulation

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The Pope of the Roman Catholic Church recently issued a encyclical, *Mysticae Corporis,* "of the mystical body." It is another setting forth, as against the modern attitude which refuse to recognize revelation, of the doctrine of the Church as the mystical body of Christ. There is nothing new in this, of course for Paul taught it clearly in the Epistle to the Ephesians. The Pope goes beyond Paul when he asserts that for the Church t accept the authority of Christ is equivalent to accepting the authority of the Roman Catholic Church and of the Pope a the representative on earth of the heavenly bridegroom. This neither Paul nor any other New Testament writer ever dreamed of. The mystical and divine character of the Church we need t be reminded of, but no good can come by dragging into that sacred teaching the element of human perfectability and human authority in the person of the head of the Church.

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The recent moderator of the General Assembly Presbyterian Church of the United States of America is Dr. Henry Sloan Coffin, president of the Union Theological Seminary. Union Thological Seminary is admittedly one of the most liberal o American theological seminaries. It is sad to see the leadership of a great denomination in the hands of a man who has expressed himself as follows: "My own country is in the throes of a belated theological controversy due to the persistence of an obsolete and unprotestant view of Biblical inerrancy. . . . The revolt from various theories of the atonement has been due to their unchristian views of God. A father who had to be reconciled to his children, whose wrath had to be appeased o whose forgiveness could be purchased, is not the Father of Jesus Christ. . . . Certain widely used hymns still perpetuate the theory that God pardons sinners because Christ purchased that pardon by His obedience and suffering. But a forgiveness that is paid for is not forgiveness."

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Editorials

Personal Theology

THERE IS A REASON why Field Notes is the most popular age in the *Gospel Herald*. We are all interested in ersonalities. Things are of interest chiefly as they relate o people. An impersonal universe may be all right for a it of abstract study, but for living we must come back to he world of personal beings.

A modernist spoke recently of his religion being in erms of his ideals. This is not Christianity. For Christianity has to do only with persons and relations between ersons. "Watch the pronouns of Scripture; theology in them," said Martin Luther. The Scriptures speak of od as a personal being, with personal attributes which we n recognize and understand. They speak of the Father s bearing a personal relation to the Son, and the Son to he Father, and of both to the Holy Spirit and the Spirit to hem. And then, thank God, our persons come into the cture, loved by the Father, redeemed by the Son, and dwelt by the Holy Spirit. Being a Christian is a matter f being introduced to and sustained in a personal relation o God through a personal experience. We are "in Him." he Christian can say, "He is become my salvation." Vithout this personal element there is no Christian heology. And how this fact delivers Christian doctrine rom being a cold philosophy! When theology involves *e*, it becomes for me living and breathing and warm.

Is Education a Good Thing?

T IS ENCOURAGING to know that there will be a rather idespread observance of Church School Day on August 9 in response to the request of the Mennonite Board of ducation. At least among our leadership, active opposion to education is practically a thing of the past in the Mennonite Church. We all recognize that ignorance annot be called a virtue. More and more we are giving ur children what we think is the advantage of an educaon.

But just at this juncture in the life of the Mennonite eople, it is very important to remind ourselves that there re different kinds of education. There is the kind which ur church schools are endeavoring to give—a learning hich is integrated with Christian truth. But there is also type of learning found in many of the public schools and some so-called Christian schools—God-denying, Bible-orning, man-exalting, morality-undermining education. ducation is good only if it is good. The following aragraph, taken from *Fortune* (July 1943) is a powerful stimony to this fact:

> Not so long ago education and the dream of universal literacy was the promise of an ordered democratic world. Today in certain countries literacy—once thought to be the hallmark of free peoples—is a tool of mobster rule. No one any longer expects education, any education, to produce automatically enlightenment. Our early faith rested on the conviction that man was becoming wiser and more humane; it withered visibly at the first touch of World War I, which showed that men had not forgotten how to be brutal, and of the mid-peace depression, which showed they had not learned to be wise. And in World War II we found ourselves at war with the supposedly well-educated. The war emphasized what was already only too clear—the results of schooling can be worse than ineffective; they can be vicious.

In the interests of the spiritual life of our young people and the character of the future Mennonite Church we do well to be exceedingly concerned about the kind of education which our children are receiving.

Three Concepts of History

AMONG CURRENT PHILOSOPHIES of history there is the cyclical concept, the idea that civilizations and cultures rise only to fall, and then are replaced by other cultures which in their turn will pass away. There is much evidence in history to support this view, and the prophetic Scriptures clearly teach that human systems are doomed to final destruction. But the deadly fatalism of the view has no room for Christian hope. It is a philosophy of pessimism.

In contrast to the cyclical is the evolutionary concept, the idea that in spite of temporary setbacks the course of history is not only onward but upward. It is a philosophy of optimism. What is, will yield, ultimately and inevitably, to what is better, in a constant spiral of progress. Most of the evidence for this theory is found in material, mechanical progress. Its adherents find no support in Scripture except certain texts taken out of their setting.

Christian thought is satisfied with neither of these opposing philosophies. It sees the processes of progress or decline touched again and again by the divine Hand. God has intruded Himself into the human scene, and affected the course of history. The most obvious example is the appearance of the divine Son in the form of man to accomplish upon earth the redemption of ruined man, and thus to stay the hand of judgment, the Nemesis of history. From the stream of the ages God has called out a redeemed people, the Church, a super-historical body, destined to eternal fellowship with Him. This Church of the redeemed is not dragged down in the ruin of the falling phases of historical cycles, nor dependent upon some inevitable historical evolution. It is the building fitly framed together, growing unto a holy temple in the Lord (Eph. 3:21). No flood of human disaster can wash it from its foundations; no earthquake of tragedy can tumble its heavenly towers.

Faith, Worship, and Service

The Church has three direct interests so far as its members are concerned. One is their creedal faith, what they believe; the second is the worship service of the church, what has sometimes been called the cultus; third is the practice in the everyday life of the Christian, the principles of his religion. To varying degrees the various denominations or groups within those denominations place primary emphasis upon one or the other of these three interests. Each of them holds in its one-sided emphasis a threat of

danger. If there is an over-emphasis on doctrine to the extent that the other elements in the Christian life are neglected, there is likely to result an arid intellectualism, a holding of theological truth caught in phrases which may become an end in themselves, a mere shibboleth to test the orthodoxy of others. When there is an over-emphasis on the cultus, or the worship, there is likely to result either a formalism which is lost in mere ceremonialism or a mysticism that finds spiritual reality in aesthetically satisfying services. When there is an over-emphasis on practice, we arrive at some form of a social gospel, or at least a lifeless activity which knows nothing about real Christian life and experience.

Any one of these dangers, of course, can be avoided only by the right balance in our emphases. We need doctrine and we need worship and we need practice. We do well to emphasize all three, not one after the other, but all at once. A great artist said that he developed balance by keeping the whole canvas going at once. He did not finish one corner before he started another. He did not put on all the blue before he applied the brown, a stroke here and a touch there. Keeping the entire scope of the image before him finally resulted in the balanced picture. Perhaps we need to ask ourselves whether we are especially inclined to neglect one of these phases of Christian life. If we find that we are, we need to direct a little more attention in that direction.

All-out Separation

WARS USED TO BE WAGED by a military caste. Their business was war, and they carried it on, leaving the rest of society more or less uninvolved. But totalitarian war is something very different. Now a whole society is involved, and the line between participating and nonparticipating becomes a very shadowy one. Under such circumstances the maintenance of the nonresistant position becomes more and more difficult. It is so difficult, in fact, that the great majority of the people who only a few years ago were arguing against war now take the position that since we are in it, there is nothing to do but to fight.

Of great aid in keeping one's eyes clear and his heart uncontaminated in such times is a clear-cut and definite philosophy of separation from the world. There is, in fact, no other guarantee of the maintenance of a nonresistant position both of individuals and of a body than a firm and unyielding conception of such a separation. If I have been thinking of myself as an integral, an organic part of the society in which I live, then I might easily be convinced that I should participate in the struggle of that society for its life. But if I have known that although in the world I am not of the world, that there is a something about my being in Christ which sets me off from the world which is not in Christ, it reasonably follows that the interests, of the world are not my interests, that my separation from sin must separate me also from the struggle into which sinning men have brought themselves.

There will still be plenty of difficult problems and perhaps some finely drawn distinctions, but essential to all is this basic philosophy that being Christ's, I am altogether Christ's and nothing dare compromise my outright allegiance to Him. It is obvious that my testimony on th point will be more convincing if people can see that if I w not go in for an all-out war, I am all-out for Christ a His kingdom.

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The Sins of Memory and Imaginatio

A house is not clean, though all the dust be swept t gether, if it lie still in a corner within doors; a conscien is not clean by having recollected all her sins in the me ory, for they may fester there and gangrene even to d peration. One cannot experience the cleansing pow of the blood of Christ Jesus and the mercy of His Fath by this way of confession. But a house is not clean neith though the dust be thrown out, if there hang cobwe about the walls, in how dark corners soever. A conscien is not clean, though the sins, brought to our memory this examination, be cast upon God's mercy and the meri of His Son by confession, if there remain in me but cobweb, a little but a sinful delight in the memory of tho sins which I had formerly committed. How many m sin over the sins of their youth again, in their age, by sinful delight in remembering those sins, and a sinful d sire that there bodies were not past them? How many m sin over some sins, but imaginarily (and yet damnably a hundred times, which they never sinned actually at a by filling their imaginations with such thoughts as thes "How would I be revenged of such an enemy if I were such a place of authority?" "How easily could I ov throw such a wasteful young man and compass his lan if I had but money to feed his humors?" Those sins whi we have never been able to do actually, to the harm others, we do as hurtfully to our own souls by a sinful d sire of them, and a sinful delight in them.—John Donn

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Preaching is characteristic of Christianity. No false religi has ever provided for the regular and frequent assembling masses of men, to hear religious instruction and exhortation.

—John Broadus.

My Light, My Life, My Way

THOU art my Life; if Thou but turn away
My life's a thousand deaths: Thou art my Way;
Without Thee, Lord, I travel not, but stray.

My Light Thou art; without Thy glorious sight
My eyes are darkened with perpetual night;
My God, Thou art my Way, my Life, my Light.

Thou art my Way; I wander if Thou fly;
Thou art my Light; if hid, how blind am I!
Thou art my Life; if Thou withdraw, I die.

Disclose Thy sunbeams; close Thy wings and stay;
See, see how I am blind, and dead, and stray,
O Thou that art my Light, my Life, my Way!

Francis Quarles (1592-1644).

Why I Am a Premillennialist

By C. F. Derstine

An address delivered at a Bible Conference at West Liberty, Ohio, several years ago.

The personal reappearing of our Lord has been, through all the Christian ages, the inspiring hope of the universal church. As to order of certain related events, there has been a changing and divergent view.

In the early church, and practically until the times of Constantine, it was considered a test of orthodoxy to believe that the return of Christ was imminent and would be followed by the introduction of an *"era of universal peace and righteousness."* In the days of the Protestant reformers, the idea of such an era upon the earth was largely abandoned, and it was held that the present age would end by the coming of Christ, who would judge and destroy the world. The former is the position of the *Premillennialist,"* and the latter of the "A" or *"Nonmillennialist."*

Early in the eighteenth century a theory was developed which taught that the world would be converted, and a thousand years of peace, a millennium, would ensue before the Lord returned. This view has become known as the *"Postmillennialist"* view. These three conflicting views have caused considerable controversy, but a better understanding of what is really taught by the different schools of prophetic interpretation is fast developing. The object of this message is not to disprove the position of the other two schools of interpretation, but to set forth *the position of the Premillennial view.*

However, I trust both opposite schools will allow this statement with good grace. The Postmillennial view or dream has been largely shocked out of existence within the last quarter century by the two world wars. The other theory, the Amillennial view, though taught by sound men with orthodox views and opposed to modernism, the writer believes robs the Church of many of the greatest promises of both the Old and New Testaments. It is an impoverishing theory.

I am a Premillennialist because:

I. *I believe that the literal teachings of the Bible are true.*

The first law of Biblical interpretation is this: "Where the literal sense of the Bible makes good sense, any other sense is nonsense." This is well said. Any system of interpretation which makes meaningless so much of the Bible and calls for someone to explain the meaning of the prophetic content is at least a faulty approach to the Bible. The premillennialist takes both the teachings of the Old Testament and the New Testament at face value when it speaks of a "new order," a "golden age," a "better day," a "thousand-year reign." It accepts these words of Scripture to mean what they say: reign, rule, throne, inherit, the earth, king, etc.

Premillennialists accept the one rule of Biblical interpretation unless otherwise indicated, that is, that the literal statements of the Bible should be taken at face value. The promises of the Old Testament concerning the first coming of Christ were literally fulfilled. He was born in time, born of the Holy Ghost, had an actual mother, an actual birth, grew up in a real town, lived a normal life, was an actual minister, performed real miracles, died literal death, was literally resurrected, actually ascended into heaven. In the face of all this, they believe He will come personally, in literal clouds of heaven, will literally raise the righteous dead, will literally translate the saved living Christians, will literally take them to Himself. Consequently, He will literally come in power and great glory to take over a rebellious world, fulfilling what Paul predicted in I Tim. 6:14, 15, ". . . Until the appearing of our Lord Jesus Christ: which in his times *he shall show,* who is the blessed and only potentate, the King of kings, and Lord of lords."

II. *I believe all that the Old Testament prophets have spoken.*

Premillennialists believe that the Old Testament prophets had a message for their day—a message of righteousness for the times, but also that they were *"predicters of the definite future."* This element of prediction they seek to interpret in a uniform way.

The Old Testament prophets predicted various judgments upon Israel and the surrounding nations. These were actually fulfilled according to the letter. The dispensation of the nation of Israel was literally fulfilled; they are scattered to the four corners of the earth. Accordingly, so will the Scriptures be fulfilled which speak of the regathering of the nation. The Hebrew nation has actually tasted the predicted judgments of the Lord; they will likewise realize the predicted coming glory. Isa. 53 gave them an actual Saviour and Isa. 60 will ultimately bring them the predicted glories. The same Lord inspired both sections of the book. Without a millennial period much of Isaiah and the rest of the prophets will know no actual fulfillment. "The Lord shall be King over all the earth;" "Nation shall not lift up sword against nation, neither shall they learn war any more." The conversion of individual Gentiles, or for that matter, Hebrews, would not fulfill the prophetic content of the words spoken by the mouth of the prophets since the world began. Only the predicted *"day of the restitution of all things"* can do so. Acts 3:21.

III. *Because of the utterances of Jesus Christ.*

Without a *millennial period* much that Jesus Christ spoke is a "dead letter;" much that He discussed has never been fulfilled in the days of the Christian Church for nearly the last two thousand years and will know no fulfillment if the coming of Christ is the end of the world.

Our Lord was emphatically asked the question about the *restoration of the kingdom of Israel* (Acts 1:6, 7). Here He had the opportunity to *deny* such a fallacy, or at least *correct* their wrong thinking and expectancy, but He did not; He said only that the *time* was the Lord's secret, and the *fact* was allowed to stand.

In the Gospels there are a host of Scriptures which allow no reasonable understanding without the millennium period. May we cite but a few: "In the regeneration of the Son of man . . . ye also shall sit upon twelve thrones, judging the twelve tribes of Israel;" "I will make him ruler over five cities;" "Ruler over ten cities." These expressions of reward are all future, and without the millennial period there would be only the "four-square city." It would make the promise a dead letter, a mere empty phrase.

Someone suggested to Dr. Alford that a millennium would present the difficulty of redeemed men with immortal bodies contacting men with human bodies, to which he replied: "I cannot consent to distort words from their plain sense and chronological place in prophecy on account of any difficulty, or abuse rising from such a doctrine." He further added: *"Our Lord Jesus in His resurrected body contacted men with human bodies."*

It should also be remembered that the entire Book of Revelation was the word of Jesus Christ, and it is in this book that the

term a *thousand years* is found *six* times. The word millennium is the Latin for a thousand years. Thus, the word was coined by the Lord Jesus Christ, not by some prophetical crank.

IV. *Because of the writings of the apostles.*

On account of limited space one or two instances must suffice. First, Peter speaks very clearly, as recorded by Luke in Acts 3:19-21: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive *until the times of restitution of all things,* which God hath spoken by the mouth of all his holy prophets since the world began." Such a day has never come. If judgment ends the age, it will never come. It is not restitution but destruction. It would not be refreshing but a terrible calamity.

Paul implies the millennium when he speaks of a *reign.* A reign implies rulers, subjects, territory, and a period of time. He writes: "If we suffer, we shall also *reign* with him" (II Tim. 2:12). "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings" (I Tim. 6:15).

John's writings, in the Book of Revelation, are the capstone of the Bible. The whole book is a mass evidence of the rising of a new world order on the crumbling ruins of the other. An exposition of this book without a thousand-year reign is a compilation of nonsense; it would make no sense; none could understand its contents. Words mean something, they mean what they say. He wrote: *"We shall reign on the earth"* (Rev. 5:10). May we refer the reader to the six references to the thousand years, as found in the writings of John, Rev. 20:1-7. These are conclusive. All the writings of the Old Testament prophets must be interpreted in the light of the last book and any theory held today must be brought to the bar of the "Last will and testament" of Jesus Christ, as found in the Book of Revelation.

V. *Because of "two keys" in the major prophetic books.*

Daniel is the supreme prophetic book of the Old Testament. Revelation takes a similar place in the New Testament. The earlier book is but a general outline of the plan of the ages; the latter book fills in details which could be better understood after the passing of centuries of time. This accounts for the Book of Daniel being sealed and the Book of Revelation unsealed.

In these books are two keys which unlock the course of the ages. The first key is found in Dan. 9:25-27. Apart from this key, historians are confused and Bible students confounded. This key may be called the "Jewish Time Schedule." The key speaks of three periods of time. The first, from the "decree" to restore and build Jerusalem unto Messiah the Prince; this time is spoken of as sixty-nine weeks of years, by our reckoning of time *483 years.* (This has been historically fulfilled). The second period is spoken of as a *gap.* It is an undated period of time; during this time the Messiah was to be cut off (crucified), the holy city destroyed (Jerusalem), the sanctuary destroyed (temple). Then desolations and wars were foretold. All this has been the history of the Christian era. The third period was spoken of as one week, or seven years of tribulation. This was to end the ages and bring in another age. This the Book of Revelation makes clear is the *millennium period.*

The other key, in the Book of Revelation, is found hanging on the front door, Rev. 1:19. Here you have the chronological sequence; without this key there is no understanding of the book. This sequence or arrangement makes clear the march of time and the bringing in of the eternal order. First period. *"The things which are"—the Church age.* Chapters two and three give the successive unfolding of the Church age. Beginning at Rev. 4:1 to the nineteenth chapter you have the winding up of the present world order. This is the "seven years" spoken of by the Prophet Daniel. The balance of the book reveals the things thereafter. This book clearly sets forth the bringing into existence of the *"Kingdom of God"* to replace the rule of men.

VI. *Because of the rare circle of believers in the premillennial viewpoint.*

We have reference to the nearly two thousand years of church history. May we first cite the *Lord Jesus Christ,* then the *apostles.* Closely following this group we have the *early church fathers,* who for 250 years believed in the thousand years' reign of Christ, and largely so for the first thousand years, until the Church went under the cloud of the dark ages.

Justin Martyr, whose birth is variously assigned to A.D. 89-113 and who later died as a martyr, was a Roman, born in Palestine. He was one of the most learned and eloquent defenders of Christianity in the second century. He was profoundly versed in the Scriptures. Everywhere in the cities of Europe and Asia he stood forth as the champion of truth. This early church father was an avowed premillennialist. A single paragraph from him and others of the early church may suffice:

> *Justin Martyr*: "I, and as many as are orthodox Christians, do acknowledge that there shall be a resurrection of the body, and a residence of a thousand years in Jerusalem rebuilt, adorned and enlarged, as the prophets, Ezekiel, Isaiah, and others do unanimously attest. Moreover there was among us a certain man whose name was John, one of the apostles of Christ, in a revelation made to him, did prophesy that the faithful believers in Christ shall live a thousand years in the new Jerusalem, and after that shall be the general resurrection and judgment."
>
> *Irenaeus, the disciple of Polycarp*: "In whatever number of days the world was created, in the same number of thousands of years it will come to its consummation. It is fitting that the just, rising again at the appearance of God, should in the renewed state receive the promise of inheritance which God covenanted to the fathers, and should reign in it, and that then should follow the final judgment."
>
> *Tertullian, the contemporary of Irenaeus*: "We also confess that a kingdom is promised us on earth after the resurrection; for it will be for a thousand years in a city of divine workmanship."
>
> *Papias, a disciple of the Apostle John*: "There will be a certain millennium after the resurrection of the dead when Christ will reign bodily upon this present earth."

Even the infidel historian, Edward Gibbon, admits that premillennialism was taught by the Apostolic Church for centuries:

> The ancient and popular doctrine of the millennium was intimately connected with the second coming of Christ. As the works of creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to six thousand years. By the same analogy it was inferred that this long period of labor and contention would be succeeded by a joyful Sabbath of a thousand years, and that Christ, with the triumphant band of saints and the elect who had escaped death or who had been miraculously revived, would reign upon the earth. The assurance of such a millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. It appears to have been the reigning sentiment of the orthodox believers.

Newton says, "The doctrine of the millennium was generally believed in the first three and purest ages."

Luther in commenting on II Peter 3:12 makes a very substantial statement: "God has promised through the prophet there and elsewhere, that He will make heaven and earth new again. How it shall be, we know not, except that the promise is that heaven and earth shall become such that no sin shall be in them, but righteousness only, and that they shall be the residence of the children of God. This text teaches that we shall live upon earth, and that the entire heaven and earth shall become a paradise of God."

(*Continued on page* 448)

Peace Section

BY EDWARD YODER

NOT BY MIGHT

The world today is feverishly thinking nd working for victory. All the nations ngaged in the present war are thinking nd talking of victory. The means to the ictory they seek are material means; hat is, superior material might and power. heer weight of armaments, the heaviest nks, the largest and fastest bombers, the reatest number of men under arms—these e regarded as the sure means to victory. nd in this way the people are on all sides eing trained to think of achieving great esults through material means alone. any people believe that everything worth hile at this moment depends on more id more material production. It is mate- al production that will insure victory id success. This idea is being drilled into eople so that it becomes part and parcel their habitual thinking.

This kind of thinking is materialistic. It akin to the kind of wisdom which James ys is from beneath, and is earthly, sen- al, devilish. When we once think that ght results are achieved by material ight and power, we are not thinking cor- ctly, not thinking the way God wants ople to think. Through the prophet ng ago, God warned His people against e temptation to take a materialistic view to how real victories are won and good sults are achieved. His words are: "Not might, nor by power, but by my spirit, ith the Lord of hosts" (Zech. 4:6). In e words of another translation the pas- ge reads, "Not my arms, nor by force, t by my spirit, says the Lord of hosts."

Whenever God's people are face to face th great trials and difficulties, God rns them in these words not to expect e right kind of victory through the use material force and power. These words rn us against adopting the humanistic d materialistic thinking of the world, a w which looks for real victory through ns and carnal force. Spiritual values, se values which actually count for God d for righteousness and truth, cannot be her created or preserved through reli- ce on material arms and force. It is by e Spirit of God, by the spiritual power God who is Spirit, that the worth-while tories are gained. Christians must hold t to this principle and never lose it from w.

At the present time intense efforts are de to mobilize all the possible material ans for insuring victory. Christians ed specially to guard against the tend- cy unconsciously to fall into line with s worldly way of thinking. We are in stant danger of adopting the material- c viewpoint and thinking in terms of thly and carnal forces for winning vic- ies over evil forces. Sometimes people e sight of spiritual forces to the extent t they believe material force and weight of arms must be the last line of defense for Christianity and the Church and the kingdom of God. This is plain unbelief.

The fact is that in going all out for victory by means of material arms and force, spiritual defeat is likely if not inevitable. Evidence of this fact is already at hand, even before material victory is achieved by either side in this war. The astonishing increase in juvenile crime and delinquency both in England and America, the widespread neglect of children and the breakdown of home life because of parents working in war industries, the hatred and ill will which break out here and there in race riots, these terrible facts already spell defeat regardless of military victories that may be won by the force of arms. Let our nation be warned today through the prophet's words, "Not by arms, nor by force, but by my spirit, says the Lord." Let the Christian shape his thinking by these words and not by worldly and materialistic slogans for victory.

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ORIGEN AND WAR

Origen was a leading Christian writer and teacher who lived at Alexandria, in Egypt, about 185 to 254. In his eighth book, "Contra Celsum," he defends the early Christian attitude of refusing to take part in warfare and in the political affairs of the state. His words on the subject are still pertinent:

"In the next place, Celsus urges us 'to help the king with all our might, and to labour with him in the maintenance of justice, to fight for him; and if he requires it, to fight under him, or to lead an army along with him.' To this our answer is, that we do, when occasion requires, give help to kings, and that, so to say, a divine help, 'putting on the whole armour of God.' And this we do in obedience to the injunction of the apostle, 'I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority'; and the more anyone excels in piety, the more effective help does he render to kings, even more than is given by soldiers, who go forth to fight and slay as many of the enemy as they can. And to those enemies of our faith who require us to bear arms for the commonwealth, and to slay men, we can reply: 'Do not those who are priests at certain shrines, and those who attend on certain gods, as you account them, keep their hands free from blood, that they may with hands unstained and free from human blood offer the appointed sacrifices to your gods; and even when war is upon you, you never enlist the priests in the army. If that, then, is a laudable custom, how much more so, that while others are engaged in battle, these too should engage as the priests and ministers of God, keeping their hands pure, and wrestling in prayers to God on behalf of those who are fighting in a righteous cause, and for the king who reigns righteously, that whatever is opposed to those who act righteously may be destroyed.' And as we by our prayers vanquish all demons who stir up war and lead to the violation of oaths and disturb the peace, we in this way are much more helpful to the kings than those who go into the field to fight for them. And we do take our part in public affairs, when along with righteous prayers we join self-denying exercises and meditations, which teach us to despise pleasures, and not to be led away by them. And none fight better for the king than we do. We do not indeed fight under him, although he require it; but we fight on his behalf, forming a special army—an army of piety—by offering our prayers to God.

"And if Celsus would have us to lead armies in defense of our country, let him know that we do this too, and that not for the purpose of being seen by men, or of vainglory. For 'in secret,' and in our own hearts, there are prayers which ascend as from priests in behalf of our fellow citizens. And Christians are benefactors of their country more than others. For they train up citizens, and inculcate piety to the Supreme Being; and they promote those whose lives in the smallest cities have been good and worthy, to a divine and heavenly city, to whom it may be said, 'Thou hast been faithful in the smallest city, come into a great one,' where 'God standeth in the assembly of the gods, and judgeth the gods in the midst'; and He reckons thee among them, if thou no more 'die as a man, or fall as one of the princes.'

"Celsus also urges us to 'take office in the government of the country, if that is required for the maintenance of the laws and the support of religion.' . . . It is not for the purpose of escaping public duties that Christians decline public offices, but that they may reserve themselves for a diviner and more necessary service in the Church of God—for the salvation of men. And this service is at once necessary and right. They take charge of all—of those that are within, that they may day by day lead better lives, and of those that are without, that they may come to abound in holy words and in deeds of piety; and that, while thus worshiping God truly, and training up as many as they can in the same way, they may be filled with the Word of God and the law of God, and thus be united with the supreme God through His Son the Word, Wisdom, Truth, and Righteousness, who unites to God all who are resolved to conform their lives in all things to the law of God." (Quoted from Roberts and Donaldson, "The Ante-Nicene Fathers," Vol. IV).

WHY I AM A PREMILLENNIALIST

(*Continued from page* 446)

Readers interested in a scholarly setting forth of this viewpoint may consult the standard writings of Professor Godet, Dean Alford, Bishop Ellicott, Meyer, Kellog, Van Oosterzee, Tragelles, or any of a host of similar scholars whose premillennial views are the common property of the Christian world.

Later writers and believers in the premillennial view are many, but a few names must suffice from various denominations: Bishop Moule; Bishop Andrews, Canon Fausett, President Moorehead, President Weston, G. Campbell Morgan, Principal O'Mara, Griffith Thomas, Dr. A. J. Gordon; in our own circle the late Bishop George R. Brunk; the late President A. D. Wenger of Eastern Mennonite School; and the late Bishop John H. Mosemann, and many others.

VII. *The rare effects of the doctrine.*

Premillennialism can be tested by its fruits. Their ranks never produce destructive critics or skeptics, who repudiate the Bible as containing a supernatural revelation or assault the historic creeds of the Church. They are never found rejecting any part of the Bible or denying any fundamental truth. (They may not always interpret some teachings of the Bible in the same way. They may not know all the ethical teachings of the Bible, such as nonresistance.) They are in accord with historic Christianity and studiously resist all rationalistic assaults upon the Holy Scriptures. In this they have rendered a worthy service to the Christian Church.

Premillennialists are among the most missionary- and evangelistic-minded Christians. Suffice but a few: John and Charles Wesley, Andrew Bonar, Frances Ridley Havergal, Toplady, Baxter, MacCheyne, Andrew Murray, Spurgeon, Bickersteth, Gerhardt, Chalmers, D. L. Moody, Robert E. Speer, John R. Mott, Arthur T. Pierson, Hudson Taylor, Wm. Sunday, George Mueller, Whittle, Bliss, Dr. Torrey, Varley, Pentecost, Needham, all the missionaries of the China Inland Mission and Oriental Missionary Society, the majority of the evangelists in the Mennonite Church, and a good proportion of our home and foreign missionaries. We must pass by the thousands of institutions built by premillennialists and their fellow supporters.

Another fruit of premillennialism is *Hope*. They, among all other believers in the Lord's return, who believe otherwise, make more of His return, are more thrilled about the outcome, anticipate the same with a greater degree of fondness. They have a better ring when they say with John, *"Even so, come, Lord Jesus."*

In closing may I say, that some of my best friends and fellow Christians, whom I dearly love, hold another viewpoint; these I respect and love and have fellowship with in the faith. A common experience of salvation will enable the Pre- and the A-millennialists to work together in beautiful harmony for the lost. There should be no bitterness. When Christians cannot love and work together with Christians with whom they do not agree in toto, they are not ready for the Lord's return, or their own end.

Kitchener, Ontario.

The Sword of the Spirit vs. The Assassin's Blade

The following startling incident is taken from one of Colporteur Hattouni's monthly reports:

"On my way from D . . . to a village situated among high mountains, I had to go by a solitary road through a large forest. In the middle of the way I suddenly saw a man, who stood behind a rock, holding a big knife in his hand, and shouting to me that I should surrender.

"I had to put my bookcase on the ground, and when I lifted up my hands, the man approached me with the intention of robbing or killing me. Looking at him, I said: 'Why do you do this, my friend? . . . Do you want money? Take it, here it is! . . . Do you want to kill me? . . . I do not mind if I die in these splendid surroundings, as I have a peaceful conscience, and am sure to be received into the eternal places, where the Lord will give me the crown of life! . . . But, oh! How I pity you! . . . In what wretched state you will be, your conscience whipping you, and also the government following you. Above all, you will be cast into the furnace of eternal fire of hell!'

"While I spoke to him smilingly, my eyes fixed upon him, he was still holding his knife with a threat in his eyes. When I finished my talk, hand and knife dropped to his side, and for more than two minutes he looked at me without saying a word. Then showing me his knife, he said: 'This dagger has pierced nine breasts, but you are the first person that I ever saw standing before death with a smile on his face. There must be a secret to this, what is it?'

"I took this opportunity to open my bookcase and show him the Bible, saying to him: 'The secret is in this Book; the mystery is in it, and the power also.' I opened to the eleventh chapter of John, and read it to him, while he sat on a rock by my side. After a little talk on the reading, I knelt down and prayed earnestly for him; when I finished my prayer, I saw tears in his eyes. He then began to confess the sins of his life. 'For twenty-seven years,' he said, 'I have been leading a lawless life, from the day I killed a young man in my home town, as a result of a quarrel. In consequence, I had to leave my country and to spend my life here, robbing the passers-by, and hiding myself when I was followed. And as I already told you, this dagger has pierced nine breasts. . . . Can God forgive me all these sins?' 'Yes, certainly, if you repent,' I answered.

"The man, after a moment of silence, continued: 'I must leave you now. . . . I would like to buy your Bible, but I do not have the money. Will you accept this dagger in exchange for it?' 'Yes,' I replied, 'I will take the knife as a sign of your repentance.' Saying that, I offered him four Syrian pounds—about two dollars (which was all that I carried with me as there is a possibility of being robbed at any time in those distant villages). He refused to touch the money, and as I urged him again, he said: 'No, I prefer to go without money, and to trust the God who spoke to me through you and saved me.' He took my name and the address of the Bible Society, and added: 'I am an Alouite. . . . I beg you not to say anything about this even before I leave this district.' He shook my hand and wanted to kiss it, but I refused, and in a short time he disappeared in the forest before my eyes.

"I stayed more than an hour thinking on this incident and how the Word of God which is 'quick, and powerful, and sharper than any twoedged sword' had so mightily changed this man's life. Finally, I prayed, thanking God for this marvelous deliverance, and asking Him to hasten the day when nations 'shall beat their swords into plowshares, and their spears into pruning hooks'; when 'nation shall not lift up sword against nation, neither shall they learn war any more.' "—From *Bible Society Record,* May 1943.

THE CALL TO PRAYER

" 'Put all the saints everywhere to praying,' is the burden of the apostolic effort and the keynote of apostolic success. Jesus Christ had striven to do this in the days of His personal ministry. As He was moved by infinite compassion at the ripened fields of earth perishing for lack of laborers—and pausing in His own praying —He tries to awaken the stupid sensibilities of His disciples to the duty of prayer as He charges them, 'Pray ye the Lord of the harvest that he will send forth labourers into his harvest.' 'And he spake a parable unto them to this end, that men ought always to pray, and not to faint.' "—E. M. Bounds.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, AUGUST 26, 1943 (Herald of Truth Established 1864) No. 22

EDITORIAL

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

*

In other words, worship is more than mere form or sentiment. Christ says of a certain kind of so-called worshipers: "In vain do they worship me, teaching for doctrine the commandments of men." They who have sanctified the Lord God in their hearts are qualified to obey the voice of Scripture which says: "WORSHIP GOD."

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Another thought, often heard but too often forgotten, is that worshipers invariably bear the image of the God, or gods, whom they worship. When people worship God "in spirit and in truth" they resemble Him. To be a Christian means to be Christ-like—in thought, word, and deed. To reject Christ means to be a follower of "the god of this world," which leads one to become "earthly, sensual, devilish." If we would be with Christ in eternity, we must bear His image in this dark and sinful world, thus letting our light shine according to Matt. 5:14-16.

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Mennonite General Conference.—By the time this number of the Gospel Herald reaches the eye of the reader, another session of Mennonite General Conference will have passed into history. A few echoes from the earlier stages of this meeting may be found on the field note page of this issue, but a fuller account of the meeting will appear in next week's paper. Last week we asked our readers to remember the General Conference and associated meetings in our prayers, and this week we renew the request—to the end that the record of these meetings may add to the strength of the Church and the gathering into the fold of our Redeemer many who as yet are blind followers of "the god of this world." We thank the Lord that He has sent into this world the Holy Comforter, whose mission it is to guide the people of God "into all truth."

"Thou shalt serve the Lord." The Scriptural admonition applies to all professing Christians: old and young, preachers and lay members. When you gave your heart to God you entered into His service. Whether the greater part of your time is devoted to the work of the ministry, or in mission or other institutional work, in school work, on the farm or any other line of secular employment, this obligation rests upon you: "Do all to the glory of God." You can not do otherwise and be a consistent Christian. If we are right with God, our talents, time, hearts, tongues, hands, feet, pocketbooks, all are upon the altar of the Lord, to be used as the Lord may direct. Let this be our rule: Whatever may be our station in life, whether in secular affairs or in the work of the Church, our chief business is that of serving the Lord, making all other things secondary. Christian service is the Christian's **vocation,** all other activities being **avocations.**

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Parents may help their children meet the problems of life by beginning early enough. The greatest responsibility resting upon parents (especially fathers) is that of bringing up their children "in the nurture and admonition of the Lord." The beginning of this bringing up ought to be a long time before the children are born, so that the nobler attributes of life may be transmitted from parents to children from the very beginning. This should be continued in the most impressionable period of child life, giving them a good start in the development of mind and conscience before they come in contact with the temptations surrounding children and young people in social life, in school life, in whatever way they may be influenced by others. School problems, social problems, business problems, Church problems, and all other kinds of problems become easier to the extent that parents are obedient to the Scriptural admonition to bring up their children "in the nurture and admonition of the Lord."

BIBLE TEACHINGS

VII. On the Work of the Holy Spirit

By one Spirit are we all baptized into one body.—I Cor. 12:13.

The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John 14:26.

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.—John 15:26.

Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. . . . When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.—John 16:7-14.

Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.—Rom. 8:15, 16.

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. . . . So they, being sent forth by the Holy Ghost, departed.—Acts 13:2-4.

There are diversities of gifts, but the same Spirit. . . . All these worketh that one and the selfsame Spirit, dividing to every man severally as he will.—I Cor. 12:4, 11.

The Spirit searcheth all things, yea, the deep things of God.—I Cor. 2:10.

Walk in the Spirit, and ye shall not fulfill the lust of the flesh. . . . The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.—Gal. 5:16, 22-25.

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

A SEARCH FOR PEACE

The world cries out for peace,
And wise men give advice;
But peace will never come
Until we pay the price.

For we could soon have peace
If every person would
Work with a willing mind;
Each for the other's good.

With understanding heart,
We all must lay aside,
Partiality, sin, and strife,
Our selfishness and pride.

As brothers, we should love
The folks of every race;
The good in them admire,
Discarding what is base.

Real peace can never come
While men dispute and fight;
It only can be won
By doing what is right.

If with the creed of Christ
All men their lives would fill;
Then we would soon have peace
On earth, to men good will.

—Sel. by Anna E. Hege.

"We take up our cross and follow Him, and the cross becomes our crown."

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A MARKED COMPARISON

By John M. Yoder

(Sermon preached May 1, 1943, in West Union Church near Wellman, Ia.)

Text: Matt. 12:12. "How much then is a man better than a sheep?" (A.V.) "How much then is a man of more value than a sheep?" (R.V.).

On a number of occasions Jesus healed afflicted people on the Sabbath day. On the occasion of the text, there was present in the synagogue a man with a withered hand. Some Pharisees who were also present asked Jesus, "Is it lawful to heal on the Sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? **How much then is a man better than a sheep?"**

People often fail to appreciate others as they should. John the Baptist came neither eating nor drinking, as many did, and some said, "He hath a devil." But Jesus had a better appreciation for John the Baptist; for He said, "But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist."

Many of the common people greatly appreciated Jesus; but the Pharisees, because the Son of Man came eating and drinking, said, "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners."

Let us consider then the value of a man. How shall we estimate his value? A chemical analysis shows that the value of a man's body is approximately $1.50. But for the purpose of study and investigation concerning the structure, functions, and care of the human body, it is worth more than $1.50.

Some men and women are worth much more to some people than to others. A good husband is worth much more to his wife and family than he would be to a dictator. A good son or daughter is worth much more to the parents than he or she could be to many others.

Think of how men and women and children were sold in the United States and in other places. Parents were deprived of their children; members of families were separated from their loved ones because of the greed and covetousness of men.

In estimating the value of a man, we must take into consideration more than the value of his body or his worth as a soldier. Some men and women are worth much to a community, to society, to the Church, or to the nation. Some can be of great value in all of these phases of service. For example, think of Washington and Lincoln and others who were of great value to the nation. Think of Francis E. Willard as of great value to the cause of temperance. Think of Abraham, Isaac, and Jacob as of great value in God's hands in developing a nation that was to be known as God's chosen people. Think of Spurgeon and Moody and other world-renowned evangelists as of great value in winning souls to Christ. Think of Menno Simons and other leaders of his day who were of great value in establishing our own dear Church. Think of John S. Coffman, J. S. Shoemaker, M. S. Steiner, D. J. Johns, and other leaders who have gone to their reward, who were of great value to our Church and its missions. Think of our leaders of today who are devoting their lives to the cause of Christ, in the work of the Church, the publication activities, educational institutions, mission interests, civilian public service, and all the other institutions in which our people have a part. Are not all of these of great value?

God's estimate of the value of a man above that of a sheep is portrayed to some extent by the story of the creation in which we are told that God created man on the sixth day and gave him dominion over the fowls of the air, the fish of the sea, and the beasts of the field. Man is the highest type of God's creation, for he is the only creature to which God gave a soul. Therefore, Jesus was justified in healing the afflictions of people, even on the Sabbath day.

The Lord Jesus gave us even a higher estimate of the value of a man than any that we have considered. Jesus asked in Matt. 16:26: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

According to the words of Jesus, one soul is worth more than the whole world. You need to take care of your soul.

Another evidence of God's estimate of the value of a man is the fact given in John 3:16. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "How much then is a man of more value than a sheep?" None of us knowingly would leave a sheep in a pit on the Sabbath day. This does not justify us in planting our crops or harvesting them on the Lord's day. Jesus said that it is well to do good on the Sabbath day. If we can relieve the afflicted, comfort the sorrowing, or those in distress, or carry the message of salvation to those who know it not we should by all means do what we can.

The value of a man depends much on how he lives and whom he serves. If a man provides for his own to the best of his ability and serves the Lord wholeheartedly, he is of far greater value than a sheep. But if a man is negligent, careless, and lazy, so that he does not provide for his own and lives his life in

n so that his soul is lost and goes to ll, then, if ever, he is of less value than sheep.

Think of all the efforts that have been t forth and the money that has been ent for the salvation of souls: preach- s and laymembers carrying on the ork of the Lord; evangelists and mis- naries giving their time and energy r the spreading of the Gospel; and t it is not done as much as it should because of **God's estimate of the lue of a man.**

Leonard, Mo.

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NOWING THAT WE ARE SAVED

By Leta Miller

(Prepared for and read at a Y.P.M. at ler, Idaho.—S. H.)

To those who have ceased from sin d from following the world, and find llowship and communion with God, is promise is given:

Verily, verily, I say unto you, He that areth my word, and believeth on him that t me, hath everlasting life, and shall not me into condemnation; but is passed from ath unto life.—Jno. 5:24.

But as many as received him, to them gave power to become the sons of God, even to em that believe on his name.—Jno. 1:12.

Paul said to the jailer, "Believe on e Lord Jesus Christ, and thou shalt saved." We have that same promise, d God will do His part; but have we mmitted all to Christ? If not, how n we have the peace and joy of know- g that we are saved? If Christ should me tonight, do you have the assurance at you would be ready to meet Him? God is able to save completely. Wherefore he is able also to save them the uttermost that come unto God him, seeing he ever liveth to make tercession for them" (Heb. 7:25). The rson who comes to God in simple but ncere faith has the assurance that od is able to save completely. The ord has provided a means of victory r everyone who earnestly appropriates e merits of Christ's intercession. eek ye the Lord while he may be und, call ye upon him while he is near: t the wicked forsake his way, and the ighteous man his thoughts: and let m return unto the Lord, and he will ve mercy upon him; and to our God, r he will abundantly pardon" (Isa. 56: 7).

Have you sought the Lord with all ur heart? Have you forsaken your il ways and thoughts? Have you re- rned to God in faith? If so, God is, erefore, able to save you completely cause Christ is interceding for you. "He that hath the Son hath life." he Holy Spirit cannot comfort you less you trust fully in the Master. onfessing Jesus as our Saviour gives a itness of the Spirit. "The Spirit him- lf beareth witness with our spirit, at we are the children of God" (Rom. 16). Are we following the trends of the world and hating our enemies? or do we show the love manifested by our Master to His enemies when He walked here on earth? I John 3:14-19.

There is nothing more assuring or strengthening to one's faith than answered prayer. God does not hear the prayer of a sinner or one who calls himself a Christian and yet disobeys God.

We have the assurance that if we continue to submit ourselves to Him in obedience and love, God will give us victory. These promises are as sure as God's existence. There should be no occasion for our feeling uncertain of our present standing and relationship with God.

Filer, Idaho.

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THE CONSCIENTIOUS OBJECTOR

The following letter, which appeared first in the "Missoulian Daily" in the May 25, 1943, number, was sent us by Bro. S. Honderich of Filer, Idaho, with the idea that it might be of interest to our readers. The writer of the letter is one among many who, while advocating war under circumstances, believes in the freedom of religion and of conscience, especially in a war that is avowedly championing such freedoms. Not what we would like to do, but what the Bible teaches us that we ought to do, is the duty of every child of God.—Editor.

Editor, The Missoulian: I feel it to be a most opportune time to discuss the subject of the conscientious objector, or the "C.O.'s" as we are learning to call them. Many of these young men are to be in our community during the coming months, working for the Forest Service.

It seems that rather an unfair opinion has already been formed in the minds of most of us and if we are as democratic as we like to think we are, why not analyze the meaning and the situation of these young men? Let us have at least tolerance.

Please, before you brand one as a pro this or that and perhaps even seek one out with protests of disloyalty—allow one to explain.

My husband fought in the World War as a marine, with many encounters overseas. My brother gave his life for his country. Now my young son is at present with the U.S. marines. I am myself a 100 per cent American, and it is because of this that I wish to put the question of these young men, who it seems are so misunderstood, before our readers.

In discussing these men many people seem to feel with disdain that any young man enjoying the privileges of our glorious country would fail to do his part in time of war to defend it. Well, we all know how most people feel regarding the C.O.'s. We have often heard the words "slackers" and "yellow." Such is truly not at all the case. As proof, these Christian young men have been taught from early childhood and they must all be able to prove this—that it is against their laws of religion to kill.

Now, inasmuch as we have millions of men among us who have no such scruples and who are even anxious and willing to kill our enemy—why force these men into the position in which they are placed because of their beliefs? After all, our own government upholds their honest convictions.

We all have the greatest respect for the religions of our various faiths. It is for this and many other beautiful ideals that we are in this terrible war of all ages.

Now that our country finds a shortage of men to protect our forests, these fearless young men come forward and volunteer. And they have come from camps to be here at Seeley Lake where they are training for the coming season of forest fire fighting and parachute jumping.

A great many of these boys have volunteered to be parachute jumpers. Now to my way of thinking these men are equally as brave to risk their lives depending upon a "few strings and a piece of silk" to see them, not to safety, but to a forest fire after they land.

These men, I understand, as many of our soldiers, get no pay for their work. I can't understand how we can but help respect these young men for their courage. Imagine, they are helping to protect us and our forests for future use for their country's sake, which all proves that these men are far removed from "slackers." We can't all go to the war zones, but there are still plenty of important jobs to be done and with courage needed to do them, as these parachute jumpers need have.

These men are for the most part college students, fine upright citizens of whom to be proud. So let us here in Missoula try to shake off the impression we have of these boys, and if they have occasion to come to our city let it not be said that Missoula or Montana in general was lacking in at least courtesy. These boys have never refused to do their part for their country and they are proving it now.

So when we speak of them, let us in kindness to them forget the words, "conscientious objector," and refer to them as the men who are guarding our forests. I'm sure they would be most grateful to the people of Montana for not causing them unnecessary embarrassment.

It is one way in which we could set an example to the world of the intelligence and hospitality of our state.

—A. B. R.

—o—

PRESSURE

It does not matter how great the pressure is, it only matters where the pressure lies; whether it comes between you and God, or whether it presses you closer to His heart.—Hudson Taylor.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

ARGENTINE MISSION NEWS

By Elvin V. Snyder

Twenty-seventh Convention of Argentine Evangelical Women

During the days May 26-29 the Argentine Women's Evangelical League met at the Central Methodist Church in Buenos Aires for their annual convention. Formerly this organization was largely a Methodist concern, but when other groups like the Christian Missionary Alliance, the Evangelical Union of South America, Nazarenes, etc., began to cooperate, besides becoming interdenominational it also became more orthodox. This week about 150 delegates from the capital and interior towns met to discuss the problems as they relate especially to the women of the Church. The general theme for this year's program was, "Facing the Future," with a series of subtopics as follows: Rejoicing in the Gospel; Rejoicing in Tribulation; Rejoicing in Communion; Rejoicing in Hope; together with other subjects on the home and child training. Sister Beatrice H. Hallman presided at a very impressive session when the topic was the Formation of Character in Our Young People.

Midyear Pastors' Meeting

At our midyear Pastors' Meeting several important items of business were decided upon.

1. The galley proofs of a new book in Spanish are in the Publication Committee's hands and it was decided to print 1000 copies of a translation of "Menno Simons, His Life and Writings" by Bender and Horsch. The translation was done by Carmen Palomeque, one of our young ladies from Trenque Lauquen. She is a public schoolteacher, Secretary of the Municipal Night School there, and editor of the young people's section of La Voz Menonita. The book will be ready by about June 30.

2. It was also decided that the Publication Committee should translate and publish in a Supplement of La Voz Menonita an article by Guy F. Hershberger on "Peace and War in the Old Testament" from the Mennonite Quarterly Review. This will go to all the subscribers and possibly be made so that it can be distributed to an even wider public.

3. The principal reason of the meeting was the necessity of dealing with the shameful conduct of the pastor of Quiroga, C. Barbosa, who only a short time ago was ordained to the ministry. His sleek performance of his duties could not hide forever a moral corruption not easily understood or imaginable after almost fifteen years of service in the Mission. It was necessary to annul his ordination and excommunicate him from church membership. This undoubtedly has been the most painful of all the varied experiences of the Argentine Mennonite Church.

4. Bro. Ernesto Pineyro and his wife will have the thankless job of going to Quiroga to do what they can under the sad and difficult circumstances in that town. Will you please pray definitely and continuously for them? Bro. Pineyro expects to graduate from the Bible School at the end of this school year in October.

Missionaries' Health

Bro. T. K. Hershey has been going to Buenos Aires every week for some time for treatment for his sinus trouble and deafness. While he still is not back to normal strength, he feels that he is on the way.

Bro. W. G. Lauver says he feels considerably improved.

Sister Edna B. Weber has been ill in the British Hospital in Buenos Aires for several weeks already with a nervous ailment for which she needs special care. Will you pray especially for her, and also for the others? We can't afford now to have less workers on the field since several furloughs are already overdue.

Northern Argentina

Bro. Shank writes that Bro. Holderman has been out to Espinillo, a mission station about half way up the Bermejo River, on horseback, coming back "the tiredest man I ever saw." This Mission is being offered us and Bro. Holderman thinks it is just the place. Bro. and Sister Shank are living, for the time being at least, at Colonia Castelli, at the end of a railway running northwest from Resistencia. We are praying for the Lord's direction in the choosing of a proper place for the work He has for us to do.

Colporteur

On account of conditions in shipping Don Federico has not been able to get Bibles or Testaments for his work in the country. But we have gotten wall mottoes and texts for him to sell. The small twenty-cent ones are quite acceptable since there is not much money among the country folk this year. But they often provide an opportunity for him to give his testimony and to explain the Gospel to the people. These mottoes are made in Buenos Aires by the Methodist printery so we can get any amount of them. Please keep on praying for this great work.

Not for Your Sakes

1. "I had pity for mine holy name."
2. "I will yet sanctify my great name."
3. "I will take you . . . gather you . . . bring you."
4. "I will sprinkle clean water upon you."
5. "I will give you a new heart. . . ."
6. "I will put my spirit within you."
7. "I will cause you to walk in my statutes."
8. "I will be your God."
9. "I will save you from yourselves."
10. "I will multiply your fruit."

(Ezek. 36:21-38.)

What He does for us is for us but not fo our name's sake. Only His name is wort anything in this world. A name is "worthy when the person is worthy. HE IS WORTHY Let us then go over this passage again an mark down the "YE SHALLs."

May 29, 1943.

—o—

Africa

BUMANGI STATION

Dear Herald Readers: Little Yemim whose parents refused the heathen custor which would have preceded her birth, h been very ill. Word came to the Mission th she was dying. Upon going to the village, learned that she had had a convulsion. Du ing that night and the next afternoon she h many convulsions. We had them bring her the house as we feared the native medici which she was getting. The old heath grandmother came along and stayed duri the night to help to care for her. God a swered prayer for her recovery in that all du ing the night and the next day she had or one or two slight convulsions. She was weak, however, that she could not hold h head up. The mother had confessed that t baby was sick because of her sins.

On Sunday morning we took the baby the hospital. The next day the doctor told that the baby had pneumonia. She was stead gaining strength the last we heard. Our gr concern has been for the Lord's glory. T question in our hearts and our prayer h been, "If this child would die, what wo the heathen say?" The Lord has said, "T glory will I not give to another." Praise h name!

The Lord is working in our midst, but wants to do more. He is calling us to m travail in prayer. As soon as Zion travail she brought forth her children. (Isa. 66:8)

May 25, 1943. Alta B. Shenk

—o—

Rural Missions

EMBARRASS, MINNESOTA

Dear Fellow Pilgrims: As we look b over our summer Bible school teaching, the face of all the hindrances, restrictic and threatenings, we must truly say that right hand of the Lord has done valian Many times we were brought to the pl where we could go no farther, and our fa was so weak that several times we had gi up having all our schools. But God sho His wonderful power in enabling us to c tinue and to have more schools than ever fore.

Our Bible school season closed Aug. We had six schools, with a total enrollm of 207. The largest enrollment in one sc was 59. In our previous correspondence gave the impression that we had Bible sc only in the afternoon for one week. T was an error, for we had school both in forenoon and afternoon. All through summer this worked exceptionally well. Th

ho helped to teach in one or more schools ar here were: Kathryn Miller, Ethel Boyer, oris Wengerd, Earl Ressler, and Marcus hman.

Not only has God enabled us to enlarge r Bible school work, but He has also bless- our radio ministry so much the first nine nths that when we started our tenth nth of broadcasting, Aug. 4, we were able take on another station by hookup. Now broadcast the Gospel weekly over two tions. Our new station is WMFG of bbing, Minn.

The other phases of our mission work are gressing nicely. Our Sunday-school at- dance is much better this summer than t summer. There are many evidences of Lord's working among the people.

Since Bible schools are over, we are can- g things for next winter. There is a fair ry crop this year. While we were seeking st the kingdom of God in teaching His ord, others went over the berry patches first d now we have to take what is left. But are getting enough and thank God for ndantly providing all our needs.

We would like to say a word yet to our respondents. Sometimes we do not get all r mail. If anyone has written to us and s not received a reply, you would do us a or by telling us about it.

Aug. 16, 1943. Paul Lehman.

OGEMA, MINNESOTA

Dear Herald Readers: Since our last writ- a few changes have taken place here. ter Katherine Rickert, who was here with during the winter months, left and is now rking at the Kansas City Mission. Sister th Stoll of the Lake Region Church near troit Lakes, Minn., is with us now as a rker. We appreciate very much her will- gness to give her time and talent for the rd's work.

Due to the hard winter and much snow, we re unable to have Sunday school for about ee months last winter because the roads ere most of the Sunday-school children live re not opened during the winter. In some ces even the snowplows could not get ough. This made it impossible for us to her the children until the snow left this ing. This was the first winter we could have Sunday school on account of the con- ion of the roads. We are hoping that the d conditions will be such that we can keep Sunday schools open all winter.

We reopened the Sunday schools about middle of April with a good attendance. e attendance all summer at both Sunday ools was very encouraging to us as work- . Although a few families that attended ve moved to Washington, we have had sev- l new pupils. When we first canvassed for nmer Bible School, Linford Hackman ited a communist family. They told him y did not believe the Bible and would not w their children to come. Some time later ir car broke down. By helping them to it, we had the opportunity to contact them ser. One Sunday morning while we were hering Sunday-school children, one of the ldren said we should stop at a certain place ere more children wanted to start to Sun- day school. When we got to the place, we saw it was the communist home. Only one of the daughters came with us. Now her sister and cousins come, too.

On the evening of April 25, Bro. Elmer Hershberger, Detroit Lakes, brought us the Easter message. Nearly every family of the community was present at the service. About a month later, Bro. Hershberger was here again and brought us another inspiring message.

Visitors at our home since our last writing were Bro. and Sister Elmer Hershberger and family, Detroit Lakes, Minn.; Bro. Eli Hostetler, Wolford, N. Dak.; Bro. J. C. Gingerich, Detroit Lakes, Minn.; Bro. J. M. Kreider, Palmyra, Mo.; Bro. and Sister Irvin Shantz and family, Loman, Minn.; Bro. Paul Lehman and Sister Katherine Miller, Embarrass, Minn.; Bro. and Sister Linford Hackman and family, Roseau, Minn.; Bro. Bill Kurtz, and Bros. Paul and James Kauffman, Plain City, Ohio.

Two Bible schools of two weeks each were conducted here this summer. The first one was at Sugar Bush, where the enrollment was thirty-nine and the average attendance was thirty-seven. The teachers were Bros. Irvin Shantz and Earl Ressler, and Sister Ethel Boyer, all of Loman, Minn., and Sister Ruth Stoll of this place. At Kayes Corner the enrollment was thirty-three and the average attendance was twenty-seven. Most of the children are Indian descendants at this school. The teachers at this place were Bro. Earl Ressler, Loman, Minn.; Bro. Llewellyn Groff and Sister Ruth Stoll, both of this place. Each Bible school closed with a program which was well attended by the parents. We were glad for some Detroit Lakes visitors at our Kayes Corner program. They were Sister Golda Hershberger; Frank, Doris, and Mary Ann Hershberger; Dorothy and Glenn Stehman; Bro. and Sister Dave Erb; David and Anna Darlene Erb. After the Bible schools closed, Sister Ruth Stoll went to Juneberry (170 miles northwest of Ogema) to help teach a one-week Bible school.

We want to thank all who have contributed in various ways to this work and may God richly bless you. Remember us in your prayers.

Aug. 17, 1943. Llewellyn Groff.

CORRESPONDENCE

(Continued from page 457)

The Ohio Mennonite Christian Workers' Conference was held at the Central Church, Aug. 3-5, with good attendance. The Word was given with power and conviction and all were richly admonished and fed.

Bro. Clarence Yoder, Midland, Mich., gave the morning message on Sunday, Aug. 8, speaking on the subject, "Obedience."

Aug. 16, 1943. Cor.

CLARENCE CENTER, NEW YORK

(Clarence Center Mennonite Church)

Dear Herald Readers: We have had a late spring but with continued showers and sunshine our gardens and fields are doing well. We have had showers and sunshine spiritually, too, as the Word was showered upon us in our annual July 4 meeting. I fear that we are not as submissive and responsive as our gardens and fields which take their satisfying portion and grow to fill their intended use. Bro. M. H. Roth and wife, Bro. J. C. Fretz and wife, and Bro. S. F. Coffman, from Ontario, were with us and gave us real soul food. The Alden Conservative Church also assisted in this program and worshiped with us as a congregation in the evening.

Since we could not have our summer Bible school in the usual way because of the gas situation, we are having it every Sunday evening. The children take the regular summer Bible school course. We also have an adult class in doctrine under the instruction of Bro. S. F. Coffman. Good interest has been manifested by both adults and children. A number of adults were present in addition to 150 children to date. Bro. A. J. Metzler and daughter, Dorothy, were with us the evening of Aug. 7 and all day Sunday, Aug. 8. We greatly enjoyed and appreciated the messages given to the children and in the special men's and women's meetings. It does our hearts good to see our young men and women allowing the Lord to use them in His service. May there be many more.

Bro. Orval Roth who was in the hospital for some time is home again enjoying usual health. The Lord be praised for His blessings.

Aug. 16, 1943. Cor.

HUTCHINSON, KANS.

(215 S. Pershing St.)

Dear Herald Readers: Greetings. From July 26 to Aug. 6, we had another successful summer Bible school. We had an average attendance of ninety-nine; fifty had perfect attendance. We feel this was very good as all the children either had to walk or have their parents bring them. The weather was very hot these two weeks. Sister Myrtle Schweitzer of Protection, Kans., was the director. The following served faithfully as teachers: Florence Selzer, Protection, Kans.; Elvera Zook, Inman, Kans.; and Katie Mae Bontrager, Mrs. A. E. Troyer, Magdalene Kuhns, Mrs. Simon Bontrager, Emma Troyer, Mary Ellen Beachy, Esther Kuhns, Mrs. Allen King, Emma Mae Troyer, Wilma Yoder, Mrs. Kenneth King, Mrs. Sanford King, Elizabeth Yoder, Mrs. Dan Headings, and Elsie Selzer, all from the Yoder and Hutchinson congregations.

Sunday morning, Aug. 15, Bro. Andrew Bontrager brought a message to us from Matt. 7:24-27. In the evening the Yoder congregation rendered a program after which Bro. Harry A. Diener preached.

We wish to thank the West Liberty and Yoder congregations for the provisions which they have given the mission home. May the Lord richly bless each one.

Because of infantile paralysis in our city, the Sunday schools were closed for children last Sunday. We realize more than ever how important children are in our services.

We beg a continued interest in your prayers.

Aug. 18, 1943. Elsie L. Selzer.

(Continued on last page)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

A VOICE FROM THE DEAD

(Composed by a young man on his death-bed)

My youthful mates, both small and great,
Stand still, and you shall see
An awful sight, which is a type
Of what you soon must be.

I had appearance, fresh and fair,
Among the youthful crowd;
But now behold me, dead and cold,
Wrapped in a dismal shroud.

My cheeks, once red like roses' bloom;
My sparkling eyes so gay—
But now I'm going to the tomb,
A lifeless lump of clay.

When you are dressed in all your best,
In fashions so complete,
You soon must be, as you see me,
Dressed in a winding sheet.

O youth, beware! and do prepare
To meet the monster, death;
For he may come while you are young,
And steal away your breath.

When you to parties, dances, go,
Remember what I say:
In a short time, though in your prime,
You may be called away.

Now I am gone, I can't return;
Here, me no more you'll see;
But this is true; that all of you
Must shortly follow me.

When you unto my grave will go,
The gloomy place to see;
I say to you who hear my plea,
Right now prepare to follow me.

—Sel. by Mrs. A. M. S.

GOD'S CHOICE FOR US

By Laura E. Kulp

(This article first appeared in the March 7, 1935, number of the Gospel Herald. It is now reprinted because it is still a live, comforting message for all in affliction.—Editor.)

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

How thankful we should be that we worship the living God who chooses for us that only which is best, even though we in our finite minds cannot always understand.

He supplies all our needs, and "giveth us richly all things to enjoy."

"The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."

This Lord's day morning I was made to think of the many who are behind closed doors, languishing upon beds of affliction.

As I look out upon the landscape, my eyes behold a beautiful winter scene, which is the wonderful handiwork of an all-wise Creator. In looking and meditating I was made to think of the gloomy, unpleasant weather conditions it has taken to produce this wonderful scene.

First, clouds overcast the sky, obscuring the sun. Then came a rainy day accompanied by sleet and a freezing temperature, after which about a foot of snow fell and covered the ground with a blanket of white, which signifies purity.

The morning after the storm the sun shone out in its glorious splendor, and that which for a few days seemed to be only gloomy, unpleasant weather was transformed into a thing of beauty. Every tree, bush, and twig was laden with a transparent coat of ice, which sparkled in the brilliant sunshine like innumerable polished diamonds. God has taken gloomy, disagreeable weather to produce that which would be illustrative and beautiful.

So it is in life. God knows our hearts, and qualities which we possess, and He chooses the way in which He knows is best to mould us as vessels fit for His use. How much we enjoy the sun-lit, flower-strewn pathway in life; but "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The refining process is a painful one, but as we pass through the crucible "the dross is consumed and the gold is refined," and God's image is more indelibly stamped upon us.

The cloud of affliction is a dark, unpleasant one; but if that is God's choice for us, may we remember as we pass through its shadows that the dark, gloomy days are as necessary as the bright, sunny ones.

When dark, stormy clouds overcast the sky above us and obscure the sun from view, we know that "behind the clouds the sun is always brightly shining" and if we fail to see it, it is because we look at the dark side only, which for the time being is turned toward us. May we always look for the bright side, and in passing through the shifting scenes of life remember God's great and precious promises to His faithful followers.

God never makes any mistakes; and when He calls us to pass through some trying ordeals in life, may we not forget that He chooses only that which is best for us, and that

"He knows, He loves, He cares,
Nothing this truth can dim.
He gives His very best to those
Who leave the choice with Him."

The darkest hours are often just before the break of day. "Joy cometh in the morning," and "the morning of joy" may be near for some who have l
been patiently looking for it. Some
God will say, "It is enough; co
home, weary one, and rest."

Then this painful refining process
be changed into a glorious experie
and we shall have glorified bodies
unto His own glorious body. God bl
all our faithful shut-ins.

Harrisonburg, Va.

MODESTY TO THE FRONT

Catholic Guild Deplores Loss of Modesty Through Exposure of Limbs

The Baltimore Catholic Guild, A
20, 1930, deplores loss of mode
through exposure of bare limbs. T
declare the practice to be unchristi
and justly lay the blame on the moth

A Commendable Resolution

Declaring "the practice of dress
little girls in a manner which is direc
contrary to the rules of Christian m
esty" is becoming quite universal,
resolution added that not only
stockings discarded, but the lower lir
are left completely uncovered.

"The necessary result of this
christian practice," the resolution c
tinued, "is the complete loss of
sense of modesty in these young g
growing up who in later years will
understand what this virtue means
them."

Mothers! In the name of reason, v
not safeguard your girl instead
needlessly exposing her body and th
by making it more difficult for her
live a pure life?

Surely, it is high time that some st
be taken to curb this morally danger
fad, which must have been hatched
in the pit itself. It is bad enough
worldlings to dress in this half n
style, but when it comes to invad
God's holy sanctuary and actually
ing a prominent part in the religi
services dressed in this shocking m
ner, surely, God will in due time
with those who are responsible for s
actions.

We are certainly glad to see that b
the Catholic and Nazarene churches
taking a positive stand along this l

The following Resolution adopted
the official board of the First Churc
the Nazarene, Sixth and Wall Stre
Los Angeles, is certainly worthy
emulation, and so far as we know, i
the first protestant church to take
positive stand. This gives us spe
encouragement for it is a point that
have contended for for years. It re
as follows:

**"No adult or child shall appear before
church on a public program, unless the ch
dress and stockings meet, and the adults
modestly dressed."**

A young man asked the writer, '
you know of a Bible school where w

(Continued on page 462)

Sunday School Lesson

Theme for the Quarter: God in the Making of a Nation

X. ISRAEL CALLED TO BE A HOLY PEOPLE

Lesson for Sept. 5, 1943. Lev. 19:1-34.

Golden Text.—Be ye holy; for I am holy.—I Peter 1:16.

Introductory.—Our last lesson gave us a vision of the people of Israel as they really were. This lesson gives us a vision of the people as God wants them to be. And while we are taking a look at Israel as God wanted that nation to be, let us remember that God's precepts in those days are as applicable to us as they were in their day.

In the study of the lesson before us, we suggest that you begin the study by reading the entire nineteenth chapter of Leviticus. The reading of the entire chapter helps us to appreciate more fully the few excerpts from the chapter found in our lesson.

Holy Living Enjoined (1-4).—"The Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy. Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God: turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God."

From these admonitions we are impressed with a number of thoughts: (1) Since God is holy, it is but reasonable to conclude that every one that bears His image is likewise holy. (2) Holiness of necessity includes reverence and respect for parents, keeping the Sabbath Day (in our dispensation the Lord's Day) holy, and to keep ourselves wholly free from all forms of idolatry. God emphasizes these things with His emphatic declaration: "I am the Lord your God"—reminding us that this teaching comes not from man but from God.

God Demands Honesty (11-13).—"Ye shall not steal, neither deal falsely, neither lie one to another." We often hear it said that a true Christian's word is "as good as his bond." It belongs to the Golden Rule way of living. No man can love his neighbor as himself and at the same time steal his neighbor's goods. No man can be a true man and at the same time steal his property, or tell a falsehood, or act deceitful in any way. As human beings we may at times face circumstances in which we can not possibly pay our neighbor what we owe him, but no honest man will ever tell a lie for the sake of gain or prestige, nor fail to pay his debts so long as he has anything wherewith to pay. Again we notice that the admonitions of the Lord are emphasized by the positive declaration, "I AM the Lord."

God Demands Justice (14, 15).—Every true man is sympathetic toward those who are suffering from affliction as well as true to all his promises or obligations. In other words, "Ye shall do no unrighteousness in judgment." Abstaining from every violation of this commandment, we are living true to the Scriptural standard of "righteousness and true holiness." As John puts it, "He that is born of God doth not commit sin." There is no such thing as a holy life and at the same time being untrue to God and man. "How shall we that are dead to sin live any longer therein?"

"Love Thy Neighbour as Thyself" (16-18).—This is one of the Ten Commandments, also one of the principles of Christian living under the Gospel dispensation. It is the Golden Rule exemplified. It outlaws gossiping, malice toward others, and vengeance. Solomon says, "A whisperer separateth chief friends." As a rule a gossiper is not merely a neighborhood nuisance but often proves himself a curse to the community in which he lives. Paul lists "living in malice, hateful, and hating one another" as one of the characteristics of unconverted and sinful people. As for vengeance, God has declared, "Vengeance is mine; I will repay." Read Matt. 5:38-45; Rom. 12:17-21. Again God seals His emphatic declarations by saying: "I am the Lord."

Love Toward Foreigners (19:32-34).—Finally, holy living includes respect for God and man. As for strangers, Israel had the best of reasons for being respectful towards them, for the children of Israel were strangers in a foreign land for several centuries. Therefore "the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt." Here was a good opportunity for them to study this commandment from the Lord. Were they again back in the land of Egypt, how would they want the ruling classes in Egypt to treat them? Now that they were traveling toward the land that God had promised them, how should they treat the strangers dwelling among them there? An apt illustration do you say? Now change the word Israel to America, and think of the Japanese, Chinese, Negroes, Italians, Germans, Russians, etc., and answer the question, How should we treat them? Barring names, the illustration is from God. In answering the question, let us remember His emphatic declaration, "**I am the Lord your God.**"—K.

Bible Meeting Topic

THE CALL FROM THE RURAL FIELD

Matt. 9:35-38

Topic for September 5

MOTTO

"The harvest truly is great, but the labourers are few."

OUTLINE STUDY

I. **The Souls Who Are in Need.**
   1. Parents.
   2. Children.
   3. Youth.
   4. People in the bonds of sin and Satan.

II. **Meeting the Needs.**
   1. By the teaching of the Word.—II Tim. 4:2.
   2. By establishing Gospel centers.—Acts 16:5; I Cor. 16:19.
   3. Providing for the Christian training of youth.—II Tim. 3:14, 15.
   4. Supplying needed workers.—Luke 10:2.
   5. Training workers on the field.—II Tim. 2:2; II Tim. 1:5, 6.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Harvest."**
2. The Blessing of the Christian Home and Church.
   a. Godly parents.
   b. Godly teaching.
   c. Knowing of Jesus and the Bible.
   d. Knowing the way of righteousness.
   e. Hearing Gospel preaching and teaching.
   f. Company of Christian people.
3. Helping to Give the Good Things of Jesus to Needy Places in the Country.

For Seniors.
1. Plans to Reach the Neglected Rural Fields.
2. The Service of Consecrated Workers.
3. Plans to Raise Up Workers from the Field.

PERSONAL THOUGHT

Do I hear the call of the rural field? Lord, help me to find my work and to do it with the compassion of the Master.

SEED THOUGHTS

Oh, sing once again the sweet story,
Of Jesus and His great love:
For then I shall know it in glory,
And join in the song above.—Reitz.

"Will you not send to them
Bibles to read,
Teachers and preachers
And all that they need?
Pity them, pity them,
Christians at home;
Haste with the bread of life
Hasten and come."

There is much that can be done to bring better knowledge of what God teaches in His Word. There are open doors for the preaching of the Word. Some places are open to the conducting of Bible schools and Sunday schools. Along with Gospel teaching, instruction can be given by precept and example in the way of improving material conditions in the home and making it a fit place to live in health and in comfort.

Gospel Herald

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THURSDAY, AUGUST 26, 1943

Field Notes

Bro. J. M. Kreider, Palmyra, Mo., served communion to the congregation at Birch Tree, Mo., Aug. 8. K.

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The annual Michigan Sunday School meeting is to be held at the Midland Church Aug. 28 and 29. J. S. U.

* * *

On Sunday, Aug. 15, Bro. Eli K. Zook, Belleville, Pa., had charge of the services at the Altoona, Pa., Mennonite Mission. N.

* * *

Revival Meetings are planned for Sept. 5 to 12 at Hartville, Ohio, with Bro. J. M. Nissley, Altoona, Pa., as evangelist.

* * *

Bro. E. M. Yost and Bro. Samuel Janzen preached for the congregation at Chappell, Nebr., recently while harvesting in that region. K.

* * *

Bro. J. J. Hostetler, Canton, Ohio, is scheduled to conduct a series of meetings at the Beech Church near Louisville, Ohio, Aug. 29 to Sept. 5.

* * *

Bro. John R. Mumaw, Harrisonburg, Va., was the only visiting minister at the Missouri-Kansas Conference held at Crystal Springs, Kans., Aug. 10-13.

* * *

Bro. Jess Kauffman, Hesston, Kans., was to be the guest speaker at the annual Sunday-school conference held at the Kansas City, Kans., Mission, Aug. 14, 15. K.

* * *

Bro. J. R. Shank was to preach for the Hannibal, Mo., congregation, Aug. 15. Bro. Allen Erb, La Junta, Colo., was to serve at the Fort Wayne Mission on Aug. 15. K.

* * *

One of the reports of the Missouri-Kansas Conference revealed that during the past year there were eight ordinations in the district: one bishop, six ministers, and one deacon. K.

* * *

The wife of Bro. Charles Diener, minister at Canton, Kans., has been seriously ill in the hospital at Goessel, Kans. The prayers of the brotherhood are solicited for continued recovery. K.

* * *

A summer and week-day Bible school meeting is scheduled to be held at the Millersville Mennonite Church on Tuesday, Aug. 31. The two sessions will be held in the afternoon and the evening.

* * *

Week-end meetings are announced to be held at the Midland, Mich., Mennonite Church, Sept. 10-12, with Bros. Lloy A. Kniss of Johnstown, Pa., and C. C. Culp of Chief, Mich., as the speakers. J. S. U.

* * *

The rural mission congregation at Adair, Okla., under the leadership of Bro. Richard Birky, has had to secure a new place of worship. A schoolhouse was moved to a convenient place and remodeled. K.

* * *

An all-day Sunday-school meeting program has been arranged for Sept. 5 at Providence Mennonite Church, Yerkes, Pa. Speakers are as follows: Harvey Shank, John Lapp, Elias Kulp, and Elmer Kolb. M.

* * *

Bro. J. G. Hochstetler of Creston, Mont., has been secured as evangelist in a series of meetings in the Crown Hill Church near Rittman, Ohio to begin immediately after the close of the Mennonite General Conference at Goshen, Ind.

* * *

Evangelistic meetings are scheduled for the Mennonite Gospel Mission, Spring Mount, Pa., from Aug. 21 to 29. Bro. Milton Brackbill, Paoli, Pa., is to serve as evangelist. Harvest home services are planned for Tuesday evening, Sept. 14, at 7:30.

* * *

Steps are being taken looking toward the ordination of a minister at the Hammercreek Mennonite Church, near Lititz, Pa., Sept. 9. May the Holy Spirit direct, both in the vote in the several congregations affected and in the ordination services.

* * *

A harvest and mission meeting is scheduled to be held at the Delaware Mennonite Church, Thompsontown, Pa., Saturday, Aug. 28. The two speakers secured for the all-day meeting are Bros. John S. Hess, Lititz, Pa., and C. Z. Martin, Mountville, Pa.

* * *

Bro. J. M. Nissley, Altoona, Pa., preached the Harvest Sermon at the Mt. Joy, Pa., Church on Saturday afternoon, Aug. 14 and in the evening he rendered a similar service at the Landisville Church. On Sunday morning, Aug. 15, he preached for the Kraybill congregation and in the evening at the Vine Street Mission, Lancaster, Pa.

* * *

The brotherhood in the vicinity of Clarence Center, N. Y., is having its summer Bible school this year in the form of twelve week-end sessions, with Bro. S. F. Coffman of Vineland, Ont. as the principal instructor. A live interest in these meetings is reported.

* * *

An excellent spirit prevailed in the sessions of the Illinois Conference which was in session at Eureka, Ill. Aug. 10 and 11. The high note of personal testimony for Christ was sounded throughout the conference. The attendance was considerably above expectations. J. N. K.

* * *

Bro. C. Z. Martin of Mountville, Pa. expects to tell the story of his recent tour of the Southern States at the Cressman Mennonite Church, Breslau, Ont. Aug. 29, 3 p.m., and the same evening he will begin a series of meetings at the Hagey Church near Preston, Ont. Everyone is cordially invited to pray for and attend these meetings. Cor.

* * *

Bro. Levi C. Hartzler, Goshen, Ind. who during the past few weeks has been traveling in Ohio, western Pennsylvania, and western New York in the interests of the educational work of the Church, broke the Bread of Life to the Clarence Center, N. Y., congregation on Sunday morning, Aug. 15. J. S. U.

* * *

Bro. John Kopenhaver of Hesston College and Bible School, has been contacting Ohio and Indiana high-school students who are interested in attending a church school. He reports that some twenty high-school students are considering transferring to Hesston Academy to avail themselves of the scholarships offered to Mennonite young people by the Mennonite Board of Education. J. S. U.

* * *

The twenty-third biennial Mennonite General Conference is in session at Goshen College, Goshen, Ind., as this paper goes to press. A fine representation of delegates is present from the various conferences in the United States and Canada. On Saturday of last week 185 ordained men had registered. Because of restrictions in travel the attendance at the general sessions was limited to delegates and ordained men. Friday and Monday evenings were given over to public meetings, which were well attended by people of the community. A full editorial report of the meeting will be given next week, the Lord willing.

* * *

"Rich spiritual blessings," is the report that comes from the Indiana-Michigan Sunday School Conference held at the Clinton Frame Church Aug. 16-18,

here the first general Mennonite Sunay School Conference was held fifty-ne years ago. The large number of peakers from other states and a strong oung people's session marked high oints in the conference. Interest in ne delegate meeting was heightened by ne adoption of a new constitution hanging the name to Christian Work-s' Conference and doubling the num-er of lay delegates by including the oderator of each young people's meet-g and by providing for a lay delegate r every one hundred members or action of one hundred. J. S. U.

Correspondence

GOSHEN, INDIANA

(Clinton Brick)

Dear Christian Readers: Greetings. The ening of July 11, our congregation enjoyed esenting a program at the Clinton Frame hurch. The theme was, "How to Become a hristian." A few Sundays later we were glad receive a program from the members of e Emma Church.

Lotus Troyer, director of the Ypsilanti ental Hospital, gave us a talk. The quartet ith him also sang several songs.

Last Sunday evening we realized more vidly the condition of the European coun-ies while Bro. M. C. Lehman spoke on this bject.

This week many people are attending the diana-Michigan Sunday School Conference a neighboring church.

Aug. 18, 1943. Cor.

LOUISVILLE, OHIO

(Beech Congregation)

Greetings to Herald Readers: May 16, Bro. A. Liechty brought us the morning message. he text was Isa. 58:9.

May 23, Bro. Harold S. Bender, Goshen, d., spoke to us on the C.P.S. peace program. the afternoon an open forum meeting was eld with Bro. Bender in charge. Informa-on relative to war status was given.

On May 30, we were happy to have Bro. nd Sister George Beare, missionaries on fur-ugh from India, speak to us about the mis-on work in India. They gave experiences of eir journey home. We also had a male uartet from Walnut Creek congregation, Valnut Creek, Ohio, present with us giving essages in song.

June 27 we had our Children's Day pro-ram. Following the children's program a rmon was given for the children by our ishop, O. N. Johns. We are grateful again o report concerning the summer Bible school hich was held each evening, July 12-23. We ad an enrollment of 171 with an average at-ndance of 167. Good interest was shown all rough the school. There were fifteen teach-rs, all from our own congregation. Bro. O. N. ohns served as superintendent. Pray for us hat we may grow in grace and in the knowl-dge of our Lord and Saviour Jesus Christ.

Aug. 14, 1943. Eva Linder.

AMENIA, NORTH DAKOTA

(Red River Valley Congregation)

Dear Herald Readers: Greetings. We have many things to be thankful for. July 11, Bro. Elmer Hershberger and wife, Detroit Lakes, Minn., were with us. Bro. Hershberger preached for us in the morning and evening.

On Monday morning, July 12, our summer Bible school opened with about 50 pupils attending. School was held all day for one week. Lunch was served at noon. The children enjoyed that very much. Bro. Ed Hershberger had charge of the school. On Friday evening the children gave their closing program to a well-filled house. One little boy who had attended Bible school a year ago and seemed rather disinterested then has seldom missed attending Sunday school in the past year and sometimes he brings others with him; so we never know what may be the results of our work.

Aug. 1, Bro. L. A. Kauffman was with us and preached Sunday morning and evening. On Sunday, Aug. 8, Bro. J. C. Gingerich preached for us, morning and evening. Aug. 15 we had a very impressive service when our bishop, Bro. Elmer Hershberger, was again with us in a baptismal service when three young souls were received into church fellowship by water baptism. Two were also received by letter the same morning. We also appreciated having Bro. and Sister Ora Keiser stop at Casselton, Sunday, Aug. 15. They were asked to give us a talk on their work at camp in the evening service. This was followed by a sermon by Bro. J. C. Gingerich, Detroit Lakes, Minn.

We enjoy having a number with us who are helping with the harvest. We have been blessed with a good harvest. We are having cool weather and some rains which delay threshing somewhat. It was my privilege to attend services again today after being absent for five weeks. I am thankful to be home with my family after spending two weeks in the hospital following an operation. I wish to thank all who remembered me with letters and cards, and ask a continued interest in your prayers.

Aug. 15, 1943. Mrs. Albert Nitzsche.

ALLENSVILLE, PENNSYLVANIA

(Allensville Congregation)

Dear Herald Readers: Greetings in our Saviour's name. We praise God for the blessings in the work at this place.

May 15-22, Bro. C. Z. Martin conducted a series of meetings. Sixteen young people confessed their Saviour while many others reconsecrated their lives. We praise God for a spiritual cleansing and awakening in the Church. Christians were encouraged and strengthened through the work of these meetings. Still others are in special need of our prayers.

On May 16, Bro. J. B. Smith gave us three interesting lectures on prophecy. On June 13, Bro. Charles Shetler brought us a very uplifting message in the regular Sunday morning service. He and Sister Shetler and son were in the Valley to attend the Mission Board Meeting at Belleville.

June 27, the reorganization of our Sunday school resulted in the election of Bros. Jess Hartzler and Elrose Hartzler as superintendents.

A number from the Valley were privileged to attend the Sunday-School Conference, Mission Board Meeting, and Church Conference held at the Stahl Church near Johnstown, Pa., Aug. 1-4.

On the evening of Aug. 8, Bro. Waldo Miller from the C.P.S. unit at Harrisburg State Hospital, and his wife and small son were with us. Bro. Miller gave us a very interesting description of his experiences both in camp and in the hospital work.

Bro. and Sister Ellrose D. Zook and sons, Scottdale, Pa., worshiped with us Sunday morning, July 11. Bro. Zook had charge of the Sunday-school lesson discussion.

Aug. 15, following a series of instructions, sixteen young people were received into church fellowship by water baptism. Our home bishop, Bro. Raymond Peachey, officiated. Many of these young people are quite tender in years and especially need our prayers and spiritual guidance.

Aug. 16, 1943. Ida Kanagy.

ARCHBOLD, OHIO

Dear Christian Friends: On Sunday evening, May 23, at an impressive service held at the Central Church, Bro. Roy Sauder was ordained deacon. Bro. N. E. Troyer, West Liberty, Ohio, and Bro. Aaron Mast, Belleville, Pa., assisted. A similar ordination service is anticipated for the Lockport and Clinton congregations in the near future. Will you pray for the Spirit's leading in this important work?

The Junior Sewing Circle which was organized two years ago has proved a real blessing to the young sisters who find it a profitable way of spending one evening each month for the cause of Christ. Also a considerable amount of canning and drying of foods was done the past year in the interests of C.P.S. camps and mission stations.

Bro. Jesse Short, who is stationed at Beaver Dam, Wis., as spiritual adviser to the C.P.S. boys on farms, was home June 6, and gave an inspiring message at the Central Church. We feel his absence, but we praise the Lord for the testimony he is giving in His service. More than seventy young brethren from our three congregations are serving in C.P.S. camps, hospitals, and farms. Truly God is remembering His own in a marvelous way by granting them these privileges.

On Monday evening, June 28, Bro. J. D. Graber, a returned missionary from India, presented a challenging message and made a plea for consecrated workers to enter the Lord's service.

Bro. David Alwine, formerly from Johnstown, Pa., was recently ordained to the ministry at the Stahl Church at Johnstown. For the past three years Bro. and Sister Alwine have been actively engaged in Sunday-school work and teaching the Word to the Spanish-speaking people in this community. We believe their work has been very profitable and their absence will be keenly felt. We wish them the Lord's rich blessing as they go forward in their new labors.

(Continued on page 453)

Miscellaneous

WATCHING

By M. Smith

Watch your tongue; don't let it say
Hasty, unkind words today,
But use it well and often pray
For grace and strength along your way.

Watch your eyes; don't let them look
On sinful objects, sheets, or book;
But center them on things that feed
The mind and soul for noble deed.

Watch your ears when things absurd
Are heard in speech, or song, or word;
And listen to the things that give
The greatest blessings while you live.

Let no uncleanness soil your lips,
Or strong drink pass between with sips;
But keep them closed to all that's vile
And live much better all the while.

Don't let your hands steal, nor write or lay
Things harmful in another's way;
But let them ever ready be
To help the needy cheerfully.

Guide your feet and walk not in
The footsteps made by wicked men;
But let your path on earth be trod
And walk in peace with men and God.

Watch your heart; don't let a sin
Be lying there, your love to win;
But cast it out and let the love
Of Jesus fill it from above.

Maple, Ont.

—o—

Meditations

III. APPROVED WORKMEN

By George J. Lapp

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Tim. 2:15.

In the previous paragraphs Timothy is exhorted to endure hardness as a good soldier of Jesus Christ. He was to endure all things for the elect's sake. If he suffered for Christ, he would also reign with Him. He is charged to work for Him, implying a serious, sincere, ceaseless, intelligent expression of his zeal, resulting in an approved efficiency and an effective presentation of the Word of Truth—not the controversial or speculative, but based on the resurrection of the living, triumphant Christ.

I would be a workman worthy of the approval of Him whom I love with all my heart. I am seeking His grace and strength to know and to interpret the Truth as it is in Christ Jesus, to possess an enthusiasm void of fanaticism and a faithfulness void of apathy. I would be as gold tried in the fire, a vessel meet for the Master's use, witnessing unafraid, and absolutely confident of the truth of the message of eternal salvation through Christ which I am called to bear. I want to increase in the knowledge of Him who for me (yea, for all men) is the resurrection and the life. I would be wholly possessed by Him, bear His image, be a flaming torch of His truth and righteousness, and a living witness of His grace. He will reward and as He is lifted up He will draw men and women to Himself, "rightly dividing the word of truth."

At the time of this writing a controversy had developed concerning the resurrection. But those who had risen with Christ and knew the power of His resurrection were witnesses of a work of grace that far transcended any accepted human logic. To know Him and the power of His resurrection is of priceless worth.

Give of your best to the Master; give of the strength of your youth;
Throw your soul's fresh, glowing ardor into the battle for truth.
Jesus has set the example; dauntless was He, young and brave;
Give Him your love's devotion, give Him the best that you have.

—Mrs. Charlotte Barnard.

Dhamtari, C.P., India.

—o—

ANOTHER TRAIN COMING

By Rachel Sommerfeld

"There is always another train coming," said a traveling salesman who had missed a train in a near-by state. He had shown no irritation; instead he was cheery and smiling. Why should he sit down and fret and fume when he knew another train was coming to this depot where he was waiting and would take him where he was going? There is many a person, no doubt, who would have been so annoyed as to resolve never to travel again, and join in the chorus of defeatism.

Some of God's best workers have been numbered among the multitudes of the disappointed, but they did not stay in that unhappy crowd.

David Livingstone was disappointed when he was not assigned to China as his field of missionary endeavor. He had studied and looked forward to China but he was sent to Africa. He "traced the cross of Christ across the Dark Continent" and his journeys and labors there made him immortal in missionary history.

Jesus met one of the hardest disappointments of His entire ministry when He was cast out of the synagogue and town of Nazareth where He had spent His boyhood. His freedom and grace were rejected and His own life endangered. Yet a greater ministry awaited Him in the open fields where He taught and fed multitudes.

A great campaigner for Christ, Paul, found himself defeated again and again, disappointed because plans failed, and prisons confined him. But out of prison cells came epistles which have inspired countless disciples to serve their Master faithfully.

No pen can describe the source of disappointment in the hearts of missionaries now asked to leave fields of labor where they have toiled many years Yet their labor is not in vain. Many o them go to new countries where doubt less greater successes await them.

Mary's heart was saddened as sh came with her spices to the tomb o Jesus to anoint Him and found that th stone had been rolled from the door o the sepulcher. No doubt her sadnes became more intense when she saw a empty tomb, for she said, "They hav taken away my Lord, and I know no where they have laid him." Her sad ness and disappointment were not lon because she is soon met by Jesus and a He speaks her name she at once recog nizes Him as her Master.

Back in the Garden of Eden a railwa to glory was started. The line wa staked by the loving hand of God, an the last spike was driven on Calvary' Cross when Jesus was nailed there an left to die so that all might have life, life washed free from all sin and stai by the priceless blood of our dying Sav iour. Upon this railway is found a trai which is headed toward the City c Gold. This road has been surveyed wit a special design, and it takes us throug cities of both joy and sorrow becaus no life is entirely free of either. Were not for the joys of life we could not er dure its sorrows, and were it not fc the sorrows we could not appreciate it joys.

The depot is that of conviction. W have come to the place in life wher we know all have sinned and com short of the glory of God, and if a have sinned, then I am included. Ther is a right and wrong way. There is broad and narrow. There are two train one headed for destruction and eterna doom, the other for eternal life an happiness. Which am I going to choos to travel on? On one is found the s called social crowd, gamblers, drinker dancers, the proud, haughty, deceitfu and others whose lives are full of vic and crime. It is a mad-rushing crow While standing on the platform an looking in at the windows of the oth train, one can see people whose fac shine. Upon listening one can he their voices tuned to the singing of Go pel songs and accompanied by th angels of Heaven. Back in the corn of a coach may be seen a group of pe ple kneeling in prayer, praying th others who are on the platform of wai ing will choose their train.

The next station is that of repentanc "If we confess our sins, He is faithf and just to forgive us our sins, and cleanse us from all unrighteousness What a peace and joy it brings to kno our sins are blotted out and a deep sati faction fills our soul through the wor of Jesus, "I will remember them r more." We have been purged wi hyssop; we have been washed throug ly from our iniquities. By faith v stepped in the all-cleansing founta and let its waves flow over us. W arose from the pool whiter than sno

The Holy Spirit is the Headlight which reveals the track to the Engineer. The angels are the brakemen. The throttle is held by the omnipotent hand of God.

Although this railway has no accidents, it leads through cities of disappointments, cares, sorrows, anxiety, storms of wind and rain. The cities of joy, smiles, contentment, love and peace are stationed in between to make life more beautiful. The distance between any two cities is to prepare us for the things which we will meet when we reach the first city ahead. It is not uncommon to find joy and sorrow, clouds and sunshine in the same town. But we know when we come to the last city, the City of the New Jerusalem, there we'll meet no opposition. We'll walk on gold paved streets instead of riding in a coach which takes us through valleys and over hills. There we'll meet our Conductor face to face and shall know Him by the prints of the nails in His hands.

While passing through the traverse places, God holds out His hand and says, "Fear not, for I will help thee." Should there be a soul in some far corner who seems to be weighed down with burdens and disappointments, Christ meets him with the most welcome of all invitations, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." So the individual lays his burden down at the foot of the cross and rejoices because God has promised, "He shall call upon me and I will answer him. I will be with him in trouble; I will deliver him, and honour him."

There are many characters to be seen on this train: many different nationalities; many lines of profession are represented; there are the young and old, rich and poor, great and small, but all are traveling to the same destination. They are traveling on so as to be present at the Marriage Supper of the Lamb. They have accepted the call of the Bridegroom and are looking forward to the meeting of His saints. They have learned the wonderful promises of God and have lived on the Rock of Ages. They have followed Christ who said, "I am the way, the truth, and the life."

Dear Reader, Friend, are you on the Gospel Train which is headed toward the City of Gold, the New Jerusalem? While waiting at the place of decision did you read the sign, "Perhaps today?" Christ is coming! We know not how soon. For some He is coming today; for others it will be tomorrow; while for others it will be next month, next year, or life may be spared many years, but today is the time to decide on which train you are going to travel. You see the two coming. You wait; you wonder.

For some there is not another train coming because the Angel of Death might come first. Then we have missed the joy of the presence of the Saviour and the sweet communion that could have been ours had we chosen rightly.

Let's turn our back to the Midnight Special and check our baggage for the True-Line Train. The Bridegroom is ready to meet you; the table is spread, all things are now ready; so let's have our wedding garments on and oil in our lamps so that we can partake of the Wedding Supper.

Canton, Kans.

—o—

OPPORTUNITY AT OUR DOOR

By Lorenzo Schlabach

When the Reformation movement spread over central and western Europe, the Anabaptist movement soon followed as a more strictly New Testament way of life and separation from the world, avoiding especially such errors in the which the reformers linked arms with the State and the world and compromised sound Christian living. When Menno Simons appeared upon the scene as a champion of sound doctrine and life, he was soon hailed as a leader among this class of people and they were dubbed "Mennists," which obviously meant to convey the speaker's scorn and contempt. However, the tendency to hold this group in contempt has been proven "a blessing in disguise" because very few insincere persons would identify themselves with this unpopular doctrine or group and only those who like Menno were soundly converted and were ready to cheerfully hazard all for the Gospel's sake would be bold enough to take the risk. There is no courage that is quite as healthful and long-lived as that born of the Word and of the Spirit of God. As time went on it appears as though most of those Mennists who were of virile faith turned their faces toward the freer shores of the new world in order to escape the heartless impositions of military training, having regard for the future of the Church and of their posterity.

Whatever may have been the motives of those who stayed on, whether it was only those whose circumstances did not permit them to emigrate or whether it was because of indifference to the cause at stake or for other reasons, it appears as though those who stayed, lost out much faster and more completely than those who emigrated. Let not the Mennonites in America now composedly sit down and be "at ease in Zion" and flatter themselves with how well they (we) have done. We have lost much, but it appears that they have lost more. Far too many who bear the Mennonite name think like the world, talk like the world, act like the world, live like the world, and are like the world. This can bring about only one result—degeneracy in faith and life, and gradually, but surely it will bring our blessed Church down to the level of "just another church," with perhaps one embellishment thrown in, a formal declaration of the doctrine of nonresistance. Such a condition will make us ripe for the pressure of military training to wipe out even that one peculiarity and our corruption is complete. "It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." This appears to be the state of the Church in Europe, at least to a large extent. I can think of nothing that would paint the picture more clearly, "trodden under foot of men," than that the Church's choicest youth should consent to be used to kill and to be killed, to give their God-given talents for this purpose, to stain their hands with blood, when He so plainly says, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. . . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven."

Germany in times past was one of the stepping stones by which the Gospel came to us. Central Europe became the trial and proving grounds where Mennonitism, the Anabaptist doctrines, were put to the severest testings. The Church was planted deep and strong by suffering, trial, and sacrifice, and watered with blood and tears. If the Church had thus continued to witness until this day, all of Europe would be so permeated with the principles of the doctrine of peace and good will that men would sing, "A mighty fortress is our God," instead of building the mighty fortress of Europe. If we American Mennonites would yield to the pressure and would do like European Mennonites are doing, it is easy to see how it could easily come about that brethren in the faith would meet in battle and face each other with the most horrible weapons. Banish the thought!

During World War I, I visited with a brother who was an elderly man at the time and has since gone to his reward. He was a faithful, beloved brother in the Church. We talked about current topics. I knew he was of German birth and that his widowed mother emigrated to America to escape the relentless jaws of the monster, military training. So I asked if he had any folks back in Germany. He said he had a sister, and showed me a picture of her children. There was a photograph of a young man in officer's uniform with his two sisters. He was home on furlough when the picture was taken. He was an artillery officer. When I asked if they were not Mennonites, he replied, "O yes, they are all Mennonites." I am sure Menno would say decisively, "Drop the

(Continued on page 462)

SOUTHWESTERN PENNSYLVANIA CHURCH CONFERENCE REPORT

The Mennonite Church Conference of the Southwestern Pennsylvania District convened in its sixty-eighth annual session at the Stahl Church, south of Johnstown, Pa., Aug. 3, 1943.

The song service was led by Bro. M. B. Miller and Bro. Nelson Kauffman, Hannibal, Mo., read Matt. 14:22-36 and led in prayer.

The roll was called, and the following members were present at one or more sessions of Conference:

Bishops: Daniel Kauffman, James Saylor, I. K. Metzler, A. J. Metzler, D. I. Stonerook, M. B. Miller, Roy Otto, Aldus Wingard, Lloy Kniss.

Ministers: Alexander Weaver, William C. Hershberger, Hiram Wingard, C. A. Graybill, Joseph Saylor, J. M. Nissley, Harry C. Blough, Chester M. Helmick, John L. Horst, Irwin M. Holsopple, Sanford G. Shetler, John A. Lehman, Paul M. Roth, Roy Kinsinger, Harry Y. Shetler, Charles Shetler, Ross Metzler.

Deacons: John F. Harshbarger, Levi H. Weaver, Wesley Yoder, W. E. Replogle, Albert Kauffman, Sem K. Eash, Loransa Kauffman, C. B. Shoemaker, Myron Livengood, Elmer Miller.

A motion was passed extending honorary privileges of Conference to all visiting bishops, ministers, and deacons. The following ordained visitors were present: Bishops—Aaron Mast, Belleville, Pa.; John E. Lapp, Hatfield, Pa.; Nelson Kauffman, Hannibal, Mo.; Geo. W. Keener, Hagerstown, Md.; Raymond Peachey, Belleville, Pa.; T. E. Schrock, Clarksville, Mich. Ministers—F. S. Brenneman, Hesston, Kans.; B. Charles Hostetter, Manheim, Pa.; Elmer Yoder, Allensville, Pa.; Eli Zook, Belleville, Pa.; E. G. Gehman, Harrisonburg, Va. Deacons—Charles Martin, Hagerstown, Md.; Uriel Zook, Allensville, Pa.

Installation services were then held, at which time Bishop I. S. Mast was received by letter from the Dakota-Montana Conference and Bro. Alva Yoder, recently ordained deacon in the Springs congregation, was also taken in as a Conference member. It was explained that Bro. Lloy Kniss, recently ordained bishop of the Stahl congregation, was received into Conference earlier by the Executive Committee; also that Bro. David Alwine, ordained as a minister of the Stahl congregation July 18, who was absent at this meeting, will be publicly installed at the next session of Conference, the Lord willing.

The following were appointed as a **Nominating Committee:** Roy Otto, Harry Shetler, Myron Livengood.

The **Resolutions Committee** was appointed as follows: M. B. Miller, B. Charles Hostetter, Harry Blough.

The Conference Sermon was preached by Bro. A. J. Metzler on the theme, "The Constants and the Variables." It was based on Matt. 14:28-32. We need to examine and think of the constant or fixed things in contrast to the variable things for two reasons: (1) to stimulate our faith; (2) to give guidance in our church work.

The constants in relation to our spiritual life are: (1) God the Father. Num. 23:19; Jas. 1:17. (2) God the Son. Heb. 1:10-12; Ps. 102:24-27. (3) God the Holy Spirit. He is still the Spirit of power. Acts 1:8. (4) The Word of God. Matt. 24:35; Ps. 119:89, 160. (5) The Church. Matt. 16:18. (6) The Home. Gen. 2:24. (7) The State. Rom. 13. There will always be some form of human government. (8) The world, which in its nature is always morally corrupt. I Jno. 5:19. (9) The devil. The devil does not change in his nature and work, which is evil. Jno. 8:44. Let us remember these unchanging things.

The variable things as related to our spiritual life are also important, but they do not have the unchanging character of the constants which we have considered. We shall consider the following: (1) Christian experience, while based upon the fundamentals of repentance, faith, etc., varies with each person. There is a difference in the experiences of conversion, growth, and expression in the Christian life. (2) Methods. Preaching and teaching the Word are fixed principles, as is caring for the poor, but methods vary, as we see in such agencies as church, Sunday school, summer Bible school, etc. (3) Organizations for Christian work may also change, but they must perform the work of the Lord. (4) Application of Biblical principles may change to meet the needs of a changing world. (5) Forms of sin may change as evil men and seducers "wax worse and worse."

We conclude that it is for us as a Conference to rest on the eternal and unchangeable things and not to be too much influenced by the variable things about us, at the same time making application of eternal principles to the changing circumstances and conditions about us.

Testimonies to the sermon were given by the following brethren: Nelson Kauffman, T. E. Schrock, Lloy Kniss, W. C. Hershberger, Elmer Miller.

On Wednesday morning Conference met at 8:15 in a business session, at which time reports were heard and various business matters were acted upon. The actions appear in classified form elsewhere in this report.

At 9:45 the public session of Conference was opened by a song service led by Bro. C. B. Shoemaker. Bro. Raymond Peachey read I Pet. 2:11-25 and led in prayer. The first subject on the program, "Maintaining Nonresistance in Doctrine and Practice," was discussed by Bro. John E. Lapp, Hatfield, Pa. "The Place of Suffering in Christian Experience," was discussed by Bro. Lloy Kniss. Resolutions on these subjects appear under resolutions. Helpful open discussions followed each of the forenoon addresses. After the discussion of the subjects we heard reports of communion services conducted in C.P.S. camps by Bros. John E. Lapp, T. E. Schrock, and Aaron Mast, who have been engaged in this service through arrangements made by the Peace Problems Committee of General Conference.

Wednesday afternoon the session was opened by a song service led by Bro. Aaron Mast. Bro. Aldus Wingard conducted devotions by reading I Cor. 12:1-31 and leading in prayer.

The first period of this session was given over to a business meeting in which the bishops gave reports for the congregations of their various districts, followed by reports of various kinds which appear in other sections of this report. During this business session the sisters held a sewing circle meeting in the basement. The first message of the afternoon, "The Need of Spiritual Gifts Above Natural Gifts," was given to us by Bro. C. M. Helmick. Bro. Aaron Mast gave the final talk of the afternoon on "The Church of Tomorrow." These subjects were ably discussed, and appropriate resolutions appear elsewhere.

After a busy business session the evening service was given over to the discussion of the following subjects: "Deepening the Spiritual Life of the Church," by John E. Lapp, and "Christ the Only Hope of a Lost World," by Harry Y. Shetler.

A number of helpful and practical resolutions were submitted by the Resolutions Committee. They are published elsewhere in this report.

An offering amounting to $71.44 was taken during the evening service.

After announcements, appropriate closing remarks, and the singing of "Some Sweet Day," Bro. Daniel Kauffman led in the closing prayer and pronounced the benediction.

Conference will meet at Springs, Pa., next year, the Lord willing.

REPORTS

Following is a list of reports submitted to Conference and appropriate action was taken upon them:

Church Membership Report.
Treasurer's Report.
Report of Johnstown Bible School.
Report of Sewing Circle Advisory Board.
Report of Ministers' Library Committee.
Ministerial Committee Report.
Young People's Institute Committee Report.
Mission Board Report.
Sunday School Conference Report.
Report of Committee on Rearranging District Meetings.
Board of Education Report.
Report of Peace Committee.
Report of Home Bible Study Director.

These reports appear in full in the complete report of the Conference printed in pamphlet form.

Statements, Recommendations and Resolutions

1. Moved and passed that Bro. Newton Weber, who has moved to Harrisonburg, Va., be granted a conference letter.

2. Action was taken to elect a member of the Board of Education to fill the vacancy occasioned by the removal of George Smoker from the district.

3. Moved and passed that we grant the request of the Scottdale congregation for a renewal of the privilege to ordain one or more ministers.

4. Moved and passed that we grant the request of the Casselman Valley District for the ordination of a minister, subject to the approval of the congregations in the district.

5. Action was taken to extend permission to the Altoona Mission to ordain a minister during the coming year, as recommended in the Mission Board report.

6. Moved that we favor the suggestion from the Johnstown Bible School Board relative to the purchase of a building as a dormitory for the Johnstown Bible School, and that this conference name a committee of three to co-operate with the Johnstown Bible School Board and the Stahl congregation in further study of the question, and that we authorize them and the Conference Executive Committee to proceed as they deem wise. Passed.

7. Moved and passed that the Executive Committee of Conference appoint the committee referred to in Action 6.

8. Moved that John L. Horst be appointed as editor for the Church Conference on the staff of the "S.W. Pa. Conference News" for the coming year, and that he be designated editor-in-chief of the paper. Passed.

9. Moved and passed that our conference reports be read the second Sunday after Conference and that same be designated as Conference Sunday.

10. Moved that we ask the Ministerial Committee to plan the annual ministerial meeting early this year, that sufficient time be allotted for the work at hand, and that a major consideration at this meeting be a further study of the conditions existing in our congregations as revealed in the survey made through the questionnaires recently administered. Adopted.

11. Moved and passed that the present personnel of the Peace Committee be retained; the term of office of each member is designated in the printed report.

12. In view of certain unfavorable circumstances pertaining to the matter of nonconformity (Rom. 12:1, 2; I Cor. 11:1-15) found in the schools under the Mennonite Board of Education, be it

Resolved, That we instruct our representative, Bro. Yake, to bring these matters to the attention of the Board at its next regular session, for appropriate attention. Adopted.

13. Resolved, That our District Peace Committee be authorized to investigate thoroughly and acquaint itself with conditions existing in our C.P.S. program and report its findings to the General Conference Civilian Public Service Policy Committee for definite consideration. I Tim. 5:19-22; II Cor. 13:5. Adopted.

14. Since God in His wisdom has seen fit to remove from this life, our brethren and fellow laborers, Bishop S. G. Shetler, of the Stahl congregation, and Deacon S. Z. Maust, of the Springs congregation, we humbly submit to His will.

Resolved, That we express our sorrow and extend our sympathies to the affected families and congregations by the Conference Secretary sending a copy of this resolution to said families. Adopted.

15. Since we have a number of brethren and sisters in attendance from our sister conferences, be it

Resolved, That we express our appreciation for their presence and for the help given by a number of them in the discussion of subjects and open discussion. Adopted.

16. Resolved, That this Conference express its sincere appreciation for the hospitality shown by the Stahl congregation and others of the community, both in the homes and on the church grounds during these sessions of Conference. Adopted.

Questions and Answers

I. **Maintaining Nonresistance in Doctrine and Practice.** Discussed by John E. Lapp.

Since it is the feeling of this Conference that we can best maintain the doctrine and practice of nonresistance:

1. By strict adherence to all the teachings of God's Word;

2. By exercising care in the selection of Sunday-school teachers and ministers;

3. By being united in our interpretation of God's Word and in our application of the principle of nonresistance;

4. By the production and circulation of peace literature as to the teaching of God's Word and the history of our forefathers in the faith;

5. By diligently exercising Scriptural discipline, therefore be it

Resolved, That we reaffirm our position on the doctrine of nonresistance as given in the resolution adopted in August, 1937, by General Conference at Turner, Oreg., and that by the grace of God we endeavor to carry out these provisions to the best interests of the church. Adopted.

II. **The Place of Suffering in Christian Experience.** Discussed by Lloy A. Kniss.

Since the Word of God teaches us that the normal experience of the Christian will be suffering (I Pet. 2:20, 21; 5:10), and

Since our Lord Jesus walked the trail of suffering and we are to follow in His steps, and

Since the life of suffering has a wholesome and strengthening effect on our Christian experience, and

Since, according to the natural man and the world, we aim to avoid suffering, and

Since we as Christians are in a world that is an enemy of our Christ and us as Christians, and since we are strangers in this land, therefore be it

Resolved, That we as God's people will try in our daily life to be a testimony for Christ through suffering, and that we will not compromise with God's Word to avoid it, and that we recognize that it is our normal, usual experience as a follower of our rejected Christ. Adopted.

III. **The Need of Spiritual Gifts Above Natural Gifts in Church Work.** Discussed by C. M. Helmick.

We recognize the fact of the presence of natural gifts in man and that such gifts may have a certain place in the work of the church, but inasmuch as the spiritual gifts which are given only to Christians are the only ones which can possibly accomplish results and have a lasting effect, therefore be it

Resolved, That in our church work and in the choice of church workers our main emphasis should at all times be on spiritual gifts instead of natural ability. Jno. 1:12; Rom. 6:23; I Cor. 1:17-31; 2:14; 3:6; 12:1, 4, 8, 11.

Adopted.

IV. **The Church of Tomorrow.** Discussed by Aaron Mast.

Since the whole world lieth in wickedness (I Jno. 5:19) and conditions of the future will become more trying through false teachers and false doctrine creeping in unawares, be it

Resolved, That special care be exercised in the choice of personnel for our ministry and church institutions so that our youth may be thoroughly safeguarded and the church's testimony may be effective. I Tim. 4:6; Tit. 1:9-13; II Tim. 2:2.

V. **Deepening the Spiritual Life of the Church.** Discussed by John E. Lapp.

We recognize a crying need for a deeper spiritual life because of a love of the world and its sinful follies on the part of many professed Christians in our churches, as evidenced by their confessions of being dissatisfied with their spiritual state, by carnal conversation, by attendance at places of worldly amusement, by disrespect for authority, by vain attire and the wearing of jewelry, by material interests, by neglect of attendance at services, by lack of interest in church literature and Bible reading, cold formality, etc., conditions which are brought about by our modern school system, lack of home discipline, the influence of the radio, pernicious literature, luxurious living, intemperance, and other causes.

We see therefore a need of a greater consciousness of sin, a positive preaching of the Word, a delight in the law of the Lord, living in obedience to the Word, keeping our thinking on a high spiritual plane, getting a deeper grasp of spiritual truth, growing in grace (II Pet. 3:18), and of having the love of Christ dwelling in us. Eph. 3:18.

To this end may we as conference members exercise careful pastoral work, provide spiritual exercise for the believers, and give diligent Biblical nurture and instruction.

VI. **Christ the Only Hope of a Lost World.** Discussed by Harry Y. Shetler.

Observing world conditions existing today, the evils brought on through the national crime wave and the war, and the spiritual decline in the churches, we are reminded of our need of looking to Christ for constant help and guidance, and do hereby resolve to fulfill our utmost responsibility of upholding Christ as the only hope for a sin-sick world. Col. 1:14; Phil. 4:7.

Appointments and Elections

Bishop Oversight:
Schellsburg, Lloy A. Kniss; Rockton, D. I. Stonerook; Blough, A. J. Metzler; Tressler, M. B. Miller; Johnstown Mission, James Saylor, Lloy A. Kniss; Altoona, James Saylor.

Members on Committees and Boards:
Ministerial Committee (3 yrs.), Harry C. Blough.
Sewing Circle Advisory Board (3 yrs.), Paul Roth; (1 yr.), Myron Livengood.
Young People's Institute Committee (3 yrs.), A. J. Metzler, Roy Kinsinger.
Associated Sewing Circle Ex. Com. (3 yrs.), Suie Eash.
Home Bible Study Director (1 yr.), Paul Roth.
Peace Committee: (1 yr.), John L. Horst; (2 yrs.), Hiram Wingard; (3 yrs.), Roy Otto.
Ministers' Library Committee (3 yrs.), Sanford Shetler.
Member Board of Education (2 yrs.), C. F. Yake (1945).
Member Board of Missions and Charities (1 yr.), Joseph M. Nissley.
Member Publication Board (2 yrs.), John L. Horst.
Member Johnstown Bible School Board (3 yrs.), Resley Tressler.
Committee on Arrangements for General Conference, A. J. Metzler.
Johnstown Bible School Dormitory Committee, A. J. Metzler, Myron Livengood, Sem K. Eash.

Delegates to General Conference:
Charles Shetler (Hiram Wingard, alternate); John Lehman (Harry Y. Shetler, alternate); Paul Roth (Roy Kinsinger, alternate).

Standing Committees:
Johnstown Bible School Board: Roy Otto (1944), Ellrose Zook (1945), Resley Tressler (1946).
Sewing Circle Advisory Board; Myron Livengood (1944), H. C. Blough (1945), Paul Roth (1946).
Associated Sewing Circle Ex. Com.: Lina Ressler (1945), Katie Thomas (1946), Suie Eash (1947).
Young People's Institute: U. Grant Weaver (1944), C. F. Yake, Sanford G. Shetler (1945), A. J. Metzler, Roy Kinsinger (1946).
Ministerial Committee: M. B. Miller (1944), J. L. Horst (1945), Harry C. Blough (1946).
Ministers' Library Committee: Joseph M. Nissley (1944), David Alderfer (1945), Sanford Shetler (1946).
Peace Committee: John L. Horst (1944), Hiram Wingard (1945), Roy Otto (1946).

Conference Officers (Term expires 1944):
Moderator, D. I. Stonerook.
Assistant Moderator, Daniel Kauffman.
Secretary, C. M. Helmick.
Assistant Secretary, John L. Horst.
Treasurer, Sem K. Eash.

Chester M. Helmick, Secretary.
John L. Horst, Assistant Secretary.

OPPORTUNITY

(Continued from page 459)

name also, since you have dropped what it stands for."

When principles are compromised until the Church no longer is the servant or medium through which God is pleased to change men's lives, the wolf remains the wolf, the leopard and the lion are still the leopard and the lion. They cease to follow the child until today they hurt and destroy in all my holy (?) mountain. So it would naturally follow that according to the beastly nature there is little if any compunction of conscience to obey the mandates of Mars. We are made to wonder if Germany has any C.O.'s; where they are, and what their condition is. Are they behind the barbed wire, or under the sod? How many bearing the Mennonite name also bear the sword; how many were killed, wounded, or missing, trodden under foot of men; how many were there among the 200,000 or more prisoners of war taken in Tunisia? How many were among the prisoners which came to our shores? Following World War I, we who hold the oracles of God should have gotten busy and exported some sound Gospel teaching to Europe in an effort to show them in some way that it was because sin had gone to seed that the earth was drenched in blood. Now it is upon us again worse than ever.

Many plans and theories are being formulated for the security of the world of tomorrow. Do we realize that we hold the only effective remedy for war and hatred? Shall we begin to go forward NOW? Why not begin by praying our way into the prison camps and seek out and win the confidence of these lonely fathers, brothers, sons, and lovers, and teach them wherever possible the better way so that they will go back home when they can go, armed with the Sword of the Spirit and with a horror for the carnal weapon?

Before America entered this conflict, we are told that Bible lovers sought out Russian prisoners of war in camps in Germany, seeking to persuade them to accept the oral Word and the printed Word, hoping that this would be an effective way of getting the Word into the then closed land of Russia if and when these prisoners are permitted to return to their homes. We are deluged with plans to rebuild the world when once they get through shattering it. Most of these plans have some good in them, but we fear that none will be really effective due to lack of Christian principle. The State has borrowed many ideas from the Church, but in this problem of dealing with peace and war, it still remains for us to show to the State that returning good for evil is really practical. If one per cent of the money which is now being poured out to prosecute this war, one per cent of the pain and anguish, one per cent of the blood and manhood had been expended in an effort to propagate the Gospel of peace and good will to the war-making countries, something might have been done to prevent this World War II.

Do we not have ordained men who have sufficient mastery of the German language so that this work of visiting in prisons could begin at once? To be sure, it might be hard to obtain admittance to such camps, but prevailing prayer has opened strongly guarded doors before and can do so again. Yes, we could be expected to be escorted by guides who would weigh every word, look, and act; and perhaps even a record would be made of our words. But if we are sincere as we try to convince our statesmen that we are, we need have no fear. In fact, it should rather strengthen our position when we show that we are willing to go far out of our way to do good even to our enemies.

The story has been told of an actor who entertained multitudes with a huge lion which he had trained to sit up and open his massive jaws while he poked his own head into the lion's mouth. The act was repeated so often that the actor became careless and once shortly before a demonstration his nose had bled and he had not taken sufficient precaution to rid himself of the smell of blood and not another demonstration could be held.

Do we have the smell of blood upon us so that we are afraid to poke our head into the lion's mouth? What will be our answer?

The hosts of Syria came no more into the land of Israel after a body of them were kindly treated and sent away in peace.

Farmington, Del.

MODESTY

(Continued from page 454)

en dress modestly? I have just been converted and I want to attend Bible school,—but I want to get away from the old life."

Truly, this was a sad comment on the large Bible school that he had just visited. Surely, we are in the time of the "Falling away." See II Thess. 2:3.

Is it possible that women professing to be Christians will dress in a manner that entices the opposite sex?—Tract by Wm. W. Bowen.

—o—

C. P. S. Camps

The release for this week will be made up entirely by the following information from Bro. John M. Snyder, who is in charge of the arrangements for food canning for our C.P.S. Camps.

Herewith is presented a schedule of prices for evaluating canned and dried foods contributed in the Canning and Drying Project. These prices in most cases are based on an average of wholesale prices paid at the camps as of April 1 or last preceding purchase. In some cases adjustments were made in consideration o changes in market conditions since tha time. The purpose of evaluating thes contributions is to provide a uniform basi for the camps in figuring their menu costs as well as for issuing certificates and giv ing quota credit to those who request.

UNIFORM EVALUATION SCHEDULE OF HOME CANNED FOOD

For Mennonite C.P.S. Camps

Group 1. Canned Fruits

	Per qt
Applesauce	.15
Apples	.16
Apricots	.21
Blackberries	.18
Cherries, Red Sour Pitted	.23
Cherries, Royal Anne	.27
Cherries, Other Sweet	.20
Figs	.20
Fruit Cocktail	.27
Gooseberries	.17
Grapefruit	.19
Grapes	.16
Huckleberries	.23
Loganberries, Youngberries, etc.	.24
Peaches	.19
Pears	.19
Pineapple	.24
Plums	.15
Prunes	.13
Raspberries	.25
Strawberries	.25

Group 2. Fruit Juices

	Per qt
Apple Juice	.13
Grape Juice	.25
Grapefruit Juice	.16
Orange Juice	.20
Orange, Grapefruit blended	.18
Pear Nectar or Juice	.13
Pineapple Juice	.17
Plum Nectar or Juice	.16
Prune Juice	.18

Group 3. Dried Fruits

	Per lb
Apples	.12
Apricots	.21
Cherries	.12
Grapes (Raisins)	.11⅜
Figs	.11½
Peaches	.21
Pears	.12
Prunes	.12½

Group 4. Jams, Butters, etc.

Apple Butter or Jam	.25
Fruit Jellies	.35
Grape Butter or Jam	.25
Peach Butter or Jam	.25
Pear Butter or Jam	.25
Prune Butter or Jam	.25

Group 5. Canned Vegetables

	Per q
Asparagus	.24
Beans, Green String	.18
Beans, Shelled, Other	.15
Beans, Lima Shelled	.19
Beets	.12
Carrots	.11
Catsup	.17
Corn, Sweet	.17
Hominy	.07
Mixed Vegetables	.15
Pickles, Cucumber, Sour	.18
Pickles, Cucumber, Sweet	.30
Pickles, Cucumber, Dill	.18
Pickles, Red Beet	.18
Pickles, Others	.18
Pickled Relish (Chow Chow)	.26
Pumpkin	.11
Rhubarb Sweetened	.15
Sauer Kraut	.11
Spinach	.15
Tomatoes & Tomato Puree	.15
Tomato Juice	.12
Peas	.18

Group 6. Dry & Dried Vegetables

	Per lb
Beans (Ripe), Lima	.10
Beans (Ripe), Baby Lima	.08½
Beans (Ripe), White Soup	.06½
Beans (Ripe), Other	.06½
Beans, Soy	.06
Beans, Green, Dried	.10
Corn, Dried	.10

ntils	.08
as, Green, Dried	.10
as, (Ripe)	.06½
as, Split	.10½

Group 7. Canned Meat (Non Rationed)

	Per qt.
icken (24-28 oz.)	.40

Receipt forms for use by collection cen-rs in receiving contributions are on hand. l collection centers should be reported the Akron office, with names of those in arge of receiving contributions and keep-g records. If forms are not received omptly, please inquire for them.

Released August 18, 1943
Compiled by John H. Mosemann

Special Meetings

CHESTNUT HILL, PENNSYLVANIA

Report of the Harvest Home and Sunday hool meeting held at the Chestnut Hill nnonite Church, August 7, 1943.

Organization:—Mod., Norman Miller; cy., Miriam Ebersole.

Program and Speakers:—Our Privileges, a. 36:7, 8, Noah G. Good; The Need for re Consecrated Christians Today, Chris-n K. Lehman; Children's Meeting, Noah Good; "Strengthen Thy Stakes," Isa. 2, Christian K. Lehman; Our Respon-ility in the Spiritual Guidance of Our uth, Noah G. Good; Inspirational Song d Praise Service, Christian K. Lehman, der; Harvest Sermon, Henry E. Lutz.

Thoughts Gleaned:—Little things we n't think of or appreciate at all God ced there for the preserving of man and ast. The world knows that when we are der the shadow of His wings we are safe. d's lovingkindness will always con-ue for them that know Him. The mark a consecrated Christian is full of the ly Ghost and faith in God. The need more consecrated Christians is evident the world today. Too many church mbers are more interested in winning dollar than winning souls. Did heaven e its charm and hell its terrible reality the life of some Christians? How many ristians would rather read and meditate God's Word than eat? Jer. 15:16. Some the weak stakes of our church today that uld be strengthened are: Finding fault th our brethren and ordained men of d, lack of unity, unconverted and dis-al church members, inconsistent (Sun-y) Christians, materialistic and prayer-s church members (prayer is a Chris-n's vital breath), and love of pre-emi-nce. Parents should have a real Chris-n experience in order to have their ldren follow their example. Parents uld be interested in their child's as-iates. There should be a close compan-ship between parent and child. Parents uld teach perfect loyalty to the Church. d has always been faithful so that year er year we always had a harvest ether great or small. The germination every seed proves the mighty power d wisdom of God. We should honor, rship, and glorify God for His blessings. en though we are hindered to some ex-t today in sharing our blessings to those s blessed than we, we should prepare help so that when the day comes to rk we are ready. Secretary.

Married

Gingerich—Derstine.—On Aug. 3, 1943, Bro. e J. Gingerich of West Union congregation, lliamsburg, Iowa, and Sister Miriam Der-e of Towamencin congregation, Kulpsville, , were united in marriage at the Lower Salford Church by Bro. C. Warren Moyer. May the blessings of the Lord be theirs through life.

Charles — Newcomer. — Bro. Christian E. Charles and Sister Martha W. Newcomer, both of the Landisville-Salunga, Pa., congregation. were married Aug. 7, 1943, at the home of the bride. Bro. H. E. Lutz officiated. May they be blessed of the Lord in their labors for Him.

Hege — Lehman. — On July 24, 1943, Bro. Elvin M. Hege, of Miller's congregation, Hagerstown, Md., and Sister Dorothy M. Lehman, of the Pleasant View congregation, Chambersburg, Pa., were united in marriage at the home of the officiating minister, Bro. C. V. Martin. May the Lord's blessing attend them through life.

Obituary

Cordell.—Infant child of Robert and Lillian Cordell, Pond Bank, Pa., is survived by parents, grandparents, 2 sisters, and 2 brothers. Burial in Mt. Zion Cemetery, July 19, with short services at the home by Harvey E. Shank.

Cordell.—Samuel P. was born near Ft. Loudon, Pa., and lived near Waynesboro, Pa., since 1907; died at the home of his son Frank in Pond Bank, Aug. 8, 1943; aged 68 y. 9 m. 12 d. He was a painter by trade. In his last sickness, a few months ago, he called for the pastor of the church of his choice (the Lutheran), and was baptized and united with that church. A little later he again called his pastor and observed the communion service. He is survived by a son (Frank, Pond Bank); 4 grandchildren; 2 sisters (Mrs. Gates, Greencastle, and Mrs. Bittinger, Chambersburg); and a brother (Tell Cordell, Greencastle). Funeral services were held Aug. 11 at the home of his son in Pond Bank and at the Mt. Zion Church near Mont Alto by H. F. Coffelt and Harvey E. Shank. Interment in adjoining cemetery.

Glick.—Annie, daughter of the late David and Katie Glick, died June 27, 1943; aged 67 y. 7 m. 4 d. She was afflicted with dropsy and a heart condition which caused her death. She was a member of the Amish Church which she joined when in her fifties. She will be missed by her brothers and sisters who took care of her, but death is her eternal gain. Surviving are 3 brothers, 4 sisters, nieces, a nephew, and other relatives. Her parents, 2 brothers, and a sister preceded her in death. Funeral services were held at the home of her sister (Mrs. John Allgyers, Gap, Pa.), conducted by David S. Glick and David K. Glick. Interment in Beiler's Cemetery, Ronks, Pa.

"Annie's journey here is ended;
She is now among the blest.
Within the golden gates of heaven,
With her Saviour she's at rest."

—A Cousin.

Good.—Daniel B., son of the late Christian and Hannah Burkhart Good, was born Feb. 21, 1869; died July 30, 1943; aged 74 y. 5 m. 9 d. He had not been well for some time. Four days before death he had a stroke. His companion preceded him in death April, 1935. Also a son and a daughter preceded him in death. The following children survive: Hannah (Mrs. Aaron Wise), East Earl, Pa.; Christian, Stevens, Pa.; Alice (Mrs. Joseph Eberly), East Earl, at whose home he died; Anna (Mrs. Amos Horning), Terre Hill; Norman, East Earl; Emma (Mrs. David Sensenig), Cocalico; Esther (Mrs. Aaron Sensenig), Terre Hill. Also surviving are 36 grandchildren, 12 great-grandchildren, and 2 sisters (Mrs. Frank Keiffer, Narvon; Mrs. Samuel Reifsnyder, Elverson). Funeral services were held Aug. 2, at the home by David Weaver; at the Weaverland Mennonite Church by Aaron Weaver and Paul Graybill. Interment in the adjoining cemetery.

Father's chair is vacant,
And his voice is stilled;
But his place over yonder
Now is being filled.

Imhoff.—Jacob, son of John and Mary Imhoff, was born near Metamora, Ill., Nov. 9, 1878; died at his home in Washington, Ill., July 2, 1943; aged 64 y. 7 m. 23 d. He spent his boyhood days in the vicinity of his birth, later moving with his parents to a farm near Lowpoint, Ill. Feb. 9, 1904, he united in marriage with Katie Schertz, Washington, Ill. To this union were born 4 children. One daughter preceded him in death. Surviving are his companion and 3 children (Tilman, Glenwood, Orvetta, all of Washington, Ill.), 2 grandchildren, 3 brothers, and 3 sisters (John, Roanoke, Ill.; Chris, Eureka; Samuel, Lowpoint; Mrs. D. H. Schertz, Eureka; Mrs. P. B. Schrock, Lowpoint; and Mrs. H. R. Schertz, Metamora). In 1935 he retired from active farming and moved to Washington. Although tentatively retired, he found much satisfaction in keeping employed in work that gave him an opportunity to contact the public. He was engaged in this work the day of his death. Arriving at his home the evening of July 2, he complained of a slight pain in his chest. After eating the evening meal as usual, he retired to an adjoining room to lie down to rest. In a short while he passed away. In youth he accepted Christ as his Saviour, united with the Metamora Mennonite Church, remaining a faithful member until death. His faithful attendance at church services and his interest in the work of the Church and Sunday school were much appreciated and gave evidence of his spiritual life and experience. His cheerful and sympathetic disposition won the admiration of all who knew him. He will be greatly missed in the home, the Church, and the community.

"The call was suddeu, the shock severe.
We little thought the end so near;
And only those who have lost can tell
The loss of loved ones without farewell."

Rhodes.—Rhoda Elizabeth Rhodes, daughter of the late John C. and Mary Payne Wenger, was born near Dayton, Va., Dec. 15, 1876, where she spent her entire life. She was baptized upon confession of faith in early life and was a faithful member of the Mennonite Church until death. She was married to R. C. Rhodes, also of Dayton. To this union 4 children were born: Mrs. Mary Shank, Mt. Clinton, Va.; Mrs. Mable Keser, D. T. Rhodes, and Willie Rhodes, all of near Dayton. They also had one foster daughter, Mrs. Hazel Sandy Hangar, Harrisonburg. She was in failing health for a number of years. Although her husband and family fondly provided all the care medical science has to offer, the improvement she made seemed only temporary. Her illness was due to a condition of the spine and backbone. She cheerfully bore uutold suffering. For eleven weeks she was suspended in the middle of her body with a weight to her head and to her feet. The source of her strength was very evident for the Bible she used bears the markings of many cherished promises. Her life of abundant love has taught us many lessons for it was rich in deeds of mercy and kindness. The funeral was held at Weaver's Mennonite Church, Harrisonburg, Va. Services were conducted by Bros. Henry Keener, Joseph Hostetter, and Amos Martin. Interment was in the adjoining cemetery.

Our tears could not heal you,
Though love did its best.
Now Jesus in mercy
Has given you rest.

Stoltzfus.—Linda, daughter of John H. and Priscilla (Mast) Stoltzfus, was born near Morgantown, Pa., March 23, 1905; died Aug. 3, 1943; aged 38 y. 4 m. 11 d. She united with the Conestoga Mennonite Church in her youth. Nov. 29, 1929, she was united in marriage to Moses Stoltzfus, Morgantown, Pa. To this union were born 5 children: Irene, Naomi, Hilda Ruth, Clayton J. who lived only one day, and Miriam. Besides the 4 children surviving, she is also survived by her parents and the following brothers and sisters: Mrs. J. A. King, Walter, Christian, and Amanda, Joanna, Pa.; Mrs. Ruth S. Stauffer, Harrisonburg, Va.; Mrs. Milford Hertzler, Elverson, Pa.; Mrs. Jacob E. Martin, Jr., Marion, Pa. She suffered much from a tumor in the hip the last year, but she was very patient and submissive to the Father's will. Funeral services were conducted Aug. 6, at the home by Leroy Stoltzfus, scripture: I Thess. 4:13-18; and at the Conestoga Church by J. S. Mast, Omar Kurtz, and Christian Kurtz, text: Heb. 4:9. Interment in adjoining cemetery.

Since it is God's holy will
We must be parted for awhile,
In sweet submission all in one
We'll say, "Our Father's will be done."

CORRESPONDENCE

(Continued from page 453)

WESTWARD HO, ALBERTA

Dear Herald Readers: We have just finished a week of revival meetings. These meetings were the only special effort of this nature that we have had in the last six years. Things were in a ripe condition for a harvest of precious souls. There were eleven who received Christ as their Saviour, and four who reconsecrated their lives. Notwithstanding some adverse weather and road conditions, the Westward Ho school building in which we worship was well filled. Our lowest attendance was 38; the highest, 54.

We are now in the process of erecting a small church house, which we feel will be more conducive to worship than the schoolhouse we are now using. We have the basement dug, gravel hauled for the concrete work, and the small building which we expect to remodel and enlarge moved on the grounds.

We are concerned about one great need in this field. In a way we feel as though we were as sheep without a shepherd. Although the congregation at Carstairs has been quite faithful in providing a preaching service on alternate Sundays at this their outstation, yet we feel that the work here could be much better cared for by a resident minister. Here are five Mennonite families and eleven converts awaiting instruction, in a struggling pioneer district where a simple Mennonite Church house is being built. How we long for a consecrated spiritual leader to enter this needy field! Will you help us pray that the Lord of the harvest will provide such an one?

By the Brotherhood at Westward Ho.

—o—

CULP, ARKANSAS

(Bethel Springs Congregation)

Dear Herald Readers: Greetings in the name of the Lord of the harvest. As workers together with God at Bethel Springs, we have endeavored faithfully to sow the seed and till the soil and leave the increase with Him. He has given many definite answers to prayers and petitions ascending from us and we trust Him for the future. Summer Bible school under the faithful leadership of Sister Esther Detweiler, Birch Tree, Mo., and with the good help of Bro. and Sister Protus Brubaker, Edwards, Mo., was a success. Other teachers were Mae Strubhar, Hubbard, Oreg.; Mrs. Nelson Histand; and Frank Horst. We followed the theme of "Reverence" and the response was good. Evening singing classes conducted by Bro. Brubaker were much needed and deeply appreciated.

The work here has been definitely encouraged by the fellowship of a number of the workers from the Kansas City Mission and Children's Home. They came for periods of several weeks each and all took active parts in our services. The group includes Bro. and Sister A. Lloyd Swartzendruber, Martha and Marie Duerksen, Magdalene Wiebe, Marie Yoder, and Anna Histand. We are glad for Christian visitors and take this opportunity to invite others also to fellowship with us.

Bro. G. G. Yoder, Crystal Springs, Kans., was with us July 25 to Aug. 4, in evangelistic efforts. Some of the Lord's great messages delivered by him were greatly used to deepen consecration and bring definite conviction. We are praying that some who have been aroused may be fully awakened to the light rather than to return to the sleep of death.

The brotherhood here and the community friends were saddened to learn of the death of Bro. A. O. Histand, Doylestown, Pa., the father of Bro. Nelson Histand, our local pastor. We are glad the Lord so overruled that Bro. Nelson and family could attend the funeral.

We are living in a busy world but we believe many interested Christian friends will be glad to learn of this opportunity for service. One of our members, a nine-year-old boy, who has been a Christian only a few months is now afflicted with tuberculosis and is confined to the State Sanatorium 200 miles from home. He has a deep and radiant spiritual life. He writes home to his parents who are Christians. In one letter he said: "Daddy, I have an improvement and I know it's from the Lord." If you feel so led, send him some pretty card or picture, write him a letter, or send some Scripture puzzle, pencil, or trinket. He also is very fond of good, simple reading. Above all, pray for the Lord's will to be done concerning him. His address is: Master R. T. Hamby, State Sanatorium, Arkansas. He sometimes becomes discouraged and very homesick. A message from some new friend may do R. T. untold good. He is fond of good tracts and hands out many of them. His childlike faith and sincerity is a good example to us all, for of such is the kingdom of heaven.

As the Lord provides the burden and the time, will you make intercession for this work at Bethel Springs?

Aug. 16, 1943. Frank Horst.

—o—

Announcements

IOWA-NEBRASKA CONFERENCE

The Iowa-Nebraska Conference will hold its annual session, D.V., with the brotherhood of the Lower Deer Creek (Timber) Church, near Wellman, Ia., Sept. 1-3, 1943. The following is the order of the program.

Monday evening, Aug. 30: Bishop Council meets.

Tuesday, Aug. 31: All-day ministers' meeting.

Wednesday, Sept. 1, and Thursday forenoon, Sept. 2, Church Conference will hold its session.

Thursday afternoon, Sept. 2, and Friday, Sept. 3, will be devoted to Workers' Conference, including Y.P.B.M., Sewing Circle, Sunday School, and District Mission Board sessions.

There will be a sermon each evening. You are cordially invited to attend.

Peter R. Kennel, Moderator
Wm. R. Eicher, Secretary

Note.—Anyone coming to Iowa City by rail or bus, and desiring to be met, may notify Edgar Hershberger, 1015 Muscatine Ave., Iowa City, Ia. Phone: 4511. Because of gas rationing it would be appreciated if your notice could be sent a few days ahead of your arrival.—J. Y. S.

ONTARIO AMISH MENNONITE SUI DAY SCHOOL CONFERENCE

The twenty-second annual meeting of th Ontario Amish Mennonite Sunday Scho Conference will be held, D. V., at the Map View Church near Wellesley, Ont., begi ning Saturday evening, Sept. 11, and clo ing on Monday, Sept. 13, 1943. Everyboc welcome. Come praying.

Peter Nafziger, Secretary.

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EASTERN MENNONITE SCHOOL

Harrisonburg, Va.

Opening date: August 31, 1943.

Transportation: Train service from nor

Lv. Harrisburg Pa.,	Arr. Elkton, V
7:15 a.m.	2:51 p.m.
11:25 p.m.	5:21 a.m.

Bus or motor train for Harrisonburg

Train service from west

Lv. Pittsburgh via B. & O.	Arr. Cumberland, M
9:10 a.m.	1:12 p.m.

Bus connection at 2:00 p.m. on Meye Transit Co., at Blue Ridge bus station f Harrisonburg, Va.

On B. & O. trains with morning arriv at Martinsburg, connections can be ma for Harrisonburg via P.R.R. to Winchest and via bus from Winchester to Harriso burg. This route is not suitable if there luggage for transfer.

Lv. Toledo via B. & O.	Arr. Staunton, V
6:57 p.m.	8:36 a.m.

Bus connections, 12:30 p.m. for Har sonburg.

Information: If any additional inform tion is desired relative to transportatio courses of study, standards, expenses, et write the school.

Prospects: Present indications point an enrollment as large as last year. T prayers of the Church are requested as t school enters upon its twenty-seventh s sion.

Chester K. Lehman, Dean

—o—

And the smoke of their torment ascend up for ever and ever: and they have no r day nor night, who worship the beast and image, and whosoever receiveth the mark his name.—Rev. 14:11.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, SEPT. 2, 1943 (Herald of Truth Established 1864) No. 23

A Week in Indiana

(August 18 to 24)

Of recent decades once every two years several thousand Mennonites of the United States and Canada, and from our foreign mission fields are brought together by the drawing power of the Mennonite General Conference. This year this biennial meeting was held at Goshen, Indiana, but under a different arrangement from that of former years. Because it was held in wartime it was considered best to limit the meeting to delegates and ordained men in order that regulations concerning travel might be complied with. However, two public meetings were held, in which the local Indiana people could share in the fellowship and inspiration of the Conference. They were largely attended.

The schedule of meetings included as its first item a meeting of the Executive Committee on Wednesday afternoon, August 18. This meeting was continued in the evening which also marked the closing of the Indiana-Michigan Sunday School Conference, in the Clinton Frame Church, near Goshen, Indiana, and which already had drawn a number of visitors into the community. The Executive Committee of the Publication Board had also met previous to General Conference. Other committees met from time to time during the Conference sessions. Most of these had to do with the work of General Conference.

The meetings were held at Goshen College in the auditorium of the Administration Building. The location was most convenient and, under the circumstances in which the Conference was held in its limited attendance, proved to be ideal. The delegates and visiting ministers were to a large degree lodged in the college dormitories, besides homes in the immediate neighborhood of the college. The meals were served in the college dining room, and there were sufficient tables so that the cafeteria system was not needed. The classrooms afforded convenient places for committees to meet and do their work.

Those most responsible for the conference and constituting the busiest committee on the grounds were the members of the Executive Committee of General Conference, composed of the following brethren:

Milo Kauffman, moderator.
E. B. Frey, assistant moderator.
Amos O. Hostetler, secretary.
Sanford G. Shetler, assistant secretary.
C. B. Shoemaker, treasurer.
J. L. Stauffer, Oscar Burkholder, additional members.

This committee formed the nucleus of the Committee on Arrangements which, besides these officials, is composed of the officers of the preceding session of the Conference and one representative from each conference under General Conference. This committee passes on all reports and business to be presented to General Conference.

Thursday evening found us assembled in the college chapel for the first session of conference. Bro. Erie Bontrager led the song service and Bro. A. J. Steiner the devotion. Then followed two practical and helpful addresses, as follows: "The Inspiration and Authority of the Scriptures," by John C. Wenger; and "Suggestions for Bible Study," by J. L. Stauffer. Although this was one of the executive sessions of Conference, it was well attended and a number of visitors were present and listened to these edifying discussions. It was an auspicious beginning of the 1943 General Conference.

Friday morning the Conference met for its first business session. The roll was called and a quorum of delegates responded. The minutes of the previous conference, held at Wellman, Iowa, were read and approved. The following important committees were announced:

Nominating—Harry A. Diener, Eli G. Hochstetler, Aaron Mast, Ira S. Johns, J. A. Heiser.

Resolutions—J. R. Mumaw, Paul Mininger, Lloy A. Kniss, Jesse B. Martin, F. S. Brenneman.

The Conference Sermon was delivered by Bro. Simon Gingerich of Wayland, Iowa. His message was based on the text: "Occupy till I come" (Luke 19:13). It was a forceful Scriptural message in which the issues of the day as they confront the Church were clearly set forth. He stressed four main points or requisites as being essential in the work of the church in order to occupy properly her place in carrying on her work until her Lord comes again. (1) The preaching and teaching of the Word; (2) a corps of consecrated, Spirit-filled workers to bring the Gospel in its fullness to all people; (3) workers who are doers of the Word; (4) the exercise of a wholesome Biblical discipline. The spirit of truth, faithfulness, optimism, and love permeated this challenging message, to which the following brethren gave testimony as they were called upon by the moderator: J. R. Driver, Noah H. Mack, Daniel Kauffman, Elmer Stoltzfus, Edd P. Schrock, Nelson E. Kauffman, Wm. R. Eicher, John G. Hochstetler, Aaron T. Nice, Jacob Rittenhouse, Hugh Wolfer, Harold Groh, Norman Martin, George Beare.

The greater part of the Friday afternoon session was devoted to reports from officials of General Conference and the secretary of the Mennonite Board of Missions and Charities. Following this we listened to an address on "The Imperative Need of More Real Evangelists and Evangelism," by Bro. E. M. Yost, who challenged us with the need of being more active in the great work of evangelism. He spoke from the heart of one who is not only active in this field but who has a burden that the Church should be more evangelistic and that she needs more real evangelists.

The Friday evening meeting was devoted entirely to Bible study in the book of Ephesians. We were led in the study of chapters 1 to 3 by Bro. Aaron Mast, who was followed by Bro. J. Irvin Lehman who discussed chapters 4 to 6. It was an evening well spent in study and meditation on one of the rich portions of the New Testament. Both speakers used the expository method as they unfolded some of the great truths of the Ephesian letter. This meeting was open to the public and was well attended by people from the community.

After devotion the first part of the Saturday morning meeting was given over to the hearing of the following reports: Historical Committee, Music Committee, Commission for Christian Education and Young People's Work, and the Church Polity Committee. After appropriate action was taken on these reports, we listened to a discussion of the subject, "The Ordination and Placement of Ministers," by Harry A. Diener. The subject was well handled and elicited considerable discussion in the period which followed. The main concern expressed was that our principles and practices in the ordination and placements of ministers should be in harmony with the record of the apostolic church.

On Saturday afternoon the Interboard Committee and the Industrial Relations Committee gave their reports, followed by a report of the Christian Stewardship Study Committee. After this Bro. C. L. Graber favored us with a practical and inspiring address on "The Necessity and Manner of Raising the Standard of Christian Living within the Brotherhood." This closed the sessions of General Conference until Monday morning.

The week-end services, although printed on the General Conference program were held in about twenty-five Mennonite

churches in Indiana. The same program, with possibly some variations in some places, was rendered in all these churches which are located all the way from Elkhart on the north to Daviess on the south; from Ft. Wayne in the east to Kouts in the west. There were from three to six visiting ministers assigned to each of these churches. The theme for these meetings from Saturday evening through Sunday evening was "Holy Living," and all the subjects discussed centered around this central theme. The visiting ministers enjoyed their trips to the many churches throughout Indiana, and we believe the congregations enjoyed their visits and messages. It was a time of rich spiritual fellowship and edifying instruction from the Word of God. These meetings had a get-together, get-acquainted feature that proved most helpful to all concerned.

Monday morning found us back again at the college chapel. The Board of Education submitted a report in which was emphasized among other things the need of high schools under the direction of the Church, and a stronger spirit of evangelism in our church schools. This was followed by a challenging address on "The Ministry of Our Church Schools to the Church," by Bro. Oscar Burkholder. A helpful discussion period followed.

On Monday afternoon the first item of business was the report of the Publication Board, which was followed by the election of officers of General Conference for the next biennium. The following officers were elected:

Moderator, Allen H. Erb, La Junta, Colo.
Assistant Moderator, C. C. Cressman, New Hamburg, Ont.
Assistant Secretary, Sanford G. Shetler, Hollsopple, Pa.
Treasurer, C. B. Shoemaker, Scottdale, Pa.
Additional Member of Executive Committee, N. E. Troyer, West Liberty, Ohio.

It should be stated that two officers whose terms of office have not expired are Amos O. Hostetler, secretary; Oscar Burkholder, additional member of the Executive Committee.

The closing address of the afternoon was "The Importance of the Prophetic Testimony," by Bro. A. J. Metzler. Among points emphasized were the following: The prophetic word has a prominent place in the Scriptures; it stimulates one's faith; it affords a wonderful revelation of God; it is an incentive to holy living; it adds a wholesome appeal to our evangelistic effort.

Monday evening was the second meeting of Conference to which the public was invited. Again the chapel and side rooms were well filled by an appreciative audience as we listened to two addresses on "The Place and Necessity of Lay Witnessing in the Program of the Mennonite Church." The first subject, "In the Home Field," was discussed by Bro. David D. Miller, who was followed by Bro. George Beare, on furlough from the India Mission, who spoke on, "In the Foreign Field." Both subjects were well covered and ably handled.

The first item of business in the Tuesday morning session was the report of the Peace Problems Committee. An idea of the scope and importance of the work of this committee may be had from the fact that the report contained fifteen mimeographed pages. It was handed out a few days earlier so that delegates might have opportunity to study it. Besides giving information concerning the work of the committee, which during the past two years has largely to do with Civilian Public Service and related work, the report contained statistics of permanent value. It closed with resolutions of appreciation to Major General Lewis B. Hershey, Director of Selective Service Administration, the Mennonite Central Committee, and President Roosevelt, for their work in the administration of Civilian Public Service. These resolutions were passed by the Conference body.

Then followed reports of the Civilian Public Service Investigating Committee and the Civilian Public Service Policy Committee, which elicited considerable discussion. As a result of the discussion growing out of the report of the C.P.S. Investigating Committee the Peace Problems Committee was enlarged to a membership of twelve, instead of six as heretofore, in order to give the church a larger constant representation on this committee.

Following these reports and discussions Bro. John E. Lapp addressed the Conference on "Strength and Weakness of Our Peace Testimony." Bro. Lapp's statements were clear and his conclusions positive. He brought a helpful and strengthening message.

Tuesday afternoon was the final session of General Conference. There remained yet to be heard the report of the General Problems Committee, which has been laboring during the past two years to help conferences and individuals not only to become conscious of the worldward drift in the Church and to arouse convictions concerning it, but to act to halt that drift as much as possible. The recommendations given by the committee aroused a lengthy discussion, in which many members of conference participated. It was finally voted to table the report and to adopt a strong resolution on the subject of nonconformity to the world which was presented by the Resolutions Committee.

Other important resolutions were presented by the Resolutions Committee from time to time. These will appear in the official report of Conference.

Bro. H. A. Wolfer brought the closing address of conference on the subject, "Strength and Weakness of Our Nonconformity Testimony." It was an able discussion of a subject that had aroused so much discussion during this closing session.

The discussion on the issues which had been raised by the report of the General Problems Committee continued after the closing address, with the result that a motion was passed that a special session of Conference be arranged for by the new Executive Committee in which time be given to Bible study, prayer and fasting in behalf of the unity and future welfare of the Church. The new Executive Committee deserves our earnest prayers that it may be guided in its future work by the Spirit of God.

* * * *

Concerning the personnel of those present at Conference a number of interesting things might be noted. The Executive Committee was composed of men in the prime of life, some of whom were not yet born when the Mennonite General Conference was organized forty-six years ago. A considerable number of the delegates were comparatively young men. On the other hand there were present a few veterans of the cross who were active in the service of the Lord at the time the preliminary meeting of General Conference was held near Elida, Ohio, in 1897. Among these were Bros. J. S. Hartzler, Elkhart, Ind.; S. F. Allgyer, West Liberty, Ohio; Eli A. Bontrager, St. Johns, Mich.; D. D. Miller, Middlebury, Ind.; and Daniel Kauffman, Scottdale, Pa. Bro. Noah H. Mack, one of the veterans of Lancaster Conference, was also present at conference and took active part in the discussions.

* * * *

The conferences and congregations throughout the United States and Canada were well represented at this Conference, notwithstanding the present inconveniences in travel. However, automobiles from several dozen states and provinces were conspicuously absent. The registration of ordained men and delegates showed that 240 were present this year, just 16 less than were registered at the 1941 Conference. The registration was as follows: lay delegates, 2; deacons, 29; ministers, 134; bishops, 75.

* * * *

One of the matters that came up in conference and which drew out some discussion was the question as to what form General Conference should take in the future. If the war should continue two years longer there is little question that executive sessions, limited to delegates and ordained men, would again dominate the program. This type of meeting certainly has some advantages. In fact a straw vote revealed that many preferred it to the former type of Conference, which was attended by thousands of people and which required much work to house and feed and to provide sufficient auditorium space. But no decision was taken. The new Executive Committee will need to face the problem and make some decision concerning it. It is quite possible that the old type of General Conference, which is a fond memory to many people, may be a thing of the past. On the other hand in the years to come, if the Lord tarries, it may be revived. Or the meetings in the future may be a combination of the old type and that of the Conference just closed. We may well learn

hat matter with the Lord to direct through the brethren in executive charge of Conference.

* * * *

Since this is not intended as an official report of the meeting we did not aim to tell in detail about the business of Conference. The vast amount of work done will be revealed by the secretary's report to be published later. Not all the problems of the Church were solved, but we believe all who were present left the place with a feeling that we wanted to do more than ever before to strengthen the cause of Christ, to evangelize the world, and in the words of the text of the conference sermon, "to occupy" till our Lord returns.—D. K. and J. L. H.

EDITORIAL

"Remember now thy Creator in the lays of thy youth."

*

Find this reference. The remainder of the verse will make it clear why this s good advice.

*

Every congregation is composed of wo classes of people: (1) children; (2) children of a larger growth." Of the irst class, that part which is still in its hildhood innocence, our Saviour has aid, "Of such is the kingdom of heavn." Paul addresses the second class fter this fashion: "In malice be ye chilren, but in understanding be men." Whether children, or "children of a arger growth," let it be true of all of us that we are able to say, "We are the Lord's." Christ's instructions to Peter —"Feed my lambs" . . . "Feed my heep"—are still in force, whether they e given a natural or spiritual applicaion.

*

Two things are recorded of Peter and ohn (Acts 4:13) that are worth bearng in mind. Even their enemies recogized that while (1) "they were unearned and ignorant men," they had o concede that this apparent handiap was more than overcome by the act that (2) "they had been with Jeus." In like manner, Stephen, though here is nothing said about his great earning, yet because he "had been with esus," his enemies "were not able to esist the wisdom and the spirit by vhich he spake." They who make it point to be "with Jesus" constantly, t all times and under all circumstances, noved by "the wisdom that is from aove" and armed with "the whole arnour of God," are invincible to any oe that the enemies of the cross may end against them.

*

This is casting no reflections upon nen and women who are highly educated as the world looks at learning. Moses "was learned in all the wisdom of the Egyptians" and Paul is generally recognized as one of the most learned men in his day. Yet both of these men were mighty men of God and we dare say, were more useful in the service of God than they would have been without their superior educational advantages. But Moses, Peter, John, Stephen, and Paul owed their power with God and men to the fact that all their powers were upon the altar of the Lord. They were filled with the Spirit of the Most High, guided by "the wisdom that is from above," armed with "the whole armour of God," which accounts for the mighty works which they wrought in the service of the Lord. The secret of power lies in the soul, not in the head. A head full of knowledge, combined with the soul filled with the Holy Ghost, makes a combination of power which none of the forces of evil are able to overcome. When "the miracle of grace" is performed in the soul, the miracle of power characterizes the life.

*

The Golden Rule is something to be put into practice, not merely to be favorably spoken of. If practiced among individuals, it will put an end to selfishness, petty jealousies, and carnal strife. If practiced among nations, there would be no such thing as "wars and rumours of wars." Imagine such a thing as the United States, Great Britain, France, Russia, Spain, Germany, Japan, Italy, Mexico, and other warring nations "in honour preferring one another." And why not? Is there anyone who doubts that such relationships among the peoples of earth are greatly to be preferred to world conditions as they exist today?

But it is idle to dream of such ideal conditions so long as "the whole world lieth in wickedness" and the Author of the Golden Rule is ignored. Give Christ the recognition which He deserves, and the rule of Christ will bring about desirable results. Without the rule of Christ there can be nothing but paganism and sinful depravity. It is true of nations, as it is of individual sinners, that "except ye repent ye shall all likewise perish." Today, as in all ages of the world's history, the world's greatest need is Christ and real Christianity.

Here Paul would raise a series of questions: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"

In other words, there rests upon the Christian Church the responsibility of evangelizing the world. Therefore, "Go ye into all the world, and preach the Gospel to every creature." To the extent that the Church succeeds in bringing the Gospel of Christ into all the world and the world will give heed to this missionary message, the Golden Rule will become established among us, and the Golden Era of Eternity will be the heritage of God's people on earth.

NEW EDITOR APPOINTED

At a special meeting of the Mennonite Publication Board held at Goshen, Ind., immediately following General Conference August 24, Bro. Paul Erb of Goshen, Ind., was elected editor of the Gospel Herald. Bro. Erb will succeed Bro. Daniel Kauffman who has served so faithfully in this capacity from the beginning of the publication of the Gospel Witness in 1905 and the Gospel Herald which succeeded the Gospel Witness in 1908.

It will likely be several months before Bro. Erb can assume his new duties, since it will be necessary for Goshen College to make other arrangements for his work there. In the meantime Bro. Kauffman will continue in charge as editor-in-chief. Bro. and Sister Kauffman have taken up their new residence near Parnell, Iowa, from which Bro. Kauffman does his editorial work by correspondence.

At the time of the transfer a more complete review of the history of the Herald under Brother Kauffman's leadership, as well as a fuller introduction of the new editor, will be given.—A. J. M.

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

A HEART TO HEART TALK BY A BISHOP TO HIS CONGREGATIONS

Following is a letter written by one of our overseers to the members of the congregations under his bishop oversight. The message is as applicable to the membership in other districts as it is to the members to whom the letter was written, and for this reason we are passing it on to our readers, believing that it will be appreciated by all who are interested in the spiritual welfare of the Church.—Editor.

Greetings of love in Jesus' name: The memory of our fellowship continues with me since our communion service. This memory constrains me to bring a few **afterthoughts** as **forethoughts** of the coming days. The sacred service of the communion will bring us a fruitful experience if we continue to meditate upon the cross of Jesus, and endeavor to keep the vows of loyalty which we have expressed together when we partook of the sacred emblems of His body and blood.

The responsibility of being a watchman and a shepherd is a grave one. It involves a day of reckoning before God. For this reason I am bringing to you this afterthought as a forethought message that each one of you with myself may continue in the way in which we should go. Wherein there is anything in which we have come short of the standard, let us speedily prepare ourselves to come into the unity of the faith and the knowledge of the Lord Jesus Christ the Son of God. May we in our fellowship of love toward one another be ready to be united in keeping the standards of the Word of God as they have been interpreted and set forth for keeping by the Church.

We have all promised to receive the exhortations and corrections that may be brought to us to improve our way of life. It is with this confidence that each one of you will receive and meant to receive exhortation that I become willing to serve the communion while bearing with the shortcomings that I knew were among us, in longsuffering and love. I feel also that I desire the same loving forbearance from you for any shortcomings that you see in my life. But we cannot get into the place of greatest usefulness to God and the cause of Christ unless we seek to make correction in every thing that we can know is not what it should be. What we are about to write will be with this earnest desire to help bring us into a place of greater blessing and usefulness. Will each one of us earnestly keep up in our lives the following:

1. **Faithful attendance at all meetings of the brotherhood** (Heb. 10:24, 25). I know that sickness and other circumstances may at times prevent a complete fulfillment of this. But as a rule of life, we should come together in every appointed service which our strength and circumstances permit. And when we cannot come, our hearts should be there, and our prayers should go up to God in behalf of the services and for those who are permitted to assemble.

2. **Daily devotion, reading the Word of God and prayer with meditation.** This duty should not be neglected if we would grow in spiritual strength. I Thess. 5:17-19; I Pet. 2:1, 2.

3. **Our speech and behavior** should be such as becometh the Christian life. Those without Christ should be edified and fellow believers should be strengthened by our living example. Phil. 1:27; I Cor. 8:11-13; Col. 4:6.

4. **Our loyalty to the Church should be genuine.** We should inform ourselves on the doctrines and seek to obey them. We should become acquainted with the restrictions and regulations adopted by the Church to keep her in the way of purity and unity and make them the standard of our own practices. I Cor. 1:9, 10; Heb. 13:17.

5. **In dress** some improvements should be made in the congregations. Brethren and Sisters, will you help each other to understand what is expected? Kindly give instruction and seek counsel. Seek to be an example in modesty and simplicity in the form of dress as recommended by the Church, and in the way of wearing the hair. Study the Scriptural teaching in I Pet. 3:3-5; I Tim. 2:9, 10. Study the Conference regulations which have been given for the guarding and guiding and the unifying of the Church. Even though there is much drifting from the standards set by our Church by congregations and individuals that you know, we cannot answer before God unless we are personally obedient and make an effort to get our own congregation obedient. As your bishop, I will have to answer before God and keep my conscience clear before Him for what I allow to go on in the churches under my charge. I desire to be true to all my charge. As said before, I shall, by God's grace, be forbearing and patient. But there must be a time to stop when there has been faithful instruction and warning. Tit. 3:10. Members who try to see how far they can go without being brought into censure of the Church must be checked in their downward road to eternal destruction if the Church would be pure of their blood. Ezek. 33:6; Acts 20:26, 27. Ministers must warn and teach. I Tim. 4:2. Members who are faithful need to pray and also exhort in a personal way (I Thess. 5:14) when some one strays from the path they ought to walk in. All must be done in meekness and in the spirit of love. Eph. 4:15; Gal. 6:1, 2.

6. **In temperance and purity.** Let us beware of the places of strong drink and remember that no drunkard shall inherit the kingdom of God. I Cor. 6:9, 10; Eph. 5:11. Remember that **tobacco** is a close kin to all forms of indulgence in appetites and lusts. Gal. 5:24. We cannot be a victorious Christian nor have a very strong influence in Christian service if we keep on being enslaved to any such habit. It is with sorrow that I have seen the evil example of this habit set before others to their downfall and spiritual degeneration. Brethren and Sisters, let us be free from "all appearance of evil" (I Thess. 5:22), and "let us cleanse ourselves from all filthiness of the flesh and spirit" (II Cor. 7:1).

7. **In meeting every form of worldliness.** Let us be on our guard and watch and pray that we do not enter into temptation and that we are free from the unequal yoke with unbelievers. I Cor. 6:14-18. Let us keep out of politics. Phil. 3:20; Jno. 18:36. The Christian can do more good away from the polls. Much harm often comes from taking sides in political controversies. Let us avoid **business partnerships** with unbelievers. We become entangled and mar our testimony for honesty and integrity and for a consistent testimony for nonresistance. Before you step in to things that are questionable, ask the counsel of your shepherds and spiritual brethren and sisters. Even the worldly minded can see our inconsistency in being unequally yoked together with unbelievers. In our testimony for **peace** and **nonresistance** we need to be clear, not only of bearing arms for the taking of life, but of all strife in the home, the Church, and the neighborhood, and all men. **Life insurance** in its varied forms is knocking for admittance in the life of the Christian. Turn it down and put your trust in the heavenly Father for the future. Matt. 6:25-34. Don't accept any job or office that will entangle you in guilt and sin being done by those who are carrying on the business for which you serve. In times of war stress we want to be "pure from the blood of all men" through the work we do and the money we spend. Rev. 18:6; I Tim. 5:22.

8. **Pray for and co-operate with your ministers.** There is nothing that will encourage and strengthen your ministers like fervent prayer for them and obedience to their teaching and counsel. They have been set as watchmen for souls. As an under shepherd for Christ and as a bishop of the congregations assigned to me, I am counting on the

ministry of the congregations to make possible the carrying out of the program of the Church which Christ has planned. The more you strengthen your ministers the stronger will be the Church and the better will you be enabled to help your children and others to reach a place of acceptance before God's judgment bar. Remember your ministers. Heb. 13:7.

May God bless each one of you and enable you to grow more and more after the pattern of His will. Brethren, pray for me. I have confidence that you will fulfill even more than I have written, if you receive this from the hand of your brother and servant in Christ Jesus. The grace of the Lord Jesus Christ be with you all.

—o—

THE IMPORTANCE OF THE MINISTRY

The big word in connection with our subject is that of **responsibility,** not EGOTISM. When a big man is called to fill a responsible position, it makes him feel his unworthiness and inability to fill the place, and drives him to the Throne. Example, Paul: "I am not fit to be called an apostle." When a little man is called to fill the place he feels elated; he looks upon himself as one who is abundantly able to perform the duties of his office. But to our subject:

The purpose of the ministry is set forth in Eph. 4:11-16 as follows:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine . . . but speaking the truth in love, may grow up into him in all things. . . ."

So much for the purpose of the ministry. Now for the instructions given the ministry in performing the duties of their office. Paul, speaking to the elders of Ephesus, has this to say:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

To his son in the faith Timothy he writes:

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. . . . Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:12, 16).

Peter gives similar instructions, saying among other things:

"The elders which are among you I exhort . . . feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:1-4).

Turning to Heb. 13:17, we have the attitude of the faithful ministry held before us as the writer gives instructions to the membership in general (in which we believe the ministry is likewise included). The inspired writer says: "Obey them that have the rule over you, and submit yourselves: for **they watch for your souls, as they that must give account."**

The Ministry in Conference

The burden of the above quotations, together with many other Scripture references, is that of the responsibility resting upon the ministry. Under the leadership of Christ the Head of the Church, they constitute the governing body in the Church. Aside from the references already quoted, let us notice the question of momentous importance decided in a conference of "apostles and elders" in Jerusalem.

When Paul and Barnabas came back from their first missionary journey, they gave an account of their experiences and observations before the congregation in Antioch, among other things telling how the grace of God was manifest among their Gentile converts. This part of their report did not set well on some Judaizing brethren, who said positively, "Except ye be circumcised . . . ye cannot be saved." This started a bitter contention which apparently could not be settled at Antioch.

What should they do under the circumstances? Should they fall out among themselves, break up into factions, and start up two factional churches: one Jewish and one Gentile church? We have evidence that there were some factionalists who afterwards kept up their factional contentions, but as a church they took a more sensible and God-honoring course. They agreed to take the problem before the leaders of the Church at Jerusalem. After listening to speeches by Peter, Paul, Barnabas, and James, the conference decided unanimously that under the Gospel dispensation, the Judaizers had no ground for their contentions, and the doctrine of salvation by grace through faith was established from that time forth as one of the tenets of faith on the part of the Christian Church. The question was settled by the voice of God speaking through the conference of the overseers of the Church and supported and ratified by "the whole church."

The history of Christianity since apostolic days gives evidence of the fact that as a rule orthodox Christian churches have recognized the conference of overseers in said churches as being of highest authority in the Church, next to that of Jesus Christ the Head of the Church. It is understood, of course, that this authority is centered in God, including Father, Son, Holy Ghost, and the eternal Word which is all "given by inspiration of God."

Recognizing the importance of the ministry, its divine commission and authority, there arises the question of

Preparation for the Ministry

In this we recognize again the authority of God, who always qualifies before He calls. Next to the work and the authority of God is the responsibility resting upon Christian parents to bring up all their children "in the nurture and admonition of the Lord." This should be recognized as the beginning of our training, whether for the ministry or for any other station in life and in the service of God. Further than this, the training for the ministry or any station in the service of God and the Church should be under the oversight and direction of the ministry or overseers (conferences) of the Church, never under the immediate direction of any secular institution or organizations. Christian associations, schools, and useful books or courses of study all have an important place in the development of God-given talents, but we endanger the future career of our young people and of the Church when the matter of training for responsible positions in the Church is left to secular rather than spiritual leaders.

"Make Full Proof of Thy Ministry"

Originally this advice was given to Timothy. In reality it is good advice for every minister now living, whether we are in a class with "Paul the aged" or with his son in the faith Timothy. Recognizing the responsibility that rests upon us as overseers, coupled with the fact that such as we are referred to in Holy Writ as "they that must give account," let nothing be left undone that can be done to make our ministry, or example as individuals (all that lies within the realm of opportunity and Christian duty and service) profitable unto God and fellow men. In the language of inspiration, "Make full proof of thy ministry."—K.

—o—

The essential idea of a priest is one who draws near to God in behalf of others, and that on the ground of a propitiatory sacrifice. Thus when Aaron stood before God, he stood as the representative of the entire nation. His position was theirs. Where he stood, they were found. This can be more plainly evident when we come to consider the priestly garments and their typical significance. It may, however, be here observed that priesthood is an ordinance peculiar to Israel. Thus its antitypical privileges belong to believers, and believers only. Mediatorship has a wider bearing. Christ is priest only to those who believe—who "come unto God by him" (Heb. 7:25). But He is the "one mediator between God and men" (I Tim. 2:5).—F. H. White.

FOR OUR SHUT-INS

A POEM FOR "SHUT-INS"

By a "Shut-In"

I murmured at the path God chose for me
To daily tread.
For some, from cares seem to be wholly free
But yet He led
Me through a thorny way, that I might learn,
To do His will,
And oft His still small voice I can discern
"My child, be still."

God leads me on though I am prone to go
In other ways
But He forgives and banishes all foes;
And day by day
He gives me grace, sufficient for my cares
Though He sees best
To ofttimes answer not my pleading prayers,
My faith to test.
So, shut-in ones, have faith in God, and leave
Your cares with Him.
For daily your life pattern He doth weave,
And you may win
Some wandering ones back to Himself again—
For they will see
How patient, tender, loving, though in pain
God's own can be.

Yes, shut-in ones, we too can do our share,
And God will bless
The shut-in's work, though it be but a prayer
For the oppressed;
So let us leave our future in God's hands—
His will is best,
Knowing that one day we shall understand,
So simply rest.

—Selected.

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THE BURDEN OF SORROW

Sorrow came into this world as a result of sin and disobedience. As soon as our first parents sinned, sorrow came into their hearts and into their home. What grief must have come to their hearts when they heard that Cain was a murderer and Abel a martyr. Since the fall of man, sorrow has become universal. Man is born to sorrow as the sparks fly upward! No matter where you go, you find men and women laden and burdened with sorrow and grief. There are degrees of grief. Dr. Talmage, who lived in Brooklyn, was riding one day on the train; his heart was filled with grief because of the death of his son. He felt that no one had ever suffered as he was. In a seat near him sat a man who, he thought, possessed one of the most radiant faces he had ever seen. He said to himself, "How happy that man is compared to me! I will get into conversation with him. Perhaps he may console me, or cheer me up a little." The conversation ran upon general subjects for a while, then Dr. Talmage mentioned his great loss, and said to him, "I cannot help envying you. You seem, from your appearances, as if you had not a trouble in the world." The other gentleman looked very grave and his cheerfulness gave way to a spasm of grief. Talmage said, "I never saw a sadder face, for the moment." "My dear sir," inquired the man, "will you tell me where you are going?" Talmage replied, "Why, home to Brooklyn, N. Y. I get there this evening, if all goes well." "I suppose to a wife—perhaps a mother—a live son—a daughter or two?" "Oh, yes! I have all those awaiting me." "Now I will tell you where I am going. All my family are dead but one, and that is my wife; and I am making my regular weekly visit to her at an asylum. She is hopelessly insane. But God has left me my life, my honor, and my faculties; and I am trying to keep patient and cheerful, with the hope of meeting them all again in a better world, by and by." Talmage took the stranger by both hands and said, "I surrender, my sorrow is as nothing compared to yours. I have learned a lesson, and I hope God will aid me to profit by it." Each heart knows its own grief.

Everybody must drink from the bitter cup of sorrow, sooner or later. This cup can become a great blessing to us and others if we will look to Jesus. He came out of the ivory palace into a world of woe to help us in our sorrows. He is called the "Man of Sorrows." Sorrow marked His sojourn, from the cradle to the Cross. He was despised, misunderstood, misrepresented, misjudged and mistrusted. "He came unto his own, and his own received him not." He was hated by those He came to help and bless. He wept bitter tears for those who turned away from Him. He was "wounded in the house of His friends." He "looked for some to take pity, but there was none." "In all their affliction He was afflicted." He bore "our griefs and carried our sorrows." He "was in all points tempted like as we are," therefore He is touched with the feeling of our infirmities, and "is able to succour them that are tempted." He can sanctify your sorrow to your own heart, and cause you to help others who are passing deep waters. Paul says, "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:4). When the Titanic struck the iceberg, hundreds of people were suddenly hurled into eternity, among them Captain Smith the commander. When the news reached Mrs. Smith, her heart was torn with grief at the loss of her gallant husband. She also thought of the many who were grieving for their loved ones, and she caused the following message to be posted above her signature outside the White Star offices in London:

"To my poor fellow sufferers: My heart overflows with grief for you all and is laden with sorrow that you are weighed down with this terrible burden that has been thrust upon us. May God be with us and comfort us." No doubt these words of sympathy helped to console those who were suffering with her in their deep sorrow.

A story is told of a Christian girl in India who was about to be married. She was attractive, and one of the most capable girls in the institution. Sores appeared on her hands, and it was discovered that she had leprosy. She was removed from the orphanage to the leper asylum. She was dressed in her beautiful white flowing garments, as she walked with her brother into that awful place. The women who were there were dirty and filthy, and their faces looked sad and hopeless. When she saw them, she threw her head on her brother's shoulder, and wept and sobbed. She said, "Am I going to become as they are?" She was so distressed, that those about her were afraid she might jump into the well. The missionaries sympathized with her, and asked her if she wouldn't like to be a help to those poor women. A ray of hope came to her and she caught the vision. She started a school, and taught the women to sing, read and write. She could play; so they bought her a folding organ. Gradually a transformation took place. The houses were made clean, neat and tidy; the women washed their clothes and combed their hair, and that horrible place became a place of blessing.

After being there for some time, she said, "When I first came to the asylum, I doubted that there was a God. Now," she said, "God had a work for me to do, and if I had not become a leper, I never would have discovered my work. Every day I live, I thank Him for having sent me here, and that He has given me this work to do." For years she labored there. Her face was furrowed with pain. The organ was dusted and polished, but she could not play it as her fingers had rotted off. Her face was radiant. She had no word of complaint, but always had a word of cheer for the weary. Most of the women were brought to the Lord through her minis-

(Continued on page 478)

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EXPRESSION OF THANKS

Bird-in-Hand, Pennsylvania

We wish to thank all who so kindly remembered our mother during her illness, with cards, gifts, and flowers. We thank our friends, too, for cards and letters sent during our bereavement in the passing of Mother.

Jacob M. Stoltzfus and Family.

*

Atglen, Pennsylvania

I wish to thank my friends and neighbors who have been remembering me with gifts, get-well cards, etc., while I am afflicted at home. May God's richest blessings be with you all.

Adam H. Shenk.

Sunday School Lesson

Theme for the Quarter: God in the Making of a Nation

XI. ISRAEL MARCHES TOWARD CANAAN

Lesson for Sept. 12, 1943.—Numbers 0:11, 12, 29-36.

Golden Text.—Come thou with us, nd we will do thee good.—Num. 10:29.

Introductory.—After camping near Mt. Sinai for nearly a year, the chil-ren of Israel resumed their journey owards the promised land. While they vere encamped near Sinai, the law of Moses was given and Israel fully or-anized into a nation. The Tabernacle vas erected during this time, ceremo-ies were instituted, and the nation was ow ready to move forward in an order-y way. Since Mt. Sinai is in the land f Midian, it is of interest to note that vhile encamped at Sinai the children f Israel were sojourning in the land f their distant relatives.

Leaving Sinai (11, 12).—The jour-ey from Sinai toward the land of romise began the twentieth day of he second month of the Jewish year, r nineteen days after the Jewish cen-us was taken. "The cloud was taken p from off the tabernacle of the testi-nony. And the children of Israel took heir journeys out of the wilderness of Sinai; and the cloud rested in the wil-derness of Paran."

Moses Invites Hobab to Go Along (29-32).—This invitation is of interest o us for two reasons: (1) It arouses nterest as to who this man Hobab was. t is commonly believed by Bible stu-dents that he was the son of Jethro, he father-in-law of Moses. (2) This nvitation is typical of what our invita-ion should be to all people who are not f the family of God, as we are on our ourney from earth to the heavenly Canaan. Let this invitation go out to ll the unsaved (though some of them may be our kinsmen in the flesh): 'Come thou with us, and we will do thee good." The best thing we can do for that class of people is to bring them to Jesus.

Hobab at first refused. "I will not go," said he, "but I will depart to mine own land, and to my kindred." But Moses kept on insisting. "Leave us not," was his plea, "forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes." Two things are here in evidence, upon which we may medi-tate with profit. Not only was it much better for Hobab that he accept the kind and urgent invitation to go along, for the wilderness of Midian, however alluring it may have seemed to Hobab, was as nothing compared with the value and pleasure of belonging to the people of God who were soon to inherit the land of promise where milk and honey flowed freely. Again, he being well acquainted with this country, could be of great help to the children of Israel who as strangers in this country were traveling toward the land of promise. There are evidences that he finally yielded to Moses' entreaty.

We also have two good reasons why we should insistently and persistently keep on inviting sinners to accept Christ as their Saviour and Lord: (1) in the first place, this world, though attrac-tive to those who are lost in sin, is as nothing compared with the eternal and glorious realms of the blest, in store for the "pilgrims and strangers" in this world, travelling toward the New Jeru-salem, "whose builder and Maker is God." By all means, invite the unsaved to come along, with the assurance that "we will do thee good." (2) Again, they, after they are converted, may be as "eyes" to us. As an illustration as to what it may mean to persuade a bitter enemy of the cross to cast his lot with us and go along, think of what it meant to the cause of Christ and the Church to win that archenemy of Christianity, Saul of Tarsus, to the service of Christ. Wherever you see an unsaved Midian-ite (American) invite him to come along, and if he accepts the invitation, you will do him good, to say nothing of what he may do for the cause of Christ and the Church.

A Three-day Journey (33-36).—These few verses present a word-picture, a sectional vision, of their wilderness journeys. The ark of the covenant, carried by the Levites, went ahead and the multitudes followed. At the end of the three-day journey they rested. The cloud of the Lord was the pillar that led them out of Egypt and on their journey thus far. In this lesson Moses is held before us as a man of prayer, as well as a leader of his people. When the ark went forward, his prayer was, "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." When the ark rested he prayed, "Return, O Lord, un-to the many thousands of Israel." As a faithful leader of Israel and mediator between God and man, his record gave evidence of the knowledge and wisdom of God in choosing him as the leader in bringing His people back from the land of bondage into the land of prom-ise. So long as the Church is led by men of faith and prayer, who can say with Paul, "Be ye followers of me, even as I also am of Christ," and the people are loyal to such leadership, the Church is safe.—K.

Bible Meeting Topic

THE PURPOSE OF BAPTISM.—Acts 10:44-48; 2:38-42

Topic for September 12

MOTTO

"The answer of a good conscience toward God."

OUTLINE STUDY

I. Meanings Illustrated.

1. Under the Old Covenant.
   a. Divers washings (Gr. baptisms).—Heb. 9:10-14; Num. 19:11-22.
      —Figures, "for the time," of purification (cf. Heb. 9:13).)
   b. By John's baptism (a link toward Christian baptism).—Matt. 3:11.
      —Signifying repentance, which is a condition of pardon and cleansing from God.
2. Under the New Covenant.
   a. Baptism at Pentecost.—Acts 2:39, 41.
      —Signifying repentance and acceptance of Jesus Christ's "name" for the remission of sins, and adding to the church.
   b. Baptism of the Gentiles.—Acts 10: 44-48.
      —Signifying that they were worthy to be accepted into church fellowship.
   c. Baptism of Simon Magus.—Acts 8: 13, 14-23.
      —Of no avail without an inward work.
   d. Baptism of twelve men at Ephesus. —Acts 19:1-7.
      —Indicating the need of recognizing the name of Jesus before the Spirit is given.
   e. A figure of salvation as an answer of a good conscience toward God.—I Pet. 3:21.
      —Accompaniment of a confession of faith (cf. N. Test. baptisms).
   f. God's purification sign of the seal of the Holy Spirit.—Acts 11:15-18; 15: 8, 9; Eph. 1:13, 14.
   g. In Jesus a fulfillment of all right-eousness.—Matt. 3:15-17.
      —Setting Him apart as the priest of God.—Jno. 1:29-34; Acts 10:38; Heb. 1:9; 9:11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Baptism."**
2. Why Should One be Baptized?
   a. The command of Jesus is to be o-beyed.
   b. To show that we belong to Jesus.
   c. To show that we have forsaken sin and are forgiven.
   d. To unite with the people of Jesus.
   e. As a sign of the Spirit baptism.
   f. To seal our answer of a good con-science.
   g. To signify our gladness in doing God's will.

For Seniors.

1. Purposes Revealed by Incidents of Baptism Recorded.
2. Why a Believer Should Be Baptized with Water.
3. What Our Baptism Means to Us.

PERSONAL THOUGHT

Is the condition of my heart such that baptism is a true expression of loyalty to Christ and His Word?

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E. G. Gehman, Harrisonburg, Va.
J. C. Gingerich, Detroit Lakes, Minn.
John H. Gochnauer, Manheim, Pa.
C. L. Graber, Goshen, Ind.
Henry Hershey, Intercourse, Pa.
Amos S. Horst, Akron, Pa.
J. L. Horst, Scottdale, Pa.
Jess Kauffman, Hesston, Kans.
J. Irvin Lehman, Chambersburg, Pa.
A. J. Metzler, Scottdale, Pa.
David D. Miller, Berlin, Ohio
E. E. Miller, Goshen, Ind.
Omar Miller, Molalla, Oreg.
H. B. Ramer, Duchess, Alta.
J. R. Shank, Versailles, Mo.
J. W. Shank, Goshen, Ind.
C. B. Shoemaker, Scottdale, Pa.
S. W. Sommer, Millersburg, Ohio
Milo Stutzman, Kingman, Alta.
Edwin J. Yoder, Topeka, Ind.
O. D. Yoder, Oyster Point, Va.
Harold Zehr, Rantoul, Ill.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPTEMBER 2, 1943

Field Notes

Ordination.—Aug. 10, at the Millersville, Pa., church, Bro. Herbert Fisher was chosen by lot and ordained a minister of the Gospel. May the Lord use him to the salvation of souls and upbuilding and extension of His cause and kingdom. C. K. L.

Bro. M. C. Lehman is scheduled to speak at the Mennonite Mission, Twelfth and Windsor Sts., Reading, Pa., on the evening of Sept. 9. The meeting is to begin at 8 o'clock.

* * *

Bro. Newton Weber, Harrisonburg, Va., will begin revival services at the First Mennonite Church, Altoona, Pa., Sunday, Sept. 12, the Lord willing. Your prayers are solicited in behalf of this work.

* * *

Favorable reports come to us from the young people's institute at the East Union Church near Kalona, Iowa, which started on Thursday of last week. Instructors: Paul Erb, Paul Mininger, Milo Stutzman, and Ivan Lind.

* * *

Brethren Amos Gingerich of Williamsburg, Iowa, and Norman Hobbs of Iowa City, Iowa, have been secured as instructors in a series of Bible conferences to be held in a number of the Mennonite churches in Nebraska in the near future.

* * *

Bro. S. J. Miller, Pigeon, Mich., has been secured to conduct tent meetings at East Scottdale, Pa., Sept. 13 to 26. The meetings will be conducted by the home ministers on Sunday, Sept. 12. Your prayers are solicited in behalf of this work.

* * *

By the time this paper gets into the homes of its readers, the Iowa-Nebraska Conference will be in session, D.V., in the Lower Deer Creek Church near Kalona, Iowa, in annual meeting. Your prayers in behalf of this conference session are solicited.

* * *

An opportunity.—Should any of our congregations have on hand a dozen or more folding chairs that they are willing to dispose of, they should get in touch with Bro. O. D. Yoder of Bannock, Ohio, who has recently been given charge of our mission interests in southeastern Ohio.

* * *

The Mennonite congregation at Upland, Calif., has arranged for a Home Conference to be held on Labor Day, Sept. 6, at the Beulah College auditorium in Upland. There will be three sessions, and the theme is "The Christian's Armor." An interesting program has been prepared.

* * *

A harvest home and week-end meeting was held at the Ephrata Mennonite Church Saturday evening and all day Sunday, Aug. 28 and 29. Names appearing on the program were Sanford G. Shetler, Parke Book, John Kraybill, Mahlon Hess, and Harry Shreiner, the latter preaching the harvest sermon.

Bro. Ivan Lind of Hesston, Kans spent some time recently in the vicinit of Albany, Oreg., his former home. H arrived at Kalona, Iowa, in time to hav a part in the young people's institute i the East Union Church where at th time of this writing he is serving as on of its instructors.

* * *

Among those in attendance at the re cent meeting of General Conference i Goshen, Ind., were four brothers: Bish ops Simon Gingerich of Wayland, Iowa and Fred Gingerich of Canby, Oreg. ministers Amos Gingerich of Williams burg, Iowa, and J. C. Gingerich of De troit Lakes, Minn.

* * *

Bro. Irwin Holsopple, of the Kauf man Church in the Johnstown, Pa. district, filled the morning and evening appointments at the Scottdale Mennon ite Church on Sunday, Aug. 22, in th absence of the home ministers wh were attending General Conference i Indiana. He brought two appreciate messages.

* * *

The fifty-fourth annual session of th Ontario Mennonite Sunday School Con ference will be held, D.V., at the M.B.C Pavilion, near Kitchener, Ont., Sept. 5 6, 1943. The program is replete with ad dresses of a practical and inspiration nature in the realm of Christian educa tion. Bros. I. W. Royer, Orrville, Ohio and C. Z. Martin, Mountville, Pa., ar the guest speakers.

* * *

Recent visitors at the Mennonite Pub lishing House and in the community were Ruth Eberly, Lititz, Pa.; Emery Yutzy and wife, Plain City, Ohio; Perry Miller and wife, Columbus, Ohio; Ruth Myer and son Donald, Bird-in-Hand Pa.; Naomi Martin, Ephrata, Pa.; Edwin L. Weaver, Huntingdon, Ind.; M J. Horsch and family, West View, Pa. Walter Schload and wife, Robert Zartman, Ephrata, Pa.; Esther Eichorn Clarence Center, N. Y.; Vera Franks Clarence, N.Y.; Theda Burkholder and daughter Sandra, Akron, Pa.; Daniel Rohrer, Smoketown, Pa.

* * *

Bro. J. D. Graber, en route to China as Relief Commissioner for the Mennonite Relief Committee, paid a visit to our South America missionaries while waiting for his boat to sail from Buenos Aires for South Africa. During the week he spent in waiting he visited the largest four mission stations in the Argentine field. He was fortunate in making good connections, having to lie over only a week when many other travelers over the same route often have to wait a month. A letter from Bro. Hallman states that the missionaries enjoyed Bro. Graber's visit very much. We pray that the Lord may protect him on his further journey.

Correspondence

PINCKNEY, MICHIGAN

Our third annual summer Bible school was held June 7-18. Teachers from a distance this year were Sisters Verda Hershberger and Anna Hoover, Nappanee, Ind. The average attendance this year was 39.7, an increase of more than 13 per cent over last year's average. The closing program brought the largest audience we have ever had in our church.

June 20, our bishop, Edwin J. Yoder, was with us for our spring communion. On July 4, Bro. Dan Oyer, and Aug. 8, Bro. J. Kore Zook brought the morning messages. We deeply appreciate the fellowship and inspiration of these visiting ministers. Some time in September we expect to have a group of C.P.S. boys from Ypsilanti State Hospital give us a program.

The week of June 28 we assisted in a one-week summer Bible school at the Bethel Church near St. Johns, and the following 2 weeks with the brotherhood at the Pigeon Mennonite Church. We appreciated the fine interest and enthusiasm which had been created during the past seven years by our departed Bro. S. G. Shetler; his presence was missed this year. The enrollment at this school was 225, with an average attendance of 173. Eight denominational groups were represented and ten of those enrolled had no church affiliation.

From July 27 to Aug. 6, a summer Bible school was conducted for the first time in the Spencer School, east of Ypsilanti, Mich. This is a seven-room school and it provided splendid facilities for a summer Bible school. Across the street from this building is a government housing project which extends to the north and west, covering approximately three and one-half square miles. On this tract, 2,500 family apartments have been built and they are expected to be occupied within the next several weeks. At the close of our Bible school, 1,162 were occupied and large numbers were coming in daily. Three new schools are being built with accommodations for 2,500 children to meet the needs of this community of an anticipated 16,000 population. On the government project, in addition to the 2,500 family apartments, there are 960 units for couples without children, dormitories for 3,000 people which are now occupied, 2,000 war apartments, and dormitories under construction for 2,000 women.

In our solicitation work for the summer Bible school, we frequently met mothers who deplored the fact that there were no church and Sunday-school facilities for their children. Our summer Bible school was the only Christian agency that was actually reaching the children of this needy community. When the public schools are completed they will no doubt be available for Sunday-school work. There is an imperative need now. In addition to the government project, there are many other privately built homes, trailer camps, homes converted into apartments, etc., to accommodate the multitudes who are working in the Willow Run Bomber Plant which eventually is to give employment to 80,000 people.

Plans are under way to open a Sunday school in the Roberts School, 4 miles west of Ypsilanti, directed by the C.P.S. boys at the hospital. This is a one-room public school. A near-by trailer camp and other developments have resulted in an overcrowded condition, and the school board is interested in having Sunday school conducted there. These needs merit our consideration and prayer. Certainly the field is white already to harvest. Pray ye the Lord of the harvest that He may send forth laborers into His vineyard. When He saw the multitudes, He was moved with compassion, for they were as sheep without a shepherd. May that compassion stir us to action and arouse us to the need of those who are without a Shepherd.

Aug. 22, 1943. Ezra Beachy.

South America

EVERY DAY NEW EXPERIENCES ALONG THE WAY

The day we left New York sweltering in the June heat of the northern hemisphere and the first day in Buenos Aires with its bitter cold winds and Pehuajo with its warm reception of the new missionaries Lauver and Lantz were among the first experiences which tempered our enthusiasm and made us realize that He was leading in a marvellous way for service in this country.

Yet every day since then has had a new experience for us and our prayer to God is that He would bless them to the salvation of souls from sin. Yes, that is it. We have seen many make a profession who have continued in some form of sin, hidden or open, and we know that born-again ones do not sin.

Our experience in the work here in the South has proved that humanity is the same as in the North. Holiness of life is just as hard to obtain in the South as in the North.

Bro. Pablo Cavadore is helping in the work which for several years was under Bro. Calvin and Frances Holderman who have gone to the Chaco region in northern Argentina to work among the Indians with Bro. and Sister J. W. Shank. They made the trip last week 1,180 kilometers (about 740 miles) in two days. You will see their news and reports in the church papers from now on.

Over in Pehuajo, nearly 800 miles by rail, a turkey feast was held in honor of the marriage of Bro. and Sister Swartzentruber's daughter Doris who was married in Canada on the same day. Most of the missionaries were there.

Several of our brethren here have passed through sore trials and operations. Bro. Barreiro, father of ten children, was operated for rupture. He is better. Bro. Manzano was operated on his leg to relieve him of pain caused by a shot nearly twenty years ago. He is better. Bro. Ceballos who works for the Nation in the Santa Maria Sanatorium was informed that he must go to another place. He is willing for the Lord to have His way and desires to do His will.

July 1, 1943.

D. Parke and Lillie F. Lantz
Cosquin, Argentina.

HIS WORD HAS SAID

Selected by May S. Gauger

His Word has said that I may be
As staunch and stalwart as a tree
That faces all the winds that blow,
And sees the centuries come and go;
A living, pulsing, singing tree,
Rooted in God's still harmony
Where murmuring waters gently rise:
Crowned with the splendors of the skies:
With alchemy of branch and root
Transmuting common earth to fruit,
And sheltering from the zenith heat
The tiniest wings and weariest feet.

How wonderful that I may be—
My life in Him, His life in me—
As fair and fruitful as a tree!

—Ruby Weyburn Tobias.

—o—

LETTING GO

By Lina Z. Ressler

Have you ever taken time to think back over the experiences of your life, with a view to learn how better to meet the things that seemed to be coming your way? The years seem to be coming right along, and we are living through the days as a matter of course.

One experience that I think must come to all of us who are getting well along in this life's journey, is the experience of letting go some of the tasks that have become precious to us as the years slipped by. Perhaps it was your Sunday-school class. You have had it for years, and the fact that you have had it so long makes it so much a part of your life and thought that there is a real "pull" on your heart strings when you think that perhaps the "committee" will not give you the class for the coming year. This really should not make so very much difference to you, for there may be very good reason for a change, but that fact does not change your feelings in regard to the matter. Well, then, should we keep ourselves from becoming attached to our classes? Should we withhold our real interest in our classes?

By no means, for if our work is ever to amount to anything real, we must put the very best that is in us to the work while it is in our hands. The time is short at best. To none of us will the opportunity for helping and blessing these lives stay indefinitely, so it behooves us to make the most of the time and the opportunity as it is ours even though it be but for a very brief time; and when the time comes to hand over the task to some one else, we need to keep ourselves poised in such a way that we can hand over the task to our successor gladly and cheerfully.

May our tasks as we go along from day to day be so faithfully done that our work will be well done from day to day. Then when the time comes to make a change, we can feel happy in the thought that "we have done what we could."

Scottdale, Pa.

Miscellaneous

MY TESTIMONY

For sixty years I've walked with Him,
And never has my faith grown dim;
Through all these years I've known His care,
Where'er I went, I've sensed Him there;
He's been to me a God of love,
How often have I seen Him move
And stretch His hand, to lift me up,
And ask me in, with Him to sup;
I've gazed on Him, with wond'ring eyes,
It seemed I'd been in Paradise;
Yes, all these years, since first I knew
His saving grace in life anew,
He's led me on along His way,
And kept me singing day by day,
And He will lead me on.

—R. E. Neighbour.

—o—

Meditations

IV. REWARD OF INTEGRITY

By George J. Lapp

And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound, and he was there in the prison. But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.—Gen. 39:20-23.

Although he was falsely accused, yet he maintained his integrity, and Joseph's adversity was turned to his account. The story of Joseph would be insipid were it one of unimpeded progress by easy stages. The hazards were great and full of peril, but God's grace was greater and fuller, and the trust in Him, when the darkening clouds lowered, enriched his own life and spiritual experience. The life of Joseph typifies for one principles that often obscurely operate in life. Humiliating circumstances lead to highest exaltation. False accusation, if borne in a Christlike spirit, deepens one's consciousness of divine favor. Distressing experience often more firmly sets the seal of Sonship in the Kingdom of our Father. Sometimes we are driven into obscurity, and virtually buried alive under cruel persecution and insult. Some have to bear the scars of the slave collar. But His presence goes with us, and in our hearts we experience the warmth of His love. Glorious victory!

Though galled and stung, we throw off vain regret and maintain an unflinching faith and confidence in God's overruling power and in His kindly providence. Continuing instant in prayer for friend and foe, we devote ourselves to the saving of the lost and the salvaging of wrecked humanity. We cannot accept the weapons with which the world has challenged us. It is full of hatred, but we possess the fullness of His love. It is selfish, ambitious, and lustful, but we seek to remain free from avarice. It is deceitful, but we would be true. We remember Patmos, and those under the altar slain for the Word of God.

Though the vision seems to tarry,
And the waiting time prolong;
Though my faith is strongly tested
In the conflict fierce and strong;
Yet His grace shall be sufficient,
And the burden of my song.

—G. W. Seibert.

Dhamtari, C.P., India.

—o—

"PILGRIMAGE ROAD"

By Dale Nofziger

"I'm but a stranger here,
Heaven is my home.
Earth is a desert drear,
Heaven is my home."

The soul in its wanderings often finds rest. And often it vainly would stay on in the green oasis by the spring that brightens the desert and there build for its habitation stone houses and get more lands for its wealth. In such pleasant surroundings the soul of man rejoices in its very existence and forgets that this is not its home. For soon it too must learn that it is but a pilgrim in earth's desolation.

Every soul made by God is placed in earth's desert to find again a home with Him. The soul that would stay and build for its dwelling mansions and palaces, whether they be of flesh or of stone, shall some day wander in eternity homeless and most wretchedly destitute.

Man is a decaying creature. With all his pride in his achievements, he is not greater than his forebears. His very way of life has become cankered by his striving to outdo those that begat him. Little does the proud soul of man realize that it is no greater than the man that brought it to life. Man sees that his father has died, and yet there lies within man that unquenchable thirst and desire for an eternal dwelling place.

In his dreaming and labor for a stable dwelling place, man is swiftly slipping and tumbling over the brink of destruction. He strives, but cannot attain. He labors, but the toil of his hand and the sweat of his brow are all in vain. His works moulder in dust. He scorns, and his scoffing is mocked. He loves, and is rewarded with hate. He joys, but awakens to grief. Yet his striving never ceases and his efforts to his dying day are all summed up in vanity. What is there hidden in the depths of the heart of mankind which spurs him on as this?

The heart of man seeks wings so that it will be able to shake off and rise above its vile smelling corruption. "Oh! that I had wings like a dove, then would I fly away and be at rest," cries man's heart as he sees the distress about him. This desire in man prompts him to labor into the wee morning hours for the delight of flying over the tree tops. It will cause him to spend a lifetime seeking to soar to the thin recesses of air where floats the sheltering cloud. Even if his wings have been but a few paltry pence or vain impressions as to his would-be greatness; alas! he has lived in vain! Already the dream of his pride has begun its rude awakening; his wings have been shattered, his carriage is broken, and it is all spinning earthward to be caught and crushed by the ceaseless weight of the centuries, which, like the ashes and fire that desolated Sodom, cover man's folly with their strangling, choking, eternal dust.

The thoughts which we think are not greater nor better than those which our fathers have thought. The words that we speak are no more lasting or eternal than those of Job or Isaiah, Socrates or Plato, nor any of our fathers whose axes rang and echoed and re-echoed in this primitive woods.

Still we will spend our days to discover the thought of long ago, even though it is no wiser than that of those before us. Our years we have spent in a lonely laboratory and workshop thinking to make a new invention, in order that by its powers we might prove that we have outdone all others. And yet, when comes our closing day we fain would know wisdom and strength. All that we have known is scattered around—the leaves and dust of our hopes and our pride are consumed, and we are desolate. The things of man are in destruction, and in the fear and blood and tumult of war his learning and love and works are lost—never to be regained, but to be covered by the sifting sands of time to the founding of another civilization.

If a man can say, "I see, I have seen I will see," he feels that he is somewhat greater than his fellows. He never stops to think that the sights which he has seen were envisioned long ago. He spends his energy to travel to the far reaches of the jungle and remote recesses of ancient cities in search of that long looked upon. His time is consumed, his labors are lost, for he returns—a beggar.

Well might he say to his fellows, "I have seen rivers and lakes and trees that none other has seen. I have found mountains and lands and plains that none else has found." However, when he comes to inhabit the hope of his pride, lo! it has been dispersed and has vanished in the flood of time as a mirage in the desert; for he, too, must slumber with his fathers.

The stream to which I stoop to drink is it not the same of which my father drank? The sun that I feel, has it not warmed my father? Still, I will drink only to thirst again. The sun only seems to rise again. Still our feverish haste and blind commotion is ceaseless; man's desire is unabated.

Man has sought in vain for the hope he seeks. From his dream of attaining eternal stability, he awakens to find himself choking and strangling in the

lust of change. Like a dreary rain, the emnants of his labor continually fall round him and cover his soul with heir desolate fastness. It is the failure f our labors that drives us to despair. However, in this desolation, like a lesert in a storm, with all its mounds nd heaps of skeletons of fallen, broken reams, man is seeking; he seeks a lace where storms come not and fears o not annoy. He is seeking a home for is soul.

It is quite a natural thing that a man hould desire such a habitation. Even hough it is very much unknown to his enses, this world is not his home. With ll the failures of his striving and reaming, it is indeed tragic that man-ind has failed to learn the immutable act that man is but a pilgrim and tranger on earth. Unconsciously he eeks that satisfaction which only eter-ity with God affords.

Not until the soul of the individual an is willing to be shaken from its fty perch and stand alone shall it by ny means attain to eternal safety. The oad to that place of eternal sureness, hich we call heaven, is not a road of he masses. As long as the world tands it shall continue to be the de-oised, lonely, humiliating, wilderness, ilgrimage road, the road on which nly the sincere traveler receives the uidebook of instructions. It is the one oad which PRIDE CANNOT WALK.

Pride is an insidious thing. It will nter the humblest heart, and soon it s proud of its humility. Leaving its tain in every turn of the hand, pride ars the beauty of the lovely. It is that ame pride which covers with paint and owder the features which nature made eautiful. It adds frills to the garment nd style to the creature. The head is fted, the step is high, but the soul oulders in dust.

"There is no sin
But Pride dwells therein."

Helpless against this great monster, an trembles and finds in himself no nswer, no overcoming virtue whereby s awfulness can be vanquished.

Through that overwhelming scene of ear, despair, and seeming tragedy, omes a flicker and a gleam of hope. It a voice that echoes and reverberates rough the mists and vales of years ng lost in oblivion. It is the call of ne who conquered self—the great ch enemy of man. Out of the experi-nce of His humble, lowly life, in which e had no spot to lay His head, He set way of life that destroyed pride, man's self) in its cradle.

Whosoever will, "let him deny him-lf and take up his cross and follow e. For whosoever seeketh to save his fe shall lose it, but he that loseth his fe for my sake the same shall find it." h! that strikes a dagger into the heart f our human aspirations and makes us el a vast nothingness in the midst of vaster emptiness. "Am I not an agent to know right from wrong or good from evil? I, who am clothed with finery that all the world has known, to become destitute and naked—homeless in this dark hostile world? I, who would be rich and mighty, who would make a most profound influence and impression upon those about me, even though I am found in the most humble surroundings; yes, I—I am a fool."

My thoughts rebel, my hands beat vainly for something to destroy in their wrath, but find still, that same eternal, vast nothingness. What then, was that which that voice so pleadingly yet challenging and Godlike called? "He that loseth his life, that same shall find it." To be lost in a stream, to be engulfed in a tide of crosses, that is the answer. There is the solid rock for which I sighed. Here is not a straw on life's tempest torn deep, but a sure and firm anchor for my soul.

Man is the slowest creature on earth, and the quickest being in eternity to sense a safe retreat. The humble dog is far quicker to sense a shelter from the terror of the storm. While man is trying to reason his way from danger, he allows himself to be beaten by life's bludgeon. Only when man is driven by fear, hopelessness, and utter despair does he regain that instinctiveness to fall to the humble earth to escape the bursting shrapnel. Up against an impenetrable wall, man at last forgets himself and after a long, long while, he stoops to conquer.

Since the years have begun their wearisome journey there have been those souls who have left the pleasures of Egypt and were willing to stoop that they might conquer. Happy to suffer with the people of God, they have with empty hands stepped onto the Pilgrimage Road and in many a desolate wilderness have raised a Bethel to God. They have lived, labored, and loved, and have received only the hope of the promise. Such are not mean men that will spend their lifetime in wandering for the hope of a promise they cannot receive. They knew right well that their children should be the certain heirs of the fulfillment of their hope.

It was no mean faith that led Abram to sojourn in the wilderness. Even though he knew his children should be heirs to that glorious Canaan land, he did not rise in rebellion, but meekly and quietly withdrew to the rocky, desolate hills and left to Lot the fertile Jordan plain. Had he not a definite hope of a better land, neither he nor his sons would have been content to live in tents and to sojourn in a land not theirs. Cast out but not forsaken, they "looked for a city which hath foundations, whose builder and maker is God."

There is much that we could tell of our fathers; of Enoch and Noah, of Isaac and Jacob, of Moses and David, of Samuel and all the prophets, who, although they received neither the fulfillment nor the coming redemption, looked up through the smoke of their altars and died in faith. Having seen the hope afar off, they were persuaded that the promises should be fulfilled; and they embraced them to their death, willing and happy to confess that they were "strangers and pilgrims on earth" —strangers, who cared not for the glamour of the crowded mart and city, who let the world go on its tumultuous course and chose for themselves the quiet, somber solitude of their sundry Gethsemanes. Out of that seeming stillness came a rapture, the brilliance of which the world had never known. Once shunned and despised they have long since been held in wondering awe, transfigured by the God and the cross they loved.

I saw him, in the evening, just as the sun was bending low. As Pilgrim stood on the crest of that lofty mount he cared not for the heartaches he had left behind. All his shattered hopes, broken dreams, and all his disappointments seemed each and every one to make the splendor before him more beautiful. Little did that wayfaring Pilgrim care for death's dark stream in the valley beneath; there, there far out beyond, and yet in sight—there beyond that sunset lay his hope, his joy. Yes, there with his Saviour heaven would be begun.

And as I watched it seemed his shoulders were no longer stooped, his step was no more weary and heavy. His eyes had a clear and definite sparkle. Here was a soul that had gained a victory. He had attained that for which I had sought.

I turned and gazed back down the mountain where he had wandered weary years. I could see where friends and fame had lured him, yet he trudged patiently and faithfully onward. Never turning, never halting, he had climbed life's towering mountain. Without honor or praise, Pilgrim had made his transient journey from the cradle to the grave.

Again I turned to the pilgrim, and the scene of splendor was no earthly splendor. There never can be in the world the beauty, the majesty, the joyous solemnity, and the awfulness of the scene as Pilgrim went to meet his Maker. Here on earth we talk of all the loving deeds that fell from his hands, how he had given away his fortune, and when it was gone had given a greater wealth of love. But none ever knew what he had met, what he had gained in recompense, beyond that last indescribable sunset.

I left the scene dumb with amazement. Words were dust as compared with the magnitude of it all. Here was hope, joy, and peace. Would I soon be whirled back, by the same mysterious hand that brought me back to the tumult, the despair, the utter desolation of a world that kills itself in its quest for the peace which it seeks? For the rumbling, fire, thunder, and smoke of

its ceaseless strife and war drowns out the cries of the souls of men that have learned that they are on the wrong road, too late.

When will I learn that my fellow man must come first in my life; that he too has feelings that go just as deep and perhaps deeper than mine? Pride is the stinger that prevents me from the good, the love that I would bestow. My good is all set at naught.

When I come to meet my brother on my knees I shall have begun to tread that way that leads me to that rest for which I have sighed. Then shall I have taken my first step on the Pilgrimage Road. And leaving the glamour of the crowded mart behind, I shall give myself in its entirety to the cause to which I am indebted.

I leave my home, content to wander, happy to lay aside my sins and self and by the grace of the almighty God I will travel the Pilgrimage Road, that I might conquer. Marlboro, N. J.

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Every one of us casts a shadow. There hangs about us a sort of penumbra—a strange indefinable something—which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something that we have when we want to have it, and then lay aside when we will, as we lay aside a garment. It is something that always pours out from our life, like light from a lamp, like heat from a flame, like perfume from a flower.—J. R. Miller.

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A B C's FOR CHURCH GOERS

Allow nothing to keep you from attending church service. It is a duty as well as a privilege.

Bring a friend or a neighbor; you may save a soul by so doing.

Come hungry and thirsty; we have the promise of being filled.

Don't come late; you miss a blessing by missing the devotions.

Enter easily and quietly; we are in God's presence.

Find your seat in the same way, attracting as little attention as possible.

Give your attention to the speaker; we help him as well as ourselves by so doing.

Habitual sleeping in church is sin; let us avoid it.

It is easier to stay awake when sitting erect; folded arms and a cramped position encourage drowsiness.

Join in the prayers that are offered; God's house is a house of prayer.

Keep your mind on spiritual things. We defile God's house by thinking unholy thoughts.

Looking around when someone enters is irreverent. Leave the late-comers for the ushers to care for.

Make your minister a subject of prayer; they need our support.

Never look around when a baby cries. It is embarrassing enough for the mother without this.

Obey the wishes of the ushers; it avoids disorder and confusion.

Place the hymn books in their holders when not in use; they deserve good care.

Quietly kneel and rise again before and after prayer, avoiding unnecessary shuffling of the feet.

Remain in your seat throughout the service; necessary going out is rare.

Sing with the spirit and understanding; it plays a large part in the service.

Take your Bible to church and follow the texts used by the speaker.

Untidiness is unbecoming to a child of God anywhere, especially in church services.

Visiting has no place in worship. If you don't care to worship, don't disturb those who do.

When service is over and you are ready to leave, do so quietly and orderly.

Exercise yourself in the study of God's Word through the week and church services will mean more to you.

You cannot enter into the spirit of worship when weary; let us come rested and not to rest.

Zeal for the Lord will manifest itself in punctual and regular attendance at church services. David wrote, "The zeal of thine house hath eaten me up."—Allen O. Yoder in Herold der Wahrheit.

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"THE LOT," THE ANSWER TO FINDING THE WORKER

By Titus Martin

At our last Mission Board meeting the thought was given that we do not lack funds, but workers; and a number of urgent needs were presented. While I am more familiar with the needs of our Eastern Board, I believe this need of workers is Church-wide, and that the Scripture is true that "the harvest truly is great, but the labourers are few," and I recognize the need of praying the Lord of the harvest to "send forth labourers into His harvest."

I feel that we should very definitely pray, but not to stop there; that we should use Biblical methods to find and send forth the worker; "For how can they preach, except they be sent?"

A firm believer in the lot, (the Bible recognizes other methods), I feel it would be the answer very largely in finding the workers for our needy fields. The present method often used (that one who has convictions make it known) makes it rather hard for one who keenly feels his insufficiency, to make himself known, even if his convictions are God given. In supplying our home congregations with laborers, one would come and say he has convictions that he should fill the place, we might question his fitness. Then again conviction is not always a safe guide, as sometimes, when a number are called to pass through the lot we might have quite a few ministers, if conviction or possibly feeling would be the deciding factor. Sometimes the lot falls on one who had no convictions and the people thought he would not fit; but after the lot was found in his book he got convictions, yielded and applied himself to the work, and turned out to be a mighty man for God. It is not primarily what a man is, but what the Lord can do through him.

If the lot should be used, what method should be followed? as sometimes the worker may be in another conference than the Mission Board represents that does the sending. I think we have Biblical precedent. When Saul was anointed king the tribes appeared before Samuel and the tribe of Benjamin was taken, then the families passed, and the family of Matri was taken, and lastly Saul was taken out of this family and anointed king. At first he could not be found as he was very humble and had hid himself. Saul, God's choice, would have hardly volunteered for the kingship. Some may say he did not turn out well. If he would have remained humble and obedient, as at the first, his kingship would have been established.

In the case of Jonathan much the same method was used. Now make it practical in our day. The conference or mission board responsible for supplying a certain need, would make the first move and cast the lot to see which conference the workers needed are in. After that would be determined, and not in the same conference, they would turn it over to the conference taken, and they would proceed possibly to find the bishop district, and then which congregation, and when that is decided proceed with the Biblical method found in Acts 1; and if more than are needed are sent forth then proceed with the lot. It of course would involve a testimony and willingness of all that pass through the lot, to accept the call if the lot would fall on them, the same as the ordinations for our home congregations. Other procedures could be followed but this I think gives an idea of what I believe would solve many of our work problems. "The lot is cast into the lap but the whole disposing is of the Lord."

In using this method, we would of course have to have full faith in the lot and cast it very prayerfully, that we could be assured that the whole disposing is of the Lord. I believe the Lord has workers somewhere to supply the needs of our mission stations, and this method would be a safe and sure method of finding them. This is not implying that those called and se

otherwise were not God-called and ent; but if a need is here, and we be- ieve God has a man to supply that eed, and if he is unknown to us, why ot use the lot, and let God thereby irect us to those whom He would use?

I again say it would mean full faith n the lot. May God through His Spirit irect in all things, that men might be alled to the end that the Gospel may peedily be brought to "the uttermost art of the earth."

New Holland, Pa.

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A FRIEND MINISTER AND THE GENERAL IN 1812

In the year 1812, while Joseph Hoag a "Quaker" minister) was traveling in ennessee, he says: "We stopped on ur way at Knoxville, to take breakfast; he Indians having made an invasion on he frontiers of the white inhabitants, was a time of great alarm while I as there. Being taken into the room here the general was with his officers, he sergeants made their returns to the eneral, that they had warned every an that the law required to do military uty, Quakers, and all, and there had ot appeared one Quaker on the ground. n the meantime the general looked harply at me, as I was walking the oom, and said: 'Well, we have lost a umber of our frontier inhabitants, and ome of our soldiers, and a people who ould not defend the frontier inhabit- nts when the savages were destroying nd scalping them, could not be con- idered friends to their country, and hould have no favor from him.' He en said: 'How do you like that, tranger?' I said: 'It is no doctrine for e; I have little or no opinion of it.' He sked: 'Why?' I said: 'The people with hom I commune, who are sound in eir principles, are all King's men, and re remarkably attached to their King, nd our King told Pontius Pilate that is kingdom was not of this world, for it were, then would His servants fight, at He should not be delivered to the ews; that His kingdom was not from ence, and that His kingdom was our ingdom; that He had nothing to fight or in this world, neither have we; and ou warriors are fighting for riches, onor and glory of this world, and when ou have gotten them, you cannot stay ith them. We choose to lay up our ches, and have our treasures where the ust cannot mar them, nor thieves nor arriors get them from us.' The gen- ral sat down but soon rose with these ords: 'I am not going to give up the rgument so; I see by the look in your ye that you are no coward; you are a oldier, and if an Indian were to come nto your house to kill your wife and ildren, you would fight.' I answered: s for cowardice, I ever despised it, ut,' pointing to the guns standing in e house with bayonets on them, 'Gen- al, it would take twelve such men as ou art—and then you would not do it—to make me take hold of a gun or pistol, to take the life of a fellow crea- ture,' and looked him full in the face. He said: 'I see you do not deny the sword.' I replied: 'No, I profess to be a swordsman; that is the weapon I go into the field with—a sword that was never beaten in the field nor foiled in battle.' He turned and sat down, but not long, and said: 'I will bring you to the point. If an Indian were to come into your house with his knife and tomahawk, and you knew he would kill you, your wife and children, and you knew you could kill him and save all your lives, you would kill him; if you did not you would be guilty of the death of all.' I thought it time to bring the matter to a close, and proposed a standard to bring the argument to, that should decide it, but he declined. I asked him if he pro- fessed to be a Christian, a Jew, or a Mohammedan. He declined a while. I then added that if he were a Jew, he was not prepared to fight; his men were not circumcised, he had not burnt a sin of- fering, nor a peace offering. He ex- claimed: 'I profess to be a Christian; I am not a Jew or a Turk.' I asked him if he believed Jesus Christ was the author of the Christian dispensation. He said: 'Yes.' I asked him if he believed Him sufficiently equal to the work of God Himself, as He received all the works of God to do. He said he did. I then told him I should keep him to the Christian platform or creed, laid down by Jesus Christ; and that he would not deny that a Christian was fit to both live and die. I then told him I would give the subject a fair statement, and he might judge. I proceeded thus: 'I shall state that myself and wife are true Christians, and our children are in the minority, and thou knowest it is natural for children to believe what their parents teach them, and therefore we are all true Christians as far as our several capacities enable us to be; and now the question lies here: Which is most like the principles and example of our King—the author of the Christian religion—to lay down our lives, and all go to heaven together, or kill that wicked Indian and send him to hell, for he must be in as wicked a state as he can be, to kill a family that would not hurt him? General, it is a serious thing to send wicked folks to hell; they have no chance to come back and mend their ways; and thou dost not know but that if that wicked Indian were spared, he might feel remorse enough to make him repent, so as to find for- giveness, and go to heaven. I really be- lieve I should feel much better to see him come there, than to send him to hell; and that is not all, General; when I killed that wicked Indian, and sent him to hell, I imbrued my hands in hu- man blood; before this they were clean; but now they are stained deep in crimson gore. Canst thou make thyself believe that I stand as good a chance to get to heaven, as when my hands were clean and innocent of human blood? and be- sides our King who was Lord of all, had disciples and many women looked up to Him for protection, as much as a wife to a husband, or children to their father. Did He, when the wicked Jews came out with staves to take Him, cut off those wicked creatures and send them to hell, when He could have the command of twelve legions of angels? He did not act without reason; He knew if He cut them off they would go to hell; and He knew if He laid down His life, He was going to heaven; and neither thou nor I know but some of the poor creatures repented of their con- duct, and found forgiveness and are now in heaven, glorifying His name for spar- ing them. Now General, was He guilty of suicide? Thou wilt answer, He came into the world for this purpose; I reply that we are brought into the world to obey His commands, and to follow His example, and do likewise if called on; and General, we find He had one soldier among His followers who drew his sword and fought like a valiant for his Lord. But what then said his Lord? Did He say, thou art a good fellow; I will promote thee for this? or, did He not say, "Put up thy sword into its sheath, for they that use the sword shall perish with the sword"? General, thou wilt do well to remember that saying; it is the word of a King.' The General made no answer, but sat and hung his head for some time. One of the com- pany at length replied: 'Well, stranger, if all the world were of your mind, I would turn and follow after.' I replied: 'So thou hast a mind to be the last man in the world to be good? I have a mind to be one of the first, and set the rest the example.' This made the general smile. He got up and went out at the door, and ordered his officers to let me go where I pleased, and not to interfere; then turned and came in. I was then walking the floor, and after a little dis- course, the general said: 'Well, stranger, there are a great many of your sort of people in this State.' I answered: 'Yes, and I hope thou findest them an honest, industrious, peaceable people; good in- habitants to populate and clear up a new country, and make it valuable.' He said: 'Yes, they are an industrious, harmless people.' We were both on our feet. I turned, and looked him full in the face, and spoke with some emphasis: 'General, canst thou say that an honest, industrious people, who will harm no- body, are enemies to their country?' He paused a while, and said: 'No, and they shall have my protection, and you have the word of a general for it.' I then felt easy that all was done that could be done. I had the same man's word who had said: 'No favor should be shown the Quakers,' now pledge his honor to protect them."

Taken from the Journal of Joseph Hoag.

—Selected by Levi Bontrager, Green- wood, Del.

SORROW

(Continued from page 470)

try. Her sorrow was a blessing in disguise.

Someone has said, "When sorrow comes under the power of Divine Grace, it works out a manifold ministry in our lives." Sorrow leads us into the valley of humiliation, breaks our stubborn wills; melts our hard hearts and makes us sympathetic toward others. Sorrow is like a plowshare, turning up the subsoil, so that there may be an abundant harvest. Dr. Watson says, "It is sorrow that brings the soul into the Calvary-life of Jesus, and introduces it into the priestly life of Christ, that of compassion and sympathy and prayer for others. As the mordant fixes the colors in a dye, so sorrow gives fixedness, perseverance, to the spirit of obedience."

Some day sorrow will pass away. "Your sorrow shall be turned into joy." "Sorrow and sighing shall flee away." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—The Missionary Worker.

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Relief Notes

New Relief Administrator

Bro. C. L. Graber is expected to arrive at Akron about Sept. 1 to head the Relief Section of the Mennonite Central Committee. Bro. Graber, business manager of Goshen College, has spent the past year in Washington, D. C., as Administrative Assistant in the office of the National Service Board.

The development of area investigations and the projection of relief plans well deserve the able supervision of this new member of the Akron staff.

C.P.S. Foreign Unit

Cablegram reports indicate that the members of the first C.P.S. China Unit have reached Durban, South Africa. It will be remembered that these men (including one Mennonite) sailed before the Congressional action eliminating foreign service by C.P.S. assignees. We have learned of no measure to bring back these men who are en route to China.

C. P. S. Camps

It is already well known that the General Director of Mennonite Civilian Public Service has submitted his resignation. This will be effective Sept. 1. Bro. Fast will be available for some special services to the program until Dec. 1. The work which he is leaving will be handled for the present by other members of the staff.

Bro. Fast has established a record of efficient administration in our camp program. He leaves us to join the faculty of Bethel College, North Newton, Kansas. He will serve in the Bible Department.

Relief Trainees Disband

Sixty-six men have spent the summer at Goshen College (Indiana) in Relief Training. The termination of the course of study (hastened by the congressional action against present use of C.P.S. men in relief projects) was followed by assignment to various centers and projects in which group and area study can be further pursued. The distribution of these men follows:

Ypsilanti Hospital (Michigan)	16
Not yet inducted	6
Alexian Bros. Hospital	4
Grottoes, pending further assignment	29
Miscellaneous assignments	11
Total	66

Some of the group going to Grottoes will receive assignment to Florida, others to the Unit in Puerto Rico.

Statistical Summary

On the basis of a report dated August 15, the following statistics obtained on that date:

Total number of men in all C.P.S. Units	6526
Total number of men in all M.C.C. Units	2833
Total number of men maintained by M.C.C.	*1954
Total number of men on maintenance from M.C.C. Camps	915

* A few of this number are in non-Mennonite Camps.

PEACE SECTION

New M.C.C. Publication

A new booklet, "Must Christians Fight?" has been prepared for distribution among the constituent Mennonite groups. This publication attempts a Biblical approach to the whole problem of war participation. It purports to be a Scriptural answer to the many problems generally raised in criticism of the nonresistant position. This booklet is available at the Akron office at the following rates:

Up to 10 copies	.20¢ each
10-100	.15¢ each
Over 100	.10¢ each

Released August 25, 1943
Compiled by John H. Mosemann

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Special Meetings

TOFIELD, ALBERTA

Report of the 107th quarterly program held at the Salem Mennonite Church, June 27, 1943.

Organization:—Mod., Mahlon Bender; Chor., Roy Roth; Secy., Verna Stauffer.

Program and Speakers:—How Are Men Won and Used of Jesus in Winning Others, Edgar Boettger; The Importance of Mountaintop Experiences in the Christian Life, Ezra Stauffer; The Importance of Prayer in Helping Others Through Hours of Trial, Nora Stauffer; Evidences That Assure Us of a Living Christ, David Stutzman; Easter Octette, by Edith Wideman; Children's Meeting, Viola Boettger; How Can We Prove Our Love to Jesus, Robert Stauffer; Present-day Dangers of Commercializing the Gospel, Lydia Stauffer; The Moderate Drinker's Influence, M. D. Stutzman; The Balanced Christian Life (II Pet. 1:5-7), Wilma Lauber; The Importance of Love among the Brethren, John Stauffer; Song, Norman Weber.

Thoughts Gleaned:—To win others, we must be saved ourselves and preach in action as well as word. Everyone who is saved can be used through prayer. Mountaintop experiences strengthen the Christian for the work in the valley. Jesus, our example, spent much time in prayer. We need to be in the perfect will of God and see the need of others. The evidence of things around us, as well as the Holy Spirit and Christ's own demonstrations show us that there is a living Christ. We can show our love to Christ by living a consistent, obedient life, ready to feed the lambs. The moderate drinker is far more dangerous than the drunkard, because he has more appeal and his influence is deceptive. For a balanced Christian life we need Christ as the center. We need to walk as He walked. Love and unity go hand in hand in the home, in the church, and in the communities. If we love Christ, we love our brother.

Secretary.

WASHINGTON BORO, PA.

Report of Harvest Home and Sunday School Meeting held at Masonville Mennonite Church Aug. 4, 1943.

Organization:—Mod., Mahlon M. Hess; Chors., Mahlon Kreider, Jonas Longenecker; Secy., Anna Mae Kendig.

Program and Speakers:—Devotional Service, John K. Charles; Cultivation of the Devotional Life, Earl W. Mosemann; Harvest Sermon, Christian K. Lehman; The Unequal Yoke, John A. Kennel; Afternoon: Devotional Service, John A. Kennel; Children's Meeting, Earl W. Mosemann; Developing Spiritualit Through the Sunday School—(1) For th Home, Christian M. Hostetter; (2) For th Sunday School, Howard Keperling; (3) Fo the Church Service, John H. Gochnaue (4) For the Community, Noah G. Good; Ei listing the Interest and Co-operation the Pupil, Witmer Barge; Story-telling a Teaching Method, Noah Good. Evenin Devotional Service, Earl W. Mosemann Questionable Amusements, Noah G. Goo Building the Homes of Tomorrow, Joh H. Gochnauer.

Thoughts:—Devotional life includ private prayer and Bible reading. Th spiritual life of the Church depends the individual's devotional life. The fir reason for the drift in the Church toda is the neglect of the devotional life. W often become so busy that we crowd G out. It will be seen if a person is a Chri tian by his life. God has not left H creatures without a witness that He is great, loving God. God's goodness is mar fested in all we see—the stars, vegetatio change of seasons, snow flakes, rain, e All these things show that there is a gui ing Hand back of it all. We can plant see but God must make them grow. Now the seed time for the spiritual harvest come. We cannot be a friend of the wor and be a friend of God at the same tin There are many phases of the unequ yoke—in business, in the political world, marriage, etc. If you save an older pers you save a soul for God; but if you save child, you save a life for God. Gal. 6 What our lives will be later on deper on the kind of life we are living now. life of sin will only bring disappointme sorrow, and heartaches. We need the Sp it of Christ to develop spirituality.

Sunday-school leaders need the Lor guidance in appointing teachers who

spiritual. The Sunday school should bring desire to attend church services; it is he recruiting station of the Church. If he Sunday school is doing its part, the ommunity will find it out. The teacher eeds to ask God's guidance before teach- ng the Word. The pupil should feel that e has an important part in the class. Al- ways emphasize one outstanding point of he lesson. Story-telling should not be one merely for entertainment. Sunday aseball, public bathing resorts, com- nunity fairs, etc., are "out" as amuse- nents for Christians. The Christian must lways remember who he is. The present eneration is setting the standard of what he next generation will be. The building nd rearing of a home is next in impor- ance to salvation. A home is not complete nless it is a Christian home.—Secretary.

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Married

Eicher—Hobson.—On Sunday, Aug. 1, 1943, ro. Roy Eicher and Sister Myrtle Hobson, oth of the Sugar Creek Mennonite Church ear Wayland, Ia., were married by Bishop imon Gingerich. May the blessing of the Lord tend them in life's journey.

Yordy—Hooley.—On July 23, 1943. Bro. ene Yordy and Sister Charity Hooley, both of e Manson, Ia., Mennonite Church, were united marriage at the home of the bride. Bro. icholas Stoltzfus officiated. May the Lord ess them through life.

Deitzel—Bechler.—Bro. Loren Deitzel of the igeon River congregation, Pigeon, Mich., and ister Mary Bechler of the Pigeon Mennonite ngregation were united in marriage, April 25, 43, at the home of the bride's mother. Bro. erman Maust officiated. May God's rich essing be upon this union.

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Obituary

Bellar.—Manford, son of John E. and Katie rb) Bellar, was born March 17, 1913, near Neill, Nebr.; died Aug. 14, 1943, at Beatrice, ebr.; aged 30 y. 4 m. 27 d. In youth he be- me afflicted with epilepsy and about 14 years o was taken to Beatrice, Nebr., for treat- ent. In the last week of his life acute Bright's sease developed which was the cause of his ath. He leaves to mourn his passing away, sister (Mrs. John Nelson, Lyons, Nebr.), a other (Menno, overseas with the armed forces), me uncles and aunts and other relatives. His rents and his sister, Myrtle, preceded him in ath. In his youth he accepted Christ, was ptized, and became a member of the Mennonite urch in which faith he died. Funeral serv- es were held at the home of J. O. Grieser and the Mennonite Church by Bro. Dan Birky d Bro. P. O. Oswald. Interment in the Beemer metery.

Benner.—John D., son of the late Joseph d Katie (Detwiler) Benner, was born June , 1874 in Lower Salford Twp., Pa.; died ig. 20, 1943; aged 69 y. 2 m. 4 d. He united th the Salford Mennonite Church at the age 21. He was married twice. His first wife, atie (Slotter) Benner preceded him in death 1900; his second wife, Lizzie (Detwiler) nner, preceded him in death in 1938. He ed in Souderton, Pa., since 1903. Preceding s death, he was ill for 5 years and bedfast for months. Death was caused by chronic ne- ritis. Surviving is an adopted daughter Irs. Oswin F. Detwiler), 2 sisters (Mrs. Allen wis, Souderton, Pa., and Mrs. Samuel Lewis, lford, Pa.), and 2 brothers (Joseph and Gar- tt, Souderton). Funeral services were held g. 24, at the Souderton Mennonite Church. e sermon was preached by Jacob M. Moyer, sisted by Abram K. Landis. Text, I Cor. 15: , 55. Interment in the adjoining cemetery.

Fly.—Estella, daughter of George and Re- ca Metzler, was born Jan. 28, 1889, at Earl- tou, Pa.; died Aug. 15, 1943, at her home at tfield, Pa.; aged 54 y. 6 m. 14 d. Two infant daughters preceded her in death. Besides her husband, Joseph Fly, she is survived by the following children: Mrs. Paul Spachman, Hatfield, Pa.; Walter M., Quakertown, Pa.; Harold M., Quakertown, Pa.; Pvt. Donald M., Fort Eustis, Va.; Lawrence and Margaret at home. She accepted Christ as her personal Saviour when she was 14 years old and united with the Lutheran Church. After her marriage she was received into the fellowship of the Souderton Mennonite Church, later transferring membership to Doylestown, and later to the newly organized congregation at Finland. She was sickly for the past 2 years, and bedfast for the past 6 months. She endured much suffering without complaint. One evening when we were gathered by her bedside, she said, "When I am gone, don't mourn for me, for I am going home. It will be the greatest pleasure in life to me to leave this world." Two weeks prior to her death she left her bed and we thought recovery was evident, but God saw fit to call her home and she peacefully fell asleep. We chose Rom. 8:18 for her text, a verse that was marked in her Bible. Funeral services were held at the Souderton Church with interment in the adjoining cemetery. The service was in charge of Bro. Claude M. Shisler.

Into heaven's mansions she's entered
Never to sigh nor to weep.
After long years with life's struggles,
Mother has fallen asleep.

Leichty.—Harold, oldest son of William and Ada Leichty, was born near Noble, Ia., July 25, 1926; died Aug. 4, 1943; aged 17 y. 10 d. He lived with his parents in this community all his life. He was ready for the junior year at Wayland High School. He accepted Christ as his Saviour and was received into the Sugar Creek Mennonite Church by water baptism Nov. 6. 1938. He was a faithful member. For several years his health was not good. During the past winter he seemed to be very susceptible to colds. These with other complications proved to be too much for his physical body and he peacefully fell asleep at the home of his parents. Harold had a quiet disposition and manifested a fine Christian spirit. He had committed a number of Scripture passages to memory. Those fine Christian traits of character will be treasured by those who knew him. He leaves to mourn their loss, his parents, 2 brothers (Glenn and Mahlon), one grandmother, and many other relatives and friends. Funeral services were conducted in the home and at the Sugar Creek Church by Bro. Simon Gingerich, assisted by Bro. Willard Leichty. Interment in adjoining cemetery.

Silent thoughts bring many a tear
For one we loved and cherished here.
God took him home; it was His will,
But in our hearts he liveth still.

Neuschwander.—Florence Berniece, daughter of John and Myra (King) Kropf, was born near Harrisburg, Oreg., May 18, 1925; passed away at the Rhoades and Lambert Hospital, Eugene, Oreg., of uremic poisoning and pneumonia, July 25, 1943; aged 18 y. 2 m. 7 d. On June 14, 1942, she was married to Del E. Neuschwander. To this union was born one daughter (Florence Ellen), July 18, 1943. Surviving her is her companion, daughter, father, mother, 7 brothers, 5 sisters, a foster grandmother (Mary Hostetler), uncles, aunts, and other relatives and friends. At the age of 12 she accepted Christ and united with the Harrisburg Conservative Amish Mennonite Church and remained faithful until death. Funeral services were held at the church, July 23, by Bros. Nick Birkey, Norman Lind, and Jacob Roth. Text, I Thess. 4:13, 18.

The call was sudden, the shock severe.
We little thought her death so near.
Only those who lost can tell
What a parting is without farewell.

Nissley.—Mary B., widow of David S. Nissley, was born July 8, 1863; died Aug. 21, 1943, at the home of her son, Clayton R., Manheim, Pa.: aged 80 y. 13 d. Sister Nissley was a faithful member of Erisman's Church and was always present whenever possible. She is survived by 5 sons (John R., Claytou R., Benjamin R., Samuel R., David R.), 25 grandchildren, 11 great-grandchildren, and one brother (Elias B. Risser, Lebanon, Pa.). Her funeral was held at Erisman's Mennonite Church, July 24, in charge of Bros. Henry E. Lutz and Martin G. Metzler. Text, Rev. 14:13. Burial in the Homestead Cemetery.

Mother dear, rest on
Your struggles and labors are o'er,
But the faith and the courage you gendered
Shall abide in our hearts evermore.

Nolt.—Christian S., son of Jacob and Marion (Sauder) Nolt, was born June 23, 1917, near Martindale, Pa.; passed away July 9, 1943, in the Lehanon Hospital, Lehanon, Pa.; aged 26 y. 16 d. He was united in marriage to Edna Lehman, Feb. 13, 1943. They resided on a farm near Richland, Pa. On June 23, Christian fell from a load of hay to the barn floor and received a slight fracture of the skull, after which he spent most of the time in bed. He caught a cold and spinal meningitis and pneumonia followed. He accepted Christ and became a member of the Weaverland Mennonite Church at the age of 17 and was a faithful member until his Master called him home. He leaves to mourn his death, his wife, mother, father, 5 brothers (Harvey, New Holland, Pa.; Michael, Ephrata, Pa.; Allen, Eli, Elmer, all at home), a sister, Elizabeth (Mrs. Isaac W. Hurst), and his grandparents (Mr. and Mrs. Michael Nolt, New Holland). Funeral services were conducted July 13 at the home of Milo Lehman, near Millardsville, and at the Springville Mennonite Church by Bishop Joseph Weaver, assisted by Bro. Amos Martin. Text, John 14:2, 3, 4. Burial was made in the adjoining cemetery.

"Dearest brother, thou hast left us,
And our loss we deeply feel.
But 'tis God who hath hereft us,
He can all our sorrows heal."

Reeh.—Carl, was born in Alsace-Lorraine, June 25, 1863; died July 6, 1943, at his home in Shickley, Nebr.; aged 80 y. 11 d. In the year 1883 he emigrated to America, settling in Illinois. In 1893 he moved to Kansas, near Selden, where he joined the Mennonite Church and remained faithful to the end. March 20, 1894, he was married to Frieda Armal. To this union were born 5 children. One son, Carl, preceded him in death. Surviving him are his companion, 2 sons (William in Iran; George, Shickley), 2 daughters (Frieda, wife of Joe Kennel, near Strang; Emma, Shickley), a son-in-law, 3 grandchildren, a brother (George, Polk, Nebr.), and many other relatives and friends. In 1905 he moved with his family to Nebraska where he lived for 38 years. He was a kind, loving husband and father and will be greatly missed. Funeral services were conducted by Bro. Peter Kennel at the Mennonite Church after a short service at the home by Bro. Fred Reeh. Burial in the church cemetery.

In silence you suffered
In patience you bore,
Until God called you home
To suffer no more.

Ressler.—Lois Mae, daughter of Menno and Flora (Kean) Ressler of Columbus, Ohio, was born Dec. 4. 1941, in Ticonderoga, N.Y.; died Aug. 12, 1943, after a short illness of asthma pneumonia which was marked with pain and suffering. She was a jewel lent to earth for 21 short months and 7 days to brighten the home of her parents. She leaves to mourn her departure, her mother and father, grandparents (Mr. and Mrs. John Kean, Granville, O., and Mr. and Mrs. C. L. Ressler, Lowville, N.Y.), and a host of aunts, uncles, cousins, and other relatives and friends. Funeral services were held at the Harrison Chapel, Wesleyan Methodist Church. Leroy Wilcox officiated. Text, Mark 10:14. Interment in the Alexandria Cemetery.

Weaver.—Elizabeth Arlene, daugbter of Elmer and Emma (Zink) Weaver, was born May 20, 1933; died at her home near Lancaster, Pa., July 17, 1943; aged 10 y. 1 m. 4 d. After an illness of almost a year she took her bed and soon after that became blind. Before that Bro. Stoner Krady and Bro. Earl Mosemann anointed her and had prayer with her. We truly believe if it had been the Lord's will, she would have been healed. So we humbly submit to His will, knowing that He always knows best although we do not understand. During her illness she was very patient and never complained. She became a member of the Rossmere Mission when she was 8 years old. She leaves her sorrowing parents, 2 brothers (Elmer, Jr., Leslie H.), 2 sisters (Ruth N., Shirley J.), and her

grandmother (Mrs. Lillie Zink, Rohrerstown). Services were held at Mellinger's Mennonite Church, conducted by Bros. Stoner Krady and Earl Mosemann.

"No one heard the footsteps of the angel drawing near
Who took from earth to heaven the one we loved so dear.
No one knows the silent heartache; only we who lost can tell
Of the grief that's borne in silence for the one we loved so well."

Yousey.—Chris B., born April 23, 1877; died July 29, 1943; at his home near Croghan, N. Y.; aged 66 y. 3 m. 6 d. He was the son of Joseph and Catherine Steria Yousey. On June 1, 1911, he was united in marriage to Miss Katie C. Moser who survives. Besides his wife he leaves 5 daughters (Mrs. Ralph Steria, Mrs. Kenneth Lehman, Ellen, Arlene, Gladys), 3 sons (Sterlin, Daniel, Ira), a grandchild (Perry Steria), 5 brothers (Joseph, Beaver Falls; John, Akron; David and Jacob, Castorland; Menno, Croghan), 4 sisters (Mrs. Joseph Widrick, New Bremen; Mrs. John B. Moser, Croghan; Mrs. John Lyndecker, Balsam Creek; Mrs. Benjamin Roggie, Lowville). In his youth he united with the Amish Mennonite Church and remained faithful. He had been in failing health for years, but seriously ill the past 2 months. He bore his afflictions patiently. Prayer services were held at his home by Joseph Zehr. Services at the Croghan Church were conducted by Allen Gingerich and Chris Nafziger. Burial was made in the Croghan Cemetery.

Beneath our eyes he slowly faded,
Getting weaker day by day,
Till God in His heavenly wisdom
Called him peacefully away.

—o—

Items and Comments

To Prevent Church Fires.—Despite the difficulties of replacing church buildings many fires occurred during the past winter. A study of scores of situations convinces one that most church fires may be prevented. The Interdenominational Bureau of Architecture has devised a two page blank to be used by local churches in examining their building to prevent fire hazards. This will be sent on receipt of a dime or stamps sent to E. M. Conover, Director, 297 Fourth Avenue, New York 10, N. Y.

*

"The War of Nerves," is a term frequently seen in print these days. It is applied to a real or alleged state of hysteria among certain classes of people in Axis countries who are terrified because of the destructiveness of Allied bombs. It should be borne in mind, also, the term is applicable, in political and labor circles where the struggle for wealth and the ghost of impending political election are giving many people a nervous feeling.

*

Postwar Conditions.—Much has been said and written on this subject. It is something to dream about now, and planning for the future is always in order. The problem would be greatly simplified if self-interest could be laid aside and the Golden Rule adopted as the basis for all human planning and adjustment of difficulties. Now, as in all ages of the past, the hope of peace and righteousness must rest in the Prince of Peace, in the Lord our righteousness, if ideal conditions are to be attained and maintained. Until the nations get on that kind of basis, this world will continue to be a pagan world.

*

"Give Ye Them to Eat."—A glance at the present-day magazine or daily newspaper gives one the impression that the multitudes are not being fed on the diet that promotes spiritual strength and vigor. The prominence given to such things as strife, divorce, theaters and moving picture shows, liquor and tobacco advertisements, immorality, etc., and the apparent attitude of the writers and publishers toward such things, are enough to arouse all loyal soldiers of the cross to the necessity of supplying the multitude with food for the soul that is spiritually nourishing and uplifting. If "reading maketh a full man," let us do our best to supply the literature that makes him "full of grace and truth."

*

The Bible tells us, among other things, that God "causeth the wrath of men to praise him." This proved to be the case, many times, in the history of the children of Israel, and we are wondering if this might be the case in the time in which we are now living. We think of World War II, now holding the nations of the world spellbound, wondering what will be the end of the terrific wholesale slaughter of human beings and destruction of property going on in different parts of the world. Then we think of the same spirit being manifest in the conflicts between political parties in different countries, in the strikes and other forms of strife in labor unionism and capitalistic monopolies—churches not being exempt from factional brawls. Is this the spirit of strife fostered by the spirit back of the great War, or is World War II a result of this spirit within man before the war broke out?

Men have been wondering; men have been praying. Will this world-wide calamity be the means of awakening men's souls and consciences, and cause them to turn aside from the awful avalanche of vice and crime with which the present world is now cursed, to repent from their evil ways, to worship God "in the beauty of holiness," and to serve Him "with reverence and godly fear"? If so, it will be only another instance where God has caused "the wrath of men to praise him."

At any rate, this is an opportune time for all Christian people to draw nigh to God, to continue instant in prayer and supplication before the Throne, to follow faithfully in the footsteps of Jesus Christ the Prince of Peace, and to hold up the standards of the Gospel before God in behalf of a sinful and dying world. The "salt of the earth" is found in the people who are faithful in their witnessing for, in promulgating and in exemplifying the Gospel of Christ. Especially in times like this, "men ought always to pray, and not to faint."

*

A certain well known congressman is quoted as saying that at the close of the World War now raging the debt of the United States will probably be about three hundred billions of dollars or more, a sum about twice the assessed valuation of the property in this country at the beginning of the war. He may or may not be right; but appalling as such a sum appears to the average reader, this is not the greatest problem facing the nations at the present time. Such national sins as covetousness, unbelief bordering on infidelity and atheism, Lord's Day desecration, gambling, immorality, drunkenness, etc., etc., are preying on the vitals of some of our leading nations, and must be repented of (regardless of their financial status) before they can hope to escape the fate of once powerful nations now extinct.

*

The recent parley between President Roosevelt, Premier Churchill, and other high officials of the United States and Great Britain created a live interest in the minds of the reading public. But with all this, probably a still greater concern among the interested reading public was the absence of Premier Stalin of Russia. Let every lover of peace continue the supplications before the throne in behalf of peace.

—o—

Announcements

ONTARIO AMISH MENNONITE SUNDAY SCHOOL CONFERENCE

The twenty-second annual meeting of the Ontario Amish Mennonite Sunday School Conference will be held, D. V., at the Maple View Church near Wellesley, Ont., beginning Saturday evening, Sept. 11, and closing on Monday, Sept. 13, 1943. Everybody welcome. Come praying.

Peter Nafziger, Secretary.

—o—

LANCASTER CONFERENCE

The semiannual meeting of the Lancaster Conference will be held at the Mellinger's Church, near Lancaster, Pa., on Sept. 16, 1943. The services are to begin at 9:00 a.m. The public is invited.

Henry E. Lutz, Secretary.

—o—

SUMMER BIBLE SCHOOL SUPERINTENDENTS AND SECRETARIES

The statistics from your Summer Bible School should have been mailed to your district secretary by this time. If for any reason, this was not done, will you please give immediate attention to this matter? Your district secretary has the responsibility of compiling Summer Bible School statistics for your Conference and should have this information about your school at once. Thank you for your immediate attention to this.

If you have clear glossy-print pictures of your school, be sure to send these along with your report to the district secretary or district Summer Bible School director. No reports should be sent directly to Scottdale unless your school happens to be unaffiliated with a conference. Such reports may be sent directly to the Summer Bible School Secretary, C. F. Yake Scottdale, Pa.

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CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

September, 1943

Editorials

The Church in the Argentine

This issue brings you messages from our workers in rgentina. A thoughtful reading of these articles will lp you to feel the spiritual pulse of our brethren in that nd. The writers are faithful in recording both favor-le and unfavorable aspects of their work. Their policy fairness in reporting Christian activities is essential to ogress. It makes possible a proper evaluation of needs that intercessors know what should be made the object their prayers. It provides reliable information for ose who are interested in making comparative studies work in the Church.

We are grateful for the representation of native work-s. This gives encouragement to the supporting constitu-cy. It makes the home church feel that Christians there ve grown to maturity. It adds a sense of permanence the work. Reading what a native has written makes e reader feel that he has a more direct relation to the tire body of Christ. It makes one a bit more conscious our fellowship with converts who are members of our urch in the Argentine.

Will Catholics Win?

The increased efforts of American Catholics to influ-ce legislation against Protestant missionaries have be-me, during the past year, the object of open criticism. e political efforts to build better inter-American rela-ns have been used as an occasion for Catholics to incite timent against Protestant missions. It is known to be an official Roman Catholic policy to attempt to oust Protestant missionaries from Latin America. They contend that it is a Roman Catholic continent and that the populace of these countries resents the intrusion of representatives of other faiths. They seek to point out that by offending the peoples of our sister republics, the activities of Protestants are a barrier to the good neighbor policy. They claim that such activities rob the people of their traditions, of their national spirit, of their religious background, and of their culture. This is their argument in bringing an influence to bear upon the American government to refuse permission to new Protestant missionaries to go to Latin America.

This represents a need for much prayer. Our own mission in Argentina has called for new workers to carry on their expanding work. God can overrule according to His own plans, but let us not sin in ceasing to pray for the unsaved and for the open door that leads into their land.



A class of young people of the Pehuajo Church

SOUTH AMERICA NUMBER

Twenty-fifth Annual Report of the Argentine Mennonite Mission

Calendar of Events

Compiled by Wm. E. Hallman

January

4 The Lauvers start a new Sunday school in the home of a blind lady in Salto.
6-9 Annual Mission Council meets in Ramos Mejia, on the beautiful campus of Ward College.
9 Farewell services for Sister Selena Gamber who leaves for the United States on the last trip of S.S. Brazil before requisition for war duty.
10-14 Many missionaries stay in Buenos Aires over the week end to visit our Mission there, do annual shopping, and for examination at British Hospital.
12-14 The Brethren Hershey, Litwiller, and Weber, with Bro. Luayza look for place to open work in one of the many suburbs of Buenos Aires.
12 Tent meetings start in Trenque Lauquen with Bro. Pablo Cavadore.
18 Tent meetings start in a new section of Bragado with big attendance.
21 The Snyders visit the work in Quiroga.
29-Feb. 1 General Conference in Pehuajo with record crowds at all sessions.
29 Annual reorganization of Pastor's Meeting in Pehuajo.
31 Managing Committee meets in Pehuajo.

February

3-5 Gorjon family of Santa Rosa visits old home in Carlos Casares, and give inspiring messages in the evenings.
4 Sister Holderman addresses women's meetings in Pehuajo.
6 Tent meetings in Corralon municipal section of Bragado until the 15th. Over 300 at some meetings.
10 The Webers visit the Waldensian Colony in Uruguay.
12 Tent meetings in 'West Side' of Trenque Lauquen begin and continue until the 18th.
19 Tent meetings begin in Fortin Olavarria. First time for this town in America District.
19 Last day of Spiritual Retreat for young people of Bragado District.
21 Wedding of Nestor Comas and Teresa Abat in Bragado Church.
25 Birth of Richard William to William E. and Beatrice Hershey Hallman at Tres Lomas.

March

2-11 Tent meetings in "La Curva" section of Bragado.
6 The Luayza family moves to new work in Ramos Mejia, suburb of Buenos Aires.
10 Bro. Snyder begins tent meetings in Santa Rosa.
11 Managing Committee meets in Buenos Aires.
12 Bro. Herrera and wife move to Alberti to take charge of work.
18 The Brennemans hold first meetings in Piedritas with 46 present.

April

1-30 Representative Delio Conconi of the American Bible Society holds deputation meetings in all our stations.
1 Strucchi family (faithful members in Tres Lomas) move to farm near Trenque Lauquen.
1-5 'Holy Week' services with communion and baptism in many of our towns.
7 Land near Trenque Lauquen is donated to Mission for future Mennonite camp ground.
8 Most of missionary men present for informal discussions with J. Merle Davis, official representative of International Missionary Council.
9 Bro. Hershey begins meetings in Villegas and continues until the 14th.
12 Bro. Hallman preaches in new mission at Ramos Mejia. Congregation in Villegas organized and received into Mennonite Church. Baptism and communion services held same day; Bishop T. K. Hershey officiates.
19 First visit made to Carmen de Arreco by the Lauvers.
24 Work officially open in Fortin Olavarria by Brother Rutt.
28 Baptismal services in La Nina.

May

10 Mother's Day programs in most of our stations.
13 Bible school opens in Bragado.
13 Evangelistic meetings in Ameghino with C. Barbosa as evangelist from the 13th to the 19th.
14 Baptismal and communion services in America.
19 Colporteur Proctor of Carlos Casares arrives in Salto to sell Bibles.
21 Elmer J. Martin, wife, and children of New Holland, Pennsylvania, arrive in Buenos Aires en route to Paraguayan Chaco where they plan to colonize.
28 The Millers take their first Spanish examinations in Bragado with high grades.

June

3 Bro. J. Harrison finishes 10-day meetings in Pehuajo.
5 Sister Carmen Palomeque addresses the National Sunday-School Convention in Buenos Aires on "The Responsibility of the Church to the Child."
9 Bro. Litwiller undergoes third sinus operation in Buenos Aires—somewhat more successful.
19 Juan Battaglia and family move out of Mission apartment in Trenque Lauquen while Anita and Maria Cavadore move in.
22 Pablo Cavadore and family leave Trenque Lauquen for Capilla Del Monte, Province of Cordoba, where he will have charge of work, and help in Cosquin district.

July

9 First Regional Sunday School Conference in Trenque Lauquen, with representatives from Santa Rosa, America, Villegas, Passo, Pehuajo, 30 de Agosto, Tres Lomas and Ameghino.
7-12 Bro. Gorjon holds meetings in Trenque Lauquen.
14 The Webers move to larger quarters in Chacabuco Park district of Buenos Aires, with very satisfactory increase in attendance at all meetings.
20 Brother Lauver enters British Hospital suffering from nervous breakdown.

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? Mid-year Pastor's Meeting in Pehuajo.
) Managing Committee meets in Buenos Aires.
) Bro. Hallman addresses Pastor's Institute in Buenos Aires.

ugust

9 Brother Barbosa preaches in the Chacabuco Park Mission in Buenos Aires.
5 Julio Martinez, converted Adventist salesman, enters our Bible School, Bragado.
) Baptismal and communion services in Ramos Mejia, Bishop A. Swartzentruber officiating.
) Alberto Hondorff leaves our Printery in Trenque Lauquen after eight years' service to look for employment with higher wages in Buenos Aires.
3 Ismael Rivarola and family move from Carlos Casares to Trenque Lauquen where he begins work in the Mission Printery.

ptember

) Managing Committee meets in Buenos Aires.
) Young people of America visit Trenque Lauquen and give interesting program.
Baptismal and communion services in Santa Rosa, Bishop T. K. Hershey officiating.
Bro. Lauver leaves British Hospital for rest cure in La Falda, Cordoba, under care of Bro. Holderman.

ctober

7 Bro. Hershey visits all the stations in the Cosquin District of Cordoba.
Carlos Casares congregation celebrates 20th anniversary with fitting inspirational meetings.
13-15 Workers' Institute in Carlos Casares. Guest instructor: Jose Quinones, Las Flores.
16 Tent meetings begin in Carlos Casares, which because of genuine pentecostal results, continue well over a month—over 100 confessions. Committees elected to visit converts.
25 Dr. John Schmidt and Bro. Vernon Schmidt visit the Webers in Buenos Aires, the former on his return trip from Paraguay to the United States, and the latter returning to Paraguay.

November

The Brethren Swartzentruber, Lauver, and Holderman make an investigation trip to the Bolivian border, and the Argentine Chaco.
1 Special meetings begin in Tres Lomas and continue until the 8th.
3 Special meetings begin in Trenque Lauquen and continue until the 15th.
9 Special meetings begin in Treinta de Agosto and continue until the 12th.
17 Managing Committee meets in Buenos Aires.
21 Missionaries en route to Africa, George Smoker and wife, and Elma Hershberger, begin visit of most of our stations.

December

3 Carlos Casares Young People's Spiritual Retreat in near-by estancia, closes on the 7th.
6 Baptismal and communion services in Chacabuco Park Mission of Buenos Aires, Bro. Litwiller officiating.
17 Bro. and Sister Shank arrive in Buenos Aires from the United States over West Coast route.
25 Christmas programs in many of our stations cancelled due to Infantile Paralysis semi-quarantine.
31 Watch Night prayer services in all our stations. (Daniel 12:3)

Reports of Churches and Stations

Pehuajo

A. Swartzentruber

Another year has gone and as we look back we see little progress in e work in this town.

The annual conference was held here in January, 1942. During ose four days we had around one hundred people here to eat and ep. Those are busy days for the folks that live at the station where e conference is held. But the last night when many testified to the essings they received during conference and when at the last meeting ere were several confessions, we felt well repaid and rejoiced with e rest.

During the month of April, we had a ten-day series of meetings ring which there were several more confessions. During the follow- g months these were instructed and at the end of the year six were ptized. But as it usually happens there were several others whom we d not think understood well enough and some others who could not e their way clear to be baptized at that time.

The work in Madero, where we go once a week, and in Guanaco, where we go once a week or every two weeks, is not too encouraging. At a town where there is no resident pastor it seems almost impossible to have a progressive work. There are ever so many things to enter in to discourage the work, and very few to encourage it. Perhaps an hour or two before meeting time a storm or a rain comes up and we debate the advisability of going by auto at night on a trip of ten, fifteen, or even twenty miles over mud roads and water holes; then perhaps by the time we get there nobody expected us to come and we start home again. Often it has happened that at the outstation it did not rain at all and we did not go and the people were sitting and waiting while at the place where we were it was raining. Then too, gas is rationed and we can scarcely get along with what is allowed us and train connections are so unsatisfactory that it would often mean being away for several days to have one service. Because of lack of employment in these smaller towns people are continually moving away in search of work in larger places.

As one sees the many people in a city of this size (18,000) and realizes that ours is the only church where the true Gospel is preached, and that there are still thousands in this city who have never heard the story of love, we feel more than ever how entirely we need to depend on Him who said, "Lo, I am with you alway."



The Pehuajo Sunday School



Young people enjoying a period of recreation

Trenque Lauquen

T. K. Hershey

As we look back over the 1942 activities in this station, we ask, What have we done? If we venture to say what we have done, it would sound like boasting, but that is not the purpose of this report.

Souls have been added to the Church but we cannot say they have been added daily. Why not? God knows. The longer we are engaged in mission work, the more we feel there is a need for an out-pouring power that would be so felt that, as in the primitive church, people would come voluntarily to our services without so many man-made inventions. We read of at least sixteen times in the Acts, how the masses sought out the churches, and not the churches the masses. Just a few of these expressions may be helpful:

1. "The same day there were added unto them about three thousand souls" (2:41). In 4:4, the number is increased to 5,000.
2. "Added to the Lord, multitudes both of men and women" (5:14).
3. "The number of the disciples multiplied in Jerusalem" (6:7).
4. "The people with one accord gave heed"(8:6).
5. "And all . . . turned to the Lord" (9:35).
6. "Many [in Joppa] believed in the Lord" (9:42).
7. "While Peter yet spake these words the Holy Ghost fell on all them which heard the word" (10:44). Did this ever happen to you, fellow minister?
8. "Next sabbath day came almost the whole city together to hear the word of God" (13:44).
9. "A great multitude both of the Jews and also of the Greeks believed" (14:1).
10. "The churches . . . increased in number daily" (16:5).
11. "So mightily grew the word of God and prevailed" (19:20).

A certain author said, "People say, 'Why have the masses lapsed from the churches?' " This man answers the question thus: "Perhaps the more correct way of putting it would be, 'Why have the churches lapsed from the masses?' " He then continues, "Some churches are floundering and some are foundering, and no wonder. . . . It would be no loss to the Kingdom of God if churches that ignore the Holy Ghost would founder."

The Trenque Lauquen congregation has passed through many crises, but is making an effort to overcome these and live on a higher plane. It is finding its way to the "Upper Room." Results are already seen. We more and more agree with the writer who said, "Let pulpit and pew be baptized with the Holy Ghost and fire, and the people will come running to see the burning."

Special tent meetings were held in two different sections of the town. Both were conducted by Argentine pastors. One of them when a boy went to Sunday school in Madero and today is preaching the Gospel. Some fifty persons manifested a desire to know more about the Word of God and have opened their homes to our workers.

We have three Sunday schools—one at the church and two branch schools. The latter are conducted by members of the congregation. We also have three preaching points in the town. The members help in this also. With these activities and the women's and young people's meetings, the kindergarten, and a part-time national Bible reader, the work in Trenque Lauquen has taken on new life and calls for your prayers that it may be a church in the sense of the teachings in the Book of Acts. Pray that the pulpit and pew may be on fire for the Lord and that the people may come to see the burning.



The Trenque Lauquen Sunday School

Carlos Casares

TWENTIETH ANNIVERSARY

E. V. Snyder

While 1942 was not a record year for baptisms in this church, we enjoyed a number of spiritual blessings that will never be forgotten. The work here is twenty years old now and there are signs that it will soon be "of age." While the congregation has never been spectacularly strong it has at least supplied the Mission with a number of workers who give all or part time to the cause. Two of these are ordained ministers; two others are the wives of the former; one is the wife of the administrator of the Orphanage; another is a full time colporteur; and two others, a married couple, give part of their time to the work in French.

This church has produced four Bible readers, six kindergarten teachers, four who are now helping in institutions of the Church, and two ordained ministers with their wives. At least five young couples have been married in the church here, one hundred forty-four people have been baptized here, fourteen others have brought church letters from other congregations, making a total membership of one hundred sixty that this church has had. At the close of this year it has only sixty-eight.

The anniversary sessions were well attended and enjoyed by quite a large group of former members and visitors. The guest speaker was Bro. Jose Quinones of the Evangelical Union Church in Las Flores. (His church had just celebrated their 50th anniversary.) In connection with this meeting we also had the pleasure of having the Annual Workers' Institute here this year.

Ordination Service

A very fitting part of an anniversary service was the ordination of two brethren, natives of this town. They had gone to Bible school together, had been graduated together, and now were ordained together. The ordination sermon was preached by Bro. Hershey, and Bro. Swartzentruber read the ministerial vows. Having answered them correctly the Brethren Gorjon and Barbosa, together with their wives, knelt at the altar while the Bishops, brethren Hershey and Swartzentruber, and Bro. Luayza, our senior Argentine pastor, laid their hands on them and commissioned them to their work.

Tent Campaign

After the Workers' Institute, Bro. Jose Quinones stayed for several days more concluding a series of evangelistic meetings in the Church in which we had the pleasure of seeing a fine group of people who had been coming to the meetings confess Christ as their Saviour publicly. Two plaza meetings were held which attracted considerable attention. A week later, with only our local help, we started the six-weeks' preaching in the tent. First we placed it in the north side of town, later on the west, and finally on the southeast side. Many of the members and new converts attended all of these meetings which lasted from 9:30 to 11:00 every night. The town at least found out that we were still here and the "cura" (priest) that doesn't cure anything except people's fat purses, could hardly think up enough intelligent falsehoods to keep the people away from the tent. (It may be news to you to know that we are all Communists, according to the Cura! !)

While probably a small percentage of these who signed cards signifying their desire to follow Christ will really do so, we feel that if the tent meetings do not do more than break down the silly notions people have about the Gospel, and give them the Truth (the Truth will make them free—free from the bondage of superstition and ignorance, and free from the chains of sin and shame) it will have been worth while.

Colportage

This year Bro. Federico Prottor has sold and given away 140 Bibles, 198 Testaments, 2,700 Gospels, 6,000 Camino Verdaderos and Tracts, 1,200 magazines, "Albores," for young people, 80 picture calendars, besides other magazines and pamphlets.

His good old steed "Poroto" is on the verge of being pensioned off since for several months he has not been able to work. (I don't know



At the ordination service at the Carlos Casares Church

which is the older, Don Federico or the horse.) He will probably be sold for "carne de potro" soon, but I expect to have his hide tanned and placed in a missionary museum somewhere in North America some day.

And the sulky's rhythmic motion from side to side is indicative of another need. Don Federico says it makes him dizzy and wears out his pants and coat. But there must be better sulkies than this one in this country somewhere! If only one of those kind ladies that buys antiques would pass by this way, we might be able to, if she were generous enough, buy a new one! I'm sure Don Federico would smile all over his bald pate for that!

Bragado

N. Litwiller

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

How quickly another year has passed and how grateful we are for divine strength and guidance during trying times.

The beginning of 1942 found the writer with an operated sinus still draining and regular trips to Buenos Aires necessary for treatment. Several times sutures were made and finally the wound closed up, and we are hoping that by the end of this year we may be entirely free from all ill effect.

In spite of this disadvantage, the Lord has given strength for the year's work. Bible school took several days a week. The regular pastoral work as well as the oversight of a district with three other congregations and several more towns with no congregations established as yet also drew heavily on our time and strength.

The church work was encouraging during the year. There were four baptisms. The Sunday school reached its highest attendance in the history of our congregation, with an average of one hundred and eighty-nine per Sunday, in the three branches and the center.

The young people's work continued very encouragingly. The literary society, the chorus, as well as special Bible studies, helped to keep the group busy, and united, and happy.

The year, however, was not without its problems. Some grow cold in the Christian life and in spite of our visits and pleas they continue in their ways and must be disciplined. The indifference on the part of many is amazing. The moral standards and lives of some people hinder all understanding of spiritual truth and the reaching out and finding new interested people is becoming more and more difficult.

We ask your prayers especially for a converts' class that is in preparation for baptism, that they may have a definite experience in Christ; for a few members who are not faithful; for the homes in which the Bible is being read; for the Bible school students that they may grow spiritually as well as in knowledge; for the surrounding towns that need more spiritual care, but do not receive it for lack of workers; for our congregation as a whole that we may be endowed with power from on high, and that our young people may all have high ideals in life.

America

J. L. Rutt

In spite of the difficulties which have not decreased but rather increased, the forward movement has continued in the Sunday school and in the church services during the year. We wish to praise the Lord for His guidance in 1942. We feel that the spiritual life of the majority of the members has deepened because we have endeavored to stress the necessity of a deeper life hid in Christ.

We lost two members during the year; one was the oldest member in age, Dona Romulla, who was born in a town where there was no register of births at that time. Her way was a difficult one during the latter years of her life. Her family was large and the conflicts were many as the family was divided in politics and religion. In her closing years very few of her daughters or granddaughters accompanied her to the services; yet despite all these hindrances, we believe that she remained faithful to the stand she took as she understood it. The other member was lost through moving to another district.

We are glad to report that three precious souls were willing to go all the way and seal their faith by baptism and so far they are the only ones of all who made confessions of faith in the tent meetings. The Lord willing, we expect to add three more precious souls. There are three young people who are the product of the Sunday school. There are still others who are counting the cost but are not willing to make the necessary sacrifice to become members of the Culto (Evangelical Church).

We are sorry to have to report that we have less children this year than last year. This is due to their moving with their parents to other districts. A leading Christian man of Buenos Aires told me at the beginning of this year that the small churches of the interior are the feeders of the Evangelical churches of the Capital Buenos Aires. It has been the driest year in the past fifteen years. Many people are obliged to move to other districts because of the continued dry years. It is difficult to get new ones to fill the ranks of those who move away.

Will you pray with us especially for the youth, for the sons and daughters of our members? Their temptations are many and because of these many have grown cold and indifferent, being carried away by their worldly companions.

During the year, work was opened in Fortin Olavarria, seven leagues or twenty-one miles from America. At first the attendance was good, but again, through a family moving away, the attendance has dropped. The influence was good for the cause of the Gospel. We need many faithful witnesses in this land. Again we have heard that the teachers of that place and of America forbid the children to attend our services, telling them that if they do attend they will not be passed from one grade to another. We are praying that the Lord will open many hearts who are deceived to things as they really are. Truly this land needs the Gospel more than ever before.



The congregation at church and Sunday-school services on a Sunday morning in December, 1942, *at the Bragado Church*

Tres Lomas and Treinta de Agosto

Wm. E. Hallman



Three members of the Tres Lomas Church and Sister Dorothy Smoker standing in the doorway of the Tres Lomas Mission Home

First let us tell you something about Treinta de Agosto where we spend some time in visitation work weekly, and have a preaching appointment in a rented hall. Located about twenty-five miles east of Tres Lomas, this town is somewhat smaller, and is populated mainly by retired farmers and landholders who operate their estates while living in town. It is a Catholic town and at times the Priest has rung the church bells to warn the people that they are not to go to the heretics' (our) meetings. We can really "feel" the eyes of the people upon us as we go from place to place; yet Sister Anita Cavadore, who works in this town, has gained the respect of the business people and others who have learned to know her. Attendance is never large at our meetings, from fifteen to thirty, and if there are new ones present, they act very much embarrassed at being seen with us, but secretly they enjoy our singing and Gospel services. This past year our group gained some prestige when the foreman of the grain storage houses, with his wife, was converted and baptized. They are happy in the Lord, and almost too forward, for he told us he recently passed out tracts in the plaza during a Catholic celebration. The two other families who form the nucleus of our membership there need our prayers so that they may be better witnesses in their daily life and work.

Here in Tres Lomas we have had our joys and our sorrows. Satan gained a great victory when he led one of our members into the type of sin that is most destructive to the advancement of our work, and "the whole town" was talking. This widow's daughter, however, was one of the teen-age Sunday-school children whom we baptized. Before baptism in the preparatory service, the situation was very delicate as two of the members "to whom the most was forgiven" were very slow in giving their consent to have this daughter baptized. The grace of God was alone sufficient to turn the tempest into a calm and the meeting ended happily.

The front of the church building needed some repairs, and so that was taken care of this year, the members willingly meeting all the expenses. The churchyard was enclosed giving more privacy for meetings and games with the young people. We only wish that more of the members would be more responsive to the inward reconstruction of the body of Christ.

One of the most encouraging developments during 1942 was the formation of a group of four which meets weekly in secret prayer for the work here, and for the conversion of lost souls who are interested but up to now are only sympathizers. Will you not also secretly join this group in prayer for new victories in the onward march of His work?

Alberti

Constancio Herrera

In March 1942 my wife and I took charge of the work in Alberti. We knew beforehand that it was a hard place to work because of Catholicism, so before coming we prayed asking the Lord to give us from the very beginning those that were to be His. When we came we brought the tent but only one family attended the meetings and that was my mother and brothers and sisters who for many years have been faithful to the Lord.

At that same time a circus came to town to which the Catholic Women's Society gave free admission tickets so that the people would not go to the meetings in the tent. Nevertheless we gained one couple and their son for the Lord and also a man who soon won his wife and five children for the ranks of the Lord. My wife taught this first woman to read and within three months she went out to read the Bible in the homes of acquaintances. Soon there were others added to the ranks of the saved ones. When we had a small group of young folks we formed a Young People's Society and a recreation center on an empty lot that we rented.

In our young people's Bible study all take part with interest. The meetings on Sunday sometimes are very well attended. Three homes have opened their houses to have cottage meetings where the Gospel is preached every week.

Our Sunday school has suffered because of a struggle with the priests and school teachers, but thanks be to God that we have a small group who come faithfully. At the end of the year five of the most spiritual believers were baptized and another group of brethren and sisters are continuing their preparation for baptism. All this we owe to the saving grace of our Lord.

Cordoba Hills

J. L. Rutt

With thankful hearts we desire to praise our heavenly Father for the changes wrought in the lives of some unbelievers in the hills of Cordoba. For Him nothing is impossible and His delight is in doing those things which man has not been able to do in his own strength or works.

It is strange but true that many are seeking satisfaction and salvation through vain, visible, and temporal means, forgetting that only the invisible Christ can provide the eternal things that are of real value. But there are always some, praise His name, who realizing their weakness, seek and find that which gives them joy, peace, and life eternal.

A young man has been attentive to the Gospel, carrying it home to his grandparents. The grandfather, a sensible man, acknowledged the truth and on being visited while on his deathbed said his hope is in the eternal God and His Son. The young man says his life has been changed and wants to follow Jesus until the end.

A married couple attending the meetings, having been invited by their neighbors who are believers, have been under conviction. At last the wife said she is converted and wants to be baptized. Her husband finds it hard to give up his father's religion on account of what the people will say. So Don Luis will stumble along until some day a crisis will make him decide.

A dear mother and her only boy have received Christ and are very happy although the Enemy seeks to divert their minds and lives from the Way. Prayers have been answered for a sick relative, making them both more firm.

A widower and his two daughters have known the Gospel for two years. There is a big change in their lives and in the home. All are baptized and testify for their Saviour in front of many at work and in the town. Recently they have been sacrificing their home comforts in order to care for Christians who came to the hills to visit their sick children and relatives. These who have been mentioned are a cause of joy to us and the other believers. But there are still some Christians who are not wholly submitted to the will of God, being somewhat timid in giving their testimony to their friends and in following closer in the footsteps of our Lord and Redeemer Jesus Christ.

We know that it will be both a blessing and a pleasure to you to always remember these folks in your prayers at the throne of grace, and we confide in your faithfulness to pray for the work both at home and abroad.

PRAYER CHANGES THINGS AND PEOPLE. GOD HEARS AND ANSWERS PRAYER.

God has changed hearts not only in the Cordoba Hills but in many other hills and valleys all over the earth and He will continue His work.

What are you doing to help others know His way for their salvation?

We are living in perilous times but the times are in His hands.

Glory be to His Name. Let us pray, labor, and wait until His return.

Capilla del Monte

Pablo Cavadore

The work in this beautiful corner of the mountains had its beginning due to the activities of the missionaries, Brother and Sister Lantz, and more recently of Holdermans, who visited Capilla distributing literature and holding some meetings.

On May 6, 1942, the writer, accompanied by the missionaries Lantz and Holderman, began a series of meetings which was the official beginning of the evangelical work in Capilla del Monte.

Seven persons attended the first meeting, and I was discouraged by the small attendance, but the brethren Lantz and Holderman accustomed to the conditions in these parts so strange to me, thought we had had a good meeting. After fifteen days of preaching we had fourteen persons in the meeting, several of which made a profession of faith. After this series of meetings I had to make a trip to the province of Buenos Aires to get my family in whose company I arrived again in Capilla del Monte June 28.

We arrived in mid-winter and although the 28th seemed like a spring day the temperature soon began to drop until the mercury stood at fourteen below zero (centigrade) on July 10.

At this time of the year we could have only a few meetings and these only by using a good "brasero" (open fire of charcoal). In spite of everything we had one meeting each week and the first cold spell had scarcely passed when the attendance increased to twenty-five and twenty-six persons. From that time until now nine have confessed Christ as their Saviour, some of which are following faithfully, growing in grace and the knowledge of our Lord Jesus Christ.

In writing this report I do not wish to omit mentioning the efficient collaboration of a young man called Gastin Fontaine Correas. This boy almost before he knew me well put himself at our disposition (in spite of his affiliation with the Baptist Church) and was a real comrade, sharing with us the joys of the victories and the pains of our failures. He was our companion in prayer and more than once occupied the pulpit and preached in the street announcing the good news in Christ.

All the province of Cordoba is more Catholic than Buenos Aires and in Capilla del Monte the native people are, besides being Catholic, also ignorant and superstitious. This state of things favors the work of defamation which the Catholics carry on against the Evangelicals, making the people believe everything the Catholic Church says without stopping to think whether it is the truth or not. The nuns who live in Capilla del Monte go two by two visiting the homes of those who go to our Church and tell them not to listen to us, that we are lost, that we do not believe in God, nor in the virgin, nor in the saints, that they will go to hell just the same as we, if they continue to attend the meetings, and that is enough to scare some of them.

Nevertheless we keep on working quietly and we believe that this year we shall have some to be baptized.

Near Capilla del Monte there are several small towns: San Marcos, Sierras, Charbomier, and San Esteban. We have visited all these towns distributing literature and in San Marcos we had tent meetings where we found several persons who heard gladly the preaching of the Word of God.



A naturalist who eats no meat. One of the missionaries while doing colporteur work met him near La Falda

La Falda

Calvin Holderman

Some of you may remember that in last year's report we mentioned an Armenian family that was faithful in attendance. During the year the older two sons were taken into our Church and are the first and only members here at La Falda. The third son was converted in Cordoba, but has not been baptized yet. The daughter that was converted last year has been away from home all year taking treatments for a paralyzed leg. She is much better and will be able to attend meetings here this year.

Before baptizing the boys, one of them asked Bro. Hershey what he should do about being unequally yoked to an unbeliever, because the Armenians have the custom of picking a wife for the son and he wanted to know what should be done in case he didn't get a Christian girl. The father says any religion is good, which shows that he does not have a personal Saviour.

Last week Mr. Boyajian said, "Gregorio is old enough to get married now so this fall when I don't have so much work I am going to Buenos Aires and get him a wife. I know a girl that is good but she is his age. It would be much better if she were younger."

Let us pray for this family that the father and mother may be saved and that the children may grow in grace. Angel, the second son, wants to become a worker in our Church. Pray that he may follow the Lord in all. This past year he read the Bible through twice; he knows what he read. He didn't read it just to be able to say he read it.

There are a great number of spiritualists, theosophists, and naturalists here in Argentina. In doing tract work we met this naturalist who is writing theosophic articles for a Spanish magazine. You can easily see that he has neither hair nor beard cut and goes as nearly nude as possible. When this picture was taken he had been living on oranges for a month with an occasional nut or some honey water to vary the diet. He was very friendly calling us brothers and inviting us to eat with him. We thanked him for his kindness but ate our sandwiches that we had along. Before leaving we exchanged literature. After giving his literature a glance to see what it was like it was tossed into the fire; we hope he didn't do the same. We need to pray that these false doctrines may not progress in Argentina.

Most of you have heard that we are appointed to help start mission work among the Indians near the Bolivian border. It is difficult to leave a new work and start over, but we see that there is a greater need among the Indians. Brother Lantz and Brother Cavadore can keep this work going after we are gone by making a sacrifice of their time and energy. Pray that the Lord may bless these changes for the betterment of His kingdom.



Enjoying an Outdoor Luncheon

Salto District

W. G. Lauver

The year 1942 brought us some unusual experiences. The writer's sickness was one of the things which was hard to understand, but which we must believe is one of the "all things" which work together for good to them which love God, and who are the called according to His purpose. During our sickness, the work of the station was taken care of by Sister Lauver. Of course many things which we had planned to do for the extension of His kingdom in this new district had to be left undone. Furthermore, the religious leader of the town used all his power in direct contact with the people, and through the teachers of the public schools to keep folks, especially children, away from our services. Our Sunday school was especially affected by this.

But God blessed the efforts put forth in His name, and by the end of the year a class of sixteen were received by baptism, and we now have an organized congregation of twenty-two members. This is the youngest congregation in this field and needs your constant prayers. Especially do we ask you to pray for the Sunday school that we may be able to reach more children with the Gospel message.

The town of Rojas which was visited regularly from Salto during the latter part of 1941 and the first few months of 1942 was again taken over by the Methodists about the first of April of the past year. It was very hard for us to say good-bye to the group of believers whom we had learned to love. Some of you will recall that the Methodists had asked our mission to take over their work in Rojas at the time the writer and family moved to Salto. But later, due to some difficulty in the transfer of the property, they decided to take charge of the work again.

Regular weekly visits were made to Arrecifes, eighteen miles north of Salto, during the first part of the year. But later, due to sickness and the discontinuance of the bus service, it was not possible to hold regular meetings. But we are glad that Bro. and Sister Miller are now located in this large town of 12,000 souls, and under God's blessing and the help of your prayers, we are sure that many souls will be led to Christ and to real salvation. We also need your prayers for ourselves and the work in the Salto district. It is our desire to carry the Gospel message to the many small towns in our surrounding district. Pray for us.

Reaching Out in Buenos Aires

L. S. Weber

The work was continued in the same location as in the former year until the rent contract expired. It was felt wise to secure a hall which would have an entrance directly from the street to overcome the hesitancy of some to enter through a vestibule of a private house into the front room. We secured such a hall at 1356 Cachimayo Street, which is suitable in most respects except that it is rather small. We were not able to rent a more commodious place due to the extremely high rents in Buenos Aires. The new location is only three blocks from the former one, and the small apartment rented for the workers is four blocks from the hall.

We experienced an immediate growth in the Sunday school where the attendance leaped from about twenty-five to as high as fifty-six, although during these summer months of vacation from December to March it always drops some. We have also discovered recently that some of the children who had started to come have dropped out because of the adverse propaganda made by the parish priest. We are glad, however, that many do not pay any attention to these lies by the priest, and thus keep coming.

We have the advantage of the sympathetic interest and co-operation of the family from whom we rent. The two daughters of the owners come to all the meetings and a son and his girlfriend attend many of the services. This family had contact with a Methodist mission when the children were small, and they are taking it as the direct guidance of the Lord that we have come to open services right in their house. It is often very difficult in this city to find renters who are sympathetic with Protestant Gospel work.

During the year we received nine persons into fellowship: three by baptism, five by letter, and one on confession of faith. We lost one brother by death, which left a membership of twenty-five at the end of 1942. We have not been very successful in lining up those who had moved into the city from our country churches some time before the work opened here. Those who have moved in during the last two years are showing much interest in the work and are supporting it by their means and prayers.

The offerings in the different services during the year amounted to the sum of 407.00 Argentine pesos. A good part of this was used for rent, light, and Sunday-school supplies. We were able to sell twenty-three Bibles and twenty-seven New Testaments, and to distribute 375 Gospel portions and over 22,000 tracts on a great variety of Gospel subjects.

Under the leadership of Elvira Armanino, a former orphanage girl, a graduate from our Bible school, and now continuing a course on nursing and hygiene, we were able to organize a young people's meeting of about twenty-five members, which meets every Saturday evening. Some of these young people are now attending the regular preaching services and two have recently made a public profession of faith. We covet the continued prayers of God's people in the homeland for the work in this large city.

Our Second Year in Villegas

T. H. and Rowena Brenneman

The second year of our work in Villegas with its joys and sorrows, triumphs and failures, causes us to realize anew that it requires an endless amount of patience, grace, and perseverance to build up a work which the enemy has sadly destroyed. In spite of the adversities and obstacles, we feel encouraged although we have not accomplished what we had hoped in the past year. We know that God's promises are true, His grace is sufficient, His love is unfailing; so we, with Him as our guide, take renewed courage to press onward and upward.

On April 12, 1942, our congregation was officially organized at which time twelve members were received into the Church and a blessed communion service was observed. It was a day of great rejoicing for the believers for they had been like sheep without a shepherd for several years, and this had deprived them of worship services and the partaking of communion. We shall never forget the impressive testimonies which were given on that occasion, and especially that of one young man, the father of three small children. He said that he had decided never again to make a fool of himself by joining the Church because of the absurd things that had previously taken place in this church due to the bad example of some of the pastors, and that he would worship God in his own house without attending church. He continued saying that he had found by experience that this was impossible and he was happy to join the group of believers and co-operate in the work. He has become one of our most faithful and capable members. His wife is one of our Sunday-school teachers and manifests a keen interest in church work as do also her mother and sister. Their three winsome children who before had been attending the picture show so regularly that they had won a prize, are among our most regular attendants at Sunday school and often cry if they cannot be present at all the church services. Through the influence of this family a young man became interested in the Gospel, accepted Christ as his Saviour,



Sunday school in Buenos Aires in 1942

and gives promise of becoming a staunch member of the Church. He likewise interested his brother and wife who, after attending several services, made a profession of faith. We feel grateful to the Lord that we did not lose patience with this family, which at first was so slow to respond, and that we were able, by His help, to gain their confidence and win them back to Him.

Our Sunday-school attendance, as well as the attendance of our other meetings, shows a slight increase during the past year. One remarkable and encouraging feature of our Sunday school is that practically all the children come from members' homes and are regular attendants. In a few years we are anticipating a large group of young people in the Mennonite Church in Villegas. There were no baptisms during the year, but a class of seven, including our two children, is under instruction and will be received into the Church in the near future. These new babes in Christ need your prayers that they may be kept from all evil and may be able to give a living testimony to their companions. It gives us much joy to tell you that the former members of the Alliance Church really love, appreciate, and admire the Mennonite Church and its doctrines, which is an incentive to them to continue faithful in the Lord's service. As we glance back over our past year's work in Villegas the results seem few and unsatisfactory, but we give all praise to Him for what has been accomplished. Our prayer is that in the year 1943 we may be instrumental in leading many souls to Christ for "he is able to do exceeding abundantly above all that we ask or think."

Ameghino

The work in Ameghino in 1942 consisted largely in instructing the newly converted group of believers who responded to the call of God in the tent meetings, and to the establishment and carrying on of a Sunday school which held its sessions each Friday. The instruction of the converts took the form of a Bible study in which all took part. This was done in the public services since it was impossible to arrange a time for a separate meeting due to long distance that Ameghino is from Villegas (35 miles). How well we remember the first lesson! No one, except two, knew anything about the Bible, to say nothing of knowing how to find a book or a verse to read. It seemed as though it was going to be pretty slow work to instruct them properly. However, their interest in the Scriptures grew rapidly and soon they became proficient in handling their Bibles. Now all can quote verses by memory and can find any reference without difficulty. As we studied the teaching of the Word about the various doctrines and practices of the Church some of the group began to count the cost and decided that it was too great, others really want to be faithful but have not yet obtained complete victory over sin. We praise the Lord for those who were willing to go all the way. At the time of this writing (March, 1943) nine persons had been baptized and two others received upon confession, making a total of eleven souls that compose the new Mennonite congregation that has been established in Ameghino. We trust that this is only a beginning of a strong and flourishing church which will be as a lighthouse where before there was only darkness.

Piedritas

Piedritas is a town twenty miles north of Villegas. Some people had learned something of the Gospel through literature distributed by believers in Villegas. A woman had offered her house to hold meetings, so in March we entered what seemed to us an open door. Good interest was manifested from the beginning but there were also difficulties. One young woman, daughter of the woman who so kindly offered the use of her house, lost her mind and in less than two months died. Many began to say that it was the result of permitting the meetings in the house. However, we were able to convince all those who attended that the Gospel brings blessings and not curses upon men. A dozen or more bought Bibles and hymn books and the attendance has been quite good during the year although we have been able to hold services only every two weeks. In a tent campaign in January, 1943, the interest was very good and more than fifty souls signed cards manifesting their desire to follow Christ. The coming year is a challenge to us to lead them into a definite experience of conversion. We expect to follow the same procedure as in Ameghino the past year, that of studying the Scriptures with them. Please remember them as they receive new light that they may be willing to leave all and follow Him.



The Villegas Sunday School arriving at an "estancia" for an outing

Tent Meeting Campaigns and New Fields

T. K. Hershey

During 1942, three mission tents were used while the season was favorable. In order to distinguish the three when referring to them, in one of our pastors' meetings, they were numbered and decided to function in three different zones. Tent No. 1 is to be used in the Eastern Zone which runs from Passo east to, and including Buenos Aires; Tent No. 2, in the Western Zone running from Passo west to Santa Rosa; Tent No. 3, in the Northern Zone taking in Cosquin, La Falda and Capilla del Monte.

Western Zone

First Campaign

In this report, tent work in the Western Zone will be considered. At the beginning of the year (January) with Bro. Pablo Cavadore as evangelist, a week's meetings were held north of the railroad tracks in Trenque Lauquen. There was good interest, especially among the children. It became necessary to hold two meetings, one for children after which they were dismissed, and another for the adults who were waiting outside.

The tent was then taken to Pellegrini where Bro. Gorjon from Santa Rosa conducted meetings for ten days. From Pellegrini, it was taken to Tres Lomas with Bro. A. Luayza as evangelist. It was too cool in the month of April to continue tent meetings so the Bible Coach and trailer which hauls the tent and equipment were taken to Trenque Lauquen. Here they were sheltered for the winter in a shed built for the purpose.

Second Campaign

The weather was cool through the month of October, so that the campaign did not begin until November in Trenque Lauquen. The meetings continued night after night for two weeks in one section of the city and two weeks in another section. The preaching the first two weeks was by one of our youngest pastors, Bro. Constancio Herrera of Alberti. He did nobly. He was accompanied by his wife who was very good with the children. The last two weeks, Bro. Feliz Gorjon of Santa Rosa was the evangelist. Throughout the month interest and attendance were good. There were many professions, some of whom, we believe, have a definite experience.

The Bible Coach and tent were then taken to Santa Rosa where meetings were held in different sections of the city during the month of December. One of our Orphanage boys, Ernesto Oscar Rojas, helped in driving the coach and also led the singing in the meetings. Brother Gorjon reported that there were many who manifested a desire to be Christians.

At the beginning of the present year, the coach and tent were taken to America and Villegas. The results there will be given in the 1943 Report.

It is impossible to measure the good that is being done through the Gospel Tent. People come to the tent to hear the Gospel that would not come to our halls and churches. Thousands hear the Gospel message throughout the season of missionary efforts in this way.

Space will not allow us to tell of converts and their testimonies. We shall, however, report one. For sometime efforts had been put forth to reach a home in Trenque Lauquen. The father, a policeman, was a great drinker, but his wife was very much interested in the Bible. She

attended the tent meetings every night, bringing her four little children with her. The chief police sent a policeman every night to be there outside of the tent in case someone would want to make trouble. His services were not needed, his presence being enough.

Evidently, the policeman husband saw a change in his wife who had made a confession, for he asked to be the guard at the tent. He was granted this privilege and could easily hear the whole service from the outside. The last night the service was held in the church, our policeman friend came inside and gave his name. His wife, later in a testimony, told how her home was changed from that of a drunkard's to a paradise since they have accepted Christ as their Saviour. Many similar experiences could be given. The brotherhood is always strengthened and revived through tent meetings.

May God bless the donors of these new tents which are bringing joy and happiness to many people.

Eastern Zone

E. V. Snyder

During the months of January and February this tent was used in the Bragado district, in the towns of O'Brien, Comodoro Py, Bragado, Mechita, and Alberti. Although Bro. Litwiller was not able to put in his full strength on account of his illness, the Brethren Pineyro, Herrera, and Perugorria helped out bravely. For all of these men it was a new experience to preach in the tent, but they got along splendidly. Then the month of March and until it became too cold saw the tent in Ramos Mejia, a suburb of Buenos Aires. Bro. Luayza, with the help of a number of neighboring preachers, tried to keep the "sawdust trail" well worn.

After a long winter, we finally brought the tent to Casares in October for our twentieth anniversary celebrations. We used it a week in our back patio as a dining room during the Workers' Institute. Soon after that on October 27, when the nights were warmer, we started out in the six-weeks' campaign here in this city. We set it up in three different parts of the town and although for the most part we had no visiting preacher, the members of the Church helped enthusiastically and we had audiences of three hundred and four hundred people nearly every night. In spite of the fact that the Mission has been working here for twenty years already quite a frequent remark we heard regarding our work was: "Oh, we didn't know what the Culto was like." Superstition, indifference, and Romish propaganda do their best to pervert our mission and message.

One of the features of the Casares meetings was that of distributing free Gospels to all who came and then reading a short passage from them antiphonally at every meeting. It has the advantage of popularizing, and familiarizing people with, the reading of the Word of God. Altogether we gave away 875 Gospels in this way.

About the middle of December the infantile paralysis scare brought our campaign to a close with a number of people who had decided to accept the Gospel, not only as a book, but also as a way of life.

Before sending the tent to French, the young men of this congregation decided to take advantage of the epidemic by going for a "Campamento" and spiritual retreat in a near-by woods for part of a week. This was enjoyed very much.

The tent this year has not followed a definite mechanical schedule for the simple reason that we have come not to believe so much in a definite schedule for this work. The idea has been rather to work a town as long as it responds reasonably well. Former experience showed that often when interest mounted to its highest pitch the tent had to be taken down and sent elsewhere in order to follow the schedule instead of staying and finishing a work.

Will the Church please pray for another tent for our eastern district, so that we do not have to wait two or three years before we can enjoy these blessings again?

Special Meetings in the Hills during the Summer

D. Parke Lantz, Cosquin

This was the second year for tent work in the hills of Cordoba.

First the tent was set up in the most suitable spot in the town of San Marcos about fifteen miles from Capilla del Monte and forty-five from Cosquin.

In finding a place for the tent we found that the town which is really an old Jesuit settlement has very few who sympathize with the Gospel work, but we believed that there should be a testimony there so we hunted until we found a nice place on a lot near the road where we could have our meetings without being disturbed. Brother Pablo Cavadore was in charge and visited all the houses in the neighborhood inviting people to come explaining the Gospel. There was very little sympathy and few attended the meetings, although there were about a dozen who at different times came out and seemed interested. After the tent was taken down Pablo visited these people every two weeks in order to teach them. He still goes and we are expecting some of these to be baptized this year.

The tent was then taken to Capilla del Monte, a town of 6,000, where Brother Cavadore lives. The weather was very changeable; very few came to the meetings. Brother and Sister Miller went to help with tract work and visiting. Rainy weather set in. A storm blew down the tent one morning. It had to be washed and sewed. So they had meetings without the tent in the Mission for a few nights. There is a nice group of believers now in Capilla del Monte.

A good place for the tent was found in La Falda where good meetings with good attendance was the rule until stormy weather came up and they were obliged to close the meetings. This was a great disappointment to Bro. Cavadore, Bro. Miller, Bro. Holderman, and the rest of the workers. The tent was then put away as the weather did not permit its use.

We were sorry for the conditions which hindered the work with the tent but we are encouraged to go on again this year as the results of open air work have always been seen in the salvation and revival of some souls.

Will you pray that this year many more may hear and accept the Gospel?

Reports of Institutions

The Orphanage

N. Litwiller

The Orphanage has been under the same management for several years. Bro. and Sister Ernesto Pineyro are in charge of the home while the writer continues as administrator of the Institution.

There were fifteen children interns during the year, nine boys and six girls. The oldest girl is seventeen years old, and the youngest inmate, also a girl, is six years old.

The Home has nothing very unusual to report. The children attend the public schools as they come to that age. One has been going to a secondary school for two years and is doing well in his studies. We are glad that we can give the children the spiritual training which they need in these tender years. Some, however, respond better than others.

We appreciate the help that the home church is giving towards the support of the Home. What the Church at home sent us represents approximately five-eighths of our income. Locally we raise through offerings and the truck farm about three-eighths of our income. We are hoping that we shall be able to do more and more as the time goes by. The actual expense per child as we calculated this year was about 47 pesos, which means about $11.15 U.S. per month. We wonder how this compares with institutions in North America.

Our problem, of course, is to know what children we should receive and which ones we should reject. Some respond so much more than others. Some are more appreciative than others after they have left the Institution. There are always more requests for admission than beds in the Home.

Our immediate needs are: first, a capable young man and his wife to take charge of the Home. I say this because Bro. Pineyro has such fine qualities as a native worker and preacher and we should like to have them free for this type of work. Secondly, we need a new electric light system since the Delco system with battery is completely worn out. We should also have a washer. So far all washing has been done by hand but this is far from satisfactory. Our other need is a better



The Bible Coach

motorcar or bus to carry the children to town and back. The one we have is probably twenty years old and has about run its course.

Pray for us!

The Printery

T. K. Hershey

During 1942, the Printery sent out thousands of pieces of literature in the form of tracts, **La Voz Menonita** (Mennonite Voice), **El Camino Verdadero** (The True Way) and other printing matter. We are now printing 550 copies of the Church paper, La Voz Menonita, and 17,000 of a four-page tract, El Camino Verdadero, each month. Besides this regular monthly work, the work of conference reports, more than seven hundred young people's meeting topic booklets, thousands of tracts, bills, etc., has kept the Printery busy.

There was a change in the personnel this year. Alberto Hanndorf, who had been with us for nine years, felt he could make more money in Buenos Aires. He left but was stranded for some weeks. We helped him financially several times. He was not able to get a permanent job, and the last we heard he was in Salliquelo, a town southwest of Tres Lomas, where his sister is superintendent in the hospital. He is helping to make a home for his invalid mother who has moved to Salliquelo recently.

Ismael Rivarola moved from Carlos Casares to Trenque Lauquen to take Hanndorf's place in the Printery. He understands the Printery and makes a good employee in this line of work. He is married, has two children, and his widowed mother lives with him. His wife was baptized in December, 1942.

Because of the rise in price of paper, we purchased ninety reams in one year at a total cost of 175.00 pesos, about $60 in United States currency. The paper that we used to use for **La Voz Menonita** soared so high in price that we began to use the same for it as we do for the **Camino Verdadero.** We paid 15¢ a kilo (2⅕ lbs.) for it, but are unable to get it now. A much inferior grade is offered for 33¢ a kilo. The paper that we had been using for years came from Canada.

In writing of **El Camino Verdadero,** I might mention that three congregations in Argentina made quite a liberal donation toward it in return for what they had been receiving free. It is possible that a minimum charge will have to be made. It costs about 4 pesos a thousand to print them and with the postage it means about 68 pesos a month, or 816 pesos a year ($170 U.S. currency).

Our present printing press needs to be overhauled or traded in for another, a new or secondhand one. It has been in constant use for fourteen years, was secondhand when it was bought, and has given us good service. We trust that those who have been contributing so faithfully to our publications will remember that a better press is needed for the Argentine Mission. Perhaps those who have not contributed toward this fund on hearing of the need will be moved to help us to get a better one.

The Printery is sending out reading matter to many parts of this and other Spanish-speaking countries. God has blessed its mission for which we give Him all the praise. Who will help make possible the purchasing of a better printing press for the Argentine Mission? Send your contributions through the regular channel, the General Treasurer. Thanks.



Tent Campaign in Bragado. In the rear is the tent and to the right is the auto with loudspeaker used to announce the meetings in the town

The Clinic

Una Cressman, R.N.

Since last year's report the number of patients cared for in the clinic were seven in number. Two of them have been here for several years, three of them remained for several months, and two only for several days. All of them were Christians. Most of them came from other towns.

Nearly all of the cases taken care of in the clinic are of a chronic type. Patients with contagious or communicable diseases cannot be taken care of very easily here on account of the close contact that there is with the public since the church building, kindergarten, and the missionary family are all on the same grounds in close contact with each other.

Naturally, it is also always advisable for people who need operations or special treatments of any kind to go where there are better facilities. There are in practically all the cities equipped sanitariums which compare more or less with our smaller hospitals in North America with the exception that they do not have especially trained help that compares with the registered nurses in North America.

These sanitariums are private or company concerns and are not under the control of any special religious sect. Anyone who wishes to can pay a regular yearly subscription to one of them and this makes him eligible to hospital care free of charge. Aside from the sanitariums there is also in every city or town of any size or importance a charitable hospital where the poor can receive their services free. However, it is not always ideal for a Christian to have to be in the environment of these charitable hospitals since they are nearly always under strict Catholic control. Bible reading is prohibited to the patient unless given special permission to read it in secret. Sometimes the patient is mistreated if he does not fall in line with their religious belief. Nevertheless, the acutely ill patient who requires treatments with special appliances must of necessity go to one of these places where they are equipped with such. Therefore, the number of patients who come to the clinic is limited and serves more or less for only the chronic type of cases.

Although nursing privileges are limited to one who is not registered in this country one can always lend a helping hand in minor treatments in the homes of some of these people. Just by showing an interest by visiting the sick or by taking them some special prepared dish helps a lot to win their confidence. Aside from taking something to eat which one already knows that the patient enjoys, there isn't much that one can do along the line of giving nursing care in the case of the elderly patient who has had years of experience in taking care of herself and knows what is good and what isn't good for her. As a rule they are very much afraid of baths when they are sick even if they do suffer from the heat. Just last week when it was so extremely hot (104° F. in the shade) I took pity on an elderly blind lady who was sick in bed (whom I often visit and read to) and I offered to come and bathe her. She seemed quite pleased and accepted the offer but later sent me word that I wasn't to come as the doctor had been there and ordered medical applications to her back and chest and that she would call me when she could have a bath. She hasn't

called me yet but instead has sent her niece to bring me a dozen eggs. Not very long ago an elderly lady just across the street was very sick. The doctor ordered a bath for her but she would not adhere to it because she knew that it would do her more harm than good.

When the need demands I also give my services to the sick and the missionaries in other towns and leave the management of the clinic in the hands of one of the patients who has been here for over two years. This patient is quite well now but has no home; her family is in the Orphanage, and she must be careful with herself so as not to overexercise, so she stays with me and helps with the light housekeeping. Aside from this she finds time to do dressmaking which gives her a little income with which to buy her clothing.

Investigation Trip to Northern Argentina and Bolivia

The great spiritual need of the Indians in northern Argentina and Bolivia was brought to our attention through the visit of a couple who are working independently and have spent many years in this needy field.

Although there is still much to be done in our present section of Argentina, it was decided that this open door should at least be further investigated, and accordingly the brethren, Swartzentruber, Holderman, and the writer, were appointed for the task. Our investigations took us north through the provinces of Catamarca, Tucuman, Jujuy, and Salta. We contacted the Indians. Our principal section for investigation was Embarcacion in the province of Salta where we arrived late Monday afternoon, November 2. After a short visit with the missionaries in charge, they decided to call a meeting, and on about fifteen minutes' notice the people began filing into the hall until there were about three hundred present. It was a great joy to see the splendid reverence which was shown by young and old from the time they entered until they left the building. Great joy was written on their faces as they entered wholeheartedly into the service of song and prayer, and a number gave testimonies which stirred our hearts. It was an inspiration to speak to this large group who listened with rapt attention.

The next day we had the privilege of visiting them in their village on the outskirts of the town. They have nothing elaborate in their huts, but everything is kept clean and they are striving to make an honest living. Wonderful conversions and transformations of lives have taken place in the lives of these people who until recent years were living in the wilds in the depth of ignorance and vice. The missionary showed us boxes filled with pipes and articles which were used by witch doctors who voluntarily handed these things to the missionary when they were converted. But this missionary had to spend almost fifteen years among these people before there were any visible results. Since then the seed has begun to bear abundant fruit through the Holy Spirit power which is still available as it was on the day of Pentecost.

This veteran missionary, who for health reasons may not be able to continue very long in the work which he dearly loves, was able to give us much information about the needs and opportunities in other sections, not so far removed from Embarcacion.

From here we went north to the Bolivian border and also crossed the border into Bolivia. All along the way we found many Indians who are not being reached. At one of these places, the chief of a group of several thousand asked us to come and start a school among them. They are eager to learn;—what a challenge to teach them the way of salvation, and at the same time teach them other things which they need to know.

A short distance west of Embarcacion we visited a section which appealed to us as a very needy and open field also. The place called Oran is in a sugar-growing and sugar-refining section, and we were told that there are over eight thousand Indians in that section which is prosperous financially but destitute spiritually.

Returning from Embarcacion, we passed through the territories of Formosa and the Chaco. Both of these territories have thousands of Indians. Some of these are being reached by a few missionaries, but thousands have no one who cares for their souls. In Resistencia we visited a mission where they have five hundred believers and the Sunday previous to our visit, one hundred fifty were baptized. They are striving to reach over six thousand Indians scattered over hundreds of miles. One of these missionaries begged for helpers to bring the saving message to the ones they cannot reach. What a challenge to our mission! Do you wonder that our mission group thought we must do something about it?

Directory and Statistical Report

N. Litwiller

I. Managing Committee: Argentine Mennonite Mission

President: L. S. Weber
Secretary: N. Litwiller
Treasurer: A. Swartzentruber

II. Department Secretaries

English Publication: T. H. Brenneman
Spanish Publication: T. K. Hershey

III. Standing Committees

Sewing Circle: Sisters Hershey, Snyder, and Rutt
Bible School: N. Litwiller, Snyder, Weber
Clinic: Cressman, Swartzentruber, Hershey, Litwiller, Holderman
Orphanage: Litwiller, Weber, Snyder
Publication: Hershey, Luayza, Snyder
Auditing: Snyder, Lauver
Arrangements: A. and Edna Swartzentruber, L. S. and Edna Weber
Tent No. 1: N. Litwiller, W. G. Lauver, A. Luayza
Tent No. 2: P. Cavadore, F. Gorjon, T. K. Hershey
Tent No. 3: D. P. Lantz, C. Holderman
Field: T. K. Hershey, A. Swartzentruber, W. G. Lauver
Workers Institute: Swartzentruber, Weber, Luayza
Young People's Retreat: Snyder, Litwiller, Brenneman
Pro-Old People's Home: Hershey, Agustin Darino, Juan Battaglia
Christian Endeavour Booklet: L. S. Weber, J. L. Rutt
Pastors' Pension: Litwiller, Luayza, Weber
Workers Manual: Litwiller, Luayza, Brenneman
Historical: Snyder, Hershey, Shank
Camp Ground: Swartzentruber, Hershey, Snyder

IV. Missionary Directory for 1942

	Address	Date of Arrival
T. K. and Mae Hershey	Trenque Lauquen, F.C.O.	1917
D. P. and Lillie Lantz	Cosquin F.C.N.A.	1921
A. and Edna Swartzentruber	Pehuajo F.C.O.	1924
W. G. and Florence Lauver	Salto F.C.C.B.A.	1921
J. L. and Mary Rutt	America F.C.O.	1925
N. and Ada Litwiller	Bragado F.C.O.	1925
E. V. and Mary Snyder	Carlos Casares F.C.O.	1928
L. S. and Edna Weber	Buenos Aires, Puan 1427, Dto. 1	1931
W. E. and Beatrice Hallman	Tres Lomas F.C.O.	1937
T. H. and Rowena Brenneman	Villegas F.C.O.	1938
C. and Frances Holderman	La Falda Cordoba	1940
Una Cressman	Pehuajo F.C.O.	1940
S. E. and Ella M. Miller	Arrecifes F.C.C.A.	1941
Missionaries on Furlough		
J. W. and Selena Shank	Goshen, Indiana	1917

V. Supported Native Workers

Albano Luayza and wife; Feliciano Gorjon and wife
Pablo Cavadore and wife; Carlos Barbosa and wife
Anita Cavadore; Quintina Gutierrez
Ernesto Pineyro and wife; Constancio Herrera and wife
Maria Cavadore

VI. Special Charges

Financial Agent of Mission: T. K. Hershey
Official Representative in U.S.A.: J. W. Shank
Representative, Confederation of Churches, Argentina: L. S. Weber

VII. Churches and Outstations

Name	Date of Founding	No. of Members	Pastor
Pehuajo	1919	54	A. Swartzentruber
Madero	1923	15	A. Swartzentruber
Guanaco	1933	8	A. Swartzentruber
Passo	1929	3	A. Swartzentruber
T. Lauquen	1920	61	T. K. Hershey
Tres Lomas	1925	55	Wm. E. Hallman
30 de Agosto	1930	13	Wm. E. Hallman
Pellegrini	1931	13	P. Cavadore
Lonquimay	1933	7	F. Gorjon
Santa Rosa	1922	21	F. Gorjon
Villegas	1941	14	T. H. Brenneman
America	1927	22	J. L. Rutt
C. Casares	1922	68	E. V. Snyder
Moctezuma	1931	9	E. V. Snyder
Buenos Aires	1941	25	L. S. Weber
Smith	1932	4	E. V. Snyder
Quiroga	1934	24	C. Barbosa
French	1936	12	E. V. Snyder
Bragado	1926	71	N. Litwiller
O'Brien	1936	6	N. Litwiller
Alberti	1933	9	N. Litwiller
Mechita	1926	13	N. Litwiller
Cosquin	1935	20	D. P. Lantz
La Nina	1941	5	C. Barbosa
Salto	1941	22	W. G. Lauver
Ramos Mejia	1942	12	A. Luayza

VIII. Annual Conference (To meet in January 1944)

President: P. Cavadore
Vice-President: T. H. Brenneman
Recording Secretary: Ana Abat
Committee on Arrangements: C. Herrera and W. E. Hallman

IX. Church Statistics for 1940-42

	1940	1941	1942
Missionary pastors	10	12	13
Ordained Argentine pastors	2	2	4
Unordained pastors	2	3	2
Members at the beginning of the year	553	485	532
Total received during the year	48	109	104
Total lost during year	116	43	50
Net gain or loss	43	66	54
Membership at close of year	485	532	586

X. Various Statistics

	1940	1941	1942
Number of Sunday schools	23	30	32
Average attendance of Sunday schools	692	778	865
Number of primary schools	4	4	2
Number of children in assistance	68	65	38
Sale of Bibles	211	260	315
Sale of New Testaments	583	515	415
Number of tracts distributed	282,010	336,671	335,702
Total receipts of churches and schools (Argentine pesos)	$8,327.42	$8,819.68	$10,538.10



"All thy works shall praise thee, O Lord; and thy saints shall bless thee."

* * *

Our lives should honor our Maker even in the smallest events of our everyday lives. We all recognize the goodness of God, but so often we forget to honor and praise Him for the blessings we consume on the ordinary experiences of our everyday lives.

* * *

A life of praise and thanksgiving is usually a happy life. If a spirit of praise is maintained and cultivated, it will help us as well as scatter to those who come within our influence.

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DUTIES AND PRIVILEGES OF OUR SEWING CIRCLE TODAY TO THOSE ABOUT US

By Mrs. Ralph Imhoff

We should be skillful in well-doing. Practice keeps skill up to par. A multitude of little acts may seem unimportant and small but they add up to an important Christian virtue and reflect the kind of persons we are. The tendency or desire to express kindliness is divinely implanted in human nature and it can grow in the service to those about us. Practice of helpfulness keeps our hearts warm and tender. It nourishes compassion and creates sympathy urging us to seek for the suffering. Our kindly nature can be developed so that we go beyond duty in service, and it becomes a pleasure. The joy and satisfaction in helping others to find a greater meaning in life results in a more abundant life for us.

Who needs our help? Where are they who call us? Jesus answered, "One who travels the Jerusalem to Jericho road—the road close home." Their wounds are as painful and their load as crushing as the needy far away from home. Often those who are far away are represented by one who has felt their need as if he were one of them and he presented it so that we understood and felt it. But the needy near us have no representative. We must contact them, feel their suffering, and in compassion provide healing and relief.

The material and physical needs are usually quite evident, but can we detect depressing moods or spiritual despondency? Today we must watch for such unhappiness and in finding it provide the extra word or deed which restores meaning to life. Present uncertainties and irregularity of things have robbed many souls of their composure and poise—some to the extent of shaking their faith. We need strength and bravery to rule our spirits at such times and when we feel that we have none to offer, we must ask God and He will supply that which we are to transmit to the unhappy souls. Often they ask, "What have I done to deserve this?" Remind them that Jesus suffered more than any of us and was able to say, "Be of good cheer; I have overcome the world." His cup was more bitter than any which we drink and He deserved none of it. If He endured and suffered because of wrong, surely we can't be exempt. As long as evil forces exist, we shall be robbed of much happiness which God would grant to us.

Our attitude in response to a call for help may be one of the three found in the story of the Good Samaritan.

(1) **Robber Attitude:** What is yours is mine. This attitude brings misery which is not at all in harmony with, but contrary to Christian graces. We dare not have this feeling.

(2) **Priest and Levite Attitude:** What is mine is my own. This does not relieve misery. Moreover it denies the love of God. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17).

(3) **Good Samaritan Attitude:** What is mine is yours. This is the Christian's privilege. Jesus lived it by coming to earth to give us a share in His heavenly wealth. This attitude is of love and prompts all kindliness. We have received freely; we must give freely. We dare not stop at bare outlines of duty; we must add the extras. The Samaritan poured the oil of healing; he did not use it scantily. Notice also that he had the oil with him. He was prepared to help. We learn to serve by serving. We must be prepared for emergencies. By practice we know what is needed. Then we can heal the wounds, not only soothe them. He walked while the wounded man rode his means of conveyance. We can inconvenience ourselves for the sake of others. Because a need is presented at an inconvenient time, we can not justify ourselves for neglect of duty. He provided lodging for the full term at the inn. We often begin a good work, but if it takes more time or means than we had expected, we forsake it. The Good Samaritan went "beyond duty." She who anointed the feet of Jesus went beyond duty.

Since we are members of an organization, can we work individually and not disturb a regular procedure? Must the good that we do be limited to one day of service? When an emergency arises, the member nearest to the place of tragedy can represent the circle in offering service. She cannot wait until the regular meeting to dispatch it, but with the aid of the officers she can arrange service which will meet the need. Sometimes this offers an opportunity for those to serve who cannot attend regular meetings. They compare with the group about whom Jesus said, "Forbid him not, for he that is not against us is for us." They probably long to help, but if they cannot arrange to be in the organized

group, they must miss the joy of frequent service.

Times change and the demands for service vary, but let us say and do as Jesus said, "I must work the works of him that sent me, while it is day; for the night cometh when no man can work."

"I shall pass through this world but once. If, therefore, there be any kindness I can show, or any good thing I can do, let me do it now; let me not defer it or neglect it, for I shall not pass this way again."

Eureka, Ill.



SOUTH AMERICA

Prayer and Faith Did It

For more than a year a lady had accepted the Gospel of Jesus Christ, was saved and pardoned of her sins, and with happiness gave evidence of having a genuine experience. She was instructed for baptism, but every time that we announced baptismal services, she was sick and could not be present. This happened twice. Consequently, in June of this year, we arranged to baptize her alone. We visited the family with her and all consented to Mother's uniting with the Church in Trenque Lauquen. The following Sunday afternoon was the time set for her baptism. Living on a truck property, a short distance from the town, I went after her in the Ford, only to find that she had a swollen throat, **sick again.** It was suggested that it might be better to postpone the services again. However, she said, "No, we must go on with the services. I want to be baptized. We must break the devil's chains. We dare not let him defeat us again." Her eyes and face showed evidences of suffering, yet she insisted and was brought to church. The members were engaged in the half-hour-before-services prayer meeting.

Prayer and Preaching Services

I entered the prayer meeting and requested that all should pray for the one to be baptized, describing her physical condition. All concentrated their thoughts and prayers in her behalf. The sermon and services were abbreviated somewhat and we proceeded to baptize her. After this special service, she rose to give her testimony for salvation. We all saw she was weak, but firm in her conviction of faith. The meeting was brought to a close and she was taken home. On letting her out of the car, I said to her, "My wife and I shall be out to see you tomorrow."

We fulfilled our promise, and on arriving, the husband said she was not at home, and added that she was all right, that during the night, the gathering in her throat opened and now she was all right. She had gone to her sister-in-law's to give her testimony how the Lord had healed her. Surely, God does hear and answer prayer. We did, as she suggested, overthrow the devil's plans and break his chains.

Mrs. Gilardenghi talks to her husband about salvation and believes that he, too, will be converted. She teaches her little girl of five, verses and choruses. It is wonderful how the little girl can sing. She has memorized a number of choruses. They live on a doctor's small truck farm. He is their family doctor and ours, too. She preaches Christ to him. One day he said to me, "What faith this woman has!" He often requests the little girl to sing "On Sunday, I Am Happy," etc. Pray for this woman, for her husband, her little girl, and a sixteen-year-old son who has also confessed faith in the Gospel during our tent meetings; and last but not least, PRAY for Dr. Contepomi that he may find the "Gospel way" and be saved. Doctors in this country, as well as all other professional and business men, are hard to reach because they are afraid of being boycotted and ostracized if they openly confess Christ. It is very seldom that society folk in the interior towns where everybody knows everybody else really become converted. But God is able, so let us pray for this doctor whose mother is Swiss and not Catholic. He refused to be present when his children were christened.

—o—

OUR ONLY HOPE

By Vada Stutzman

Oh, the Saviour's heart is saddened
As He views this world today;
World of sorrow! World of suffering!
Oh, the sins that wars portray.

For 'twas love that Jesus taught us—
Love for others, not for self;
Love for friends and love for neighbors;
Love for souls and not for wealth.

And He promised He would give us
Peace for every troubled mind;
Peace that passeth understanding;
Peace and love and joy combined.

Oh, dear Jesus, please forgive us.
We have wandered far away;
And 'tis not Thy peace that reigneth
In this world of strife today.

But instead of love and kindness
Hearts of men have learned to hate;
Greed and self they have ensnared them
And this war is now our fate.

And we wonder what the future
That this wicked world must face.
All the precious time that's squandered;
Oh, the blessings gone to waste.

Oh, the souls of lost and dying,
Oh, how great must be the cost;
For we have forgotten Jesus,
And without Him we are lost.

Heavenly Father, send us mercy;
This our only hope and plea:
Thou hast promised grace sufficient.
Oh, forgive and strengthen me.

THE CONVERSION OF CHILDREN

Some worthy Christians are strangely skeptical in regard to the conversion of children. They admit the impressibility of childhood; they admit that early piety is beautiful; they read in their own Bibles the promise, "Those that seek me early shall find me"; and they read, too, of such examples of youthful religion as Samuel and King Josiah and the well-taught Timothy. But about their own children's conversion they have grave doubts and misgivings.

Just as well might they doubt the ability of a child of ten years of age to love his mother, or to obey the command of his father. A child trusts his parents implicitly. How does your little girl know that it is not rank poison that you are giving her when she is sick? She cannot analyze the medicine; yet she swallows it down from simple faith in your say-so that it is "good for her."

If a child can love a parent and obey a parent, he can love and trust and obey God. These three mental acts are the very essence of religion. Bear in mind, too, that in every thought and act toward God the child may have the supernatural aid of the Holy Spirit. Also bear in mind that the center of Christianity is Christ. Now an ordinary child of ten or twelve years can appreciate Christ's history, His beautiful deeds of power and mercy, the sweetness of His promises, and His death of self-sacrifice, just as well as a man of threescore. The mysteries of Christ's incarnation I cannot understand any better than a child; nor need either of us do it. A child can love Jesus with all the ingenuous ardor of his young heart. Is not this the touchstone of vital Christianity?

Just as soon as your son and daughter are old enough to understand right from wrong, they are old enough to do right or wrong. Doing right is religion; doing wrong is sin. Sorrow for wrong-doing is contrition. Ceasing to do wrong, from right motive, is repentance. Asking Christ to forgive wrong is an act of faith. Did you never know a child to be capable of these exercises?

Why argue the possibility of childish piety, when innumerable cases of sincere, intelligent, well-founded godliness have been exhibited by the very young? One of the most beautiful examples of almost angelic piety I witnessed in a sweet girl, who was transplanted to heaven at the age of nine years. Her talk with me in my boyhood impressed me more than my minister's sermons.

When a little sick lad was asked by his pastor, "Would you like to get better?" he answered, "I would like the will of God."

"If you got better, would you live just as you did before?"

"Yes, if God did not give me His grace, I certainly would."

Could an adult mind have any better

conception of dependence upon God than this?

It may be said that "children's minds are volatile and changeable." Are grown people never changeable? Do men and women of forty years never become backsliders? I had rather risk the volatility of childhood, than the temptations to self-seeking sharpness and worldliness that beset middle life. If childhood is credulous, manhood and old age are too skeptical. Better a heart that believes too much and too easily, than one that is too slow to believe and to move at all.

Oh! be assured, ye parents and teachers, that there is no such soil in the world for religious truth and converting grace as the heart of a frank, susceptible, trustful child. From that soil grows the loftiest and sturdiest piety of after years.

The most important ten years of human life are from five to fifteen years of age. The vast majority of those who pass twenty irreligious are never converted at all. Dr. Spencer tells us that out of 235 hopeful converts in his church, 138 were under twenty years of age, and only four had passed their fiftieth year!

I have been permitted, during my ministry, to receive nearly one thousand persons into the church, on confession of their faith, and not one dozen of these had outgrown their fiftieth year. I did, indeed, once baptize a veteran of eighty-five, but the case was so remarkable that it excited the talk and wonder of the town. Such late repentances are too much like what the blunt dying soldier called "flinging the fag-end of one's life into the face of the Almighty."

In judging of the genuineness of children's conversions, we must remember that they are but children. Don't expect a converted boy to be a pious man; he is only a boy. Like a boy, he loves to play, and ought to play. But if he is willing to leave his play to attend a prayer meeting, why is not that as good a proof of his heart-devotion as for a man to quit his work for the same purpose?

The little girl who denies herself a doll or a dress in order to give the money to a missionary box, practices a Christian benevolence as pure as a noble merchant prince who bestows his thousands in munificent charity. A child that controls his temper, because God forbids anger, does as saintly a thing as Stephen did when he forgave his persecutors.

Hypocrisy is one of the most heinous and hateful of sins; is there more of it under twenty years of age than over? I trow not. In estimating the evidence of childish religion, we must look for children's graces, and make allowance, too, for childhood's weaknesses. God's grace does not make a boy a man; it simply makes him a Christian boy.

At what age should a child be admitted to the church? To this question we would answer, that everyone should be admitted to Christ's church as soon as he gives good evidence of Christian conduct. The church is for all who love the Lord Jesus and who seek to serve Him. The Bible does not make age a condition of salvation. Shall a truly converted child be kept away from Christ's table until he has got over being a child? And what is the use of having a fold, "if the lambs are all to be kept out until they can stand the weather"?

In every age of life, pity is possible, is attractive, is indispensable to salvation. We rejoice to see the man of middle life, or the mother amid her cares, yielding to Jesus a heart that has long been enslaved by worldliness or haunted by skepticism. But still more do we rejoice to see the divine Redeemer take His place in a young heart—a heart, like that new tomb of Joseph of Arimathaea which received Christ's wounded body—a place "wherein never man before was laid."—By Theodore Cuyler, in "The Empty Crib."

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THE BROKEN ALABASTER BOX

Selected by Mrs. William Wagner

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head (Mark 14:3).

The incident related in Mark 14:3-10 is one of the most beautiful events in the Lord's life. It seems to me that it was one of the outstanding experiences of His early ministry. When we compare this act of love with the acts of hatred and malice on the part of the Pharisees, those cruel priests who were always plotting against Jesus, it appears as one of the bright spots, one of the high lights in the life of our Lord. No wonder He said that wherever the Gospel is carried this deed will be told in remembrance of this woman. There were so few of these experiences in the life of Jesus. So many of His associates did Him evil rather than good that He must have appreciated this one experience when the woman came to Him and anointed Him because of the love she had for Him.

There is so much in life that is disappointing and unpleasant that it is no wonder people appreciate kindness shown to them. Often I have been amazed to note how little it takes to make folks happy—how little it takes to make a child smile or to cause some discouraged Christian to take new courage. When I realize this, I know how selfish we are when we withhold those little acts of kindness. God, help us to understand that it is within our power to help folks look up and take courage!

Nicodemus and Joseph anointed the dead body of Christ, but this woman anointed Him when He was living. It was a kind thing which Joseph did in allowing the body of Jesus to lie in his tomb, but it was more kind for this woman to give Him her offering while He was living and could enjoy it. It is easy after someone is gone to speak a kind word, but it is a more generous thing to go to a person while he is living and tell him how you appreciate him.

The first reward which this woman, who gave the ointment, received was a reward of criticism. There were those present who said indignantly, "Why was this waste of the ointment made?" Loyal service often brings the reward of criticism. If you serve God you are likely to be criticized for your service. If you serve your fellow men and give yourself unselfishly to others, you may as a reward expect criticism. Someone will stand back and laugh at you, tell you that you could do more good if you would stay home and take care of your family, keep quiet instead of testifying, or quit the work you are trying to do for God. Out on the front-line trenches you are going to be shot at all along, and when your service brings you to a place of prominence you are going to be shot at from every direction. The woman in Simon's house who anointed Jesus found it so. Her gift of love brought criticism to her.

Some years ago Glenn Frank, one of America's great educators, came to the city in which I lived and I went to hear him speak to the businessmen of the city. Among other things he said this: "The American people spend about one half of their time crying out for good leaders, and after they get them, they spend the other half of their time crucifying them." So it was in Jesus' time. The Jews spent half of their time crying for the Messiah, and the other half they spent in crucifying Him. Today we spend half of our time crying for preachers, young people's workers, Sunday-school teachers, and leaders of all kinds, and we spend about the other half of our time in criticizing them after we have them.

But Jesus said to this woman, "Let her alone; why trouble ye her? she hath wrought a good work on me." How those words must have cheered her heart! She was willing to suffer persecution if she could only have the approval of Jesus. Are we trying to live to the demands and expectations of the crowds, or are we trying to live so that we can look up to the heavens and feel that Jesus is pleased with us? Are we trying to suit ourselves to the environment of earth or trying to fit ourselves for the heavenly environment? Are we big enough Christians to stand for God in spite of the slurs and criticism that come our way? It takes bigness to do that.

It seems to me that if there is anything the world needs it is the story of this woman. It needs to see this kind

of love and to see this deed repeated among Christians. Our community needs to have several alabaster boxes of this kind of ointment broken. We need boosting people instead of criticizing people. I may not be perfect, but you may not be either. The other Christian's life might not be so good a life as it might be, but do you know that there are many to criticize that person and few to speak well of him? Let us speak well of those who are working for God.

It seems to be a common fault among Christians wherever they are gathered together that about one out of twelve will be a faultfinder. It seems to me that we owe a great deal to our fellow Christians. You might feel that you can live your life alone, but regardless of what your will power and character may be, you owe a great deal to your fellow Christians who help you in ways of which you do not know. I thank God for Christian friends who strengthen me, help me along, overlook my faults and shortcomings, and see the good instead of the evil. We owe much to our fellow Christians. Let us hold them up in turn and give encouragement to them as they have given encouragement to us.

I think it would be a good thing to exchange our ability to criticize for the ability to speak words of encouragement. Most of us have the gift (if we might call it a gift) of finding fault with the other person. I wish we could trade that gift for the gift of showing appreciation. It would be a wonderful thing if we could learn early in life to think and to speak well of our brothers and sisters in Christ. We ought to do it because we love the Lord, because we love our fellow men, and those who form our immediate home circle.

I am inclined to believe that one reason why people stay outside the Church is because people on the inside talk to those on the outside about the faults of those on the inside. Christian people are so free to tell hardened sinners about the faults of Christians, and of course the sinner soon begins to feel that everyone in the Church is faulty; so what is the use of going to church? I believe that one reason why the children of saints are not Christians today is because the parents have criticized the faults of the preacher and other laymen until the children are simply filled to the brim with the faults of the Church. God help us to speak well of those who are Christians, and if they have faults let us do what the Bible tells us to do about them and I am sure the faults can be taken care of in a satisfactory manner.

One practical way of breaking boxes of ointment is for parents to go to the Sunday-school teacher of their children and tell her that they appreciate what she is doing for their children. I think it would be good for your children to hear you speak a good word to that teacher, telling her that you appreciate what she is doing. It would be a good thing if you would tell a host of others who go along quietly rendering service that you appreciate them. It would be a mighty fine thing to get the habit of speaking words of appreciation to those who are working for God. If you are not able to do anything by way of service yourself, you can hold up the hands of the persons who are able to do so by speaking words of encouragement to them.

It would be a fine thing if we would break whole boxes of this ointment in our homes. Spoken appreciation in the home will overcome and cover up many faults. I say spoken appreciation—not merely having a feeling of appreciation in your heart, but spoken words of appreciation. At home the seamy side of life comes out and there is many a situation that would be sweetened if we would say those things we say after the members of our family are dead and gone.

The woman at Simon's house had the opportunity of going to Christ Himself and showing her love by breaking the box of ointment and pouring it on Him. We do not have that privilege. It would be a wonderful experience if we could approach our Lord and speak some word of encouragement to Him. We cannot do that because we are living too far down in the pages of history, but we can do it to one of the least of His children.

Service is not acceptable unless it comes from the heart of love. Our service to God is not acceptable unless we do it with a heart of love for Christ. I like to feel that when we do service we are not doing it merely for some person but for the Lord. It glorifies service and lifts it to a higher plane when we see that we are rendering service to our fellow men not as unto them but as unto God. When we get to the place that we show our appreciation because we really love our brethren and because we love God our service is lifted to a higher plane. I believe God will place His approval on such service. Just as He spoke to the woman with the alabaster box of ointment He will speak to us and show His appreciation for our service.—Steele C. Smith in The Gospel Trumpet.

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"Still, as of old,
Man by himself is priced.
For thirty pieces Judas sold
Himself, not Christ."

FINANCIAL REPORT

Mennonite Board of Missions and Charities

JULY, 1943

GENERAL

Total	2,234 77

INDIA

General	3,105 71
India Missionary	2,332 28
Missionary Children	213 34
Evangelist	73 61
Bible Women	170 10
Educational	373 35
Orpban	679 78
Widow	56 00
Medical	201 00
Personal	180 00
Total for India	7,385 17

SOUTH AMERICA

General	1,516 90
South America Missionary	1,111 18
Missionary Cbildren	131 00
Evangelist	816 06
Orphan	302 97
Anniversary Fund	40 00
Bible Scbool	10 00
Chaco Indians	100 00
Personal	191 00
Publication	8 85
Total for South America	4,227 78

AFRICA

Total	97 11

CITY MISSIONS

Belleview Ill	5 07
Chicago Ill	83 95
Chicago Mex Miss Ill	100 15
Denver Colorado	11 20
Detroit Mich	40 00
Fort Wayne Ind	35 00
Hannibal Mo	34 75
Kansas City Kans	11 64
Lima Ohio	91 50
Peoria Ill	50 00
	428 51

CHARITABLE INSTITUTIONS

Children's Home Kansas C Kans	67 55
Orpbans' Home Obio	45 98
Home for Aged Ill	35 00
Home for Aged Support Il	91 00
LaJunta Hospital Colo	9 39
LaJunta Hosp Nurses' Home	170 00
LaJunta Hosp Nurses' Support	128 55
LaJunta San Colo	37 60
Tot. for Char. Institutions	585 07

OTHER FUNDS

Annuity	1,000 00
Board of Education	9 39
China	408 00
College Debt	35 00
E M S	32 50
Endowment	50 00
General S C Com	91 00
Goshen College	152 00
Hebrew Christian Alliance	2 00
Jewisb Evangelism	11 39
Mexican Work Colo	52 07
Mexican Work Texas	91 39
Mission News Bulletin	1 00
Nortbern Bible Society	25 00
Northern Minnesota	198 89
Personal	330 45
Paraguay Indians	2 75
Tuleta Church Building	30 36
Total for Other Funds	2,523 19

RELIEF FUNDS

War Sufferers	4,691 74
Amish War Sufferers	604 32
Greek Relief	25 00
French Relief	10 00
General Relief	160 00
Cbina Relief	944 40
Total for Relief	6,435 46

C.P.S. FUNDS

Civilian Public Service	19,140 72
Amisb C P S	10,294 73
C P S Camp Outfit	7 00
Total for C P S	29,442 45

SUMMARY

India	7,385 17
South America	4,227 78
Africa	97 11
City Missions	428 51
Charitable Institutions	585 07
Annuity	1,000 00
Other Funds and General	3,757 96
Relief and C P S Funds	35,877 91
	53,359 51

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS which are under the MENNONITE BOARD OF MISSIONS & CHARITIES

Canton Ohio	95 41
Chicago Ill	66 00
Chicago Mex Miss Ill	23 00
Kansas City Kans	76 06
Lima Ohio	27 00
Mexican Border	10 00
Pecria Ill	176 50
Toronto Ontario	40 00
Kans City Child Home Kans	480 83
Obio Orphans Home	561 73
Home for Aged Ill	805 40
Old People's Home Ohio	939 64
	3,301 57
Grand Total received by Elkhart Office and Institu.	56,661 08

Respectfully submitted and
Gratefully acknowledged,
E. C. Bender
P. O. Box 574
Elkhart, Indiana

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, SEPT. 9, 1943 (Herald of Truth Established 1864) No. 24

EDITORIAL

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

The best of people have nothing to spare. What we are, we are by the grace of God. Paul, in his letter to Titus, reminds us that it was "not by works of righteousness which we have done, but according to his mercy he saved us." As we are often reminded, the saved in Christ Jesus are but "monuments of His grace."

If that is true of those who are the saved in Christ Jesus, what must we conclude with reference to those who live and die in their sins! In other words, "Where shall the ungodly and the sinner appear?" No wonder that Paul, in giving comfort to the faithful in Christ Jesus, sounds the note of fearful warning to those who "obey not the gospel of our Lord Jesus Christ" that, unless they repent and turn to God, they "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Speaking of the things that we know (or have the privilege of knowing) it is surprising at the revelation of Scripture along this line. Yet the things that we know are but a trifle as compared with things that we do not know. In fact, we may be diligent in learning, and keep it up as long as we live, but when the Master bids us come up higher, we shall have made but a bare beginning in our search after knowledge.

We have reasons to praise the Lord that it is so, for then we are encouraged to keep on in our search after truth. The longer we search after the truths revealed in the Word of God, the higher we rise in the realms of eternal life. Reward: "Ye shall know the truth, and the truth shall make you free."

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

You and I.—This term, as here used, has been chosen to represent classes as well as individuals. The point involved is this: As human beings we are prone to accuse, censure, and condemn others for doing those things which we would excuse and justify ourselves for doing.

Take, for example, the present World War. We frequently hear the slogan, "All out for the War," and the big "V" is everywhere in evidence. You are expected to comply with every requirement specified: to make sacrifices, practice rigid economy, and suffer if need be that victory may be won. As for myself, the case is different. Since everybody else is grabbing for all the money they can get hold of, what is to hinder me from improving my opportunity to get rich at the expense of the war? Thus I recognize two standards: (1) living for the good of others, to be practiced by **you**; (2) living for self, to be practiced by **myself.** This is one among many illustrations, teaching the same thing. Now for an opposite and brighter view.

Thus far we have described the world as it is. Let us now draw a word-picture of what it ought to be. The double standard set forth in the preceding paragraph finds no place in the Word of God, for "God is no respecter of persons." As for you and me, we both belong to the same class, both are commanded to love our neighbors as ourselves, in honor preferring one another.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." If you and I are followers of the Prince of Peace, we not only belong to the same class, but to the class that needs such instructions.

The Prophet Isaiah exhorts, "Lift up a standard for the people." Here is the New Testament standard for all people: "Follow peace with all men, and holiness, without which no man shall see the Lord."

ESSENTIALS TO SUCCESSFUL SCRIPTURAL DISCIPLINE IN THE CHURCH

Every faithful minister of the Gospel wants to see his congregation in the best possible condition, spiritually and materially, and his prayers and services are dedicated to this end. What we here submit are named as **essentials,** not mere opinion. To this, we believe, the body of our readers will agree.

1. **Faithful disciplinarians.** We have our pattern in Deut. 6:6, 7: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently. . . ." The instruction was given to parents, as the heads of their homes, but it applies with equal force to the ministry, the overseers of their congregations. Paul's instruction to Timothy was, "Be thou an example of the believers." Peter refers to the heads of their respective congregations as "ensamples to the flock." It is only as ministers are wholly upon the altar of the Lord, fully submissive to His will, exemplars of "all things whatsoever" our Lord commands us, that they are qualified to say to their members, "Be ye followers of me, even as I also am of Christ."

2. **"A conscience void of offence toward God, and toward men."** This was a rule which Paul adopted for himself, and it applies to all people, both ministers and lay members. It is right that we should be submissive to the rules and regulations of the Church. We are expressly commanded in Scripture to "obey them which have the rule over you." But when it comes to the unpopular ordinances and restrictions which the Bible enjoins upon believers, they are a heavy load on the necks of unwilling members who are minded to walk "according to the course of this world." When ministers and lay members are moved by conviction to obey

God and have their consciences upon the altar, then they realize that "his commandments are not grievous" and the rules and regulations of the Church are willingly and gladly obeyed. What we need, therefore, is a thorough indoctrination of our members. Let our appeal be to the conscience rather than to the skin. The "big stick" is not even needed when rebellious members must be excommunicated. When all other means have failed, the proper thing to do is to disown them as members, but let it be done in love, mingled with the prayers of the brotherhood for their reclamation and restoration to God and the Church.

3. **The discipline must be Scriptural.** Love and weakness have nothing in common. Ministers who condone the disobedience and sins of members for fear of hurting their feelings thereby show their own weakness rather than their love for the erring. When that rich young ruler came to Christ to inquire the way of life, because Christ loved him He told him what was the matter with him. Our duty toward the erring is pointed out in Gal. 6:1 as follows: "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." The Bible tells us what to do with erring members, with those who are willfully disobedient with heretics, with all classes of members good or bad. It gives specific instructions concerning all things pertaining to life and godliness, in all things pertaining to the work and welfare of the Church. Obey these instructions fully and your discipline is perfect.

4. **"Be of one mind."** This "one mind" is the mind of Christ. How may we know what is the mind of Christ? By a faithful study of His Word. This does not mean that we **must** all believe all things alike, but if we are all minded to obey the Scriptural instruction "to keep the unity of the Spirit in the bonds of peace" we have the mind of Christ to follow His footsteps and are thereby led to become more and more knit together in love and in "the unity of the faith." Where the whole body of the Church has the mind of Christ, we are all knit together in love (referred to in Scripture as "the bond of perfectness") and as one body we move forward "toward the mark for the prize of the high calling of God in Christ Jesus." The Church at Pentecost was marvelously blessed because the disciples were all there "with one accord in one place."

5. **"Love not the world."** Let us remember, however, that this admonition refers to the world of **sin,** not the world of **sinners.** Christ loved the world of sinners to the extent that He left the courts of heaven and came into this sin-benighted world "to save his people from their sins." Referring to His disciples, He said, "They are not of the world, even as I am not of the world." It is the standards of the world rather than the standards of the Gospel that we are admonished not to love. In this we may enumerate pride, as opposed to humility; worldly amusements, rather than the joy of the Lord; selfishness, rather than self-denial; egotism, rather than "in honour preferring one another"; covetousness, rather than "love thy neighbour as thyself; strife, rather than nonresistance; the "strange apparel" practiced by the world, rather than the "modest apparel" taught by the Scriptures; and other things too numerous to mention. In all these things we are admonished and warned: "If any man love the world, the love of the Father is not in him."

In all things let us endeavor to promulgate and to practice Scriptural discipline in the Church.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

Maintaining Nonresistance in Doctrine and Practice

By John E. Lapp

We are happy to share with the readers of the Gospel Herald this challenging address delivered at the Southwestern Pennsylvania Church Conference on August 4.

At a time when the Church is being tested on the subject of nonresistance and has a record of 70 per cent of her young men accepting C.P.S. as an alternative to military service and 30 per cent accepting military service without any conscience against the same, it is important to discuss this subject.

By way of introduction it is important to distinguish between nonresistance and pacifism. The main part of the following definition is taken from the book (in process of publication), "War, Peace, and Nonresistance," by G. F. Hershberger. "Nonresistance is simply stated as the faith of those people who accept the Scriptures as the revealed will of God and who cannot have any part in warfare, or the use of carnal forces of any kind, because they believe the Bible forbids it." Some modern pacifists oppose all wars, and some do not. Some who oppose all wars find their authority in the will of God, while others find it largely in human reason. Pacifists usually believe that war is undesirable and offer plans which they hope will prevent war. The influence of pacifists during the past century resulted in the establishment of the World Court at The Hague in 1899. After the first World War, the pattern was made and a League of Nations followed, with a permanent World Court as the outgrowth. The sad fact remains that all of these **failed to abolish war.** Usually the "peace plans" offered by pacifists require some use of force to curb offenders and lawlessness. **Such use of force is clearly a violation of the doctrine of nonresistance.**

The chief distinction between nonresistance and pacifism is that the first adheres strictly to the teachings of the Bible, and in many cases the latter fails on this point and places human idealism at the forefront, sometimes above the direct teachings of the Bible. If we would continue to maintain this doctrine in our thinking and church practice, we must not allow the propaganda of pacifism or the propaganda of war to mislead us in our thinking. We must continue to adhere strictly to the New Testament teachings of Jesus.

Maintaining the Doctrine

First: To maintain this doctrine of nonresistance to evil, we need to adhere strictly to the teachings of the Bible. We need to study carefully both the Old and New Testaments and to understand the relation between the two. We need to understand that it has always been contrary to the will of God, in the Old Testament as well as in the New Testament, to take human life. We need to understand that in the Old Testament, God sanctioned the taking of human life and war as the result of sin. This was the way of meting out quick justice under the law. The New Testament contains the Sermon on the Mount, which is the law of God for regenerated Christians and which entirely forbids newborn persons the use of force.

We must carefully study the principle of love as taught in the Bible. Love to God with all the heart and affection and to fellow men as one loves himself, is the cure. The Old Testament reveals that Israel failed upon this point and the New Testament portrays the Christian as the one who loves, because he is regenerated by a God of love. See I John 4:7, 20, 21.

We need to accept all of the New Testament teachings on this subject for the development of the doctrine. For instance, in the Sermon on the Mount in Matthew 5, Jesus says six times: "It hath been said, . . . but I say unto you. . . ." The New Testament teaches us that vengeance will be carried out by God; in the Old Testament vengeance was commanded to be meted out

by man. See Romans 12:19-21. The New Testament shows that the Christian lives in obedience to the state (Romans 13:5) until the commands of the state conflict with the higher law of God. Then he says that we must obey God rather than men. Acts 5:29. When he comes to this point, he is ready to submit to the penalty prescribed by law for this act of disobedience to the command of the state. I Pet. 2:13.

The writer is indebted to the late Bro S. G. Shetler for the following simple rules concerning the relation of the Old Testament to the New:

1. Some things are contained in the Old Testament and repeated in the New Testament; keep them in the New.

2. Some things are contained in the Old Testament and changed in the New Testament; keep them as changed in the New.

3. Some things are contained in the Old Testament and dropped in the New Testament; drop them in Christian practices as dropped in the New Testament.

4. Some things not contained in the Old Testament are taught in the New Testament; keep them as taught in the New.

These simple rules will help us in understanding this doctrine.

Second: To maintain this doctrine, we need to be very careful in the selection of teachers and preachers. Those who are selected must believe the "all things." Those who are selected should aim to know the position and background of the Church and to be loyal to the Church in belief, life, and teaching. Those who are selected must be the type who will stand for and teach the truth in face of opposition. They should be the type who will not aim to be popular, men who will not sacrifice a principle for popularity. The writer knows such who are willing to drop this principle to remain popular in the community with the so-called "big fellows."

Third: We need a united ministry who will teach and discipline in the Scriptural way. This is one subject on which there dare be no division. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (II John 10). "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you" (I Cor. 1:10).

Fourth: To maintain this doctrine, we must give attention to the production and distribution of peace literature. Every minister should know the books already in print and promote their distribution. Two centuries ago when the war clouds were looming in eastern Pennsylvania, two bishops (Heinrich Funk and Dielman Kolb) arranged for the translation of the "Martyrs' Mirror" from low Dutch into German so that the young people of their communities could read it. Do we as ministers have as deep a concern for our young people today? Ministers should read and know Mennonite history, the book, "Mennonites in the World War," by J. S. Hartzler, the booklets by John Horsch and other writers. A new book is in the process of publication, being sponsored by the Mennonite Peace Problems Committee, "War, Peace, and Nonresistance," by G. F. Hershberger. This book will fill a much-needed place in every Mennonite home. Ministers should read, study, recommend, and distribute these books.

In order to maintain the doctrine of nonresistance, we must also maintain the practice. The moment we fail to practice, we begin to lose the doctrine.

Maintaining the Practice

First: To maintain the practice of nonresistance, we must take this business of living the Christian life seriously. Christianity is a joke to too many. The early Mennonite Church was composed of serious-minded persons; the Church of the first century was serious. Where is that seriousness today?

Second: We need a consistent peace and wartime practice. This is a wartime testing period, but if we fail now, it may be the result of a failure in peacetime. We must avoid business threats. We must avoid the unequal yoke in labor organizations, life insurance, etc. We must avoid all litigation, even though it costs us something unjustly. We must be ready to take the worst of a bargain. We need to place our trust in God completely. Psa. 118:8. We must be careful to teach clearly that noncombatant military service is equivalent to any type of military service. We must see the issues of the high school "V" corps, the scrap collection drives, the community defense organizations, the drives for selling war bonds and stamps, and clearly teach against them and follow the membership to see that none violate these teachings. We must follow our brethren into C.P.S. camps with our prayers, our visits, our letters, and our gifts. Our brethren must see our interest and must never feel that we have forgotten them.

We could ask a number of practical questions: Can a nonresistant Christian go to the hen house at night with a shotgun to protect his property, or register his stock with agencies who will use force to protect them? Can he post signs of such registration? Can he collect accounts by selling to collection agencies? Can he unite with industrial organizations who use coercive methods? Can he take part in political activity or can he vote? Can he accept noncombatant service?

Third: Maintaining the nonresistant practice requires consistent Christian living. The world expects the nonresistant Christian to be careful in speech and not to swear. The world expects that nonresistant Christians will not use tobacco or drink. The world expects nonresistant Christians to avoid all worldly pleasure. The world expects nonresistant Christians to avoid all organizations. Last, the world expects all nonresistant Christians to be fully nonconformed to the world.

The following is a concluding quotation from the book, "War, Peace, and Nonresistance," by G. F. Hershberger: "A recent study of influences affecting the decisions of Mennonite boys of draft age during the present war brings out clearly the importance of diligent efforts for the preservation of the faith. This study shows that the church, the home, the community, and the school, have a tremendous influence in determining whether Mennonite youth in wartime will remain true to the nonresistant faith or not. On the basis of statistical evidence the author concludes that those congregations which emphasize nonconformity to the world and exercise discipline for the maintenance of standards, have a higher percentage of C.O.'s, while the records of congregations which lack these qualities are not nearly so good."

Fifth: If we hope to maintain the practice of nonresistance, we must exercise Scriptural discipline. The principle cannot be maintained if the Mennonite Church slips to a level of practice, as some churches allow in which those who accept noncombatant or combatant service continued as communicant members the same as consistent C.O.'s. To maintain this principle all who violate, must be placed outside of the fellowship of the Church. The following quotation is taken from "Christian Missions" for July, 1943, as the record of the Mennonite Church in India:

"Our church membership has lost more than it gained during the past year. The main reason for this is that many of our young men have entered military service. . . . Most of them are in noncombatant service, such as cooks, motor drivers, hospital assistants, laundrymen, and personal servants, but a few are in active service. **This has thrown them all out of church fellowship.** Pray that they may realize that they are not in the will of God, and that they may not lose their Christian experience."

It has cost the Mennonite Church of India something to maintain nonresistance in doctrine and practice. They give evidence of a willingness to pay the price in a decreased church membership. Are the Mennonite conferences in America willing to pay the price to maintain this principle? Are we willing to maintain it by discipline?

Propaganda of pacifists and military men endanger our position. May we hold on to the Bible teachings, maintaining the principle of love to God, to our friends and to our enemies, alike.

(Continued on page 507)

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

DONA JUANA PASSES ON

Over a month has passed since we laid Dona Juana to rest. She passed on to her heavenly home the evening of July 11. The next morning when I phoned to Bro. Hershey in Trenque Lauquen about her death, he commented, "Well now she will no longer be walking so regularly to Church in her wooden-soled shoes; she will be walking the golden streets in golden slippers." I doubt if a year has passed since her conversion, thirteen years ago, but what an article has appeared in the Herald about Dona Juana's great faith, or on some phase of her active Christian life. When they called me from the hospital at 11:00 p.m. telling me that she had died I thought of II Peter 1:11, "For so an entrance shall be ministered unto you **abundantly** into the everlasting kingdom of our Lord and Saviour Jesus Christ." Saturday, the day previous to her death, when I took some firewood to her home, I found her lying on her kitchen floor unconscious. Sister Hallman and I took her to the hospital at once, and the doctor said she had suffered a cerebral hemorrhage. Relatives were at once summoned, and the members prayed for her recovery; however, the time for her homegoing had come. On Monday morning the sons decided to bury the same forenoon, and thus there was little time to arrange a funeral service. In spite of the short notice the Church was filled, and we tried to make the plan of salvation very, very plain to the sons and relatives who had up to that time been rebellious to their mother's religion. The heart of the youngest son who lives the closest, was evidently touched by the Spirit, for now his attitude has changed and he has come to services a few times. The two daughters, whom the saintly mother had literally prayed into the kingdom, came on the evening train, but were too late to see their mother again here in this life. They scolded the oldest son for rushing things through so rapidly, but this didn't change matters. The next day plans were made to tear down the house and sell the materials, since the corrugated iron roofing now brings a handsome price, and in passing the place this morning, I noticed that there isn't a trace left of where Dona Juana had lived, except a few piles of discarded bricks. So in the material and the spiritual sense it is true in this case as expressed in II Cor. 5:1, "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Bro. J. D. Graber Visits Trenque Lauquen

Last Tuesday, Aug. 10, we were agreeably surprised when a phone call from Trenque Lauquen told us that Bro. J. D. Graber, a former classmate, now en route to China, would be visiting in Trenque Lauquen. Here in the interior we rarely get visitors; so this was a real treat for us. A day was all too short for questions and answers and comparisons between the work in India and Argentina. We found that we have some problems very much in common, one of which is nationalism. Bro. Graber made much better connections than many others have made, for he arrived on Saturday in Buenos Aires and left again on Friday, having visited the four largest stations of our work on the "main line." There is a continuous flow of missionaries through Buenos Aires to and from Africa and the Far East, and many have to wait over in Buenos Aires a month for passage on the Argentine line that takes them to Cape Town, South Africa. We pray that Bro. Graber may have a safe voyage, and that he may successfully accomplish his mission, for it is a very needy one.

Winter, this past week, has been giving us its farewell blasts. Freezing weather, and cold damp winds have been the order of the day. Everyone is busy trimming and pruning their trees and grape vines, for soon the sap will be flowing, buds will be pushing, and spring will be here. This also brings us to our more active period in our Church year here in Argentina, and we again covet your prayers as we make plans for the summer evangelistic campaigns.

August 18, 1943. Wm. E. Hallman.
Tres Lomas, F.C.O., Argentina.

Africa

NEEDS AMONG THE NATIVES

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). No man who has experienced the new birth would deny the truth of this verse, but I fear that we are apt to look on the new birth as a matter which has less of the miraculous in it than it really has. The born-again man finds that he has a hate for the sins he once loved. The new birth is a genuine miracle. "He is a new creature"—nothing less. Yet I feel that we are inclined to be afraid of miracles. We have often heard that the age of miracles closed with the Apostolic Age and that miracles were not needed after that. How can we reconcile this with the promise of Christ in John 14:12? Or how can we reconcile it with the promise of the signs that shall follow **"them that believe"** in Mk. 16:17, 18? If the Great Commission is for us, is not Mark 16:17, 18 for us also? When we fear to believe that miracles are possible today, we are also apt to read overtop the great promises that our Lord gave us and then that terrible sin of **unbelief** creeps in, very often unawares, and leaves the poor Christian floundering around in the swamps and quicksands of carnal desire when he should be sitting " in heavenly places in Christ Jesus."

Just this morning I read that "all the promises of God in him are yea, and in him Amen, unto the glory of God by us" (II Cor. 1:20). Yes, the promises are true and faithfully fulfilled to those who **believe** in Jesus. We **must** believe and claim the promises of God if we would be "partakers of the divine nature" or if we would escape "the corruption that is in the world through lust" (II Pet. 1:4). But Satan would continually have us to doubt the promises of God so that we live such dwarfed lives that the Spirit cannot have full control and thus the "rivers of living water" just don't flow. I was reminded today that Satan's first word to Christ in the wilderness temptation was "if." He wants people to doubt so that their faith fails. Satan is very anxious to keep one's eye of faith from being fixed on God. I believe there is nothing that Satan fears worse than a living faith in the living God. He will use any way possible to destroy faith. In Abraham's case we read that "Abram hearkened to the voice of Sarai" (Gen. 16:2). This looking away from God was very expensive for Abram —and it is for others also. Though Abram did not cast away his confidence that God would give him the promised son, yet he did corrupt his simple faith. He heeded the voice of the one dearest to him and thus brought unhappiness into his home and from Ishmael sprang the awful Moslem scourge that we see today.

Someone wrote sometime ago that perhaps we expect too much of the natives. I believe the truth is that we haven't expected enough from God. I praise Him that He is teaching us to expect more from Him.

I would like to say a word about our needs among the natives and in ourselves. We are living among people who have been bound by darkness and superstition for centuries. I will not go into detail about their darkened condition but want to say that something above the ordinary is needed to set them free from their heathen sins and customs. In order to see these souls set free we must believe God and expect Him to do mighty works. We need more faith. We need the faith that thrives on the impossible. "All things are possible to him that believeth" (Mk. 9:23). We don't only need this faith in ourselves as missionaries but the Lord needs such a faith in the praying Christians at home. We must claim the power of God by faith if we want to see souls being set free, for God doesn't pour out His power on a passive, easy-going "Christianity."

I hope this is printed before our conference this year, which will likely be held at the end of July or sometime in August. Please pray more fervently than you have ever prayed before for the glory of the Lord in Africa. The promise of Pentecost "is unto you, and to your children, and **to all that are afar off,** even as many as the Lord our God **shall** call." Yes, it is for us! We have already seen mighty workings of the Spirit, but just several days ago a brother missionary told me that it seems that things have definitely grown cold in a certain section under his shepherding. Pray that consciences might be cleansed by the blood of the Lamb, that faith may live within, and that thereby the smouldering fires may again be rekindled with fire from above. Pray that we may be mightily blessed in our Euro-

pean conference and in our conference with the natives—if there will be one this year.

There are three boys here at Bumangi who have shown evidence of believing in Jesus. They have not gone through the custom of circumcision but doubtless will be greatly urged by their acquaintances to be circumcised. To stand true to Christ will bring them persecution, trials and temptations of a nature which probably none of us as missionaries have ever gone through. I believe that nothing less than the steadfast faith of martyrs is necessary in missionaries as well as the native Christians in order to establish the Gospel in a heathen land. Can the Head be rich and the body poor? Not if we have faith. "Pray, brethren pray" with unhindered, living faith.

April 22, 1943. J. Clyde Shenk.
Bumangi Station, Musoma.
Tanganyika Territory.

Rural Missions

LOMAN, MINNESOTA

Dear Co-workers for Christ: Greetings in the name of our loving Lord. This finds us at the end of another summer of Bible schools. We have entered two new fields, one place where there is scarcely any trace of worship. The closing program came with most of the children's parents present, giving us an opportunity to tell them of the need of Christ in the home, and their duty as parents.

The other place is in an old lake bottom that was drained years ago. People have settled on the high spots in this lake bottom, away from towns and church privileges. We solicited every home, and found bootleggers, drunkards, atheists, Catholics, etc. At several of the places they had liquor bottles to prop the windows open. This was a sure sign that they needed other props in their lives as well as for the windows. There are also two Christian families living in the community who were very much surprised to see all except one family in that section come to an evening service. Some of them had never set foot inside a church, nor did they know what a Bible was. It was God alone that put upon the hearts of these people to come out, and prepared their hearts, as He did the apostles in Acts 2:47, putting the desire in their hearts to hear real Gospel truths. Forty and thirty-five respectively crowded that little one-room schoolhouse for two evening services that week. There is not a house in sight of the school, yet fifteen minutes before starting time they all appeared, most of them in their work clothes.

We praise God for the return of Bro. Linford Hackman and family who have so kindly consented to take charge of these two places. May God bless them for their willingness to be used in bringing the Gospel to these needy places. These places are quite a long way from here. But we shall endeavor to help them in weekday evening services. Bro. Hackman is living practically in the center of these places.

Bro. Earl Ressler and another interested party are contemplating new responsibilities in entering another field, with Sister Doris Wengerd, who has been a worker here for several months, as a helper in the service for the Lord. May God bless them in their new undertaking.

This leaves us without any workers here. Our prayer is that God will direct some consecrated hearts to fill the vacancies here. Truly the harvest is great. This will mean leaving homes, friends, and loved ones, but rest assured that God will not leave you if you are resigned to His will. God's blessings will so outweigh that you will never desire to exchange your blessed experiences for anything you may miss at home. Let us unitedly pray about this and God's direction.

Our Bible school teachers this summer were Sisters Mildred Yoder and Dora Belle Hochstetler, Wolford N. Dak.; Sisters Doris Wengerd and Ethel Boyer, former workers here; Bro. Earl Ressler, and the writer; also Sister Dorothy Stoll, Egeland, N. Dak., who kindly stayed with Mrs. Schantz, keeping the home fires burning, washing, and canning, and making it possible for us to keep going. This has meant sacrifices from many angles. May God bless everyone for their prayers, their help, and their gifts.

We also wish to thank the sewing circles for their part in keeping us supplied with things for the needy. May His richest blessings be yours.

We have quite a number of reports of mail sent to us that has never reached us. If anyone has not received an answer to mail sent, please let us know. Remember the work in prayer.

Your ambassador for Christ in northern Minnesota,

Aug. 30, 1943. Irwin Schantz.

City Missions

ALTOONA, PA.

(2504-Fourth Ave.)

We have many reasons to thank the Lord for the blessings given us. On July 25, Bishop Raymond Peachey and Bro. Alphie A. Zook of the Allensville congregation were present with us in the services at Altoona and Mill Run. Bro. Peachey was one of the auditors of the mission treasurer's books.

July 28, Bro. G. S. Eberly, superintendent of the Mennonite Children's Home, Millersville, Pa., came and took three children from here and admitted them into the Children's Home. Their mother is dead and their father is a drunkard and deserted the children. The Blair County Court asked to have them admitted into our Home.

On Aug. 15, in our absence, Brethren Eli K. Zook and Irvin Roth had charge of the services.

Sister Mina Glick, one of our workers here during the summer, has been released to attend the Eastern Mennonite School, Harrisonburg, Va., this year.

The Lord willing, our Annual Christian Workers' Meeting will be held here Saturday evening and Sunday, Oct. 2 and 3. The guest ministers will be Harry Longenecker, Middletown, Pa.; Ross Metzler, Rockton, Pa.; Amos J. Martin, Smithsburg, Md., besides a number of other speakers.

On Labor Day, Sept. 6, the annual outing of the three Sunday schools will be held on the mountain near Altoona. A children's and workers' meeting is planned for the day.

Our revival meetings will start Sunday, Sept. 12, in charge of Bro. Newton S. Weber, Harrisonburg, Va., as the evangelist. We solicit your prayers in behalf of the services.

Recent visitors at the mission were Katherine Hess, Gladys King, Carolyn King, Ray H. Adams. Sister Ellen Kauffman of Akron, N. Y., is working in the city. We appreciate her services in our worship.

Cash Value of Clothing Received from Sewing Circles

Cross Roads and Lauver's	$6.10
Maugansville	5.12
Weavertown	4.50
Crown Hill	3.60
Louisville	3.00

Many thanks for your support. We beg a continued interest in your prayers.

Aug. 31, 1943. Joseph M. Nissley.

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TRAVELING ALONE

By Vada Stutzman

Her clothes were faded and threadbare and old,
She stood in the street and shivered with cold.
She looked 'round about her, not sure where to go;
Her steps were uncertain, her voice soft and low.

"Mister, won't you help me? I can't find my way.
I'm going to heaven; I've been walking all day.
I don't know how to get there. I hope it's not far.
You see, I'm so tired and I haven't a car.

"My daughter says I'm childish and her home is too small
And she can't be bothered with me there at all.
My son's wife's too busy with clubs and parties too.
It seems there's no room for me. What should I do?

"I recall a song now that we used to sing
'Bout a home called heaven and a King, loving King.
Do you think I could get there? Do you think they'd let me stay?
I'm so old and so tired. Could I get there today?"

I listened to her story and my eyes filled with tears.
My heart filled with sadness for this woman aged in years.
So I told her of the Saviour and the mansions He prepares;
How He gives us life eternal; how He hears and answers prayers.

"There's no sorrow up in heaven; no more pain, no more tears.
There's rest and joy in heaven; no more doubt and no more fears.
And the Saviour is awaiting with a smile upon His face.
Arms outstretched, He'll come to meet you and take you to that place."

Her dim eyes, how they sparkled as she listened to each word,
And her face with gladness brightened as I told her of the Lord.
Her feeble lips were quivering as she fell down on the street.
"Praise the Lord, I'm going to heaven!" And she died there at my feet.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

A MOTHER'S PRAYER

Selected by Mrs. R. L. Christophel

I wash the dirt from little feet,
And as I wash I pray,
"Lord, keep them ever pure and true
To walk the narrow way."

I wash the dirt from little hands
And earnestly I ask,
"Lord, may they ever yielded be
To do the humblest task."

I wash the dirt from little knees,
And pray, "Lord, may they be
The place where victories are won,
And orders sought from Thee."

I scrub the clothes that soil so soon,
And pray, "Lord, may her dress
Throughout eternal ages be
Thy robe of righteousness."

Ere many hours shall pass, I know
I'll wash these hands again;
And there'll be dirt upon her dress
Before the day shall end.

But as she journeys on through life
And learns of want and pain,
Lord, keep her precious little heart
Cleansed from all sin and stain;

For soap and water cannot reach
Where Thou alone canst see.
Her hands and feet, these I can wash—
I trust her heart to Thee.

—By B. Ryberg in
The Sunday School Times.

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PRESENT-DAY EDUCATIONAL TRENDS

By Elizabeth Sauder

As a church we have learned that progress is impossible without education. It is necessary and proper that this education be directed in right channels. Education may come through our Sunday schools, summer Bible schools, homes and public schools. In school the child is required to study. Under the present high school setup, a student is required to take and pass certain subjects before he is promoted to the next grade. To those going to high school come opportunities to prepare for more than an ordinary life. In the proportion to which young people invest their energy in school life, so they are rewarded in preparation for actual life. They are taught by noble and self-sacrificing teachers.

Boys and girls are brought together in our public schools in a way that they are not brought together upon any other occasion. The associations and fellowship with others are enjoyable.

Then, too, there is a leveling-off process accomplished through the school. The great and the insignificant, the rich and the poor, the brilliant, the average, and the ignorant all meet together.

Our modern high schools are well equipped with special departments under which we can be carefully and fully instructed. This gives the student the opportunity to choose the field in which he is talented or especially interested. There was a time when man did not know how to study the stars but through study and application of the principles which he discovered, it is now possible to do so in a way which people never dreamed of centuries ago. The same is true in industry and inventions.

In spite of all these commendable factors, there are so many other factors which out-number the good points and place them in the background.

Let us take a look at various public high schools and see what some of these factors are. When schools were originally started, the emphasis was placed on learning. But where is the emphasis placed today? In many schools it is placed on sports and games, dramatics and social life.

A president of the Muhlenberg College at Allentown once said, "We find that many high-school students who graduate with honors have never written a thesis or an essay, cannot prepare an intelligent essay of study, nor can they speak or write English properly. The curriculum today is not nearly so practical as it used to be for students who intend to go no further, and boys and girls who plan to go on to college are not nearly so well prepared."

During the years of adolescence young people naturally have doubts about the whole Christian setup. If a youth is out in public educational institutions in this unsettled stage of his mental and spiritual development, he runs the risk, under the influence of his professors and classmates, of becoming liberal in his Mennonitism or of entirely leaving the distinctive Bible doctrines of the Mennonite Church. Look into our Mennonite communities and pick out the young people who have gone to secular colleges and secular high schools. You find among them these three types: Those who are leaning toward liberalism, those who have gone a step farther and have disregarded the distinctive doctrines of the Mennonite Church and became members of other churches, and those few who have stood the test and did not heed the teachings which were continually before them and which lead to unbelief and agnosticism. Beyond question many of those who have liberal ideas absorbed them from their associates in high school.

There are many things in secular colleges and high schools which the Christian student will at first shun, but eventually he becomes so familiar with them that he becomes hardened to the wrong that is in them.

Because of the "self-expression" doctrine in public schools, young people grow up with an undisciplined, do-as-you-please attitude which makes them a problem to the home, Church, state, and to themselves. Even in childhood this self-expression teaching creates an appetite for publicity so that the natural modesty of the child is broken down, and they are thrust into the public on the platform and in print until many Mennonite high-school students have become badly damaged by "inflation."

The state naturally is not at all concerned about training young people for citizenship in heaven, but for citizenship on earth. This produces many movements for the organizing of compulsory defense training of school-age children. The rifle clubs and near-military bands in a number of high schools fit nicely into this picture.

The activities program of this social institution contains much that is good. However, it is creating a play-loving generation of young folks who do not know how to work out problems or projects, if they cannot play them. This playing out of ideas leads the children to acting, acting leads to dramatics, and dramatics leads to the theater.

Many teachers are extremely poor examples for the pupils before them. Some are vulgar and profane in the classroom. Cheating has gone so far that it almost seems not to be wrong. I once had a teacher who encouraged us to get the answers from any source, just so we had it done. She herself saw pupils cheat and copy right before her eyes but didn't care the least bit. This is just one out of many examples of teachers like this.

Many students have descended to immorality. We see immorality in the classrooms and in the gymnasium. The indecent sport costumes worn during periods of exercise have destroyed the natural modesty of children.

Another unhealthy factor is that of textbooks. In many of our public school systems, the textbooks are all interwoven with untrue literature, but put in delightful style and said to be true. The theory of evolution is also taught by many teachers in whom you may have had much faith.

Then there is the dance which is taught even to the innocent youth of the first grade. Later they are taught tap dancing and still later custom dances. These may seem harmless, but remember that every dance is of the devil and that the innocent folk dance is only one of the devil's earliest bids for the soul of a child.

Today men and women and boys and girls are urged to help in the war effort. To help this effort, the High School

(Continued on page 508)

Sunday School Lesson

Theme for the Quarter: God in the Making of a Nation

XII. THE SIN OF MOSES AND AARON

Lesson for Sept. 19, 1943.—Numbers 20:1-13, 27, 28.

Golden Text.—Be ye angry, and sin not.—Eph. 4:26.

Introductory.—About thirty-eight years intervened between the time of the last lesson and of this one. The intervening history is recorded in the books of Exodus, Leviticus, and Numbers. Moses is held forth in Scripture as a man of exceptional faithfulness to God and well favored by Him. Yet Moses, like the rest of us, was imperfect. Though rated as the meekest of all men, he was quick-tempered, as noted in different references. This led him to do something for which the Lord severely rebuked him and forbade him to enter into the promised land. It is a lesson that we should never lose sight of.

Death of Miriam (1).—We are not here told what was the cause of Miriam's death, but we have Scriptural evidence of her shortcomings, and she doubtless died without entering the promised land for reasons similar to those that kept her brothers from entering in.

People Clamoring for Water (2-6).—It was a case of history repeating itself. The children of Israel had a habit of complaining and murmuring against Moses and against God every time their faith was tested. On this occasion they had no water. That was an occasion for them to remember that God had often supplied their needs (sometimes in a miraculous way) and instead of complaining, they should have trusted in Him and prayed instead of murmuring. But they were human. "They gathered themselves together against Moses and against Aaron. And the people chode with Moses and spake, saying, Would God that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?" Naturally we would ask, Since they had closed their eyes and their ears against the goodness and love of God so many times and so bitterly and unreasonably and frequently complained and brought grievous charges against Moses and against God when they should have trusted and prayed, why did not God deal with them right then and there as He did with Pharaoh and his hosts in the Red Sea? But God is amazingly merciful.

Moses Proves Himself Human (7-11).—The Lord commanded Moses and Aaron to take the rod, gather the people together, and in their presence speak to the rock, telling them that an abundance of water should flow from it. But for once Moses (and doubtless Aaron also) was so filled with wrath against this faithless, murmuring, rebellious people that they also failed to listen to the voice of the Lord. Instead, they chided with the people, saying, "Ye rebels; must we fetch you water out of this rock?" So saying, Moses lifted up his hand and smote the rock twice. The waters gushed forth abundantly, and the people had all the water they wanted.

Did the people deserve this rebuke? Most certainly they did. As Moses said, they were "rebels." But this did not justify Moses in disobeying God. To say nothing about the anger of Moses and Aaron, there was more involved here than the manner in which the water should be brought forth from the rock. In smiting the rock instead of speaking to it, as the Lord had commanded, Moses (in his hasty temper) also proved himself a "rebel," for he disobeyed the Lord. Moreover, had he spoken to the rock instead of smiting it, it would have been the goodness and power of God instead of the power of Moses that would have impressed the people so that they would have had another illustration of the goodness and power of God rather than of the wrath of Moses and Aaron.

The Result of This Rash Act (12, 13).—"And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." As Peter said in the house of Cornelius, "God is no respecter of persons." There is in this a lesson for all well-meaning people who allow a hasty temper or some other human shortcoming to get the better of them.

Death of Aaron (27, 28).—That Moses and Aaron sincerely repented of this rash act and were again restored to favor and friendship with God are evident from the opening sentence in v. 27. In this state he again "did as the Lord commanded." This narrative tells of the death of Aaron the high priest, and the consecration of his son Eleazar as his successor. "And Moses did as the Lord commanded: and they went up into mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount."—K.

Bible Meeting Topic

PRINCIPLES OF SEPARATION
I Jno. 2:15-3:15

Topic for September 19

MOTTO

"What fellowship hath righteousness with unrighteousness?"

OUTLINE STUDY

I. **The Basis of Separation.**
  1. The Inconsistency—
    a. Between truth and falsehood.—I Jno. 2:21-23.
    b. Between right and wrong.—II Cor. 6:14-16.
    c. Between Christ and antichrist.—II Thess. 2:3-10.
    d. Between God and Satan.—Rev. 12:7-9.
    e. The leadership of the Christian and the leadership of the world.—Jno. 14:30.
    f. Between the friends of God and the enemies of God.—Jas. 4:1-4.

II. **Applying the Principles of Separation.**
  1. No fellowship with a life of sinful darkness.—Eph. 5:3-13.
  2. No unequal yoke with unbelievers.—II Cor. 6:14-18; Ps. 1:1-6.
  3. No love for the world.—I Jno. 2:15-17.
  4. No conformity to the world.—Rom. 12:2.
  5. No part in hatred and malice.—Col. 3:8-11; Rom. 12:17-21; Matt. 5:38-48.
  6. No part with worldly anxieties.—Luke 12:29-34.
  7. Clean from worldly spots.—Jas. 1:27; I Pet. 1:14, 15; 3:3-6; 4:1-3.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Separate."**
2. Separations from All Evil.
  a. From darkness to light.
  b. From Satan unto God.
  c. From the works of evil men to the works of good men.
  d. From worldly vanity to Christian humility.
  e. From hatred and strife to love and good will.
  f. From filthy foolish talk to purity.
  g. From worldly adornment to modest apparel.
  h. From vain and ungodly amusements to glorify God.

For Seniors.
1. The Reasons for Separation from the World.
2. Expressions of Worldly Lusts in Life to Be Avoided.
3. The Importance of a Renewed Life to Be Truly Separated.

PERSONAL THOUGHT

"I am my Lord's and He is mine." What have I to do with the world at enmity with Him?

SEED THOUGHTS

Love not the world! Its dazzling show
  Conceals a snare of death;
The sweetest joy earth can bestow,
  Dies as a wasted breath.

Love not the world! O Christian, hear,
  In shining words impearled,
Shall on your holy brow appear,
  "He did not love the world."

—Gertrude Flory.

Gospel Herald

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THURSDAY, SEPTEMBER 9, 1943

Field Notes

Bro. B. B. King of Exeland, Wis., is beginning a series of meetings at Pearidge, Mo., on Sept. 1.

* * *

In the recent meeting of the Iowa-Nebraska Conference, near Kalona, Ia., 11 bishops, 22 ministers, and 6 deacons were present. These represented 4 conference districts and 7 states.

* * *

Request for Prayer.—God's people are requested to pray in behalf of a young man who has drifted from God and is under the power of sin and wants to be freed and be restored into fellowship with God and His people.

* * *

The brotherhood in the vicinity of our Kansas City mission is looking forward to a series of meetings, in the near future, in charge of Bro. J. J. Hostetler of Canton, Ohio.

* * *

Baptismal services are to be held next Sunday in the West End Mission, Sterling, Ill., Bro. D. G. Lapp in charge. Bro. Lapp is favorably impressed with the outlook at that place.

* * *

Bro. Ivan Lind of Hesston, Kans., preached Sunday evening, Aug. 29, for a congregation in Mt. Pleasant, Iowa, where about 25 of our C.O. brethren from C.P.S. camps are doing service in hospital work.

* * *

Bro. S. J. Miller, Pigeon, Mich., is engaged in an eight-day series of meetings at the Martins Creek Church, near Millersburg, Ohio, Sept. 5-12. Will you pray for this part of the Lord's work?—D. D. M.

* * *

Correction.—The article entitled, "Soul Culture," which appeared in the Aug. 12, 1943, issue of the Gospel Herald should have been credited to Bro. D. D. Miller, Middlebury, Ind., instead of Bro. D. D. Miller, Berlin, Ohio.—E. Z.

FAMILY ALMANAC

At this time we are again asking the co-operation of our readers so that we may have up-to-date information for the revision of the Ministerial Directory of the 1944 Mennonite Family Almanac. After consulting the Ministerial Directory of the 1943 Mennonite Yearbook and Directory kindly make yourself personally responsible to send in information concerning the following:

1. Names and addresses of newly ordained bishops, ministers, and deacons.

2. Names of ordained members removed by death or otherwise.

3. Changes in addresses of ordained men.

We will appreciate your sending in this information at once, so that the Ministerial Directory will be as complete and accurate as possible.

Address
Family Almanac, Scottdale, Pa.

Appointments were filled by visiting Iowa, on Sunday, Aug. 29, as follows: East Union, Paul Mininger; West Union, Paul Erb; Wellman, Ivan Lind; Iowa City, Mark Ross.

* * *

The Conference sermon in the recent meeting of the Iowa-Nebraska Conference was preached by Bro. Wm. R. Eicher, Milford, Nebr. It was a heart-searching message that gripped the consciences of all attentive people present.

* * *

The workers in Kansas City, Kans., are planning to reopen their week-day Bible school, conducted during fall and winter months for many years. Prospects are good for opening a new winter school there, about two miles south of the present school.

* * *

Hesston College Opening Date Postponed One day.—To avoid Sunday travel it has been decided to open the fall term of Hesston College on Wednesday, Sept. 15, instead of Tuesday, Sept. 14, as announced in the catalogue. M. K.

* * *

Evangelistic meetings began at the Blough Church near Hollsopple, Pa., on Friday evening, Sept. 3, with Bro. Sanford G. Shetler in charge. The meetings are to continue throughout this week. Your prayers in behalf of the work are solicited.

* * *

Sister Kreider, wife of Bro. J. M. Kreider, of Palmyra, Mo., underwent a serious operation at a Hannibal, Mo., hospital Aug. 31. The doctors concluded that she did not have cancer as they had formerly diagnosed her illness. Her condition is reported as satisfactory. Prayers are solicited in her behalf.—N. E. K.

* * *

Enrollment at E.M.S.—A brother writes as follows concerning the enrollment at E.M.S. as of Sept. 4: "We have a splendid enrollment of 296 students to date and have prospects of about a dozen more coming in shortly. Continue to pray for us that E.M.S. may perform its function as unto Him."

* * *

New workers who were added to the Mennonite Publishing House staff last week were Sisters Ruth Byler, West Liberty, Ohio, and Dorothy Stutzman, Hartville, Ohio. A number of our workers have gone to school or to teaching school, which necessitates the addition of others to our working force.

* * *

The following communion dates are for places to be served by Bro. D. D. Miller, Berlin, Ohio. Sunnyside, near Meadville, Pa., Sept. 26, forenoon; Meadville Mission, Sept. 26, afternoon; Britton Run, Pa., Sept. 26, evening; Martins Creek, Millersburg, Ohio, Oct. 3; Berlin congregation, Berlin, Ohio, Oct. 10; Crabapple Mission, near Bannock, Ohio, Oct. 17.

* * *

Bro. Paul Huddle, Salina, Pa., preached for the Pleasant Grove congregation near Salix, Pa., on Sunday, Aug. 29, and performed a similar service for the Scottdale congregation Sunday, Sept. 5. Bro. Huddle was accompanied by his wife and daughter, Lois, at Scottdale. Bro. Clayton Berkey, who is on C.P.S. farm work in Allegheny Co., Pa., also worshiped with the Scottdale congregation last Sunday.

* * *

The sympathies of the brotherhood in the vicinity of Canton, Kans., are with the family of Bro. Charles Diener, minister in the Spring Valley congregation,

because of the recent passing of the wife and mother in that home. May the comforting grace of God abide with the bereaved family and congregation.

* * *

The annual Christian workers' meeting will be held, D.V., at the First Mennonite Church, Altoona, Pa., Saturday evening, Oct. 2, and all day Sunday following. The guest ministers to serve on the program are: Harry Longenecker, Middletown, Pa.; Ross Metzler, Rockton, Pa.; Amos J. Martin, Smithsburg, Md.

* * *

By a special session of the Washington County, Md., and Franklin County, Pa., Conference, permission was granted to ordain Bro. James Shank of the Pond Bank congregation to the ministry. Bro. and Sister Shank have been appointed for mission work in Africa. The ordination service will be held, the Lord willing, at the Pond Bank Church near Chambersburg, Pa.

* * *

The young people's institute, held at the East Union Church near Kalona, Iowa, Aug. 25-29, closed its sessions Sunday evening, Aug. 29, with an overflowing crowd. The enrollment was a little in excess of 150. Instructors: Paul Erb, Paul Mininger, Ivan Lind, Milo Stutzman. The latter started for Milford, Nebr., his former home, to be with the brotherhood there over the week-end. While at Milford he filled appointments in the three Mennonite churches in that community, before returning to his home at Kingman, Alta.

* * *

A homecoming is planned to be held at the Pleasant View Church one mile south of North Lawrence, Ohio, on Sunday afternoon and evening, Sept. 19, commemorating the fiftieth anniversary of the ordination of Bro. I. J. Buchwalter. An informal program will be arranged for. All those who formerly attended services at this place, and those who attend at present, and the ministry in general are cordially invited to be present and enjoy this time of Christian fellowship. Bro. Buchwalter is the oldest living bishop in point of service in the Mennonite Church. D. F.

* * *

Arrangements have been made for a series of Bible conferences in various churches in Nebraska and adjoining states (with Brethren Norman Hobbs and Amos Gingerich of Iowa as instructors) as follows:

Broken Bow, Sept. 12-15
Wood River, Sept. 16-19 (a.m.)
Milford, Sept. 19 (p.m.)-21
Beemer, Sept. 23-26 (a.m.)
East Fairview, Sept. 26 (p.m.)-29
West Fairview, Sept. 30-Oct. 3 (a.m.)
Shickley, Oct. 3 (p.m.)-6
Roseland, Oct. 7-9
Chappell, Oct. 10-13
Thurman, Colo., Oct. 14-17

Correspondence

MORTON, ILL.

(Pleasant Hill Congregation)

To the Gospel Herald Readers: Greetings. Pleasant Hill Sunday School has again had its annual summer Bible school which is usually held right after the public school closes. Highway Village Sunday school joined Pleasant Hill Bible school. Teachers and friends brought the pupils in their cars. Teachers were from the home community. A fine spirit of unity and co-operation among pupils and teachers continued throughout the two weeks of school. There were about 100 in attendance. It was thought to have been one of the best Bible schools held here. An interesting program was given to the public at the close of Bible school by the children.

These teachings are well worth the effort put forth by their teachers. We have four junior girls as converts. One of these girls told her mother it was due to what her Bible school teacher taught that she accepted Christ. We praise the Lord for that. Also one young mother from Highway Village has recently accepted the Lord. May she be the means of saving her household, and by her example may others accept the Saviour. We ask an interest among God's people in their prayers for both Pleasant Hill and Highway Village that much might be accomplished in saving souls.

On Aug. 5, at our sewing circle meeting, we were privileged to witness the receiving into the church by baptism an aged grandmother. Bro. Kaufman officiated. Because of her hard hearing, it was thought best to have this service at this time.

Our pastor, Bro. J. N. Kaufman, addressed about 145 men from Jamaica that were brought in for help at the Pioneer Hybrid Seed Corn Co., near Morton. He reported very good interest and a well educated group, well versed in the Bible. Many were college graduates. Bro. Kaufman was pleased to have had this opportunity to minister to this dark race of people.

On Aug. 15, Bro. Roy Roth of East Goshen, Ind., gave a talk especially to the young people.

On Aug. 22, in the absence of Bro. J. N. Kaufman, Bro. Leland Bachman brought us a message on I John 4, "Try the Spirits."

We are looking forward to a program to be given next Sunday evening, Sept. 5, by a group from Bellevue Acres. May God bless the labors put forth in His vineyard.

Aug. 30, 1943. Amelia Conrad.

MARION, PA.

(Marion Congregation)

Dear Christian Friends: The Lord hath done great things for us whereof we are glad. Praise His name.

Some of our members are availing themselves of the opportunity to fill jars for the C.P.S. camp at Sideling Hill. Even though we have had dry weather, the Lord does provide. Our congregation is represented at the State Hospital, Howard, R.I., in the person of Chester Shank, and at C.P.S. camp at Grottoes, Va., by Irvin Cordell.

On Aug. 15 we appreciated having Bro. Noah Risser with us; he brought us a harvest message. He also preached for the Williamson congregation in the evening.

In the absence of both our ministering brethren who were attending General Conference, Bro. Harvey Shank preached for us at our regular evening service, Aug. 22.

This year being the twenty-fifth anniversary of our sewing circle, Sister Lizzie Martin gave a history of some of the work done by our circle at our regular monthly meeting held Sept. 1.

Sept. 1, 1943. Lydia R. Hess.

MATTAWANA, PA.

Greetings to all Herald Readers: On Sunday, July 25, our congregation at this place was glad to have Bro. John L. Mast, Elverson, Pa., and Bro. E. B. Frey, Archbold, O., with us. Bro. Frey gave a message in the morning and Bro. Mast brought us a Gospel message in the evening. Whooping cough amongst the children has lessened the attendance in all our services this summer.

Our sewing circle which meets once a month is trying to do its bit, although the membership is small.

Sept. 3, 1943. Cor.

—o—

IF YOU PREACH—SPEAK UP

For some reason, seminaries have not majored in elocution, with the result that some very good preaching is lost because it is only mumbled. In almost every congregation there are people who are hard of hearing. When the preacher bends his head to look at his manuscript and talks down to the lectern, he ought to know that the people in the pews will have difficulty in hearing what he has to say. Three brethren, born in 1864, occupy the third pew in a certain church. The hearing of these men is dull. They get the sermon when the pastor keeps his head and his voice up, which is only seldom. And yet, these aged friends love their church and desire the Word of God.

Preachers, generally, must exercise care in the training of their voices so that when they come to say anything, if it is worth hearing at all, it shall be said plainly, impressively, and in such a manner that all may hear. It is not necessary to shout or to rant in order to make oneself heard, for it is as hard for a congregation to endure an unrefined, booming voice all the time as it is to put up with faint mumblings.—Watchman-Examiner. Sel. by R. S. B.

—o—

VICTORY OVER WORRY

"Let us give up our work, our thoughts, our plans, ourselves, our lives, our loved ones, our influence, our all, right into His hand, and then, when we have given all over to Him, there will be nothing left for us to be troubled about, or to make trouble about."—J. Hudson Taylor.

Miscellaneous

A BLESSED WISH

By Magdalena Lehman

I want to enter heaven
With a smile upon my face;
A smile of glad redemption
That nothing can erase;

A smile of glad salvation,
A smile of heavenly peace,
A smile of joy and gladness,
That nevermore shall cease.

I want to meet my Saviour
With a smile upon His face,
A smile of heavenly welcome,
That brings a sweet release.

I want to meet my loved ones
Who have gone the way before,
And entered into glory
Blessed and happy evermore.

I want to join the chorus,
With loved ones gone before,
The song of glad redemption,
Upon that heavenly shore.

I long to join the chorus
Of that blest, happy band,
A crown upon my forehead
A harp within my hand.

And join the blessed harpers,
The music sweet and low,
With the redeemed in glory
From never-ending woe.

O Father, heavenly Father,
Be with me thus, I pray
That Thou wilt still be with me
Unto that blessed day.

Adieu, all earthly sorrow,
Adieu, all earthly care;
A welcome, glad tomorrow,
There'll be no sorrow there.

—o—

Meditations

V. THE WATCHWORD

By George J. Lapp

And they departed from the mount of the Lord three days' journey: and the ark of the covenant of the Lord went before them in the three days' journey, to search a resting place for them.—Num. 10:33.

"On to Canaan!!" was the watchword of this great, intrepid leader of God's chosen people. Did Moses mean to sensualize the witness of his people by inviting the Kenites to accompany him and become their "Seeing Eye"? It is well worth while for God's people to have in their fellowship those who have eyes to see if they sincerely contribute to the mutual weal. Their eyes see for us in their respective fields of science, art, industry or finance if they also as regenerated souls have taken up the watchword. Otherwise their ministry becomes a menace and the generosity of God's people leads to compromise.

This great watchword implies a clear spiritual aim which must ever remain in the consciousness of God's people. They must remain freed from Pharisaism and ever trust Providence so to mingle the elements that enter into the highest wisdom, courage and benevolence, that they may contribute to the furtherance of His cause and to His honor and glory.

The ark of God led from the mount of God. As the host of Israel set their faces toward the Promised Land, it found for them their resting places. The presence of the Almighty was symbolized by the ark of His testimony. We rest in Him throughout this uneven journey of life. Thanks be unto Him; it is a daily, hourly rest. Some sweet day after this turbulent voyage is over, we shall rest eternally in His glorious presence.

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.
I would be a friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and live, and love, and lift.

—Joseph Yates Peek.

Dhamtari, C.P., India.

—o—

THE CAMPEE AID COMMITTEE

By Aaron H. Weaver

An organization, which had its birth in the minds of a few brethren among the Horning Church group who had a deep concern for the welfare of our young brethren at the eastern C.P.S. camps, began sending a few small presents in the form of clothing to the boys in camp. These gifts were received and accepted with such an expression of appreciation by the boys that one could not read their letters without having a vision of what it really does mean to a young man whose future is absorbed in a work camp without pay. His clothing becomes tattered and torn by thorns, briars, and underbrush as he goes through swamps and mountain land making fences or cutting fire trails through high, mist-shrouded hills and mountain peaks of the Blue Ridge Mountains. Others find themselves in Pennsylvania growing pine trees, reclaiming land from soil erosion and beautifying the Turnpike.

In 1942, the writer and several other interested brethren were privileged to meet the boys on the project in the sweat and grime of hard labor, amid ivy poison and the dangerous copperhead and rattler. There arose within us a deeper sense of duty, knowing that underneath every sweat-soaked shirt there beat a heart true to his God and the Church of his choice. They are holding forth to a scoffing and darkened world, the high and holy principles of the Gospel of our Lord Jesus Christ and the doctrine of nonresistance.

From the small beginning and the kindly effort of these few brethren who sent small gifts, a great work was set in motion in which others joined until, in the fall of 1943, the Bishop Board of the Lancaster Conference appointed a committee of five brethren to work in the capacity of what is now called the Campee Aid Committee.

On October 19, 1942, a group of bishops, together with the five appointees and the representatives of the Morgantown and Millwood A.M. congregations as well as three brethren of the Horning group where this work really had its origin, met in the Weaverland meetinghouse to organize and set in motion this committee which was to look into the needs and provide clothing for such who are in need in the eastern camps, irrespective of church or creed as long as they can establish their sincerity and wholehearted co-operation.

The following bishops were present at this meeting: Noah Mack, New Holland, Pa.; Noah Risser, Hershey, Pa.; Henry Lutz, Mt. Joy, Pa.; Amos Horst, Akron, Pa.; Mahlon Witmer, New Holland, Pa.; J. Paul Graybill, East Earl, Pa.; Simon Bucher, Annville, Pa.; John S. Mast, Morgantown, Pa.; John H. Kennel, Parkesburg, Pa.

The organization effected at this meeting is as follows: Aaron H. Weaver, East Earl, Pa., Chairman; Martin Kraybill, Elizabethtown, Pa., Assistant Chairman; Floyd Graybill, Bareville, Pa., Secretary; Harry E. Sauder, Terre Hill, Pa., Treasurer; Wallace Hottenstein, East Petersburg, Pa., fifth member; Abram Zeiset, East Earl, Pa., Assistant Purchasing Agent to Henry Hoover; Isaac King, Parkesburg, Pa., Millwood congregation; Ira Kurtz, Morgantown, Pa., Morgantown congregation; Henry Hoover, Ephrata, Pa.; Phares Zimmerman, Blue Ball, Pa.; and Elmer Weaver, Ephrata, Pa., Horning Church congregation.

After being organized, the committee began to function as the Campee Aid Committee. The response and willingness of brethren was fine in giving to this cause and lending a helping hand to those brethren, young in years but stout in heart and unwavering in faith. Later as the work took on larger proportions, offerings were lifted in the various congregations through this committee and voluntary contributions were made also.

From many states, brethren and sisters reading about the work of the Campee Aid Committee sent help and aid as the Spirit prompted. To date there has come into the treasurer's hands $7,500. Of this, $7,100 has been paid out for clothes that are needed in camp. Questionnaires are filled out at the camps and are sent to the committee. The committee is charged to adhere to economy and simplicity, to report to the Board of Bishops at stated intervals, and to remain subject to the Lancaster Conference. Letters of appreciation written to the purchasing agent, Henry Hoover, and his assistant, Abram Zeiset,

from brethren who have received help through the committee give evidence that this effort surely is worth while and does establish confidence in the hearts of our boys, knowing that the church back home is standing by not only in prayer but with the necessities of life.

However, let us not forget that these clothes do wear out and must be replaced. With higher prices on many materials, contributions to this worthy cause should not be less than in the past. The increasing numbers being called to the work camps, hospital units, and other forms of detached service also benefit by the open hand of this committee upon request.

This committee has the confidence that a constituency of 15,000 members will not fail these brethren now who so nobly face the future and forego many fond anticipations to uphold the faith and doctrine which came to us through blood and tears. We believe that the people at home will support them with their prayers and their means. The prayer of a righteous man availeth much. "God loveth a cheerful giver."

East Earl, Pa.

—o—

HELPS IN MAINTAINING A NONCONFORMED LIFE

I. In the Home

By John M. Yoder

1. Begin early. One of the best ways to train a child is to begin twenty-five years before the child is born to discipline yourself.

2. Careful and prayerful choice of a life companion. "Can two walk together, except they be agreed?" If you want your children to live consistent and nonconformed lives, choose a companion that will live an exemplary life. Be consistent and exemplary yourself.

3. The family altar is a great help in making the home what it should be. It is better to spend some time in worship with the family than to hasten on with the work and omit worship. Even when you have a regular time for worship with the family, you need to spend some time in personal devotion. The family altar makes an impression on the children that will be helpful in later years.

4. Proper discipline in the home is necessary. Keep the confidence and good will of the children. There will be times when correction and even punishment will be necessary, but be consistent in your administration of your parental duties. Don't be too conceited to apologize to your child if you have criticized or punished unjustly. Consistency in the clothing of the children depends much on what the father and mother put on the children.

5. A careful choice of associates for the children is necessary. We as parents can do much in guiding the choices of our children.

6. Ministers and bishops should be examples to their flocks in refraining from wearing gold so that parents will not be handicapped in teaching their children.

Cherry Box, Mo.

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HARVEST SERMON

By J. M. Nissley

"Is it not wheat harvest to day?" (I Sam. 12:17). "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him" (Psa. 126:6). Israel had asked for a king to rule over them; this displeased God and Samuel. Samuel prayed to God that He might punish them by sending a thunderstorm in their wheat harvest.

It is proper to have a special harvest service. It was commanded in the Old Testament in Exodus 23:14-16: "Three times thou shalt keep a feast unto me in the year." One of them was to be "the feast of harvest, the firstfruits of thy labours which thou hast sown."

A harvester is expected to do his part: (1) in preparing the soil. "Break up your fallow ground, and sow not among thorns" (Jer. 4:3). "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing" (Prov. 20:4). "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest" (Prov. 6:6-8); (2) in selecting the seed. You will harvest the same kind of seed that you sow. Gen. 1:12; Gal. 6:7, 8.

A bountiful harvest is dependent upon the quantity of seed you sow. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6).

By faith we look to the Lord for the increase. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain" (James 5:7). I know some brethren who, after the seeding is done take time to offer a prayer to God that He may supply the harvest.

God has promised a harvest. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22). The individual that sows the seed may not live to reap the harvest. "And herein is that saying true, One soweth and another reapeth" (John 4:37).

Preparation is made to gather in the harvest. This always causes great concern, to have the machinery and the laborers to gather in the grain. The waterboy and the housewife play a great part in this work, also. We need to gather in the harvest too. We should give credit to the rich fool for making provisions to gather in the grain. "And he thought within himself saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater" (Luke 12:17, 18).

We are responsible for the way we use the proceeds of the harvest. We shall not use it for selfish purposes. "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands" (Deut. 24:19). "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of the harvest" (Lev. 19:9). This method of reaping in our times has changed, but the principle of sharing the proceeds still holds good. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17). "Honour the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9, 10).

Give God the praise and honor for the harvest, not yourself for being a good farmer, nor the fertilizer for enriching the soil. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Psa. 107:8). "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Psa. 100:4).

We may expect a spiritual harvest when there is a deep concern for souls. Psa. 126:6. The seed represents the Word of God. Luke 8:11; Isa. 55:11. We are commanded to sow the seed. Eccl. 11:6. There is joy in the fruit of our labors when we can see souls being saved. God is going to gather in the souls. Matt. 3:12; Matt. 13:30.

Altoona, Pa.

—o—

MAINTAINING NONRESISTANCE

(Continued from page 499)

When others harbor hate, passions are stirred, and name-calling is resorted to, may we be the calm possessors of a "meek and quiet spirit, which is in the sight of God of great price." May ours be an attitude of sincere and strict neutrality.

Nonresistance can be maintained in doctrine and practice only by:

Believing the Bible.

Teaching the all things.

Practicing Christian principles with all consistency.

Exercising Scriptural discipline.

Hatfield, Pa.

PRESENT-DAY TRENDS

(Continued from page 502)

Victory Corps has been fostered. It is designed to prepare boys and girls either for the armed forces or for the war effort at home. It includes a physical fitness program, military drills, preparation for military and industrial technical service, wearing of corps caps and insignia, and demonstrations in schools and community parades. What will be the reaction of conscientious, nonresistant high-school students toward participation in these activities? Are we as Christians going to let the rest of the youth fall into this dangerous pit which so many have already done?

A special obligation falls upon the Church to remember the problems of teen-age youth in the present situation. Are we going to continue to have the youth, who will be the future Church, educated by the state? We must get on a Biblical basis and put all the responsibility for the education where God puts it, with the parents and the Church.

We need to have more church schools. Then we will have Christian classmates and teachers, whose lives challenge to harder work, to better service, and to a life lived closer to our Lord. Among such associations, problems can be discussed and high ideals and standards can be built. A church school can turn out pupils who are better in intelligence rating, in morality, in preparation for life, better in their relation to God, their country, and the world at large.

New Holland, Pa.

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Special Meetings

AKRON, PENNSYLVANIA

Report of the Harvest and Bible Meeting held at Metzler's Mennonite Church, Aug. 22, 1943.

Organization.—Mod., Eli G. Sauder; Chors., Irwin Sell, Isaac Sauder; Secy., Elmer M. Weaver.

Program and Speakers.—Sunday-school lesson, Reuben Horst; Children's Meeting, Daniel Sauder; Sermon (Psa. 40:8), Michael Wenger. (Afternoon) Harvest Sermon, Parke Book; Co-operation of Home and Church, James H. Hess; The Eternal God, Homer D. Bomberger. (Evening) Young People's Meeting. Men of Faith: Moses, Amos H. Sauder; Christ the Hope of the Believer, James H. Hess.

Thoughts Gleaned.—All laws are based on God's law. Some people are willingly ignorant to avoid responsibility. Our hearts should overflow with joy and praise, not lip praise, but praise from the heart. The Church must work with what the home gives. The most important things are the eternal things. The Hebrew children were not harmed by the fire that man had prepared, but no one will be able to come out of the fire which God has prepared for the sinner. Moses never doubted that he was called of God. Moses' faith never changed because of the wisdom he received from the Egyptians. Our hope is not in what we have done, but in what Christ has done.—Secretary.

LOVE THAT BURNS

"Oh, for a passionate passion for souls! Oh, for the love that burns!" What has become of the old-time love and burden for souls? Where are those who weep even into the hours of night for the salvation of the lost? Where are there men and women who will cry like Jeremiah of old: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" When we find this kind of weeping and calling on God, we will not need to inquire, "Where are the old-time revivals" for they will be in our own midst.

As Christians we cannot bring soul-burden upon our hearts in the natural man; we must be overshadowed by the Holy Ghost and we cannot have this experience without "taking time to be holy." We need frequent seasons of long, quiet, secret prayer, where we linger at the mercy seat and talk with the Lord until all the deep fountains of our hearts are broken up, and tears of love and gratitude and compassion for others flow spontaneously from our eyes.

We are living in a hard world and awful days are upon us and men's minds are upon the conditions—war, strife, confusion, and men's hearts failing them for fear. Greed, selfishness, pride, and every carnal trait are against the advancement of the work of the Church, and unless we warm our hearts by a Divine fire and bathe our spirits in the flow from the fountain of life we too will become like those around us.

When our hearts are all melted down in seasons of prayer it is easy for us to see the good qualities in other people, and to love even our enemies, and to have compassion toward those who are in sin and led captive by the devil at his will. But unless we do have this spirit of compassion we are likely to become critical and harsh and eventually have feelings of bitterness for those whom we should weep over.

It is when we have these close seasons of waiting on God and our hearts burn within us that we are led to see our own shortcomings, defeats, and imperfections and are more able to love our neighbors as ourselves.

You need not tell me, but ask your own soul how long it has been since you had a deep, melting time before the Lord in secret prayer? No doubt such a heavenly bath would refresh your whole life, put unction in your prayers and in your preaching and give you richer influence over souls who need spiritual help. The oil of gladness which flows forth after a season of this melting will help the stiff joints after the toils of a busy day and make the hard things of life go easier. It will benefit you, soul, mind and body and produce results in ways you can not anticipate.

We need more fire, not the kind that scorches and blisters, but the kind that melts and softens and sweetens the whole soul. This is only found at the mercy seat. Do we want it?—Herald of Light.

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DISTORTED VISION

Many years ago Solomon declared, "Where there is no vision, the people perish." This is a true statement and it is so apparent on every hand. But there are so many people who have a sort of vision or, more correctly stated, a distorted vision. When Jesus healed a certain blind man, He did it in two installments. After the first application he was asked if he saw anything and he replied, "I see men as trees, walking." His vision was not yet clear and in perfect focus so Jesus administered a second application to clarify it.

Some even now suffer from a distorted vision. And because their vision is not clear they suffer and others suffer also. Too many have no clear vision of the work of missions. To them the command of Christ carries no real weight. They feel that any money given for foreign missions is wasted and so they keep it for themselves. Their own lives become stingy and mean and because of it many souls for whom Christ died never hear of His love for them. A distorted vision with reference to the work of the local church often brings bad results. Poor vision will not be able to see the necessity of placing good teachers in the proper places in the Sunday school and will not act wisely in placing other people in places of responsibility. Distorted vision with reference to doctrine will result in wrong living and will automatically set up wrong standards. Poor spiritual vision fails to see the good in men and usually magnifies the faults. One with a distorted vision will always justify himself and condemn others. A proper sense of values cannot be held if our spiritual vision is not clear. Such an one fails to live a right life in view of the Lord's coming.

It seems that many are desperately in need of the Lord's "second touch" upon their eyes. Surely no violence is done the text when we say that an experience of full consecration and heart purity with the baptism of the Holy Spirit subsequent to regeneration is a wonderful "vision clarifier."—C. J. G.

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NUGGETS

If noise were an evidence of spirituality, then the prophets of Baal had a lot of it.—D. A. Yoder.

Even unsaved people recognize the practical value of the church in their community.—Roy Kinsinger.

We are responsible for developing in our conscience what the Word of God teaches us.—Sanford G. Shetler.

Illinois Conference

Report of the Illinois Mennonite Church Conference held on the Eureka College Campus, Eureka, Ill., Aug. 10, 11, 1943.

Organization—Mod., A. C. Good; Asst. Mod., C. A. Hartzler; Secy., C. Warren Long; Treas., J. A. Garber; Chor., H. J. King.

Ministers' Session

The Ministers' Session was held Aug. 10 in the forenoon and afternoon at the Roanoke Mennonite Church. The Ministers' Session was called to order by the Moderator, A. C. Good, at 9:00 A.M. After some appropriate remarks, he led the brethren in a period of silent prayer. Instead of the Scripture reading, each brother quoted some of his favorite Scriptures. The song service was led by Bro. H. J. King.

The roll was called by the secretary. There were twenty-five ministerial brethren of the Conference present and one visiting minister, Bro. E. E. Miller, Goshen, Ind.

The secretary read the minutes of the 1942 Conference and Ministers' Session. There were several corrections made; then the minutes were approved. Corrections: (1) page 3, Ordinations during past year should read Howard Zehr instead of Harold Zehr; (2) page 4, in election of officers of Sunday School Executive Committee, should have Howard Zehr instead of Harold Zehr; (3) the Conference resolutions were omitted entirely for they were lost in the transfer of materials from the outgoing secretary to the incoming secretary.

Ordinations during past year: Orie A. Miller, who is now serving the church at Bellevue, near Peoria, Ill. Upon motion, Bro. Miller was duly recognized as an ordained minister in the Conference.

Deaths during the past year: Bro. Samuel Zehr, deacon in the East Bend congregation. The secretary was instructed to write an appropriate note of sympathy to the family.

REPORTS

Following is a list of reports submitted to the Conference during its sessions:

Reports of officials of Conference.
Report of secretary of District Mission Board.
Report of District Mission Board treasurer.
Report of Sunday School Conference Executive Committee.
Report of Publication Board member.
Report of Mennonite Home Mission, Chicago.
Report of Peoria Mennonite Church.
Report of Mexican Mennonite Mission.
Report of Pleasant Hill congregation.
Report of the Bellevue Church.
Report of the Mennonite Home for the Aged.

These reports appear in the full report in pamphlet form, which will be published in the near future.—Editor.

V. COMMITTEES

Nominating Committee

The Nominating Committee gave their report and it was accepted.

Election of Officers:

Moderator—H. R. Schertz.
Assistant Moderator—J. D. Hartzler.
Conference Treasurer—J. A. Garber.
Additional members on Executive Committee—C. A. Hartzler, Henry King.
Nominating Committee—Ben Springer, Howard Zehr.
Auditing Committee—Howard Mellinger, Lester Litwiller.
Sunday School Conference Moderator—Lester Hershey.
Assistant Sunday School Conference Moderator—Homer Springer.
Young People's Session Committee—Christ Graber, Milo Zehr, Roy Roth, Richard Yordy.
Local Board Home Mission—Frank King.
Local Board Peoria Mission—Carl Magnuson.
Local Board Home for the Aged—J. A. Garber, F. I. Smucker.
District Mission Board—Ezra Yordy.
General Mission Board—Henry King.
Publication Board—Harold Zehr.
Delegate to Dakota-Montana Conference—A. C. Good.
Sunday School Normal Committee—Ira Eigsti.
Sunday School Secretary—Harold Zehr (1946).

Resolutions Committee

1. The Christian of this age is living in a time in which it may appear difficult to give a positive testimony to the world. As we study the lives of the early Christians, we learn that they, too, were living under similar conditions to our time. They moved forward for God in spite of the hostility of the world. These early Christians had a positive testimony which grew out of a regenerated heart, a genuine faith in Christ, a realization of the universality of the Gospel, a recognition of Christ as Lord, and a strong faith in the eternal Word of God. In view of these facts, be it

Resolved, (a) That we give ourselves more diligently to prayer and a study of the Word that we may be able to go forward in the work of the Lord with firmer convictions and that we may live closer to the standards of His Word.

(b) Because of the many temptations and worldly influences facing us as a Church in the present age, that we as members of the Mennonite Church of the Illinois Conference carefully and prayerfully weigh our standards of life in the light of the teachings of Jesus, that we resolve anew to give ourselves over to the Word and the Spirit of God, allowing the Bible to be our daily guide.

(c) Since the Gospel is the good news of salvation for all people that we do not hesitate to carry this message to a world at war, and that we accept the present world conditions as a challenge to be more zealous in the building of His kingdom.

2. We as the ministerial body of this Conference wish to express our appreciation for the presence of Bro. E. E. Miller at our Conference and for the thought-provoking message which he brought to the ministerial body as well as the challenging address delivered to the Conference body.

We also appreciate the presence of Bro. John Koppenhaver who represents the Board of Education in the interest of students for the Hesston Academy.

3. As members of the Illinois Mennonite Conference in session at Eureka, Ill., August 10, 11, we wish to express our sincere appreciation to the Roanoke congregation for their fine entertainment during this Conference. We also wish to express our appreciation to the Eureka College for the use of the grounds and the auditorium and for the splendid accommodations afforded us.

VI. NEW BUSINESS

1. Bro. Kaufman asked for the privilege of ordaining a helper for the Pleasant Hill work. It was moved and carried that Bro. Kaufman and the Executive Committee of Conference work out the problem as they see fit.

2. A communication from J. E. Lapp concerning a co-operative communion service for the boys in C.P.S. camps was presented. It was moved and carried that the secretary of Conference send a reply to Brother Lapp stating that we will be glad to co-operate.

3. A communication from the General Problems Committee from General Conference was presented. After some discussion, a committee of four was appointed to make a reply to General Conference as well as to the General Problems Committee. The committee selected were A. C. Good, H. R. Schertz, J. N. Kaufman, and C. Warren Long.

The following is the report of the committee:

Peoria, Illinois
August 12, 1943

To the Mennonite General Conference and to the General Problems Committee: Greetings.

May grace and peace be multiplied to you and all God's people everywhere.

We, the Ministerial Body of the Illinois Mennonite Conference, in conference assembly the tenth and eleventh days of August 1943, take pleasure in acknowledging again the ministers of the General Conference Goodwill Committee who have visited our Conference in 1938 and 1940 and again in 1942. We greatly appreciate the fine Christian fellowship of these brethren and their sympathetic understanding of our mutual problems as they brought to us the messages of General Conference.

In April 1943, we received the communication of the secretary, Bro. John L. Horst, of the General Problems Committee. We received this communication in the spirit of Christian love and fellowship, recognizing that this is a further step in the effort of the General Problems Committee in assisting the various district conferences in their spiritual life and growth.

In Division I, in the questionnaire attached to the communication, we note a numeration of sinful practices that are creeping into the Mennonite Church today. We as ministers of the Illinois Conference recognize that these sinful practices are manifesting themselves in our beloved Conference in varying degrees.

As a ministerial body, we wish to take this occasion to assure General Conference as well as the General Problems Committee that we do believe in all-Bible standards of Christian living, and we further propose to continue to believe and teach them. As ministers we believe that God has called us to preach and teach them in our Conference and individual churches.

We sincerely believe that God in His all-wise judgment, as the creator of all things, offered His only begotten Son as our Redeemer who is now on the throne of God interceding for us. Thus we strive to live pure and holy lives as ambassadors, exalting him as Lord and Saviour of our lives. We yield ourselves to the guidance of the Holy Spirit that the great work of "feed my sheep" (John 21:16) will be carried out in accordance with God's Word and will.

As we review our churches and Conference, we recognize that our progress in stemming the drift into the sinful practices is not satisfactory in all cases; however, by the grace of God, we shall continue to preach and teach the Word of God, for we can individually say with Paul, "For I am not ashamed of the gospel of Christ: for it is

the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

The above committals are what we have been doing and what we propose to continue to do. Sincerely yours for the furtherance of "The Communion of Saints."

"Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity, Amen" (Eph. 6:23, 24).

A. C. Good, Conference Moderator,
C. Warren Long, Secretary.

4. The Bellevue Mennonite Church Request:
To the Illinois Mennonite Conference.
Greetings in Jesus' name.

We the undersigned members of the Peoria Mennonite Church request that we may be recognized as a separate church in the Illinois Mennonite Conference; and at such time that we be so recognized, we shall be known as the Bellevue Mennonite Church and our membership with the Peoria Mennonite Church will cease.

This request then contained 30 names.

The above request was granted by a unanimous vote of the ministerial body and the congregation was duly received into the Conference by the moderator, A. C. Good, as an organized church.

5. The following communication was sent to the President of the United States.

Peoria, Illinois
August 12, 1943

Franklin D. Roosevelt
President of the United States
Honorable Mr. President, Greetings:

We, the ILLINOIS MENNONITE CHURCH CONFERENCE, now in session in Eureka, Illinois, this tenth and eleventh days of August 1943, desire to express our heartfelt appreciation for the many considerations accorded the Christian Church in these trying days due to the war.

As you no doubt well know, our position in not that of the Pacifist, nor that of the Economist, but we believe that the Holy Scriptures demand our adherence, as believers in Christ, to the principles of nonresistance.

It is our sincere heart-sprung prayer that our heavenly Father will bless the officials of our government and especially those in position of greatest responsibility. We humbly petition God that He will direct you in your service to the people of these United States and that you may be kept from harm and danger and that you may direct the affairs of this nation that God may be glorified in it.

When peace may again be established among the nations of the earth, we pray you that the guidance of God will be sought by our peace envoys that there will be a just peace for all nations. "And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him. . . . And though the Lord give you bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:18, 20, 21).

Yours most sincerely,
ILLINOIS MENNONITE CONFERENCE
A. C. Good, Moderator
C. Warren Long, Secretary.

6. Bro. Lester Hershey requested that someone be appointed to rethink the work of the Sunday School Conference and the Sunday School Normal. By common consent it was decided that the Sunday School Executive Committee and the Sunday School Normal Committee conjointly should do this and present their plan to the next ministerial meeting.

7. The 1943 Ministers' Retreat was briefly discussed. In the light of the pleasant and profitable fellowship of this Retreat, it was agreed by common consent that there should be one planned for 1944.

8. The Ministers' Session was concluded by an address by Bro. E. E. Miller. He spoke on the subject of getting consecrated, trained young people into church work. His emphasis was on the following: (1) the need of trained workers in the Church; (2) selection and training of workers for the Church; (3) the placement of workers in the Church.

The Ministers' Meeting was adjourned with prayer, Bro. Simon Litwiller leading.

Conference Program

THEME: THE TESTIMONY OF THE EARLY CHRISTIANS

Tuesday Evening

Devotion, Howard Zehr. Scripture, John 17.

The Testimony of John, Raymond Yoder. A testimony is a witness, a martyr, for a cause. We may give our lives at the stake as some did, or in sacrifice for God as John did. John's testimony as given in Acts 3-5 is (1) with his partner (Peter); (2) with the politicians; (3) in persecution. The secret of John's testimony is found in Acts 4:13: "When they saw the boldness of Peter and John, . . . they took knowledge of them, that they had been with Jesus."

The Testimony of Matthew, J. A. Heiser. Text, Matt. 5:8. (1) A man's heart naturally is not pure (Jer. 17:9); (2) no man can cleanse his own heart. Man's heart is changed by a spiritual birth (John 1: 11, 13); (3) a pure heart is manifested in the working out of the fruits of the Spirit.

Wednesday Morning

Devotion, Dr. George Troyer.

The Testimony of Luke, J. N. Kaufman. (1) Luke as a man; (2) distinctive features of Gospel of Luke: (a) Gospel of universal grace of God; (b) Gospel of the Son of Man; (c) a devotional Gospel; (d) Gospel of joy and praise; (e) Gospel which greatly honors womanhood; (3) five phases of Luke's testimony; (a) he was a man who accepted a fellow worker's confidence; (b) a man of co-operation; (c) prayer is the greatest driving force in Christian effort; (d) victorious Christian living is the norm of Christian living; (e) Gospel of grace is for Jew and Gentile.

The Testimony of Thomas, Simon Litwiller. Text, John 20:24-28. (1) Thomas' life: (a) willing to believe when he was convinced; (b) was not tossed to and fro by every wind of doctrine; (2) a vision of a risen Lord removes all doubt: (a) it gave Thomas a new hope; (b) recognized the crucified, risen Lord; (3) applications from Thomas' testimony: (a) we should confess Christ and recognize Him as our Lord and be subject to Him; (b) we are in the presence of God.

Conference Sermon: The Testimony of Apollos, the Imperishable Word. Text, Acts 18:24-26. Apollos as a man: (1) a Jew, living in the way of the Lord; a man of faith in Christ and the Scriptures; mighty in the Scriptures; a man with a hungry heart for the Scriptures; (2) a man who possessed the spirit of evangelism. He carried his evangelistic message everywhere he went; (3) the building and growth of the Christian Church; (a) Apollos was a builder of the Church. Paul planted and Apollos watered; (b) the Church is built on the eternal God and the eternal Word.

Wednesday Afternoon

Devotion, C. Warren Long. Scripture, Romans 10.

The Testimony of Paul, Leland Bachman. (1) Paul, the Pharisee; (2) Paul the missionary; (3) Paul's message was on the crucifixion, death, burial, and resurrection of Christ. If this message were not true, then we would be of all men most miserable. He assured the churches that this message is true, thus the saints manifest joy and hope in Christ's return.

The Testimony of Peter, E. E. Miller. Text, Acts 2:32. (1) A recounting of the life of Peter; (2) Peter's message: (a) Jesus is the Christ, the son of the living God; (b) the Gospel of Jesus Christ is universal; (c) true religion is spiritual and ceremonial; (d) Pentecost is not the solution of all our problems; we can prepare for persecutions.

My Testimony for Today, A. C. Good. (1) My testimony today is centered around the Word of God: (a) it is the Christian's guide as well as the sinner's warning; (b) New Testament is the basis for our message to the Church and to the world; (c) New Testament practices should be the practices of the Church today; (d) Our message to the world is that all men are sinners; (e) the only remedy for sin is Jesus Christ; (f) our testimony is in the power of the Gospel (Rom. 1:16); (2) we as a church have a message of salvation for the world today: (a) it is up to us to give that message.

Conference Organization:
Moderator—A. C. Good.
Assistant Moderator—C. A. Hartzler.
Secretary—C. Warren Long.
Chorister—H. J. King.

Wednesday Evening

6:30: Sunset meeting on the Eureka College Campus. The meeting was in charge of the District Mission Board. Bro. J. N. Kaufman was chairman.

Report of Young People's Session

THEME: YOUTH ON THE MARCH

Devotion, Aaron Nice.
Enlightened by the Word, Wilfred Ulrich.
Stripped of Every Weight, Dorothy Kaufman.
Equipped with His Power, Roy Roth.
Unified in Christ, Orie A. Miller.

Organization:
Moderator—Homer Springer.
Assistant Moderator—Lester Hershey.
Secretary—Verda Good.
Chorister—Andrew Schrock, Jr.

Married

Hostetler—Kauffman.—Bro. Payson Hostetler. near Shipshewana, Ind., and Hazel Kauffman. near Lagrange, Ind., were united in marriage at the Emma Mennonite Church, Aug. 8, 1943, by Bro. O. S. Hostetler. May their continued walk in life be close to the Master.

Miller—Miller.—On Aug. 25, 1943, Bro. Joni Miller and Sister Fannie Miller, both of Hartville, O., were united in marriage at the home of the bride's parents, Eli Millers. Bishop O. N. Johns officiated. May the Lord guide and bless them as they journey together through life.

Kauffman—Miller.—On Aug. 15, 1943, Bro. John Mark Kauffman, Goshen, Ind., and Sister Thelma Miller of the Sheridan congregation, Sheridan, Oreg., were united in holy matrimony at the Sheridan Mennonite Church by Bro. G. D. Shenk. May the blessings of God attend them through life.

Newcomer—Kreider.—On April 17, 1943, Bro. Floyd Newcomer and Sister Alma Kreider, both of the Bethel Mennonite congregation, Wadsworth, O., were united in marriage at the home of the bride's mother, Mrs. Nettie Kreider. Bro. O. N. Johns officiated. May the Lord richly bless them and make them a blessing.

Hostetler—Miller.—Bro. Merritt F. Hostetler, near Topeka, Ind., and Sister Loleta Miller, near Middlebury, Ind., were united in marriage at the Forks Mennonite Church, Aug. 15, by Bro. O. S. Hostetler, grandfather of the groom. May they enjoy the continued blessings from our kind heavenly Father as they journey on.

Horst—Byler.—Bro. Chester K. Horst of the Martins congregation, Orrville, O., and Sister Dorothy M. Byler of the Oak Grove congregation, near Smithville, O., were united in marriage at the Oak Grove Church, Saturday evening, Aug. 28, 1943, in the presence of a large number of friends. William G. Detweiler officiated.

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Obituary

Eicher.—Emma E., daughter of Jacob and Barbara (Wyse) Nofziger, was born April 1, 1876, in Fulton Co., O.; died at her home in Archbold, July 6, 1943; aged 67 y. 3 m. 6 d. She was the only daughter of a family of 9 children. All preceded her in death except Amandus, Pettisville, O., and William, Temperance, Mich. She was united in marriage to Peter Eicher, Nov. 19, 1896. This union was blessed with 6 children: Arthur and Wilmer, Archbold; Chester, Stryker; Viola (Mrs. Sylvanus Short), Archbold; Lucile, (Mrs. Timothy Yoder), Denver, Colo.; Katherine, (Mrs. Elias Frey), Stryker, O. She was the first to break the family circle. She had been gradually failing in health for the past few years, due to a heart condition, which she bore patiently and without complaining. The family often heard the expression from her lips that she learned long ago —"In whatsoever state I am, therewith to be content." She lived a quiet, peaceful life, always concerned for the spiritual welfare of her family.

Although we do not understand,
The Lord knows what is best.
He led her by His loving hand
To her eternal, happy rest.

Histand.—Bishop Abraham O., son of the late Samuel S. and Rebecca (Overholt) Histand, was born in Doylestown Twp., Doylestown, Pa., Feb. 10, 1869; died Aug. 9, 1943; aged 74 y. 5 m. 29 d. On Oct. 3, 1891, he was united in marriage to Emma B. Wismer who preceded him in death Nov. 11, 1942. To this union were born 3 sons and 9 daughters. Surviving are the following children: Mrs. Abram Kooker, Morwood, Pa.; Mrs. Clarence Derstine, Fountainville, Pa.; Harvey, Perkasie, Pa.; Mrs. Abram Hunsburger, Collegeville, Pa.; Mrs. Wilmer Althouse, Doylestown, Pa.; Paul, Doylestown, Pa.; Esther, Washington, D.C.; Maggie, Doylestown, Pa.; Anna, Kansas City, Kans.; Nelson, Culp, Ark.; Mrs. Menno Sell, Fricks, Pa.; and Emma, Doylestown, Pa.; also 35 grandchildren, 6 great-grandchildren, a brother, and 4 sisters, besides many other relatives and friends. He suffered from a heart condition; and since the passing of his beloved companion 9 months ago was failing in health. Saturday morning, Aug. 7, he was stricken with a heart attack from which he did not recover. His death was a great shock to many as he always appeared in good health and was able to fulfill his duties. Since childhood he had never spent a day in bed until the day before his passing. For almost 44 years he served as a minister in the Doylestown Mennonite Church, having been ordained Nov. 11, 1896. He served as a bishop in the Franconia Conference 21 years, having been ordained to this office April 11, 1922. To these callings he endeavored to render a faithful stewardship. The service of the Lord was ever first in his thoughts and life. One of his chief enjoyments was to visit the homes of his members and especially the aged and sick. In this ministry he shall greatly be missed. Funeral services were held Aug. 13 from his late residence by Bro. John Lapp, and at the Doylestown Mennonite Church by Bros. Joseph Gross and Arthur Ruth. Texts, Phil. 1:20-24 and II Tim. 4:6-8. These were the expression of his own heart during his last days. Interment in adjoining cemetery.

"No matter how heavy the burden,
No matter how deep the despair;
Does not heaven seem nearer and dearer
To know that our loved ones are there?"

—By the Family.

Jordan.—John William, was born Dec. 13, 1868, on Briery Branch in Rockingham Co., Va.; died May 27, 1943, at the Rockingham Memorial Hospital, Harrisonburg, Va.; aged 75 y. 5 m. 14 d. He is survived by one brother, William, of Oklahoma, and one son, Grover, Bridgewater, Va. On Dec. 7, 1941, he was baptized and became a member of the Gay Street Mennonite Church (Colored Mission), and remained in this faith until the end. We believe that our loss is his gain. Funeral services were conducted at the Gay Street Mission, May 29, by Warren Kratz. Interment in Newtown Cemetery.

Lehman.—Magdalena, wife of the late Bishop Daniel N. Lehman, died at her home in Millersville, Pa., Aug. 22, 1943; aged 90 y. 7 m. 8 d. She was the mother of 9 children: Annie May (Mrs. A. D. Wenger, Fentress, Va.); John K. (deceased at the age of 23); Christian K. (bishop at Millersville, Pa.); Benjamin K., Berkeley, Calif.; Walter and Magdalena K., both of Millersville; Elizabeth K. (Mrs. J. E. Kurtz), Daniel W., and Chester K. (minister) all of Harrisonburg, Va. After Father's death in 1925, Mother became our sole parental spiritual adviser and always tried to guide us aright. She prayed for us. On rising from prayer there were invariably tears in her eyes. She was a worthy example in her Christian life as a mother and grandmother. She was a student of the Word even in old age. She was not perfect, but we believe exceptional in many ways. She also was busy with her hands and feet for the welfare of the family as well as others. For years the stockings of the Millersville Children's Home were mended by her. She braided hundreds of rugs from cast-off clothing. A quotation from a letter of sympathy by M. T. Brackbill follows: "A mother in Israel passes. A queen among women greets her coronation day. A servant of the God of the universe moves on to higher responsibilities. A redeemed of the Lord, happy in life, fills up a larger measure of joy with fellow saints gone on." Funeral services were held at her home by Landis Shertzer and services at the Millersville Church by Bros. Jacob Hess and Daniel Gish. Interment at Millersville Cemetery. We hereby acknowledge and thank our many friends who sent letters of sympathy.

Leon.—Ignacia Telles, was born in Salamanca, Guanajuato, Mexico, March 12, 1900; died Aug. 19, 1943; aged 43 y. 5 m. 7 d. As a young girl she came to Texas where on June 18, 1918, she was married to Manuel Leon, later moving to Chicago, Ill., in 1923. To this union were born 8 children, 7 of whom survive her: Lupe, Dominga, Eleonor (Mrs. L. Estela), Margaret, Susie, Mary, and Joseph, all living in Chicago, Ill. Her husband also survives her. She was baptized, and united with the Mexican Mennonite Mission together with five others in 1934. To this Church she was a faithful member until death. Funeral services at the funeral home and church were in charge of Bro. Lester T. Hershey, her pastor. Burial at the Glen Oak Cemetery. Her favorie Scriptures were: Ps. 23, John 3:16, and Josh. 1:9. She was a faithful mother in the home and church, always with a concern for the lost. Especially did she pray much for her husband and unconverted daughters. Our dearest mother was faithful in the Lord, always praying for us. I know that we will miss her very much, but my consolation is that she is in heaven with our Lord, happy and well now. I know that her prayers for us all will be answered; and I know that I will follow and obey God, just like she would want me to. I loved her very much, but I will see her some day.—Lupe Leon.

Miller.—Ralph Edward, son of Ernest J. and Ruth Kathryn (Mishler) Miller, was born near Lagrange, Ind., Nov. 9, 1942; died Aug. 16, 1943; aged 9 m. 7 d. Ralph was never well. He suffered intensely from an infection on the central nervous system which resulted in a form of paralysis and caused his death. Our heavenly Father knew best in taking our darling home so soon after blessing our home with his life. We are grateful for the brief months he spent with us. He leaves his saddened parents, one brother (Franklin J.), the grandparents (Mr. and Mrs. Irwin J. Miller and Mr. and Mrs. Homer J. Mishler), 5 great-grandparents (Mr. and Mrs. Josiah Miller; John E. Miller; Mr. and Mrs. Dan V. Yoder), also a number of uncles and aunts. Funeral services were conducted by Bros. O. S. and A. O. Hostetler at the Shore Mennonite Church.

"Our pure little bud, too pure to stay,
God in His wisdom has taken away.
Though our arms are empty and we're left alone,
We know our darling is happy at Home."

Postlethwaite.—Dennis Wayne, was born Sept. 9, 1918; died Aug. 20, 1943, near Tampa, Fla.; aged 24 y. 11 m. 11 d. He is survived by his father and stepmother, Mr. and Mrs. E. B. Postlethwaite, Tampa, and the following brothers and sisters: William Lee, Binghampton, N.Y.; Edward, Tampa; Paul, U.S. Navy; and Mrs. Grace Foster, Susquehanna, Pa. He was subject to epilepsy, and it is believed he was overcome while walking in a field on Friday. His body was found the next day lying in a ditch filled with water. Dennis was an earnest Christian and a member of the Mennonite Church in Tampa. He was faithful in attendance and always had a word for the Lord. Funeral services were held at the Wilson Sammon Funeral Home, conducted by Bro. Chester Harbold. Text, James 4:14. Interment in Orange Hill cemetery.

"Asleep in Jesus! oh, how sweet
To be for such a slumber meet!
With holy confidence to sing
That death has lost its venomed sting."

Schmucker.—Elmer, son of Jacob and Catherine (Schloneger) Schmucker, was born in Washington Twp., Stark Co., O., July 22, 1887; died at his home Aug. 28, 1943; aged 56 y. 1 m. 6 d. In 1902 he accepted Christ as his Saviour and was baptized and received into the fellowship of the Beech Mennonite Church. He was a faithful member and was present at all services when possible. He also served the Church in various official capacities. On Dec. 22, 1910, he was united in marriage to Ada Maurer. To this union were born 5 children. On May 15, 1929, he suffered the loss of his faithful companion. He was a life-long resident in the community. He was a good neighbor and a loving father, always willing to help his children when in need. He was a man of conviction and faith; he was patient and forgiving. His health had been failing for a few years, and toward the last he suffered much. He said that if he had not read the Bible and believed it, he could not have endured the pain. Besides his companion, his father and one brother preceded him in death. He is survived by his 5 children (Vernon and Ellen, Louisville, O.; Lorin and Leonard, at home; Mrs. Leonard Basinger, Lima, O.), two grandchildren; his mother (Mrs. Catherine Schmucker, Louisville, O.); a brother (Aaron, Louisville, O.); 3 sisters (Mrs. John D. Miller, Anna, Mrs. Alvin Maurer, all of Louisville, O.); and many other relatives and friends. Funeral services were conducted at the home and the Beech Mennonite Church in charge of the home bishop, assisted by the brethren J. J. Hostetler and J. S. Gerig. Text, Ps. 27:4. Interment was made in the church cemetery.

In patience he suffered;
In silence he bore;
Till God took him home
To suffer no more.

Scott.—Raymond, son of Aaron and Mattie Scott, was born at Cross Keys, Va., March 5, 1908; died at the Central State Hospital, Petersburg, Va., Aug. 20, 1943; aged 35 y. 5 m. 15 d. He spent most of his life in Harrisonburg, Va. On Dec. 1, 1940, he was baptized and became a member of the Mennonite Church at the Harrisonburg Colored Mission. He was faithful in attending services whenever health permitted. He gave evidence of sincerely loving his Lord. He was preceded in death by both his father and mother. He is survived by 2 brothers (James and Monroe), and 7 sisters (Celia, Hilda, Rosa, Etta, Nateline, Fannie, and Ardell). Funeral service was conducted from the Gay Street Mission Aug. 23. Text, John 11:23-26. Interment in Newtown Cemetery.

Shank.—Erasmus Coffman, son of Jacob and Barbara (Beery) Shank, was born near Harrisonburg, Va., Jan. 2, 1861; died July 18, 1943, at his home near Waynesboro, Va., after an illness of 3 weeks; aged 82 y. 6 m. 16 d. He was married to Ida C. Rhodes, Aug. 16, 1882, who preceded him in death 12 years. Six children also preceded their parents in death. His early life was spent in Rockingham Co. Later they moved to Augusta Co., where he was ordained to the ministry, Dec. 28, 1890, in which calling he served over 52 years. He was a member of the Mission Board for several years and helped build the church at the Knoxville Mission. He also spent some time on the West Virginia mission field. He was active in church work and served as minister until about 6 months before his death when he felt his memory did not serve him well enough to preach. He was concerned for the lost and wayward, and was anxious that the Church be kept free from false doctrines. He was ready to help in a financial way, too. He possessed a meek and quiet spirit which in the sight of God is of great price. Most of his life he enjoyed good health and was active until his last illness, when he developed serious heart trouble and the Lord took him home. On May 24, 1933, he married Mrs. Ella May Wenger who survives him. The following children survive: Mrs. J. M. Grabill (Ollie), Elkhart, Ind.; Jacob R., Mifflintown, Pa.; Clayton, Harrisonburg, Va.; Russel M. and Mrs. Ira Showalter (Edna), Waynesboro, Va.; also 2 stepdaughters, Mrs. Menno Showalter, Harrisonburg, Va., and Mrs. A. S. Weaver, Bridgewater, Va. Funeral services were held July 20 at the home by Bro. P. A. Burkholder, and at Springdale Church by Bro. S. H. Rhodes and Bro. J. R. Driver. Text, Ps. 116:15.

We miss thee from our home, dear Father,
We miss thee from thy place.
A shadow o'er our life is cast;
We miss the sunshine of thy face.
We miss thy kind and willing hand,
Thy fond and earnest care.
Our home is dark without thee;
We miss thee everywhere.

Watson.—George W. Watson was born Oct. 12, 1874, in Domestic, Ind.; departed this life quite suddenly sitting in a rocker while reading the newspaper on Aug. 9, 1943. In the year 1911 the family moved to Manistee Co., Mich., settling on a farm a few miles from Chief. In July, 1924, he, his wife, and two children were received into the Pleasant View Mennonite Church near Brethren. A daughter Golda preceded him in death in 1929. His wife Rozantha and one son Forest (married to Iva Smucker) and two grandchildren remain to mourn their loss. Funeral services were conducted by his pastor Claude C. Culp on Aug. 12, 1943, at the Pleasant View Mennonite Church. Burial in the adjoining cemetery.

Blessed Bible

Blessed Bible, how I love it!
How it doth my bosom cheer!
What hath earth like this to covet?
Oh, what stores of wealth are here!
Man was lost and doomed to sorrow,
Not one ray of light or bliss
Could he from earth's treasures borrow,
Till his way was cheered by this.
—Phoebe Palmer.

Items and Comments

The Russian government has issued an order exempting all German Mennonites, inhabitants of the autonomous Volga Republic, from military service. Many of the objectors are already giving aid as nurses and interpreters in German prison camps.—The Pathfinder.

The recent downfall of the late premier of Italy, Benito Mussolini, is only another proof that it is possible for human prophets to be mistaken at times. A number of years ago he was picked out by many as the great Antichrist who would lead the hosts of sin against Christ and His program at the time of His second coming. Later, Fuhrer Hitler of Germany was given the distinction formerly tendered to Mussolini. Perhaps they are right; and perhaps this distinction must be passed later on to Dictator Stalin. The lesson to be kept in mind is this: When it comes to details, in our prognostications let us not be too absolutely sure of what will or will not come to pass in the future (unless the Bible says so in unmistakable terms), for it is possible for human prophets to be mistaken.

Announcements

HESSTON COLLEGE AND BIBLE SCHOOL

Hesston, Kansas

Opening Date: September 15 (Wednesday) 9:00 a.m.

Work Offered: Two years college, four years high school, two years Bible. All high school and college work accredited by the State Board of Education.

Approximate Costs: For board, tuition and room, high school $250 for the year. College $300 for the year.

Prospects: All indications point to the largest group of boarding students in the history of Hesston College.

Transportation: If traveling by train, buy ticket to Newton, Kansas. Take bus to Hesston, or call Hesston College and you will be met. If traveling by bus, buy ticket to Hesston.

Milo Kauffman, President.

ONTARIO AMISH MENNONITE SUNDAY SCHOOL CONFERENCE

The twenty-second annual meeting of the Ontario Amish Mennonite Sunday School Conference will be held, D. V., at the Maple View Church near Wellesley, Ont., beginning Saturday evening, Sept. 11, and closing on Monday, Sept. 13, 1943. Everybody welcome. Come praying.

Peter Nafziger, Secretary.

LANCASTER CONFERENCE

The semiannual meeting of the Lancaster Conference will be held at the Mellinger's Church, near Lancaster, Pa., on Sept. 16, 1943. The services are to begin at 9:00 a.m. The public is invited.

Henry E. Lutz, Secretary.

SUMMER BIBLE SCHOOL SUPERINTENDENTS AND SECRETARIES

The statistics from your Summer Bible School should have been mailed to your district secretary by this time. If for any reason, this was not done, will you please give immediate attention to this matter? Your district secretary has the responsibility of compiling Summer Bible School statistics for your Conference and should have this information about your school at once. Thank you for your immediate attention to this.

If you have clear glossy-print pictures of your school, be sure to send these along with your report to the district secretary or district Summer Bible School director. No reports should be sent directly to Scottdale unless your school happens to be unaffiliated with a conference. Such reports may be sent directly to the Summer Bible School Secretary, C. F. Yake, Scottdale, Pa.

HOW LONG WERE THE CHILDREN OF ISRAEL IN EGYPT?

By A. R. Kurtz

And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.—Ex. 12:41.

And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.—Gal. 3:17.

We would almost think that they were there 430 years. Now Abraham went down to Egypt also. He went down 1921 B.C. He didn't stay there, and from the time Abraham went to Egypt until the time that Joseph was taken down (1729 B.C.) was 192 years. The time of the Passover, or when Moses left Egypt with the children of Israel, was 1491. From 1491 to 1729 was 238 years. This plus 192 years is 430. These dates may not be exactly correct. If they are, it was 430 years from the time Abraham went down until the Children of Israel left Egypt.

Los Angeles, Calif.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, SEPT. 16, 1943 (Herald of Truth Established 1864) No. 25

EDITORIAL

Garden vegetables, when not too carefully planted, are like some people in not too peaceful congregations; they get in each other's way, and start fighting for place. Weeds, whether in gardens or in turbulent congregations, are no help under such circumstances.

✱

Apocryphal Teaching.—The teaching of some religious leaders is, in one respect, like the teaching of apocryphal books that find their way into some Bibles. In their teaching are found some good things, but along with these good things are some things that are not in harmony with the canonical books and teachings of the Bible.

✱

The ideal Christian attitude is thus set forth in Paul's letter to the Ephesians:

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Notice how Paul connects kindness with a forgiving spirit. Notice also how he associates kindness with tenderheartedness. Kindness in thought, word, and deed belongs to the faithful follower of the meek and lowly Nazarene who has lovingly invited all of us to "follow thou me." It is something to be practiced in the Church, in the home, in the home community, in business life, in social life, at all times and under all circumstances. They who are obedient to the **second commandment,** "Love thy neighbour as thyself," are uniformly kind wherever they go.

✱

Christian Consecration.—This was exemplified by the disciples who, at Christ's bidding to "follow me," "left all and followed him." In connection with this we want to quote three of Pauls' exhortations that apply to Christian people today fully as much as they did to followers of Christ in his day:

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.—Rom.6:13.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.—Rom. 12:1, 2.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—I Cor. 10:31.

Many other similar references might be given, but this will suffice for the time being. Follow this rule; keep it up to the end of life's journey; and you, like Christ, will be "consecrated forevermore."

✱

One Possble Reason.—It has been the wonder of the ages why the human family is so prone to forsake the way of the Lord from whom all blessings flow and espouse the cause of Satan the "liar from the beginning," the source of all human ills and woes. By way of illustration, notwithstanding the sad lessons from the fall of man, the whole human family had gone in the way of Cain by the time of the tenth generation from Adam, so that only Noah and his family were saved while all the rest of the human family perished in the flood. Other illustrations may be found in the confusion of tongues when the Tower of Babel was being built, by the way that Israel went after God had chosen them as His favored nation, and in the present-day apostasy notwithstanding the many manifestations of God's goodness and love and the many unmerited blessings and favors which He showers upon the inappreciative peoples of earth.

Why is this? Why is it that people cannot see the source of these blessings and out of the depths of appreciative hearts "praise God from whom all blessings flow?" Why not open our eyes to the fact that all the aches and ills of earth come from Satan the arch enemy and deceiver and destroyer of human souls? Here is a possible reason:

There is a glamour about the works of the devil that attracts and charms the human eye. In the midst of Edenic conditions, the devil's "Ye shall not surely die; for God doth know," etc., so captivated Eve that she saw only the imaginary desirability of the forbidden fruit. It was among the enterprising descendants of Cain that we find the builders of the first city, the inventors of musical instruments, the mighty hunters, and the charms that captivated the hearts of "the sons of God" who fell for the idea of mixed marriages with "the daughters of men." In the promised land there were "giants" that scared more people than the "land flowing with milk and honey" attracted.. Multitudes of other illustrations might be given, but the lack of space will not permit.

The lesson we desire to impress upon the mind and heart of the reader is this: "Draw nigh to God, and he will draw nigh to you." "Resist the devil, and he will flee from you." The nearer we get to God, the more our lives will shine for Him, the less we will be attracted by the blandishments of a dark and sinful world, and the greater our power with God and man. Our promise is, "Be thou faithful unto death, and I will give thee a crown of life."

✱

Present World Conditions.—Looking at the world today through the eye of America, we see a life-and-death struggle, of gigantic proportions, with the democracies of earth defending the rights of man against the encroachments of the autocracies. Looking through the eye of Germany, the scene would be much the same, save that the blame for such conditions would be differently placed.

Looking at the United States of America, we share the common impression that it is one of the most enlightened, civilized, and powerful nations on the face of the globe. We shall, therefore, use it as an illustration of actual world conditions at the present. This country having much to commend it, is the unhappy possessor of some ugly spots which the Bible would describe as "a reproach to any people." Among the dangerous sore spots we may men-

tion the following: the growing divorce evil, the gambling craze, the saloon business with its attendant evils, the growing wave of social impurity, the Lord's Day desecration—to say nothing about war, about strife in political, social, industrial, and religious circles, etc., etc. Let these spots be cleaned out before we do too much boasting about our own goodness or superiority.

If we would put any others of our leading nations under the microscope, we would probably find similar or even worse results. It reminds us of the warning note sounded by the Apostle John, that "the whole world lieth in wickedness." This fact emphasizes the teaching of our Lord that repentance and remission of sins should be preached in His name among all nations—**repentance,** on the part of men and of nations, that God may deal with them constructively and not destructively; **remission of sins,** an act of God's grace promised to all who forsake their sins and seek His pardoning grace.

"Righteousness exalteth a nation: but sin is a reproach to any people."

*

"Preach the Word."—This was the advice of "Paul the aged" to his son in the faith, Timothy. It is advice that ought to be taken by all preachers today, by the aged as well as by the young preacher. There are a number of reasons why we should.

In the first place, "All scripture is given by inspiration of God, and is profitable." Paul was not the first to urge that the Gospel should be preached in its fullness. Christ had commanded His disciples to "preach the Gospel to every creature." The Gospel, having been given by inspiration of God, has been divinely declared to be "the power of God unto salvation." For this reason we need preachers in every community who can truthfully say with Paul, "I have not shunned to declare unto you all the counsel of God."

Let no one get the idea that for preachers to confine themselves to the Gospel in their pulpit messages they are therefore limiting themselves to too narrow a circle. Though a man preach the Gospel for fifty years or more when the Lord calls him home there will be left much Gospel ground which that preacher had never explored. Recognizing the nature and extent of Paul's labors, you would not charge him with being a narrow-minded preacher, yet he was narrow-minded enough to say, "I determined to know nothing among you save Jesus Christ and him crucified." Only "itching ears" would crave extra-Biblical material in the pulpit messages.

Extra-Biblical material weakens the power of pulpit messages. To mix the Word of God with eloquence, "much learning," witticism, fantastic music, science (falsely so-called), the social gospel, and other palliatives is like adding water to milk to make it go further. We are not here talking about illustrations taken from nature, as Christ did in His parables, but about other additions designed to add glamor to the sermon or to tickle the itching ears. If you want to preach with power that uplifts the saints and convicts the sinners ("the power of God unto salvation"), then arm yourself with "the whole armour of God" and confine your messages to the pure and unadulterated Word of God.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

Victory

By J. C. Clemens

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.—I John 5:4.

A Victorious Army

The people of God are promised victory. "If God be for us, who can be against us?" The arch enemy of souls is stronger than any human army. We are not wrestling against the flesh and blood but against Satan, a spiritual being, with a host of fallen angels who lie in wait to deceive. Carnal weapons will not avail, but when the "whole armour of God" (Eph. 10:18) is faithfully worn we shall be "more than conquerors through him that loved us" (Rom. 8:37).

The means to the end are **faith** and **obedience.** In Josh. 6 we have a striking illustration of a decisive victory by the people of God. Jericho is typical of a stronghold of sin, fortified by seemngly insurmountable walls, thus fostering the idea of safety in sin. We are thinking of how that wall fell flat after the army of God proved its loyalty to the commander-in-charge in faith and obedience. It was a severe test of faith to march around that wall six times in six successive days and going back to their tents without seeing anything accomplished. And again the seventh day to make the circuit seven times and shout the shouts of victor before the walls fell down. "And the people shouted with a great shout that the wall fell down flat." Wonderful faith, wonderful obedience, wonderful victory! The strongholds of sin are coming down in every individual child of God numbered with the ransomed of the Lord.

Some Strongholds of Sin

Passion.—One of the strong walls of sin to overcome is that of passion. Oh, how easy it is for some people to fly into a rage and give vent to their feelings in a fit of profanity. The blood seems to get red hot and men become worse than brutes, some going so far as to become the most atrocious of murderers. We have in mind an instance where a father took the life of his own son and then turned the weapon upon his own self in a storm of passion. The tragedy happened near our own home. The father drank and would not support the mother; so the son overreached his rights and took the mother away from the father to his own home. One nice summer morning the father demanded admission, but the son pushed him out. The father had prepared himself with a weapon, which resulted in two deaths under these terrible circumstances.

Some people have the erroneous idea that when a man is converted the nature of his flesh is changed to the extent that the difficulties of temptation are removed. The flesh itself is unchanged; but the spirit is made new and the relations to the flesh are changed, which gives us power to resist temptation and to gain the victory. Paul declares that "in my flesh dwelleth no good thing." "Be ye angry, and sin not; let not the sun go down upon your wrath." "I keep under my body, and bring it into subjection." This is victory.

When a storm arises in the mind of a child, it quickly looks to the father for help, and no harm is done. The storm is stayed, the battle is won, the soft answer follows that turns away wrath. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city" (Prov. 16:32). A victory always brings joy and peace, but this can be

expected only in twice-born creatures. So far as this is carried out in the lives of individuals, there will be peace on earth, good will toward men. The wolf will be changed into the disposition of the lamb, and the kid will be safe to lie down with the leopard. Isa. 11:6.

Covetousness.—Another passion that needs to come down is the wall of covetousness, an unlawful desire to possess that which does not belong to you. This is another foe to fight, which battles from within. Bunyan's "Holy War" pictures graphically the fierce battles going on within the soldier of the cross. In reading that work you are impressed with the picture of a terrible conflict in which there is great glory to the victor.

Since we have so many severe engagements with ourselves, we find little or no time to find fault or to fight our fellow men. A striking illustration of covetousness is found in King Ahab. He coveted Naboth's vineyard that lay close by him in Jezreel. Naboth had no right to give the inheritance of his father to Ahab and told him so; but Ahab did not stop at that. He went home dissatisfied, and refused to eat. The wicked Jezebel told him that he was foolish in not deliberately taking the vineyard. So she formed a conspiracy against this man of God, bringing false accusations against him. But listen to what God says: "In the place where the dogs licked the blood of Naboth shall dogs lick thy blood . . . the dogs shall eat Jezebel by the wall of Jezreel." The prophecy came true. The spirit of Ahab and Jezebel is still prevalent. Selfishness, jealousy, and envy must be subdued. Only by the Spirit and power of God can these massive walls be brought low and the spirit of love and unselfishness beam forth.

It is contrary to the carnal mind to seek to promote another's wealth. A merchant that lived the overcoming life had this battle to face. A competitor across the street was the barrier. A man of God gave this advice: "Any customer that you cannot supply, send across the street." That was almost more than he could undertake, but the preacher told him that this was the only path to victory. So he took the remedy, bitter as it was. It was not long until the neighbor was affected by this charitable act, and he returned the kindness. "Charity never faileth." This business principle can be used only by one whose life hinges on faith.

Is it not strange that people can never get enough? A certain man was asked how much he had to have until he had enough. "Just a little more," he answered. That disease seems chronic in many, many cases. This very goal becomes an idol and proves the undoing of many an otherwise useful life for God. Here is something to overcome before it overcomes us. The battle is to the strong in the Lord. We cannot all have earthly wealth but we can all have "godliness with contentment" which is "great gain." Treasures in heaven are more valuable and safe than treasures on earth.

Pleasure.—In these last days worldly pleasures seem to loom as a barrier to keep many from gaining the glorious victory which God would have us win. Satan can surely magnify these earthly joys to an extent that many precious young people will not enlist in the army of God. Others that have started are sidetracked when the avenues of worldly amusements open to them. Modern inventions and discoveries afford a thousand and one additional temptations to the soldier of the cross. Moving picture shows, radios, automobiles, airplanes, and what not appeal to the sense of pleasure so strongly that the child of God has a real battle to say **No** to the flesh and **Yes** to the Spirit and thus avoid the forbidden paths and come out victor in the end. The rich man of Luke 16 had no battle in this life—it was all a life of ease and luxury. So far as this world could see his life was a success. His desires, so far as the flesh was concerned, were attained;

(Continued on page 525)

THE WORD OF GOD

By Elmer E. Yoder

In considering this subject, we think of three outstanding texts, II Tim. 3:16; Jer. 36:4, 18; and II Pet. 1:15-21. These three Scriptures prove to us the inspiration of the Word.

The Word is God's prize gift to mankind, yet it is among the least appreciated. In I Cor. 2:14, we find that it is spiritual, not carnal. It speaks against sin and human nature. The tendency in mankind is toward carnal and material things.

In examining the Word, we find its purpose is twofold: (1) To bring us the light (Ps. 119:130; 89:14). There is no need of groping in darkness in an uncertain way or following cunningly devised fables. (2) Its righteous demands keep the soul in right relationship with God. "Moreover by them is thy servant warned: and in keeping of them there is great reward" (Ps. 19:11). Note also II Pet. 1:4: "By these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." We also think of the precious truths found in Ps. 119: 89-128.

Some of the titles gleaned from the Word suggest to us further the value and purpose of God in giving us this priceless possession. Let us notice some of them.

(1) James speaks of the Word as a mirror that reveals (1:23). Why do we use a mirror in daily life? Is it to improve our appearance before men? How often we should look into God's Word to see if there are spots in our lives. Our own conclusions and what others may say will not suffice before God, according to I Cor. 4:1-4.

(2) In Eph. 5:26 we have the Word as water to cleanse. When we go to the mirror and see spots on our faces we usually go to the water to cleanse them. How much more should we go to the water of God's Word? When we look into our lives and see blemishes according to the Word, do we resort to the Word by prayer for cleansing before God? Consider such Scriptures as Ps. 119:9: "Wherewithal shall a young man cleanse his way?" Psalm 19:12 and many other references could be cited also.

(3) The hammer to break and the fire to warm is referred to in Jer. 23: 29: "Is not my word like as a fire? . . . like a hammer that breaketh the rock in pieces." It will break the stony heart as on the Day of Pentcost. God will not despise the broken heart (Ps. 38:14; 51:17).

It will also warm the heart toward God and toward one another. In Luke 24, the sorrowing, disappointed disciples asked, "Did not our heart burn within us, while he talked with us by the way?" John, the beloved disciple, had to have his heart warmed with God's Word before he could give us the message of love rather than to have fire from heaven to devour the Samaritans who would not receive them. Would not more of this warmth be the solution to much strife and ill feeling within the Church?

(4) In Ps. 119:103, the Word is said to be sweeter than honey to the mouth. Many fail to taste of the real message of God's Word. Ezekiel saw the roll full of lamentation and woe until he ate of it and found it as honey for sweetness. "Sweeter also than honey and the honeycomb" are the judgments of the Lord (Ps. 19:10).

(5) The Word is as strong meat to invigorate and to bring to Christian maturity (Heb. 5:11-14). Many who fail to develop in their Christian life could find a remedy for this by feeding on the strong meat of God's Word.

(6) The Word is a sword with which to fight (Eph. 6:17). It is not a carnal warfare of destruction, but it wars against principalities, powers of darkness, and against wickedness in high places. It is said in Acts 6:10 that the accusing crowd could not resist the wisdom and spirit with which Stephen spoke.

(7) The Word is seed to be sown and to grow (Matt. 13). Are we sowers of this Word? "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

(8) The Word is also gold to treasure for time and for eternity (Ps. 19:10; 119:72). May we seek after it as we would for choice gold.

Let us ask ourselves the question, What is my estimation and appreciation of the Word? Allensville, Pa.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

ARGENTINE CHACO INDIAN MISSION

FIRST CONTACTS WITH THE CHACO INDIANS

By J. W. Shank

Our Surroundings

From my window as I write I can see across the Plaza (public square) to the Catholic Church. This is a church holiday of some kind. A large number of wagons are gathered there. Farmers from the colony have come in obedience to the call of the local priest. There is a very large Catholic colony here. The people are mostly of the central European type, Polish, Ukranians, Lithuanians, Bulgarians, and Czecholovakians. They are engaged in farming cotton and castor beans. These are the two market crops. Besides that they can raise kaffir corn, sweet potatoes, some corn, peanuts, cane, and mandioca. Many of the farmers have more cotton than they can pick themselves. They hire Indians who come from far back in the forests and live for months on the farms having only the most meager shelter made of a few poles and grass. Since being in this region I have been at work making preliminary investigations in all directions around the town. I go on horseback or in a cart drawn by a horse, making trips of eight or ten miles and then returning. In this way I am contacting the farmers and finding groups of Indians here and there. I am also studying the land situation, finding out where there is government land obtainable and where we might find a place to get land on which to begin our missionary operations. Most of the farmers are merely squatters, that is to say, they have not bought the land. But if they have buildings and fences the place is theirs, though they have no legal papers to show for it until they have paid the prices asked by the government. Land sells at about $25.00 pesos an acre. (That is about $6.00 U.S. money.) The land is very good but it is not the richest land in Argentine. If the people take care of the land, it will continue to produce well.

Visits with the Indians

Group I. I was passing by a farm about three miles from town. I saw out in a field a number of Indian shacks; so I decided to visit them. The owner of the farm allowed me to walk through the field to where they were. There were about fifteen persons including men, women and children. Their shacks were of the most wretched sort. With a heavy rain they would get soaked. They had gathered a bit of grass on which they slept and sat. Their clothing was very dirty and much torn. I spoke with the leader. He knows the Spanish quite well. He had been drinking, however, and was somewhat confused in his head. My visit for that reason was not very satisfactory. I found out that they have a more permanent home at a distance of about twelve miles from town. What a pity that these poor Indians when they have money spend it for drink that makes them more wretched than ever. They need Christ. He alone can make them new creatures.

Group II. I had gone to another town some thirty miles from here. I had been informed that at that place there is a large colony of Indians who have land that was ceded to them by the government for a permanent home. I had to go by bus along the highway and then get off and walk through the forest for a couple of miles. An Armenian from the town went with me. We waded through the high grass crossing some rather marshy places, until we began to see Indian huts here and there. We were aiming for the hut where one of the leaders lives. We noticed that around each hut they have crops growing. They are farmers who are trying to become more independent. They plant cotton, corn, kaffir corn, sweet potatoes, and vegetables of various kinds. We found the house of the leader. He is a fat fellow of a rather jolly type. He received us kindly. Several other men of the neighbors also drew near when they saw there were visitors. There were a few women and children also. Their house was a good strong shelter for a roof, but there were no walls, only corn stalks and grass put up to keep out the wind. They offered us crude benches to sit on. Right inside the hut they had a smoldering fire around which the women and children sat. My friend had brought a bag of candy which he passed around to everybody. The children were happy to get this. After a conversation of about a half hour we had Scripture reading and prayer. We promised them that we would come again later. We are seriously contemplating opening a mission right near this colony. Pray that we may be guided by our Lord.

Group III. I had run across a group of Indians about one mile from town. On Sunday afternoon my wife and I decided to go and visit these people. There is a family of a father and mother and seven children, also an aunt who lives with them. This family came from a section near the Emanuel Mission. Their children knew a few songs that they had learned at the mission. But none of the children know Spanish. The father speaks very good Spanish. We told them that we are planning to start a mission near this town and that we want to have a school for the Indian children. The man was very much pleased to know this. He said he is very anxious for his children to learn to read and write. We believe we might be able to get him to settle near here because he said he was not expecting to go so far away to live when the cotton harvest is over. They live in a tent which is a better protection than most of the Indians have. Their children were cleanly dressed, as well as the parents. They looked intelligent. We sang a number of songs and explained the meaning of the songs and of some Scripture asking the man to explain to the children in Indian language. Lord, guide thy workers in this new field of service.

June 24, 1943,

Colonia Castelli, Chaco, Argentine Republic.

Africa

LIVE INTEREST AMONG CHILDREN

We are happy to be back again at our home station after two months absence but our hearts are grieved when we see how unconcerned many are about their heart needs. It certainly seems as if, as time draws nearer for our Lord's return, the devil becomes more active and more sly as he blinds these people. There are a number of women to whom the Spirit particularly has been speaking but they are trying to crush out that still small voice by staying away from services but we go on in faith with praise to our God for the Spirit who can convict and woo sinners wherever they are. We are confident that salvation is not only for men, but also that the power of our risen Lord is enough for the women of this tribe to live victoriously. We are searching the Lord's will for contacts and opportunities and methods He would have used in order to teach these women more of the plan of salvation and of the Lord's claims on their lives.

There continues to be a live interest among the children in the children's meetings which are held each Sunday morning before the regular service. They respond quite well in learning their Bible verses and simple choruses. We know from personal experiences that things learned in those early years are not readily forgotten. We count this a great opportunity to show them in word pictures the beauties of our Lord. What child at home does not admire the Saviour when he first begins to grasp the wonders of our Lord and surely the African child is no exception. Oh, that these children might so admire and love the Saviour that they will desire Him more than the things the evil one has to offer them.

The medical work continues to offer its opportunities to present the Gospel message. Many only listen to the Word because they have no alternative if they desire medicine. However even in such cases the Word shall not return void. At present we have a young woman here who had her leg amputated. These days she is hearing for the first time the story of Calvary's love. It is difficult for her to understand the love that prompted such a sacrifice for the sake of such who were enemies. Our feeble words cannot actually show her the greatness of that love but again we praise our Father for the Spirit who can help her to understand and appreciate and respond to that love. Others among the patients have heard the voice of the Spirit calling them to follow the lowly Nazarene but so many think that the cost is too great. They have not yet fully realized just what a great cost they are paying to continue on serving the evil one.

Continue to pray that the Lord may get all the glory through our witnessing for Him in

this land and also that our native Christians might have a greater concern that His name be magnified among this people. The Lord wants more to give themselves unreservedly to Him so that He can use them to the saving of souls in this district.

May 6, 1943. Edna Hurst
Nyabasia Station
Musoma, Tan. Ter.

Mexican Missions

PREMONT, TEXAS

Greeting: If we were not sure that God is still on the throne and that He does not change, we would perhaps have reasons to believe He has forgotten us in south Texas. At the present time we are experiencing extreme heat and drouth which has been of several months' duration. However, most of the farmers have had a fair harvest. Some of the citrus growers who are not prepared to irrigate their groves are suffering severe losses because of the drouth. Not only is the fruit lost but many of the orange trees are dying. Yet we know that He who holds the universe in His hands, doeth all things well. So we submit to His will, even in the temporal things.

Our work during the summer months has been somewhat discouraging. No time since we are on the field have we experienced such migration of entire families and in some instances almost entire communities, as during the past summer. This has come about because of the shortage of labor in the various farming communities of the country. Many have also gone to the large industrial centers. Some of these will not return, but during the early winter months, many will come back to their homes. At least this has been our former experience.

The experience of some of our members who have gone to various places might be of interest. A young man who has been away from us for two years, writes quite often and tells us of his desire to be faithful to his Lord. He also writes letters to be read to the church where he attended. We lost an entire family of six members who went to another community. They attended and later joined the Pentecostal Church. Others are in widely scattered communities and attend services as they have opportunity, and some have no church privileges. Under these circumstances one can readily see the difficulty in trying to build up the work. We hope and pray that ere too long, conditions will be more nearly normal.

In order to acquaint ourselves with conditions in other communities, we spent several days in the surrounding communities interviewing various workers and ministers of other denominations. We found conditions very much the same. The general trend is toward worldliness and indifference. However, there are always those, in the various communities, who have not bowed their knees to Baal, and these are the ones who make the work worth while and gives us encouragement. May the Lord help them to be faithful.

We also crossed the Border into Mexico and interviewed several ministers there. They expressed their appreciation for our visit. They also told us of the favorable attitude the government is taking toward religion. It is possible to do Christian work in Mexico but one must comply with certain government regulations. These ministers have a burden on their heart for their fellow countrymen who are living in darkness and ignorance and they were very open in telling us of the favorable condition of their country for the preaching of the Word at the present time. Shall we close our eyes or shall we pray the Lord of the harvest?

Sept. 7, 1943. Amsa and Nona Kauffman.

City Missions

HANNIBAL, MISSOURI

(Hannibal Mission)

A Testimony

Dear Herald Readers: Greetings in the name of Christ our Saviour. Knowing Christ as my Saviour is much different from just believing that He exists. A little more than two and one half years ago, I didn't really know Christ as my Saviour; I just believed there was a God, and a Jesus, who came to die on a cross, and I thought if I did as nearly right as I could, that was all that was necessary. My condition then is the condition of many today, and my heart is very sad, when I think of many people in blindness, who can't seem to see that the most important thing is to receive Christ as a personal Saviour, and then let their good works be done by the direction of the Holy Spirit.

Two years ago last Christmas Day was the end of nearly eight years work in the coffee shop and main dining room of the one-hundred-room Mark Twain Hotel in Hannibal, Mo. I was also called on to work in the bar, to serve various cocktails, and highballs, made of gin, wine, and whiskey, also sandwiches and beer. Now because I didn't partake of any of these things there or elsewhere, I didn't feel I was doing wrong in serving them, although I didn't like bar work or serving for dances. When I first began to work in the hotel one of the girls who was very nice to me (all were nice to me) invited me to her home and I learned to know her mother. We still know and love each other.

Not so very long before I left the Hotel work, this friend's mother became a member of the Mission here, and she knew I was free on Sundays and could also go on week nights, she kept inviting me to come out to church. I never knew there was a Mennonite Church, or a mission in Hannibal until a short time before this lady became a member. After she invited me to church I came irregularly at first, then regularly, as I became very much interested. I never knew people before like Bro. and Sister Kauffman and the workers. They seemed to radiate something that I wanted more and more, but what it was exactly, or how to go about getting it, I didn't know. For quite awhile I had been conscious of a deep unrest, and a longing for something and I would go to other churches when I could get off work. For a little while I would feel better, then the same unrest would come back, and I would think that after I had gone to church on Sunday, I would be all right again. I didn't know then, as I do now, that I was in need of my Saviour, and so this restlessness continued. After I was attending church at the mission, I became so very miserable; it seemed I couldn't wait from one church meeting until the next. At that time they were having Bible study on Tuesday night, prayer meeting on Thursday night, and regular Sunday services morning and evening.

Then one night Bro. Kreider of Palmyra preached on the devotional covering. That night I didn't sleep much, and every time I awakened the word "veil" flashed through my mind, and as days went by, I became so miserable that I was crying half the time, and didn't know why. When I came to the place I thought I couldn't stand the misery any longer, the thought came to me to pray; then I thought, How can I pray? I have no covering. I went upstairs where I could be alone. We had two empty rooms upstairs; I thought I would go to one of these to pray. As I passed down the hall to this empty room, I passed a chest of drawers. I took out a clean wash cloth, and used it as a covering. I felt a bit relieved now that I could pray with my head covered, which I had found out was God's way. I had as I thought prayed at irregular times before, but this time I know I was truly in earnest.

I don't know exactly what I asked for except I asked, "Oh, what shall I do?" I didn't think of it then as an answer, but I believe now that the answer came soon after, on a Sunday, when the sudden thought came that maybe if I would have one of the girls from the Mission come and talk to me, perhaps I would feel better. So she came and we had a talk. She thought I was under conviction. At that time I didn't know exactly what "under conviction" meant. Well, I went to church that evening and still felt that vague unrest.

The next day, although she was leaving, this girl from the Mission gave me most of her afternoon. She explained some things to me, and I knelt and asked God to forgive my sins. Then I found relief in the peace that came into my soul. I know not how such a wondrous change was wrought. That was on March 17, 1941, and since this girl who had helped me so kindly was leaving the Mission that day, I said I would be glad to help at the Mission Home, because I wasn't working at the time.

On Easter Sunday I was baptized and received into the church. Time went by, and I didn't find any suitable work. I now felt that I could not work any place where strong drink was served. Soon after I was staying full time at the Mission. Bro. and Sister Kauffman felt it was God's will that I work here, and soon I felt the same way.

Now after more than two and one half years here at the Mission I feel that I should go to work to help my mother and sister. My sister had an operation last November and hasn't been strong since. She lost time from her work, and hasn't gotten her operation bill paid, and this makes it necessary for me to go to work. The Lord willing, my sister and I plan to work at the White Star Laundry in Hannibal.

(Continued on page 524)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

THE THINGS WE KEEP

Love that is hoarded molds at last,
Until we know someday
The only thing we ever have
Is what we give away.

And kindness that is never used
But hidden all alone
Will slowly harden till it is
As hard as any stone.

It is the things we always hold
That we shall lose some day;
The only things we ever keep
Are what we give away.

—Louis Ginsberg.

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THE ELEVENTH COMMANDMENT

"For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself" (Gal. 5:14).

It is freely admitted by students of moral philosophy everywhere, that when Jesus uttered the words, "Thou shalt love thy neighbor as thyself," quoting evidently from Leviticus 19:18, He ascended to the highest point of His moral teaching and uttered a precept which in all ages has been regarded by many as impossible of attainment. It has been explained as something to be held as ideal, something to be striven for; and yet something impossible of reaching, in the commonplace affairs of this work-a-day world.

The reason why many have reached this conclusion, is simply because they have made no distinction between love **as a human emotion,** and love **as a life principle.** To try to love one's neighbor as oneself, from the standpoint of the first view, is a mental and emotional impossibility; and Jesus never expected His followers to perform any task which did violence to the laws of his being. Love as an emotion reaches out in many ways. It is a strong feeling of attachment for parents, brothers and sisters, husbands, wives, children. Love as an emotion, is not subject to the will in the degree that many have supposed. If one seeks to analyze the emotional type of love, he discovers that there is a difference (in nature rather than in degree), between the love one bears toward his parents, and the love he bears toward his wife. Again that there is another difference discernible between the love he bears his wife and the love he bears his children; and that this matter of emotional love depends not so much on choice as on instinct. He loves emotionally because he has to love. It is as natural as breathing, and almost as spontaneous. This is the type of love that nine tenths of the people think of when they read the so-called eleventh commandment, "Thou shalt love thy neighbour as thyself," and viewing the command from that viewpoint, they say, "It is impossible," and their judgment is absolutely correct. Jesus never expected this of His followers. The whole trouble lies in the fact that we have tried to define a first century term by a twentieth century interpretation, and the arrangement hasn't worked: but instead of seeking to discover the real source of the trouble, most people have leaped at once to the conclusion that Jesus never intended that commandment to be anything more than an ideal. Something to be striven for, not with the idea of ever attaining it, but with the thought that the mere attempts would make for a closer approach to the ideal; and hence be a character building impulse.

That the love which Jesus had in mind when He said, "Thou shalt love thy neighbour as thyself," was **a life principle,** rather than an affair of the emotions, is written all over the surface of the explanation which He Himself gave of what it means to love one's neighbor as one's self, in His story of the Good Samaritan; for, it will be recalled, that that parable was called out by the lawyer's question: "But who is my neighbour?" In this incident, which might easily have been true to experience, Jesus was teaching the questioner (and all the rest of us), who his neighbor was, and also how he must be dealt with in order to fulfil the eleventh commandment, "Thou shalt love thy neighbour as thyself."

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

"He said unto him, What is written in the law? how readest thou?

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

"And he said unto him, Thou hast answered right: this do, and thou shalt live.

"But he, willing to justify himself, said unto Jesus, And who is my neighbour?

"And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

"Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

"And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

Search this Good Samaritan story as we will, we can find in it nothing in the shape of emotional love; but we can find pity for a fellow human in distress, compassion on his wretchedness, and an act of simple kindness to a stranger in need. This act, we fully believe, is the full content of all that Jesus had in mind, when He gave the commandment we are discussing. This seems borne out by the fact that the Biblical narrative closes with the Master's advice to His questioner, to "Go, and do thou likewise."

Years ago, Ella Wheeler Wilcox wrote these lines:

> "So many gods. So many creeds.
> So many ways that wind and wind;
> And yet, the art of being kind,
> Is all this old world needs."

Unconsciously, perhaps, this noted paragrapher whose writings used to delight the American newspaper readers, caught the vision of the needs of the race from the same angel as did Jesus; for in the story of the Good Samaritan, Jesus is teaching the truth, that kindness to those in need, when exercised, was the fulfillment of the eleventh commandment, "Thou shalt love thy neighbour as thyself."

Who, viewing this commandment from the viewpoint of the Master's interpretation, will say that it is impossible of attainment? No one.

"Man's inhumanity to man" was the outstanding defect in the society of the first century, and while the influence of the teachings of the Nazarene Prophet, in crossing the centuries to our own time, have bettered the best of His day; yet in the social circles of today, there is still a wide place for the application of "The Eleventh Commandment."—World's Crisis.

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In all the epistolary writings of the Bible you have the happy combination of doctrine and practice.—Sanford G. Shetler.

Sunday School Lesson

Theme for the Quarter: God in the Making of a Nation

XIII. ABIDING VALUES FROM ISRAEL'S HISTORY

Lesson for Sept. 26, 1943.—Deut. 11:13-25.

Golden Text.—Righteousness exalteth a nation: but sin is a reproach to any people.—Prov. 14:34.

Introductory.—This lesson completes the series for the present quarter. Never was a review lesson given by a more competent writer. After telling of the experiences of the people of Israel during their journey from Egypt to the place they were occupying then (just east of the River Jordan) he proceeds to tell them a number of things that are as applicable to us in our day as they were to the people to whom Moses was speaking.

Obedience and Prosperity (13-17).—Moses starts out with a promise. On their part, the people were to obey God, to love Him, and to serve Him with their whole heart and soul. This attitude on their part will bring them the blessings of rain and abundance of vegetation. The subsequent history of Israel proves what the Lord through Moses promised. In the history of the nation, when righteousness prevailed, the nation was blessed with prosperity, while, on the other hand, there were poverty and distress when the people forsook the Lord. Moses forewarns the people what would happen in case they forsook the Lord: "Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you." We know what happened to Israel in the later years and centuries. Change the name Israel to the name of the nation under whose government you live, and you bring this warning to your own door.

Teaching the Rising Generation (18-21).—Not only were the people to whom Moses was speaking to heed his instructions and warning words, but these things were also to be taught to their children. Each generation is faced with a twofold obligation: (1) to live righteously themselves; (2) to teach the oncoming generation to be and to do likewise. As Moses said: "Ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This instruction is both emphatic and complete. It is not wresting Scripture to say to the elders of the present generation, "Go and do thou likewise."

Moses follows this up with a promise: "That your days may be multiplied, and the days of your children, . . . as the days of heaven upon the earth."

Results of Obedience (22-25).—Here comes another assurance intended to encourage Israel to live an obedient, upright life. This instruction emphasizes the same thought as that found in our golden text: "Righteousness exalteth a nation: but sin is a reproach to any people." Listen to the voice of this great teacher of the Old Covenant: "If ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves."

It will be remembered that while they were about to enter Palestine, that country was still in the hands of hostile people. In fact, ten of the twelve spies who had been sent before to investigate the possibility of conquering that land brought back the report that it probably could not be done. That was thirty-eight years ago; has the task become easier since then? But here comes the positive assurance from God's spokesman that if the people of Israel will prove themselves true to God, obedient to all His commandments, and live a pure and righteous life, the Lord will drive out all these enemies. Moses here takes the same position that faithful Caleb and Joshua took thirty-eight years previous to this, namely, that if God's people will remain true to Him, God will see that their enemies will get out of their way. Then, as now, the divine edict was, "Not by might, nor by power, but **by my spirit**, saith the Lord." As stated by the beloved apostle, "If God be for us, who can be against us?"

While Moses addressed the Israelites, the same underlying principles apply to Americans. Our part of the covenant with God is to be true to Him, to keep His commandments, to live righteously, to trust the Lord in all His assurances and promises. Upon this condition we have the assurance, "I will never leave thee nor forsake thee." Looking heavenward, we hear Him say, "Be thou faithful unto death, and I will give thee a crown of life."—K.

Bible Meeting Topic

MEN OF FAITH—GIDEON (Jr.).—Heb. 11:32; Judg. 6:11-32

Topic for September 26

MOTTO

"The Lord is with thee."

OUTLINE STUDY

I. **God Calls Gideon to Deliver Israel.**
   1. The angel of the Lord appears and speaks.—Judg. 6:11-18.
   2. Gideon offers a sacrifice.—Judg. 6:19-24.
   3. Gideon, at the Lord's command, tears down the altar of Baal and builds an altar to the Lord.—Judg. 6:25-32.

II. **Gideon Is Moved of God to Defeat the Midianites.**
   1. He blows a trumpet to call Israel to the battle.—Judg. 6:33-35.
   2. He asks God for a test of deliverance.—Judg. 6:36-40.
   3. God sifts out his army.—Judg. 7:1-8.
   4. Three hundred are used to rout Midianites.—Judg. 7:9-23.
   5. Gideon and his men pursue and are victorious.—Judg. 7:24-8:21.

III. **Gideon Falls into a Snare with Israel.**—Judg. 8:22-35.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Peace."**
2. **What God did with Gideon.**
   a. The story of Gideon's call.
   b. How Gideon obeyed God.
      —In tearing down the idol altar.
      —In building the Lord's altar.
      —In seeking God's proof of deliverance.
      —In sifting out the army to 300.
      —In following the Lord's instructions with trumpets and pitchers.
   c. How God routed the Midianites for Gideon.

For Seniors.
1. Lessons of Faith from Gideon's Life.
2. The Condition of Israel in Gideon's Time.

PERSONAL THOUGHT

Lord, lead us out of our place of disfavor with Thee into a place of favor and victory.

SEED THOUGHTS

The Eye of Faith

I do not ask for earthly store
  Beyond a day's supply;
I only covet more and more
  The clear and single eye.
To see my duty face to face
And trust the Lord for daily grace.

I care not for the empty show
  That thoughtless worldlings see;
I crave to do the best I know,
  And leave the rest with Thee;
Well satisfied that sweet reward
Is sure to those who trust the Lord.

Whate'er the crosses mine shall be,
  I will not dare to shun;
I only ask to live for Thee
  And that Thy will be done;
Thy will, O Lord, be mine each day,
While passing on my homeward way.

And when at last, my labor o'er,
  I cross the narrow sea,
Grant, Lord, that on the other shore
  My soul may dwell with Thee,
And learn what here I cannot know:
Why Thou hast ever loved me so.

—J. J. Maxfield.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPTEMBER 16, 1943

Field Notes

A Bible conference was held with the congregation at Bothwell, Ont., over the past week end. Bro. A. J. Metzler of this office was on the program.

* * *

Bro. J. J. Hostetler, Canton, Ohio, is scheduled to conduct a series of meetings at the Kaufman Mennonite Church, near Davidsville, Pa., from Sept. 15 to 24. I. M. H.

* * *

Bro. W. W. Graybill, Richfield, Pa., was stricken with an attack of illness while at church on a recent Sunday. We hope to hear of his complete recovery.

* * *

The recent Iowa-Nebraska Conference reported the following Sunday-school statistics: number of Sunday schools, 20; number of classes, 430; total enrollment, 4,460.

* * *

Bro. B. B. King, of Exeland, Wis., who is now holding a series of meetings at Pearidge, Mo., will next hold meetings at Cherry Box and then at Palmyra.

* * *

Bro. Richard B. Hess, Lititz, Pa., was ordained to the ministry at the Hammer Creek Church, near Littz, Pa., on Thursday, Sept. 9. May the Lord bless to His honor and glory.

FAMILY ALMANAC

At this time we are again asking the co-operation of our readers so that we may have up-to-date information for the revision of the Ministerial Directory of the 1944 Mennonite Family Almanac. After consulting the Ministerial Directory of the 1943 Mennonite Yearbook and Directory kindly make yourself personally responsible to send in information concerning the following:

1. Names and addresses of newly ordained bishops, ministers, and deacons.

2. Names of ordained members removed by death or otherwise.

3. Changes in addresses of ordained men.

We will appreciate your sending in this information at once, so that the Ministerial Directory will be as complete and accurate as possible.

Address
Family Almanac, Scottdale, Pa.

* * *

Bro. Amos Martin was ordained by lot as deacon for the Chester congregation, Wooster, Ohio, on Sunday, Sept. 5, with Bro. M. G. Horst officiating. May the Lord add His blessing.

* * *

The quarterly Bible instruction meeting for the York, Pa., Mission is to be held, the Lord willing, Sept. 18, 19, with Bro. Stanford Mumaw, Dalton, Ohio, as one of the instructors. L.

* * *

Communion dates for Bishop Mahlon Witmer's district, Lancaster Co., Pa., are announced as follows: Groffdale, Sept. 19; Metzler's, Sept. 26; Carpenters, Oct. 3; New Holland, Oct. 10; Frazer, Oct. 17.

* * *

The brethren at Adair, Okla., have secured a used building and moved it to a new location. It is now being used as a place for their services. The building is paid for but will need interior changes and benches.

* * *

Change of Address.—Bro. Frank Stoltzfus, pastor and superintendent of the Coatesville Mission, from 625 Walnut St., Coatesville, Pa., to Coatesville, Pa., R. 1. We understand Bro. Stoltzfus was advised by his doctor to make this change.

* * *

The following communion dates are announced for the Manor district, Lancaster Conference: Masonville, Sept. 19; Habecker's, Sept. 26; Mountville, Oct. 3; Columbia, Oct. 10; Rohrerstown, Oct. 17; Millersville, Oct. 24. C. K. L.

* * *

Bro. J. M. Nissley, Altoona, Pa., was recently engaged in revival services at the Hartville, Ohio, Mission, which is a branch of the work at Canton, Ohio. The meetings were to close Sept. 13. Our latest report stated that the meetings were well attended and that souls were confessing Christ.

* * *

Bro. Alvin Hostetler, Louisville, O., one of the ministers of the Beech Church, who recently suffered from an accident by falling through a barn floor and breaking his leg, passed away as a result of a blood clot on Sept. 2. He had been getting along well until this later development caused his death. May the Lord comfort the bereft family and congregation.

* * *

Ordination.—Bro. Norman Weaver of the North Main Street congregatio,n Nappanee, Ind., was ordained to the ministry for the work in the new field southwest of Germfask in upper Michigan on Sunday, Aug. 29. He is being sent to this field by the Indiana-Michigan Mission Board, and moved to his place of labor early in September. May the Lord bless this new work and especially our brother in his new responsibilities.

—o—

ASSOCIATED SEWING CIRCLES OF LANCASTER CONFERENCE

The Sixty-fourth Semiannual Meeting of the Associated Sewing Circles of the Lancaster Conference District is to be held at Mellinger's Church, Lancaster Co., Pa., Saturday, September 25, 1943. All those interested are invited to attend.

Nettie A. Leaman, Secy.

—o—

Faith is a grasping of Almighty power;
The hand of man laid on the arm of God;—
The grand and blessed hour in which the things impossible to me
Become the possible, O Lord, through Thee.
—A. E. Hamilton.

Correspondence

NAMPA, IDAHO

We feel that we are being remembered both in a spiritual and material way. The latter part of May, Bro. and Sister Bucher came into our midst and held a week of meetings. The Holy Spirit was manifest, and many of the members sought a closer walk with the Lord. Following our district conference, Bro. Buchers brought their large tent and pitched it in a new section of Nampa and held a Bible school and meetings in that part of the city. Not many of the adults attended but some of the children were interested and we believe they were benefited by the efforts put forth in their behalf. Sunday school is now being held each Sunday in the interest of these children. Will you pray with us that seed sowed in the hearts of these children will bring forth fruit to the glory of our Lord, who has said, "Suffer the little children to come unto me and forbid them not." From here Bro. Buchers went to General Conference and are now visiting friends in the East.

Sunday, Aug. 22, Bro. Ivan Lind, Hesston, Kans., preached for us both in the morning and in the evening.

Some of our young people have been leaving for school. Sister Florence Nafziger, to Goshen, Ind.; Sister Myrtle Christensen to La Junta, Colo.; Brethren James Good and Junior Flisher are leaving soon for Hesston,Kans.

We are going to miss these young folks, but may they prepare themselves for usefulness in the service of our Lord Jesus.

Bro. E. E. Zuercher, of Cloverdale, O., is present with us at this time and is helping his boys through the threshing season. He is allowing himself to be used some in the ministry of the Gospel.

Sister Esther Holdeman, of California was here with us a few months, visiting and helping her mother. Sister Dorothy Schertz, of Texas, is also here at present. Sister Florence Burkholder has been in Portland, Oreg., for several weeks taking care of her sister.

People in general have been quite well. We have had a very pleasant summer with good crops. For all these bounties we are thankful and feel that we owe to our heavenly Father a devoted life, full of praise and obedience.

Our sisters have been busy sewing, canning, and drying fruit and vegetables for the camps and other needs.

May the Lord bless His cause here and elsewhere.

Sept. 4, 1943. Asst. Cor.

PARNELL, IOWA

(West Union Congregation)

Greetings to all Herald Readers:—On Aug. 15, Bro. Leroy Gingerich brought to us the regular morning message from John 14:3, "The Christian's Hope." Bro. Menno Troyer, Conway, Kans., brought the evening message. Subject, "Three Characteristics of a Happy Christian," Ps. 1:1-3.

On Aug. 22, during the absence of the ministry, Bro. Henry Kuhns, of Wellman, broke the bread of life to us from the theme of "Christian Growth."

Bro. and Sister Art Birkey of Milford, Nebr,. worshiped with us while visiting here. Their daughter, Mrs. Lloy Swartzendruber, of Kansas City, and Bro. Albert Stull and wife of Scottdale, Pa., are with us for an indefinite time. Bro. Stull is working for Bro. Fred Gingerich.

On Aug. 29, Bro. Paul Erb, Goshen, Ind., brought the morning message to an attentive audience. Surely the lines have fallen in pleasant places for us during institute and conference season, but would it not be sad, if the words of the Prophet Jeremiah would be said of us, "The harvest is past, the summer is ended, and we are not saved."

Bro. Amos Gingerich had the pleasure of having the entire family meet together with them Aug. 15 from different states and various camps. The marriage of their youngest daughter, Lois, brought forth the occasion.

Bro. William Brenneman of Chicago spoke to us in no uncertain tones, Sept. 4.

On Aug. 22, a new member was elected on the Y.P.B.M., namely, Dwight Blosser.

Sept. 5, 1943. C. J. Gingerich.

ST. JACOB'S, ONTARIO

(Saint Jacob's Congregation)

Dear Herald Readers: During the month of June, Bro. C. Z. Martin held evangelistic services in our congregation. As a result of these meetings, on Sunday, Sept. 5, baptismal services were held at which twenty converts were received into the church with Bishop Oliver Snider in charge. In addition two brethren were reclaimed from a life of sin, and another one was received from another church.

Sept. 5, 1943. Cor.

ROSELAND, NEBR.

Dear Fellow Christians and those who are interested in the work of this place: We have been living here since May 25 and have been helping with the work as well as we can. We live in the village of Roseland and enjoy a comfortable little home with a garden and plenty of good water.

Farmers here enjoyed a bountiful grain harvest with some wheat yielding as high as 35 bushels per acre. It has been quite dry for the past four or five weeks, which will reduce the corn crop considerably.

We were happy to have had the privilege of attending the young people's institute at Kalona, Ia., and also the Iowa-Nebraska Conference at the Timber Church. It was certainly a filling for those who were hungering and thirsting after righteousness. It is too bad that there are many who are too engrossed with the things of this world to take advantage of such spiritual refreshment.

Two young girls, Helen and Eileen Ehrman, from our church, plan to go to Hesston this year.

We have an average Sunday-school attendance of about 27. We also have Sunday evening meetings. We need your prayers and will be glad for your letters.

Sept. 6, 1943. Jerry Gingerich and Family.

HYDRO, OKLAHOMA

(Pleasant View Congregation)

Dear Herald Readers: Greetings. Bro. and Sister Richard Birky and two children worshiped with us Aug. 8. Bro. Birky preached a very inspiring sermon.

From July 19 to 30 a successful summer Bible school was conducted at the Mulberry School, about five miles from our church. There were five teachers: Valentine Swartzendruber, Alice Mae Bontrager, Alma Miller, and Mabel Miller. The enrollment was 41, with an average attendance of 28. A program was given in the evening of July 30. The schoolhouse was filled to capacity. The teachers were encouraged for this was the first time a Bible school was conducted at this place.

Our church and our neighboring Old Order Amish Church donated about 50 bushels of potatoes to the C.P.S. camp at Colorado Springs. They seemed to appreciate this very much.

Bro. and Sister N. E. Ebersole and son, and Bro. and Sister Arthur Ebersole and two children of Peabody, Kans., moved into our community last week to make this their home. We give them a welcome.

Sept. 7, 1943. Cor.

WAKARUSA, INDIANA

To Gospel Herald Readers: Greetings. Our address has been changed from Nampa, Idaho, to General Delivery, Wakarusa, Ind. On account of health we were given leave of absence from Rural Mission work in Idaho under the Pacific Coast Conference for a few weeks. We are hoping the change and rest will restore us that we may be back on the field soon. Will you pray to this end?

Bro. and Sister James Bucher.

Sept. 8, 1943.

BAREVILLE, PA.

(Rockville Congregation)

Our little chapel was a busy place the last two weeks in August when our annual Bible school was in session again. The organization and work was much the same as usual.

Sister Mina Glick of the Mill Run Mission, now a student at E.M.S., was our only guest teacher. She shared much responsibility and everyone appreciated her cheerfulness and help. Other teachers were John Y. Hartzler, Principal; Mrs. Sue Peachey, Mrs. Lina Peachey, Eli Zook, and Martina Smith.

We were eagerly planning to have Bro. Daniel Lehman, Harrisonburg, Va., with us the last week of school to conduct singing classes. However, his mother was called to her heavenly home the morning he was to arrive. We were very much disappointed and felt sorry for him in his grief. We extend to him our sympathy.

We could not use the bus this year, but our attendance was about as high as usual. One small truck was used, a station wagon, a horse-drawn wagon, and some bicycles. Many walked and some came running. How we wish some older ones would come as gladly as the children! We were glad for the adults who did attend. The average attendance of adults was seven.

(Continued on page 524)

Miscellaneous

CONFESSION

By L. J. Lantz

We dwell at ease and take our rest,
We sleep in peace and none molest;
We dream of regions of the blest—
And yet neglect Thy last request.
Oh, Prince of Peace, forgive us yet
When we have failed—when we forget!

We have abundance, and to spare,
While millions perish "over there;"
We squander that which Thou hast poured.
While others starve, we feast and hoard.
Forgive us, Lord; we now regret
That we have failed—that we forget!

We taste of Thy life-giving bread,
Then seek for other things; instead
Of coming to Thy storehouse free,
We ask of those who know not Thee.
So oft we fall, and oft regret
That we are weak—that we forget!

We gather in Thy house, and sing
Of Christ our Saviour, Priest, and King;
But in our daily life discourse
Of field and weather, cow and horse.
Revive us, Lord; renew us yet;
We love Thee still—but we forget!

We stumble where the way is dark,
Or grumble if we miss our mark;
We turn our eyes away from Thee
And wonder why we cannot see.
O God of light, look on us yet,
And touch our eyes—else we forget!

We go to meet the foe alone,
Forgetting that we are Thine own.
Cast down and crushed, we turn to Thee,
And in Thy strength find victory.
O God of strength, stand by us yet,
For we are frail—and we forget!

Lord, now we turn to seek Thy face,
To trust in Thy redeeming grace;
For Thy forgiveness now we plead,
Do Thou supply our every need.
God of our faith, we need Thee yet;
We are so weak—and we forget!

Gap, Pa.

—o—

HELPS IN MAINTAINING A NONCONFORMED LIFE

II. In the Social Circle

By S. S. Hershberger

1. **Desire the Lord's Presence.** Ex. 33:13-15.

The song,

"Lord, I am fondly, earnestly longing
Into Thy holy likeness to grow,"

Should be cherished by all people; also the song, "I Have a Friend So Precious," and "When We Walk With the Lord." These may be an encouragement to anyone meditating on our responsibility and influence in the social circle. Then, first of all, we should reverence, esteem, and obey such admonitions in the Word of God as I Cor. 10:31 and Col. 3:17. Like Paul, we should be conscious of the Lord's presence (Acts 28:23-25) and walk by faith. It is absolutely too dangerous and assuming to wander carelessly in the social circle without having Jesus by our side. "Take the name of Jesus with you. . . . It will joy and comfort give you; take it, then, where'er you go."

2. **"Prepared Unto Every Good Work"** (II Tim. 2:21).

Peter requests that we "be ready always to give an answer to every man that asketh." Our daily life (often more than our words) is our answer to an observing circle of friends among whom we testify and walk.

An application may be observed in cultivating our corn with a two-row cultivator. We must watch closely our own one row; and if we fail on this one, the other suffers likewise. So it is in the midst of our associations. For every misstep that we make we not only suffer ourselves, but others likewise suffer through our indifferent life or willful sinning. Our service, to be acceptable to God and helpful to our fellow men, must be wholehearted and sincere, not just feigned. We should always be conscious of the fact that God sees and knows our thoughts and deeds, at home, in our circle, or wherever we are. Away from home, our conduct is noticed by strangers perhaps more than we are aware of and conclusions are formed. Our influence will count either for the cause of Christ or against it.

3. **"Watch and Pray."**

Watching is our responsibility; prayer, our resource and security. The circle in which we move calls for vigilance on our part, hence, "Christian, walk carefully." Peter admonishes us to be watchful, warning us regarding the devil and his deceptive and destructive ways. Jesus says, "What I say unto you I say unto all, WATCH." Jesus says that "men ought always to pray." Read also Phil. 4:6 and Luke 21:36.

Harrisonville, Mo.

—o—

Meditations

VI. A STRATEGIC RETREAT

By George P. Lapp

There was a time when the scientists and higher critics maintained the so-called advanced position that evolution was a proved theory but in the face of definite research of various kinds they have beaten a strategic retreat saying that the theory of evolution was a hypothesis and they are satisfied to have it remain so until more definite proof looms up in the horizon. But the theologians who had accepted the theory have found it more difficult to retreat from their original position and while they have modified their ideas in trying to give them a shade of Biblical orthodoxy, still find themselves in a maze of perplexities. Like Bishop Barnes they dare to state that, "Stories of the Garden of Eden have become for us only folklore." People of his reckless thinking attempt to substitute a spurious system of theology and pass it off as Christianity based upon a socialized or an evolutionary theory of life and its relationships.

Such a substitution is known as modernism and has found a field in professed Christian circles of our day. It has found a field in colleges and seminaries of our own and other countries. It is preached as the truth of God on a broad liberalizing basis. Such advocates clothe their contentions in the verbal garb of the staunch evangelicals of the past and present and by such subtle subterfuge deceive many sincere people. Religion as a conservatory of delusion through the centuries has supported heresy and is doing so today.

We can thank God, however, that Scriptural evangelical interpretation founded on the Word of God has remained unchanged although at times it seemed to be submerged by theories and interpretations which were overwhelming in their influence. But "Truth crushed to earth will rise again." If it be of God it cannot be wrong nor will be destroyed. Let us then come to know the truth that it may make us free. We may thank God for the Howard Kellys and other saved and bloodwashed servants of science and research whose guidance has been safe for us. No one need fear the truly Christian scientist, philosopher, or psychologist if God and His will are uppermost in their thoughts and purposes.

The atheistic scientists who in the past exerted such a pernicious and destructive influence on theologians tried to shut the doors against any other views than those they put forth. They were able by scoffing at true Christian faith and the revelation of truth as we have it in Christ Jesus to establish in the minds of theologians their own theories about where we came from and where we got God from. According to their ideas we came from nowhere (and are going nowhere) and God is the creation of our own imagination. This has led to skepticism and reasonings which led many astray. When we consider that this leads to an attempt to establish religious loyalty without God, making the reason a god, we soon see how ridiculous the idea and it becomes not only inacceptable but repels us and we all the more become earnest seekers after truth as revealed to us in Holy Writ.

The plan and purposes and thoughts of the Almighty transcend all reasoning and by accepting the revelation of His will for us we become planted on a foundation from which there need be no retreat.

Dhamtari, C.P., India.

—o—

If to our testimony there does not "agree the words of the prophets" there is something wrong somewhere.—Nelson E. Kauffman.

THE NEUTRAL, KANSAS, CONGREGATION

By Myrtle Shenk

In the year 1881 a family by the name of Nice moved to eastern Kansas and settled near Stowell schoolhouse, later called Golden Rule. This was six miles southwest of the present town of Neutral. They found church services already established there. Bro. Samuel Mishler, living south of Columbus, and a Bro. Naffziger of north of Columbus, were the ministers. Later the district of Neutral was organized and the church work was located there.

After a number of years more families moved in, and a house of worship was erected one-half mile south and one-half mile east of Neutral. Bro. Abram Kuhns was at that time the minister. In the spring of 1899 Bro. Noah H. Shenk, son of Bishop Andrew Shenk, Oronogo, Mo., was ordained to the ministry to serve the Neutral congregation. He was a single man and boarded with some of the members. Some time afterward he married and settled there. The membership then numbered about forty-five. The ordained men consisted of two ministers and a deacon, Bro. Samuel Mishler. Names of heads of families were: E. B. Shupe, B. A. Shupe, ——— Miller, John Walker, ——— Mast, Manuel Nice, Henry Nice, Felta Nice. Some small tracts of land were bought and strawberry-growing became one of the industries. Singing classes were conducted by Bro. N. H. Shenk, who was also a schoolteacher. A mission Sunday school was held one summer in a near-by schoolhouse. There were some very spiritual meetings and some conversions.

In about 1903 the Missouri-Iowa Conference convened with this congregation. Many visitors were present. One of the decisions of that conference was that ministers may be ordained by voice of the Church without the lot. Some of our church leaders who were present and have since passed into eternity were S. G. Lapp, who later met a tragic death, and John M. Shenk, of Ohio, who lived to an old age. Some came to this conference from an adjoining state with team and wagon.

One of the faithful members at Neutral was Sister Anna Shupe, wife of E. B. Shupe. She was a dealer in religious literature, a person of conversational ability, and very conscientious. The spiritual future of her children was her constant care. Her vocation created opportunity for talking about the Gospel with many different classes of people. Living near the church, she entertained many brethren and sisters in her home.

Some congregations build up slowly, reach a flourishing climax, and then die away. Occupation, climate, health, means of transportation, outside influences, deaths, and falling away from religious faith are pertinent causes. Some of these entered into the Neutral congregation. Bro. Kuhns advanced in years and his wife died. Other members died. So far as we know there is no man now living who was an ordained man at that place. Some young people married and moved away. Bro. N. H. Shenk moved elsewhere and devoted his time more fully to school work. He died in 1923 at the age of forty-nine.

The church building still stands, but is used as a dwelling house. Some of the younger members are yet living and are active in the Church at other places.

We have many edifying memories of the work at Neutral.

Note.—For some of the facts here given credit is due to Sister Alice Schmidt, Harper, Kans., and Mr. and Mrs. A. L. Nice, Columbus, Kans.

Oronogo, Mo.

—o—

NOT WORTHY, BUT READY

By Frances E. Burkey

How solemn are the words of our Lord in Matt. 24:44, and in many other similar passages, "Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh."

Every one knows how trying it is to have to go somewhere, or to meet someone, and be late. Perhaps you yourself have failed because some circumstance not under your control has delayed you.

But what, after all, is failing to keep the hour of an earthly appointment compared with the anguish that will come to vast multitudes who are not ready when death calls them? Multitudes among the living will not be ready when the heavens open, and the Lord of glory descends "with a shout, with the voice of the archangel, and with the trump of God" (I Thess. 4:16).

Oh, the pity of not being prepared when God has made it possible and easy to have all preparations made for that great day, and we could look forward to it with confidence and joy.

We marvel that this can be true. We look at our garments, often soiled and spotted with the stains of earth, and wonder how we can ever stand in the presence of the Almighty One and have Him look upon us. We are often troubled by our smallness, our nothingness, our inability to offer Him anything of our own that seems great enough to give to Him. We do not deserve salvation, we are not worthy of it and can never become worthy. We have no fitness at all that will commend us to Him. Must we not hang our heads in shame?

Ah, no! If we have believed on Jesus Christ, and have received Him into our hearts by faith in His finished work upon the cross, and if we are trusting Him, we may look up with assurance to our blessed Lord, to whom our sin has been imputed for His righteousness. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

It was an even exchange. He, the sinless, became sin. We, the unrighteous, became righteous. The One who had said, "I am the light of the world," "I am the resurrection and the life," "I am the way, the truth, and the life," for a little while had to say, "I am sin." He was sin personified, forsaken of God, and in great agony of soul. The beloved, well-pleasing Son, who had lived in the bosom of His Father from all eternity, had to be forsaken by His Father in that dark hour upon the cross, and all nature groaned and mourned with Him. Think of it!

All this He suffered, not of compulsion, but voluntarily, because of His great love. He willingly submitted to the travail of his soul that He might be satisfied, and share His glory with all who, in all the ages, allow Him to pay the price of their sin, while they go free.

Our natural minds cannot comprehend it. We tell ourselves that it is too easy. We feel we must **do** something to win God's favor, to secure a good standing before Him. Can we not offer Him our good works? Yes, by all means. The more good works we can lay at our Saviour's feet, the more He can gladden our hearts with His loving smile of approval, and the greater reward He can give us. But we cannot offer Him good works for our salvation. That is a gift. He wants to give it to us. He has told us very plainly that we cannot merit, we cannot earn it. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works" (Eph. 2:8, 9). It is a sad commentary on our carnal nature that God had to add to that phrase, ". . . lest any man should boast." How well God knew that if we could work for our salvation we might be tempted to claim some of the glory of it for ourselves. But all the glory must go to Him who purchased it for us at such tremendous cost to Himself. Christ Jesus purchased it, and gives it to us.

Even the faith that reaches out to receive it does not begin with us. "Looking unto Jesus the author and finisher of our faith" (Heb. 12:2). We may furnish a little faith but He begins it within our hearts, and completes whatever we may lack. He supplies us with faith, and then rewards us for having it. What love! All of this He does for us when we are willing to believe on Him, and trust Him, and follow and obey Him. And yet so many are not willing.

The blood of Jesus Christ has never lost its cleansing power. There is abundant provision in it to wash away our sin when we receive Him into our hearts as our Saviour at the foot of His cross, and it is just as potent after that to flush away the frequent spots of sin that mar our lives as long as we remain upon this earth. May we never grieve His loving heart by failing in confession of

known or unknown sin, "seeing He ever liveth to make intercession" for us (Heb. 7:25).

Is not God's standard of readiness a a very gracious and wonderful one? Let all true believers rest in God's unchangeable Word for their assurance of salvation. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (I John 5:13). May our voices have a triumphant ring whenever we repeat II Tim. 1:12: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." The conviction grows upon me that the more we can place our utter trust in Jesus Christ, the more ready we are to meet Him with rapture when He comes.

And, as our hearts are filled with the joy of knowing that we are ready, even while we acknowledge our great unworthiness, may God help us to embrace every opportunity to help others also to get ready for the coming of the Lord. Opportunities are many if we will take advantage of them. Let us take time to help people to make their preparations while they are well and strong —while they may still have years of service to give to the Lord Jesus.

But, if it should someday be your painful lot to witness a sudden accident, where some poor, unsaved soul has only a few minutes to live, what would you quickly tell that poor soul, Dear Reader, to help him to get ready to die? There would be no time nor strength for him to go to church and hear sermons, perhaps not even time to send for a minister. Could you stand by, and see a soul go out into a Christless eternity without speaking a word to help him? God forbid that any of us could or would do that.

First of all, you would breathe a swift, silent, earnest prayer that God's Holy Spirit would call to your mind a suitable Scripture passage. He might not give you the same passage that He would give to another, but we may be very sure it would be the one that you could use the best. God is not limited. He can use any text of His choosing, in any dispensation, from the lips of a consecrated, praying worker of His, to draw souls unto Himself. To one, perhaps, He would give Isa. 45:22: "Look unto me, and be ye saved, all the ends of the earth." Oh, the beautiful simplicity of looking away unto Christ Jesus and being saved!

It would be a joy to you to point the sick one gently to the Lamb of God, and His great love and readness to forgive. If he had time and strength to hear, you would have much to tell him. You would explain his inability to save himself from the judgment of God. You would show him his need of a Saviour who could do this for him. Then you would hasten to tell him the joyous news that a Saviour is amply provided and stands waiting to be his substitute if he will believe on Him and trust Him. If he could listen, you would tell him many things about God's boundless grace.

But if the sands of time were sinking fast for him, or if his understanding were clouded, the Saviour of the world would count one look of faith sufficient. How was it with the penitent thief upon the cross? He murmured a few words, "Lord, remember me," and thus he acknowledged his need, and the next moment his troubled soul was at peace. One look of faith at Jesus Christ was sufficient for him.

A friend told me that she went into a sick room where a man lay dying. As far as she knew he was not a Christian. She felt so burdened at the thought of his leaving this world without a Saviour that she stooped and spoke into his ear, over and over, "Trust Jesus Christ; trust Jesus Christ." Who can say but that her earnest message may have reached his heart in time for him to take a look of saving faith at Jesus Christ in the helplessness of his last moments, even though he had not done so before in his whole lifetime. Do you not suppose it was the seeking Saviour Himself who put that concern into her heart, and impelled her to speak those words?

Oh! the Good Shepherd wants us to help others into His fold. It is not enough that He has many, many, many sheep. He wants them ALL. He died for all. It was not His physical thirst that troubled Him by the well of Sychar and on the cross. No. He was thirsting for souls. Dear Lord, give us a thirst like Thine.

Durand, Ill.

CITY MISSIONS

(Continued from page 517)

As I look back over the past months, I feel that someone else could have accomplished much more than I have, but I feel that God has been very good to me in allowing me to be here. The blessings that have been mine from having daily fellowship with true Christian people, and from daily family worship, from their lives as they daily lived before me, have given me a deeper knowledge of God and a stronger faith in Him than I would have had, had I lived outside of a Christian home. I can never be thankful enough that God brought me to the saving knowledge of Christ Jesus, through such lovable people, and then allowed me to live with them learning more and more of the wonderful way of salvation and the great love and mercy of God to all mankind. There are others here in the church whose lives have been an encouragement to me. The summer Bible school teachers and other visitors stopping here at various times have all added something to my life that I had never known before. May God's choicest blessings be on all His people elsewhere, and here on the workers as they through Christ put forth every effort to bring souls into the fold.

Yours for the advancement of His kingdom,
Aug. 25, 1943, Laura C. Umstatted.

LANCASTER, PA.

(Colored Mission)

Dear Friends: The Lord has been good to us. We thank Him for our little band of consecrated workers united in the efforts of this place.

Sunday-school attendance has not been as good as we would like to see it, but some of the faithful ones are worth much. Some very dear boys and girls come to us for training. Many of them are from sinful and careless homes. We very much desire that these children might be kept from sin and that their parents will find the better way of living. Pray for them. Pray, too, for the visitation work among them. We feel that it is very necessary because many will not come to church, and if they are to have the message of salvation and a desire for it, we must take it to them in their homes.

Summer Bible school was encouraging. The attendance was lower than last year, but the pupils were interested. While in visitation work, we found that some of the mothers appreciated what their children had learned. One mother told how her son, seventeen years old, had studied the lessons and memorized his verses at home. She seemed very happy that he had taken this interest. Another mother told how her children came home and repeated the stories to her. In another home the report cards of four of the children can be seen tacked on the wall of the living room. A few parents visited the school.

The Mount Pleasant congregation has taken jars and filled them again for the Mission. We are grateful for this. There are still some left if anyone wants to help in this way.

Sister Lehman continues to improve. She is growing a little stronger and suffers less. She thanks and praises the Lord for healing her in part. Do not forget her in your prayers.

Sept. 8, 1943. The Workers,
per Elizabeth M. Landis.

CORRESPONDENCE

(Continued from page 521)

A crowd of interested folks enjoyed the closing program, at which time the secretary, Mrs. Eli Zook, submitted the following reports: enrollment, 90; perfect attendance, 70; average attendance, 90 including visitors; highest attendance, 103; lowest attendance, 85; total offerings, $22.61. We listened with interest and joy to the program. The subjects taught were deep, rich, and "all Bible."

The result of sending the little ones to Bible school may be more far-reaching than we realize. Notice the wonderful promises in Ps. 92:13, 14: "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing."

Sept. 8, 1943. Cor.

SCOTTDALE, PA.

Dear Herald Readers: A series of Gospel Tent meetings are being held in the East Scottdale Mission Sunday School district. These meetings have been held every other year in this area; during the other years it is held in the North Scottdale District. The meetings began Sunday evening, Sept. 12, and are to continue for two weeks. Bro. S. J. Miller, of Pigeon, Mich., who was with us in 1939 for revival meetings at the church has been secured as the evangelist. During the past two weeks a number of cottage prayer meetings have been held in various homes. Bro. Leonard Harrer preached on Sunday evening, Sept. 12 in Bro. Miller's absence for the first night.

Several of our members are attending our various church schools: Catherine Hernley and Helen Cutrell at Goshen College; Elva Ruth Hernley, Ethel Yake, Lois Yake, Dorothy Metzler, Evelyn Shoemaker, and Leonard Brilhart at Eastern Mennonite School; Martha Hernley at Lancaster Mennonite School; Marnetta Yake at Nurses' Training School, Mennonite Hospital and Sanitarium, La Junta. Sister Sara Jane Johnson and Bros. Irvin Brunk and Ben Cutrell are continuing specialized training for work at the Publishing House.

We welcome into our midst a number who have recently been employed by the Publishing House: Sisters Ruth Byler, Dorothy Stutzman, and LaVina Kramer.

Visitors who have been with us during the past few days were Jesse W. Hoover, Nappanee, Ind.; J. W. Yoder, Huntingdon, Pa.; Elizabeth and Mary Horst, Chambersburg, Pa.; Earle Brilhart, Grottoes, Va.

Sept. 13, 1943. Ellrose D. Zook.

From Our Institutions

MENNONITE HOSPITAL SCHOOL OF NURSING

(La Junta, Colo.)

On August 31, eighteen young women from various parts of the country arrived at our Home to begin their period of training. The first five days were spent getting acquainted with their work. The preliminary physical examinations and laboratory tests showed excellent physical fitness. Monday morning, Sept. 6, formal classes began for both first and second year students.

No marked change has been made in the curriculum for this year. We are fortunate to be able to secure a lecturer for Medical and Surgical Diseases. This lecture was omitted last year due to the departure of several from our Medical Staff who went into the Armed Service. This year we are using the laboratory facilities of the La Junta Junior College for both Chemistry and Dietetics. The courses are being given by our own faculty members.

Our nursing staff and student body were saddened by the sudden death of Dr. C. E. Morse, one of our able physicians. His passing intensifies the work for the remaining doctors, who are already greatly overworked.

Bro. Wilbur Nafziger of Harper, Kans., spoke to the graduate staff one evening recently on the subject of Relief. He gave us some suggestions on what place a nurse might fill in the present world need. Rachel Schiffler, 1941, is now serving on a Relief Unit in Puerto Rico.

We solicit the interest of every congregation in the work of preparing young women for Christian Nursing.

Maude Swartzendruber, R.N.

Sept. 10, 1943.

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE NOTES

The new school year opened with the coming of the Freshmen on Saturday, Aug. 28. After an introductory meeting with the College officers, the new students were introduced to the faculty in the reading room of the new library on Saturday night. The following day Bro. Ernest E. Miller challenged the students to follow Christ in a Vesper sermon on Phil. 1:21, "For to me to live is Christ."

Bro. Paul Erb delivered the term address to the faculty and student body during the chapel hour on Friday morning, Sept. 3. He portrayed the informed man by describing the activities of the uninformed individual and emphasized the Biblical injunction: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

On Sunday morning, Sept. 5, Bro. S. C. Yoder, bishop of the local congregation, brought a sermon on the necessity of saving our children for Christ and the Church. During the evening service Bro. Paul Mininger, religious counsellor for the students, outlined our responsibility for knowing, contributing to, and preserving our Mennonite heritage.

Bro. D. A. Yoder, president of the Mennonite Board of Education, spoke to the faculty and student body at a special chapel service on Friday, Sept. 10. During the chapel service on Sept. 7, Bro. Paul Lehman of Embarrass, Minn., gave us examples of how God answers prayer on the rural mission field.

Final enrollment statistics show a total of 229 students registered for the first semester as compared to 255 for the first semester of last year. Of these 229, 222 are full-time students and seven are part-time; 77 are men and 152 are women. The following students from other Mennonite schools have registered here for the first time: Eldon Risser, Glenn Yoder, Dorothy Horst, and Florence Nafziger from Hesston; John L. Horst and Ruth Carper from Eastern Mennonite School; and Mary Ellen Miller from La Junta. J. Robert Martin transferred from Messiah Bible College, Grantham, Pa.

Three young ministers have moved to Goshen with their families and are enrolled in the Th.B. course: Bro. David Steiner, North Lima, O.; Bro. B. Frank Byler, West, Liberty, O.; and Bro. Paul Yoder, Columbiana, Ohio.

Bro. C. L. Graber, Sister Graber, and their son Richard have recently moved to Akron, Pa., where Bro. Graber will take up his duties as director of relief for the Mennonite Central Committee. Bro. Paul Bender continues as director of the C.P.S. camp at Grottoes, Va., for another semester at the urgent request of the M.C.C. Bro. Roman Gingerich, physical education instructor, has been drafted and is temporarily located at Grottoes, Va., awaiting a call to join the M.C.C. Relief Unit in Puerto Rico. Bro. Carl Kreider is giving half of his time during the first semester directing and teaching extension courses at the Ypsilanti State Hospital C.P.S. Unit, Ypsilanti, Mich.

Evangelistic meetings will be held at the College, Sept. 26 to Oct. 3, with Bro. C. F. Derstine of Kitchener, Ont., in charge. Bro. Phil Frey of Archbold, Ohio, will conduct a series of meetings at the North Goshen Mennonite Church from Sept. 15-26. The prayers of God's people are requested in behalf of these meetings.

Levi C. Hartzler.

September 9, 1943.

VICTORY

(Continued from page 515)

wealth and luxury were his. But he had a soul, and was brought up in a home where they had Moses and the prophets. He neglected that part of the program for his life, which at least meant everything to him, and he went down to eternal defeat and death and torment! This latter state continued, and he had no desire that his five brethren should follow his course.

Many professing Christians steer clear of the battle, being lovers of pleasure more than lovers of God, having a form of godliness—but no victory. In fact, there is no battle. The oft-repeated saying, "That's not so bad," is self-evident that it is not very good. The caution is: "Abstain from all appearance of evil" (I Thess. 5:22). It is not wrong to be tempted, but it is sinful to yield. God wants us at all times to endure trials and temptations as good soldiers of Jesus Christ.

Real joy is experienced only in a life that is loyal to God and His word. "The way of the transgressor is hard," is verified by inmates of any penal institution. Their faces give evidences of disappointment and sadness, often pity. Most of them had double failures: (1) in overcoming temptation; (2) in escaping the penalty of the law. There is no law against overcomers, but joy and victory is theirs.

Pride is that which exalts self, an undue sense of one's superiority, conceit. A proper sense of personal worth and self-respect is not damaging but when it goes farther than that, it becomes vain and destructive, another high wall that needs to come down. If we fail to overcome this enemy, it will overwhelm

us. "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18).

Otherwise useful men and women have fallen in this battle. Someone calculated that out of ten fair-looking young men and women only one amounted to anything. The other nine were vain, lived to please a foolish world.

We have a choice young man in Saul. He started out humble and obedient, and when Samuel met him, the choice of all Israel, he answered, "Am I not a Benjamite, of the smallest of the tribes of Israel, and my family the least of all the families of the tribe of Benjamin? Wherefore speakest thou thus to me" (I Sam. 9:21)? Samuel anointed him king, and he went forth a mighty man, God being with him. He proved himself a winner of victories. But his heart was lifted up with pride, and he forgot his place. He took the priest's place in offering sacrifices, instead of waiting for Samuel. When Samuel met him he told him that he had done foolishly; that his kingdom could not continue, and that God would seek a man after His own heart. I Sam. 13:14.

Saul was one among many who would have been successful had not the wall of pride stopped him on the way. Paul outlines the road to success in his letter to the Philippians: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves. Let this mind be in you, which was also in Christ Jesus: who . . . made himself of no reputation . . . humbled himself, and became obedient unto death, even the death of the cross." And then God highly exalted Him—giving us the course of life downward which will eventually lead onward, upward, heavenward! The publican, with bowed head, was justified before God and exalted, while the proud Pharisee was abased. Luke 18:14.

A Russian minister came to America years ago to visit our churches. In his services he humbly confessed his defeat in his Christian life. When he left Europe he had a desire to leave "the big I" (self) at home, but he had no sooner arrived in America than he found the big fellow here too. That man of God was on the way to victory, for he knew his weakness and also the strength of the enemy, and thus he could reach out to the mighty forces from heaven and gain the victory.

It is important to know the strength of the enemy, and equally important to be acquainted with the Captain of our salvation and with His power. "Greater is he that is in you, than he that is in the world" (I Jno. 4:4). Our battles spell VICTORY, if we but put our faith in the great Captain of our salvation, wear the full armor of God (Eph. 6:10-18), and follow our Commander wherever He may lead us. With this equipment we may wage the conflict with faith and courage, absolutely sure to come out victorious.

Ultimate Victory

The army marching to Zion is a victorious one—blood-washed and free, singing and shouting, pressing onward and upward toward the goal. Our eyes are upon the Captain who has never met with defeat, whose promise is never to leave nor forsake His own so that the result must of necessity be safe, secure, victorious, everlastingly glorious. John on Patmos had a vision of the glorious throng, innumerable, shouting the shouts of victory after coming through terrible conflicts. All their undertakings had been in the Captain's name (Col. 3:17) and they could not fail. Their successes now redound to His glory as they cry, "Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. 7:10).

"Must I be carried to the skies on flow'ry beds of ease,
While others fought to win the prize, and sailed thro' bloody seas?
Sure I must fight, if I would reign; increase my courage Lord;
I'll bear the toil, endure the pain, supported by Thy Word."

Lansdale, Pa.

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Relief Notes

Bennett Reaches England

Gratitude is due our heavenly Father for the safe arrival in England of Bro. Ernest Bennett. The news of the safe sea voyage reached us by cable.

New Workers to Paraguay

Dr. and Mrs. John Schmidt with Dr. and Mrs. G. S. Klassen are scheduled to leave New Orleans via Pan American air service on Sept. 19. Dr. Schmidt has already served in Paraguay and knows something of the dire need in the Southland. Since his return from his previous term of service, he has married. Mrs. Schmidt is a registered nurse and will be able to make a valuable contribution to the medical work among our Paraguayan brethren.

Dr. Klassen expects to contribute a year of service ministering to the dental needs of the colonists in South America. It is certain that this will prove a real blessing.

Relief Personnel

It is altogether possible that many of our readers have never compiled a complete list of our relief workers. The following list includes all those who are now on the field or under appointment.

France
(Now interned in Germany)
Henry Buller
Lois Gunden

England
John Coffman
Peter Dyck
Edna Hunsperger
Freda Klassen

Near East
Delvin Kirchofer
Dr. Richard Yoder

China
J. D. Graber
Sam Goering
* Robert Kreider

Paraguay
A. E. Janzen
Vernon Schmidt
Robert Geigley
Dr. and Mrs. Schmidt
Dr. and Mrs. Klassen

Puerto Rico
* Dr. and Mrs. Preheim
* Wilbur Nachtigal
* Justus Holsinger
* Erwin Shrag
* Carl Lehman
* Carl Epp
* James Hean

(*) C.P.S. Assignees

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C. P. S. Camps

The whole problem of camp assignment is now under review by our agency. A form has been sent to all of our campers on which each may indicate his present desire for detached service assignment or transfer to another camp. It is not clear just now how completely we will be able to meet the wishes of our men, but a consistent attempt has been made to make every reasonable adjustment.

Five additional men are now in training at State College Pennsylvania for work as dairy herd testers. These men will complete their training about Sept. 15. Some may be assigned to associations immediately, while the remainder will be kept in readiness at one of our camps.

Polk County, Florida, has been approved as the location for a Mennonite Unit which will engage in Hookworm and malaria control. The camp will be set up near the small town of Mulberry. The present number of men authorized for the project is twenty-five, but it is anticipated this will be increased. Assignments to this work will be limited to campers who are vitally interested in preparation for relief work and will agree to devote their leisure hours to prescribed study and work program.

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PEACE SECTION

The present increased interest in Civilian Bonds is indicated by a larger volume of inquiries which has been reaching the Akron office. Many continue to appreciate the opportunity to register their desire for non-participation in any effort which violates the Christian conscience. The limitations of the present plan are readily recognized but appears to be the only course open for those who are interested in making such purchases in line with our profession.

Released September 8, 1943
Compiled by John H. Mosemann

Special Meetings

BREMEN, OHIO

Report of the Quarterly Mission Meeting held at the Turkey Run Mennonite Church, Aug. 29, 1943.

Organization: Mod., Floyd Plank; Chor., Ira Plank; Secy., Marcella Good.

Program and Speakers: Establishing the Church, Henry Miller; Preaching the Word, Abram Kauffman; Intercessory Prayer, William Kurtz; Gifts for the Cause, Henry Troyer; Literature and Tracts, Ida Gingerich; Relieving the Needy, Oren Smucker.

Thoughts Gleaned: The Church of God does missionary work. Many have talents but don't want to use them. Where members are interested in the church, we can have a powerful church. God wants the proper discipline in His church. Wrong teaching must be avoided. I Tim. 6:1-5. Missionary work is a part and duty of every church. We were born in sin and need a Saviour. We are to be persuasive with the Gospel. When we accept Christ He intercedes for us. Are we concerned about those who know not Christ? Prayer is the most powerful weapon the Christian has. It is a privilege to give, not a responsibility. If God has given much He will expect much. I Peter 4:8-10. The Bible is superior to all other literature. To relieve the needy, it will take time, money, and prayer. Giving relief means spreading the Gospel.

We received a liberal offering which will be used for His cause.

—Secretary.

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EPHRATA, PENNSYLVANIA

Report of the Harvest Praise Service and Christian Workers' Meeting held at the Ephrata Mennonite Church, Aug. 28, 29, 1943.

Organization: Mod., Amos Sauder; Chors., Clyde B. Stoner, Richard Kling; Secy., Edwin Burkhart.

Program and Speakers: Church and State, Mahlon Hess; Present-day Tests of Faith, Sanford Shetler; Harvest Sermon, Harry Shreiner; Objectives in Sunday-school Work: Teaching the Word, John R. Kraybill; Win Souls for Christ and Build Them Up for Christ, G. Parke Book; The Power and Influence of the Christian Worker's Life, Sanford Shetler; Address to Young People (Prov. 4:23), G. Parke Book; Sermon, Sanford Shetler.

Thoughts Gleaned: The Church has a definite command to evangelize the world; the state has a definite charge to maintain law and order, and its duty is to deal with criminals and punish the evildoer. The Church dare not use principles of force as the state does. Present-day tests of faith are money, character, conscience, courage. We can meet these tests by having Bible-loving homes, providing sound leadership, keeping proper balance in education. Teaching by example is greater than by precept. The Word of God is the directory to heaven. In winning souls we should use the impelling force rather than the compelling force. If every church member were fully consecrated, what would be the result? Many believers look back and long for the former sinful things. God said to Israel, "This is the way, walk ye in it." The apostles through the power of the Holy Spirit moved men's hearts so that it was said that they turned the world upside down. The world needs a turning now. It is up to God's people to bring light to a godless world.

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When God will guide, God will provide.—Monod.

Married

Miller—Kropf.—On Aug. 22, 1943, Bro. Joseph E. Miller and Sister Lottie P. Kropf, both of the Harrisburg A.M. congregation, near Harrisburg, Oreg., were united in marriage at the church by Bishop John P. Yoder. May God bless this union.

Kulp—Ramer.—On Sunday, July 25, 1943, Bro. Ernest Kulp and Sister Martha Ramer, both of the Wisler Yellow Creek Mennonite Church near Goshen, Ind., were married by Bishop William Ramer. May the blessing of the Lord attend them in life's journey.

Leichty—Zehr.—On Aug. 25, 1943, at the home of Bro. and Sister Sam Zehr occurred the marriage of their daughter, Sister Mary Zehr, and Bro. Omar Leichty, both of the Leo congregation, Leo, Ind. Bro. Jesse J. Short, Archbold, O., officiated. May God bless them.

Thomas—Eash.—On Aug. 21, 1943, Bro. Charles D. Thomas of the Blough congregation, Hollsopple, Pa., and Sister Florence I. Eash of the Thomas congregation, Hollsopple, Pa., were united in marriage at the Thomas Church by Bro. Aldus J. Wingard. May the blessing of the Lord be theirs through life.

Holsopple—Short.—On June 26, 1943, at the bride's parents, Bro. and Sister Andrew Short, occurred the marriage of Sister Mary Jane Short of the Clinton congregation near Wauseon, O., and Bro. Paul Holsopple of the Blough congregation, Hollsopple, Pa. Bro. Jesse J. Short officiated. May God bless them through life.

King—Lughill.—On June 6, 1943, Bro. Maurice King and Sister Martha Lugbill, both of the Central congregation near Archbold, O., were united in marriage at the home of the bride's parents, Bro. and Sister Eli Lugbill. Bro. Jesse J. Short officiated. May God's choicest blessings attend them through life.

Shrock—Roth.—On June 6, 1943, at the home of Bro. and Sister Frank Roth, occurred the marriage of their daughtetr, Sister Alta Roth of the Lockport congregation near Stryker, O., and Bro. Elmer Schrock of the C.P.S. unit, State Hospital, Ypsilanti, Mich. Bro. Jesse J. Short officiated. May the Lord bless them through life.

Wyse—Grieser.—On Feb. 25, 1943, at the home of the officiating minister, Bro. Jesse J. Short, occurred the marriage of Bro. Junior Wyse of the Lockport congregation near Stryker, O., and Sister Edith Grieser of the Central congregation, Archbold, O. May the Lord richly bless them through life.

Kandel—Miller.—On Aug. 14, 1943, at the home of Bro. and Sister Calvin Miller, parents of the bride, occurred the wedding of Bro. Clayton Kandel and Sister Doris Miller, both of the Martins Creek congregation, Millersburg, O. Bro. D. D. Miller officiated. May God bless them through life.

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Obituary

Burkey.—Phoebe, daughter of Christian and Magdalena Schertz, was born Dec. 24, 1869, near Hopedale, Ill.; died Aug. 30, 1943, at her home in Milford, Nebr.; aged 73 y. 8 m. 6 d. On Dec. 20, 1891, she was married to Jacob W. Sutter who passed away Aug. 28, 1897. To this union were born 4 children. On Mar. 11, 1911, she was married to Peter Burkey. To this union was born one son, Irvin. In her youth she accepted Christ as her Saviour, was baptized, and recieved into the Amish Mennonie Church near Hopedale, Ill., to which faith she remained faithful until death. At the time of her death she was a member of Milford A.M. congregation, near Milford, Nebr. She died suddenly of a heart attack. One son, Jonathan Sutter, who died in infancy and one stepson, Alvin Burkey, who died one year ago, also preceded her in death. Surviving her are her husband (Peter Burkey), 3 sons and a daughter (Daniel D. Sutter, Milford, Nebr.; Levi Sutter, Kouts, Ind.; Lydia Wittrig, Hopedale, Ill.; Irvin Burkey, Anselmo, Nebr.), 8 stepsons and 2 stepdaughters (John C., and Art Burkey, Beaver, Crossing, Nebr.; Joe Burkey, Dorchester, Nebr.; William, Ed., Ray, Elmer and Lester Burkey, Milford, Nebr.; Emma Hostettler, Broken Bow, Nebr., Clara Hostettler, Beaver Crossing, Nebr.), 3 sisters (Katie Nafziger, Hopedale, Ill.; Lena Bachman, Bartenville, Ill.; Lydia Burkey, Beemer, Nebr.) and a host of grandchildren, relatives, and friends. Funeral services were conducted Sept. 2 at the Milford A.M. Church, in charge of L.O. Schlegel. Wm. Schlegel preached. Text, Ezek. 18:30, 31. Interment in the Milford A.M.Cemetery.

French.—On August 5, the infant son of Paul and Sarah French died; aged 12 days. The funeral was held on Aug. 7, with services in the church conducted by the home ministers, Bros. Levi Glick and Milo Yoder. Burial was in the Pleasant View Cemetery.

"Safe in the arms of Jesus
Called by His loving voice,
Ere stained by sin and sorrow
To that happy heavenly home."

Kauffman.—At Mattawana, Pa., on March 10, 1943, the infant son of John M. and Margaret Kauffman died; aged one day. Buried in the Pleasant View Cemetery.

Longenecker.—Ira R., Rheems, Pa., son of the late Levi and Anna Longenecker, was born May 12, 1875; died Aug. 18, 1943; aged 68 y. 3 m. 6 d. He was active in his everyday duties for many years. The Lord gave him Christian grace to bear patiently the last 10 weeks of illness without a word of complaint. He served as trustee for the Bossler's Mennonite Church, of which he was a member, approximately 28 years. He is survived by his wife, Ellen E. Longenecker; 4 daughters (Anna, at home; Martha, wife of Clarence Nissley, Lititz, Pa.; Fannie, wife of Lester Shreiner, Elizabethtown, Pa.; Miriam, wife of J. Herbert Fisher, Lancaster, Pa.), 5 grandchildren, and 2 brothers (Elmer, Elizabethtown, Pa.; and Henry, Rheems, Pa.). Funeral services were held August 22 from the late home by Bro. Simon Garber and at the Bossler's Mennonite Church by Bro. Noah Risser. Text, Rev. 14:12, 13. Interment in the adjoining cemetery.

"There is no time that we could set
For parting. We who must remain
Are never ready for such pain.
Even our prayer would be: "Not yet!
Not yet, dear God—another day,
With us let our beloved stay.
We must believe, when falls the blow
That wisely, God has willed it so."

Ressler.—Annie B., daughter of the late John and Elizabeth Walter, was born Feb. 21, 1873; died Aug. 12, 1943; aged 70 y. 5 m. 22 d. She was united in marriage to Aaron O. Ressler, Dec. 22, 1898. To this union 7 children were born (Ruth, wife of Emanuel Siegrist, Ronks, Pa.; Mark, Nottingham, Pa.; Ora, New Providence; Amelia, wife of Elam Mull, Quarryville; Josiah, Quarryville; Mary, wife of Earl Mull, New Providence; Luke, Chestnut Level). Also surviving are 8 grandchildren, a brother (Charles Walter, Willow Street, Pa.), and a sister (Mrs. George Leaman, Lancaster, Pa). She was bedfast 11 weeks and suffered much, but she was resigned to God's will. At her request she was anointed, but the Lord took her home. Funeral services were at the home, Aug. 15, by Bro. Clayton Keener. Further services were held at the New Providence Mennonite Church by Bros. Paul Myer and Abram Metzler. Text, Matt. 11:28-30. Burial in adjoining cemetery.

Fold my hands and cease your weeping.
Fold my hands upon my breast
This earthly life in death is sleeping.
But my soul is sweet at rest.
—The Family.

Saylor.—Fannie J., daughter of Jeremiah and Polly Eash Blough, was born, near Hollsopple, Pa., Jan. 15, 1889; died at the Windber Hospital July 11, 1943; aged 54 y. 5 m. 26 d. She was united in marriage to Orange Saylor, March 24, 1910. She is survived by her husband, 2 daughters (Ruth, wife of Henry Yoder, Davidsville; Wilma, at home), 2 grandchildren (Betty and Carlton Yoder), a sister (Minnie, wife of Harvey Hershberger) and 2 brothers (Josiah and Harry Blough, Hollsopple, Pa.). One daughter and 2 sisters preceded her in death. She united with the Blough Mennonite Church about 39 years ago and remained faithful until death. Funeral services were conducted July 14, at the Blough

Mennonite Church by Harry Y. Shetler and Harry C. Blough. Interment was in the church cemetery.

Yoder.—On May 10, a stillborn daughter of Milo and Mary Yoder was buried in the Pleasant View Cemetery.

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Items and Comments

Universal Bible Sunday will be observed this year on Dec. 12. Sponsored by the American Bible Society and supported by the churches of more than fifty denominations, Universal Bible Sunday has become a nationally recognized event supported by endorsements of the President and the governors of the states and bringing to the nation, over the radio networks, the voices of prominent religious leaders.

In sponsoring the celebration the American Bible Society supplies to every pastor in the country materials designed to encourage the spread of Bible reading and to acquaint the Christian people with the present demand for Bibles throughout the world which only the American people can meet. In its effort to cope with this need, the American Bible Society, which is the agent of all the great denominations in translating, publishing and distributing the Bible throughout the world, last year issued in the United States, 8,230,835 Scripture volumes for domestic and foreign use, exceeding its output of any former year. This record production was principally due to the demand for pocket Testaments for the men of our armed forces and for Bibles and Testaments for prisoners of war. Since early in 1940 the American Bible Society has distributed 3,375,673 Scripture volumes to our fighting men and is still filling orders for chaplains at the rate of about 25,000 books a week. Through its office in Geneva, Switzerland, the Society has supplied almost a half million Bibles, Testaments and Gospel portions to prisoners of war in Germany and elsewhere in thirty-four different languages.

Just now the American Bible Society is marshalling all its forces to publish large quantities of Bibles in various languages spoken in Europe for immediate supply to the civilian population of the impoverished nations there as soon as the war is over. Universal Bible Sunday this year will serve to inform the American people of these needs and afford an opportunity for a response.—American Bible Society.

Freeing Our Colleges of Debt



FINAL REPORT

September 1, 1942 to August 16, 1943

I. Cash contributions U.S.A., $58.012.65; Canadian, $3,152.45. Total, $61,164.50.

II. Government bond contributions, U.S.A., $59,484.50; Canadian, $333.23. Total, $59, 817.73.

III. Contributions from Mennonite Publication Board credit on note, $1,000.

IV. Notes Payable changed to annuity by a Sister, $1,000.

V. Grand total contributions in cash and equivalent to Board of Education Debt Reduction, $123,082.23.

THANK YOU

The thermometer will show the amount by which the goal set for the Drive has been exceeded. These additional contributions totaling a bit over $18,000 have been used for the following purposes.

1. To provide insulation and storm windows for buildings not heretofore equipped with same at both Goshen and Hesston Colleges.

2. To pay for a five per cent allowence bonus to the teachers at Goshen College.

3. To cover repairs necessary on account of the 1942 cyclone at Hesston College.

4. To liquidate long-term purchase contracts with the Mennonite Educational Finance Corporation in connection with certain building properties at both Goshen and Hesston Colleges.

5. To provide a better current cash situation at Goshen College.

As of September 1, 1943, funds on hand were ample to liquidate all the remaining debts of the Board and of its two institutions except two remaining long-term contracts at Goshen College with the Mennonite Educational Finance Corporation, which liquidation is being provided through current operations.

At a recent meeting of the Board's Executive Committee, it was decided to continue the combined program of territory coverage for another year under the direction of the Committee, which had been in charge of the Debt Liquidation Program, to provide for institution operations, to September 1, 1944, at Goshen and Hesston, to provide funds for a new heating plant very much needed at Goshen College and to meet enrollment emergencies at both colleges incident to the war. A total of $65,000 is required during this coming year. Brethren I. E. Burkhart and L. L. Swartzentruber will be actively engaged during the year in presenting these needs to the various congregations.

Those in charge of these two colleges, as well as the officials of the Board, have already expressed their appreciation to our congregations and conferences and to all who have so liberally given to the Program during the past year and join in asking for continued support to this cause.

And again, "Thank You."

MENNONITE BOARD OF EDUCATION
O. O. Miller, Financial Agent and Chairman of the Committee.

JESUS, SAVIOUR, LEAD ME ON

By Ellen Rutt

(Tune: Jesus, Saviour, Pilot Me)

Jesus, Saviour, lead me on,
Till at last my crown I've won.
Keep me safe from unseen harm,
Let me lean upon Thy arm.
Jesus, Saviour, lead me on,
Till at last my crown I've won.

Lead me, now, I pray to Thee.
Help me o'er the troubled sea.
Guide me as I onward go,
Help me all Thy ways to know.
Jesus, Saviour, lead me on,
Till at last my crown I've won.

Bless me, Lord, to Thee I cry.
Let me to Thy bosom fly.
Keep my feet from wandering,
Help me of Thy love to sing.
Jesus, Saviour, lead me on,
Till at last my crown I've won.

Lord, be with me day by day,
As I go the upward way.
May I never leave Thy side.
May I in Thy love abide.
Jesus, Saviour, lead me on,
Till at last my crown I've won.

Help me live just as I should,
Be to others kind and good;
Never from Thy side to stray.
Keep me faithful day by day.
Jesus, Saviour, lead me on,
Till at last my crown I've won.

Keep me safe from Satan's snares,
Help me with my many cares.
Keep me in the narrow way;
I will love Thee more each day.
Jesus, Saviour, lead me on,
Till at last my crown I've won.

Many things Thou did'st for me;
May I do my best for Thee.
Take my heart, my life, my all.
I am ready for Thy call.
Jesus, Saviour, lead me on,
Till at last my crown I've won.

Paradise, Pa.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, SEPT. 23, 1943 (Herald of Truth Established 1864) No. 26

EDITORIAL

"We know that we have passed from death unto life, because we love the brethren."

Two classes of brethren are here included: (1) those of a lovable disposition; (2) the unlovable, whom we may win through the kind of love set forth in John 3:16.

Speaking of love, John gives us something to think about when he says, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Job asks, "Where shall wisdom be found?" Turning to Jas. 3:13-17, we have a direct answer to this question. James tells us of two sources from which different people get their wisdom, and the character of each kind of wisdom attained. From which source do you get your wisdom, brother?

Noncombatant Military Service.—A writer in one of our exchanges has this to say on this point:

> Others—many of them still claiming to be C.O.'s—have taken so-called "noncombatant" service. In doing this they will doubtless somewhat ease their conscience and at the same time escape the persecution of popular opinion, but whether they will altogether escape the responsibility of slaying their fellow men is a question in the minds of many. As I see it, one taking noncombatant service in the army is similar to an accomplice in a bank robbery (though I'll grant his motives may be different). The accomplice may do nothing more criminal than to sit in the bandit's car and, having the engine running, drive off with the bandits when the robbery is accomplished. But, according to law—and who will say unjustly?—he is considered guilty, at least to some extent, of the robbery and is punished accordingly. Is it necessary to make the application in noncombatant service? After all, it matters not a snap of the finger to the authorities who takes the combatant and who the noncombatant service. They are both absolutely necessary to the carrying on the war and that means—whether we like the sound of it or not—the destruction of the lives of our fellow men for whom Christ died. For centuries Mennonites have objected strenuously to any form of military service and have nobly stood their ground, although hundreds, yea thousands, I believe, have been martyred for their faith. Are we in this late hour of history going to throw away the faith of our fathers which we know in our inmost souls, is the true faith of Christ?

This expresses our views so completely that we gladly pass it on to our readers.

Ministerial Directory.—In this number of the Gospel Herald an announcement is made calling for any changes or corrections to be made in the list of bishops, ministers, and deacons as found in the 1943 number of Mennonite Yearbook and Directory. We trust that all responses will be both prompt and accurate, as we desire the list to be as nearly correct as possible. As ordinations will occur during the next month or two, it is desirable that the names and addresses be sent in immediately after the ordination services, that their names also may appear in the ministerial lists to appear in the 1944 Family Almanac.

It is probably known to most of our readers that we have two annual publications in which these ministerial lists appear. The first of these is the Family Almanac, which is to appear in print soon enough to reach our readers by the first of the year. The second is the Mennonite Year Book and Directory, the pages of which will be kept open until the first of the year (and published as soon as possible thereafter) so that the full record of our church during the year 1943 will appear in the 1944 number of this annual. It will be seen from this that there are but a few months difference between the time of publication of these two annuals; but a good many things can happen in these few months, and our desire is that both of these publications will be filled with information that is useful, accurate, and up-to-date. Just now the publication that requires our immediate attention is the Family Almanac. Your help and your prayers are solicited.

THE CALLING AND ORDINATION OF THE MINISTRY

I. The Call

In the first place, the call is from the Lord. Both the call and the purpose of the call are set forth clearly in Eph. 4:11-16. "And HE gave," are the opening words in this declaration, making it clear that it was through the wisdom and power of God that the Christian Church was provided with a God-called ministry. The purpose of the ministry, "till we ALL come in the unity of the faith . . . unto the measure of the stature of the fulness of Christ," is pointed out in a succeeding verse. At Antioch, when the time was ripe for such action, and the Church was together fasting and praying, "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:2, 3).

Another thought worth remembering is that God first qualifies before He calls men to service. These qualifications are clearly set forth in Scripture. The seven deacons called to assist the apostles in the ministry of the Church were to be men "of honest report, full of the Holy Ghost and wisdom." Paul, writing to Timothy (I Tim. 3:1-13) and to Titus (1:4-9), enlarges upon this list of qualifications, specifying the things to be looked for when one is ordained to some special work in the ministry. To Timothy he writes, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2).

The idea of qualifications suggests also the idea of training for the ministry. It is to the home and the Church that we look for the proper and Scriptural development of the qualities which God has implanted in the child. From infancy up they need to be brought up "in the nurture and admonition of the

Lord." And let it never be forgotten that this training should be kept in the hands of Christian parents and of the Christian Church, never in the hands of an outside organization.

Another thought to be kept in mind is that the Bible specifies no special training for the ministry as we would expect training for some secular occupation, calling, or profession. It should be borne in mind that from the day of conversion the convert is (or at least ought to be) in the service of the Lord, diligently learning of Him and allowing himself or herself to be used as God and the Church may direct. Under the influence of the Spirit's guidance and of prayer, Bible study, Christian service, religious activity, fellowship with those "of like precious faith," etc., the God-given qualifications will become more and more apparent, so that when one is to be chosen for any position in the Church—bishop, minister, deacon, missionary, superintendent, teacher, etc., etc., etc.—the God-given qualities will be apparent enough that under the direction of the Holy Ghost the "hands of the presbytery" will be laid upon the proper person or persons. This thought will be further enlarged upon in next week's editorial on the same subject.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

The Suffering of Christ

By Noah H. Mack

With desire I have desired to eat this passover with you before I suffer.—Luke 22:15.

Christ frequently spoke to His disciples about the suffering that was before Him, but the above saying carries with it a greater tenderness and eagerness concerning His disciples and the performance of the last rite by Him during His earthly career than any to which He had ever given utterance before. It gives evidence of deep anxiety and the great desire He had to accomplish that which was His part to perform before the suffering of which He had conscious knowledge was nigh at hand. Another translator says: "With the desire of my heart I have desired to eat this passover before I suffer."

Evidently there was at this moment an experience in the soul of Christ, a vision of all the past and all of the future concerning the work of redemption, for the great conflict was at hand. The dispensation of the law was drawing to a close, and the dispensation of grace was soon to be ushered in. But, oh, the unspeakable conflict and suffering that He must soon go through with—His disciples had no conception of it. Might we take this to refer to five chapters in John—chapters thirteen to seventeen inclusive—and behold the eagerness of heart and mild vehemence as He speaks to His disciples saying: "I have yet many things to say unto you, but ye can not bear them now." After comforting and instructing them along these lines He closes by saying, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

The Son of man—the God-man—now turns to the Father, lifting His eyes toward heaven and praying as only the burdened heart of the Son of God could pray. "I pray not for the world," said He, but He prayed for His disciples—not that they might be taken out of the world, but that they might be kept from the evil. He prayed also for those who should believe in His name through their word, thus praying for us also. In Luke 12:50 Jesus says: "I have a baptism to be baptized with; and how am I straightened till it be accomplished"; or, in other words, "how I am pined till it be accomplished."

This baptism was now at hand. The baptism of suffering was now being accomplished. "I will smite the shepherd, and the sheep shall be scattered," "I have trodden the winepress alone," are a few of the prophecies of which Jesus reminded His disciples before His suffering, signifying that they would leave Him alone; but He comforted Himself in the fact that the Father would be with Him.

After the Passover and communion with His disciples, He took three witnesses—Peter, James, and John—with Him into the Garden of Gethsemane. Leaving them at the gate, He went the space of a stone's throw from them and began to pray and to be in great agony. Hear His agonzing cry: "O my Father, if it be possible, take this cup from me; yet not my will, but thine be done." This He prayed three times, being in great agony. His sweat became great drops of blood that fell to the ground.

So suffered the Son of God, the immaculate Lamb of God who was pure and spotless—no guile in Him, no sin; and yet He suffered. Why must the Son of God suffer such agony! Why must He be in tears, why must He sweat such great drops of blood? Look upon Him, ye sinners, and behold His sorrows. Surely you will weep, too, if you will but take one sure look upon this suffering, agonizing Jesus. Look upon Him, ye saints, "Behold the man of sorrows now." Take one look and see what sorrow and suffering your loving Saviour underwent to save you. If you will behold Him with an open heart, you will shed warm tears of loving sympathy, will consecrate yourself to Him more fully and never more be indifferent in your life.

The disciples were sleeping in sorrow and could not watch with a suffering Saviour, and so were not prepared for the coming trial. But we will not chide them for this, for they had not a crucified and risen Saviour to whom to look, and the Holy Ghost had not yet come to give them power and understanding.

"Could ye not watch with me one hour!" He said to His disciples. He received no comfort from them, but an angel came and strengthened Him. Will He win or lose? You see the crushing weight of the world's sin laid upon Him, and He must shortly meet death. What an awful load to place upon the innocent, spotless Lamb of God!

You know, I hope, that Christ the God-man was in His human state at this time. In His humanity He wrestled with sin, for He was made sin (not a sinner) for us. The curse that was upon humanity (a fallen race) was laid upon Him. He resisted unto blood, striving against sin. Heb. 12:4.

He wrestled and resisted against the power of sin that was upon Him until His veins extended and He poured out a porton of His own blood upon the earth until flesh and blood—in other words, humanity—were overcome; sin was conquered; the tempter was defeated. He prayed through, atoned for the sins of the whole world, and rose victoriously, triumphantly from the earth. Praise His name, ye ends of the earth, for the greatest victory under the sun was won when the Son of God poured out His life blood for our sakes, liberated mankind from the bondage of sin, and opened up a sure way to the glory world.

Now hear His words, "Come, let us go." He was now in a position to go. Sin had been conquered by Him and could no longer hold Him down. He would now take our sins to the tree (I Pet. 2:14) in His own body. Oh, the depths of it all! Can it be made clear? No, not to the carnal mind—only to the illuminated mind; to a degree not in fullness (I Jno. 3:2) I believe, but let us rejoice over this great victory over sin before we follow our Jesus to the Cross, for had there been no victory in Gethsemane there would have been no

sacrifice on the cross. Sin had to be conquered before it could be brought to the cross. Christ conquered sin in the flesh. In His own body He bare our sins to the cross. The powers of sin and death and hell were all pitted against Him, but He was able to resist them until they fell back defeated, for the Son of Man, the Son of God, could not overcome in the flesh. Prince Immanuel had now gained His second victory.

In the wilderness temptation, Jesus scored His first great victory. Suffering the pangs of hunger for many days, He put the tempter to flight, not by His divinity but by the written Word.

These victories are for the children of men also, for all who have believed in Him and have been willing to suffer with Him. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin" (I Pet. 4:1). Here the Holy Ghost teaches us through the Apostle Peter that in order to overcome sin one must be armed with a willing mind to suffer whatever it takes to overcome—not necessarily always in wounds and bruises like Christ suffered on the cross; but in mind, in heart, in soul a suffering of the innermost being that dwells in the tabernacle of flesh.

The conqueror must still suffer more. Though the tempter had been put to flight and sin had been conquered, yet the sacrifice for sin had not yet been made. But the Sacrifice is prepared, the sins of the world have been laid upon the Lamb without blemish, and He is now ready to yield Himself into sinners' hands and lay down His life for sinners. Isa. 55:7, 8.

Judas Iscariot betrayed Him into the hands of His enemies, and soldiers take Him as a criminal before the court, and He was brought to a mock trial. False witnesses testify against Him; His enemies spit in His face, mock Him in derision, and crown Him with thorns. Thus they abused the Son of God and loving Saviour, who opened not His mouth but yielded Himself bodily to the powers of darkness. His enemes ceased not to clamor for His death and demanded that Pilate pronounce the sentence of death upon Him. Unwillingly he yielded to their clamor. They lose no time, but speedily proceed to carry out their heart's desire. He resisted them not, for He had said, "I lay down my life for the sheep." His enemies led Him away to crucify Him, and bearing a cross He was led to a place called Golgotha. There they nailed Him between two malefactors, as Isaiah had said: "He was numbered with the transgressors, and bare the sins of many."

There on Calvary our Saviour was crucified. His hands and His feet were pierced with the cruel spikes which they drove through His flesh into the rugged cross, His enemies exerting their spite against Him, now that He seems so helpless. The world which lieth in darkness is ignorant of the fact that this Man of Sorrows now hanging on the cross is making sacrifice for the sins of the lost world and is breaking the power of Satan and the bondage of sin.

"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up, will draw all men unto me." (Jno. 3:13, 14).

What further did He accomplish through His death on the cross?

We would see the crown with piercing thorns upon His brow, the blood dripping from His wounds to the ground. He has become our propitiation, has made atonement for our sins. Though sins be forgiven and the devil bound in hell, yet would not the souls of men be fitted for heaven, for they retain the pollution of sin until they come under the cleansing power of the Word and of the blood. Eph. 5:26; I Jno. 1:7.

He also took away the handwriting of ordinances (the ceremonial law) which was against us, and He nailed it to the cross (Col. 2:14); notice not to **our** cross. So then, when we take up the cross (Luke 9:23), we take up a cross freed from the ceremonial law, and accompanied with abundant grace and spiritual life. Jno. 10:10.

May we give ear to what He says while suffering on the cross: "My God, my God, why hast thou forsaken me?" Christ had a full experience from birth to death. Even He was made to feel God-forsaken. He was not spiritually dead when forsaken of God, as some would have us think, for He had committed no sin. **"The soul that sinneth** it shall die." Only those who have sinned are subject to spiritual death.

While Jesus was making the sacrifice for sin, in the all-sufficiency of His Being, the Father turned His face away from the Son, for in His righteousness He cannot look upon sin, thus turning away but for a moment; for the prophet says, "For a small moment I have forsaken thee; but in great mercy will I gather thee."

In the heart of the suffering Saviour was fullness of forgiveness to the vilest sinner, for while the scoffing, howling mob was raging at the foot of the cross, Jesus cried and said, "Father, forgive them, for they know not what they do." There was no vengeance in the heart of the suffering Christ, but only forgiveness. May all His followers be so happy as to give room for the love of Christ so that they may be ready at all times to thus forgive even as Christ forgave them. Some people find it difficult to forgive even minor offences.

"Today shalt thou be with me in paradise," was the promise given by the suffering Saviour to a penitent sinner on a cross by His side. Wonderful Saviour is He—sending a prayer of forgiveness for His enemies to the Father, speaking pardon to a penitent sinner, and that while suffering unjustly in ignominy on the cross.

"I thirst"—indicating that He was really in bodily suffering, as proved by this expression. It also proves that He was fully conscious of all He did and said, for the Word says that Jesus, knowing that all things were now accomplished, that the Scriptures might be fulfilled, said, "I thirst." After He had cried wtih a loud voice, He said, "Father, into thy hands I commend my spirit." He also cried, "It is finished," bowed His head and gave up the Ghost. He laid down His life, gave up the Ghost, hours before the time for crucified persons to die ordinarily. Jno. 10:18. This suffering Christ who passed before our mind's eye in His various stages of agony and suffering has tasted death for every man.

After His death He was laid in the grave—but He is not in the grave now. He triumphed over death, rose from the grave, and became "the firstfruits of them that slept." As Christ arose from the dead by the glory of the Father, even so shall all who believe in Him arise in newness of life, free through the truth which they accept.

While meditating upon this great theme our souls are often moved and our eyes bedimmed with tears, because of the wonder and the greatness and love of God in Christ. In beholding Him thus, one becomes quite conscious of the insignificance of man—Christ the mighty Magnet, and we the little particles of dust which this Magnet draws unto Himself.

I would like to say a few words about the dear Son of God as He is portrayed to us in Heb. 5:5-7. In His flesh He offered up prayers and supplications with **strong** crying and tears unto Him that was able to save Him from death and was heard in His pleading. This shows the meekness and humility of the Saviour in His humanity. In His tears and strong cryings we notice His fear and anxiety concerning that which He had to meet. The Father, however, heard Him in His pleading and helped Him in His suffering. This is also in line with what the apostle says in another place, "Work out your own salvation with fear and trembling."

That Christ learned obedience in the things which He suffered impresses me very much. If the Son of God learned obedience by the things which He suffered, how much more should we poor mortals be willing to suffer lest we be misled and become disobedient.

"Through his obedience he became the author of our eternal salvation unto all them that obey him." If the Author of our salvation feared, cried, wept, prayed, and agonized in suffering because of our lost and helpless condition and thereby learned obedience, why should any of His followers who seek salvation in Him be disobedient to His holy Word in the least of their doings?

(Continued on page 541)

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

Rural Missions

RELIEF, KENTUCKY

Five weeks have now passed since we moved from Harrisonburg, Va., to our new home in the Kentucky hills. In this time we have become acquainted with many of the people of the community and are beginning to feel very much at home here. The people of the community have been very kind to us and have been giving us fresh vegetables and supplying our milk.

Most of my time during the week is spent in the Lost Creek Schoolhouse near Ophir, where I have been employed by the county to teach the elementary school. This is the schoolhouse in which the Itinerary Evangelism groups from the Eastern Mennonite School have held summer Bible school and revival meetings for the past three summers. There are thirty-five children on the roll, but due to the long distance some of them have to walk, and the fact that some are needed at home to work, the attendance has been averaging approximately twenty-five. They are bright, lively children who are eager to learn, and are very nice to work with. They had only a few months of school in the past few years due to shortage of teachers, and appreciate school privileges more than those who have always had school privileges. This school is located about five miles from our home and the road between is impassable for a car; so I have been riding horseback each day. This daily ride through the beautiful mountain scenery with high cliffs and winding streams affords excellent opportunity for meditation and appreciation of the great out-of-doors.

We have been having services each Sunday morning at the Burchett Flat Schoolhouse, which is located about one-and-one-half miles from our home. We also plan to have an evening service at the Lost Creek Schoolhouse on the fourth Sunday of each month. At last month's meeting the schoolroom was well-filled. The morning services at the Burchetts Schoolhouse have not been so large due to the yearly graveyard services being held in this community. As there are no churches close, there are numerous graveyards scattered here and there on the hillsides. Each fall a memorial service is held in each graveyard. Last Sunday there was a service not so far away, and today there are two which drew many of the people of this community. We believe that when these services are over the Sunday morning attendance will increase.

We are very sorry that Sister Cora Mason who came along with us had to return to Harrisonburg, Va., at the end of three weeks service. We trust that she may soon be able to return, or that the Lord may raise up someone to take her place.

We were very agreeably surprised last Thursday when Bro. Irvin Risser, Sisters Louise Risser and Gladys Shank of Greencastle, Pa., and Bro. Jonas Eshleman and Pearle Myers of Williamsport, Md., drove into our yard, bringing with them a new, kerosene refrigerator, which was a gift of the Cedar Grove members of the Reiffs congregation at Maugansville, Md. We wish to take this opportunity to thank all those who had a share in this much-appreciated gift.

We have appreciated very much the many personal letters we have been receiving and the promises of your prayer support. We ask that you especially remember those who confessed Christ at the revival services last summer, that they may be willing to go the whole way with the Lord, and that we might have wisdom and strength as we endeavor to lead them into a deeper experience.

Sept. 12, 1943. Lester C. Shank.

From Our Institutions

LA JUNTA, COLORADO

(Mennonite Hospital and Sanitarium)

Dear Readers: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

This is truly been demonstrated again. A patient who has been here as a tuberculosis patient for quite a while, died a victorious death in Christ last week. He truly fell asleep in Jesus. The last night he uttered a prayer which revealed that the love of God had been shed abroad in his heart by the Holy Ghost which was in him. This patient was a careless unbeliever, somewhat difficult to hold to the regulations of the institution. We sometimes almost lost patience, but he was finally gloriously converted and we believe he is numbered with the redeemed saints in Glory.

Last Saturday we had our record census in the history of the Hospital. There were 96 in the Hospital that day; this morning the census shows 87.

Some of the recent additions to our worknig force are Margaret Yoder, Alberta May, Merilyn Roth, Grace Wenger, Mildred Marsh, Garnet Hoover, Lois Carlyle, and Eldo Miller. Bro. Miller has assumed the duties of the Engineer and Janitor.

Asking continued interest in your prayers, we are yours for the Christian care of the sick.

Sept. 13, 1943. Allen H. Erb, Supt.

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Where there is no conformity to Christ, in life and actions, there is no such thing as nonconformity to the world.—Ira E. Buckwalter.

HELPS IN MAINTAINING A NONCONFORMED LIFE

III. In the Church

By Daniel Kauffman

In His memorable prayer, recorded in John 17, Christ referred thus to His disciples: "They are not of the world, even as I am not of the world." In this He referred to the distinction between the Church and the world, a doctrine that is widely and emphatically taught in the Word of God. Peter describes that Church as "a chosen generation, a royal priesthood, an holy nation, a peculiar people." On the other hand, John gives us a true picture of the world, saying, "The whole world lieth in wickedness."

The main reason for this sharp distinction between the two bodies lies in the fact that while Christ is the Head of the Church (Col. 1:18), Satan is held forth in Scripture as "the god of this world" (II Cor. 4:4). Compare the characters of these two outstanding leaders, and you have a convincing reason for the radical and impressive difference between these two great bodies of people. It is an illustration of the truth of the old adage, "Like priest, like people."

This striking difference between these two great bodies makes clear the reasonableness of the emphatic testimony on the part of the disciples of Christ that Christian people should not be conformed to the world, and that they should stand as a separate people, "unspotted from the world." James says that "the friendship of the world is enmity with God." John says, "If any man love the world, the love of the Father is not in him." Paul's plea, "Be not conformed to this world," applies to all standards and practices where the doctrines of men differ from the teachings of God's Word. Read Rom. 12:1, 2; II Cor. 6:14-18; Jas. 1:27; 4:4; I Pet. 1:14; 3:3, 4; I John 2:15.

Now the question: What may the Church do to help maintain the standards of the Gospel with reference to nonconformity to the world on the part of the entire membership? We have already heard what may be done in the home and in the social circle. Let us now devote ourselves to a study of what the Church may do.

1. **A Nonconformed Ministry.** For a study of the purpose of the ministry, read Eph. 4:11-16. Of some ministers it is said that their lives preach louder than their sermons. Paul, writing to the Corinthians, says, "Be ye followers of me, even as I also am of Christ." To Timothy he writes, "Be thou an example of the believers." Peter refers to the ministry as "ensamples of the flock." In short, it is the business of the leaders in the Church to lead their members in the right direction. Let us not get the idea that these high and holy standards are for ministers only, while the rest of the membership may

follow other standards. In all things pertaining to life and godliness—in consecration, lives separate from the world, humility, purity of thought and speech and life, loyalty to God and the Church, obedience to "all things whatsoever" our Lord commanded, "modest apparel" rather than fashionable attire, holy living, "zealous of good works," living for the good of others, true Christian piety, etc., etc.—let the ministry lead the way, by precept and by example influencing their members to follow after.

2. **Faithfully Shepherding the Flock.** This may be done through setting proper examples, by feeding "the flock of God" through faithful full-Gospel preaching, by administering Scriptural discipline, and by keeping in close personal touch with all the members in the congregation. "My sheep hear my voice," said the greatest of all shepherds. We as preachers should stand so close to our people that they also may hear and heed the voices of God's undershepherds. What our members need is personal help and leadership from their overseers. Here is the Gospel standard for both ministry and membership: "If a man be overtaken in a fault, ye which are spiritual, restore such an one. . . . As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

3. **Scriptural Discipline.** A well disciplined church is also an orderly church. In former years we visited many schools. We were impressed with the fact that, as a rule, the best disciplined schools were also the most orderly schools, in which there was a minimum of punishment. Pupils were expected to be studious, submissive to regulation, to be orderly and quiet. Punishment was expected in cases of insubordination, and when administered it was administered with mixed sympathy and severity. As in schools, so in congregations; the better the discipline, the more orderly the church.

Concerning wholesome discipline, we thank the Lord that we have an abundance of it set forth in the Holy Scriptures. Therein we are taught upon what conditions converts should be received into the Church; what qualifications to look for when ministers and other church officials are to be ordained; how to deal with personal difficulties; what to do with heretics; rules and regulations concerning marriage and home life; the administration of the ordinances of the Lord's house; how to care for the needy; how to deal with dissensions that threaten divisions in the Church or congregation; the efficacy of prayer in the spiritual life of the Christian; what to do with people who are willfully stubborn and disobedient, refusing to be governed by the Church according to the Word of God; the relationship between the ministry and the congregation, between the home and the Church, between parents and children, between parents and leaders in the Church; and many other things pertaining to the welfare of the cause of Christ and the Church. The more faithfully these Scripture regulations are taught and practiced, the more complete will be the separation of the Church from the world, the more wholesome the spiritual life of the membership in general, the more orderly the congregation, the better the influence of the congregation among the outside world. Let us pray and work for a more Scriptural discipline.

4. **A Scriptural Co-operation.** Let us not forget the significance of that word "Scriptural." In His high-priestly prayer recorded in John 17, Christ prayed for unity, but it was not the kind of unity promoted through the modern idea of church federations. His plea was for a unity in which Father, Son, Holy Ghost, the Word of God, and the Church are blended in one, not that of church federations, which are based on a coming together by ignoring doctrinal differences. Let us pray and work for a unity in which the unity of the faith and Spirit binds us together as one body in Christ Jesus, in recognition of "one Lord, one faith, one baptism, one God and Father of all, who is above all, and in you all." With such a unity let parents, ministers, teachers, superintendents, missionaries, and all others in positions of responsibility and influence cooperate together in such a way that the entire brotherhood may be bound together with "the bond of perfectness," obedient to "all things whatsoever" our Lord has commanded us, pressing onwards and upwards "toward the mark for the prize of the high calling of God in Christ Jesus."

As members of the Christian Church, our relationship toward the world is that of "strangers and pilgrims," marching toward a city "whose builder and maker is God," as "ambassadors for Christ" who are commissioned to "preach the GOSPEL to every creature," as "workers together with God" pressing forward, in the great work of winning souls for Christ and building them up in Christ. If we are faithful to our charge, the Master's, "Well done," will cheer us at the end of life's journey.

Parnell, Iowa.

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LOQUACIOUSNESS IN CHRISTIANS

"'He talks too much!"

With these blunt words a man was heard to describe a fault in an acquaintance. Some who heard him, nodded assent. A few grinned knowingly. One or two remained silent. But the subject of the remark, unfortunately, didn't hear it—and consequently did not profit by the none-too-kind rebuke.

Almost everyone is guilty of the fault of talking too much, which makes talkativeness a difficult subject upon which to speak or write. Yet so great are the evils of improper use of the tongue that all of us need to be reminded at times of this failing and its consequences.

For it is a fact that, as someone has so aptly written, **"Talkativeness is utterly ruinous to deep spirituality. The very life of our spirits passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart."**

Those who would be truly spiritual need to guard against loquaciousness. It is ever the enemy of the spiritual graces in one's life. And loquacity is a fault which is present in the lives of saint as well as sinner. The very fact that it is not generally regarded as a fault—much less a sin—makes it the more dangerous and damaging to Christian professors. And thus we need to be more often and more diligently on our guard to avoid it and the evils which it produces. Shall we look at a few of the more common dangers?

"Telling the same thing over and over" is one of the most ordinary forms of evil in conversation. It is so easy to repeat insignificant trifles; to magnify them out of all proportion, by a multitude of words.

And of course there's the sin of gossip. But gossip need not be thought of as only the willfully malicious slandering of someone. Not many Christians would stoop to such low levels. But many professors are guilty of those petty whisperings and insinuations, and needless repetition of that which does not tend to promote love. "Love worketh no ill" (Rom. 13:10). And even a "whispering" by the tongue—that "unruly evil"—can start a conflagration "set on fire of hell"—to the everlasting damage of someone, and the dearth of one's own soul. Too much cannot be said on this subject. So often we need to pray, as did Job, "Teach me, and I will hold my tongue: and cause me to understand wherein I have erred" (Job 6:24).

Then there is the sin of criticizing each other! Who dare to say that he or she has not done this at some time or another? What we do need to realize, and "take to heart" on the subject is the terrible **danger,** the dire consequences, which a continuation of this sin will surely bring into our own lives and to others. Of course we know it's wrong! We admit that readily. We don't like to be criticized, so why should others like it? But like other habits, the habit of being critical grows upon us steadily and often almost without our realizing it. A shock is sometimes needed to make us alive to its presence. Others criticize and we deplore the fact. It's a hard experience to have someone point the accusing finger at us and say "thou art the man [or woman]"! But often it's a blessing in disguise—if it is the means of making us stop this sinful, accursed habit.

Aside from the damage it does to others, it does grave danger to one's

(Continued on page 537)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

CONVOY

Sailing out on life's great ocean,
Where all kinds of danger lurk;
I will never fear the breakers,
For to me there comes no hurt.
Convoyed by the loving Father,
Watching o'er me from above;
I will reach the blessed Haven,
Overshadowed by **His** love.

Though my bark be worn and battered,
Enemies be pressing hard;
There is naught can stay my progress,
Though the waves are roaring loud.
He is there amid the shadows,
Keeping watch by night and day;
Helping souls upon life's billows,
By their side **He'll** ever stay.

So, take courage, sister, brother,
If the way be dark and drear;
Christ our Convoy sails on with us,
We have nothing now to fear.
Staunch our boat of life remaineth,
Held together by **His** love;
We will enter that blest Harbor,
Where our Captain reigns above.

—Mrs. N. J. Higgins.

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GIVING CHILDREN PROPER RECOGNITION

By Shelley Musser

"Children are an heritage of the Lord" (Psa. 127:3), and it is important that we recognize them as such. We are prone either to recognize them too much or not to recognize them enough. Children who are lauded as cute, encouraged to be witty, and praised for every bright thing they do are likely to become haughty and proud. On the other hand, children who are ignored may become discouraged and their growth and ability for future usefulness may be hindered.

Children at birth should be recognized as pure immortal souls, full of possibilities. They are given to our trust to be guided into a useful life and a happy eternal destiny. We may entrust our material things to hirelings, but children should be considered too sacred a trust to be placed in the hands of a nurse, while Mother goes to the factory in quest of material gain, or while both Father and Mother go out to engage in some social activity. Time spent in training and instructing children has a reward far above material gain or worldly pleasure.

Take time to answer questions. Children are inquisitive. They are born with an instinct to acquire knowledge. Encourage them in this, instead of telling them that you don't have time or that they should come some other time. Show them that you are interested in them. This is your opportunity for gaining and holding their confidence, which will be very valuable in guiding and leading them in later years when they must decide whom they will serve —Christ or the world.

If we do not give them the desired knowledge when they seek it and thus fail to gain their confidence, they will likely go to dangerous sources for information. Oh, the regrets of many parents when it is too late!

Children should be made to realize that they have a definite place in the home. They are sons and daughters. It is their home and they have a definite place to fill. At a very early age they may be made responsible for some little work in maintaining this common home. They then feel that they need the home and that the home needs them. They need to be taught thrift and industry. Happy are the memories of taking Father that much appreciated drink of cool water on a hot summer day. Later we handed him the rails and held the posts when he made fence. We took the plow handles where there were no rocks and learned to plow. Finally we could handle the most trusted team and plow alone. After a number of years of guidance along many lines, Father made us responsible for some of the planning. Thus we learned to be industrious. It was a pleasant schooling when Father went ahead and we were inspired to help.

There needs to be time for healthful recreation and play also. Longfellow gives us a picture of this in his poem, "The Children's Hour":

"Between the dark and the daylight,
When night is beginning to lower,
Comes a pause in the day's occupation
That is known as the children's hour."

When we pause to play with the children, talk with them, and think with them, they will feel that they are part of the home. Home ties will be spun that only death can break; cherished memories will be planted that never can be forgotten; and an influence will be established that never can be erased.

What are we passing on to our posterity?

Children are social beings and we should lay the foundation for their social life acording to Bible standards. The spirit of sociability, friendliness, and respect for others should be taught to children in the home while they are quite young. One who is genteel, polite, and loving will command the respect of others. If our young people would have friends, they must show themselves friendly. We must also prepare them for the time when their social life will reach beyond the parental roof. Have we instructed them to choose their associates wisely? Do they realize the far-reaching effect of choosing assocates? Have we implanted in them the importance of living a virtuous, godly life under all circumstances?

There should be a daily period of worship and prayer in every home. In this the children should have a definite part as soon as possible. They can say a Bible verse. They can be taught a simple prayer. Some can read from the Bible. Little ones are wonderful observers and receive impressions at a very early age.

Do we realize the need of the children at the reading table? Do we sit down and read and let the children get along as best they can, or do we pause long enough to take them on our lap and read or tell them some Bible story? Are there Bible story books on the table containing stories to be read or told to them, which will instill in them a longing to read such books when they can read for themselves? It takes much time and patience to create in children a love for good reading, but it pays to do so.

Much of the reading matter found in our homes is too hard for children. There should be books and religious magazines on hand which are easy to read and simple enough for them to understand. As they grow older books like Byrum's "John G. Paton," and Johnson's "Fifty Missionary Heroes" should be provided. These are not only instructive but they have a tinge of adventure in them which children like. Simple books on Christian living and the devotional life should follow. Don't forget the Book of books.

Do we as Mennonite people properly recognize our children in the church service? They usually enjoy Sunday school, but there is little to interest children under ten years of age in the average church service. Messages are given by mature Bible students, who teach the deep things of the Word in such an advanced way that the children do not understand. I say this with all respect for the ministry. It is but natural that one wishes to pass on what he has learned. But could not part of every message be made adaptable to the children? Maybe a short talk could be given to the children at the beginning of the sermon.

As a child I remember when sermons meant very little to me. I enjoyed the singing but when the minister started to preach, I longed for the time when we would sing again. Sometimes I slept and sometimes I did something worse.

Perhaps it is our fault when children are restless, or talk, or sleep during church services. May the Lord so direct that the service may be conducted in such a way that it will be of interest to the children. May we never be guilty of neglecting the most sacred duty laid upon us. Deut. 6:6, 7.

New Holland, Pa.

Sunday School Lesson

Theme for the Quarter: The Ten Commandments and the Teachings of Jesus

I. JESUS AND THE TEN COMMANDMENTS

Lesson for Oct. 3, 1943.—Matt. 5:17-20; 19:16-22; John 5:39, 40.

Golden Text.—Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.—Matt. 5:17.

Introductory.—With this lesson we begin the study of a new series of lessons. Each of the thirteen lessons listed for this quarter presents a theme for hours of profitable and prayerful meditations. Of the many references which Christ makes to the ceremonial law, only three are noted in this lesson. Even in these three references we have more food for thought than any one is able to bring out in the time usually allotted to a Sunday-school lesson. The lesson is especially valuable in that we have the greatest of all teachers, Jesus the Son of the living God, as the commentator on what is written in the Ten Commandments. As for the law itself, Paul tells us that "the law is holy . . . just and good" (Rom. 7:12). Its inadequacy under the present disposition is accounted for by the fact that "it was weak through the flesh" (Rom. 8:3). In other words, the shortcoming was not on the part of the law, but on the part of finite, sinful man. For this reason we look to the Gospel of Christ as the "better covenant" (Heb. 8:6), since it was given to man through the mediatorship of the infallible Christ, not some fallible man. But to the lesson:

Christ the Fulfillment of the Law (Matt. 5:17-20).—Hear the voice of the Master Teacher: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." We look to Christ, therefore, as the fulfillment of the law, and not its abrogator. Paul tells us that "the law was our schoolmaster to bring us to Christ." Under Christ, He tells us, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." By this we understand that the Christian's salvation depends not upon the righteousness of the law but upon the grace of God extended to all who believe on the name of His only begotten Son. Salvation by grace through faith is one of the leading Christian tenets of faith. For further and fuller instruction on this point, read the second chapter of Ephesians. As Paul states in his letter to Titus, it is "not by works of righteousness which we have done, but according to his mercy he saved us." Righteousness, in its highest and completest form, comes by grace through faith.

The Righteousness that Exceeds. (Matt. 19:16-22).—The strict Pharisee had aimed to note the full law and keep it absolutely perfect. His failure was not so much in attending to the study and observance of the law, but in stressing the forms and ceremonies, and the acts of his own construction, above the principles of truth and righteousness that are to exist in the heart and were violated in the other deeds and feelings of his life.

It was this idea of righteousness which the young man had who came to Christ seeking to know **what good thing** he might do to inherit eternal life, a kind of external righteousness of meritorious acts, which were supposed to purchase certain credits before God and make them more and more acceptable.

Jesus contrasted the righteousness of self-commendation with the righteousness of the kingdom of heaven. In such a righteousness of the kingdom there is an inward impulse or love of the truth that moves one to do the thing that is right. In such a standard the evil thought and desire is unholy and wicked in spite of the observance of acts of prayer and fasting and gifts to the poor. It is not enough to refrain from actually taking life or committing an act of adultery, there must be no hatred or lust indulged in our thoughts. In the righteousness of the kingdom men do right without the motive of seeking praise of men.

Jesus calls attention to the higher law of love and truth that includes an enemy as well as a friend, and tells the truth without the constraint of an oath. Earthly riches cannot take first place. The higher laws of the kingdom of God occupy first place and supersede the earthly and selfish motive.

Finally, the righteousness that exceeds is a righteousness obtained in coming to Christ as the Son of God, the Redeemer of men, the true Teacher of righteousness. He is the one who has authority to justify and to direct our conduct in harmony with the eternal laws of God in man's creation. He not only redeems but through His redemption imparts a divine nature which puts His laws within our hearts and makes us acquainted with the Lord in our inner being.

Bible Meeting Topic

THE CALL FROM OUR CITIES
Jonah 3

Topic for October 3

MOTTO

"The Lord is merciful and gracious."

OUTLINE STUDY

I. **God's Compassions.**
1. No pleasure in the death of the wicked.—Ezek. 33:11; II Pet. 3:9.
2. Seeking to save the lost.—Luke 19:10.
3. Sending ambassadors to the lost.—I Cor. 5:18-21.
4. Forgiving the penitent.—I Tim. 1:12-16; Luke 15:10.

II. **The Call from the Cities.**
1. Sins are great.—Gen. 18:20, 21.
2. Warnings and teachings are needed.—Ezek. 33:7-11.
3. God wants messengers to go.—Isa. 6:8-11.
4. Some will hear and be saved.—Jno. 3:16-21.
5. Fear and compassion are needed.—Jude 22, 23.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Compassion."**
2. Souls to Help in the Cities.
   a. The poor.
   b. The sinful.
   c. The ignorant.
   d. The children who do not know of Jesus.
   e. The believers who need food.
   f. The sick.
   g. Those in prison.
3. How Can We Help Them?
   a. Pray for them.
   b. Teach them.
   c. Give for them.
   d. Send messengers to them.

For Seniors.
1. The Need of Jesus among the People of the Cities.
2. Ways of Bringing Jesus and His Message to the Cities.
3. The Lord Calling for Helpers.

PERSONAL THOUGHT

Does the need of souls in the cities reach my ears of conviction of conscience and form a call to do what I can in behalf of such needs?

SEED THOUGHTS

For years the drift of the population has been toward the city. Here we find contrasts of extreme penury and luxury, illiteracy and culture, poverty and wealth. Here, as nowhere else, flourish crime, vice, and iniquity in its most degenerate forms. And here, as nowhere else, great masses of people are deceived by false teachers and false doctrines.—J. D. Mininger, in "Exalting Christ in the City."

In the cities people by the thousands are led into the errors of them "which say they are apostles and are not." Here the Christian Scientist, Spiritualist, the so-called Unity School of Christianity, the Russellite, and many others who teach "damnable heresies" flourish and lead innocent souls into error and finally to eternal ruin under the guise of religion. It is the duty of the city missionary to expose the fallacy of such teaching and to reveal the true way of salvation.—J. D. M.

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THURSDAY, SEPTEMBER 23, 1943

Field Notes

An inspirational song service is to be held at Miners Village, Pa., on Sunday evening, Sept. 26, the Lord willing. S.

* * *

Revival meetings were held at Krall's Church, Lebanon Co., Pa., Sept. 12-19, with Bro. Wm. Martin, Menges Mills, Pa., in charge.

* * *

Our readers will be glad to know that Bros. Graber and Goering are satisfactorily continuing on their way to India and China as reported under Relief Notes.

* * *

Revival meetings are announced to be held at the Schellsburg, Pa., Mennonite Church from Nov. 11 to 21. Bro. Ira D. Landis, Lititz, Pa., is to be the evangelist.

* * *

The enrollment at Lancaster Mennonite School is 164, a gain of 13 over last year at the same time. We are glad for the fine growth shown by this newest of our Mennonite schools.

* * *

Last week was spent by the brotherhood at the East Union Church, near Kalona, Ia., in a series of meetings conducted by Bro. A. C. Good, Sterling, Ill. Good interest was reported.

* * *

Bro. Ernest Bennett, of the Mennonite Central Committee office, Akron, Pa., is now in England on an inspection tour of the relief work carried on by the Mennonite workers there.

A Sunday School Meeting is announced to be held at the Williamson Church, Franklin Co., Pa., Saturday evening and all day Sunday, Oct. 2 and 3. An interesting program has been prepared.

* * *

Bro. I. W. Royer was the guest speaker at the A.M. Sunday School Conference at the Mapleview Church, Wellesley, Ontario, this year. This is reported among the best sessions in the history of this Conference. F.

FAMILY ALMANAC

At this time we are again asking the co-operation of our readers so that we may have up-to-date information for the revision of the Ministerial Directory of the 1944 Mennonite Family Almanac. After consulting the Ministerial Directory of the 1943 Mennonite Yearbook and Directory kindly make yourself personally responsible to send in information concerning the following:

1. Names and addresses of newly ordained bishops, ministers, and deacons.

2. Names of ordained members removed by death or otherwise.

3. Changes in addresses of ordained men.

We will appreciate your sending in this information at once, so that the Ministerial Directory will be as complete and accurate as possible.

Address
Family Almanac, Scottdale, Pa.

A series of meetings is to be held at Crabapple, Ohio, by Bro. Elmer Moyer, Souderton, Pa., from Sept. 26 to Oct. 3. This is the section in which Bro. and Sister Orrie D. Yoder of Oyster Point, Va., recently located. Special prayer is solicited in behalf of these meetings.

* * *

Bro. I. W. Royer, Orrville, Ohio, preached at the First Mennonite Church, Kitchener, Ont., on Sept. 5. This was the thirtieth anniversary of Bro. Royer's first series of meetings in Canada. His presence and message were much appreciated. C. F. D.

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The Mennonite Mission Board of Ontario has made selection of a tract director in the person of Bro. Roy S. Koch, pastor of the St. Jacobs congregation. A tract fund has also been opened to substantiate the distribution of tracts and scriptures. F.

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Communion dates for the district of Bro. Stoner Krady, Lancaster Co., Pa., are announced as follows: Rawlinsville, Sept. 19; New Danville, Sept. 26; S. Christian St., Oct. 3; River Corner, Oct. 10; E. Chestnut St., Oct. 17; Vine Street, Oct. 24; Rossmere, Oct. 31.

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Bro. James Shank was ordained to the ministry at the Pond Bank Church, Franklin Co., Pa., on Friday afternoon, Sept. 10, in the presence of a large and interested audience. Bro. and Sister Shank are under appointment as missionaries to Africa.

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Goshen College has arranged for a series of meetings from Sept. 26 to Oct. 3, to be conducted by Bro. C. F. Derstine. Prayers are requested for the Lord's fresh anointing of His Spirit for this work. Bro. Derstine should be addressed c/o B. J. Schertz, Eighth St., Goshen, Ind.

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Communion dates in Bro. J. Paul Graybill's district, Lancaster Co., Pa., are as follows: Martindale, Sept. 19; Weaverland, Sept. 26; Goodville, Oct. 3; Norris Square, Philadelphia, Oct. 10; Bowmansville, Oct. 17; Gehman's, Oct. 24 a.m.; Reading, Oct. 24, evening; Diamond St., Philadelphia, Oct. 31; Churchtown, Nov. 7.

* * *

The Sunday School Conference of the Ontario Mennonite Church was held over Labor Day week end in the M.B.C. pavilion east of Kitchener with marked interest and excellent attendance. Brethren I. W. Royer and C. Z. Martin contributed much to the spirit of the meetings by their well-suited messages. F.

* * *

Brethren I. E. Burkhart and Laban Swartzendruber, laboring under the auspices of the Mennonite Board of Education, spent part of last week among the brotherhood in eastern Iowa in the interest of the debt-raising project fostered by the Board. Bro. Burkhart preached for the congregation at Wellman Sunday morning, Sept. 12, and left for Wayland in the afternoon for a similar service in Sugar Creek Mennonite Church in the evening.

(Continued on last page)

AN APPEAL FOR HELP

The Mennonite Home at Oreville, near Lancaster, Pa., has cared for many aged and infirm brethren and sisters of the Lancaster Conference District during the past forty years. At present it is full to capacity, but is very short in workers.

We urgently need a cook and an assistant cook (man and wife preferred), as well as other female help. Are there not some in the Lancaster Conference District, or near by, who will take up this worthy field of Christian service?

We offer a pleasant room, washing and boarding, and reasonable wages. If interested, correspond with Phares N. Frank, C/o Mennonite Home, R. 1, Lancaster, Pa.—By the Board of Directors, per Shelley Musser, Assistant Secretary.

Correspondence

NAPPANEE, INDIANA

(North Main Street Mennonite Church)

Greetings to All Herald Readers: In these times of stress and dark outlook, we should rejoice that we have a Saviour who will keep us in perfect peace. A few years ago a young man was spoken to about his need of a Saviour, and he yielded his life to Him. Later, when he refused to accept the call to the armed forces, he received a prison sentence. Now he is in a federal prison. May we pray for him that God may keep him true.

In our last baptismal services eleven were received into church fellowship, and two were received upon confession.

Among the ministers who preached for us in the absence of our pastor are the following: Brethren Warren Shaum, J. S. Hartzler, I. B. Witmer, C. A. Hartzler, Paul Yoder, Elmer E. Yoder, P. A. Friesen, Isaac Miller, C. Warren Long, and Jesse Hoover.

On Sunday evening, July 18, Bro. David Hall spoke to us about his experience on the Zam Zam as he was on his way to the mission field in Africa.

On Sunday morning, Aug. 29, one of our number, Bro. Norman Weaver, was ordained to the ministry. He has been sent by the Mission Board to Northern Michigan to minister to the people in the district about twelve miles southwest of the Germfask Church. May God bless our brother and his family as they witness for Him in this new field of labor.

Sunday evening, Sept. 5, we began a new work in our young people's service. While that meeting is in progress, the children from the ages of six to twelve assemble in the basement of the church where they take up the regular outline for the summer Bible school. They will have these classes every Sunday evening for sometime.

Let us endeavor to labor for the Master in every way possible. When the Lord returns, will He find us watching?

Sept. 12, 1943. G. Maurice Long.

WHITMER, W. VA.

Dear Gospel Herald Readers: Greetings. A report of this part of the West Virginia mission field may be in order at this time. The work is going on about as usual. A series of meetings held by Bro. John E. Kurtz, Harrisonburg, Va., closed recently at the Bethel Church.

The mission stations in our charge are Lambert and Horton. The Lambert Sunday School meets at ten o'clock every Sunday morning with preaching on the first and third Sundays at eleven o'clock by Bro. Oliver Keener of Harman, W. Va.

The Horton Sunday School meets at 2 p.m. with preaching by Bro. Hiram Weaver every first and third Sunday at 3 p.m. and also every second Sunday night at eight o'clock.

This is a very needy field; sin abounds here. There were two deaths recently and both people were unsaved.

Bro. and Sister Enos Heatwole, Bro. Amos D. Heatwole and daughter Dorothy, and Bro. S. H. Rhodes, all of Virginia, called on us Aug. 7.

Bro. and Sister Elmer Martin, Harrisonburg, Va., and Bro. and Sister Isaac Baer, Hagerstown, Md., paid us a visit Aug. 28.

Visitors at these mission stations are few and far between in these days of gas rationing. We are glad for those who can come. The first week of October we will be leaving this place and then in a few weeks will return to our home in Sarasota, Fla.

Bro. and Sister Simon Huber of Harrisonburg, Va., will be taking up the work here. May God richly bless the same.

Sept. 15, 1943. Francis and Jennie Bechtel.

EXELAND, WISCONSIN

Dear Herald Readers: Greetings in the Master's name who has redeemed us and cleansed us from our sins. During the month of August the following brethren were in our midst. Aug. 1, Bro. Elmer Hershberger, from Detroit Lakes, Minn., brought us a message. Aug. 15, Bro. D. L. Martin from Sheldon, Wis., preached for us.

On Sept. 11, Bro. and Sister Eli Nissley and two children from Plain City, Ohio, came, and on Sept. 12, Bro. Nissley brought us a message from Matt. 9:16.

We praise the Lord for these visits and solicit an interest in your prayers for the work at this place that we may be faithful. Pray that the Lord will send laborers to this place.

Sept. 16, 1943. Mary Sinclair.

LOQUACIOUSNESS

(Continued from page 533)

own soul, to one's spiritual life, to one's personality—to one's entire makeup. If not checked the habit of being critical is almost unlimited in its possibilities for evil in any life.

It has been truly said that when we wrong another we soon learn to **hate**, or dislike, that person. Thus, when we begin criticizing another we are sowing evil seeds which may, and probably will blossom into hate—something which no follower of the Christ can afford to have in his life (John 1:9-11).

Criticism will eat the spirituality not only from one's life, but from one's home. It should be crushed mercilessly whenever it appears, if we would follow God's Word.

There are so many fine, uplifting things about which one can talk. God has given us tongues and other organs of speech and He wants us to use them for good purposes and to His glory. There are times when one feels the urge to "tell someone" of that which is burdening the heart and the spirit. Often the telling seems to help a lot. But we should be careful here—careful to unburden our heart's troubles to someone who, we are reasonably sure, will gladly add his or her prayers to our own concerning the matter—it may be in our own behalf, or that of some loved one whose good we seek. But such requests should be held in careful and sacred confidence, and never repeated to any excepting God!

Certainly there can be no possible advantage in uncovering the faults and failings of others unless it be for the laudable purpose of unitedly carrying them to God with one consent. If Christians could and would only keep this thought in mind, how much sorrow would be saved, how many hearts kept from unnecessary anguish!

But what about talkativeness in general? "In the multitude of words there lacketh not sin," warns the Word. Listen to almost any ordinary loquacious conversation and you will presently detect the truth of this statement. Loquacity almost inevitably leads to saying unwise, unpleasant or unprofitable things—even by Christians. Again, it dissipates our spiritual power. The thought and feeling of the soul are like steam—the more they are condensed the greater their power for usefulness. Allowed too much expanse they lose all spiritual power. Thus we find the greatest spiritual giants to be men and women of comparative silence. Not a moody silence, true, but a spiritual silence. They have learned—possibly by sad and painul experience—that it is impossible or even the best of God's saints to talk beyond a certain point without saying something unkind, or severe, or foolish, or erroneous for every type of which the Word pronounces a fitting punishment!

"He that hath knowledge spareth his words: and a man of undertsanding is of a cool spirit" (Prov. 17:27, R.V.) "In quietness and confidence shall be your strength" (Isa. 30:15).

Do we thirst for a right conversation? Are we heartily ashamed of our own failings in this regard? Do we recall, right at this moment, a none-too-distant occasion when we have been guilty of the sin of criticism, of talking for talk's sake or to seem entertaining, of saying words which may well be termed "idle"—"But I say unto you, That every idle world that men shall speak, they shall give account thereof in the day of judgment," said the Lord on one occasion (Matt. 12:36). If we do so thirst there are promises that are helpful and comforting.

"If any man thirst, let him come unto me, and drink" (John 7:37) is the invitation of the Lord, and again "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you **free**" (John 8:31, 32). "If the Son therefore shall make you free, ye shall be **free indeed**" (John 8:36). There is freedom from all evil habits—including the evil habits of criticism and loquaciousness, with all their harmful after-effects.

In our own strength we shall fail in trying to break them, if they have entwined about our lives; but through Christ's power, by asking Him sincerely for help, we shall be made free indeed.

"Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God . . . let thy words be few" (Eccl. 5:2).—Chester E. Shuler in Gospel Herald (Cleveland).

Miscellaneous

GOD IS EVERYWHERE

By Mrs. Martha Starker

God is there in the morning
When the fields are wet with dew;
God is there in the autumn
When the leaves are falling from view.

God is there on the highways,
On the busy thoroughfare.
God is there on the byways;
You can find Him anywhere.

God is out on the ocean;
He is far off in the blue.
You can find Him in the sunshine,
And in the darkness, too.

You will find Him in your struggles,
You will find Him through despair;
If you open up your heart's door,
You can find Him anywhere.

Akron, Ohio.

THE WAR BOND CAMPAIGN

The drive for the $15,000,000,000 Third War Loan is on at the present time. Naturally it vitally concerns all those who have conscientious scruples on the matter of taking part in war bond drives and of investing money in this way. The Peace Section of the Mennonite Central Committee has in the past worked out with the Treasury Department an arrangement for the purchase of Civilian Bonds, with which most of our people are familiar. We publish herewith a statement leased to ministers of the Mennonite Church and the Brethren in Christ Church by the Peace Section. It gives their viewpoint at the present time. Following this we print an article by Bro. John M. Snyder who gives another side to the picture. We print both of these articles in this open forum so that people may be able to get a better grasp of the issues involved in this matter. "Let every man be fully persuaded in his own mind" (Rom. 14:5).

Dear Brethren:

Another War Bond campaign will soon begin. In this connection a few words of information regarding our Civilian Bond program may be helpful.

The plan for investment in Civilian Government Bonds, as arranged by the Mennonite Central Committee, **continues** essentially as begun, with apparent satisfaction and value to a great many people. The total in subscriptions now approaches $2,250,000. We appreciate the response to this alternate method for conscientious investment, which demonstrates to the United States Treasury officials that a considerable group of people have a conscience against war in the matter of finances.

In the new War Bond drive we may expect renewed pressure for purchasing War Bonds. Mennonite ministers again need to clarify the issues and help our people in their thinking. Some are confused by local bankers who tell them that the Civilian Bonds purchased through the channels set up by the Committee are just the same as the non-war bonds which are for sale at the local banks. Technically this is true, but morally there is a vast difference. All bonds bought through local banks are counted in the War Bond quotas, which means that their purchasers take part directly in the War Bond campaign. Bonds bought through the Provident Trust in Philadelphia are not counted on the quota, and hence their purchasers do not take part in the War Bond campaign.

What advantage has the Bond Purchase Plan, as sponsored by the M.C.C.? Simply this: by subscribing through the program provided, we leave a united witness of conscience against war. The plan is not altogether what was desired at the beginning, but is the best that could be gotten. Your committee has consisitently recognized this, but we have also consistently pointed out that it is a step far in advance of anything achieved heretofore. By our response and adherence to it we hope eventually to gain greater recognition and respect on this issue.

But these Civilian Bonds are not counted on the quotas, someone objects. Is this not exactly what our conscience desires? We do not want to be counted with the war-supporters. It is true, however, that each county receives a full record of alternative Civilian Bond purchases from the United States Treasury, and accordingly the local quota board knows just what Civilian Bonds have been purchased. These reports are furnished from the Treasury at Washington, on the basis of the data furnished by our own secretary in the Provident Trust Company office, which are in turn based on the subscriptions of our people. Thus the local bond quota board knows that we are doing our part in bond-buying and knows that it is not a part of the war campaign.

Should we continue to invest in this way? We are not a promotion agent of the United States Treasury, and we do not presume to tell our people whether or how much they should invest in Bonds. But if they do wish to subscribe in Government securities, we believe they should leave a witness of conscience in this matter of war financing. There is no other way to witness for our position and still purchase government bonds, than the M.C.C. Civilian Bond plan. Please help your people to understand this and hold the line of conscience firm and clear.

Harold S. Bender, Chairman
Jesse W. Hoover, Secretary

ON THE CIVILIAN BOND QUESTION

By John M. Snyder

The cost to the United States of this second World War is so tremendous that it staggers the imaginaton. Hundreds of millions and billions of dollars are being poured into armaments and the maintenance of armies greater in size and destructive power than anything this world has ever seen. Words cannot adequately convey, nor can our minds grasp, the stupendousness of the expenditures being made for the prosecution of the war effort.

Where do these vast sums of money come from? Since the prosecution of the war is a government function, and since our government is primarily not a producing enterprise, it is apparent that the finances for the war program, as well as for the civilian functions of government is authorized by law to obtain funds for carrying on its authorized functions by two principal means, namely, taxation and borrowing. Ultimately, taxation, used in a broad sense to include various forms of levies upon the property of its subjects and others with whom it maintains trade relationships, etc., is the principal source from which the government must derive the funds to defray the costs which it incurs in the prosecution of its various undertakings.

Concerning the first of these means by which the government obtains needed finances the Scriptural attitude of the Christian is clearly and specifically defined. The example and teaching of Jesus (Matt. 17:24-27; 22:21) and the teaching of Paul and Peter (Rom. 13:6; I Pet. 2:14, 15) make it clear that it is the Christian's duty to pay taxes levied upon him by the State, even though that State be a military power, as was the case with Rome. It is not the purpose of this discussion to enter into the principles of the power of governments to tax their subjects. Suffice it to point out that the State has legal right to confiscate and take possession of property belonging to its subjects in payment of taxes levied, and the New Testament does not dispute this right, but rather admonishes Christians to pay the taxes assessed by the State.

Regarding the second means used by the State to obtain finances the New Testament is not explicit. In fact, this is not even discussed. Here the State choses not to exercise its prerogative of taxation, enforceable by confiscation, but instead calls upon its subjects to loan voluntarily to the government from their accumulated wealth on the promise of the government to repay at a stipulated time. For this use of the subjects' money the government offers compensation in the form of interest. There is no legal compulsion involved here. The individual retains ownership of the wealth loaned to the State, and it may be fairly assumed, and accompanying responsibility as to the use made of it.

During the first World War our government promoted campaigns for encouraging people to loan money for the prosecution of the war. It was presented as a patriotic duty for every American to buy war bonds, known as Liberty Bonds, etc. The majority of Mennonites felt that to aid in the war effort in this way was inconsistent with a non-

resistant profession and contrary to the teaching of Scripture. Despite the pressure of aroused public opinion and even persecution and physical violence, many steadfastly refused to buy these war bonds, though some succumbed to the pressure and yielded the point.

When the shadows of war again fell across our nation there was manifested a conviction on the part of many Peace Church leaders that the nonresistant Christian, being also a loyal citizen, ought to do more than refuse to do what he considered to be wrong. He ought to find something which he could conscientiously do, and do that with a will, both as a contribution for the benefit of his country, and also as a demonstration of New Testament Christianity as a constructive force for right ends, not only a negative witness against evil. The C.P.S. Camp program is the outgrowth of efforts to bring about such a constructive witness and contribution in connection with our refusal to accept military service.

This same spirit was a motivating factor in the efforts which were made to find an acceptable alternative to the purchase of war bonds, since it was inevitable that there would again be intensive drives sponsored to promote bond sales for financing the war effort.

Several different possibilities have been explored. One which has received some recognition is that of making outright contributions to the C.P.S. Camp program, evidenced by the special certificates provided for this purpose by the agencies operating the camps. A number of states have agreed to accept these contributions in lieu of war bond subscriptions, inasmuch as the expense of operating these camps would be an obligation to be financed by the Treasury Department if the churches did not assume it, and it is so recognized in a letter written by Secretary of the Treasury Morgenthau.

Another proposal was the issuance by the Treasury of special government bonds, the proceeds of which would be earmarked for some purpose acceptable to people of nonresistant faith, such as relief and reconstruction, the alternate work program for conscientious objectors in lieu of military service carried on in the C.P.S. Camps, or other similar projects. This proposal was not accepted by the government because there is no legal authorization for the issuance of bonds whose proceeds are earmarked in advance for certain specified purposes. All Treasury borrowings and tax receipts go into the general fund from which Congress makes appropriations as it sees fit, and it would require a special act of Congress to authorize the issuance of such special bonds. However, this proposal is still being worked upon in the hope that in some way money received from bonds sold to conscientious objectors may still be designated for uses acceptable to the consciences of the subscribers.

A third proposal, and the one which has been endorsed and put into effect, is that the Treasury Department would recognize our objection to buying bonds designated as war bonds, upon which we would be willing to subscribe to bonds issued by the Treasury which are not so designated. The proceeds of these bonds would go into the same general Treasury fund into which war bond subscriptions are placed and would be appropriated by Congress as it might see fit just as is done with funds received from other sources. The letter which was duly received from Secretary of the Treasury Morgenthau states that the government has some six billion dollars of expenses annually for essential civilian activities and would be willing to have the money subscribed by our people invested in regular Treasury offerings which are not designated as "War Bonds." The question in view in this discussion is, "Does this plan, known as the Civilian Bond Plan, satisfy the scriptural objections to subscribing to war bonds?"

The issues involved in war bond subscriptions include the following four points which will be considered briefly in succeeding paragraphs:

1. The scripturalness, according to the Mennonite viewpoint, of the Christian's loaning money to the government for financing its program.
2. The use of the Christian's money for prosecution of the war effort.
3. The express, voluntary support of and alignment with the war propaganda by buying "War Bonds" as such.
4. Control of inflationary tendencies by restricting the present purchasing power of the people of the country, with a view to enlarging future purchasing power at the time the bonds will be redeemed.

The question as to the scripturalness of the Christian's loaning money to the government for financing its program is not limited in its implications to war financing. It applies equally to peacetime financing as well. Should the Christian at any time invest his money in government securities issued to raise funds to finance the costs of government activities? Two points are suggested here for consideration in connection with this question:

First, there must be considered the Christian's obligation to promote the spreading of the Gospel with material means—his responsibility of Christian stewardship. It is the Christian's primary responsibility in life to make the glorious message of salvation known to man. And how our present-day world needs this message! This, and not the armies and armaments now being mustered on the world's battlefields, offers the effectual solution to the world's problems. God's blessing of His people with abundance of material things is for this purpose and none other. We have never yet reached the place in the witnessing program of the Church where more funds cannot be used in spreading the Gospel. And if we ever do seem to have reached it, it will not be because too much has been given or the task is finished. It will only mean that some of the givers should become goers, giving themselves to the work of spreading the Message of Grace. In view of the pre-eminent and urgent claim of the witnessing program of the Church upon the material resources of Christians, can we afford—is it right—to divert to the purposes of a secular government the possessions entrusted to our stewardship by God, our control of which is not disputed by our government? The words of Jesus, "Let the dead bury their dead," perhaps are applicable here. For those functions of government which might not be properly characterized among "the dead," Christians are willing to be taxed, indeed are being taxed.

In the second place, there is the principle held by our Anabaptist forefathers and still maintained by a large body of Mennonites today that it is not for the Chritsian to enter the sphere of political government and help to rule and control the State. It is this principle which keeps us from exercising our franchise as citizens to vote and hold political office. Is it consistent to enter with our money a sphere which we cannot enter personally without violation of principle? Bear in mind that the money remains **ours. We** can pay taxes for the support of our government because the State asserts title to the money it collects in taxes and assumes full responsibility for its use. But we retain title to money loaned to the government, and our responsibility for its use remains. It is not argued that to loan money makes the creditor responsible for every act and deed of the borrower, but the question is being raised as to the consistency of entering in a financial way a sphere of interest and activity which we confess to be a violation of principle to enter personally.

A more extreme illustration may bring out the issue involved here more clearly. Suppose a brewer or distiller were to solicit loans among us to finance a liquor manufacturing business. None of us would question the inconsistency of a Chritsian's being engaged in such a business. Would we think it right to invest our money in his nefarious business? Of course, it is recognized that the two cases are not parallel. Government is a legitimate, constructive enterprise in its proper sphere, while liquor manufacture for beverage purposes has no such proper sphere. And yet both have this in common that neither is within the sphere in which we believe it is Scriptural for the Chritsian to engage. Is it then Scriptural and consistent for us to invest our money in the government enterprise from personal participation in which we hold aloof for conscience' sake?

The second and third main points constitute the crux of the whole problem which gave rise to the attempt to find an alternative to the buying of war bonds. They are related and may be briefly considered together. In this connection it is pertinent to raise this question: "Do we object to the purchase of war bonds because of their designation as such, or because of the use to which the money subscribed is put?" Undoubtedly the answer is, "Both." There is likely to be little disagreement as to our attitudes on these points. We do not want our money to be used for war purposes, and we do not want to support or align ourselves with the war propaganda by buying bonds designated as "War Bonds." The issues here are clear, and the answer of the Mennonite conscience is definite.

The fourth main point touches an area in which most of us find ourselves on unfamiliar ground. The complexities of our involved economic system are pretty much of a puzzle to us who are not experts in the study of economic laws and theories. There is even some ground for suspicion that the experts, especially those who disregard the Bible and its teachings in their theorizing, are not always as clear on some of these economic problems as they might wish to be. Certainly we regard inflation, with its resultant depression and inequitable distribution of wealth, entailing hardship and suffering upon the masses, as an evil to be averted if possible. And other things being equal, if our government asks us to follow a course of action which its most competent advisers believe will forestall a postwar inflation and depression, we should willingly comply with such a request. Only if the course outlined should involve a violation of Scriptural principles would we be warranted in withholding our co-operation. In the case of war bonds we cannot co-operate because of our conscience against contributing to the war effort, as well as the feeling of some that they should not make loans of any sort to the government.

Having considered some of the objections to purchasing war bonds, let us now revert to the question raised earlier in this discussion, viz., "Does the Civilian Bond Plan satisfy the Scriptural objections to subscribing to war bonds?"

As to the first main point raised it is obvious that any valid objection to buying war bonds on the grounds set forth in the discussion of this point would also apply to civilian bonds, since the point is general and not limited to wartime financing.

The fact that the plan does not entail the purchase of "War Bonds" as such satisfies the objection presented in the third main point, that of the propaganda aspect of war bond subscriptions. Secretary Morgenthau's letter specifically recognizes our conscience on this point. It is held by sponsors of the present plan that the plan not only does not contribute to war propaganda, but that it bears a positive witness to a conscience agains contributing to the war effort. That the plan does register a conviction against buying "War Bonds" will not be gainsaid. However, in the light of the discussion which follows on the use of the money derived from civilian bond subscriptions, it may be questioned whether this witness is nullified at least in the minds of people who give it sufficient thought to inquire into this phase. If the witness value of the plan rests on the failure of the public to inquire into the implications of our course of action, then it can hardly be said to be a sound course of action for us to take.

Regarding the fourth main point, the civilian bonds would be as effective in control of inflation as any other type of bond, so that if the idea of bond purchases for this purpose is approved the civilian bonds offered would also be acceptable. However, if the Mennonite Church is interested in promoting an anti-inflationary effort on the part of its members it might be well as a preliminary step to sponsor an exhaustive study of other possible means for accomplishing the desired result, some of which might possibly be free from undesirable characteristics of the bond purchase proposal.

There remains yet to be considered the second main point, namely, the use to which the proceeds of subscriptions to civilian bonds will be put, which constitutes one of the two principal objections advanced against buying war bonds. Let us examine the plan from this angle:

In the first place, we note that Secretary Morgenthau's letter calls attention to the fact that "the Treasury needs some six billion dollars annually to maintain civilian services of the government which are essential to the basic needs of human life, to conserve our natural resources, and to keep in repair our national plant." The wording of the letter creates the impression at first glance that money subscribed under this plan would be used to finance these civilian functions. However, careful examination of the Secretary's statements makes it clear that he carefully refrained from making any such commitment that it would be so used. The reason lies in the fact that he has no authority to make such a commitment. He can only receive these funds into the general treasury and disburse them according to the direction of Congress.

It might be argued here that it is the normal procedure for the government to finance its normal and essential civilian activities principally by taxation, and such extraordinary expenditures as cannot be met from this source are financed temporarily by government borrowings. Since the taxes collected by our government currently amount to more than six billion dolars annually we might therefore assume that these charges for essential civilian services are already provided for before we are asked to contribute to the government's finances through bond subscriptions. Even if tax receipts were insufficient to cover this six billion dollars there remains the fact that there are financial institutions and other investors who normally in peacetime buy government bonds and thus provide all the funds necessary to finance peacetime expenditures. These regular bond investors have not withdrawn from the picture. Now, in the face of an extraordinary demand for funds for prosecution of the war, can it logically be supposed that the receipts from these regular sources are diverted for our convenience to others uses and the proceeds of this newly inaugurated Civilian Bond Plan substituted for them as the means of financing the six billion dollars?

The assumptions of the above argument can probably not be substantiated. Due to the intangible nature of our medium of exchange, which in the last analysis usually simmers down to a transfer of credit rather than the transfer of physical wealth itself, it is impossible to trace any certain dollar through the Treasury to its ultimate use. Therefore we are probably not justified in saying that none of the proceeds of civilian bonds actually go into the financing of civilian activties. But if we cannot be certain that all our bond money goes to war financing, as is assumed in the preceding paragraph, then by the same token we have no grounds for assuming that none of it goes there. The most we can justifiably assume is that our contributions, along with all other receipts of the government, are divided between civilian and military uses in the proportion which each bears to the total expenditures of the government, since they are all mixed up together in the same pot. In the present situation, when our President announces that the government this year will need to raise one hundred billion dollars to finance its program, it is obvious that the proportion of essential civilian expenses will be extremely small in relation to the whole.

The Secretary's letter does not explicitly recognize our desire that the money subscribed under the Civilian Bond Plan be not used to finance the war effort. And we have no such official recognition in writing from any government representative. Even if the government were to offer such recognition without assurance that the funds would not be so used, it would be of doubtful value so far as our position is concerned. It seems clear from the preceding paragraph that Civilian Bond funds are used in exactly the same way as War Bond funds. In fact, most of the offerings in the recent war bond drive were not designated as "War Bonds," but were "civilian bonds" propagandized as "War Bonds." The Civilian Bond Plan

offers some of the same issues offered in the war bond drive, and Civilian Bond Plan subscriptions go to fill the quotas set by the Treasury as necessary for financing the war program.

There has, furthermore, been given official recognition in another connection by the Mennonite Central Committee to the fact that funds which go into the general Treasury without specific designation for other uses are used to promote the war effort. The objection to the turning of emergency farm labor wages earned by C.P.S. men over to the Treasury is referred to. Here is a case in which the pressure of public sentiment has not been a factor to influence our thinking, and in this case we have objected to turning over to the general Treasury certain funds on the specific grounds that funds so turned over would be a contribution to the war effort. And yet the funds raised by Civilian Bond subscriptions have no more guarantee of not being used to finance the war program than do the funds raised by labor of C.P.S. men.

Is it possible that we have accepted a specious line of wishful reasoning in our desire to provide an acceptable alternative to the purchase of war bonds, thus sparing ourselves the unpleasantness of an aroused public opinion due to refusal to buy war bonds? Have we proceeded on the basis of a fiction created in our own minds and not even participated in by the government to the extent of offering us an unofficial assurance that our funds would be used only for civilian purposes?

It appears that we have come to a position similar to that of a boy who protests that he doesn't want to go swimming, and then justifies his swimming excursion in violation of his father's command by the fact that the boys in the gang solemnly recognized his laudable desire not to go swimming, all the while urgently pressing him to come along. We are co-operating with the government in its announced intention to finance the war with public bond subscriptions, satisfying our consciences with the reflection that "we said we didn't want to go," and that the government seemed to be sympathetically understanding in recognition of our desires. Why should they not be sympathetic when by so doing they attain the ends which they set out to accomplish, namely, the raising of a certain amount of money to finance the costs of the war program? Do we not, like the boy, nullify our stated intentions by our action in pouring our funds into the purse which pays the war bills?

Akron, Pa.

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"The light of the glorious gospel of Christ" is the world's greatest need today.—Stanford Mumaw.

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Custom is often only the antiquity of error.—Cyprian.

Meditations

VII. THE FAITH UNDER FIRE

By George J. Lapp

During our stay in the hill station of Ootacamund, South India, we have taken advantage of the house library and have read a number of very helpful books. One is a scathing criticism of Protestant Christianity under fire by a London Christian journalist. The frontispiece is a print of a hand-drawn picture of the Bible in the center of which is a castlelike structure of Protestant Evangelical Christianity. On eight sides are cannons leveled at the center, representing Romanism, Modernism, Rationalism, Secularism, Atheism, Ritualism, Formalism and Communism.

In his statement of the case of the fath under fire he expresses the fear that indifference to revealed truth as it is in the Bible will enable all the forces at work against the Church of Christ to undermine and mislead her.

It is very clear that the forces at work to bring about church union in different countries are Anglo-Catholic on the one hand and almost recklessly insistent on the compromise of distinctive denominational witness on the other instead of attemping to build up a structure including the elements of witness that called out the different organized groups of believers in Christ. The fear of becoming absorbed into organized systems which would be destructive to the highest spiritual interest of the body of Christ has resulted in reactions against church union in India, and we who have not put our names on the dotted line as favouring organic church union maintain that God has called us to a witness that, in accordance with our understanding of the will of God for us as given in the Word, dare not be compromised. While we recognize and respect the honest convictions of those who differ from us in matters of basic distinctive witness and interpretation, yet we have found that to make a substantial contribution to the building up of a scriptural evangelical body in this or any other country it must be done in accordance with conviction borne of a deep consecration to the cause for which our spiritual forbears have so nobly stood and in many cases have given their lives at the stake. Their faith was under fire but they were anchored to the Rock Christ Jesus and the witness they bore in their lives and in their death bore fruit.

When faith is under the fire of opposition which sometimes is overwhelming, let us remain steadfast in our thinking and attitude. Let us not fear that our God will leave us in our difficulties and distress. Underneath are the everlasting arms and He will sustain us if we are true to our convictions. But we must be born of the Spirit as new creatures in Christ Jesus and our lives must be consistent and humble as true followers of the Lamb. Let the love of Christ so fill our hearts and lives that it will go out to all men in all circumstances of life. Let it prompt us to humble service for the saving of souls and also for the rescue of men and women and children from poverty, from sickness, from distress. Let it be a disinterested service which of itself will manifest the love of Chrst in us. Let us not be pretentious or boasting or advertise ourselves, but humbly find our places in openings which we can believe are of the Lord and in His name and for His sake serve the needy. Faith under fire will triumph if rightly exercised.

Dhamtari, C.P., India.

THE SUFFERING OF CHRIST

(Continued from page 531)

No less suffering on the part of our Saviour would do. It took that much to save us. "Thus it behooved Christ to suffer." "Thus it must be." It is just as true that we must be obedient from the heart, willingly, if we would have full salvation. In the arithmetic of salvation there are no fractions—two half-Christians do not make a whole Christian. Half-hearted Christian living does not bring joy and satisfaction to the soul to the extent that God has in store for His children.

The way of salvation is not hard to those who come to Him with a whole heart. "My yoke is easy, and my burden is light," are the comforting words of Jesus to those who are in the yoke with Him; for He has become their "all and in all." They learn of Him meekness and lowliness, and obtain of Him daily grace sufficient for all their labors and trials in life.

In conclusion, may we briefly trace the path of suffering and victory of Him who saved us. In the wilderness He suffered hunger and temptation for forty days and put the tempter to flight by using the written Word as the only weapon of defence against the enemy. He suffered temptation for every man.

In Gethsemane, by agony of soul, strong crying and tears and prayer He conquered the sin of man in His own body, and in His own body He took sin to the tree (the cross) where He made sacrifice and tasted death for every man after He had gained victory over sin for every man.

The tomb could not hold Him, and He arose from the grave, triumphant over every foe, bringing newness of life for every man.

He has gone into heaven, leaving word that He is preparing a home for every man. Great rejoicing for the redeemed, victory over temptation, victory over sin, sacrifice for sin, newness of life, a home in heaven for all—such are the accomplishments of our Saviour as a result of His suffering, the reward within reach of all who believe on His

name. In like manner as He ascended into heaven will He come again to receive the redeemed. Amen. "Even so come, Lord Jesus."

New Holland, Pa.

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NUGGETS

If we are not willing to die for Christ, I question whether we are willing to live for Him.—Stanford Mumaw.

"Make companions of few, be intimate with One, deal justly with all, speak evil of none."

A Chritsian, to be happy, must have a definite Christian experience.—Noah Good.

The poorest way to face life is with a sneer.—Theodore Roosevelt.

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Relief Notes

Brother Janzen Returns

On Saturday, Sept. 11, the M.C.C. Commissioner to Paraguay reported to Akron. After a brief stay, he proceeded to his home in Kansas. A full report of his service will be submitted to the full meeting of the Mennonite Central Committee in Chicago on Sept. 18.

"Overseas" Cable

A cable from Relief Representatives, Sam Goering and J. D. Graber, reached the headquarters on Monday of this week. The message received contained only one word—LEAVING. The communication contained no place of origin. Since the brethren expected to reach South Africa by late August, it is rather assumed that this cable indicated they were proceeding from South Africa to India. They, with all of our relief workers, appreciate the garrison of prayer with which you may help surround them.

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C. P. S. Camps

Proposed Training School

Another Training School for Assistant Directors of Camp Units will begin its sessions at Akron on Sept. 26. The Washington section will begin Sept. 30. It is planned this School will include only hospital personnel. A number of our present hospital leaders have not had the opportunity to attend the Washington section of this training period. Other men from the existing Hospital Units have been invited to participate.

P. R. Worker Drowned

C.P.S. has furnished its share of rude shocks. Rufus King, Director of the Puerto Rico Unit, cabled the office of the Brethren Service Committee that Elmer Hartzler, Mennonite assignee, was drowned on Sept. 12. No details of the tragedy were included.

Canned Foods Donations Legal

Under a recent ruling of the O.P.A. in Washington arrangements have been made by which C.P.S. camps may accept donations of commercially canned foods purchased with processed foods stamps by consumers. It will be necessary for the camps to report all such donations to their local ration boards, who will charge them for the point values represented at current rates. Such donations may be sent through the regular Canning project channels but should be clearly labelled **"Purchased Goods."**

Released September 15, 1943
Compiled by J. H. Mosemann

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Special Meetings

ROHRERSTOWN, PENNSYLVANIA

Report of the Harvest Home and Sunday School Meeting held at the Rohrerstown Mennonite Church, Aug. 18, 1943.

Organization: Mod., Jacob Harnish; Secy., Ivan Gochnauer; Chors., Walter Keener, Jr., Phares Kemrer.

Program and Speakers: Sharing Our Food with Others, Mahlon Witmer; Harvest Sermon, Christian K. Lehman; One Heart and One Mind, Clarence Fretz; Children's Meeting, Lloyd Weaver; My Work in the Home and Sunday Schol, Mahlon Witmer; Standards for Scripture Interpretation, Noah Good; Importance of Church Discipline, Clarence Fretz.

Thoughts Gleaned: The thought was brought before us that we should give liberally of the best that we have. The best example we have is God's giving His own Son to this wicked world that it might have light. As we pray for others, we can feel the need of sharing. To have our churches of one heart and mind, we must look to God. Our responsibility in creating greater interest in Sunday-school work must start at home. Each one should come to Sunday school prepared. The standard for Scripture interpretation should be to read as a child, comparing Scripture with Scripture. We should take it as it is and not plan to understand it all. We cannot reject any of it because it is full and final authority. God ordained law and order in the Church. Rom. 13. "A little leaven leaveneth the whole lump."

Secretary.

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WILLOW STREET, PENNSYLVANIA

Report of the Harvest Home and Bible Instruction Meeting held at the Willow Street Mennonite Church, Willow Street, Pa., Sept. 8, 1943.

Organization: Mod., Daniel Sensenig; Chors., Emery Herr, John Hershey; Secy., Henry Leaman.

Program and Speakers: The Danger of the Cares of This Life Leading Us Away from God, James Hess; The Tragic Result of Quenching the Spirit, Raymond Charles; Harvest Sermon, A. L. Martin; The Influence of the Home on the Church and the World, Clarence Fretz; The Claim of Christ and the Church on Our Young People, Noah Good; The Promise of Power (Acts 1:1-8), Christian K. Lehman; Children's Meeting, Noah Good; Comfort One Another with These Words (I Thess. 1:18), Christian K. Lehman; John 4:35, Clarence Fretz.

Thoughts Gleaned: You cannot feed a soul on material things. We cannot breathe in the Holy Spirit without exhaling the things of the world. As stewards we should take care of the land that the Lord has put in our care. As Christ instructed His followers, just so we should proclaim His name to our youth. Teaching is more effective if we practice what we teach. All who accept the Lord here have the hope of meeting Him in the air. As steel draws steel, so shall the Lord draw those like Him. "Look on the fields; for they are already to harvest."

Secretary.

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NEW HOLLAND, PENNSYLVANIA

Report of the Workers' Meeting held at the Welsh Mountain Samaritan Home Mission, Sept. 6, 1943.

Program and Speakers: Sermon (Rom. 11:33), Mahlon Witmer; How God Calls Workers, Noah Good; Utilizing Missionary Zeal. G. Parke Book; Temporal vs. Spiritual Opportunities, Levi M. Weaver; A Pure Life in Youth a Blessing in Old Age, John A. Kennel; Objectives to Promote Reverence, Michael Wenger.

Thoughts Gleaned: When God calls one to definite Christian service, there is an individual call and the Church calls. Wait for the Lord, then pray it through, and let the Lord definitely guide the call. A missionary should have a zeal that affects others. He should have a zeal for the lost. The Church should have a reserve of missionaries so that when the call comes she will be prepared to go ahead with the Lord's work . . . Christ has the power to open and shut the door of opportunity. If we live a watchful and prayerful life, we will see opportunities to do good to all men. Parents have the first part in bringing up a child in the way it should go. Hannah prayed for Samuel before he was born. Our interest and reverence are often hindered by concern for the natural cares. Reverence begins at home; we have a right to expect reverence in children coming from Christian homes.

The superintendent's report was given by M. G. Sauder. There are thirty-six in the Home, including the workers. There were three deaths in the Home during the year.

The report of the Sunday school was given by Ira Buckwalter. Average attendance for 1942 was sixty-two; for 1943, sixty-one. There are twelve colored members in this community.

Secretary.

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Married

Lichty—Brenneman.—On Aug. 11, 1943, Bro. Gordon Lichty and Sister Helen Brenneman, both of Waterloo, Ont., were married by Bro. J. B. Martin at the home of Bro. and Sister Sidney Lichty. May God bless them.

Frey—Miller.—Lloyd Frey, Topeka, Ind., and Effie Iola Miller, Shipshewana, Ind., were married Sept. 4, 1943, at the home of the officiating minister, Bro. S. C. Yoder, Goshen, Ind. May the Lord bless this union.

Gehman—Detweiler.—On Sept. 5, 1943, Bro. John B. Gehman, Bally, Pa., and Sister Elizabeth D. Detweiler, Souderton, Pa., were united in holy matrimony by the groom's uncle, Bro. John G. Gehman, Quakertown, Pa. May God's blessing attend them through life.

Hershey—Hertzler.—On Sunday afternoon, Aug. 29, 1943, Bro. Paul J. Hershey, La Junta, Colo., and Sister Anna Mary Hertzler, Hesston, Kans., were united in marriage at the home of the bride's parents. Bro. Earl Buckwalter officiated. May the Lord bless their home.

Becker—Barkle.—Sister Dorothy Barkle of the Millersville, Pa., congregation and Bro. Amos Becker. Petersburg, Pa., were united in marriage at the home of the bride near Rohrerstown, Pa., Aug. 28, 1943. May the sunshine of God's love brighten their pathway through life.

Miller—Swavey.—On Monday evening, Aug. 30, 1943, Bro. Paul Miller and Sister Laverne Swavey, both of the Sunnyside congregation, Conneaut Lake, Pa., were united in marriage at the church. Bro. James Steiner officiated. May the Lord bless them through life.

Tressler—Butler.—Bro. Ressley Tressler and Sister Beulah Butler, both of the Springs, Pa., community, were married at the home of the officiating bishop, Bro. M. B. Miller, Grantsville,

Md., Sept. 13, 1943. May the rich blessings of the Lord be theirs through life.

Swartzendruber—Birky.—On Aug. 3, 1943, Bro. Joseph Swartzendruber and Sister Lena Birky, both members of the Pigeon Mennonite Church, Pigeon, Mich., were married by S. J. Miller. May the blessing of the Lord attend them in life's journey.

Kauffman—Troyer.—Bro. Samuel Kauffman and Sister Mary Troyer, both members of the Crystal Springs congregation, Crystal Springs, Kans., were married Aug. 15, 1943, at the home of the officiating minister, Bro. Donald E. King. May the Lord's blessing be theirs through life.

Stutzman—Earnest.—On May 28, 1943, Bro. Wayne Stutzman and Sister Maxine Earnest, both members of the East Fairview Church near Milford, Nebr., were united in marriage at the home of the bride. Bishop Joseph E. Zimmerman officiated. May God's rich blessing be theirs through life's journey.

Miller—Swartzentruber.—Bro. Gerald Miller and Sister Louella Swartzentruber both of the Gortner congregation near Oakland, Md., were united in marriage at the bride's home (Bro. and Sister D. L. Swartzentruber) on Aug. 28, 1943, by Bro. M. B. Miller, Grantsville, Md. May God's blessing attend them through life.

Randall—Lichty.—On Aug. 28, 1943, Bro. John Randall, Breslau, Ont., and Sister Bernice Lichty, Kitchener, Ont., were united in marriage at the Erb Street Mennonite Church. Bro. Oscar Burkholder preached the wedding sermon and Bro. J. B. Martin officiated. May God bless this union.

Burkey—Stauffer.—Bro. Warren Burkey and Sister Phoebe Stauffer, both of the East Fairview Church near Milford, Nebr., were united in marriage July 11, 1943. Bishop Joseph E. Zimmerman officiated. May God's continual presence and guidance be theirs throughout a long and happy life.

Barge—Shetler.—On Sunday, Aug. 15, 1943, at the home of Bro. and Sister Henry Shetler near Pigeon, Mich., occurred the marriage of their daughter, Sister Elizabeth Shetler and Bro. Willard P. Barge of the C.P.S. Unit, State Hospital, Ypsilanti, Mich. Both are members of the Mennonite Church. Bro. S. J. Miller officiated. May God's choicest blessings attend them through life.

Lais—Zook.—On Saturday evening, Aug. 28, 1943, at the Zion Church near Hubbard, Oreg., Arthur Lais, son of Bro. A. J. and the late Kathryn Lais, was married to Ethel Zook, daughter of Bro. and Sister Kore Zook, St. Johns, Mich. They were married in the presence of immediate relatives and friends by Bro. E. Z. Yoder, the home minister. We wish them the choice blessings of God as they journey through life.

Ebersole—Yoder.—On Aug. 8, 1943, Bro. Lester Ebersole, son of Bro. and Sister Roy A. Ebersole, of the Prairie Street congregation, Elkhart, Ind., and Sister Fern Yoder, daughter of Bro. and Sister Ora Yoder, of the Forks Church near Middlebury, Ind., were united in marriage at the Goshen College chapel. Bro. Ivan R. Lind, Hesston, Kans., brother-in-law of the groom, officiated. Bro. and Sister Ebersole will make their home temporarily at the State Hospital, Harrisburg, Pa., where Bro. Ebersole is serving in C.P.S. detached service, and his companion will serve as bookkeeper. May the Lord add His blessing to this happy union.

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Obituary

Cooprider.—Minnie V., daughter of Henry G. and Susan (Heatwole) Brunk, was born March 1, 1870 near Geneseo, Ill.; died at her home near McPherson, Kans., Aug. 28, 1943; aged 73 y. 5 m. 24 d. In 1873, the parents, formerly of Virginia, came with their family of 8 children to Marion Co., Kans., where the father died within 8 days after arriving at the site of their frontier prairie home. In 1880, after the widow had married Matthias Cooprider, they moved to a farm near McPherson, Kans. On Dec. 24, 1889, Minnie was married to Walter N. Cooprider. In 1893 they bought a farm where they lived until Father's death in October, 1937. They were converted soon after marriage and united with the West Liberty Mennonite Church, Windom, Kans. Five sons were born to them, three of whom survive, George, Henry, and Glen, all of McPherson Co., Kans. Also surviving are 4 grandchildren, a brother (J. F. Brunk, Newton, Kans.), a half brother (C. W. Cooprider, Windom, Kans.), and 2 half sisters (Mrs. E. J. Ely, Inman, Kans.; Mrs. O. E. Hostetler, McPherson, Kans.). Two brothers and 2 sisters died in childhood; a brother (Bishop George R. Brunk, Denbigh, Va.) and a sister (Mrs. J. A. Cooprider, Hesston, Kans.) preceded her in death a few years ago. Funeral services were held at the home and at the West Liberty Mennonite Church in charge of Bros. J. G. Hartzler and M. M. Troyer. Interment in the West Liberty (Kans.) Cemetery.

"Mother was tired and weary,
Weary with toil and with pain.
Put by her glasses and rocker;
She will not need them again.
Into heaven's mansions she's entered,
Never to sigh or to weep.
After long years with life's struggles,
Mother has fallen asleep."

Diener.—Tillie K., daughter of Francis and Margaret (Hoover) Horst, was born Dec. 2, 1890, near Newton, Kans.; died at the Bethel Deaconess Hospital, Aug. 26, 1943; aged 52 y. 8 m. 24 d. In her youth she was converted and became a member of the Mennonite Church to which faith she remained true until death. In November, 1916, she was united in marriage to Charles Diener who, one year later, was ordained to the ministry. She was a faithful wife and was concerned about her responsibilities in the Church and community. During her illness she would frequently mention her Sunday-school class, and greatly felt her responsibility in doing what she could. Good health had been enjoyed all her life until several weeks ago when she was taken to the hospital where her condition was found to be critical. Several hours before death, marked improvement was noticed and more hope was held for her recovery; so her home-going came suddenly. Her illness was caused by a brain abscess and death by embolism. Those near to mourn her departure are her husband, Charles Diener, and a niece, Margaret Risser, whom she had welcomed into her home since infancy. Two sisters and 5 brothers also survive: Mrs. D. S. Reiff, Garden City, Kans.; Lena, Titus, and Gaius of Newton; Silas and Clayton of Iowa; and Rufus, Kansas City. She was preceded in death by her parents; a sister, Mary Risser; and a brother, Amon. At various times she expressed sincere appreciation for the many thoughful remembrances during her illness. Funeral services were held at the Spring Valley Church, Canton, Kans., in charge of Bro. Earl Buckwalter, assisted at the home by Bro. J. G. Hartzler and at the church by Bro. Edward Selzer. In her Bible was found this verse:

"My times are in Thy hands;
My God, I wish them there;
My life, my friends, my soul, I leave
Entirely to Thy care.

Hardsock.—William McKinley was born Oct. 30, 1895; died Sept. 4, 1943; aged 47 y. 10 m. 4 d. He suffered from a diabetic condition for the past 7 years. On Thursday he was taken to the Chambersburg Hospital and placed in an oxygen tent. We had the privilege of speaking to him a few hours before he died and pointed him to Christ as his only Saviour. He is survived by his wife, Mrs. Pearl Rock Hardsock, and the following children: Millard, South Mountain; Mrs. Ralph Summers, Waynesboro, Pa.; Mrs. Glen Sprow, Fayetteville; Violet, Howard, Edna, William, Shelvey, and Leo, all at home; also a brother and 2 sisters (Irvin Hardsock, Mrs. Frank Cordell, Mrs. Thomas Rhone, all of Pond Bank). Funeral services were held at the home in Pond Bank and at the Mt. Zion Church near Mont Alto by Bro. Harvey E. Shank. Text, Jas. 4:14. Interment in cemetery adjoining the church.

Herr.—Elias G., son of Henry R. and the late Ada (Groff) Herr, was born April 5, 1899, near Willow Street, Pa.; died Aug. 19, 1943; aged 44 y. 4 m. 14 d. He was gored by a bull and passed away 3 days later in the Lancaster General Hospital. He was united in marriage to Esther M. Landis, Nov. 14, 1923. They lived on a farm near Willow Street. He did not complain through all his suffering. He was conscious until 2 hours before he died. He was a member of the New Danville Mennonite Church. Those who are left to mourn his death are his wife, 4 children (Norma E., E. Marvin, E. Richard, and Helen R.), his father, stepmother, 4 brothers (Elvin G., Lancaster; Abram G., Ronks; Harry M., Lancaster; Raymond G., Willow Street), and 2 sisters (Emma, wife of John Longenecker, Elizabeth, Pa.; Ada, wife of Henry H. Rohrer, Strasburg). Funeral services were conducted Aug. 23, at the New Danville Mennonite Church by Bishop Stoner Krady, assisted by Bros. James Hess and Maris Hess, and at the home by Bros. Henry Nauman and Amos Rutt. Text, Job 17:11. Interment in the New Danville Cemetery.

"Silent thoughts bring many a tear
For one we loved and cherished here.
God took him home; it was His will,
But in our hearts he liveth still."

—By the Family.

Hostetler.—Alvin, son of the late Jacob and Anna Miller Hostetler, was born near Sugarcreek, Tuscarawas Co., Oct. 1, 1879; died at the Mercy Hospital, Canton, O., Sept. 2, 1943; aged 63 y. 11 m. 1 d. At the age of 18 he accepted Christ as his Saviour and was baptized and received into the fellowship of the believers worshiping at the Walnut Creek Mennonite Church, Walnut Creek, O. When he was 21 years old, he came to Stark Co., O., and transferred his membership to the Beech congregation near Louisville, O., Dec. 28, 1905. On the same day he was united in marriage to Mary Schloneger. To this union were born 9 children, 6 sons and 3 daughters. After his marriage he settled in the vicinity of Louisville and spent the remainder of his days in this community. He served the community as a farmer and served the Church in various capacities until Nov. 7, 1915, when he was ordained to the ministry, in which capacity he served for nearly 28 years. He was a good neighbor, a kind and helpful father, and a faithful servant of the Lord. He had a forgiving spirit and was of an unassuming nature. He was always ready to lend a helping hand in time of need. In March he had a minor operation from which he had just recovered. On Aug. 16, while helping a neighbor to thresh, he stepped into an open hole in the barn floor, falling onto a cement floor below. He broke a bone in his limb near the hip. He was taken to the hospital where the bone was set, and he seemed to be getting along fine. But on Sept. 2, complications developed and in a few hours he went to glory. He leaves to mourn his departure, his companion, 6 sons (Chauncy, Struthers, O.; Roy, Sugarcreek, O., Vernon and Robert at home; Lloyd and Garrison in C.P.S. camps), 3 daughters (Vesta, Mrs. Gilbert Helmuth, Hudson, O.; Ida and Grace at home), 5 brothers (Mahlon, Springfield, O.; Aaron, Louisville, O.; Willis, Kokomo, Ind.; Lester, North Newton, Kans.; and Earl, Sugarcreek, O.), a sister (Cora Hostetler, Sugarcreek, O.), 6 grandchildren, and many other relatives and friends. His parents and a brother, Harry, preceded him in death. Funeral services were conducted at the home and the Beech Mennonite Church where a large group had assembled on Sunday afternoon. The services were in charge of Bishop O. N. Johns, with Bros. J. A. Liechty, J. J. Hostetler, and J. S. Gerig assisting. Text, II Tim. 4:6-8. Interment was made in the church cemetery.

Miller.—John G., son of David L. and Frances Garber Miller, was born Oct. 20, 1858, in West Donegal Twp., Pa., near Bossler's Church; departed this life, May 9, 1943, at the home of his brother-in-law, Amos N. Stauffer, with whom he resided for the past 7½ years; aged 84 y. 6 m. 19 d. In November, 1887, he was married to Fannie Heistand who preceded him in death in 1919. He was a faithful member of the Mt. Joy Mennonite Church until death. He is survived by a stepsister, Mrs. Elizabeth N. Hoffer, Mt. Joy, Pa., and a number of nieces and nephews. Funeral services were held at the Nissley Funeral Home in Mt. Joy and at the Mt. Joy Mennonite Church on the afternoon of May 12 by Brethren Henry E. Lutz, Amos L. Hess, and Henry F. Garber. Text, Ps. 8:4. Burial in the Eberle Cemetery near Mt. Joy, Pa.

Slagel.—Mary A., daughter of Benjamin F. and Catherine (Steinman) Slagel, was born at Meadows, Ill., Sept. 14, 1877; died at the home

of her sister, Mrs. J. J. Zook, near Ithaca, Mich., Aug. 30, 1943; aged 66 y. 11 m. 17 d. She is survived by 4 sisters and 3 brothers (Katie, Mrs. J. J. Zook; Lucy, Mrs. Omar Boshart, Colorado Springs, Colo; Lydia, Mrs. William Schlatter, Colorado Springs; Anna, Mrs. J. E. Bachman, Alma, Mich.; Edward, St. Johns; Elmer, St. Louis; and Alvin, Fowler, Mich.). She will also be missed by her 28 nieces and nephews, who with many others, knew her as Aunt Mary. At 16 years of age, she was received into church fellowship with the Waldo Mennonite congregation near Flanagan, Ill. When 27 years of age she moved with her parents to Henry Co., Iowa. Most of her life was spent near Wayland with the exception of some time spent in Colorado and Michigan. Less than a year ago she came to Michigan expecting to make this state her home. At the age of 11, she contracted a serious form of blood poisoning which caused her much suffering for a period of 28 years and left her with a handicap of lameness in her arms. In spite of this she was cheerful and active, ready to make sacrifices for those she loved. Since January she was confined to her bed with a lingering illness caused by a breakdown of the nervous system. During this time she was tenderly cared for by her sister Katie. She was patient and resigned to her Father's will and gave a bright testimony concerning the salvation and peace she had found in her Saviour. She found comfort in repeating Psalm 23. During her illness she made her funeral arrangements and expressed a desire to depart and be with her Lord. Funeral services were held at the home of her brother Edward, Sept. 1, 1943, conducted by Bro. Daniel Oyer, and at the Bethel Church, conducted by Bro. J. Kore Zook. Interment in the cemetery near by.

Springer.—Mary A., daughter of Valentine and Magdalena Springer, was born near Milford, Nebr., Dec. 1, 1885; departed this life July 6, 1943, after a lingering illness in a Lincoln Hospital; aged 57 y. 7 m. 5 d. She spent most of her life in and around Milford. During the last years she moved away to be near her daughter. In her youth she accepted Christ as her Saviour and united with the East Fairview Mennonite Church. On Jan. 11, 1908, she was united in marriage to Amos Springer who preceded her in death, December, 1920. To this union were born 2 daughters. Besides her husband, a brother, a sister, and her parents preceded her in death. She leaves to mourn her departure her daughters (Sadie Barth and Leona Pedigo, Lincoln, Nebr.), a grandson (Earl Barth), 2 brothers and 3 sisters (Chris of Seward; Ed and Katie Tossy, Wayland, Ia.; Lucy Myers and Emma Saltzman, Milford), also 10 nieces and nephews. Within the last year she renewed her covenant with her Saviour and much of her time during the last few weeks of her life was spent reading the Bible, or having her daughters read portions to her. Her mind was centered on eternal things. Funeral services were conducted by Bishop Joseph E. Zimmerman at the East Fairview Mennonite Church. Burial was in the church cemetery.

She is gone but not forgotten;
She still lives within my heart.
She is resting now with Jesus,
But it was so hard to part.
All her good deeds we'll remember
And be waiting patiently
For the day when we can be
With her through eternity.

—By a Daughter.

Wismer.—Susannah, eldest child of the late Bro. Solomon B. Gehman, was born at Dumfries Station, Jan. 15, 1865; passed away July 31, 1943; aged 78 y. 6 m. 16 d. She was married May 12, 1885 to John S. Wismer, who preceded her in death Feb. 11, 1934. Sister Wismer is survived by all her children (Esther, Mrs. Menno Shantz, Ayr, Ont.; Nancy, Mrs. Oscar Gies, Howell, Mich.; Adah, Mrs. Edward Bristol, North Bay, Ont.; Samuel, Waterloo), 3 brothers (Samuel, Calgary, Alta.; William, Rush Lake, Sask.; and Solomon S.; Bridgeport), 21 grandchildren, and 7 great-grandchildren. Funeral services were held in the Mennonite Church, Waterloo, Ont., in charge of Bro. J. B. Martin. Text, II Tim. 4:6-8. Burial in the David Eby Cemetery.

Items and Comments

United States at Crossroads—Dr. H. J. Ockenga, president of the National Association of Evangelicals for United Action told 700 delegates at the organization's constitutional convention at Chicago, "We are standing at the crossroads and only two ways lie open before us. One is the road of the rescue of western civilization by a reemphasis and the revival of evangelical Christianity. The other is a return to the dark ages of heathendom, the powerful force of which is emerging in every phase of world life today."—Protestant Voice.

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Bible Woman Wins—The chief of a village in India tried to drive a Bible woman out of town by sending men at night to throw street-sweepings into her unprotected hut. She cleansed out the dirt, and then sat down in front of her hut and made a necklace of colored beads. She put this on a little girl who was watching her, and the girl ran home to her mother. Soon a crowd of mothers were present wanting these for their girls. Within a week she had won a welcome in every home. After a year the entire village of outcasts were seeking identification with Christians.—The Gospel Minister.

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A Young Hebrew Christian recently testified to one of our students concerning how he found Christ and then he said, "A few weeks after my acceptance of Christ as my Saviour, I was asked to give my testimony on a street corner at a meeting attended by a crowd of Jews and Gentiles. But as soon as I began to tell my Jewish brethren about my faith in Christ, they ran at me with one accord and I had to run for my life. I cannot even today have a copy of the New Testament in my home, for my parents will only destroy it. I have had to go through much suffering for Christ, but this is nothing compared to what He suffered for me."—Amer. Bible Institute.

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From a recent publication we copy the following: "Leaders of the Russian Orthodox Church congress met in Moscow . . . and elected Sergei, metropolitan of Moscow, as patriarch of all Russia. He became head of the holy synod, consisting of six members, and the leader of the Greek Orthodox churches in the Balkans and other parts of the world." The heartening thing about this news item is the inference that there seems to be enough religious toleration in Soviet Russia to allow church organizations to function, in the land that has the reputation of closing the door against all religions not favorable to Communism or atheism.

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There are 2,250,000,000 people in the world.

There are 685,000,000 professing Christians in the world.

There are more than 1,500,000,000 people in the world who have no Saviour.—California Southern Baptist.

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The depth of the sea presents an interesting problem. If the Atlantic were lowered 6,546 feet the distance from shore to shore would be half as great or 1,500 miles. If lowered a little more than three miles, say 19,680 feet, there would be a road of dry land from Newfoundland to Ireland. This the plan on which the great Atlantic cables were laid.—The United Evangelical.

—o—

A guiding hand I clearly trace
Along my earthly way,
A Father's hand, in power and grace,
Upholding day by day.

—Geo. O. Webster.

FIELD NOTES

(Continued from page 536)

At this writing Bro. Norman Hobbs of Iowa City, Iowa, and Bro. Amos Gingerich of Williamsburg, Iowa, are engaged in Bible conference work among the Mennonite congregations in Nebraska. In the absence of Bro. Hobbs, Bro. W. S. Guengerich of Wellman, Iowa, filled the regular morning appointment in the Mennonite Mission in Iowa City on Sunday, Sept. 12.

* * *

Tent meetings are in progress at this writing at East Scottdale, with Bro. S. J. Miller, Pigeon, Mich., in charge. There is good interest and we are enjoying a season of spiritual refreshing. Those who have worshiped with us from other sections in these meetings recently were Oscar Mishler and wife, Leo Nelson and wife, Davidsville, Pa.; Clayton Berkey, Homestead, Pa. We ask an interest in your prayers in behalf of these meetings.

—o—

CANTON, OHIO, BIBLE SCHOOL

The Canton Bible School Board announces a six weeks' Winter Bible School to be held at the Canton Mission, beginning Monday, Jan. 3, 1944.

The following have been appointed as members on the faculty:

O. N. Johns, Principal, Canton, Ohio
Stanford Mumaw, Dalton, Ohio.
Edwin I. Weaver, Dhamtari, C. P., India.
J. J. Hostetler, Business Manager, Canton, Ohio.
Mrs. J. J. Hostetler, Matron, Canton, Ohio.

The Brethren J. L. Stauffer, Harrisonburg, Va., and Paul Mininger, Goshen, Ind., have been engaged for the Ministers' Study Week.

J. J. Hostetler, Secretary
A. J. Steiner, Chairman

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ASSOCIATED SEWING CIRCLES OF LANCASTER CONFERENCE

The Sixty-fourth Semiannual Meeting of the Associated Sewing Circles of the Lancaster Conference District is to be held at Mellinger's Church, Lancaster Co., Pa., Saturday, September 25, 1943. All those interested are invited to attend.

Nettie A. Leaman, Secy.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, SEPT. 30, 1943 (Herald of Truth Established 1864) No. 27

EDITORIAL

"From whence can a man satisfy these men with bread here in the wilderness?

*

This question was asked of Christ just previous to the feeding of the multitudes with five small loaves and two small fishes. At first the disciples could not see how that could be done, but "with God all things are possible."

*

Here in the wilderness with which we are surrounded, there are millions of unsaved souls. This wilderness reaches "the uttermost part of the earth," and we as a handful of believers are commanded to "preach the gospel to every creature." "From whence can a man satisfy" these hundreds of millions of famishing souls? Of ourselves we can not possibly do it. But the same Lord who fed the multitudes then, through the instrumentality of the disciples, is with us today, commanding us to "give ye them to eat." Take Him at His word, go forth with faith in the living God and with a heaven-born zeal and burden for the salvation of the lost, and the heavenly manna will be furnished to supply the needs of every famishing, hungry soul.

*

The words, "in conclusion," are frequently heard in sermons and other addresses before public gatherings. They are perfectly in order, as they are intended to acquaint the hearer with the fact that the speaker means to close in a very short time. The words would carry still greater weight if there were not so much distance between the words, "in conclusion," and the close of the message.

*

Holiness.—God's command to His people is, "Be ye holy; for I am holy." If there is a question in your mind as to what it means to be holy, make a study of the attributes of God as set forth in His holy Word. There we read of His righteousness, His love for His creatures, His faithfulness to all His promises, His justice toward both saints and sinners, His mercy, and many other traits which shine forth in His record and which should also shine forth in the daily lives of all His people. The evidences are set forth in Paul's letter to the Galatians, saying, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." So long as these things shine out as the characteristics in your daily life, you exemplify the Scriptural admonition, "Follow peace with all men, and holiness, without which no man shall see the Lord."

*

A Model Conference.—It has recently been the lot of most of the active leaders in our church to attend one or more of our conferences that in many respects merit the name of model conferences, as compared with similar meetings. And the great model furnished these various multitudes of counsellors is still the conference held in Jerusalem, as recorded in Acts 15. Here are a few things which characterized this historic meeting:

1. They came together to consider, in the light of God's Word, a vital problem in the Church.

2. There was perfect freedom in their deliberations.

3. Their conclusions were unanimously ratified by "the whole church."

4. They appointed a committee of two to accompany the brethren from Antioch, where the trouble had arisen, to make the action of Conference clear, and their message was joyfully received by the brotherhood there.

5. The resolutions passed by Conference were explained to other congregations and delivered as "decrees for to keep."

If you would know the Scriptural relationship between the general Church and its various congregations, read the fifteenth chapter of Acts.

THE CALLING AND ORDINATION OF THE MINISTRY

II. The Ordination

Concerning the ordination of men to the ministry, a study of apostolic methods, as set forth in the book of Acts, reveals the following: (1) God calls those whom He previously qualified. (2) The needs of the Church were supplied by the calling of qualified men according to divine directions. (3) When it was not clear as to whom the Lord had chosen, the lot was used to ascertain the will of the Lord. Today there are many instances where we, like the disciples, need to come before the Lord and plead, "Lord, . . . shew whether of these . . . thou hast chosen."

As for training for the ministry (or any other position in the Church of Christ) we get that in the school of Christ. As for needed qualifications, God sees to that. People are not all gifted alike, which fact should make it clear that God has made provisions through different gifts that all the needs of the Church may be supplied. If parents have done their Christian duty in bringing up their children "in the nurture and admonition of the Lord," and if the Church has done its duty to the end that every member has, from the time of conversion, been nourished with the spiritual food needed for the proper development of the God-given talents in all the members, the qualifications needed in men who are to serve in the ministry will be sufficiently in evidence that there will be no mistake made in the choice of a man or men for the place, provided Scriptural methods—prayer, intelligent choosing, the use of the lot where needed—are followed preceding the ordination. (Training in a theological seminary is no substitute for Scriptural methods in developing God-given talents and in the choosing of men for the various positions needed in the work of the Chrisitan Church.) Church schools, when in charge of teachers and spiritual leaders who are

themselves loyal to and exemplars of the faith and standards of the church to which they belong, are an excellent aid in the training of the rising generation for the various positions that are needed in the Church for the promulgation of the Kingdom of God.

In many instances the Spirit of the Lord reveals to young members, ministers-to-be and others whom the Lord has chosen to fill certain places in the Church what their life work will be in the vineyard of the Lord. As an example of this class we cite the case of Saul of Tarsus, to whom the Lord revealed (Acts 26:16) at the time of his conversion that he should become "a minister and a witness," and also revealed to Ananias that this Saul of Tarsus (afterwards Paul the apostle) should become "a chosen vessel" unto Him to bear His name before different classes of people. Apparently this premonition had no special effect upon Paul (neither should it disturb any one having such a call), for he was (and all the rest of us ought to be) fully upon the altar of the Lord, ready to do whatsoever the Lord called him to do. Paul's course in life showed that he was not an ambitious aspirant for any position in the Church, neither was he inclined to hang on the holdback straps, refusing to do the will of the Lord. The greatest prize for any life (the crown of life at the close) is ours without striving for it, so that we have nothing to do but to do the will of God in whatever position we may be called, knowing that "all things work together for good to them that love God, to them who are the called according to his purpose." To paraphrase a well-known proverb, "Preachers are born, not made," by human aspirations or devices.

Every ordained minister of the Gospel should be alive to the Scriptural admontion, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." There is a fearful responsibility resting upon them —a glorious responsibility if borne in the fear and the name of the Lord. We recall the admonition found in Heb. 13:17, which reads: "Obey them that have the rule over you, and submit yourselves"—that appeals to the vanity of aspiring ministers, but the real servants of God are impressed with what follows: "for they watch for your souls, as **they that must give account.**" The faithful minister of the Gospel recognizes that every member of his congregation is a charge for which he is responsible. This important fact should be kept in mind as we think of our positions as "ensamples to the flock," in our visitation work, in preparing soul-food to be handed out over the pulpit, in pondering over ministerial duties and opportunities, in all that pertains to the work of the Gospel ministry. As thoughtful members ponder over these facts, it moves them to pray for their faithful ministers and to support and encourage and strengthen them in every way that they have opportunity.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

Peace

By J. F. Detweiler

Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

Peace is something that humanity everywhere is longing for. The idea of peace on earth and good will toward men was extolled by the heavenly host at the birth of Jesus. However, in the past Christmas season this angelic message has again been handled in an erring way by some Mennonite Sunday-school teachers and from some Mennonite pulpits. These men claim that in Messiah's day (which they say is to be after the Church age) there will be national peace, that all the nations of the whole world will be at peace, and that the whole world will be as the garden of Eden, thus bringing great error and confusion into the Church of Jesus Christ. Those men use figurative and symbolic language in the Old Testament prophecies (which is rather hard to understand) for the basis of their argument. Let us therefore see if the prophets were really prophesying of a national world peace. First, look at the writings of the prophets.

The book of Isaiah is a Messianic prophecy which they claim is to be fulfilled to the very letter, after the Church age, and that it is to be a time of national world peace. The prophet, speaking of that very same day, says, "They shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together" (11:14). Does this sound like national peace? Notice the words, "fly upon the shoulders" and "spoil." This is proof that the prophet is not speaking of a national peace, but is foretelling the powerful and victorious Church of Jesus Christ in a figure of speech. Furthermore, if this prophecy is to be fiulfilled to the very letter, where are those seven nations that he is speaking about in verse eleven—Assyria, Egypt, Pathros, Cush, Elam, Shinar, and Hamath? These nations have passed off the face of the earth (with the exception of Egypt), and this should be only a small nation. Ezek. 21:15.

This is another evidence that the prophet is speaking in a figure of speech. The Apostle Paul in his epistle to the Romans claims that Isaiah II is to be fulfilled in that church. Rom. 15:12.

These men claim that the prophets did not see the dispensation in which we are living, or only a small fractional part of it. But they were looking beyond the second coming of Christ to another day in which people find access to salvation. This is the preaching of another gospel (Gal. 1:9), which is no gospel. Paul, in Rom. 16:25, 26, writes that the Gospel which he preached is "by the Scriptures of the [Old Testament] prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

The Prophet Joel

Again, if the whole earth is to be a Garden of Eden in Messiah's day, as these men claim it will be from a prophetic standpoint, then what does the prophet Joel mean? He says that Egypt will be a desolation and Edom a desolate wilderness. Joel 3:19. We can see here that God was not speaking through His prophets of a national world peace and world Edenic condition. These men have a wrong interpretation of the prophets of God. The words of Jesus are still true: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39).

Only those few who were ready were saved from the flood, and the rest were destroyed. Jesus says it will be the same way when He comes again. Only those who will be ready when He comes will go with Him to their heavenly home. Jesus said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to

prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" —(Jno. 14:2, 3). Where can we find more comforting words? If we believe in God and in Jesus, these words give us that peace which the angels were singing about. But those who are not ready when He comes will be destroyed. "And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:39). There is therefore no need for another dispensation. The words of Peter are still true, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

The Apostle Paul

Paul, in writing to the Thessalonians, says, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thess. 1:7, 8).

The Apostle John

John writes in Rev. 1:7, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Why will they wail because of Him? Because they are not ready for Him.

By these scriptures of Jesus Christ and His apostles we see that we are living in the last times (I Jno. 2:18) and not in the second last times, and there is no need for a further dispensation.

Peace in the Old Testament

When the children of Israel were endeavoring to enter the land which was promised to their father Abraham by the Lord God, "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). In the process of time, as the Lord led them by the hand of Moses through a roundabout way in the wilderness because of unbelief, their journey was about ended. Then the Lord spoke unto Moses and told him to say to the children of Israel when they come to the land of Canaan that this is the land that fell to them for an inheritance, "but if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell" (Num. 33:55). "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them" (Deut. 7:1, 2).

By these scriptures we see how the Lord commanded them through Moses to drive the idol-worshiping heathen completely out of the land. They were to smite them, utterly destroy them, and show no mercy unto them. So they obeyed the Lord's command, burned Jericho to the ground, and destroyed Ai. But they soon began to make a league with the heathen people and would not destroy them. However, "an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you" (Judg. 2:1-3). Thus they became entangled with the inhabitants of the land and with their gods, and at times worshiped their idols and forgot their own God who saved them out of the Egyptian bondage. As a result they were not delivered from the heathen in the land until the time of David the king, who desired with a great desire to build the house of the Lord, but was not permitted to do so because he was a man of war. But when Solomon the king of peace began to reign, there were peace and rest throughout the land. And he said to Hiram the king of Tyre, "Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent" (I Kings 5:3, 4).

As we look at the people of God in the Old Testament we see how they made progress by the edge of the sword and were men of war, and we see how they had a long carnal, bloody war. From the time of the taking of Jericho to the time of Solomon they had no sure peace.

It was the Lord's command under the Mosaic economy that they should smite, utterly destroy, and show no mercy to the inhabitants of the land. Deut. 7:2. Perhaps all this bloodshed would not have been necessary if they had believed God's word in the first place. He promised them that He would send hornets before them and drive out the enemies. Ex. 22:28.

The Old Testament Prophets

It was in reference to these conditions (that is, of a warring and covenant-breaking Israel) that the prophets spoke of a new covenant under which the Lord would give them a new heart and spirit; in the new covenant they would not use the carnal sword any more, but the ruling temper would be peace and love. He would be their God and would teach them in a direct way, and in the Messiah's day the borders would not merely be around Canaan. The promises of God would not only be to Israel, but the Gentiles would rejoice with them. Isaiah especially speaks of this over and over again.

Thus the prophets spoke of the Church of Jesus Christ. Peter writes: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into" (I Pet. 1:10-12).

Comparing Prophetic Language with the New Testament

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jer. 31:31-33). While Jesus and His disciples kept the passover, "he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:27, 28).

Truly we are now living in that day in which we can have forgiveness of sins, and therefore live in the spirit and will of God. But Jesus told Nicodemus that unless a man be born again he cannot see the kingdom of God. This is the tone of the entire New Testament, that we might live in the spirit and nature of God. Jesus in speaking of His followers says that it is written in the prophets that they shall all be taught of God. But

(Continued on page 555)

Meditations

VIII. THE ACCENTS OF CONVICTION

By George J. Lapp

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. LET YOUR LIGHT SO SHINE BEFORE MEN, THAT THEY MAY SEE YOUR GOOD WORKS, AND GLORIFY YOUR FATHER WHICH IS IN HEAVEN.—Matt. 5:14-16.

In the highlands of Scotland lived a mother in Israel who was often sought out by her minister for sound advice. When he was very young in his ministry she exhorted him not to creep into a corner because of his youth. "Modesty is a very good thing," she said, but one must be mindful of the trust the Lord has put into his hands." She also said, "Say 'Whist' to the promptings of vanity and never blow your own trumpet. If your trumpeter should die, do not take it up to blow it except at the falling down of the walls of Jericho. But keep your sword and trowel as Nehemiah did, **especially the trowel.** Be sure to be in the fashion of the kingdom of heaven and be not ashamed of the witness God has given you, and let not your trumpet, when you use it, give an uncertain sound, but let it have the **accents of conviction** and purpose."

Sometimes we are tempted to exercise reserve and actually compromise our distinctive witness just because the times are grim. But God has not called us out as a people to remain silent just because the times are difficult). There are convictions which have become rooted in our spiritual fiber as a spiritual inheritance. We are convinced that they are in accordance with the will of God as revealed in His holy Word. For centuries we have not compromised these convictions. The witness to them before the world has borne fruit in the conscience of many people. We have rendered unto Caesar the things that belong to him and have served the interests of the State but we have with deep conviction rendered unto our God the things that belong unto Him.

Let us bear in mind that no one respects us for compromising our witness to the faith that we hold dear. They may flatter us for compromising but to our backs they will hold us up in derision as cowards, afraid to stand firmly for what we believe to be the will of the Lord for us. Let us pray for grace to fulfill His purposes for us.

Let us also bear in mind that faithful witness to the truth in Christ as we understand it will have an influence upon others. This will be increasingly so in the years to come. It became true in the past and the results are manifest.

Are we ashamed of what we believe to be the will of the Lord for us as a body of Christ? Are we as members of the body, with our individual ministry of witness, timid in our witness to what we hold as honest conviction? Do our life and conduct witness to what we believe? Are we trying to interpret our timidity as diplomacy? The love of Christ in us will constrain us to care and caution but it also will cast out fear and keep us from compromise.

As we express the "Accent of Conviction," is it constructive? Is it merely saying "No" to claims and clamors which we have to face? Is it not taking an active part in a program of ministering kindness and mercy to those in need, and in a definite ministry of soul saving through the teaching of the Word in every place, under every and any circumstance, sacrificing if need be our own comfort and convenience for the Lord's sake? What has He not done for us? What have we done for Him?

Dhamtari, C. P., India.

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KEEPING THE SABBATH

Eugene Moore

The Sabbath day is a part of God's great creation. All the laws that He gave at the time of the creation were for all men and for all time. The law for the land was that it should bring forth grass and herbs and trees. The law for the lights in the firmament of heaven was that they should divide the day from the night; and they were to be "for signs, and for seasons, and for days, and years." God said that man should have dominion "over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

This is the law God gave man for the sabbath day: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." This law was given for all nations and people on this earth for all time. Matt. 24 tells us of a time of tribulation in the future. Verse 20 says, "But pray ye that your flight be not in the winter, neither on the sabbath day." This shows us that the Lord will still be asking us to keep the Sabbath day holy in the service of the Lord. We have the example of a few holy women who loved Jesus and followed Him a great deal while He was here on earth. They learned of Him, and ministered to His needs. They followed and saw where they laid His body, then returned to Galilee and prepared spices and ointments to anoint Him. We note that they did not prepare these things or go to the grave on the Sabbath day, but rested according to the commandment. I wonder if we ought to take an example from them on Sabbath-day burying. Notice what the Bible says about them:

"And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them" (Luke 23:54-24:1).

Why do people imagine vain things about keeping the Sabbath day? Is it because of a greed for money? I Tim. 6:10 says: "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Or is it because we are in the age of falling away, and the Lord looks from heaven and beholds it all? As long as the best welfare of the individual and of the nation depends chiefly on the mental and moral state, so long will the Sabbath be one of God's choicest blessings to man.

In the Gospel dispensation the Sabbath day is the Lord's day. He created it; He blessed it and sanctified it. He consecrated it as a day of rest for man, a day for man to learn of Him and worship Him.

The Sabbath was made for man's needs, physical and spiritual, and as long as man is in need of it, that long he is duty bound to keep the day sacred and holy. The Sabbath day, when kept just as the Lord commanded and demonstrated, is to remind us of that blessed and eternal rest provided for all the godly wherein they shall be perfectly free from all worldly labor and troubles, and enjoy an eternal sabbath.

Jesus taught that there is no Sabbath-day law to keep us from saving life and relieving the afflictions and sufferings of man and beast. But from this viewpoint men try to claim the right to do many other things. May the Holy Spirit help each one of us to use our God-given judgment in keeping the Sabbath day holy.

—o—

NUGGETS

"Back of all circumstances is God. Circumstances may, and do, change; but God never."

"And the light is shining in the darkness, and the darkness has not overwhelmed it."—Centenary.

"Work without prayer is presumption and prayer without work is hypocrisy."

"No man ever lives through a greater moment than one in which God becomes a reality to him."

THE LIGHT THAT NEVER GOES OUT

Light is a "form of energy" that has given rise to almost numberless definitions, theories and experiments. But it is far from being thoroughly understood from a scientific point of view. In "The Next Hundred Years—The Unfinished Business of Science" by Prof. C. C.Furnas of Yale University—(N.Y.: Raynal & Hitchcock)—there is a whole chapter devoted to Light. After mentioning known facts about Light, as well as theories of the subject and other phases concerning it, the author says candidly: "We are waiting." In "Unsolved Problems of Science," by Prof. A. H. Haslett, Cambridge, England—(N. Y.; Macmillan)—we find these words about Light:

"Science has made great strides in this matter of illumination, but once again the last laugh is with nature."

So it is with other natural forces. Much is known—or may be known—about them, but there is much to be found out which is still a matter of speculation. Time will tell how much of this is true or false.

The fact remains, however, that we know enough about such forces of nature to use them to better our life physically, and make them contribute to our mental improvement.

So it is in the spiritual realm. In II Samuel we read this concerning the coming Messiah:

"He shall be as the light of the morning,
when the sun riseth,
A morning without clouds
When the tender grass springeth out of
the earth,
Through clear shining after rain."

In Psalms we read that "The Lord God is a sun and a shield." Malachi, at the close of the Old Testament writes that "the sun of righteousness shall "arise with healing in its wings."

Uhlhorn in "The Conflict of Christianity with Heathenism"—(N. Y.; Scribners)—writes that in the days preceding the coming of Christ, the heathen world, as represented by Rome and Greece, had not much hope for humanity's happiness:

"Life in this world began to be looked upon as shadowy, and the true life was sought first in the life to come."

But this belief in a future life was not shared by all, a fact applicable to all ages of the world. We read that such noted men as Caesar, Cato, Pliny, Lucretius, etc., looked upon death as ending everything for the human race.

Darkness in the Bible, and in other books, does not mean the absence of physical light only. It is used figuratively in the Book to designate something mysterious, or ignorance, or evil, or something gruesome. The familiar phrase, "the darkness of the grave," applies here. Job thus refers to his good and evil days:

"Oh that I were in the months of old, as in the days when God watched over me: when his lamp shined upon my head, and by his light I walked through the darkness."

Isaiah, in referring to the evils affecting the Israelites, alludes to the coming of Christ:

"The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined."

In "Every Man's Religion," by George Hodges (Macmillan) we read that "God is in all the universal life, as the sun is in the world. . . . Thus shines God through Jesus Christ." This is a thought which John thus expresses:

"There was the true light, even the light which lighteth every man, coming into the world."

Mr. Hodges' words are a fitting comment on this verse:

"When we would draw near to God, we draw near to Him. When we would understand, as best we may, the nature and will of God, we learn of Him."

This may be called the message of the ages, but it will always bear repeating. The world has heard for centuries the story of Him who, from the first, was its light. He so said, and His life and deeds proved it. And the many who, in the course of time, believed in Him, and carried their belief into their daily life, found Him to be what He had claimed to be.

The present condition of the world shows that the same message of hope, faith, love and brotherhood is as much needed as ever. For the right sort of material life and prosperity must have the right kind of spiritual background. The old text often used as a Thanksgiving theme is always true: "Righteousness exalteth a nation; but sin is a reproach to any people." Or in the words of a modern version: "Integrity exalts a nation; evil brings any people low" (Moffatt).

Some people look upon Christianity as being chiefly a means of dying in the right way. But Christ taught that He had come for both the present life and the one to come. When one thus believes and lives, there is no room for fear. These words of Zechariah have been given different interpretations, one of which refers to the death of one who is a believer: "At evening time there shall be light." Be as it may, this interpretation agrees with our theme. He who is the light of the present world is also the light of the unseen world, the existence of which is the completion in a higher sense of this imperfect world. The closing chapter of Revelation thus describes in part that unseen world:

"And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign for ever and ever."

In and out of this visible world, this Light never goes out.—J. A. Derome in the Daily Argus-Leader, Sioux Falls, S. Dak.

Correspondence

CANTON, KANSAS

(Spring Valley Congregation)

Dear Readers of the Gospel Herald: Greetings of love in the name of our Saviour.

We were reminded again that we are only pilgrims passing through this world, Thursday, Aug. 26, when Sister Diener, wife of our pastor, Bro. Charles Diener, was called to a better home where there is no pain, no tears, no sorrow, no heartaches, and no dying. Sister Diener will be greatly missed as a neighbor and as a consecrated worker in the Church. She filled her place of service successfully in the home, as a Sunday-school teacher, and in the sewing circle. Even though her passing brings sorrow to our hearts, we can say that our loss is her gain, and that it should inspire us to follow the Christ she followed so that when we are called we will be ready to partake of the great wedding supper.

It was a pleasure to have Bro. Edward Diener, Wellman, Ia., bring us the morning message, Aug. 29. The thought was renewed in our minds that we should walk worthy of the Lord who has delivered us from the powers of darkness and has redeemed us through His blood. It is our privilege to increase the talents and use what God has given us to His honor and glory. The morning service was closed by the congregation singing "Walk Daily with Your Saviour."

Two of our young men are serving in C.P.S. camps. We as a congregation wish them God's rich blessings for we know there are times that are hard for them. But God is faithful who has promised to be with us always.

The Lord is continually blessing each of us. May we all be worthy of these blessings and pray for one another that we might be strong in the Lord.

Sept. 3, 1943. Rachel Sommerfeld.

LA JUNTA, COLORADO

(East Holbrook Congregation)

Greetings to Herald Readers: The Young People's Meeting Hour for Aug. 29 was given to Bro. Allen Erb, who discussed the subject, "How to Study the Bible." He briefly discussed the following methods: Begin Studying; Aid of the Holy Spirit; Jonah Method; Christ Centered; Industry; Experience; Mechanical; Read; Book Study; Topical; Biographical; Textual; Memorizing; Instruction.

Following this we had our council meeting. A general expression of peace prevailed. The following Sunday, Sept. 5, Bro. Erb was with us again when seven applicants were received into the church fellowship by water baptism, which was followed by the observance of the ordinances of communion and feet washing. We were richly admonished from Gal. 2:20.

In the evening service of the same day, Bro. Wilber Nafziger, who had been in charge of the C.P.S. camp at Belton, Mont., the past year, pointed out many duties, using as a basis Jas. 4:17.

(Continued on page 552)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

GOSSIP AND GLOOM

Gossip and Gloom
Are brothers-in-woe,
Whatever they say
Know it's not so.

Gossip and Gloom
On mischief are bent,
Their foolish opinions
Are not worth a cent.

Gossip and Gloom
Are in a bad way,
Pray do not believe
A word that they say.

Gossip and Gloom
Do things on the sly,
They secretly whisper
And most often lie.

Gossip and Gloom
Are not good for you,
With such busybodies
Have nothing to do.

—Unknown.

—o—

THE GUIDE

By Lina Z. Ressler

In our Sunday schools this morning a great army of us talked over and thought over the beautiful lesson of God's leading His people on the wilderness journey. It is a beautiful picture and a wonderful lesson of guidance. To the great army of children at this time, it was getting away from the bondage of Egypt. It meant getting away from the cruel taskmasters, the grind of brickmaking, the struggle to live in a heathen country, in the midst of idolatry and sin. It meant getting away from wrong influences, into a land which God had promised them. True there were some things that might have bound them to Egypt.

Moses and Aaron, and perhaps a few of the more thoughtful among the Israelites, knew something of the responsibility the expedition might involve. Be that as it may, Israel was gathered together like a vast army, ready to move to the Land of Canaan.

They had not slept much the night before, for the Passover was to be eaten with staves in their hands and shoes on their feet, ready to travel. There had been no time to bake the bread that was rising in their kneading troughs, for the starting time was here and no one was to lag behind. There was no time to go back after the forgotten article, for Pharaoh had given orders, the orders of a heathen king, and they must all go immediately. I wonder if each one of the vast army had a bit to carry as they went along. That, you know, would help to keep the restless ones in line. Perhaps the most serious one of all that great army was Moses, the leader, who stood in the position of "go between." To him God spoke as man to man, and to him the people came with all their problems and difficulties. The people knew only that they were going; Moses knew at least some of the problems that would surely come to them as the journey progressed. And so the greatest "trek" of all time was begun.

Scottdale, Pa.

—o—

"OUR BODIES"

That the physical body of man is very important cannot be denied. Man comes into existence with a physical body. During the years of helplessness, others endeavor to sustain life in our physical body. And during the length of our earthly life we give constant care to that body. Hospitals by the thousands minister to physical bodies.

Man should care for his physical body. God has given it a place of honor and it should receive worthy attention. But it should not be exalted to the supreme place of importance in life. Though it has a place of special honor in the plan of God, it must be kept subordinate to serve the purpose God has for it.

Paul wrote, "But I keep under my body, and bring it into subjection." Another translation reads, "I buffet my body and lead it captive." The place of the body is as a servant; it must not be permitted to occupy the throne as master. The animal part of the body knows nothing about God. It knows its own hunger and desires. And when man yields to the mastery of the hunger and desires of this animal part of the body, the soul is dethroned and debased. Therefore, the body must be kept subordinate to serve its purpose in the plan of God for man.

When Jesus Christ became incarnate, He became "bone of our bone and flesh of our flesh." Yet in all those years He dwelt among men, His body was underfiled, and was always the servant of the soul. Never did the physical body obtain the mastery over Jesus. And when Paul would keep the body in a subjective state, he did it through the power of the One whose mastery over the flesh had been proved by an immaculate life.

Concerning that body, Jesus said to the Father, "A body didst Thou prepare for me." And that same body was made a sacrifice for sin, offered upon the altar of sacrifice crucified on Calvary's Cross. That body which He took in the incarnation made it possible for Jesus Christ to die for us on the Cross.

Just how much Jesus was limited when He took upon Himself the likeness of man we do not know, but we do know that One who was Deity was limited by the body He assumed. He thirsted; He hungered; He suffered. He suffered limitations and experiences unknown to Him in the preincarnate state. Without this body Jesus could not have known death, could not have died for us. So we find there was a definite purpose in the incarnation of Jesus, in that body prepared for Him. That purpose pointed to Calvary's Cross and beyond.

Pause at Calvary a moment. "He was put to death in the flesh." But then there follows a most remarkable thing, that flesh which was put to death did not see corruption. In the place of corruption we see an empty tomb, angels there to announce that the Lord had risen, and the Lord Himself in a glorious body. Those two natures which were so perfectly united in the incarnation are still united in the resurrection and will ever be so.

That night of the resurrection Jesus appeared to the disciples who had gathered behind closed doors and said, "Peace be unto you." And it also reads, "He breathed on them, and saith unto them, Receive ye the Holy Ghost." The Holy Spirit was the life of that resurrection body, and Jesus was breathing His life on those disciples.

Friends, this body in which we live and which so often is unsubjected has a glorious purpose in the plan of God. Paul wrote, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

The temple of the Holy Ghost—purchased with a price—belonging to God. And we are to glorify God in our body as well as in our spirit. Friends, the Holy Spirit will be incarnate in each resurrection body. Even as Christ has a glorified body, so each believer will rise in the air with a glorified body to be with the Lord and Saviour for eternity. From the body of humiliation to the body of glorification, such is the progress for the Christian.—L. L. Wightman in Cleveland Gospel Herald.

—o—

Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace.—Jas. 3:13-18.

Sunday School Lesson

Theme for the Quarter: The Ten Commandments and the Teachings of Jesus

II. REVERENCE FOR GOD

Lesson for Oct. 10, 1943.—Ex. 20:3-7; Matt. 4:10; 6:9; John 4:23, 24.

Golden Text.—God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4:24.

Introductory.—In this lesson, as in the previous one, we have three texts these dealing especially with the matter of reverence for God. Each of these alone has enough food for meditation to occupy a full hour in a Sunday-school recitation.

Reverence for God (Ex. 20:3-7).—This part of the lesson includes the first three of the Ten Commandments:

1. "Thou shalt have no other gods before me." In other words, we are to recognize God as the only Being who is without beginning or ending; who is infinite in wisdom, power, love, justice, righteousness, holiness, and all His other attributes; who is the Creator of all things visible and invisible, and from whom all blessings flow. He is the only true God, all other gods being the creation of men's hands or imaginations. To attribute deity to any other being or thing, or to love any other being or thing more than we do God, constitutes idolatry. Here in America we have many idols; such as wealth, pleasure, hero worship, appetites, etc., etc., etc.

2. "Thou shalt not make unto thee any graven image, or any likeness . . . thou shalt not bow down thyself to them." The latter "thou shalt not" throws light upon the first. Image worship is one of the most prominent forms of idolatry. The wrath of God is visited upon those who are guilty of this deceptive sin, while He promises mercy upon those who reverence and worship Him above all else in creation. To love God with all our soul, mind, and strength is said by our Lord to constitute "the first and great commandment."

3. "Thou shalt not take the name of the Lord thy God in vain." Profanity is the filth that flows out over the lips of those who are devoid of reverence for God, and "wooden oaths" or bywords are but a weak and senseless form of profanity. "The Lord will not hold him guiltless that taketh his name in vain."

It is becoming the true child of God to serve him "with reverence and godly fear."

True Worship Commanded (Matt. 4:10; 6:9).—In this Christ is our great Teacher. On this point two instances are recorded in the lesson before us.

1. The first was on the occasion of His temptation by the devil. This was immediately after His baptism in the River Jordan. The Word tells us that He was "led up of the spirit . . . to be tempted of the devil." This narrative is found in Matt. 4:1-10 and Luke 4:1-13. Three times did the devil approach Him, and each time he was repulsed with an "It is written";—a practical example for us to follow. In the third temptation the devil promised Him to make Him ruler over all the kingdoms of the earth, on the one condition that He would fall down and worship him. It was in response to this that Christ said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." To this command, let every one of us be true. Another promise to remember in this connection is this: "Resist the devil, and he will flee from you." That is what he did for Christ; that is what he will do for us, if we, like Christ, meet on every occasion with an "It is written."

2. The second instance is taken from the Lord's Prayer. In the sermon on the Mount Christ taught His disciples many things, among them how to pray. On this subject He starts out with: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name." Prayer, to be acceptable to God, must proceed from a heart filled with reverence and devotion to His holy name. Without this, we may say words, high-sounding words, but they will never reach the throne. It takes the prayer of faith to reach the ear of God. Underneath every prayer of faith is reverence for His holy name. This we certainly possess, provided we recognize His superhuman qualities, being without limitations in anything. "Worship the Lord in the beauty of holiness."

Worshiping God "in Spirit and in Truth" (John 4:23, 24).—The language here used was a part of Christ's instructions to the Samaritan woman at Jacob's well. The longer Christ spoke to her, the more convinced she was that He was a prophet, indeed the Messiah of Scripture. She compared the difference between the meeting places of the Jews and the Samaritans. But He quickly gave her to understand that when it comes to real worship it is not merely a matter of place but a matter of faith, coming from the innermost depths of the heart. This was His assurance: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: or the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship Him in spirit and in truth."

It is a lesson which all true worshipers should bear in mind. It is right that people should worship God in Samaria and in Jerusalem; in the home, in the house of the Lord, or wherever the worshiper happens to be; but no form of worship is acceptable to God unless it comes from a mind full of reverence for Him from a heart filled with genuine worship,—as our Saviour puts it, "In spirit and in truth."—K.

Bible Meeting Topic

ANGELS AND THEIR SERVICES
Heb. 1:4-2:9

Topic for October 10

MOTTO

"Ministering spirits."

OUTLINE STUDY

I. **Angels, What Are They?**
   1. Spirits created in a higher realm than man.—Ps. 8:5; Heb. 1:7.
   2. Excelling men in strength.—Ps. 103:20; II Pet. 2:11.
   3. Instruments of God's power.—II Thess. 1:7.
   4. Numberless hosts of spirits who worship and serve God.—Heb. 12:22; Heb. 1:6, 14.
   5. Glorious.—Matt. 28:2, 3.

II. **The Service Angels Render.**
   1. To God.
      a. Sent forth to minister.—Heb. 1:14.
      b. Sent forth to execute judgment.—Isa. 37:36; Matt. 25:31, 32; Matt. 13:24-30, 47-50.
   2. To Christ.
      a. In temptation.—Matt. 4:11.
      b. In Gethsemane.—Luke 22:43.
   3. To saints.
      a. Announcements.—Judg. 13; Luke 1:11-20; Matt. 1:20, 21.
      b. Warnings.—Matt. 2:13.
      c. Guarding.—Ps. 34:7; 91:11; Acts 5:19, 20.
      d. Communicating and serving.—Jno. 1:51; Acts 27:23.
      e. Bearing them to glory.—Luke 16:22.
      f. Revealing.—Rev. 1:1; Gal. 3:19; Acts 7:53.
      g. Directing.—Acts 8:26; 27:23, 24.
      h. Informing.—Acts 1:11; Matt. 28:5-7.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Angels."**
2. What Angels Have Done for Saints
   a. Elijah.—I Kings 19:5-8.
   b. Elisha.—II Kings 6:15-17.
   c. Daniel.—Dan. 6:22.
   d. Cornelius.—Acts 10:3-6.
   e. Lazarus.—Luke 16:22.
3. Angels in God's Service.
   a. Worship God and Christ.—Heb. 1:6; Rev. 5:11-14.
   b. Obey God's Word.—Ps. 103:20.
   c. Execute God's judgments (See Outline).

For Seniors.
1. The Position of Angels in Glory.
2. The Work of Angels among Men.
3. The Rank of Angels in Relation to Christ.

PERSONAL THOUGHT

Do we realize what glorious invisible company we may enjoy if we are in fellowship with the Lord?

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THURSDAY SEPTEMBER 30, 1943

Field Notes

Bro. A. H. Leaman, Chicago, Ill., is expected to preach for the congregation at Morrison, Ill., on Oct. 3.

* * *

Communion services will be held, D.V., at the Columbia, Pa., Mennonite Mission, Sunday, Oct. 31, instead of Oct. 10, as previously announced.

* * *

The Altoona, Pa., Mission announces communion services for Sunday, Oct. 10. The annual all-day meeting is scheduled for Saturday evening and all day Sunday, Oct. 2, 3.

* * *

Bro. A. J. Metzler, of this office, conducted counsel meeting at two places last Sunday, Sept. 26: Blough, in the Johnstown district, in the forenoon; and Masontown in the evening.

* * *

Evangelistic meetings are announced to be held with the Tressler congregation, Greenwood, Del., Oct. 2 to 10, with Bro. Paul Roth, Masontown, Pa., in charge.

* * *

Revival meetings at the Shantz Church, St. Agatha, Ont., closed recently with good interest and spiritual blessings upon the souls of quite a number. Bro. C. F. Derstine was in charge of the meetings.

* * *

Change of Address.—Bro. Noah E. Ebersole from Marion, Kans., to Hydro, Okla. Bro. Ebersole had been a minister in the Catlin congregation for twenty years. May the Lord bless him in his new field of labor.

* * *

Bro. Amos Horst, Akron, Pa., was a visitor at the Publishing House last week while on his way home from attending a meeting of the Mennonite Central Committee in Chicago on Sept. 18. He preached for the Goshen College congregation on Sunday, Sept. 19.

A dedication service for the Locust Grove Mennonite School, two miles east of Lancaster, Pa., is announced to be held on Saturday afternoon, Oct. 16. An appropriate program has been arranged, and the dedication service is to be in charge of Bro. Noah H. Mack.

* * *

Bro. Harold S. Bender, Goshen, Ind., was a visitor at the Publishing House last week, spending some time here in committee work and in looking after other interests. He was on his way to Akron, Pa., to participate in training school work conducted by the M.C.C.

* * *

Called Home.—Bro. J. F. Brunk of Newton, Kans., recently answered the summons to come up higher. In former years Bro. Brunk was quite active in the work of the church but of recent times he has been physically incapacitated. May the Lord comfort the bereaved ones.

* * *

Evangelistic meetings, held in a tent at East Scottdale, Pa., and conducted by Bro. S. J. Miller, Pigeon, Mich., closed last Sunday night with good attendance and interest. May the seed sown yet bear precious fruit. A few souls indicated their desire to go all the way with Christ.

* * *

Enrollment at Hesston College and Bible School.—Our latest information is that the enrollment has reached 213, with others still coming in. This is at least thirty in advance of the enrollment last year at this same time and is one of the largest enrollments at the beginning of the school year in the history of the institution.

* * *

The Allensville, Pa., congregation was favored by a visit from Bro. John A. Lehman, Boswell, Pa., who preached for them on Sunday evening, Sept. 19. The congregation plans to hold communion services on Sunday morning, Oct. 3, and on the evening of the same day the ordination of a minister is to take place.

* * *

The following announcements of revival meetings in Iowa have been made: For Lower Deer Creek Church near Kalona, Iowa, beginning Sept. 23, with Bro. Ray Yoder of Nappanee, Ind., as evangelist. For West Union Church near Wellman, Iowa, beginning Oct. 1, with Bro. B. B. King of Sheldon, Wis., as evangelist. Your prayers solicited in behalf of both meetings.

* * *

Bro. J. G. Hartzler, Windom, Kans., preached for the congregation assembled in the West Union Church near Wellman, Iowa, on Sunday morning, Sept. 19. After visiting in the vicinity of West Union and Wellman for a week or more, it was the intention of Bro. and Sister Hartzler to make a similar visit among relatives and friends in Alberta.

Death in Puerto Rico.—Our readers probably noticed in last week's C.P.S. Notes that Bro. Elmer Hartzler, engaged in relief work in Puerto Rico, was drowned on Sept. 12. He is the son of Bro. and Sister A. P. Hartzler of Wichita, Kans., who have the sympathy of the church in their bereavement. No details of the tragedy have come to us at the time of this writing.

* * *

Correction.—In the article on "The Suffering Christ," by Noah H. Mack, appearing in the Herald for Sept. 23, there was an omission of one word, near the close of the first paragraph on page 531, which was needed to give the author's thought. Corrected, the closing phrase of the sentence should read: "The Son of Man, the Son of God, could not be overcome in the flesh."

* * *

Called Home.—Sister Louise Smoker, of the Scottdale congregation, who has been a friend and neighbor of the Publishing House for many years, died rather suddenly Sunday, Sept. 26. Her husband, the late Michael Smoker, was a Publishing House worker, her two daughters, Naomi and Ruth (Mrs. Irvin Brunk), are in the employ of the Publishing House at the present time; and her son, George R., now on the mission field in Africa, was formerly a worker in the House. Our condolences go out to the bereft family.

CORRESPONDENCE

(Continued from page 549)

On Sunday evening, Sept. 12, the young people from the La Junta congregation had charge of the program at this place. A number of helpful talks were given on different phases of Ps. 19, these being interspersed with several special songs. On the following Sunday night, Sept. 19, the young people from here will render a similar service at the La Junta Church.

Our Sisters' Sewing Circle have remembered the C.P.S. camps by sharing with them our bounties of the summer crops by way of canning. Also our Christian Workers' Band have prepared scrapbooks for their edification.

The Christian Workers' Conference of the Mennonite Churches of Colorado is to be held Oct. 9 and 10 with the Manitou congregation. At that time a constitution is to be presented for consideration.

Yours in His service,

Sept. 14, 1943. W. H. Nunemaker.

MILVERTON, ONTARIO

(Wellesley Maple View A. M. Congregation)

Greetings to All Readers: Since our last letter to this paper, we have enjoyed many rich blessings. Among them was our Sunday-school conference. The weather was ideal and the attendance was very large. Bro. I. W. Royer, our guest speaker, gave us a number of inspiring messages. We also were privileged to have Bro. M. S. Zehr, Pigeon, Mich., with us. His messages, too, were comforting and

challenging. We were thankful for Bro. Zehr's thoughtfulness in stopping here on his way to Lewis Co., N. Y. We wish others would do likewise.

We had a very heavy frost on the morning of Sept. 5. We are looking forward to an all-day Thanksgiving program.

During the busy summer season, our midweek meetings at the church were discontinued, although a number frequently gathered in the homes for Bible study and intercession. The young people's meetings are well attended and will be discontinued at the end of the year for the winter months as usual.

Our boys in the near-by alternative service camps occasionally come home and we rejoice to have them worship with us. We ask an interest in your prayers for these brethren and also for us at this place that we may live our faith.

Sept. 15, 1943. Valentine Nafziger.

PEABODY, KANSAS

(Catlin Congregation)

Dear Herald Readers: Greetings. We thank God for many unmerited blessings. Two late summer rains broke a rather lengthy dry spell.

Aug. 10-13 was the time of the Missouri-Kansas District Conference. The Spirit was definitely there and the Conference was surely a blessing to those who could be there.

On Aug. 22 a farewell for the Ebersoles took the form of a basket-dinner at the Harry Newcomer home where the Catlin Sunday School and other friends were welcome. During a short afternoon program tokens of appreciation and good will were presented to the two departing families.

Bro. and Sister Noah E. Ebersole and Samuel and Bro. and Sister Arthur B. Ebersole and family departed on Sept. 3, locating at Hydro, Okla. They were faithful church workers and will be missed. Bro. N. E. Ebersole, a minister, served the Catlin congregation for 20 years.

Sister Dorothy Horst, the primary school teacher, left by train for Goshen College on Aug. 25. Mary Edith Troyer of Hutchinson, Kans., will have charge of the primary class. Miss Troyer is teaching one of the Community schools.

Bro. and Sister Harry E. Selzer and family, of Canton, Kans., fellowshipped with us on Sept. 5. The Selzer ladies' quartet sang two much appreciated numbers.

Bro. Joe F. Brunk who preached at Peabody for many years was buried Sept. 19 at the West Liberty, Kans., Church Cemetery, Bro. Brunk was very active in his younger life but has suffered much for the past few years and testified that he was homesick for heaven.

Sept. 21, 1943. Laurence Horst.

SCHELLSBURG, PA.

Dear Friends in Christ: On Sunday, June 13, our congregation was glad to have Bro. and Sister Irvin Holsopple and Sister Mary Eash, Hollsopple, Pa., with us. Bro. Holsopple gave us a message in the morning and in the evening. He and Bro. and Sister Alvin Holsopple and family were with us July 18, also. Bro. Irvin Holsopple gave us the morning message.

On Sept. 5, we were privileged to see Bro. William Fisher being received into the Church by baptism. Bro. Lloy Kniss officiated.

We are looking forward to revival meetings to be conducted by Bro. Ira Landis, Lititz, Pa., Nov. 11-21.

We ask an interest in your prayers for the work at this place.

Sept. 17, 1943. Miriam Replogle.

UPLAND, CALIFORNIA

(Alpine Congregation)

Dear Gospel Herald Readers: Greeting of love to all. Before this reaches the eyes of our readers, the third quarter of 1943 will be history. What has been done so far in this year is done for war. And we wonder what all should have been done that is left undone.

The older we get the more we see the need of a well-lived life. God would say that we put first things first, which is, first, a well-lived Christian life and, second, do all we can to help others into the kingdom.

On Labor Day, Sept. 6, we had an all-day and evening program, which included the Winton and Los Angeles congregations. Speakers were selected from all three congregations. All speakers presented their subjects in a masterful way, which made the day a successful one and all could say with Peter of old that it was good for us to be there.

Bro. George Beare, returned missionary of India, brought us the message this morning, Sept. 19, using the last clause of verse 28 of the eleventh of John. "The Master Is Come and Calleth for Thee."

Our Church and Sunday-school work is going along nicely. Our door is still open and the invitation is out for others to come in and be with us. California is in need of thousands of men and women to do the work that is to be done. Upland is forty-three miles east of Los Angeles, which has a population of 1,753,093 since 1940. Upland, as well as other cities, has had its share of the increase in population. Hence our greatest difficulty is the housing of the people moving in. And yet, we have seen no one sleep out doors yet.

The writer is sure there are quite a number of large homes with only one or two occupants; so there is still room if people are willing to open their hearts and doors.

We crave an interest in your prayers, that we may go forward in the program of the Church, and make our calling and election sure.

Sept. 19, 1943. Mrs. Bettie Brunk.

METAMORA, ILLINOIS

To the Gospel Herald Readers: Greetings. The congregation at this place has been enjoying many good meetings for the past few months.

On the evening of May 30, Mrs. J. N. Kaufman of Pleasant Hill was with us and spoke on "The Call from Africa."

June 7, we held our quarterly Sunday-school meeting. In the evening Bro. Walter Yoder of Goshen College conducted a special song service.

On June 27, Bro. A. C. Good, Sterling, Ill., was with us preaching in the morning service on Isa. 54:2 and in the evening service on Isa. 21:11, 12.

Our sewing circle met for a pot luck dinner, July 1, and Mrs. J. N. Kaufman spoke especially to our junior girls.

We had our young people's meeting reorganization on July 11. On Aug. 1 and Aug. 8, Bro. Raymond Yoder of the Chicago Home Mission preached in our regular church service.

Most of our members enjoyed the annual state conference held at Eureka College campus, Aug. 10, 11. Many timely and challenging messages were enjoyed.

Our minister, H. R. Schertz, was absent Aug. 22 because he was attending General Conference at Goshen, Ind.

On Aug. 27, Bro. Lawrence Burkholder of New York spoke in the morning and evening services.

Sept. 20, 1943. Cor.

BALLY, PENNSYLVANIA

(Hereford Congregation)

Dear Herald Readers: Greetings in the name of Him who daily loadeth us with benefits. We must truly say the Lord has been good to us both in a natural and spiritual way. We had abundance of rain early in summer and had a fairly good crop of everything from our garden and patches.

We had the privilege of having our Tenth Annual Bible Instruction Meeting in May of this year with very rich instruction and with a visible result of three souls accepting Jesus as their Saviour.

During the absence of Bro. Kulp doing evangelistic work in Canada, we were well supplied with visiting brethren from neighboring congregations.

The sisters have been attending the Sewing Circle very faithfully and we are happy to report good interest and co-operation in this work.

On Sunday, Sept. 19, Bishop Stanley Beidler assisted by Bishop Warren Bean had charge of baptismal services at which time four souls were received by baptism and one member was taken back into fellowship. They need our prayers. Will you pray for them that they may be true and faithful and that we as a congregation may be faithful examples and living witnesses for Him?

Sept. 23, 1943. Anna Gehman.

WEST LIBERTY, OHIO

Dear Herald Readers: The one hundred forty-fourth quarterly Mission Meeting of the West Liberty, Ohio, community was held at the Oak Grove Church on Sunday afternoon and evening, Sept. 19, 1943. The meeting was largely attended and excellent interest manifested. Bro. and Sister Edwin Weaver, returned missionaries from India, were the guest speakers. Their presence and talks were appreciated.

Bro. Rosenburg, of Los Angeles, Calif., spoke at the above regular services in the morning and was present in the afternoon and evening meeting.

Sept. 24, 1943. Cor.

Miscellaneous

INDEBTED

"I am debtor . . ." (Rom. 1:14).

We often accept, quite unthinking,
Of ev'ryday blessings, and hold
No thought as to whom we're indebted,
Our praises are left all untold.
We show but a greedy acceptance—
God gets not a plaudit for pay;
No worthy acclaim do we offer
Nor thankfulness ever betray.

There's much I've received through God's mercy,
But little, to date, have repaid.
To show God my grateful remembrance,
My all on His altar is laid.
It seems that no "good thing" is lacking,
So lavish God's constant supply,
No substance have I that can balance,
Nor ever my debt satisfy.

The breath that gives life to my body
But tokens my Father's great care;
Of all of His wonderful blessings
He measures to me a full share,
Gives shelter and sustenance ample,
And stars that give hope in the night,
For these I am far short in payment,
As well as for hearing and sight.

For rainbows which often are spanning
The sky when the tempest is past;
For sun breaking out through the cloud-rift,
And waves touched to stillness at last;
For roses I plucked in the garden,
And buttercups gleaming with gold;
For bird-notes that rang through the meadows
Where I carried sorrows untold.

For love-light in eyes that were trusting;
A hand-clasp so friendly the while;
For trust that a little child gave me
And brave-hearted ones with a smile;
For these and a million more blessings
My heart has a compact to pay,
But gratitude, praise and thanksgiving
Are mine, and I give them today.

—Grant Colfax Tullar.

—o—

THE RIVEN ROCK

By Myrtle Shenk

The Meribah experience in the history of Israel's wanderings was of great significance. At this desert encampment they censured Moses because there was no water. He had long endured their murmurings and supplied their needs, and at this time he almost despaired of life. When he cried unto the Lord the answer was: "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock" (Num. 20:8).

Here the meekest man failed at his strong point. Instead of speaking to the rock as the Lord commanded, he exclaimed: "Hear now, ye rebels; must we fetch you water out of this rock" (Num. 20:10b)? And Moses struck the rock **twice.** The water came out abundantly, and both people and beasts drank. Alas! it cost Moses his leadership. This one disobedience could not be passed by, for God cherished here a great type.

In the beautiful poetry of the Psalms the story of the gushing waters is told. "He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers. . . . Behold, he smote the rock, that the waters gushed out, and the streams overflowed" (Psa. 78: 15, 16, 20).

In I Cor. 10, the Apostle Paul narrates some of these details, and gives their spiritual meaning. The meat and drink provided in the wilderness were not always given because of the whims of a rebellious people, but were part of a great plan in the mind of God. The manna was spiritual meat and the water was spiritual drink. "For they drank of that spiritual Rock that followed them: and that Rock was Christ" (V. 4). Christ is the smitten Rock. In the last great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink" (Jno. 7:37). This was spoken of the Holy Spirit. This is the life-giving water that flows from the riven Rock.

Christ died for sin **once.** He will not die again. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him" (Rom. 6:9). In His own words, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). Under the law, the high priest made atonement once every year for himself and for the people. With Christ, it was not so. "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26).

Christ was a sacrifice once for every man. No man can be so vile but that Christ died for him—just once. According to Heb. 6, when people have had great religious experience (among other things having been made partakers of the Holy Ghost — the life-giving stream), if they fall away, it is impossible "to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." **Unto themselves** they crucify Him, but this makes their case hopeless, for He can not be crucified again. Whether the book of Hebrews was written for Jews (as some claim), or for Jews, Gentiles, and Christians, the fact remains that Christ died but once. Moses should have smitten the rock but once. (For this incident see Ex. 17.)

This condition does not apply to all backsliders, for we have other Scriptures and Bible instances to prove otherwise. It is for those who have entirely rejected the one sacrifice made for our redemption.

Oronogo, Mo.

NEGATIVE OR POSITIVE TEACHING, WHICH?

By Amos A. Ressler

We should have both negative and positive teaching. Eight of the Ten Commandments are negative, while two are positive.

In the interpretation of the law, as we have it in the books of Leviticus and Deuteronomy, the "thou shalts" and the "thou shalt nots" seem to be equally balanced. Every time the expression, "thou shalt not," occurs it is followed by "but thou shalt." For example, read Lev. 19:18 and Deut. 15:7, 8. God's law requires us to be active in the things that are right, as well as to refrain from the things that are wrong. If men would refrain from all forms of evil, and remain inactive at that point, there would never be anything accomplished.

Coming to the new order of life as taught by our Saviour (or was it only a new presentation of the old), we find His first command to be an invitaton, "Come and follow me." He calls attention to the consequences that follow wrongdoing, as in Matt. 23; and in Matt. 25, we are shown the reward of faithfulness. It should be noticed that faithfulness did not consist in abstaining from evil, but in being active in the things that were right and good.

In the Saviour's work on earth, we find that He often used the word "come." Matt. 11:28; 22:4; Mark 1:17; Luke 14:17; John 7:37; etc. He denounced self-righteousness and hypocrisy in the strongest terms, but in His dealings with men in general, invitation, sympathy, and compassion predominate.

Whether we are in a place of authority or whether we exercise an influence simply by association and personal contact, it is safe to follow our Lord's example and methods, for no other will be more successful.

The evil effect of ill-advised negative teaching may be illustrated by a little incident which came to our notice years ago.

Two children were given a young collie for a pet. When they were on the porch playing with the puppy, their mother said, "Now, you must not tramp on his feet or pinch his tail or he will bite." After a while she looked out just in time to see the little boy cautiously put his foot on the puppy's toes and increase the pressure until the dog withdrew his foot. But he did not bite. Then the child carefully took hold of the dog's tail and pinched it. Nothing happened, but the children had found out that Mother does not always know. Do you think that lesson was effective?

Other incidents could be cited, showing where similar well-intended warnings had the same effect on older folks as they have on children and youths. It is a psychological law that has been in effect since the beginning of time

that according to nature men want to do what they are told not to do. Gen. 6:5.

If the above-mentioned mother would have shown the children how to win the pup's confidence by patting him gently on the head and stroking his back, and by teaching him to come at their call, the effect would doubtless have been much better.

One of the outstanding needs of the day, as we see it, is consecrated, sympathetic, intelligent leadership that will not only give proper instruction in developing youth, but also will offer wholesome mental recreation with an opportunity for social intercourse in an atmosphere that will strengthen the moral fiber and stimulate Christian sentiment. To this end may we labor and pray. Ronks, Pa.

GOD'S WONDERS IN THE HEAVENS

By Noah H. Martin

"And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke" (Joel 2:30). "And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke" (Acts 2:19).

We saw some of these wonders demonstrated on September 18, 1941. In the evening after sunset we saw strange sights in the heavens, which we shall never forget. Sister Kreider, of Missouri, called our attention to them a year ago in an article in this periodical. Since many people lightly pass over these signs and wonders and do not take them as seriously as they should, we will repeat them again.

God has surely shown us many sgins and wonders in the heavens and upon the earth. First we saw the great northern lights in the North; then they began to flicker and wave and spread over a larger area with long pink streaks which would move higher and lengthen until they reached the zenith. Everything was still and calm. No wind was blowing; no airplanes were flying. A fear began to creep upon those about us. Again there were more streaks of different colors—pink, rose, and amber. A misty cloud was between these streaks, waving and sweeping across the sky, flickering and moving back and forth. These scenes began to shift about in the West, moving toward the East, and vice versa. We stood gazing at these fearful sights. They would exchange, expand, and increase to amazing sights. They all moved toward the center or dome. At last a dark, smoky bowl was formed in the center. This, however, did not last long. It seemed to scatter in all directions. There was a quivering and moving toward the center, as the waves upon a restless sea move toward the beach, splashing and dashing as they go. These white, misty sheets with streaks of pink would brighten and fade away. Again they would flare up and sweep across the sky with great speed.

We watched these movements and wonders in the sky for several hours. We do not know how long they continued. They began to fade away when we retired and were all gone by morning.

We believe these scenes were signs of God's judgments coming upon us. These swift movements from the West perhaps were warnings of Japan's rising in war against the United States. The movements from the East may have been Germany trying to attack the United States from the East. The spreading all over the sky may have been typical of World War II. The fulfillments of the wonders upon the earth of blood, fire, and vapors, or pillars of smoke are the modern weapons of warfare causing much bloodshed. The explosive bombs dropped from airplanes leave behind them great fires and pillars of smoke.

These terrible signs and wonders are sure warnings of God's judgments coming upon us because of sin and great wickedness in the world today. Jesus said, "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." Christians should not be troubled by these things. Sinners on the other hand, should be greatly disturbed; they should repent and turn to God. We believe that these providential occurrences were some of those prophecies coming to pass which Jesus taught His disciples. May we take warning as we see these signs in our day. Today earthquakes are more frequent, tornadoes are more destructive, train and airplane accidents are more common, there are floods in many places, droughts are more frequent, fires are destroying more properties, crimes are on the increase, and men's and women's hearts are failing them for fear.

Science and invention are constantly providing more thrills for the world each day. Men's eyes open in amazement as they see new fields of adventure and achievement. Today we may exclaim, What a transformed world! We have "a changing world, but a changeless Christ."

In Rev. 14:6, 7 we find that before our Lord's glorious second coming, the Gospel will be carried to every nation and kindred and tongue and people. With the increase of knowledge, with modern facilities for travel, with the daily newspaper and the radio, the Gospel is rapidly finding its way throughout all the world. May all these things speak to the hearts of sinners: "Prepare to meet thy God," and to God's children: "Look up, and lift up your heads; for your redemption draweth nigh." Hagerstown, Md.

PEACE

(Continued from page 547)

these promises should not only be for the house of Israel and Judah, as the prophet Isaiah said, "I will also give thee for a light to the Gentiles." As Jesus went about His ministry, His chief concern was for Israel. Toward the end of His ministry He said, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Oh, such wonderful words!

When they entered Canaan their boundaries were set by lot according to their tribe. Their main boundaries were set by God. The prophet Zachariah, speaking of the kingdom of Christ, said, "And he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9:10).

Jesus did not limit the Gospel to a few sects. Among the last things He said before He went to heaven was, "Go ye into all the world, and preach the gospel to every creature." The early Church obeyed so that in one generation the good news which the angels were singing about was spread into all the then known world. Rom: 16:26.

Again the prophet said, "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). In these scriptures we see how God was speaking of the peace and glory of the Church of Christ, and of how they would beat their swords into plowshares and would not learn war anymore, in contrast with the Mosaic economy in which they were to destroy the inhabitants of the land and show no mercy (Deut. 7:2), but were to kill them with the edge of the sword. In view of these facts the prophets were looking forward to a better day.

The New Testament

When Peter cut off Malchus' ear, Jesus said to him "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." In the Sermon on the Mount Jesus said, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. . . Ye have heard that it hath been said, Thou shalt love thy neighbour, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." "The people were astonished at his doctrine: for he taught them as one having

(Continued on page 557)

Iowa-Nebraska Conference

Report of the twenty-third annual meeting of the Iowa-Nebraska Conference District held with the Lower Deer Creek congregation, Kalona, Iowa, Sept. 1, 2, 1943.

The meeting was called to order by the moderator of Conference. We were reminded of the great work that was before us, and were admonished to unity in faith and practice. The meeting was opened with song service, Scripture reading, and prayer. The following brethren conducted the devotional periods of the various sessions of Conference: D. G. Lapp, Sterling, Ill.; Nicholas Stoltzfus, Manson, Ia.; Daniel Kauffman, Parnell, Ia.; Ezra Roth, Beaver Crossing, Nebr.; Warren Eicher, Milford, Nebr.; Ammon Miller, Milford, Nebr.

Conditions brought on by the war made it impossible for the usual large number from a distance to assemble, but all who were privileged to attend enjoyed a season of spiritual refreshment, and went home with a renewed courage and purpose to serve the Lord more faithfully than ever before. The tent was filled to capacity each evening of Conference.

Organization

Moderator, Peter R. Kennel, Shickley, Nebr.
Assistant Moderator, Willard Leichty, Wayland, Ia.
Treasurer, Harvey Yoder, Wellman, Ia.
Secretary, William R. Eicher, Milford, Nebr.
Assistant Secretary, Edward Diener, Wellman, Ia.

Conference Sermon

The conference sermon was preached by William R. Eicher, Milford, Nebr. Text, Eph. 3:10, The Work of the Church in the World Today.

Following is a briet synopsis of the conference sermon:

The calling of the saints is the highest calling. It is higher than any earthly calling. We are ambassadors for Christ, and He speaks through us. We have a powerful enemy in the person of Satan. The unsaved have an eternal hell to escape, hence we must have a clear testimony. The Kingdom of God is separate from the kingdom of Heaven. If we are to follow the Prince of Peace, we must be at peace among ourselves and with those about us. In order that a clear witness might be maintained there needs to be unity in teaching and practice. Flee earthly wisdom and seek the wisdom which is from above, and manifest it to a world which so sorely needs it for its present good and its eternal happiness.

The following brethren gave testimony to the sermon, adding many valuable thoughts: D. G. Lapp, Sterling, Ill.; Elmer Swartzendruber, Wellman, Ia.; D. J. Fisher, Kalona, Ia.; J. E. Zimmerman, Milford, Nebr.; Simon Gingerich, Wayland, Ia.; P. J. Blosser, South English, Ia.; Nelson Kauffman, Hannibal, Mo.; Daniel Kauffman, Parnell, Ia.; J. Y. Swartzendruber, Kalona, Ia.; Chris Yoder, Wellman, Ia.; Edward Yoder, Kansas City, Kans.; C. J. Garber, Alpha, Minn.

Questions Discussed

No. 1. **The Holy Spirit and His Work in the Life of the Believer,** J. Y. Swartzendruber, Kalona, Iowa.

Ans.—The Holy Spirit is commonly spoken of as the third person of the Trinity. In practically all of the Scriptures, the Holy Spirit is spoken of as a person and in some instances He is designated as God. The acts ascribed to Him are personal acts. Jno. 14:26; 16:13; Acts 5:3, 4. There is a vital relationship between the believer and the Holy Spirit as follows:

1. The Holy Spirit is instrumental in effecting regeneration and in the maintenance of the new life. Jno. 3:5, 7; 6:63.
2. He becomes the Comforter and indwells the believer. Jno. 14:17.
3. He qualifies and infills for the work of the Lord. Acts 2:2-4; 4:8, 31.
4. He reveals God's will to the believer. Jno. 16:13-16; I Cor. 2:9-11.
5. He introduces no enterprises of His own, but teaches those things which glorify the Father and the Son. Jno. 16:14.
6. He calls to remembrance the essential teachings of Jesus. Jno. 14:26.
7. He guides the believer into the channels of right and truth, and supervises the work of the Church. Jno. 16:13; Acts 13:2-4; 15:28.
8. He directs the prayers and makes intercession for the believers according to God's will. Rom. 8:26, 27.
9. He is the witnessing power that brings assurance to the believer that he is a child of God. Rom. 8:15, 16.
10. He operates as a refiner's fire in the lives of believers to relieve them of any sin-dross that may appear. I Thess. 5:19.

The Holy Spirit's whole objective in the life of the believer is to comfort, sustain, and qualify him for the work of the Kingdom of God and to produce within his heart the sweet flavors of His fruit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance.

No. 2. **Stemming the Tide of Worldliness,** Daniel Kauffman.

Ans.—That there is a drift toward worldliness in the Church is a generally conceded fact, not of any one particular denomination but of Christendom in general. The fact of this tendency is not new or strange in view of what history and the Scriptures teach regarding it. II Thess. 2:3; II Tim. 3:1-5; Luke 18:8; Matt. 24:24.

This evident drift is but the outward manifestation of the age-old struggle between the powers of darkness and the powers of light. Eph. 6:12. Our Lord in teaching His apostles definitely instructed them as to the spiritual dangers to which they would be subject. Eph. 6:10, 11. This condition still exists.

Lest the powers of darkness continue their inroads to the soul, robbing it of its new life and peace, thus destroying the Church's testimony for the Lord and her power as a soul-saving agency, be it urged that:

a. Every member yield himself to severe self-examination as to his relationship with God and his attitude toward God's Word, and then apply himself penitently in the exercise of prayer that God might forgive and empower to live holily. Ps. 139:23, 24.

b. Every Christian in a position of teaching responsibility, as ministers, Sunday-school teachers, parents, etc., seek earnestly to make practical in his life the instruction of I Tim. 4:12-16, and then to continue faithfully in pointing out to his charges the prevailing sins of the day, the cunning craftiness of Satan, and the possible means of victory over him, thus purifying the Church more and more unto the coming of the Lord.

No. 3. **The Christian Life and Conduct As a Testimony to the Gospel of Jesus Christ,** Nelson Kauffman, Hannibal, Mo.

Ans.—The Christian life is that life that has been imparted divinely through the Holy Spirit by the new birth. Jno. 3:5, 6. Christian conduct is the outworking of that divine life in terms of human behavior in everyday life. Testimony as related to this subject is the verification of what the Gospel will do for a person. The Gospel of Christ is changeless, and it is true that the wrong conduct of adherents to the Gospel will not alter it; however, it is evident that a conduct that does not reflect a changed heart, mind, and purpose from that which the world upholds, does not bear a true testimony to the Gospel.

The Apostle Paul in his pastoral letters to the churches at Corinth and Thessalonica reminded them that power was given to the Gospel through their conduct. He said to the former, "Ye are our epistle written in our hearts, known and read of all men" (II Cor. 3:2). To the latter he said, "From you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God" (I Thess. 1:8, 9). By these statements it is clear that the Gospel message was greatly enhanced by the conduct of those who had accepted it. A message on honesty should be supported by honest practices; a message on modesty in apparel to be effectual must be corroborated by people dressed modestly; a message on peace should be confirmed by a life of love and good will. As we therefore have opportunity, may both the ministry and the laity exemplify the New Testament standards by consistent Christian living. Matt. 5: 13-16; Jas. 1:22-25.

No. 4. **The Importance of Instructing Converts to Be Received into the Church,** Edward Yoder, Kansas City, Kans.

Ans.—Considering the value that God has placed upon the human soul (Matt. 16:26) it is not wrongly stated to say that no other matter in life is of such great importance to an individual as his soul's salvation. It is further believed that the Church of Christ, of which the new convert is to become a member, is the most important organization on earth. Matt. 16:18, 19. Therefore, membership in it should be guarded with the utmost care. In view of the fact that many converts do not know or understand what the Word of God teaches concerning Christian experience and doctrine, the Church has doubtless suffered much.

We therefore recommend that:

1. New converts be quite thoroughly instructed before baptism, and that this instruction be continued either formally or informally as the need continues.
2. New converts be instructed in and helped to a definite Christian experience of sins forgiven, of joy in the Lord, and of exercise in prayer.
3. New converts be taught the evils of worldly amusements, and how these with the use of liquor, tobacco, bad language, etc., will rob them entirely of their Christian experience and power. I Jno. 2:15.
4. New converts be taught the doctrines contained in the Scriptures and practiced by the Church, such as nonresistance, nonconformity, devotional covering, repentance, new birth, etc. (I Tim. 4:16), so that they may be established in the eternal Word of God.

No. 5. **The Victory That Overcometh the World (I Jno. 5:4),** Simon Gingerich, Wayland, Ia.

Ans.—Many active Christian folks like to think that overcoming the world is being able to crush the sinful influence and power of the world. This is an ideal that Christians can hardly expect to accomplish because, according to the Word, the world and its sinfulness will continue as long as time lasts. However, the apostle thoroughly understood the struggle that is brought on in the human heart as a result of a knowledge of the Gospel of Christ. Paul mentions this struggle when he says, "The flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. 5:17). The Apostle John is very clear in his declaration that "whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." Faith here is used as the fundamental principle of the individual who has truly experienced the redeeming power of Christ to the extent that there is nothing that is more appealing to him than the

salvation he has acquired. There is no other human power that is able to crush world influences which come to us through the lusts of our flesh than faith in the Lord and Saviour Jesus Christ.

Motions Adopted

Upon motion it was decided that the Executive Committee appoint a committee to select subjects for open discussion in Conference from a group of subjects presented to them by the ministerial body; and further, that this same committee be the Assignment Committee.

Upon motion it was decided that the subject, "The Holy Spirit in the Life of the Believer," assigned to J. Y. Swartzendruber, be left to the discretion of the Assignment Committee as to who should discuss it.

In connection with the report of the president of the District Mission Board, it was decided upon motion that, after all expenses for the cutting room are paid, the balance be turned into the general fund of the District Mission Board.

Upon motion it was decided that the delegate to General Conference in 1943 be reappointed to represent this district in the special session to be called by General Conference.

Upon motion it was decided that the matter of purchasing song booklets for conference session, and distributing the same in the two ends of the district be left to the Executive Committee of Conference and that the expense be taken from the Conference treasury.

Edward Diener was appointed assistant secretary by approval of the delegate body.

The subject pertaining to the spiritual welfare of our boys in C.P.S. camps was discussed and was followed by a resolution drawn up by the Resolutions Committee.

It was moved and carried that we suggest to the Publishing House that they print a certificate of baptism and ordination, and that this conference district be encouraged to use it.

It was further moved that the Executive Committee of Conference appoint a committee to study the question and report back to Conference at this session. The following brethren were appointed: Edward Diener, D. G. Lapp, Norman Hobbs. Moved and supported further to instruct the committee appointed to bring suggestions as to proper form for a certificate of baptism and to continue their work and present their suggestions to the Publishing Committee of the Mennonite Publication Board with a request that a certificate of baptism be prepared for general use throughout the Church.

Moved and carried that D. J. Fisher represent our Conference in making provision for pastoral oversight of our brethren in C.P.S. camps and on detached service under auspices of the General Conference Peace Problems Committee.

Moved and carried that we approve the work of our Mission Board in the effort they have made to encourage the work at Roseland, Nebr., by sending Brother Jerry Gingerich and family to help out for a year, and that we encourage them to remunerate Brother Gingerich to help defray the necessary expense incurred; and that we ask the board to continue their efforts in supplying the needs of this congregation and other neglected districts.

Moved that the Local Board of the Iowa City Mission and the Executive Committee of the Iowa-Nebraska District Conference plan for more systematic providing of the Mission's financial needs.

Resolution Adopted

To Brethren in C.P.S. Camps and Detached Service Units:

WHEREAS, We have many brethren in Civilian Public Service because they have taken a definite stand against participating in war in any form, and

WHEREAS, These brethren have been deprived of attending the regular services in the home congregations and often are far removed from those of like precious faith, and

WHEREAS, We feel that the stand they have taken has meant a real contribution to the doctrine of nonresistance as believed and taught by the Mennonite Church; therefore be it

Resolved by the Iowa-Nebraska Mennonite District Conference in regular session assembled at the Lower Deer Creek Church near Kalona, Iowa, Sept. 1-3, 1943, to extend to our brethren in camps the following personal message:

1. That we extend to all and each of you Christian greetings in the name of our Lord and Saviour Jesus Christ.
2. That we devote a special season of prayer in behalf of our brethren in C.P.S. camps.
3. That we extend to each of you our appreciation for any sacrifice that you have made in order to adorn the doctrine of peace as taught by Jesus Christ and the apostles.
4. That we, as a Conference, want to assure you that it is our purpose to lend you any assistance found practical to enhance your spiritual welfare, hoping that you will avail yourself of every opportunity for Bible study and that you will attend Sunday school and church services as regularly as possible under your circumstances.
5. That we pray earnestly to God that peace may be restored among the nations of the world, and that the professed followers of Jesus Christ may exercise peace and good will towards men.
6. That our secretary have a sufficient number of copies mimeographed for each of the brethren in camp and that this together with a copy of the subjects discussed at Conference be forwarded to them.

Election of Officers

Moderator of Conference: D. J. Fisher
Assistant Moderator: Ezra Roth
Conference Treasurer: Harvey Yoder (elected for 3 years)
Secretary of District Mission Board: Silas Horst (elected for 3 years)
President of District Sewing Circle: Martha Guengerich
Secretary of District Sewing Circle: Mary King
Sunday School Secretary and Field Worker: Floyd Steckley (elected for 3 years)
Delegate to Dakota-Montana Conference: Alvin Gascho
Members on Children's Welfare Board: Silas Horst, J. R. Troyer
Members on Local Board, Kansas City Mission: George Miller, Ammon Miller
Member on Local Board Iowa City Mission: George Reber (elected for 3 years)
Sewing Circle Advisory Committee: J. L. Hershberger (elected for 3 years)
Publication Board: Simon Gingerich
Mennonite Board of Missions and Charities: John Y. Swartzendruber

William R. Eicher, Secretary.

PEACE

(Continued from page 555)

authority, and not as the scribes." He "went about . . . healing all manner of sickness and all manner of disease" thereby giving us the assurance that He has power to forgive sins. As He was teaching His disciples He said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (Jno. 14:27). "These things I have spoken unto you, that ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (Jno. 16:33).

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it" (Luke 16:16).

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1, 2).

"Moses verily was faithful in all his house, as a servant, . . . but Christ as a son over his own house: whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:5, 6). "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (II Pet. 1:3).

The entire New Testament writings give us the assurance and confidence that Jesus is the Christ (the Messiah) of whom the prophets spoke; i.e., that He is of the nature of which they spoke, and that He is doing the work which they said He would do.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. . . And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:14, 15, 17).

Souderton, Pa.

—o—

C. P. S. Camps

WEEKLY NEWS NOTES

Mennonite Central Committee Meets

The members of the Mennonite Central Committee met on Sept. 18 in Chicago at the Mennonite Home Mission. Besides the regular members the group was composed of the Regional Directors of C.P.S. Some highlights of the meeting were:

(1) In regard to C.P.S. the Mennonite Central Committee decided to operate for another year on the same policies as heretofore, if Selective Service approves.

(2) Bro. Fast's report revealed that the number of men in Mennonite camps has probably reached its highest and is leveling off at 3,000. Almost one third of this number, or 916, are on maintenance projects. The need for more adequate spiritual administration was presented and discussed.

(3) A. E. Janzen, the Mennonite Central Committee Commissioner to the Mennonites in Paraguay and Brazil, gave a report of his recent six-month visit to South America. Bro. Janzen's visit not only took care of a number of business matters for the Mennonite Central Committee, but he also provided a spiritual ministry which resulted in a spiritual revival among our brethren in Paraguay. Bro. Janzen gave an account of how the Lord led in his work and how he experienced the results of the intercession of the church at home. His report was inspiring and made our hearts rise in gratitude to our heavenly Father for His blessing in the work. The Mennonite Central Committee is planning to send additional workers to our brethren after Jan. 1, 1944.

(4) A memorial service was held for P. H. Unruh of Goessel, Kans., who passed away July 20. Bro. Unruh represented the General Conference Mennonites on the Mennonite Central Committee and served as vice-chairman. Henry A. Fast was elected to serve on the Committee and to act as vice-chairman for the remainder of the unexpired term.

(5) Of unusual interest was Winfield Fretz's report on his study of colonization and rehabilitation. His study will be valuable for the post-war rehabilitation of Mennonite C.P.S. men.

Regional Directors Meet

On Sept. 17 the Regional Directors met with Bro. Fast in Chicago. The group met to take care of problems necessitated by the reshuffling of responsibility. Regional Directors for the various areas are:

Pacific Coast, Rufus Franz
Rocky Mountain, Henry Martens
Middle West, Raymond Hartzler
Eastern U.S., John H. Mosemann

Albert Gaeddert and John H. Mosemann will serve as Assistant General Directors. Orie O. Miller as Executive Secretary, carries the responsibilities of the General Directorship of C.P.S. J. N. Byler will continue to be in charge of the hospital units, and Orin Beechy will serve as Director of the Michigan and Ohio State dairy counties. Camp personnel appointments are:

Melvin Rensberger, Educational and Assistant Director at Hagerstown, Maryland.
Melvin Funk, Director at Medaryville, Indiana.
John Stalter, Educational and Assistant Director at Medaryville, Indiana.
Edna Peters, Nurse and Matron at Denison, Iowa.
Marie Lohrentz, Nurse and Matron, Hill City, South Dakota.
Martin Schrag, Educational and Assistant Director at Fort Collins, Colorado.
John W. Schmidt, Director at Buckingham (Side-camp to Fort Collins).
Mrs. John W. Schmidt, Dietitian at Buckingham.
Jesse Harder, Director at Belton, Mont.
Marie Ediger, Nurse at Belton.
Albert Bohrer, Director at Colorado Springs, Colorado.
Waldo Voth, Educational and Assistant Director at Colorado Springs.
Mrs. Albert Bohrer, Nurse and Matron at Colorado Springs.
Irvin Wall, Educational and Assistant Director at Camino, California.
Leland Brenneman, Director at North Fork, California.
Walter Schmid, Business Manager at North Fork.
Harold Martin, Director at Polk County, Florida.
Roland Bartel, Educational and Assistant Director at Polk County.
Paul Schmidt, Business Manager at Polk County.
Carl Lehman, Business Manager at La Plata, Puerto Rico.

PEACE SECTION

Publication of "Must Christians Fight?"

A new sixty-eight page booklet, "Must Christians Fight?" a Scriptural inquiry, has recently come off the press. The booklet is published by the Peace Section of the Mennonite Central Committee to help earnest Christians answer "fundamentalists," who "attempt to prove, on Scriptural grounds, that it is not only right for the Christian to take part in war, but that he must do so if he is to fulfill his Christian duty."

This booklet is intended for wide distribution in the Mennonite Central Committee constituencies. Pastors should call the attention of their congregations to it. It is published at a nominal price of 20¢ per copy, 15¢ each for ten to one hundred copies, and 10¢ per copy for orders of a hundred or more. Orders should be sent to the Peace Section, Mennonite Central Committee, Akron, Pa.

Relief Notes

Cable

Not stopping Ethiopia. Expect arrive Jerusalem October.

Signed: Yoder-Kirchhofer.

Puerto Rico

A letter from Wilbur Nachtigall says, "We wish to report the arrival of Carl Lehman, Carl Epp, and James Hean on September 9; also Dr. and Mrs. Preheim arrived on September 11, as scheduled."

Released September 22, 1943.

Compiled by Irvin B. Horst.

Special Meetings

SHIREMANSTOWN, PENNSYLVANIA

Report of the Harvest Home and Sunday School Meeting held at the Slate Hill Mennonite Church near Shiremanstown, Pa., Aug. 15, 1943.

Organization: Mod., Mervin Baer; Secy., David Lauver.

Program and Speakers: Harvest Home Sermon, John W. Burkholder; What Methods Should Be Pursued in the Sunday School to Bring into the Church the Best Christian Life, Simon G. Bucher; The Tabernacle, John W. Burkholder; Children's Meeting, Sister Shirk; Sermon, The Spiritual Harvest, John W. Burkholder; Visitation of Camps, Simon G. Bucher.

Thoughts Gleaned: Richness is not measured by wealth but according to our experience with God. The material things are of value to us only as we appreciate spiritual things. We need to abide under the shadow of the Almighty. Proper organization, a complete enrollment, regular attendance, and carefully kept records are necessary to a Sunday school for best results. Lessons well prepared and the teaching of the Word and doctrine should show to all sinners in the Sunday school that the Church has an open door. The hardest lesson for man to learn is the holiness of God and the sinfulness of man. Our access to God rests upon sockets of silver or redemption. We must also have our sins judged. Many Christians fail to come to the laver for cleansing when they sin. When the sin is revealed, we should come and be cleansed. Without blood sinful man cannot approach God unless they are smitten to death. We must keep our lives pure if we want the love of God to flow through our lives. Many small sins prevent us from being bright lights to the world. God is extending a covenant to the human race but you must affix your signature. A lack to accept is to be lost eternally. Unbelief causes men to stumble at many teachings of God. A holy God cannot have fellowship with a sinner except through the blood of Christ.

—Secretary.

UPLAND, CALIFORNIA

Report of the Mennonite Home Conference of California, held Sept. 6, 1943, at Upland, Calif.

Organization: Mod., Glenn Whitaker; Asst. Mod., Menno Stoner; Chor., Elmer Hershberger; Secys., Ruth Harder, Louise Swartzendruber.

Program and Speakers: Theme, The Christian's Armor (Eph. 6:11-17). Your Loins Girt About with Truth, Myrtle Groff; The Breastplate of Righteousness, Guy Hostettler; Sermon (Eph. 6:10), Luke Weaver; Your Feet Shod with the Preparation of the Gospel of Peace, Paton Yoder; The Shield of Faith, Laverne Dirks; The Helmet of Salvation, Harry Shoup; The Sword of the Spirit, John D. Leatherman; Sermon: Aggressive Christian Living, George Beare.

Thoughts Gleaned: It is necessary to put on the whole armor lest there be a vulnerable spot. To possess the breastplate of righteousness is to possess the divine virtues of faith, hope, and charity, and to live a life in conformity with the divine law. Our strength is made perfect when we realize our own weakness and rely upon Him for strength.

We need the helmet of salvation to protect our seeing, thinking, and hearing. The helmet of salvation is complete and able to save all who come in faith believing. The Sword of the Spirit is the Word of God. This Sword is to be used and in order to use it effectively we must know it well. We cannot get anywhere by using only part of this Sword. God gives us all the equipment we need, but it is up to us to use it. If we use it faithfully, we have a guarantee of victory.

Witnessing is an important part of Christian living. All the armor that is provided is for the front. There is none for the back; so in full assurance of faith, let us go forward.

—Secretaries.

Married

Shenk—Shantz.—On Sept. 11, 1943 at the Geiger Mennonite Church occurred the marriage of Bro. Harold Shenk, Elida, O., and Sister Edna Ruby Schantz, New Hamburg, Ont. Bro. Moses H. Roth was the officiating bishop. May God's blessings attend them through their life's journey.

Yantzi—Groff. — On Wednesday, Aug. 11, 1943, Bro. David Yantzi of Kitchener and Sister Louise Groff, New Hamburg, Ont., were united in marriage at the Geiger Mennonite Church. Bro. Moses H. Roth officiated. May the Lord bless and guide them through life.

Lehman—Vander Ploeg.—On Sunday, Aug. 22, 1943, Bro. G. Irvin Lehman and Sister Edith Vander Ploeg were united in marriage at the East Chestnut Street Mennonite Church, Lancaster, Pa. Bro. D. Stoner Krady officiated. May the Lord bless them as they journey through life.

Herr—Kaltreider.—On Aug. 21, 1943, Bro. Charles Elwood Herr of the Hanover congregation and Sister Marian Louise Kaltreider of the Stony Brook congregation were married at the Stony Brook Mennonite Church near York, Pa. May the blessing and guidance of the Spirit attend them through life.

Jantzi—Gascho.—On Sunday afternoon, Sept. 5, 1943, at the Wellesley, Ont., Maple View A. M. Church, occurred the marriage of Bro. Samuel W. Jantzi and Sister Edna Gascho of the same congregation. Bishop Samuel L. Schultz officiated. May the Lord help them share the joys and sorrows of life.

Nunemaker—Slagel.—On Sept. 19, 1943, at the Bethel Mennonite Church near Ashley, Mich., in the presence of friends and relatives, Bro. Milford Nunemaker and Sister Miriam Slagel, both members of the Bethel congregation, were united in holy matrimony. Bro. J. Kore Zook officiated. May God's blessing be theirs.

Bender—Gingerich.—Bro. Wallace Bender and Sister Lois Gingerich, both members of the West Union congregation, Ia., were united in holy matrimony, Aug. 10, 1943, at the home of the bride's parents. Bro. Amos Gingerich, father of the bride, officiated. May the blessings of God attend them through life.

Lichty—Kennell.—Bro. Arthur Lichty of the Manheim Congregation, Ont., and Sister Eunice Barbara Kennell of the Geiger congregation were united in marriage at the Geiger Mennonite Church on Sept. 1, 1943 with Bro. Moses H. Roth performing the ceremony. May the Lord abundantly bless them and make them a blessing to others.

Ressler—Selzer.—Bro. Earl Ressler, of Embarrass, Minn., and Sister Ruby Selzer, of Canton, Kans., were united in marriage on Wednesday morning, Sept. 15, 1943, at the Spring Valley Mennonite Church, with Bro. Jess Kauffman, Hesston, Kans., officiating. Bro. and Sister Ressler plan to work in the northern Mennonite mission field in Minnesota. May God richly bless their efforts as they labor together to honor their Creator.

Obituary

Conrad.—Susanna daughter of the late Christian and Mary Graber Miller, was born near Buck Hill, Canton, O., June 5, 1861; died at the home of her son-in-law, J. J. Linder, near Canton, O., Sept. 11, 1943; aged 82 y. 3 m. 6 d. In 1877 she accepted Christ as her Saviour and was baptized and received into the Beech Mennonite Church where she remained a member until the end. On Dec. 12, 1878, she was united in marriage to John Conrad. To this union were born 9 children. She was a lifelong resident of Stark Co. In 1880 she and her husband moved to the farm where she died. For a part of this time, however, she lived in a near-by home. After the death of her husband and her son, Calvin, she made her home with her daughter, Elta (Mrs. J. J. Linder), who also preceded her in death in 1940. Mrs. Conrad had been confined to her bed almost continually for the past 18 months, but she did not suffer much until the last few weeks. About 6 weeks ago she suffered a paralytic stroke which caused her death. She is survived by 2 daughters (Mrs. Martha Graber, Canton, O.; Mary, wife of Benjamin Aschliman, Archbold, O.), 3 sons (Joseph O., Wauseon, O.; Orlando C., Sterling, O.; Daniel H., Canton, O.), 17 grandchildren, and 5 great-grandchildren. Her parents, husband, a daughter, 3 sons, and all her brothers and sisters preceded her in death. Funeral services were conducted at the home and at the Warstler Church. Bro. O. N. Johns officiated and C. L. Warstler assisted. Text, Heb. 9: 27. Interment was made in the Warstler Cemetery.

Eshleman.—Mary M., daughter of the late Samuel E. and Elisabeth (Martin) Horst, was born Feb. 2, 1871, in Washington Co., Md.; died Aug. 26, 1943, in the same community; aged 72 y. 6 m. 24 d. She was afflicted several years with paralysis, being unable to get around except on a wheelchair for a year. She was a member of the Reiff Mennonite congregation from her youth. She was married Feb. 25, 1902, to David H. Eshleman who survives her. Also surviving are a son (Martin E.), a daughter (Naomi R.), 2 stepdaughters (Mary E. and Esther S.), 3 grandsons, a stepgranddaughter, and 3 step-great-grandsons. A son (Samuel H.) and a daughter (Anna C., wife of Edward Coss) preceded her in death. Funeral services were held Aug. 28, 1943, at the house by Bro. Samuel Eby, at the church by Bro. Amos Martin and Bro. Stanley Martin, and at the grave by Bro. Daniel Strite. The text which Mother chose was Luke 23:28. —By the Family.

King.—Joanna Ruth, daughter of Henry J. and Anna King, was born at Harper, Kans., April 15, 1928; peacefully fell asleep at her home Sept. 9, 1943, after an illness of 10 months with osteogenic sarcoma of the femur; aged 15 y. 4 m. 25 d. Besides her parents she leaves 2 brothers and 3 sisters (Estella, wife of John Plank, Harper, Kans.; Leland, Arthur, Ill.; Dorothy, wife of Mervin Troyer, Duquoin, Kans.; Bernice and Wayne at home), 3 nephews, a niece, 6 uncles, 4 aunts, other relatives, and many friends. In the fall of 1938 she moved to Arthur, Ill., with her parents where she had lived ever since. She was baptized and united with the Mennonite Church at Arthur, Jan. 29, 1939, and was deeply interested in the work of the Church and Sunday school, looking forward to the time when she could take part in more active service. She entered high school in the fall of 1942, but because of her illness could not attend longer than the first semester. She was an intelligent person for one so young in years. She spent much of her leisure time reading many good books and her Bible. On March 8, 1943, she with her mother went to Chicago for treatment at the Cook County Hospital, remaining there for about 4 months. When medical science could do no more, she returned to her home. The remainder of the time was spent there and all that loving hands could do was done to make her comfortable. When told that she might not get well she said it was all right. However, she continued to have an unwavering faith in God for the healing of her body, but He saw best otherwise. She lived in constant expectation of the Lord's return which was her glorious hope for the future. Funeral services were held at the Arthur Mennonite Church, Sept. 12, with J. A. Heiser of Fisher and Harold Zehr of Rantoul in charge. Interment in Arthur cemetery.

Linder.—Leah Miller, widow of the late Samuel Linder, was born in Washington Twp., Stark Co., O., April 2, 1870; died in Canton, O., Sept. 12. 1943; aged 73 y. 5 m. 10 d. At the age of 17 she united with the Beech Mennonite Church in which she continued to fellowship until the end. On Nov. 21, 1895, she was united in marriage to Samuel Linder. They had no children of their own, but took a foster child, Mable Hilty Linder, who is now Mrs. Roy Shank. She spent her entire life in the vicinity of Louisville. In December 1932, her husband was killed in an accident, and after the marriage of her foster child, Sister Linder made her home in Louisville where her sister Mary stayed with her. She lived here until she was disabled after which she spent about 2 weeks in the Mercy Hospital, 9 months in the home of her brother Samuel Miller, and 5 months in the home of her sister, Mrs. Joseph Kauffman. Since the family was unable to give her the much care that she needed, she was taken to a convalescent home in Canton, Aug. 28, 1943, where she died a few weeks later. She is survived by her foster child (Mrs. Roy Shank, Paris, O.), 2 sisters (Mary and Mrs. Joseph Kauffman), 4 brothers (Christian, David, Samuel, Amos, all of Louisville, O.), 16 nieces, and 11 nephews. Her parents, 5 brothers, and 2 sisters preceded her in death. Funeral services were held at the Joseph Kauffman home and at the Beech Mennonite Church with Bro. O. N. Johns officiating and Bro. John D. Miller assisting. Text, Eccl. 12:7. Interment was made in the church cemetery.

True love's the gift which God hath given
To man alone beneath the heaven,
The silver link, the silver tie,
Which heart to heart, and mind to mind,
In body and in soul can bind.

Martin.—Susannah, wife of Christian F. Martin, was born Jan. 23, 1873; died Sept. 2, 1943; aged 70 y. 7 m. 8 d. In March, 1903, she was married to Christian F. Martin who died 7 years ago. This union was blessed with 4 children who deeply feel the loss of their mother. They are Lucinda (Mrs. Arthur Esch), Pelington Twp.; Emerson, Kitchener, Ont.; Allan, Elmira, Ont.; Ion, near West Montrose. Ten grandchildren, 2 brothers, and 4 sisters also survive. Funeral services were conducted by Bro. O. D. Snider at the Elmira Mennonite Church. Interment in adjoining cemetery. It was her desire that the following should be read to her family and friends at her funeral:

A few more meetings here
Shall cheer us on our way,
And we shall reach the endless rest,
The eternal Sabbath day.

Then, O my Lord, prepare
My soul for that great day.
O wash me in the precious blood,
And take my sins away.

Neff.—Anna H., daughter of the late Henry B. and Barbara Harnish Herr, was born June 17, 1887; died Sept. 2, 1943, at her home in Lampeter, Pa.; aged 56 y. 2 m. 17 d. She had been in failing health for several years with a heart condition, but death came suddenly after one week of severe illness. She accepted Christ in her youth and spent her life serving Him and telling others about Him until the last. She taught the primary class at the Willow Street Mennonite Church for many years until her health failed. She leaves a sorrowing family: her husband (John O.), a son (J. Robert), a daughter (Violet, wife of Aaron Landis), 2 brothers (John H. Herr; Victor Herr), 3 sisters (Bessie F. Herr, Mrs. Frank Rohrer, Mrs. G. Paul Musselman). Funeral services were held at the home by Bro. Jacob Harnish and at the church by Bro. Christian Brubaker. Text, Rev. 14:13. Interment in the adjoining cemetery.

A silent thought, a secret tear
Keep her memory ever dear.
God took her home; it was His will,
But in our hearts she liveth still.

Smucker.—David Wayne, son of Daniel M. and Verna (Mast) Smucker, was born near Sterling, O., Nov. 10, 1923; died at the St. Vincent Hospital, Norfolk, Va., of injuries received in a motorcycle accident June 29, 1943, while on the way to work; aged 19 y. 8 m. 19 d. He is survived by his father and mother of Harrisonburg, Va., and the following brothers and sisters: Mrs. Amos J. Yoder, Oyster Point, Va.; Mrs. Norman D. Mast, Norfolk, Va.; Daniel, Jr., Denbigh, Va.; Naomi, Elizabeth, Paul, and Ruth at home. Two brothers preceded him in death. Brief funeral services were held at the home of his brother-in-law and sister, Mr. and Mrs. Norman Mast in Kempsville, July 1, 1943, conducted by Amos D. Wenger, and at the Mt. Pleasant Mennonite Church by Bro. Truman H. Brunk assisted by Bro. William Jennings. Text, Eccl. 9:12. Interment in adjoining cemetery.

Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears;
And there, sometime, we'll understand.

Steiner.—Mary Ann, daughter of Christian and Sarah Musser, was born in Chippewa Twp., Aug. 25, 1863; departed this life at the place of her birth, Sept. 10, 1943; aged 80 y. 15 d. On Nov. 12, 1881 she was united in marriage to Daniel T. Steiner. To this union were born 2 sons and 5 daughters. Her husband preceded her in death, Nov. 9, 1941. In the spring of 1882 she with her husband united with the Crown Hill Mennonite Church where she remained a faithful member during the remainder of her life. She was much interested in the wel-

fare of the Church, especially in the days when its membership was dwindling. It was her prayer that the seats of the church would be filled, which prayer God has wonderfully answered. For many years she taught the women's Sunday-school class and her place in services was seldom vacant. She had a quiet disposition but her smile, even in her declining years, will be remembered by all who came in contact with her. She was a lover of home and of nature and her thoughts were for others. The many trees on the old homestead will continue bearing fruit for others long after the dear hands that planted them are cold in death. She is survived by a son, (Melvin A. Steiner, Pittsburgh, Pa.), 4 daughters (Mrs. Pearl Stull, Wadsworth, O.; Mrs. Minnie Baumgartner, Marshallville; Mrs. Effie Ebersole, Marshallville; Mrs. Florence Kanagy, Rittman), 18 grandchildren, 3 foster grandchildren, 16 great-grandchildren, 2 brothers (Dan Musser and Jacob Musser, both of Orrville, O), and a sister (Mrs. Simon Kurtz, Smithville, O.). She was preceded in death by her husband, an infant son, a daughter Clara, 4 grandchildren, and a great-grandchild, her parents, 2 sisters, and 4 brothers. Bro. Noah Hilty had charge of the service at the house. Bro. Stanford Mumaw and Bro. E. F. Hartzler had charge at the Crown Hill Mennonite Church where burial was made. Text, Titus 2:11-13.

Rest, tired feet, now forever;
Dear wrinkled hands are so still.
Blasts of the earth shall no longer,
Throw over our loved one a chill.
Angel throngs will guide her;
Jesus will still bless and keep.
Not for the world would we wake her;
Mother has fallen asleep.

Yoder.—Carolyn Sue, daughter of Ralph and Barbara Yoder, born July 28, 1943; died Aug. 7, 1943 aged 10 d. She leaves to mourn her death, her parents, a sister (Orpha June Ann), 3 brothers (Ray Lavern; Ralph; Lester Eugene), 4 grandparents (Victor and Caroline Knepp, Montgomery, Ind.; Noah and Susan Yoder, Mark Center, O.), 2 great-grandparents (Isaac Yoder and Lizzie Knepp, Montgomery, Ind.). Funeral services were conducted at the home, Aug. 9, by Bro. Menno Coblentz and Bro. Noah Zehr. Burial was in the Lost Creek cemetery near Mark Center, O.

"Dearest Carolyn, thou hast left us,
And thy loss we deeply feel;
But 'tis God that hath hereft us;
He can all our sorrows heal."

Yoder.—Harold Ray, infant son of Orris and Effie Falb Yoder was born Sept. 8, 1943; died Sept. 9, 1943; aged 1 d. He leaves to mourn his early departure, his parents, Louisville, O., 2 brothers (Dale and Warren at home), 3 grandparents (Mr. and Mrs. Fred Yoder, Louisville, O.; David Falb, Orrville, O.), a stepgrandmother (Mrs. David Falb). One grandmother and a sister preceded him in death. Short services were conducted by Bro. O. N. Johns at the Beech Mennonite Church cemetery where interment was made.

Yoder.—Henry P., son of Phineas S. and Kathryn (Mullet) Yoder, was born May 22, 1893, Nappanee, Ind.; died July 31, 1943; aged 50 y. 4 m. 9 d. For 9 months he suffered from cancer, never complaining. He expressed a readiness to go whenever the Lord would call him. Everything was done that human hands could do but the Lord called him home to fulfill His plan. On Jan. 3, 1917, he was married to Cora Miller. He leaves to mourn his departure, his wife, 2 daughters and a son (Wilma, wife of Amos Schwartz; Marvin and Edna Mae at home), a grandchild (Marlene Schwartz), his father (Phineas S. Yoder, Nappanee, Ind.), 4 brothers (Amos, Grand Rapids, Mich.; Ben, Colon, Mich.; Simon, Elkhart, Ind.; Dan, Bremen, Ind.), 3 sisters (Eva, wife of Henry S. Miller and Lydia, wife of Gideon A. Byler both of Dover, Del.; Mary, wife of Tobias Bontrager, New Paris, Ind.), nieces, nephews, and a host of other relatives and friends. A daughter, Irene, preceded him in death, also his mother and a sister, Sarah. He is greatly missed in the home and in the Church. He was baptized in the Old Amish Mennonite Church and remained a faithful member until death. He always had a smile for everyone.

Dear brother, you are not forgotten.
Though on earth you are no more,
Still in memory you are with us,
As you always were before.

—o—

NUGGETS

Faithful children will honor their father and mother, not only while their parents live, but as long as they themselves live.—J. S. S.

Hear O my son, and receive my sayings and the years of thy life shall be many.—Solomon.

Thanksgiving is nothing if not a glad and reverent lifting of the heart to God in honour and praise for His goodness.—J. R. Miller.

Sin is the insurrection and rebellion of the heart against God; it turns from Him, and turns against Him; it takes up arms against God.—R. Alleine.

Only what coronation is in an earthly way, baptism is in a heavenly way,—God's authoritative declaration in material form of a spiritual reality.—F. W. Robertson.

Preserve your conscience always soft and sensitive. If but one sin forces its way into that tender part of the soul and is suffered to dwell there, the road is paved for a thousand iniquities.—Watts.

Let us not forget that the crucifixion of Christ was, and was intended to be to all the inhabitants in the universe, the most significant exhibition of the love of God. "Herein is love."—Selected.

Do you know a book that you are willing to put under your head for a pillow when you are dying? Very well; that is the book you want to study when you are living. There is only one such a book in the world.—Joseph Cook.

To confess our need of cleansing from present sin is essential to "walking in the light"; so far is the presence of some sin incompatible with our in the main "walking in the light?" But the believer hates, confesses, and longs to be delivered from all sin, which is darkness.—Sel.

The elect, or spiritual Israel, were never cast off. From Abraham to Paul, every Israelite, who looked through the types and by faith laid hold on the Antitype, was saved. In this sense there were no lost tribes, but out of every tribe the elect, manifested in the circumcision of the heart, not of the flesh, were saved.—Sel.

Sin murders the soul. Its withering, blasting curse is not exhausted in this life, but goes with us into eternity, to be perfected and perpetuated there. "The wages of sin is death"—death to all spiritual life now, and an immortality of pain and tears and despair. "The sting of death is sin:" the weeping and wailing of the judgment will be sin and sin will be the ever-gnawing worm of the quenchless fire.—Selected.

I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.—Rom. 1:14-17.

Had they circumcision, which was the seal of the covenant? In Christ we are circumcised with the circumcision made without hands (v. 11), by the work of regeneration in us, which is the spiritual or Christian circumcision. He is a Jew which is one inwardly, and circumcision is that of the heart (Rom. 2:29). This is owing to Christ and belongs to the Christian dispensation. It is made without hands; not by the power of any creature, but by the power of the blessed Spirit of God. We are born of the Spirit (Jno. 3:5). And it is the washing of regeneration, and renewing of the Holy Ghost (Tit. 3:5). It consists in putting off the body of the sins of the flesh, in renouncing sin and reforming our lives, not in mere external rites.—M. Henry.

The greatest work of the missionary is to bring to the people about him the message of the Gospel. The native people are not slow to read the missionary's life before they can understand what he says. If he does not have in his own life an example of what the Lord can do for man, his words have little force. To be able to teach and preach the salvation in Christ Jesus, the missionary must have experienced it himself. He must have in his life the peace which passeth understanding, and the serenity and joy that come from a knowledge of sins forgiven. To teach that the Christian life should exemplify the fruits of the Spirit, and then not display it in daily living is a farce. The missionary must have a Spirit-led daily life.—Sel. from Africa Calls.

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CANTON, OHIO, BIBLE SCHOOL

The Canton Bible School Board announces a six weeks' Winter Bible School to be held at the Canton Mission, beginning Monday, Jan. 3, 1944.

The following have been appointed as members on the faculty:

O. N. Johns, Principal, Canton, Ohio
Stanford Mumaw, Dalton, Ohio.
Edwin I. Weaver, Dhamtari, C. P., India.
J. J. Hostetler, Business Manager, Canton, Ohio.
Mrs. J. J. Hostetler, Matron, Canton, Ohio.

The Brethren J. L. Stauffer, Harrisonburg, Va., and Paul Mininger, Goshen, Ind., have been engaged for the Ministers' Study Week.

J. J. Hostetler, Secretary
A. J. Steiner, Chairman

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, OCTOBER 7, 1943 (Herald of Truth Established 1864) No. 28

EDITORIAL

"**Of him are ye in Christ** Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

*

This tells us what the acceptance of Christ and His salvation means for the believer. He "is made unto us" four things which we shall endeavor briefly to explain:

*

"**Wisdom** is the principle thing" (Prov. 4:7). James tells us of two kinds of wisdom: (1) the wisdom that is from above; (2) the wisdom that is not from above. The first he describes as being "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." Solomon tells us that "The fear of the Lord is the beginning of **wisdom.**"

*

Righteousness is one of the firstfruits of a life acceptable to God. Christ admonishes us to "Seek ye first the kingdom of God, and his **righteousness,**" assuring us that this brings us all that we need. They who yield themselves to God make a continual record of "**righteousness** and true holiness." What else can we do after Christ creates us anew? In other words, "How shall we, that are dead to sin, live any longer therein?"

*

Redemption is the happy lot of all whose "life is hid with Christ in God." Having been **redeemed** from the curse of the law, we have our "fruit unto holiness." It includes the double blessing of being **redeemed** from sin in this life and from the results of sin in the life to come. The completeness of the work of Christ among us is emphasized in the fact that among all the **redeemed** He "is made unto us wisdom, and righteousness, and sanctification, and **redemption**". Let us show our gratitude by serving Him "with reverence and godly fear," looking forward with hope and cheer to that blissful time when we shall sing the song of the **redeemed** in a blissful eternity.

*

"What Must I Do to Be Saved" (Matt. 19:16-22)?—The words here quoted are the words of the Philippian jailor, as recorded in the sixteenth chapter of Acts. The answer he received was, "Believe on the Lord Jesus Christ, and thou shalt be saved." In Matt. 19: 16-22 we are told of a rich young ruler who came to Christ, saying, "Good Master, what good thing shall I do, that I may have eternal life?" It was not a bad motive that prompted the question, but the fatal mistake was in that he expected to be saved through his good works. When Christ enumerated a number of good things that he might do, he replied, "All these things have I kept from my youth up: what lack I yet?" Christ told him what he lacked. He told him to "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

This changed the entire picture. The young man had an idol (wealth) that he was not willing to give up for Christ, and this kept him out of the kingdom. It reminds us that whatever may be about our life—riches, pet sins, popularity, worldly amusements, worldly associations, etc., etc.—that we are not willing to give up for Christ, this very thing stands between us and the kingdom of heaven. It is not our own standing or goodness, but the grace of God applied to us as a reward for our faith, that admits us into favor and friendship with God.

*

Essential Hindrance to Salvation (Jno. 5:39, 40).—In these two verses we have a reason for the saying of Christ that "except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He appeals to them (the Pharisees) to "search the scriptures" (in which they claimed salvation through the deeds of the law) and reminds them that "they are they which testify of me." This they would not accept, for they had stoutly refused to recognize Jesus of Nazareth as the Messiah of Scripture. It was this that stood in the way of their salvation. Jesus reminded them: "Ye will not come to me, that ye might have life." Rejecting Christ as Saviour and Lord, they also rejected salvation. Even if they would have been as good as they claimed to be (which, however, was far from being true) their human goodness and professed obedience to the ceremonial law could never serve as a substitute for the one condition for salvation, namely, salvation through faith in Christ and the atoning merits of His shed blood for the sins of humanity.

This is our assurance: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Let us never lose sight of this declaration by our blessed Lord: "No man cometh unto the Father, but by me"—and of the beloved apostle: "There is none other name under heaven given among men whereby we must be saved."—K.

*

Romans 8:1.—This is one of the richest verses found in the epistolary writings. Let us take a good look at it.

The first word that attracts our attention is the word **now.** That means, it is our present privilege to be without condemnation by the law of God. Salvation is a **present** experience—provided.

Now comes the heart of the experience, namely, "who walk not after the flesh, but after the Spirit." In other words, freedom from condemnation comes only to those who by the grace of God have put an end to the dominion of the flesh and are, by the Holy Comforter, led "into all truth." May the Lord help us to walk daily, "not after the flesh, but after the Spirit."

*

We may put into practice what Paul teaches us in Rom. 8:1 when we heed his admonition to the Ephesians: "Be

not drunk with wine, wherein is excess; but be filled with the Spirit." "The drunkard and the glutton shall [both] come to poverty"—spiritually and, quite frequently, in material things. But they that are filled with the Spirit have a continual feast of good things. The disciples of Christ gave us a good illustration of how we may be filled with the Spirit. In obedience to the word of their Lord, they were tarrying in the city of Jerusalem, expecting the enduement of power from on high. "They were all with one accord in one place," worshiping God. Result: "They were all filled with the Holy Ghost." From that time forth they walked in the Spirit, as faithful witnesses of Christ and exemplars of His teaching. Therefore, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

✱

Twenty-fifth Anniversary Fund for South America Mission Work.—At the annual Mission Board meeting held near Harrisonburg, Va., last May, action was taken authorizing the establishment of and solicitation for a $25,000 fund for the cause in South America in commemoration of the twenty-fifth anniversary of the work. However, the purpose of this fund is not sentimental but because of a need for a number of buildings for the furtherance of the charitable, educational, and church work in Argentina. Elsewhere in this issue Bro. S. C. Yoder, Secretary of the Mission Board, gives details of this whole matter in an illuminating article. We trust every one will read it carefully and prayerfully, and then act accordingly. If every congregation and Sunday school will take an offering for this fund, and individuals who have a burden for this work will make contributions as the Lord leads, there should be no difficulty in raising the amount specified.

✱

A Supported Ministry.—Elsewhere in this issue we print a pointed article on "Releasing the Man of God for the Work of God." The address was delivered before the recent meeting of the Missouri-Kansas Conference, and by that body was requested for publication in the Gospel Herald. The theme is a worthy one, and the message should be carefully read by all who are interested. As will be noted, the message is strong in its support of "a supported ministry," at the same time offering a few thoughts on the weaknesses of "a salaried ministry." The distinction between these two views may be kept provided we bear in mind the following:

1. At the early age of twelve our Saviour exercised the conviction that "I **must** be about my Father's business." It is a conviction that should rest in the bosoms of all who have yielded themselves to God and accepted Christ as Saviour and Lord. From the day that we accepted Christ as our Saviour we have been servants of God, Christian service being our life's vocation, all other things pertaining to our activites being life's avocations. This applies to all members: bishops, ministers, deacons, missionaries, superintendents, teachers, janitors, and all other members. To serve the Lord is the first and uppermost business of our lives, and nothing should be allowed to interfere with it, if possible.

2. Every one of us should recognize our responsibility of self-support, so long as that is physically possible without interfering with other God-ordained duties. Even as busy a man as Paul was able to say, "With these hands have I ministered to my own necessities, and to them that were with me."

3. Our spiritual obligations being our foremost duty in life, we should not allow secular duties to minimize this foremost of all duties. This refers to lay-members as well as to ministers. When the Church lays a calling upon members that makes financial self-support (in whole or in part) impossible, the Church thereby assumes the responsibility of supplying the need, thereby heeding the Scriptural admonition, "Bear ye one another's burdens, and so fulfill the law of Christ." This does not necessarily involve a specified financial obligation as one is called to special service, for some thus called are so situated that they can meet their financial as well as spiritual responsibilities (in whole or in part)." So what is needed is not a rule providing for a specified financial support, but rather the rule of "the law of Christ." that calls upon all Christian people to "bear ye one another's burdens" in every case of need, regardless of what may be the nature of these needs.

Keep in mind the three points as herein set forth, and the idea of "a supported ministry" will take care of itself. Many have debated the idea of a "supported" (usually salaried) ministry and held out the spectre of "a neglected ministry" so vehemently that they ignored the Scriptural idea of a really supported ministry, namely, that of **a free ministry.** But whether you speak from the pulpit, in home or school or Church, or wherever Christian duty calls you, remember our Saviour's admonition: "Freely ye have received, freely give."

One thing that will strengthen the ministry is that of ordaining more Scripturally qualified bishops, ministers, and deacons wherever they are needed or available.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

Some Phases of Calvinism Which Mennonites Cannot Accept

By M. C. Lehman

The following is a reprint of an article that appeared in the Gospel Herald in the issue of January 17, 1935. We believe its message is just as pertinent today as it was then.

The demand for higher education by Mennonite students has always presented peculiar problems. The Church has tried to solve these problems by supplying colleges for those who desire academic training above the high school. Many, but not nearly all, such students are in our own schools. In many of our congregations Mennonite students are taking training in non-Mennonite institutions.

Some of the reasons for this increase, as advanced by students attending other schools, are the following: Lack of funds makes it impossible to attend our own schools at a distance, when other schools nearer home can be attended at much less expense while living at home and commuting daily or weekly. The grade of work given in some of our

government and other schools is superior to that given in our own institutions because they have better equipment and staff. Courses are available in our universities not available in our colleges. Certain types of technical training now needed by many Mennonite students is not available in our own colleges. Medical, agricultural, engineering, advanced theological, journalism, and many other lines of training are not offered in our own schools.

Many Mennonite students are now studying in state and other universities to secure courses not available elsewhere. When one reflects that there is no university in North America which excludes anti-Biblical teaching from its tuition the critical phase of our problem appears. Orthodox colleges, seminaries, and academies may be found, but not universities.

It is however from the demand for advanced theological training that the problem implied by the heading of this article emerges. An increasing number of our young people have been taking such training to prepare for teaching in our own colleges or for other church work. In choosing theological schools, students and those who advised them, have naturally selected schools which were unmistakable in their stand on some of the cardinal issues between liberal theology and orthodox evangelical Christianity, such as the Deity of Christ, the inspiration and inerrancy of the Scriptures, the substitutionary atonement, the virgin birth, and others.

It so happens that quite frequently, at the present time, those theological schools which make the nearest approach to a completely orthodox position are sponsored by denominations accepting a Calvinistic theology. Nearly all Mennonite young people who have been or are now taking training in theological schools are taking it in schools under a Calvinistic control. For this reason it is needful to ask the question: "Is Calvinism, as such, a completely orthodox position from the Mennonite point of view?" By avoiding certain dangers, have we unwittingly exposed ourselves to others?

To answer these questions, we will need to examine the main tenets of Calvinism. These are usually summarized under five main points and are here taken from a work by Loraine Boettner, entitled, "The Reformed Doctrine of Predestination" and available from the Reformed Press, Grand Rapids, Mich. Page citations below are from this work which is widely accepted in Calvinist churches. It is used as a text in many Calvinist seminaries. The five points are as follows:

1. **Total inability of the individual to save himself.** (pp. 61 f.) By this is meant that the individual has absolutely no capacity for salvation within himself. That by the help of God he must surrender himself to God and by faith and works receive the unmerited grace of God through Christ whereby a completely sovereign God imputes to him righteousness and acomplishes his salvation. This implies that God permits the individual to exercise his choice within his own sphere in deciding to surrender to God or reject Him. To this we say a hearty amen and quote, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Eph. 2:8).

2. **Unconditional election.** (pp. 83 f.) This is explained as follows: "The Reformed faith has held to the existence of an eternal divine decree which, antecedently to any difference or desert in men themselves, separates the human race into two portions and ordains one to eternal life and the other to eternal death." This simply means that God, previously to any choice on the part of the individual, has unchangeably fixed the way in which men must go as concerns everlasting doom or everlasting salvation. From this we dissent. Any real difference between this and rank fatalism is hard to see. Mennonites believe that God foreknows what people **will** do but do not believe that God decrees what they **shall** do irrespective of their own choice. Our idea of election is expressed in I Pet. 1:2: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall" (II Pet. 1:10).

3. **Limited Atonement.** (pp. 150 f.) This is explained to mean that Christ's ransom by the shedding of blood is "limited in purpose and application" to only those predestinated unto salvation for, "in the intention and secret plan of God Christ died for the elect only." When statements like these quotations are made it is imperative that Mennonites kindly but firmly state their complete dissociation with any theology that tampers with the atonement which God designed to be effective for **all** through Christ.

An instructor in a Calvinist seminary made the following public statement: "It can never be right to say to an individual, 'Christ died for you,' for we do not know if he is among the elect." How, we ask, would any passion for evangelism or missions be possible with such a doctrine? From where the preacher and teacher's conviction to declare the Gospel? Our own faith is revealed in the following quotation, "Therefore as by the offence of one judgment came upon **all** men to condemnation; even so by the righteousness of one the free gift came upon **all** men unto justification of life" (Rom. 5:18). "The Lord is not slack concerning his promise, as some men count slackness; but he is longsuffering to us-ward, **not willing** that any should perish, but that **all** should come to repentance" (II Pet. 3:9).

4. **Efficacious grace.** This doctrine is explained by the following quotation from the Westminster Confession of Faith: "All those whom God has predestinated unto life, and those only, He is pleased in His own appointed and accepted word and spirit, out of the state of death, in which they are by nature, to grace and salvation by Jesus Christ." To this we make the same answer as to the third point. As Mennonites we believe that God's grace is available for all who will believe in Him and surrender to Him. "But unto every one of us is given grace according to the measure of the gift of Christ" (Eph. 4:7).

5. **The perseverance of the saints.** (pp. 182 f.) By this the Calvinist means that, "those who once become true Christians cannot totally fall away and be lost,—that while they may fall into sin temporarily, they will eventually return and be saved." Also that, "the born-again Christian can no more lose his sonship to the heavenly Father than an earthly son can lose his sonship to an earthly father." This is simply another way of saying that the Christian can never lose salvation. This doctrine so stated means eternal security irrespective of the conduct of the individual if he is one of God's supposed elect. Why then, we ask, all the strong and clear Biblical warnings to believers? "Wherefore let him that thinketh he standeth, take heed lest he fall" (I Cor. 10:12).

There are many phases of Calvinism with which we readily agree. Some of those which we must repudiate are here presented with a view to help those of us who are training in Calvinist seminaries to make an incisive formulation of the issues between ourselves and Calvinists doctrinally. The Mennonite student who has selected a Calvinist seminary has **not** thereby automatically placed himself in the hands of instructors or entered an environment which is doctrinally in accord with his own heritage.

One could conceivably carry away from such an institution a smug satisfaction that you were likely among the elect and acquire a thoroughgoing apathy as to the necessity of holy living by dependence on God, lose a passion to win souls at home and abroad and acquire an erroneous conception of the teaching of the Bible as to the part of God and the individual in the gift of salvation.

Philadelphia, Pa.

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You know how difficult it is to put our best foot forward away from home when we neglect to do that at home.—J. P. Brubaker.

—o—

We need men who have given themselves unto God, to be used as He sees best.—Newton Weber.

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

SERMON OUTLINES

EIGHT FEATURES OF A GENUINE REVIVAL

By S. J. Miller

Text.—Luke 3:15-17.

I. An Interest on the Part of the People.
1. There are times when communities as well as individuals are ripe for the Gospel harvest.
2. Paul was permitted to preach in certain localities and forbidden to preach in other sections.

II. A Spirit of Expectation.
1. On the part of the ministry.
2. On the part of the people.

III. A Spirit of Thoughtfulness.
1. Frivolity or lightness in either the pulpit or pew is not conducive to a revival spirit.

IV. The Hearts of the People Were Stirred—not merely their intellects.

V. Holy Ghost Preaching.
1. Pointed conviction.
2. Genuine conversions.
3. Bible standard of holiness.

VI. Spirit of True Humility.
1. Example, John the Baptist; manner of living, etc.

VII. Magnifying Christ.
1. He is greater than all preachers.
2. Larger than all our plans.
3. More powerful than all obstacles.

VIII. Results of a True Revival.
1. Purging process. I Pet. 4:17.
2. Gathering of God's people.
   a. Sound in doctrine.
   b. Clear in experience.
   c. Exemplary in their lives.

Pigeon, Mich.

SEVEN STEPS TO A REVIVAL

By S. J. Miller

Text.—Ezek. 40:22.

Introduction: "They went up unto it by seven steps."

I. A Right Estimation of God.
1. The portrait Jesus painted of God is found in the father who never ceased to love his prodigal.
2. Read the story of Peter's fall and recovery.
3. When a believer is in a backsliding condition, Satan labors in every way to create a wrong impression of God.

II. A Frank Confession of Hindrances.
1. We must acknowledge and confess whatever may be between God and the heart.

III. A Definite Faith in Immediate Forgiveness.
1. The moment we enter God's throne-room the gold scepter of his royal forgiveness is stretched out for us to touch.

IV. An Absolute Renunciation of Past Failure.
1. We must be willing to acknowledge our past failures and renounce them.

V. A Resolute Endeavor to Amend Wrong.
1. Our gift must be left at the altar until we are reconciled to our brother. Matt. 5:23, 24.
2. Illustration, Zacchaeus. Luke 19:8.
3. The Philippian jailer sought to undo his past wrongs. He washed the stripes he had caused. Acts 16:33.

VI. A Wholehearted Surrender Once and Forever.
1. God wants us to surrender ourselves—not our habits, but **self.**

VII. A Daily Committal to Be Kept.
1. This last step brings us right into the presence of the Lord and keeps us there.
2. Constant victory and peace are ours as we exercise moment-by-moment faith in a moment-by-moment Saviour.

Pigeon, Mich.

WHAT THINK YE OF CHRIST?

By S. J. Miller

Text.—Matt. 22:42.

Introduction:
1. Necessity of a deep and proper conviction regarding Christ.
2. Our destiny wrapped up in what we think of Him.
3. Various opinions and conceptions.

I. What His Enemies Thought of Him.
1. "That deceiver." Matt. 27:63.
2. "He hath a devil." Jno. 10:20.

II. What His Friends Thought of Him.
1. "A great prophet." Luke 7:16; Matt. 16:14.
2. "A good man." Jno. 7:12.

III. What His Disciples Thought of Him.
1. "Thou art the Christ." Matt. 16:16.
2. "My Lord and my God." Jno. 20:28.

IV. God's Testimony of Him.
1. "This is my Son." Matt. 17:5.

V. What the Scriptures Say of Him.
1. He is God. Rom. 9:5.
2. One with the Father. Jno. 10:30.
3. The fullness of the Godhead. Col. 2:9.
4. Creator of all things. Col. 1:16.
5. Saviour of the world. Jno. 4:42.

VI. What He Claimed for Himself.
1. Son of God. Mark 14:61, 62.
2. "I am the way, the truth, and the life." John 14:6.

VII. Christ Made Himself the Issue.
1. Not creeds and dogmas, but Himself.
2. Set Himself up as the only way to God.
3. Apart from Him, there is no light, no life, no hope.

VIII. Promises to Them That Receive Him.
1. They Shall be saved. Rom. 10:9.
2. They shall receive the Spirit. Jno. 7:39.
3. They shall have everlasting life. Jno. 3:36.

IX. The Fate of Those Who Reject Him.
1. They shall not see life. Jno. 3:36.
2. They shall be damned. Mark 16:16.

Appeal:
1. What do you think of Christ?
2. What will you do with Him?
3. To decide is our responsibility.

Pigeon, Mich.

WATCHMAN, WHAT OF THE NIGHT?

By J. R. Mumaw

Text.—Isa. 21:11.

Introduction.—The context is of uncertain meaning. The Scriptures make a varied use of the term. Here it is illustrative of a season of calamity when the day is made "dark with night." Amos 5:8.

I. The Night of Sin—they that sleep in the night. Illustrative of spiritual darkness. Rom. 13:12.
1. The night is blinding—misleading.
2. The night is alluring.
3. The night is unsatisfying.

II. The Night of Death. Illustrative of time of closed opportunity. "Work . . . while it is day . . . night cometh." Jno. 9:4.
1. The night cannot be reversed.
2. The night closes the door.
3. The night is uncertain.

III. The Night of This World (Age). Illustrative of the age before dawn.
1. The night is full of troubles.
2. The night has few lights.
3. The night is far spent.

IV. The Night of Judgment. Illustrative of eternal punishment. Morning to saints. Night to sinners.
1. The night is coming (certain).
   God has determined the boundaries of human destiny.
2. The night is dark (terrible).
   No joy, no peace, no rest, no forgiveness. Torment, pain, sorrow, wrath, and anguish.
3. The night is long (eternity).
   "Day and night forever and ever." Eternal punishment.
   Everlasting burnings.

V. Conclusion—What Is Our Attitude:
1. Having come to the light?
2. Having opportunity of the day?
3. Having light of the dawn?
4. Having assurance of eternal morning?

"Awake thou that sleepest."

Harrisonburg, Va.

THE LORD IS MY PORTION

By J. S. Lehman

(The following outline may serve for two sermons, the second message beginning with point V.)

Text.—Psa. 91:2.

I. My Saviour.
Gal. 2:20: "The Son of God, who loved me, and gave himself for me."
1. Mary recognized Christ as her Saviour. Luke 1:47.

II. My Peace.
Rom. 5:1: "Peace with God through our Lord Jesus Christ."
1. He died to make it our peace. Jno. 14:27.
2. Thinking of Christ brings peace. Isa. 26:3.

III. My Shepherd.
Psa. 23:1: "The Lord is my shepherd."
1. The good shepherd. Jno. 10:11.
2. Welcoming the wanderer. I Pet. 2:25.

IV. My Hope.
I Cor. 15:19: "If in this life only we have hope in Christ, we are of all men most miserable."
1. The righteous have hope in death. Prov. 14:32.
2. The coming of Christ the hope of the righteous. Tit. 2:13; Col. 1:23-27.

V. My Joy and Strength.
Neh. 8:10: "For the joy of the Lord is your [my] strength."
Psa. 27:1; Jno. 15:11.

VI. My Constant Companion.
Heb. 13:5: "For he hath said, I will never leave thee, nor forsake thee."
Ex. 33:14.
1. He warms the heart. Luke 24:32.
2. Triune fellowship. Jno. 14:23; I Jno. 1:3.

VII. My Friend.
Prov. 18:24: "There is a friend that sticketh closer than a brother."
1. His friend on conditions. Jno. 15:14, 15.

VIII. My Master and Lord.
Jno. 13:13: "Ye call me Master and Lord: and ye say well; for so I am."
1. The unbelieving recognize Him as such. Luke 17:13.
2. He is Lord of all. Acts 2:36.

IX. My Coming King.
I Tim. 6:15: "The King of kings."
1. He has all power. Matt. 28:18; Rev. 17:14.
2. He bears His name on His own body. Rev. 19:16.

Lancaster, Pa.

Releasing the Man of God for the Work of God

By Samuel B. Nafziger

(An address given at the Missouri-Kansas District Conference Aug. 11, 1943).

Introduction

Acts 6:2: "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables."

There has been a growing concern among us because of the men of God who are so tied down by secular duties that they find themselves unable to do good work for the Lord. It is easy to say, "Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (Jas. 2:16). It is likewise easy to say, "Christian worker, your work for the Lord must be your first consideration." But there is a limit to that. The Scripture does not promise to feed with ravens those for whose welfare other Scriptural provisions are made.

"It is not reason that we should leave the word of God, and serve tables." Too many Mennonite preachers and Christian workers are so busy serving their own tables that they have been practically forced to neglect the Word of God. We can say this ought not be—that their ministry must have precedence over other duties. Now a minister's rent can be put off, the gas bill can be neglected until the company refuses any more gas, but the summons that comes from the pit of his stomach cannot be so easily put off and harder even than that is the hunger cry of the minister's family.

Milton in Samson Agonistes represents Manoah as saying, "Self-preservation bids."

Self-preservation makes a powerful bid. It is easier for the minister to neglect the work of God than to run the risk of missing a few meals. The man of God does not want to neglect his own. But many ministers have left the Word to serve a table. Just the converse from the early church leaders who said, "It is not reason that we should leave the word of God, and serve tables," and "We will give ourselves **continually** to prayer, and to the ministry of the word."

One Mennonite leader said with profound truth, "The Mennonites despise a salaried ministry, believe in a supported ministry, and practice a neglected ministry."

Mal 1:10: "Who is there among you that would shut the doors for nought? neither do ye kindle fire upon mine altar for nought." We say, "Oh, no; we wouldn't ask that you do the janitor work for nothing." God says that you should be willing to. We Mennonites have this turned around. Our janitor is paid but the minister is neglected.

One brother said of another in the church, "That man is a remarkable writer. The church should support him and just let him write." Several people expressed the wish that Bro. Shetler write a book of object lessons before he die. What an irreparable loss if he had not.

As a church we should awaken to our opportunities and capitalize on the exceptional abilities of some of our men. Writers and others who are specialists in various fields of religious service should be released from secular duties to do more and better work for the Lord.

The Need

Some of our church-school teachers are only partly supported by their teaching so that they find it necessary to supplement their earnings with some secular vocation. Some of them have a pastorate in addition so that they are frequently rent by three duties: their teaching, their secular work, and their ministry.

I have frequently seen men struggling under the multiplicity of church duties heaped upon them not of their own choice. Serving without remuneration, rushing hither and yon until their children can almost say, "Mother, who is that man that comes and lives with us sometimes?" I have seen them do excellent work when they had time to devote to their work. Likewise I have seen them do mediocre work when pressed above measure by well meaning people who did not consider the consequences or did not know the circumstances.

A composite picture of our Christian workers would reveal a sad story of overworked men and women and underdone work. The high percentage of Mennonite boys in military camps should awaken us to a sense of our responsibility and the need of more effective training. I do not presume that the ministry is entirely to blame neither do I feel it can be altogether absolved of guilt. If there is not a great revival of spirituality and teaching of the "all things" we will follow the European Mennonites. In one war there were perhaps thirty-five per cent of their eligible men in the army. In another war there were a few C.O.'s. Later the church passed a conference resolution denying the peace principles for which their forefathers stood; their distinctive testimony was lost.

There are too many able Christian workers and leaders; men of God who are tied away from their work. Some of their work is mediocre, some is neglected. If they were released, they could be a great power for God and the Church.

Quoting a speaker at the Virginia Conference ministers' meeting last summer: "The minister cannot do the impossible thing of working at manual labor as many or more hours than his congregation and in addition give the time to the first work of his life—prayer and the ministry of the Word."

Years ago among the European Mennonites it was a practice to choose the wealthier men of the congregation for pastors because they would not need support. Perhaps we could select the men who have an almost boundless reserve of energy. But there is a final limit to the work one man can do effectively. Years ago when we were largely a rural folk we were relatively isolated. Parents had or else they took more time for the religious aspect of life. There was less responsibility in the minister's work. Today when the disorganizing factors of a larger society with its assimilating force is making inroads into our seclusion, we have a different situation. If we are not alert our church life will slowly cool and freeze. The opportunities for sin and allurements of the world are coming to our young people greatly stepped up and with highly efficient methods. After the war some boys will come back from the army hardened by the brutal harsh dispatch of war. Proper assimilation will be a problem. We cannot relax and say we are doing as we have always done and let it go at that.

One farmer who had a small farm flock of chickens decided to increase his flock to commercial size. Soon his chickens were dying by the scores. He said, "I can't understand it, I am doing just as I always did." That was precisely his error. A large commercial flock needs more care and far more efficient application than a smaller flock.

There are thousands of people in the United States who can make a six-inch telescope. But when scientists wanted to build a two-hundred inch on the west coast they brought together a number of the most highly specialized technicians available. They met with staggering difficulties. In fact, they are now several years behind schedule and are not yet successful. The problems of small projects are not proportionate to the problems of large projects.

The pastoral oversight of an isolated rural church does not compare with the requirements of a large rural church or city church. Our large churches with their many different types of people of various backgrounds, with a broad disparity of occupations, interests, and environments present much greater problems and opportunities. Someone will say, "Our fathers did it this way and we will continue." That is good all things being equal. But conditions have changed in our churches and we cannot do as our forefathers did without serious loss to the cause.

It is not right for the man of God to be tied away from God's work serving tables. It is not right that he neglect his week-day pastoral work—work till

(Continued on page 571)

FOR OUR SHUT-INS

SOLACE IN SICKNESS

Clouded with sickness, Lord, languid with pain,
I cannot work, or meditate, or pray;
The night is dreary, and forlorn the day.
From Nature or from Grace I seek in vain
Some gleam of comfort. Shall I not complain
Of precious golden sands, which slip away
Out of Time's hourglass, touched with no sweet ray
Of service, or of spiritual gain?

"Not so!" a voice replied. "For each dark hour
Patiently borne, for each sharp pain and ache,
An added jewel in thy crown shall shake,
And gathered 'weight' accrue to 'Glory's dower.'
Sufferings are gifts; accept them for my sake,
And from earth's sighs heaven's music shall awake."

—R. Wilton.

—o—

GARDENS IN THE BIBLE

Gardens have always played an important part in the history of mankind. They are associated with the beginning of the human race. Among all the famous gardens mentioned in historical records, the Garden of Eden comes first. We read in Genesis that "the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." Scholars tell us that the name Eden in Hebrew means "delights." Others claim that its origin goes back to an Assyrian word meaning "a plain." There are many controversies as to the exact location of Eden, and this is a matter that will not be discussed here. Nor will we enter into a discussion of the incidents leading to the expulsion of Adam and Eve from that first garden. But the plain lesson of it is this: man is born free to act as he wills; he is responsible for his own actions, whether he chooses to do right or to do evil. In the words of Paul: "Each man shall bear his own burden." This Biblical statement is recognized as true and inevitable by moral and civil law.

Gardens have always been an important part of all the enterprises that promote human welfare. We hear much in these days about "Victory Gardens." They emphasize most practically the importance of horticulture in the sustenance and progress of life. They have become a necessary part of today's manifold activities to protect this country against all aggression. Gardening has thus become a patriotic undertaking, not merely a matter of personal profit or mere enjoyment.

* * *

We read in First Kings that Ahab, king of Samaria, wanted Naboth to give him his vineyard that he might "have it for a garden of herbs," because it was near the royal residence. The king offered to pay for it, but Naboth felt he should not part with "the inheritance of my fathers." Queen Jezebel then planned Naboth's death through treachery; and the king, rebuked by Elijah, acknowledged his crime with tears.

It was customary to bury the dead in, or near, a garden, and this was the case of King Manasseh and his son, King Amon. That garden was located near the palace, and was known as the Garden of Uzza. It is thought by some scholars that this Uzza is the same who touched "the ark of God," and fell dead on the threshing-floor of Nacon, or Nachon. And the place was given the name of the victim of a misguided zeal.

Isaiah states that God had made the desert of Zion "like the garden of the Lord." He told the people that, if they did right, they would be "like a watered garden." Amos, pointing to the restoration of the people of God, says among other things that "they shall also make gardens, and eat of the fruit of them."

Other passages in the Old Testament refer to gardens and gardening literally, or as a figure of spiritual and moral fruitfulness. Water, without which there could be no gardening, was, and is still highly prized in Oriental countries, on account of its scarcity, due largely to climatic conditions. Water is often looked upon in the Orient in the same way as people here look upon gasoline just now.

The word garden is not found often in the New Testament, but water is often mentioned, especially in a figurative sense. It is used to describe the saving work of Jesus Christ in human life. When speaking with the Samaritan woman near Jacob's well, Jesus said to her: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of of water springing up into everlasting life."

And the Book of Revelation contains the following in its closing chapter: "And let him that is athirst come. And whosoever will, let him take the water of life freely."

Two gardens in the New Testament deserve special mention. First, Gethsemane, where Jesus and His disciples went for quietness and rest. Of this place S. J. Andrews, in his "Life of Our Lord," says: "Gethsemane, 'valley of oil,' or 'oil press,' to which the Lord went was a place He was accustomed to visit (John 18:2) and a little way out of the city. The designation . . . means a place enclosed—a farm. It is not mentioned by John as Gethsemane, but as 'a garden.' Luke speaks only of His going to the Mount of Olives. It seems to have been an olive orchard, and not connected with any residence. If, however, this was a private garden, still, as at the feasts all the houses and gardens were thrown open to the public, Jesus could visit it at this time without hindrance or attracting to Himself special attention."

* * *

The other garden is mentioned as having been the burial place of Jesus. Its name is not known, but it was evidently not far from the place of the crucifixion. John says it was a garden containing a new tomb "wherein was never man yet laid." Matthew says it was the new tomb of Joseph of Arimathaea, a disciple of Jesus. Mark and Luke also mention the incident, but John is the only one who says it was in a garden.

It does not matter what the name of the garden was. The great fact is that it was for a short time the burial place of Him who said: "Because I live ye shall live also."—J. A. Derome in Sioux Falls, S. Dak., Argus-Leader.

—o—

EXPRESSION OF THANKS

Canton, Kansas

I wish to thank my relatives and friends for the many letters and cards of sympathy received during the illness and death of my wife. Especially do I thank the Missouri-Kansas Conference for their greetings and prayers in our behalf.

Charles Diener.

Intercourse, Pennsylvania

I wish to thank my many friends, relatives, and neighbors for their kindness in remembering me during my sickness with cards, prayers, gifts, etc. We cannot express in words how much these things have meant. May the Lord bless and reward each one for your kindness. My prayer is that God's richest blessings may be with you all.

Mrs. Benjamin H. Kreider.

Willow Street, Pennsylvania

We wish to thank all who so kindly remembered our father with cards and flowers while he was in the hospital. We thank you too for the cards and letters sent during our bereavement in his passing away.

Esther M. Herr and Children.

Greencastle, Pennsylvania

We wish to thank God and our Christian friends for the help and the financial support we received in rebuilding our barn which was recently destroyed by fire.

Michael Horst and Family.

—o—

Our missionaries are still alive and active on the foreign field, and we should stand by them in our gifts and in our prayers.—E. E. Miller.

Sunday School Lesson

Theme for the Quarter: The Ten Commandments and the Teachings of Jesus

III. JESUS AND THE SABBATH

Lesson for Oct. 17, 1943.—Ex. 20:8-11; Isa. 58:13, 14; Mark 2:23-3:6.

Golden Text.—And he said unto them, The sabbath was made for man, and not man for the sabbath.—Mark 2:27.

Introductory.—The Sabbath is a sacred institution which dates from the time of the creation. Gen. 2:2, 3 read as follows: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work."

In a sense, it is a day of rest. On the other hand, it is intended as a day when the people of God should be busy in the work and worship of the Lord. It is an institution of God which has served mightily in the work of building up and extending the Kingdom of God upon earth. It had existence from the beginning, had its place in the activities of God's people before the law was given on Mt. Sinai (Ex. 16:22-30), under the ceremonial law (Ex. 20:8-11), and under the Gospel dispensation (Acts 20:7).

God's Commandment to Keep the Day Holy (Ex. 20:8-11).—This is recognized as the Fourth Commandment. The essence of the command is summed up in these words: "Remember the sabbath day, to keep it holy." This reminds us of what is written in Gen. 2:2, 3: "God blessed the seventh day, and sanctified it"; also of the narrative recorded in Acts 20:7, which tells us that on the first day of the week (our Lord's day) "the disciples came together to break bread." Briefly stated, man from the beginning was commanded to do his secular work during six days in the week, while on the seventh day this work was to be laid aside and the day spent in devotion and worship. It was practiced before the giving of the ceremonial law, was directly commanded in the law, and practiced in the Apostolic Church. In all ages of human history, this obligation has been laid upon the people of God: "Remember the sabbath day, to keep it holy."

Promised Blessings for Keeping the Sabbath Day Holy (Isa. 58:13, 14).—"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Notice the concluding words, "The mouth of the Lord hath spoken it." This assurance was given by the great and mighty King of heaven and earth. If you would know what it is to keep the Lord's day holy, read this precious promise, remembering that "the mouth of the Lord hath spoken it."

Jesus the Lord of the Sabbath (Mark 2:23-28).—The Pharisees had a perverted view of what the Sabbath was for. On this point Christ said two things which should never pass from our minds and hearts: (1) "The sabbath was made for man, and not man for the sabbath." (2) "The Son of man is Lord also of the sabbath." In the first place, the Sabbath was instituted, not as an arbitrary law for the oppression of man and the suppression of his liberties, but God knew that man needed some such institution for his own welfare and happiness. Again, we recognize Jesus as "Lord of the Sabbath." On another occasion He proclaimed the fact that it is lawful to do good on the sabbath day. The Christian Church, from the time of the day of the resurrection of Christ, has recognized Lordship concerning this day, and ever since that day it has been the practice among Christian people to make the first day of the week the day of rest and worship, calling it "the Lord's day," in memory of His resurrection and of His being the Lord of the Sabbath. It has been the history of man that wherever this day was ignored or kept as a day of carnal pleasure the people have lapsed into heathenism. Today, as in all ages of the past, we need to heed the divine command, "Remember the sabbath day, to keep it holy."

"Lawful to Do Good on the Sabbath Days" (Mark 3-1-6).—These were the words of Jesus when, on a sabbath day, He was in a Jewish synagogue, performing a miracle. Again His critics were the Pharisees. Again He silenced them with His questions which they refused to answer, being convicted of hypocrisy. There is a world of difference between working on Sunday for the money there is in it and improving an opportunity on that day to do an act of kindness to some unfortunate fellow being. Christ healed the man with the withered hand, but the Pharisees, instead of acknowledging their error, were the more determined to put Him out of the way. Shall we follow in the footsteps of Christ, or in the footsteps of the Pharisees? Deeds of mercy, works of necessity, and working for the Lord, are the only kinds of work that Christian people ever ought to think of doing on the Lord's day.—K.

Bible Meeting Topic

TRUSTING THE LIVING GOD.—Ps. 91

Topic for October 17

MOTTO

"Casting all your care upon him, for he careth for you."

OUTLINE STUDY

I. **The Worthiness of the Living God to Receive our Confidence.**
   1. His unfailing promises.—I Kings 8:56.
      a. For the salvation of the soul.—I Cor. 1:9.
      b. For the keeping of our souls.—I Cor. 10:13.
      c. For protection in earthly dangers.—Ps. 46:1; Heb. 13:5, 6.
      d. For supplying temporal needs.—Ps. 33:18; Matt. 6:24-34; Phil. 4:19.
      e. For guidance.—Prov. 3:5, 6.

II. **Entering into the Place of Trust.**
   1. Meet conditions for sonship.—Jno. 1:12; I Jno. 1:7-10.
   2. Set your love upon Him.—Ps. 91:14.
   3. Commit your cares to Him.—I Pet. 5:7; Phil. 4:6, 7.
   4. Make His interests first.—Matt. 6:33.
   5. Let your life be clear from covetousness.—Heb. 13:5.
   6. Renounce trust in man and earthly gain.—Jer. 17:5-8; I Tim. 6:17-19.
   7. Recognize the chastening hand of God.—Isa. 9:13; Hag. 2:15-19.
   8. Recognize His providence.—Jas. 4:13-17.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Trust."**
2. Trusting the Living God.
   a. In time of trouble (Ps. 27:5).
   b. When man's help fails (Ps. 60:11).
   c. When there is crop failure (Hab. 3:17-19).
   d. When others forsake us (Ps. 27:10).
   e. When persecuted for righteousness (Matt. 5:10-13).
   f. Better than trust in man (Ps. 118:8, 9).
   g. Better than trust in riches (I Tim. 6:17-19).

For Seniors.
1. The False Security in Which Men Trust.
2. The Surety of Trust in the Living God.
3. Applications for the Life of Trust in God to the Daily Affairs of Life.

PERSONAL THOUGHT

Do we truly trust the living God? If so, does our conduct testify to the fact?

SEED THOUGHTS

" 'He sitteth on the waterfloods'; across the stormswept tide
I hear His voice, as in the secret place I hide;
And though the waters roar and toss, and though the waves roll high,
I will not fear, for faith can hear His whispered, 'It is I.'

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, OCTOBER 7, 1943

Field Notes

Bro. Paul Huddle, Salina, Pa., filled the Sunday morning appointment at the Scottdale Mennonite Church on Oct. 3 in the absence of the home ministers.

* * *

Bro. J. L. Horst, of this office, and family, are spending a week in Chambersburg, Pa., and vicinity. On Sunday he spoke at the Chambersburg Church in an all-day meeting.

* * *

The Pleasant View congregation, at North Lawrence, Ohio, is looking forward to a series of revival meetings to be held from Oct. 17 to 24 with Bro. P. L. Frey, Archbold, O., in charge.

* * *

Friday evening of last week marked the beginning of a series of meetings at the West Union Church near Wellman, Iowa, with Bro. B. B. King of Sheldon, Wis., in charge as evangelist.

* * *

Bro. L. S. Martin, Harrisonburg, Va., treasurer of the Mennonite Publication Board, became suddenly ill on Oct. 2. Prayers of God's people are requested in behalf of Bro. Martin's recovery.

* * *

Mail for Bro. C. F. Derstine while he is in the United States will reach him at the following places as per the dates given: Scottdale, Pa., Oct. 11, 12; Johnstown, R. 4, c-o Hiram Wingard, Oct. 13-20.

* * *

Sister Sara Jane Johnson has returned to her post as Linotype operator here at the Publishing House after spending several weeks in training at the Milo Bennett School in Maumee, Ohio.

* * *

Oct. 17 is the date set for the Fifteenth Annual Bible Meeting to be held at the Landisville Mennonite Meetinghouse. Speakers on the program are Bros. Mahlon Hess and Earl Mosemann.

* * *

Last week was spent by the brotherhood in the Upper Deer Creek and Fairview churches, Johnson Co., Iowa, in a series of meetings, with Bro. John B. Zook of Belleville, Pa., as evangelist. From reports, the meetings were well worth while.

* * *

A series of revival meetings are scheduled to be held at the Mennonite Mission in Hutchinson, Kans., the latter part of October. Bro. P. A. Friesen, of Denver, Colo., has been secured as the evangelist. Will you remember these meetings in your prayers?

* * *

The twenty-first annual Bible Meeting will be held, D.V., at the Strickler Meetinghouse near Middletown, Pa., Saturday evening, Oct. 16, and all day Sunday following. The instructors listed on the program are: John Burkholder, East Earl, Pa., and Sanford G. Shetler, Hollsopple, Pa.

* * *

During the past week a number of visitors were in Scottdale, of which many were relatives of our late Sister Louisa Smoker who was called home Sept. 26. Places represented by friends and relatives who attended the funeral services for Sister Smoker were Somerset and Lancaster counties, Pa.

* * *

Bro. John Mosemann, Akron, Pa., has been secured as instructor at an all-day Bible Conference to be held on Nov. 28 at the Steelton Gospel Mission, Steelton, Pa. The Mission plans to hold revival meetings for about ten days in January with Bro. J. W. Hess, Akron, Pa., as evangelist.

* * *

Sister Margaret Horst, matron of the Mennonite Girls' Home at Reading, Pa., in a correspondence in this issue writes as follows: "Sister Ruth Yoder is taking my place in Reading for one year, until Sept. 1, 1944; please address all communications relative to work in Reading to her."

* * *

Interesting meetings are reported from the Lower Deer Creek Church near Kalona, Iowa, in charge of Bro. Ray Yoder of Nappanee, Ind., as evan-

(Continued on last page)

Correspondence

LOUISVILLE, OHIO

(Beech Congregation)

Greetings to the Gospel Herald Readers: The final program of the summer Bible school was held on July 23. Sister Gladys Hostetler, Canton, Ohio, gave an object lesson and Bro. Mahlon Krabill, superintendent of our Sunday school, gave a story for the boys and girls. The children sang throughout the program.

Fifteen of our young people attended the young people's institute held at Sebring Camp, Sebring, Ohio. Others attended the services in the evenings and on Sunday.

On Aug. 1, Bro. John Koppenhaver, Hesston, Kans., gave a discussion on the Sunday-school lesson and Bro. Frank Byler, West Liberty, Ohio, brought us the morning message.

On Aug. 6, Bro. and Sister Edwin Weaver, missionaries on furlough from India, told us about the mission work there. They pictured for us a Christian home and a non-Christian home. The need is very great for doctors, nurses, and workers among the Indian people.

Our young people's Bible meeting held a sunset meeting Aug. 8. Testimonies were given by different members on "What a Christian Background Means to Me." The chorus directed by Alvin Schloneger gave a half-hour program in song.

From Aug. 29 to Sept. 5, we had our revival meetings. Bro. Jonathan Hostetler from the Canton Mission was the evangelist. Nine souls accepted Christ as their Saviour and a number asked to be remembered in prayer.

During the past few weeks the Lord called from our number, an infant and four older members. Two of these had been bedfast for some time and expressed a desire to be with the Lord. The other two, Bro. Alvin Hostetler and Bro. Elmer Schmucker, were active members of the church, the former a minister of the Gospel. We felt that they were still needed for the Master's work, but the Lord saw differently. We are reminded, as these older members are taken away, that a greater responsibility rests on us. May this be a warning for each of us to be ready, for we know not whom the Lord will call next.

David Johns is attending Goshen College. Dorothy Stutzman has recently been employed at the Mennonite Publishing House.

May we continue to serve the Lord faithfully in these times. Pray for us that we may grow in grace and in the knowledge of our Lord.

Sept. 26, 1943. Eva Linder.

HAMMETT, IDAHO

(Indian Cove Congregation)

Dear Herald Readers and Fellow Christians: Greetings. We have been blessed with many material blessings this season. We had fine crops and gardens. The fall weather has been ideal for harvesting the crops.

The Lord's blessing is on the little flock here in a spiritual way too. We have had answers to prayers and we know that the Holy Spirit's power was felt among us.

Last spring Bro. James Bucher held meetings here for two weeks. There was one conversion, and many reconsecrated their lives to

the Lord. He preached at the Hammett schoolhouse two evenings. The attendance was fair. Later in the season Bro. and Sister Bucher came to take up mission work in some of the small towns near the Cove. For some reason, however, the doors seemed to be closed at this time. Our prayers are united that the Lord may see fit to restore him to health so that he can again sow the seed if it is God's will.

Since Bro. Shenk's health does not permit him to attend services any longer, the congregation decided to have a song service for him on his birthday. Another member, Bro. Barber, has a birthday two days later, so the children sang "Happy Birthday to You" both for Grandpa Shenk and for Bro. Barber. After that everyone joined in singing songs of comfort, praise, and encouragement. A few short talks were given and prayer was offered. Bro. David H. Kauffman then surprised us all by giving us a melon treat.

Sunday, Sept. 5, Bro. David A. Good and wife, Pauline Hilty, Nampa, Idaho, and Bro. E. E. Zuercher, Cloverdale, Ohio, came to spend the day with friends in the Cove. Bro. Zuercher brought us a message in the morning and Bro. Good brought the evening message. Both messages were appreciated.

Bro. Joe Yoder, Molalla, Oreg., stopped here to visit his sister, Lovina Miller, on his way home from General Conference. He gave us two messages which were very much appreciated. We are glad when those traveling through this section stop and give us a word of encouragement.

One evening this summer a number met at Sister Alta Hooley's home to prepare beans to dry for C.P.S. camps. They also met later at the A. M. Shenk home to prepare sweet corn to dry for C.P.S. camps also.

One of our young brethren, Mylan Hooley, has gone to Hesston to attend school.

Last Sunday the Bro. M. S. Snyder family and Ralph Miller family came to our home in the afternoon to sing. We had a very inspirational song and prayer service.

We are all busy in spiritual and temporal matters and nearly all are enjoying good health.

Sept. 27, 1943. Allie M. Shenk.

ECHOES FROM TAMPA, FLA.

To our friends and all who are interested in the work here in Tampa: Greetings in the dear Master's name. This finds us comfortably located in Tampa, getting acquainted with the work which is largely new to us. In mission work there are many things that are general and applicable to all stations, yet each station has its own peculiarities which must be reckoned with and to which one must adjust himself.

The Lord has been very gracious to us so far and has wonderfully blessed us to the enriching of our own lives and we trust also to others. We want to yield our lives so fully to Him that He can use us just as seemeth good to Him.

In our house-to-house canvass, as we offer people our literature, we find many who are skeptical and hesitate to take the papers until they find out who we are. We are generally received graciously then and a number have begged us to come back when we have more time and pay them a visit. The Sunday services at both stations are encouraging. We feel the interest is increasing. The Tuesday evening cottage meetings are a source of real spiritual feasting. The Wednesday evening meeting with the children at the Ybor Mission is being well supported.

I had an amusing experience. On Sunday morning when the children had gathered in the assembly room after the class period, I said, "Now, children, put your papers up." Immediately they held them above their heads. I quickly sensed the difficulty and said, "Now lay them down," and that corrected my error.

To our people in the North who are looking and longing for a warmer climate in which to spend the winter months, we extend a hearty invitation to give Tampa your consideration. You can be a blessing to us here and we shall endeavor to be a blessing to you. The Church has a regular established work here. We are few in number and will appreciate your presence and can find a place for you in the work of the Lord here.

Tampa offers about all the climatic advantages that are to found in Florida.

Ministers, do not pass us by. Do not forget the work in Tampa when you pray.

Sept. 27, 1943. George F. and Anna Brunk.

EUREKA, ILLINOIS

(Roanoke Congregation)

On Aug. 29, we were privileged to have Dr. Willard Smith from Goshen College with us for our morning and evening services. He brought us two very inspiring messages which were much appreciated by all.

On the evening of Sept. 5, Bro. Carl Magnuson from Morton brought us an interesting message on the first eleven chapters of Genesis. Throughout his message he told how recent scientific discoveries vindicate the stories of these first chapters of the Bible.

Bro. Chris Bachman from Charlotte, N. C., occupied the pulpit at this place on Sept. 26. A very helpful message was given on Luke 10:38-42. We enjoyed having him in our services.

We have appreciated the opportunity of attending the series of evangelistic meetings held at the Metamora Church throughout the past week.

Let us go on serving our Master in every way we can.

Sept. 27, 1943. Cor.

BEEMER, NEBRASKA

Dear Herald Readers: Greetings in Jesus' name. A very inspirational Bible conference has just been brought to a close. The instructors were Bros. Amos Gingerich and Norman Hobbs. Some subjects discussed were: The Church; Worldliness vs. Godliness; Romans 7; Our Young People for Christ and the Church. Bro. Hobbs also gave a book study on Colossians. Some of the sermon themes were: The Glories of the Church; Repentance; Law and Grace; Redemption Through the Blood of Christ. We formed a pleasant acquaintance with these servants of God and greatly enjoyed their services among us. A number of young people reconsecrated their lives to God as a visible result of these meetings. Eternity alone will reveal all the good that was done.

May the Lord richly reward our dear brethren for the sacrifices they were willing to make for us and may He abundantly bless them as they continue to labor for Him.

One of our young brethren, Dale Oswald, had the misfortune of having a horse fall on his leg, fracturing it in two places. He has returned from the hospital now and is getting along satisfactorily.

Will you pray for us at this place?

Sept. 28, 1943. Cor.

CHERRY, BOX, MISSOURI

Dear Herald Readers: On Sept. 13, Bro. B. B. King of Wisconsin came into our midst and brought to us the Bread of Life. The brotherhood was strengthened. His stay was short but we wish him God's blessings as he goes to other places of labor.

On Sept. 19, our regular Sunday-school meeting was held here. Some were not permitted to be present because of gas and tire rationing.

We are enjoying beautiful fall weather. We had one frost but it did not injure the late crops. Because of the cold weather in the late spring, grapes were about the only kind of fruit in this section. Gardens and field crops are good because of the fine rains we enjoyed throughout the summer. We thank our heavenly Father for this.

Sept. 28, 1943. Cor.

ODON, INDIANA

Dear Herald Readers: We have been favored with several visiting ministers in the recent past. Bro. Nelson Kauffman, Hannibal, Mo., stopped here on July 26, and preached on "Cross Bearing in Christian Religion."

Bro. and Sister Sam Shrock, accompanied by their daughter Clara and son Merlin, Molalla, Oreg., spent several days with us. Bro. Shrock preached Sunday morning, Aug. 29.

Our revival meetings were held from Aug. 28 to Sept. 5. Bro. T. E. Schrock, Clarksville, Mich., labored among us very faithfully. The week following the meetings, two precious souls decided for the Lord and are now being instructed for baptism.

On Sept. 17, Bro. M. C. Lehman brought us a stirring message about the needy and our responsibility toward them.

We crave an interest in your prayers.

Sept. 29, 1943. Edd P. Shrock.

NORTH LAWRENCE, OHIO

(Pleasant View Congregation)

Dear Herald Readers: On Sept. 19 we enjoyed many rich blessings in an all-day service which long will be remembered. In the forenoon we observed communion and feetwashing. Bishop A. J. Steiner brought the message, based on Luke 22. He also assisted Bishop I. J. Buchwalter in giving the communion. We were glad for the good attendance of the members and for the visitors who came to help in our worship.

In the afternoon we had a homecoming. This was also the fiftieth anniversary of the

(Continued on page 572)

Miscellaneous

AFTER TWENTY-FIVE YEARS IN ARGENTINA

By S. C. Yoder, Secretary
Mennonite Board of Missions and Charities

Our mission work in Argentina is passing the quarter century mark this year. It is yet young, and the results of our effort have by no means been phenomenal as statistics will show. However, considering all things, the growth has been gratifying. From the small beginning in 1917 when four missionaries landed on Argentine soil, our corps of workers has grown until the number has reached twenty-seven besides the fourteen or more Argentine workers who are giving all their time to the church. Congregations have multiplied and the membershp has increased to well above the half thousand mark. Each Lord's day more than a thousand children and young and old people meet in our Sunday schools where the Word of God is taught.

But this is not all that has been accomplished. Thousands have heard the Gospel preached in our tent and other evangelistic meetings. Suspicion has been allayed in the cities and towns where our churches are located. The confidence of businessmen and state officials has been gained, and the good will of the missionaries of other churches and of the common people of the country has been won.

All of this gives us a measure of satisfaction and yet we feel humbled when we see how few of the great multitudes have heeded the call to be saved, and when we think of the scores of cities and towns and villages where people hear no gospel songs nor sermons from one year's end to the other. These neglected spaces in Argentina's wide domain stand as a rebuke to our indifference and as a challenge to our strength and resources. May God help us to open the doors He has placed before us; and as we enter, we go with the assurance that "His presence will go with us."

It is a long time since the Mission Board has asked for money for buildings in Argentina. The time is now here when it must do so in order to meet the demands that press upon us. It seems entirely fitting that the twenty-fifth year of the founding of the Mission should be made the occasion of raising a fund to meet the needs of the field and that one thousand dollars for each year of the Mission's life should be the suitable amount to ask for, not for sentimental reasons but because that is the amount that is now needed o provide the facilities that will enable the missionaries to keep their work going.

As time goes on we must depend more and more on using our Argentine Christians if we want to keep them for the Lord and if we want to keep the Church going. They are able and gifted —many of them. They can do things that foreign missionaries cannot do because they are aliens, but these natives or nationals know their people and surroundings as we do not know them. They have an approach we do not have and can say things we cannot say. But they need Bible teaching, and at present there is but one seminary or Bible school in Argentina. It is located in Buenos Aires. The expense of attending this school is clearly beyond the reach of our people even if it were desirable from other standpoints. As a Church, we need to provide for the training of those whom God will call to His service now as well as in the future.

A Bible school has been in operation for some years but it is without a home. The time has now come when a modest building should be erected to provide classroms and living and sleeping facilities for twenty-five or thirty students. An appeal is now made for funds to carry out this project and our brotherhood is invited to give of their means to this purpose.

Another need that is pressing itself upon the missionaries and the Argentina Church is that of a home where our old people who have no place to stay and no means of support can be taken care of. Argentina has no state-supported institutions of this kind. Many of her people are pitifully poor. Some of our own members belong to that number. Our Christians do what they can to bring relief to their brethren but they cannot take them into their homes. The families of these unfortunate ones often refuse to help them because they have become "evangelicos" or evangelical Christians. So they wander about from door to door and beg, and at nighttime or in storm they find shelter wherever they can.

The Board does not plan to build a large home. A modest building to house ten or twelve people will likely suffice. One of our Argentine Christians has donated the land for the home and we pray that ere long his pleas and prayer for a suitable building will be answered. The Lord has always given the poor of the world a large place in His heart and as His disciples we should follow His example and share His concern for those who lack food and clothes and shelter.

At present the Mission operates a small clinic at Pehuajo where we help some of the sick who cannot help themselves. Una Cressman, a nurse from Canada, has charge of this work. The doctors of the city give their services gratis and speak appreciatively of what is being done. Our present quarters are crowded and inadequate and this is our appeal for funds to make it possible to do in a better way what we have been doing in the past. These improvements will be made as economically as possible and it will likely not require a large outlay of money to make the necessary changes.

Besides the items above mentioned, church buildings and homes for missionaries will be needed. Some of our stations are growing and give promise of becoming permanent churches. In such cases buildings must be provided to meet the situation and fortunately it is not so expensive to build in Argentina at this time. There are at present three of our mission stations where the work is being carried on in rented quarters and where the missionaries live in homes that are not owned by the Board. This arrangement can not be permanent from the standpoint of expediency or expense.

To a North American this may look like an ambitious and impossible program to be undertaken with $25,000. This is true, and not all that has been mentioned can be done with this amount. It is the plan to take care of the most urgent items first and as the years go on the rest can be supplied. The construction of buildings does not cost in Argentina what it costs here. Materials produced in the country are cheaper, and so is labor. Some of the expensive equipment, such as heating plants, is not needed there. At present the exchange rate is in favor of the dollars that come from the United States and our money goes farther than it does here at home. All these things are in our favor now and will make it possible for us to get more with our money than we can later with an equal amount.

It is our prayer that within the next four months every church will hold an offering for this South American building fund. We pray also that each Sunday school may do so and that businessmen may contribute liberally of the means that God has placed at their disposal. Young people who are now earning can help by swelling the donations of their Church or Sunday school or by sending in special contributions in their own name. May all of us give a faithful account to God our resources and if we do, then all the above needs will be supplied and the work in Argentina which has been so nobly begun will go forward now and in the years to come. We humbly solicit your help, your interest, your prayers, and your counsel. We appreciate your confidence and your support, and pledge ourselves to do our best under the guidance of God to make the wisest use of the resources you place at our command.

Goshen, Ind.

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Our testimony must not only be consistent but also constant—continuous as long as God permits us to live.—Nelson E. Kauffman.

Meditations

IX. PRACTICAL PIETY

By George J. Lapp

According to I Tim. 5:4, piety at home and in everyday life is good and acceptable before God. In I Tim. 2:2, 3 we read that a quiet and peaceable life in all godliness and honesty is good and acceptable in the sight of God. Without holiness (spiritual wholeness) no man shall see the Lord. Heb. 12:14. According to I Thess. 5:23 spiritual wholeness implies perfect adjustment to the will of God and being kept blameless in spirit and soul and body. We acknowledge this as the standard of righteousness and practical piety but find it difficult to maintain it in our daily life and relationships with our fellow men.

It is well to remember that the source of true holiness is not within ourselves but within the providence of God who through Christ Jesus has made it possible for us to possess His purity inasmuch as we have believed in Him and have received Him into our lives. He is at the controls of all the issues of our lives if we have fully accepted Him as the way, the truth, and the life.

But to whom does this apply? Or should the question be put, To whom does it not apply? Let us consider a few instances from the Scriptures where they who worked His will became sanctuaries of His presence and power.

1. Matthew the publican who left all and followed Jesus. Matt. 9:9.

2. Zacchaeus whose conversion led to make full restitution.—Luke 19:2-10.

3. The one leper, from among the ten who were healed by Jesus, who returned to thank Jesus and glorify God. Luke 17:11-19.

4. The early Christians who sacrificed for the Lord's work, especially the wealthy disciple, Barnabas. Acts 4:34-36.

5. Cornelius, the centurion, who was converted through the ministry of the apostle Peter. Acts 10:30-33, 44-48.

6. Lydia who was an angel of mercy and kindness. Acts 16:11-15.

7. Aquila and Priscilla who expounded the more perfect way to Apollos. Acts 18:24-28.

8. Onesimus, the runaway slave, who through the ministry of the apostle Paul became a faithful follower of Christ and servant of Paul and also of his former master. Epistle to Philemon.

9. The faithful martyrs who sealed their witness by their blood.

Many more instances might be mentioned but these suffice to show that practical piety applies to those of every walk of life. We cannot separate our everyday life, whether business or professional, from our religious loyalty. We cannot work off our religious on Sunday and be free to work our own will and selfish interests or pleasures during the week. We may well be thankful to God that it is so. Working the Golden Rule in circumstance and condition of life manifests in a practical manner the love of Christ in the heart and the real heart quality of loyalty which we possess in the Spirit.

As children of God and members of the body of Christ we are set to serve the highest interests of our fellow men that they with us may share the blessing that God has in store for mankind. Our attitudes and relationships must be sympathetic. We must seek to know the reasons for all the misfortunes of people about us. We must seek out the less fortunate than ourselves, the less happy, the greater sufferers, the more distressed, the more poverty stricken, and in the spirit of kindness and consideration attempt to relieve them in their distress and rescue them from misfortune as far as it is possible for us to do.

But let us remember that it is the spirit in which we serve that counts most. Deeds count but the kind heart back of them counts infinitely more. This is the real foundation of practical piety. It is for us all whether ministry or laity, or whether it be the missionary at the front or those who support the cause.

Dhamtari, C. P., India.

RELEASING THE MAN OF GOD

(Continued from page 565)

midnight Saturday evening and come to the pulpit on Sunday morning a shadow of what he might be and could be if his flock knew of the circumstances. But Mennonites are traditionally self-reliant and individualistic. He dare not suggest his need. Now this Mennonite individualism is a good characteristic but when in a Christian worker's life it hampers, bogs down and renders ineffective his primary work it ceases to be a virtue.

Our ministers hear stirring messages of their duties and responsibilities at conferences and ministers' meetings. They are inspired with holy zeal and determine to redouble their efforts. They come home to their church aglow with enthusiasm but they also return to a full routine. Because of their absence a number of things need immediate attention. A fence needs to be repaired; the barn door blew off the track; a young brother comes in for help in filling out a questionnaire. A member is ill and must be visited. Late Saturday evening as the minister prepares his sermon he remembers his pledge to do better work, but he is too weary to do much better than usual on his preparation. He reflects—perhaps a bit of the spiritual warmth of the recent meeting will filter through his message and make up for the deficit. Next week he will spend more than usual time on his personal devotion, and intercession for the members. He will compile that list of doctrines lest he neglect some and a list of themes to help him give his congregation a balanced diet of spiritual food. He must make an effort to become better acquainted with his young people; he must be more faithful in corresponding with his young men in camp. Surely he will do some visitation work among his members.

But the next week he has a funeral service to conduct and an emergency in his work takes additional time. In following weeks he finds himself in the same crowded circumstances. His pastoral duties are neglected unless he robs himself of sleep and in so doing he devitalizes all his work.

Sometimes our evangelists are properly supported but often all too meagerly. One brother refused to hold meetings because he did not have the price of a ticket to take him. After repeated invitations he borrowed sufficient money and went. At the close of the meetings the home pastor announced that since an offering had been lifted recently none would be taken for the evangelist. Any one who wished could give to the evangelist directly. Fortunately he happened to receive enough for the return trip. Similar illustrations can be multiplied **ad infinitum.**

Evils of the Salaried Ministry

In another denomination a young man wanted to become a minister because it offered more pay for less work than anything else he knew of. Another loudly denounced a half-time church which made this offer to the young student pastor, "You do not have another half-time church so why not come over and preach for us on your off Sundays?" "Extra pay?" "Why no! this is only a half-time church." While this was narrow of the church it was also placing the preaching of the Gospel on a commercial basis.

Current among churches with a salaried ministry is the idea that the more proficient a minister becomes the higher should be his salary. Such churches still recognize the call theoretically, but practically it is obliterated. If a pastor receives a call to a church with a better salary he may well say, "Wife, you start packing while I go upstairs and pray about this."

If one church does not pay it another will. The financial part of the ministry becomes a major factor. "I'd like to have that church." "Why?" "Because there is a big salary attached." This attitude leads to unholy ambitions and political tactics in getting a church.

Another evil of the salaried ministry is, "Their mouths with money stopped." Pastors may not offend their generous givers by preaching against their sins.

In the salaried ministry setup there is usually only one minister in the average sized congregation. One man in the South attempted to promote a strictly New Testament basis for church organization so he wanted seven deacons ac-

cording to Acts. A Biblical scholar suggested that the word "elders" is usually plural so there should be two or more ministers. Three ministers to pay was too much for the brother. He said, "Well that would be going to extremes."

The plurality of ministers has a Scriptural basis; let us stay by it.

(To be continued next week)

CORRESPONDENCE

(Continued from page 569)

ordination of Bro. I. J. Buchwalter to the ministry. It was a beautiful day and many former members and friends were present from different parts of the state. Bro. A. J. Steiner was moderator and gave opening remarks relative to the work at this place. Bro. I. B. Witmer had charge of the singing and Bro. S. D. Rohrer led the devotion. The above named ministers had been ordained by Bro. Buchwalter. A number of others ordained by him also gave brief messages and recalled experiences of the past.

Bro. N. A. Lind of Tangent, Oreg., and Bro. T. K. Hershey of South America, both former laborers with us here, sent letters to be read. Bro. Buchwalter then spoke on "Experiences and Reminiscences in the Lord's Work During the Past Fifty Years." He related some blessings and incidents in ministering to many congregations in the district in recent years and also when traveling was difficult.

Several Sunday-school superintendents also gave good thoughts. One former superintendent of forty years ago wrote a letter to be read. Bro. I. B. Witmer gave the closing message on "Going Onward," reminding us that there is yet a great task before us in God's vineyard. A number of appropriate songs were sung during the afternoon and evening sessions by former and present members.

The evening service was opened by an inspiring song service and devotional. Bro. Reuben Hofstetter of Kidron, O., gave a talk on "Strengthening Our Youth Spiritually for the Future." Bro. A. J. Stenier followed with a message on "The Challenge of the Church." The home as a strong Christian influence to the coming generation was stressed, also the importance of seeking the lost ones about us. This appeal was further stressed by singing "The Ninety and Nine." Bro. Buchwalter then gave a closing message concerning the seriousness and responsibility of beginning the second fifty years of service for the Church.

We wish Bro. and Sister Buchwalter the rich blessings of God and many more years of usefulness.

We are looking forward to a series of meetings, Oct. 17-24, to be conducted by Bro. P. L. Frey. We extend a hearty invitation to all who can attend.

Sept. 29, 1943. Cor.

READING, PA.

(Mennonite Girls' Home)

Dear Christian Friends: We thank the Lord for His wonderful care for us. Within the last few weeks a letter came to us from an unexpected source. The new friend said that she had been interested in our Girls' Home from its beginning and she wanted to help with a gift in money. So new friends as well as old friends are helping His work in Reading.

We love to have members of our family come back to work or to visit. Ruth King, Elsie Kosier, and Edna Horst have returned. Mabel Longacre is our newest worker. We are glad to welcome these girls. Sara McCulloh, Agnes Wingard King, and Anna Pearl Longacre were among the most recent visitors. Ada Showalter went to her home near Broadway, Va., to attend school. We miss her.

During the summer we closed the work of the agency again for a month. There were the usual number of irregularities. Ollie Good went to her home in Virginia for an extended vacation. She attended the General Mission Board Meeting while she was at home. Mary Huber went with Ollie, and is still at home. She and a friend, Laura Heatwole, came back for a little visit in the middle of July. Ivie Wingard and Beatrice Lilley spent a pleasant week end at the Arbutus Park Institute. Mable Horst, Bertha and Fannie Zook, and Mary Yohn spent their vacations at home. All but Bertha have returned. Anna Zook, who had been at home for the winter and spring, spent the summer with us. Ella Mae Shireman left for school at Harrisonburg, Va. She had been with us for the summer.

Ruth Yoder, Esther Longacre, Margaret Curtier, Mary Nuel, and Julia Bresco helped in the Bible schools in Reading. Elizabeth Good taught in Pottstown. Ivie Wingard is our new sewing circle president.

In the evening of Sept. 9, Bro. M. C. Lehman spoke in the Twelfth and Windsor Street Church at an open girls' meeting. His message was a challenge to us to be true to the trust that has come to us at such a great price. He pointed out what will happen if we compromise. We greatly appreciated his visit and his message.

Sister Ruth Yoder is taking my place in Reading for one year; until Sept. 1, 1944, please address all communications relative to work in Reading to her.

May God help us all to keep our testimonies clear. In His service,

Sept. 29, 1943. Margaret Horst.

HUTCHINSON, KANSAS

(Yoder Congregation)

Dear Gospel Herald Readers: Greetings. Bro. Sam P. Shrock with his wife and son and daughter of Molalla, Oreg., visited in our community several weeks. Bro. Shrock brought us four Gospel messages which were appreciated by all. They formerly lived in our community and we enjoyed fond memories through their visit.

Bro. Freddie Miller who is in C.P.S. camp in Colorado is home for several weeks' furlough. May the Lord continue to bless him for his faithfulness to his Lord under trying circumstances.

Sister Lila Mae King whose marriage to Bro. Samuel Janzen took place Sept. 19, has left us for her new home at Greensburg, Kans., where Bro. Janzen is helping Bro. E. M. Yost with the ministry at that place. May their lives be of greater service as they labor together for their Master.

Sept. 29, 1943. Cor.

Missouri-Kansas Conference

Report of the Church Conference held with the Crystal Springs Congregation near Harper, Kansas, August 10-13, 1943

Organization—Mod., Allen H. Erb; Asst. Mod., Ivan Lind; Secy., M. M. Troyer; Asst. Secy., Richard Showalter; Chors., Wilbert Nafziger, Sanford King.

Ministerial list of those present during all or part of the Conference:

Bishops—P. A. Friesen, J. M. Kreider, J. C. Driver, J. G. Hartzler, H. A. Diener, Allen H. Erb, E. M. Yost, W. R. Hershberger, J. R. Shank, Alva Swartzendruber, Milo Kauffman, Nelson Kauffman.

Ministers—Amsa H. Kauffman, Richard L. Showalter, Richard Birky, Leroy Gingerich, C. B. Driver, Protus Brubaker, E. J. Berkey, Paul Hershey, J. J. Zimmerman, M. A. Yoder, Gideon G. Yoder, Edward Yoder, R. M. Weaver, M. M. Troyer, John Thut, Edward Selzer, Charles Schweitzer, Samuel Janzen, I. Mark Ross, Donald King, Ivan Lind, Jess A. Kauffman, Sanford King, Laurence Horst, Rufus Horst, O. O. Hershberger, N. E. Ebersole, Earl Buckwalter, A. A. Bontrager, George Holderman, L. C. Miller, Edward Kauffman. Visiting Minister—John R. Mumaw.

Deacons—Levi Headings, H. E. Hostetler, Samuel B. Nafziger, Roy A. Zook, John A. Kauffman, J. F. Kreider, Jesse Wenger.

Ordinations during the past year:

Bishop—E. M. Yost, April 24, 1943.

Ministers—Richard Birky, Aug. 23, 1942, for Adair, Okla., Rural Mission field. Samuel Janzen, Sept. 8, 1942, for Calvary Mennonite congregation. Donald E. King, Nov. 25, 1942, for Crystal Springs congregation. John P. Duerksen, Nov. 26, 1942, for service in C.P.S. camp. Sanford E. King, Feb. 7, 1943, for Hutchinson Mission congregation. George Holderman, April 18, 1943, for Limon, Colo., congregation.

Deacon—Samuel B. Nafziger, Oct. 4, 1942, for Kansas City congregation.

Deaths during the past year: J. M. Nunemaker (minister), Jonathan Shellenberger (deacon), E. A. Rediger (deacon).

Miscellaneous Business

1. Secretary's Reports:
   a. Brief report of our last Conference.
   b. Report of work of the Executive Committee since our last Conference.
2. Appointments:
   a. **Resolutions Committee**—Edward Kauffman, Chairman; Edward Yoder, Amsa Kauffman.
   b. **Nominating Committee**—H. A. Diener, Chairman; M. A. Yoder, L. C. Miller, John Kauffman, Rufus Horst.
   c. **Assistant to Secretary**—Richard Showalter.
   d. **Delegate to General Conference** in place of E. M. Yost (Bro. Yost being a delegate by virtue of his ordination as bishop)—Edward Yoder.

The following motions were accepted:

3. The Canning Project for C.P.S. camps shall be delegated to the Sisters' Sewing Circle.

4. The District Problems Committee shall formulate a report of the Conference district efforts and results in stemming the tide of the worldward drift, and make this report to the General Problems Committee.

5. Requests granted:

a. To Allen Erb the privilege of supplying a minister for the Pueblo, Colo., Mennonite group if the way opens.

b. To P. A. Friesen the privilege of ordaining a minister or deacon for the Denver, Colo., congregation.

c. To Alva Swartzendruber the privilege of ordaining a minister for the Birch Tree, Mo., congregation.

d. To E. S. Hallman the privilege of ordaining a bishop for the eastern part of his district in the southern field.

6. There was no invitation presented for the next conference. Upon motion the Executive Committee shall arrange for place of conference.

7. Due to the absence of H. F. Reist, the subject, "Scriptural Form of Address of the Ordained Men of the Church," was tabled for the next Conference.

8. Because of lack of time, the subject, "Some Helpful Ways of Acquainting Our Congregations with Our Conference Regulations to Secure United Observance," which was assigned to Edward Selzer, was tabled.

9. The Tuleta, Texas, Mennonite group shall be granted the privilege of having a Regional Conference.

10. The Perryton, Texas, Mennonite congregation shall be accepted into the Missouri-Kansas Conference.

11. The report on the study of the farm problem shall be tabled and the Problems Committee give it further study.

12. The Missouri-Kansas Conference shall continue to provide for a C.P.S. pastor. This appointment shall be made by the Executive Committee of Conference.

13. We shall give to our congregations the opportunity on Aug. 29, our Church School Day, to give an offering to help worthy students to attend Hesston College and Bible School.

Officers and Committees

1. Executive Committee: Md., Nelson E. Kauffman (1945); Asst. Mod., Ivan Lind (1944); Secy., M. M. Troyer (1944); Associate Members, Alva Swartzendruber (1944); Allen H. Erb (1945).

2. District Mission Board: Pres., Earl Buckwalter; Vice Pres., A. Lloyd Swartzendruber; Secy., G. G. Yoder; Treas., Levi Headings; Fifth Member, Roy Troyer.

3. Member of Mennonite Board of Missions and Charities: E. M. Yost.

4. Member of Mennonite Publication Board: J. R. Shank.

5. Member of Mennonite Board of Education: H. A. Diener.

6. Secretary of Christian Education: Laurence Horst.

7. Delegate to Dakota-Montana Conference: P. A. Friesen.

8. Moderator of Workers' Conference: Edward Kauffman.

9. Asst. Moderator of Workers' Conference: Samuel Janzen.

10. Hutchinson Mission Local Board: Harold Ely (1945); Sanford King (1944).

11. Hannibal Mission Local Board: Oney Hathaway, J. M. Kreider.

12. Kansas City Mission Local Board: Levi Hershberger, John Kauffman.

13. Children's Home Local Board: S. S. Hershberger, Levi Weaver.

14. La Junta Hospital and Sanitarium Board: Paul Hershey (1945); Amos Rhodes (1945); E. E. Showalter (1944); Bert Snyder (1944).

15. Conference Historian: Charles Diener (1944).

16. Church Problems Committee: H. A. Diener (1944); Nelson Histand (1945); Rufus Horst (1946).

17. Sewing Circle Advisory Committee: Edward Yoder (1944); Harold Sommerfield (1945); George Cooprider (1946).

18. Camp Pastors for Missouri-Kansas District brethren in Civilian Public Service: Harry A. Diener, Chairman; Assistants, Richard Showalter, E. M. Yost.

19. Committees to make further study of Ministerial Support question: Samuel B. Nafziger, Chairman; E. J. Berkey, W. R. Hershberger.

20. Committee for arrangement of Ministers' Conference: Edward Yoder, Chairman; W. R. Hershberger, Ivan Lind.

21. Tract Manager: Jess Kauffman.

22. Sewing Circle Officers: President: Mrs. L. O. King. Vice President: Mrs. Earl Buckwalter. Secretary: Mrs. Harold Sommerfeld. Treasurer: Mrs. J. R. Diller. Secretary of Literature: Mrs. M. A. Yoder. President of Junior Sewing Circle: Mrs. I. Mark Ross. Nominee for General Sewing Circle Committee: Mrs. Allen H. Erb.

Resolutions

1. Of Sympathy:

a. Since Bro. I. G. Hartzler, who has long been vitally interested in Conference work, has been unable to attend this Conference because of illness in his home, and since Bro. J. F. Brunk of Newton, Kans., is again unable, because of illness, to enjoy these sessions of Conference, and since Bro. Charles Diener is unable to attend Conference because of the serious illness of his companion, be it resolved that we hereby send to each of these brethren and their companions our Christian greetings and commend them to our heavenly Father's care and keeping.

b. Whereas, Bro. Nelson Histand was prevented from attending this Conference because of the death of his father, Bishop A. O. Histand, be it resolved that we extend to him our sympathy in this his bereavement. We commend him to the heavenly Father's love and keeping and to the comfort of the Holy Ghost.

2. Of Condolence:

Whereas, God in His infinite wisdom has called Bro. J. M. Nunemaker of East Holbrook, Colo., Bro. Jonathan Shellenberger of Limon, Colo., and Bro. E. A. Rediger of Hesston, Kans., to their eternal reward after having faithfully served in their respective fields of labor; be it

Resolved, That we extend our sympathy to the bereaved families and congregations where they have labored. We commend them to the heavenly Father's love and keeping.

3. Support of Ministry:

Since the call to the ministry involves a grave responsibility and calls for the consecration of a great portion of the minister's time, and since the efficiency of the work of the Church has been hindered by the secular duties of the ministry; be it

Resolved, That we give more diligent study to the scriptural method of ministerial support and that we encourage the laity to feel their responsibility in working together with their ministers in every way for the furtherance of the Gospel of Jesus Christ. Be it further

Resolved, That a committee be appointed for the further study of this problem and that this committee present its report to the 1944 Conference. Be it further

Resolved, That the message, "Releasing the Man of God for the Work of God," by Bro. Samuel B. Nafziger, be presented for publication either in the Conference minutes or in the Gospel Herald.

4. Conference Sermon by Moderator of Conference:

Since the Moderator of Conference at the expiration of his term of office has been in close contact with the work of the Church and has had the burden and care of the Church resting upon him in a special way; be it

Resolved, That we, as a Conference body, accept the policy of assigning the Conference sermon to the moderator in his outgoing year unless otherwise determined by the Executive Committee.

5. Extension Work of the Church:

Since the spiritual life of our members has been manifest by the ordination of workers, by the generous gifts of the people, and by concern for the welfare and further extension work of the Church; be it

Resolved, That we as ministers, teachers, and lay members continue to dedicate ourselves and our all to the Lord, cultivate a devotional spirit within our lives, and seek His guidance in the future work of the Church. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

6. Of Gratitude:

Again we have enjoyed a season of rich spiritual fellowship. We hereby wish to express our appreciation and thanks (1) to God, for His loving care and guidance during this Conference, (2) to the brethren and sisters of Crystal Springs and Pleasant Valley congregations, for their kind hospitality and interest in us during these days of Conference, (3) to the Harper County Rationing Board, for granting necessary points for the Conference meals, (4) to the city of Harper and Jess Hamilton, for wiring materials.

SERMONS AND ADDRESSES

I. Conference Sermon—Milo Kauffman.

Text—James 1:27.

Theme—Pure Religion.

There is one pure, divine religion—the religion of Jesus Christ. This religion has all the good other religions have and avoids the errors which others have. It takes into account man's relation to God and his fellow men.

Efforts have been made to adulterate pure religion by false ideas. This has led to the teaching of unscriptural ideas and unsound interpretations of scripture under the name of Christianity. Pure religion avoids the extremes in life conduct and brings the proper balance. Its greatest law is love to God. Its second is like to it, love to fellow men. Some people spend much time in devotion and prayers but neglect the widows and orphans; others present only a social gospel and neglect the Gospel founded on the blood of Christ. Pure religion expresses itself in (1) Fellowship with God in reading His Word and in prayer to Him. (2) In humble Christian service, both spiritual and material. (3) In giving of material gifts for supplying needs of others. (4) In separation from the world in unchristian manner of life, personal desires, attitudes toward fellow men, and outward adornment. Man expresses pure religion in relation to God and his fellow men. "Do justly, . . . love mercy, and . . . walk humbly with thy God."

Voluntary testimonies were given in the following order:

1. Bishops:

J. M. Kreider—The Church is a called-out people in every sense.

J. R. Shank—We need balanced listening to such a balanced message.

P. A. Friesen—May the same spirit which was in our brother be carried home to our people.

W. R. Hershberger—Now is no time to lay down our religion. Every member is responsible.

2. Ministers ordained previous to the last two years:

Laurence Horst—I appreciate those who have presented to us a balanced Gospel. May we continue the same.

Leroy Gingerich—May we be ready to rise to the spiritual as well as to the material needs of men.

J. J. Zimmerman—May God bess this message to the good of everyone.

Ivan Lind—May we keep our eyes fixed on the sacrifice of Jesus Christ and then we have the pure religion.

Amsa Kauffman—Let us take this message to our people.

Rufus Horst—A challenge was presented to us, the pathway of an abundant life.

3. Ministers ordained during the last two years:

Samuel Janzen—I am glad for the fellowship of brethren that binds us through spiritual ties.

Richard Birky—When we break down on pure religion we lose real Christianity.

Donald King—Through the teaching of the Word I wish to go on with the Gospel of Christ.

George Holderman—We have something worth believing and standing for, a godly life in an ungodly world manifest by a transformed life controlled by a transformed mind.

4. Deacons:

John Kreider—A hearty Amen to the message.

Samuel Nafziger—The picture of a Christian living a complete symmetrical life.

5. Lay Delegates:

Allen White—The first and second commandments must be balanced in our lives.

Ura Hostetler—We need a compassion for suffering men.

Fred Bitikofer—May we go home and live this message.

A. Lloyd Swartzendruber—May we show by our lives that we are not of this world but are bought with a price.

Noah Neuschwander—God was willing to spare Sodom if ten righteous could be found; now He is still sparing the world as long as there are a few who have the pure religion.

6. The congregation quoted the text in unison and then said, "Amen."

II. Address—The Work of a Pastor—In an Older Established Congregation, Laurence Horst, Peabody, Kans.

The distinguishing feature—A congregation where the children grow up in Christian homes and in regular Sunday-school attendance. Requirements of the pastor—In our Mennonite churches he is usually a self-supporter. He furthermore helps support the church institutions and furnishes the means for the education of his children. He should spend fifty per cent of his time in his field of church service and be a student of the Word, carry a burden of prayer, and be a soul winner.

III. Address—The Work of a Pastor—In a New Mission Congregation, P. A. Friesen, Denver. Colo.

A Mission congregation is where all the members of the congregation except the workers have been reached through the mission work.

The work of the pastor:

1. Form an organization, "set things in order."
2. Help get the mission church self-supporting.
3. Select leaders for different types of work very carefully.
4. Be a pattern of good works.
5. Be a teacher in a personal way and in homes.
6. Teach the people to give of their means for the Lord's work.

IV. Address—Releasing the Man of God for the Work of God, Samuel B. Nafziger, Kansas City, Kans.

Evil of unsupported ministry is neglect of spiritual duties.

Evil of salaried ministry is "mouths with money stopped."

The scriptural method of supported ministry is useful and good.

Perhaps the ministry should take the initiative in establishing the practice of a supported ministry by giving themselves more completely to their spiritual duties and trusting God to work through the congregation to provide for more of the material needs.

(This message will be printed in full in the Conference report pamphlet.)

V. Address—Preparing for Postwar Problems and Opportunities, Wilbert Nafziger, Belton, Mont.

Problems:

Adjustment of boys to normal life again. A new economic setup to become adjusted to. Possible legislation against C.O.'s for some jobs. Possible continued conscription of young men. The boys will be in need of financial help to get started. The influence of the wrong philosophy of religion and life which has affected many boys. The divorce evil.

Opportunities:

A growing unity of our churches for actual Christian service and testimony. We will possibly have the greatest opportunity for presenting the Gospel of all time.

A great challenge and opportunity for the ministry to meet arguments of unscriptural philosophy and evolution scripturally.

The great opportunity of doing relief and reconstruction work in many parts of the world. We have two men on the way to Palestine, and two on the way to China. We have men doing work in Puerto Rico. We hope to have a few more go to South America. We have work in England. Plans are being made to open and enter work in various places in Europe whenever the time of opportunity comes.

There will be continued opportunity to work in mental hospitals and on farm projects in our own country.

The great opportunity of winning back to Christ and to the Church the young men who have failed.

Panel Discussion—Extension Work of the Church, led by Gideon G. Yoder, Crystal Springs, Kans.

Introduction—The Church is the workshop to work with the materials we have.

1. The Why of Extension Work—The Great Commission, L. C. Miller, Colorado Springs, Colo.

We are commanded to go. As we go we are to teach. We are to witness. The true believer has a desire to go and do something for the Lord.

2. Extension Work—The Life of a Congregation, P. A. Friesen, Denver, Colo.

The purpose of the Church is to witness. If it fails it will die. The church that receives the Holy Ghost cannot but expand its borders.

3. A Passion for Souls—The Basis for Personal Interest in Extension Work, Richard Showalter, Perryton, Texas.

It is the work of the Spirit of God to give us this passion. It is deep. It gives us life and power. We have the vehicle at our disposal to help deliver souls from hell. This passion for souls will grow if we give ourselves to prayer, consider that the night cometh, and keep working for God.

4. What Opportunities Do We Have?—Are All the Fields Occupied? Amsa Kauffman, Premont, Texas.

"Hell hath enlarged herself, and opened her mouth without measure." There are open fields with open doors in cities and rural districts. We have a Samaria right in our district.

Open Discussion presented other fields—Mental Institutions, Birch Tree, Mo., field, German and Italian prison camps in our district, and workers for the Children's Home in Kansas City.

5. Essential Tools in Extension Work—Do We Have the Workers? Milo Kauffman, Hesston, Kans.

"If ye ask, I will give." "Pray ye therefore." Yes, we have the workers. Young people should feel free to volunteer for definite service.

6. Essential Tools in Extension Work—Do We Have the Funds? Nelson E. Kauffman, Hannibal, Mo.

"Give, and it shall be given unto you." "He which soweth sparingly shall reap also sparingly." "My God shall supply all your need." Many persons have funds and have convictions that they should give to the Lord's work. No church has ever hurt itself in giving funds for the Lord's work. Yes, funds are available if we give as the Lord has blessed us.

Meetings of Ministers and Lay Delegates

Previous to the opening session of Conference a half day was spent in a meeting of the ministers and lay delegates. Besides the regular business, two brethren, I. Mark Ross and J. R. Shank, spoke on the subject, "How Deepen Our Ministerial Convictions and Lay Hold of Our Possibilities." A conviction is what holds a man; an opinion is what a man holds. Our convictions may be deepened by living and preaching them. We must have a clear perspective of what our call is, of the need of souls, and of the possibilities before us. We need to heed the admonitions, "neglect not the gift" and "stir up the gift." This may be done by meditation on the "charge," "responsibility," and "trust" given to us. We need to take time to study the Word pray, and help souls.

Our district C.P.S. camp pastor, Bro. H. A. Diener, gave a report of his work. He gave expression of deep appreciation for the firm convictions and stand of our brethren. His report indicated that there are now at least 73 of our brethren in C.P.S.—fifty in camps, seventeen in hospital units, and six on farms.

There was another special meeting called for consideration of the question, "What Discipline Should This Conference Recommend for Those Who Take Up Military Service?" The subject was opened by Bro. J. G. Hartzler. It was the unanimous feeling that we need to exercise patience and love toward those who have fallen, yet be firm and scriptural in consideration of each one. We believe we must abide by our previous scriptural interpretations, as expressed by General Conference in the leaflet, "Peace, War, and Military Service," and by our Missouri-Kansas Conference Discipline. We furthermore wish to do all possible fully to restore our fallen brethren as opportunity comes.

Devotional Services

Tuesday evening—L. C. Miller, Manitou Springs, Colo.—Isaiah 12

Wednesday morning—E. J. Berkey, Oronogo, Mo.—Matt. 22:34-46

Wednesday afternoon—Leroy Gingerich, Versailles, Mo.—John 3 1-17.

Wednesday evening—E. M. Yost, Greensburg, Kans.—Matt. 28 9-20.

Thursday morning—Levi Headings, Hutchinson, Kans.—Psalm 103

Rich and helpful spiritual messages were brought in song at various times by the following octet of ministers: Sanford King, Samuel Janzen, Nelson Kauffman, Donald King, I. Mark Ross, Laurence Horst, Richard Showalter, E. M. Yost.

The two offerings received amounted to $321.96.

NEWS NOTES FROM OUR CHURCH SCHOOLS

BEGINNING DAYS AT EASTERN MENNONITE SCHOOL

During the summer months, members of the E.M.S. faculty were attending school, serving the Church in various capacities, and engaged in general preparation for this year's teaching. D. Ralph Hostetter spent five weeks at the Mountain Lake Biological Station engaged in research with biological materials. J. Mark Stauffer continued his studies in applied music at Madison College, Harrisonburg, Va. Melvin L. Ruth attended the New York University during a four weeks' intercession. D. W. Lehman, in addition to being engaged in solicitation work, taught five subjects in a ten-week term at Bridgewater College, Bridgewater, Va. Solicitation of students was assigned to H. A. Brunk also. Ava Rohrer assisted in the three months' C.P.S. cooking school at Camp Grottoes.

From Aug. 25 to 28, D. Ralph Hostetter attended a state educational conference held on the campus of Radford State Teachers College, Radford, Va.

Park Woods was the meeting place for a Faculty get-together on Saturday evening, Aug. 28. The group of thirty-two, consisting of faculty members, their wives, and employees of the School, gathered at the fireplace for fried chicken, chicken pie, gravy, and coffee. Other food accompaniments were in keeping, and compliments were in order to the committee in charge. After a period of business, John L. Stauffer presented to the group an outline of their responsibility in meeting successfully the great task of guiding youth during the coming school year. The devotional period in charge of H. A. Brunk led us to the One who is able to give strength for this work. Through sentence prayers, petitions were offered to God for His blessing and guidance.

On Monday, Aug. 31, E.M.S. was revived with life and activity, and her halls sounded with quick footsteps and merry voices. Old students had come "home," and new ones were here to become a part of a happy school family. Teachers were busy arranging courses, giving counsel, and assisting in the details of registration. The group assembled in the new chapel-auditorium on Tuesday morning, Sept. 1, for the first worship service. The opening address was given by John L. Stauffer who spoke on Psalm 32:8, 9.

A get-acquainted social was held that same evening in the basement chapel. Music, a talk, and a reading made up part of the program. A get-acquainted feature was sponsored at the close.

The enrollment to date is 318. Of this number 85 (31 men, 54 women) are in the college department; 17 (5 men, 12 women), in the high school Bible; and 216 (89 men, 127 women), in the high school. Four ministers are enrolled for full-time work. Both the men's and the women's dormitories are overflowing. Berea Cottage is being used as a women's dormitory again. A number of girls are rooming in private homes.

Each year brings some changes, and this one is no exception. Due to transportation problems, a group of more than twenty-five students are unable to arrive at school before 8:50, the regular hour for chapel services. To arrange classes to meet this need, a revision has been made in the schedule. The first classes meet at 8:15, instead of 7:55. The lunch hour is from one to two o'clock, and classes run until 5:35 in the evening.

A few changes in courses will be noted also. A typing class for college students is being offered for the first time this year. Secretarial practice is a new course given in the high school business department. The high school Bible introduction course has been reduced to one-fourth unit, running for one semester. The course, the Christian life, also carrying one-fourth unit credit, is required for the other semester. State requirements now call for four periods of physical exercise each week in the high school department. Student monitors have been appointed to assist in this work.

Two teachers have not returned this year. Hubert Pellman, head of the English department, and Daniel Suter, laboratory assistant, are both on farms. Grace Lefever of Lancaster, Pa., is serving as laboratory assistant. Grace Wenger of Bareville, Pa., was called to serve as teacher of English and history, to relieve some over-loaded teachers.

The intelligence test was administered Friday morning, Sept. 3. The first public literary program of the year was given on the evening of the same day to an audience which nearly filled the chapel.

The entertainment of students included a treat to a whole truck-load of home-grown watermelons on Saturday evening, Sept. 4. The first Sunday evening, following an annual custom, the entire school group gathered on the lawn for lunch. Faculty families participated in the fellowship. This meeting served to acquaint a few more of us with each other. The Sunday following, acquaintances broadened more, as homes of the Park View community opened doors of hospitality to all boarding students and served dinner to them.

A course in woodworking is being offered to faculty ladies, faculty wives, and daughters of faculty members, under the leadership of Homer A. Mumaw, head of the industrial arts department. Seven ladies compose this group, and they meet each Wednesday evening.

Bro. James Shank, an alumnus, and recently ordained at his home church at Pond Bank, Pa., conducted the devotional period in chapel on Tuesday morning, Sept. 14. He and his wife are under appointment as missionaries to Africa. At present he is on detached service at Duke University, Durham, N. C.

Bro. R. J. Shenk of Cottage City, Md., preached at the regular morning service on Sunday, the 26th.

John R. Mumaw conducted a series of evangelistic meetings at Blooming Glen, Pa., the week of Sept. 19-26. He visited a number of alumni who are in C.P.S. units and in training at other institutions while enroute.

Public meetings and regular chapel services are being held in the new basement chapel. The benches for the large auditorium arrived on Sept. 21 and are awaiting installation upon the arrival of a foreman from the company manufacturing them.

A program on how to study was given in the special activities period on Wednesday morning, the 15th. The following week a panel discussion on Economy and Thrift proved intensely interesting and worthwhile. Two talks were given, "What is a Luxury" and "Getting Your Money's Worth," after which a panel discussion was conducted on the subject. The last ten minutes of the period were thrown open for general discussion.

A short program on etiquette came as a surprise to the dining-hall students after dinner on Wednesday evening, the 22nd. A talk on "Etiquette" was given, and one on "Behind the Scenes." The Kniss brothers furnished music in Hindi.

—Elizabeth B. Mosemann.

Married

Moyer—Meyers.—On Sept. 25, 1943, at the home of the bride's parents, Bro. Lloyd Y. Moyer of the Blooming Glen congregation, Bucks Co., Pa., and Sieter Alice Meyers of the Deep Run congregation, Bucks Co., were united in marriage by Bro. Erwin K. Nace. May the blessing of the Lord be theirs through life.

Brubacher—Shoemaker.—On June 2, 1943, Bro. Elmer Brubacher and Sister Myra Shoemaker, both of the Floradale congregation, Floradale, Ont., were united in marriage at the home of the bride's parents, Bro. and Sister Ervine Shoemaker. Bro. Reuben Dettwiler officiated. May God's choicest blessings attend them through life.

Hartman — Newcomer. — Bro. Ira Hartman and Sister Ruby Newcomer, both of the Yellow-creek congregation, west of Goshen, Ind., were united in the bonds of holy matrimony at the home of the bride's parents, Mr. and Mrs. John Newcomer, Goshen, Ind., Sept. 11, 1943. May God's blessings attend them as they go through life together.

Stickney—Ziegler. — On Sept. 11, 1943, G. Ernest Stickney of the United Church, Drayton, Ont., and Sister Florence May Ziegler of the Mennonite Church, Floradale, Ont., were united in holy wedlock at the home of the bride's parents, Bro. and Sister Sylvester Ziegler, Floradale, Ont. Bro. Reuben Dettwiler officiated. May the Lord richly bless them through life.

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Obituary

Brunk. — Joseph Franklin, second son of Henry G. and Susan (Heatwole) Brunk, was born near Geneseo, Ill., June 29, 1865; passed away at the Bethel Deaconess Hospital, Newton, Kans., Sept. 17, 1943; aged 78 y. 2 m. 18 d. The Brunk family moved from Illinois and settled near Hillsboro, Kans.,where the father passed away shortly after their arrival. The family later moved to McPherson Co., near McPherson, where Joseph grew to manhood. On Oct. 14, 1888, he was united in marriage to Marietta R. Gray in McPherson Co., Kans. He engaged in farming until 1903 when he became superintendent of the Orphan's Home near Hillsboro, Kans. From there he went to Kansas City where he and his wife helped organize the Mennonite Mission. He served as superintendent of Kansas City Mission for many years. In May, 1905, he was ordained to the ministry in Kansas City by Bro. Daniel Kauffman. His next service to the Church was assisting in the establishment of the Mennonite Sanitarium near La-Junta. He served as superintendent of that institution for some time. A few years later he and Sister Brunk had charge of the Old People's Home near Rittman, O. From Rittman they moved to Peabody, Kans., where he served as pastor of the Catlin Mennonite Church for a number of years. Later he had charge of the Mennonite Mission in Hutchinson, Kans. In 1936 they retired and moved to Newton, Kans., where they made their home until the time of his death. He leaves to mourn his passing, his beloved companion (Marietta Brunk), an adopted daughter (Mrs. Mabel Ramer, Newton, Kans.), 6 grandchildren, 5 great-grandchildren, a half brother (Charles W. Cooprider, Windom, Kans.), 2 half sisters (Mrs. E. J. Ely, Inman, Kans.; Mrs. O. E. Hostetler, McPherson), 2 step-brothers (T. J. Cooprider, Hesston, Kans.; J. A. Cooprider, Denver, Colo.), also many other relatives and personal friends. Funeral services were held Sunday, Sept. 19, 1943. A short service was held at the chapel of Moody's Funeral Home in Newton at one o'clock with Dr. Fred Brenneman in charge. Following this service the body was taken to the West Liberty Church in McPherson Co., where funeral services were held at 3 o'clock in charge of Bishop Milo Kauffman, with Bro. Earl Buckwalter and Bro. Menno Troyer assisting. Burial was made at the West Liberty Cemetery.

Hartzler.—Elmer Earl, son of Amandas P. and Barbara (Widmer) Hartzler, was born near Albany, Oreg., Oct. 6, 1916; departed this life Sept. 12, 1943; aged 26 y. 11 m. 6 d. He was preceded in death by his mother on May 8, 1923. He leaves to mourn his sudden passing, his father and stepmother, 2 brothers (Ellis

Pensacola, Fla.; Marion, North Polk, La.), 2 half-brothers and a half-sister (Marvin, Sanford, and Orpha Jean, all at home near Wichita, Kans.), and his sorrowing fiancee (Miss Rachel Schiffler, R.N., of the Castaner project, Adjuntas, Puerto Rico), and a large number of relatives and friends. As a child he spent 4 years with his parents near Tofield, Alta., from whence they moved to Kansas City and thence to Wichita where he received his elementary education and grew to manhood. He spent 2 years in further schooling at Hesston College and Bible School and taught school one year near Hesston. Elmer confessed Christ as his Saviour at the age of 12 and united with the Woodland Mennonite Church in Wichita. At the time of his death he held his membership with the Denver, Colo., Mennonite Mission, having been a charter member. He was present at the first communion service held there. He is credited with doing more than any other one local member in pushing and encouraging the new work in Denver, having been engaged there at that time in carpentering. His cheerful and willing, conscientious Christian helpfulness was perhaps his outstanding characteristic and has left to bless his memory many monuments of his unselfish service and consecrated talent as a carpenter on the Hesston College Campus, in the Denver Mission, and in his late reconstruction activities in Puerto Rico. In the spring of 1941 he was entered in C.P.S. Camp No. 5, near Colorado Springs, Colo. One year from that time he was sent to Lagro, Ind., for special training for China relief and reconstruction. In August, 1942, under the Brethren Service Committee, he went to Puerto Rico instead where he worked under the Brumbaugh Reconstruction Unit. It was while on the Castaner project that he, with several chums and men of the unit, went to Guayo Falls for an outing and while swimming he was caught by the current and carried into the whirlpool where, unable to help himself, he ended life's struggles. His body was recovered 20 minutes later, but all efforts of medical science and artificial respiration were unable to revive him. Funeral services were conducted at the Castaner project on Wednesday, Sept. 15, in charge of Wilbur Nachtigall, assistant director of the Mennonite Sub-unit at La Plata, and Fr. Pagan, local Episcopal religious leader. All members of the unit participated in the service. Interment in the Municipal Cemetery at Adjuntas with graveside ceremony. At this writing plans are made for a memorial service, Sunday, Oct. 3, at the Woodland Mennonite Church, Wichita, Kans. Elmer's young, yet useful, life was a tribute and consistent testimony to the saving power of the Gospel and blood of Christ of which he was not ashamed. His Godly influence will continue to live in the hearts of the many friends whom he won. The following lines of consolation are chosen by his dearest earthly friend with whom he would have taken marriage vows, Oct. 6, 1943, had he lived.

"Think of stepping on shore and finding it heaven!
Of taking hold of a hand and finding it God's hand,
Of breathing a new air and finding it celestial air,
Of feeling invigorated and finding it immortality,
Of passing from storms and tempest to an unknown calm,
Of waking up and finding it Home!"

Shoemaker.—Noah, was born near Floradale, Ont., March 27, 1867; died May 18, 1943; aged 76 y. 1 m. 21 d. On Feb. 1, 1891 he married Sarah Burkhardt. Two sons were born to this union, Ervine, residing on the homestead, and Amos in Kitchener. Surviving are his wife, 2 sons, 5 grandchildren, a brother (Joseph), and 3 sisters (Mrs. Jane Dreisinger, Mrs. Dilman Brubacher, and Mrs. Noah Lichty). Funeral services were conducted May 20 at the home and at the Mennonite Church, Floradale, Ont., where he had been a faithful member. The services were conducted by Bros. Oliver D. Snider and Reuben Dettwiler. Texts, Rev. 2:10b; II Cor. 5:1. Burial in North Woolwich cemetery.

Shoemaker.—Sarah, daughter of Joseph and Sarah Burkhardt, was born near Floradale, Ont., Feb. 26, 1868; died Sept. 9, 1943; aged 75 y. 6 m. 14 d. She was united in marriage to Noah Shoemaker, Feb 1, 1891, who predeceased her 4 months. Surviving are 2 sons (Ervine and Amos), 2 brothers (Jacob and Ezra, both of Elmira), and 5 grandchildren. She was a faithful member of the Mennonite Church at Floradale. Funeral services were conducted Sept. 12 at the home and at the Mennonite Church, Floradale, Ont., by Bros. Oliver D. Snider and Reuben Dettwiler. Texts, John 14:1-3; Zech. 1:5. Burial in North Woolwich cemetery.

Smoker.—Louisa Wisseman Smoker, daughter of Conrad and Barbara (Bender) Wisseman, was born near Accident, Md., Jan. 1, 1880; died at her home in Scottdale, Pa., Sept. 26, 1943; aged 63 y. 8 m. 25 d. On Nov. 11, 1907, she was married to Michael K. Smoker, who preceded her in death Nov. 28, 1919. To this union were born 2 daughters and 2 sons: Ruth (Mrs. J. Irvin Brunk) and Naomi, both of Scottdale; George R., missionary to Africa; and Lloyd who preceded her in death Aug. 2, 1919. The following brothers and sisters survive: Conrad and William Wisseman, Grantsville, Md.; Mrs. Maggie Warnick, Greenwood, Del.; Amanda Wisseman, Scottdale; and Mrs. Annie Ringer, Grantsville, Md. Three brothers and three sisters also preceded her in death, two of them dying in infancy. She united with the Mennonite Church in her youth and remained a faithful member until death. Funeral services were held at the home and the Scottdale Mennonite Church Sept. 29, in charge of Bros. John L. Horst and A. J. Metzler. Interment in the Alverton cemetery.

"There remaineth therefore a rest to the people of God."

Weaver.—Elizabeth, daughter of Martin and Martha (Wagner) Werner, was born in Union Township, Sept. 7, 1879. On July 14 she submitted to an operation from which she failed to recover and she passed away at the Goshen Hospital 5 days later on July 19, 1943; aged 63 y. 10 m. 12 d. In 1900 she was married to Samuel Weaver. To this union were born 2 sons, Clyde and Elmer. Samuel died in 1910. In 1913 she was married to John Weaver who survives. Also surviving are the 2 sons, 2 grandchildren, 3 sisters (Mrs. William Stiver, Mrs. Lucy Hower, and Mrs. Amos Stuart, all of New Paris), and 2 brothers (Calvin Werner, New Paris). Her parents, 2 brothers, and 2 sisters preceded her in death. Funeral services were in charge of Bro. R. F. Yoder. Text, Rom. 14:11-12.

Zook.—Mary Ellen Hartzler, daughter of Menno and Sally Hartzler, was born in Logan Co., Ohio, June 13, 1892; died Sept. 20, 1943; aged 51 y. 3 m. 7 d. On Dec. 2, 1916 she was united in marriage to James Zook near Wilmington, Pa. She leaves to mourn her departure, a loving husband, a daughter (Nancie Pauline), 5 sons (Harvey, Jesse, Clarence, Harold, and Ira), all at home; a sister (Mrs. Clara Fisher, Urbana, O.), a brother (Clarence Hartzler, West Liberty, O.), a step-mother (Mrs. Fannie Hartzler), 4 half sisters, and a half brother. A son, James, Jr., preceded her in death. In her youth she accepted Christ as her Saviour and was baptized and received into the Mennonite Church to which she had remained faithful until death.

We miss your kind and loving hand
Your fond and earnest care.
Our home is dark without you, Mother;
We miss you everywhere.

—o—

Announcements

CANTON, OHIO, BIBLE SCHOOL

The Canton Bible School Board announces a six weeks' Winter Bible School to be held at the Canton Mission, beginning Monday, Jan. 3, 1944.

The following have been appointed as members on the faculty:

O. N. Johns, Principal, Canton, Ohio
Stanford Mumaw, Dalton, Ohio.
Edwin I. Weaver, Dhamtari, C. P., India.
J. J. Hostetler, Business Manager, Canton, Ohio.
Mrs. J. J. Hostetler, Matron, Canton, Ohio.

The Brethren J. L. Stauffer, Harrisonburg, Va., and Paul Mininger, Goshen, Ind., have been engaged for the Ministers' Study Week.

J. J. Hostetler, Secretary
A. J. Steiner, Chairman

FIELD NOTES

(Continued from page 568)

gelist. Latest reports tell of five precious souls coming out on the side of the Lord. The meetings were to have closed Sunday evening, Oct. 3.

* * *

Impressive ordination services took place at the Lowville Church near Croghan, N. Y., on Sunday, Sept. 26, when Bro. J. J. Zehr was chosen by lot as bishop and his son, Bro. Elias Zehr, was also chosen by lot as minister. Bros. M. S. Zehr, Pigeon, Mich., and Jacob R. Bender, Tavistock, Ont., spent ten days in the community preaching the Word, Bro. Zehr assisting in the ordination.

* * *

Next week's issue will contain part of the correspondence which could not be printed in this issue because of a lack of space. We appreciate this correspondence and request that our correspondents in both our missions and congregations remember the opportunity of keeping their work and cause before the church through the columns of the Gospel Herald. It was necessary also to continue the article of Bro. Nafziger which we had intended to print in full in this issue.

—o—

THE AUTOBIOGRAPHY OF AN ACTOR

Under the above title there is appearing in the Youth's Christian Companion a series of articles written by an actor who was converted to Christianity. In these interesting contributions he tells of his experiences on the stage, and the reasons why he could not continue to be an actor after he became a Christian. He makes it clear in his testimony, and the testimony of others which he cites, that the true child of God can find no spiritual nurture in theater going and movie attendance. The readers of the Gospel Herald will be interested in following each installment. The first article appears in the October 10 Youth's Christian Companion.

If you are not now receiving the Youth's Christian Companion, why not subscribe? Price only 75¢ a year to individual addresses; 50¢ a year in clubs of 10 or more to one address.

Editor, The Youth's Christian Companion.

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CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

October, 1943

Editorials

Thinking Ahead

MISSIONARY-MINDED MEN of many groups and organizations are looking ahead with the hope of becoming better prepared to meet the new situations that will face the Church in the postwar world. It is becoming quite clear that new patterns of behavior, new standards of morality, new forms of government, and new types of religious thought will gradually come in with the old. We cannot be sure which of the old factors will remain nor which of the new will prevail. Of this one thing we can be sure; the present status quo is threatened with change. While we may expect the old enemies to spiritual progress to carry over into the postwar period, we dare not ignore the fact that new forces of evil are sure to appear among them. It is these new factors that will require careful scrutiny and earnest prayers. If we want to cope with them intelligently and successfully, we must begin now to discover their implications.

As long as the heart of man and of society remains unchanged, the missionary movement continues to find its major task in making known the redemptive power of God through Jesus Christ His Son. The social order may change but the spiritual conditions within that order are unaffected by the change. The transitions we may be obliged to make in the new order will be shifts of strategy and not change of doctrine. We may have to recognize new areas of responsibility. We may find that other methods will give us a better approach to the task. These call for simple adjustments in our thinking and no relegation of convictions. Truth and principle continue to meet the needs of a prevailing human nature.

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The Discipline of the War

THE WORLD POLICY is to strain every nerve to win this war quickly and surely. The Church is being given another lesson in methods of promoting an all-out effort for victory. It is the studied policy of national leaders to induce every citizen to participate in its present global program.

Political economists question the right of any nation to hope for the rule of the whole world, but no one dare deny the obligation of the Church to the whole world. The Great Commission cuts across all national boundaries, through all racial barriers, and into every class distinction. The Gospel knows no limit. It is designed to meet the needs of every human soul. We have the responsibility of preaching it to every creature.

Such responsibility can be met with nothing short of one hundred per cent *loyalty* and *participation* of all Christians. It requires an all-out effort headed by an efficient leadership that is forging ahead on the principles of faith; a leadership that knows how to keep in touch with headquarters and which is able to read the orders and give orders to the people. We will never approach the maximum of service so long as less than one fourth of the members must carry the major portion of the church load. Our low standards of devotion to Christ and to the cause of Christ have already cheapened the name we bear. The witness of the Church has been weakened by the nonparticipation of the majority.

In the days that are ahead we can soon revitalize our missionary enterprises if every member will throw himself into the cause. The opportunities of relief, reconstruction, and rehabilitation are already challenging many of our youth. But there are other needs presenting a broader scope of service that must be met. Many communities need the saving influence of the Gospel. Many faint hearts need the healing balm of faith. This is our greatest challenge to leadership, sacrifice, and consecration.

Living in the Power of the Spirit . . .

FILLED FOR CHRISTIAN SERVICE BY THE EDITOR

THE LIMIT OF POWER in Christian service is not in God. The attitude of the Christian toward the Holy Spirit determines largely the effectiveness of his testimony. The person who desires to be used of God in winning others for Christ must know how to rely upon the strength of the indwelling Spirit. Although He is present inwardly with every child of God, yet the person is responsible to yield himself to the Spirit's will and way.

The Holy Spirit works within the providences of God. As in the case of Ezekiel's vision of the living creatures (Ezek. 1) with their appearance and their works as "a wheel in the middle of a wheel," so the servant of the Lord moves according to his own choices but after an outline of duties that is patterned after the purposes of God. Man acts and serves in the light of his own judgment, making individual choices, but one who would serve efficiently must move within the circle of the Spirit's activities and leading. What we call being filled with the Spirit is merely giving Him control of our lives; it is making choices that are all within the range of His will.

To be filled with the Spirit implies *faith* to believe that He will convict the sinner of unbelief. Human effort alone cannot invade the inner life of man to impress the unbeliever of his guilt. That is a divine act and requires divine power. Christ referred to the Holy Spirit as the one who "will reprove the world of sin and of righteousness, and of judgment" (John 16:8). The Christian worker must recognize that function of the Spirit and hold an implicit confidence that He will perform His work. We must remember, however, that the instrument (sword of the Spirit) which He uses to produce conviction is the Word of God. Our faith must be extended to confidence in the Word. The person who believes that preaching or teaching the Word will have an effect upon the life of the hearer is therein exercising faith. Paul preached to the Thessalonians "in much assurance." He was assured that something would happen. He had faith in the Gospel and in its power to save because he believed the Holy Spirit would use what he preached for that very purpose. "Lord increase our faith."

To be filled with the Spirit implies being full of *truth* in testimony. We readily agree that the leaders and laity of the early church were Spirit-filled people. Observe, through a careful reading of the Book of Acts, the definite relationship between the Word and spiritual results from church activities. On the Day of Pentecost the people who were baptized had received the *Word*. On the occasion of Peter's speaking, after the lame man was healed, many who heard the *Word* believed. When the disciples were forbidden to speak in the name of Jesus, they prayed to God asking Him to open the way so that they might preach the Word. God marvelously turned their circumstances so that they preached the *Word* boldly. The disciples were scattered by persecution. We are told they went everywhere preaching the *Word*. This is only a beginning of a long list of citations which indicate the faithful use of the Word. The servant of God who wants to live in the power of the Spirit must live in the Word using it with reverence and confidence.

To be filled with the Spirit implies being full of *life*. It is not enough to possess an earnestness in the manner of approach to our task. A Spirit-filled man is earnest in his undertakings but that is no more than we find in the sales talk of a wide-awake real estate agent. It is not enough to be spirited and vigorous in Christian activities. One who is zealous for the Lord is alert and ambitious for the cause of Christ but he has more than that. To be full of spiritual life is to throw your best efforts into the cause *plus* reliance upon the silent workings of the Spirit. The force of testimony that comes from living the abundant life in Christ is a power that is needed in every Christian effort. Living the Word gives power to the life.

To be filled with the Spirit implies being fully *yielded* to the will of God. Power belongs to God. We have no spiritual power for Christian service except that which comes through God-reliance. Human strength is perfected with divine power when self is abandoned through our yielding to the power of God. When we acknowledge our weakness and recognize the Spirit who indwells us as God's channel through which He operates in divine fashion, we can serve in demonstration of power. The Spirit can give power to communicate the Gospel to others. We can influence others with that subtle appeal which emanates from holy living. We can see the power of the cross drawing sinners into the very presence of God. Such triumph follows in the course of a life that is hid with Christ in God.

To be filled with the Spirit implies having a desire and a willingness to experience *supernatural guidance* in all our activities. The Church needs supernatural guidance in the selection of her ministers. Mission boards need supernatural guidance in sending out missionaries. Individual Christians need supernatural guidance to find the right course in daily occupation. The entire scope of Christian activities are under the control of a wise Leader, our own Saviour and Lord Jesus Christ. The great Master Superintendent of all departments in Christian service is the Holy Ghost. He is present for every undertaking. His guidance is unerring. The more prompt we are to obey His orders and the more ready we are to follow His leading, the greater will be our power in Christian service.

The Power of the Gospel

TO MAKE MEN PREACH

J. D. GRABER

Bro. Graber, who has served two terms as a missionary to India, is now serving the Mennonite Board of Missions and Charities on a commission to China. He is somewhere en route, looking forward to finding a place in China where the Lord would have a Mennonite testimony. This message was delivered as the mission sermon at the Annual Mission Board Meeting held in May of this year.—Editor.



Waiting for the Gospel message. Will we share it?

We greet you this afternoon in the name of our blessed Lord. This Weaver's Church is for me a place of hallowed memories. It was at this church in 1925 that we received our commission to the foreign mission field. I well remember the consecration service on the afternoon of the last day of that meeting when about eight or ten in our group were consecrated and sent forth with the prayers and blessings of the Church to foreign lands. I am glad to be here again this afternoon. There is one expression that I carried away from that meeting in 1925 of which I have often thought in the intervening years. The speaker was discussing the church's task of "giving" to missions. He was talking about the fact that some people are afraid if we give too much the Church might become poor. He said, "If you can show me a church that has died out because she gave too much to missions, I would like to stand on the roof of that church and say, "Blessed are the dead that die in the Lord." Churches do not die because they give too much to missions. They die when they are afraid to let the talents and money get away. Then they die a natural death. The outreaching process is what keeps a church alive and growing.

Under Constraint to Preach the Gospel

"For we cannot but speak the things which we have seen and heard." Peter and John were before the Jewish authorities, having been arrested because they were preaching the Gospel. They were commanded to preach no more in His name. Peter says, "You be the judge whether we ought to obey God or men, for we cannot but speak the things which we have seen and heard."

They took knowledge of the fact that they had been with Jesus, the Word says. That is a part of the explanation, but it is only a half truth. Peter had been with Jesus when he denied Him on the evening of His arrest. But here we find a new power in the life of Peter and John. What was it? The resurrection, the ascension, and, above all, Pentecost had made the difference. So Peter and John did not have such a great advantage over you and me. We think that if we could have seen Jesus touch the leper and could have seen the change come over his flesh; if we could have seen Jesus speak the word that made the blind receive their sight; if we could have heard Jesus give one of His great parables, that would have been enough for our whole life. We express the same sentiment when we sing that song, "I wish that His hands had been placed on my head," etc. The Holy Spirit has something better for us than that. The apostle said, "Henceforth we know him no more after the flesh." We know Him now through the Holy Spirit. Even though Paul lived at the same time and may have seen Him in the flesh, what he based his faith on was that he knew Christ through the Holy Spirit. Peter and John had no advantage over us as they knew Christ and as they testified to the fact that they could not but speak. That must be our testimony if we are truly born again. Those men had had an experience with God. That is fundamental, Christian friends. It is fundamental to all missionary work.

Christian Experience Compels It

Why preach? Because Christian experience compels it. We cannot be silent. We cannot hold our tongues. That is the case only when a work of grace has really been wrought in our hearts. These people, Peter and John and others who had been through the Pentecost experience, had an experience that amazed themselves; their testimony of that experience was a continual amazement to the people round about. If something has happened we will have to talk about it. Too many church members are dead Christians. If we are alive we are going to give a testimony to the life within.

There is a marvelous story of the lepers of Samaria in II Kings 7. The city of Samaria had been besieged. A terrible famine was raging in the city to the extent that women were preparing their own children for food. There were some lepers sitting at the gate. They were in a desperate plight. They began to counsel: "If we sit here we die; if we go into the city we die there; if we go to the camp of the enemy they cannot do more than kill us; and perhaps they will take pity on us and give us food." So they went into the camp of the enemy. When they came to the camp of the Assyrians they found the camp empty, with horses tied, mules tied, provisions all spread out, but not a sign of a man. The Spirit of God had made them hear the sound of horses and marching armies. So these lepers entered a tent and ate and drank. They carried away gold and silver and hid it. Twice they did this. Then they stopped. They said, "We do not well: this day is a day of good tidings and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household." So in the middle of the night they went back and told the king's house. The king was suspicious but he finally decided to send out a group to investigate. These are the significant words: "We do not well . . . if we tarry till the morning." Sometimes we say we will do this or that at some other time. Perhaps the Holy Spirit is telling us to speak to somebody and we wait for a more convenient season. Why is it that in our churches there are so many dumb Christians—so many members of the church whose tongues are tied; so many people who have lockjaw? What is the reason?

There are various explanations. In the first place, it is not good form according to worldly standards to introduce the subject of religion in conversation. Emily Post would say that religion is one subject that should not be raised in polite conversation. Perhaps we have not read Emily Post and yet we are bound by custom. It isn't customary to bring up a religious topic. I wish the power of the Lord Jesus Christ would come upon us to the extent that we are not bound by convention. Let us break this convention. It is a subtle attack of Satan to try to make us feel it is not good manners to bring up the subject of religion in conversation. But the chief reason is, that, Christian people have a deficient concept of what the Gospel of Christ is and what it does for men. Consider the Apostle Paul. When he was received by the brethren he forthwith went out into the synagogues and began to testify that the Lord Jesus was Christ indeed. That is what happens when people are really born again. A preacher in the backwoods of the South was going around declaring the power of the religion of Jesus Christ. A scoffer stepped up and said, "How can you demonstrate that Jesus Christ has power?" He was taken back for a little but he said, "The Lord Jesus Christ saved *me;* he saved *my* soul. If he can save my soul, he can save yours. It is the power of God to salvation because I am a living demonstration of it." If we have an adequate concept of what Christ has done for us, we will tell it to others.

The experiences of all of us are different. Some of us were brought up in godly homes. Some of us cannot remember when we were not put to bed with our mother's prayers; cannot remember the time when we did not love Jesus Christ in our hearts. But whether that is our experience or whether we became Christians by a cataclysmic change we must know today that we are saved by the power of Jesus Christ in our lives, we must be conscious of this fact that we have been saved. Then we shall open our mouths and give testimony to what the Lord has done for us. Christian experience compels it.

If we have received from the Lord salvation and eternal life, we have no moral right to keep it to ourselves. Christian friends, if we are willing to take salvation free and full unto ourselves and expect to enjoy the blessings of eternal life with Christ we have no moral right to be unconcerned about sharing it with others. It is the height of selfishness to take that sort of attitude. A missionary in Bombay was visited one day by a doctor who told him that he had discovered a cure for cancer. The missionary said, "That is a very remarkable thing because research institutions have been investigating cures for many years." "But I have discovered an absolute cure for cancer," he said. "I have tried it on patients and I know it works." The missionary said, "That is a remarkable thing," but asked him, "What are you going to do with this new treatment?" "Well," he said, "I have worked hard in life. I have come from a poor home and am practically bankrupt now. I am going to keep this a secret. I am going to get patients to come in and after I have established myself and my family financially then I am going to give this cure out to the medical profession." The missionary asked about the hundreds of thousands of people who would be dying in the meantime because he was keeping this secret to himself. "Do you think you have the moral right to keep this yourself?" The man said, "That makes it look a bit different. That makes me look like a criminal." The missionary said, "That is exactly what it is. You have no moral right to keep it to yourself. You are duty bound to share it with the world because that is the standard of the medical profession. Whenever an advance is made it is given to all the world."

You and I have received the mystery of the kingdom of God. We have received the gift of eternal life and dare we enjoy it ourselves and keep it here? The Apostle Paul spoke often of our being *stewards* of the mysteries of God. This constrains us to preach. First, because Christian experience compels it, and secondly, because

A Divine Command Demands It

When Jesus Christ gave the Great Commission, saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," He was giving us a *command.* And when Jesus gives a command He expects His people to obey. So often we take the attitude that the Great Commission was simply some sort of good advice and whether we follow the advice or not is a matter for us to decide. But, no, Jesus Christ gave a commandment and the New Testament as well as the Old Testament teaches us that we are to obey the commands of the Lord. We get no closer to the true heart of the Gospel than we do in the matter of obedience. As long as we march on the King's highway with our Lord and say "Yes" to Him, our life is a continual unfolding experience. As soon as we say "No" to the Lord Jesus Christ; as soon as He wants us to do something which we are unwilling to do, then our vision begins to cloud over; the flame of our love begins to burn low, and our hearts begin to grow cold. Obedience is the path to joy and to success. Obedience is the path that grows brighter and brighter unto the perfect day. There are some people who say, "My inclinations are just naturally not along missionary lines. My sympathy does not go in that direction." If your sympathy does not go in that direction, remember, Jesus Christ said that your sympathy *must* go in that direction. If your sympathy does not go in that direction, so much the worse for you—a rebellious and disobedient child.

In other matters of the Gospel we do not take this attitude that we are free to decide whether or not we want to obey. In the matter of baptism we do not say, "It is a good thing, therefore we ought to observe it." These things are very good because the Lord knew they are good for us, but the reason we practice baptism is because *the Lord Jesus Christ commanded it;* because He said that he that believeth and is baptized shall be saved. Suppose we say our sympathies just naturally do not run along the line of baptism. If a man made statements like that he might be excommunicated from the Church. But a man can say that missions are not necessary and the Church is tolerant of that attitude. Let us get awake and see that the Lord *commands* us.

A weak-kneed Christian minister one day came to the Duke of Wellington and asked, "Do you think the church ought to engage in missions"? The Duke asked him, "What do you read in your Bible"? "Well, I read that Jesus said, 'Go, therefore, into all the world and preach the Gospel.'" The Iron Duke, who was a soldier and knew the value of obeying a command, said, "Those are your marching orders." But the Church has been very slow to accept the Great Commission as marching orders and we have tried simply to see whether we *want* to be engaged in missions or whether we do not.

When Christ gave the Great Commission, He had a world-wide vision. He said, "All power is given unto me." What unbounded faith in Himself! And then, "Go ye therefore and teach all nations." What a world-wide vision. All the world to be taken into the kingdom of Christ is the vision before us. Whether we are premillenial or amillenial, on this one thing we are agreed—the kingdom will triumph; truth and right will prevail; Jesus Christ will appear in glory and in power.

Along with that world-wide vision, what confidence Jesus Christ expresses in us! After this world-wide vision He said, "Go ye therefore [to His little handful of disciples]—go ye therefore and carry out this impossible task." Has He been disappointed in us? Can we not rise to the occasion with the

(Continued on page 585)

Looking Forward

IN OUR RELIEF WORK

O. O. MILLER

WHEN ONE LOOKS FORWARD in the dark you have to look mostly with an eye of faith. In this night that has descended upon the whole world, it may be that we are a bit past midnight in the present world circumstances. But it is still dark, and there is still much darkness and fog ahead of us when we try to think in terms of what this subject implies. So when we look forward in this we look forward in faith as we need to do in so many other things in life.

I have heard John R. Mott during the past year, and many other people who have spoken from fifty or more years of personal experience in travelling about this world (men who had formerly spoken optimistically of a better world order) say that they cannot find words to describe adequately the physical need and distress and trouble that everyone knows exists around the globe. The extent of this is well nigh indescribable. Refugees, 10,000,000 of them who have come ahead of invading armies, from India, in China, across Europe, in north Africa are homesick. They are far away from the ancestral home tonight, longing and aching for the day when they can go back. Millions of prisoners of war are living the day-by-day dead dullness in prison camps with families suffering, where—they know not! Physical hunger prevails. As far as reaching most of those people with what will help them physically is concerned, we are still in the night. We hope toward the morning. We are not alone in thinking about this. A multitude of societies and committees and groups and organizations from a variety of motives and purposes are talking and planning and thinking and organizing and conferring on what to do about it. Most of these, as you know, finally come to the conclusion that the first thing to do is to finish this war. In spite of that a great deal of thought, from a variety of motives and purposes, is given to this proposition from those who would make food for starving children a weapon of war itself. As the world thinks, food and clothing is going to be a weapon of power and a weapon of political influence for all kinds of things as soon as the present war stops. So it is a complex picture one sees when he looks forward in our relief work—even our own Mennonite Christian work for which we feel a particular burden.

It is, of course, perfectly clear that in the main the world powers that be, when this fight stops, will determine generally within what bounds and along what lines much of this relief may be undertaken and will exercise a certain amount of supervision over it. Our own government has set up as one of its major departments under former Governor Lehman the program for relief and rehabilitation. In this, particularly of relief, there are new words that we did not have after World War I. That word rehabilitation is one of them. We had relief; we had reconstruction. Construction is the word one hears mentioned frequently now. One of our magazines said a few weeks ago regarding China that it is not going to be a program of reconstruction, it is going to be a construction because they never had construction there.

We are a small Christian group who in the past generation have come to have a burden for the physical needs and distresses



Today there are many hungry mouths to feed throughout the world. After the war there will be opportunities of service not open today. May the Church be ready to assume her responsibility whatever it may be.

of people around the world. In a somewhat comparable way, with much the same burden, has grown among us the past several generations a concern for the spiritual needs of the lost creatures of the earth. We have that burden. The whole generation with which I have lived in the Mennonite Church has proved that one of the easiest things to get dollars for is relief work. In all divisions of our Mennonite Church that is true, giving even to sacrifice. I am convinced that many of our people give till it hurts (not that it hurts so easily); they give out of their poverty.

The powers that be have asked us, as we go along planning this work, what we want to do; where we would like to do it; what size program we represent; how much and what type of personnel. We have laid that before the responsible men of our government.

We have a burden; we have a feeling that there is a special obligation upon us. We have need to ask ourselves over and over some things about the why of the Mennonite Church's relief work as an organized part of her activities. What is the philosophy back of it? We tell ourselves that in comparing ourselves with other relief organizations and activities, the thing we have in mind is a distinctly Christian thing, the kind of relief work that Jesus did. We mean to do it in that spirit, in His name, and to His honor. We have felt in our experience of the past generation that many times these few loaves and fishes which we have given did again what they accomplished when Jesus fed the five thousand as He passed them out by His own hands. That represents our philosophy, our motive.

Now we are at the stage again when we are preparing. We are part way along in this program. As a church we have been challenged to preparation by the need for relief work by the nonresistant position we hold, by what we feel is expected from us by the government and by other people about us. The training of relief workers is a concern of preparation. What in addition to being a loyal Mennonite Christian should relief workers need to know? The minimum is to know something of relief administration, a great deal of the church's faith and heritage, how a Christian lives and witnesses as he goes out into that world to administer relief and something of the background, the culture, and the ways of the people to whom our workers go. As I see it, after reviewing what other organizations are doing

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The Remedy for Spiritual Impotence

L. S. Weber

"I can do all things through Christ which strengtheneth me" (Phil. 4:13).

When we contrast the feeble and faltering efforts of practically all departments of the present day Christian church with the efficiency and effectiveness of modern military and commercial enterprises, we must become convinced that the church is suffering from certain defects and deficiencies, from a lack of spiritual power. A glance at the activity of the Spirit-led primitive church will also reveal that we have departed very far from that measure of fruitfulness in Gospel witness. After nineteen centuries of Christian testimony there are still vast areas of the earth's surface and millions of human souls without a knowledge of the saving Gospel of Christ. In our so-called Christian lands many churches are in ruins, increased numbers of church members live like pagans, crime and vice are on the increase, and our preaching and practicing has failed to avoid the bloody holocaust of a second world war. Is it not opportune that we take an introspective view of ourselves to ascertain where the trouble lies in order that we may seek and apply the remedy?

The Actual Existence of Spiritual Impotence

A well known writer of our day says in one of his recent books, "The Church has become a field of evangelism, when it should be a force for evangelization." Is this not true of many of the churches we know both in the homeland and in the mission field? Are we not familiar with a stifling indifference on the part of many who claim to be followers of Christ? We must admit that attending services, for many, has become a meaningless and perfunctory routine instead of an energizing and vitalizing spiritual exercise. The services themselves too often are formalistic and stereotyped. The worshipers are inclined to let their minds turn to the business cares of the week and to ways of pleasure and diversion. In that kind of atmosphere we cannot expect a really potent, fruitful, and forceful Christian testimony.

How often the life of the brotherhood is honeycombed by a spirit of slander, gossip, and destructive criticism! As a result we have an attitude of individualistic aloofness instead of a united and co-operative presentation of the Gospel of Christ to a sinful and distracted world.

Those of us who are serving as ministers and missionaries are likely to fall into the same faults and defects. Sometimes we manifest a lack of patient and persistent endeavor in the face of ordinary difficulties. We are subject to ideas of race and class superiority, thus despising and disdaining the very ones whom we are called to win. We are apt to assume hypercritical attitudes towards our flock and our fellow workers. And sometimes we find ourselves fretting about money and material matters when we should be rescuing souls and remembering that, "My God shall supply all your needs according to his riches in glory by Christ Jesus." We forget that among the most fruitful and effective evangelizing agencies are the so-called "faith missions," the component members of which are not promised a fixed allowance. Let us turn to the Scriptures for some of the causes and results of spiritual impotence.

Some Causes and Results of Spiritual Impotence

1. *Sin in the camp or in the life of the individual results in defeat.* (Josh. 7:19-21).

When we examine the nature of Achan's sin, we find that he stole and hid his worldly garments, silver, and gold, which was absolutely forbidden by the Lord. The steps of his sin are in strict accord with the findings of human psychology. He saw, then coveted, then took, and finally hid the forbidden things. His sin brought on a sorry train of results: his own doom and death, his family's destruction, and Israel's disastrous defeat. This is only one example of what always happens when we commit some act of unrighteousness, whether heinous or commonplace. It brings on failure and moral defeat.

2. *Compromise with the world results in loss of power, debility, or failure.* (Judges 16:18-20).

When Samson, the strongest man of all the ages, broke his Nazarite vow of separation and allowed himself to be enticed by Delilah, who is a striking type of the world, he lost not only his strength but also his sight and his liberty. "He wist not that the Lord was departed from him." In the same manner when the believer allows himself to be lulled to sleep in the lustful lap of the world he loses his spiritual sight and his power for real Christian witnessing.

3. *Cowardice and fears result in denial.* (Luke 22:54-62).

W. H. Griffith Thomas observes that Peter in his denial sounded the depth of weakness and wickedness. He was guilty of the sins of falsehood, ingratitude, cowardice, and profanity, due to his self-sufficiency and spiritual negligence. He was "far off" from Christ, and among his Master's enemies! This is always dangerous and disastrous.

4. *Carelessness in service results in despair.* (II Kings 6:5-7).

This particular "son of the prophets" worked with a will, but he failed to be watchful. The axe which had been loaned to him was his main instrument for work, just as the Holy Spirit's presence and power in our lives is our equipment for service. When we grieve or quench Him we lose our power for service

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I've Lost Interest

BY MRS. M. KEENE

"Lost interest," O Lord can it be?
Lost interest in souls who are calling for Thee?
Those men whom You loved, and suffered to save?
Lost interest? When millions by sin are enslaved?
Lost interest? See, there is a man of the streets;
His clothes are all tattered, and see how he weeps,
And hear his sad cry, "No man cares for my soul!"
How can you lose interest with men as your goal?
Lost interest? Go visit the haunts of despair;
There poor little children and mothers need care.
There must be a kindness, a song full of cheer,
A smile you can leave and bid them not fear.
Lost interest? Oh, where would I be,
Yes—lost, had someone lost interest in me.
Open my eyes, Lord, help me to see,
Lost interest in souls means lost interest in Thee.

—From "Our Scrapbook" published by Stamps-Baxter Music and Printing Co.

With a Missionary in India

John A. Friesen

THE OTHER DAY found me in the steps of Paul and Silas in some of their worst moments, but I was without a "Silas." The activities of that day were so varied that I choose to let you know about them as "essentials" to Christian service for they certainly led me from one extreme to the other, yet I trust that by them someone was blessed, that the will of God was carried out, and that for my own personal life they had an upward leading.

During the last six months I have been going out to Arjundah to conduct the leper clinics. Since there are a number of Christians there including a family who has recently been baptized and a number of families interested in Christianity, I generally spend the night there. Because of the heat, however, the clinics have been closed and because of other essential driving, I have not been down for about a month. Feeling it was wise to visit these people once more before rains set in and closed the roads altogether, I left alone on my motorcycle for this destination. This time mine was to be a mission of joy as well as regret for if one family had recently received the Lord another had disappointed Him. The evangelist who was stationed at this outstation had become involved in some home difficulties and because he refused to take heed to the church counsel, we were forced to take action against him. Earlier I had sent him word of the church's action against him, and also as his manager, I was forced to inform him of the end of his employ as an evangelist. I stopped at his premises as I entered the village, but since he was not at home, I proceeded to Bro. Rajaram's home in the neighboring locality about a mile farther into the interior.

It was indeed a joy to me to find the folks in the spirit in which they were. I had come unexpectedly. I had written a letter but it had not as yet arrived. Mails into the interior are dependent upon the good will of the village watchman for delivery. When I arrived on the spot I found our brother engaged in reading the Word of God. His family had gone to market in Arjundah and had not returned yet. When they did arrive we certainly did have the most enjoyable time together. The victory that this man has won in his village is something that gives me confidence that persecution here is something only superficial and should not be compromised with. When Bro. Rajaram and his wife became Christians, the whole village was against them. Even the servant they had working for them left as a form of boycott. As we spent the hours of the evening talking, he and his wife spoke of the great "kripa" (grace) of God in removing this once formidable barrier. Today this family has re-won the entire village back to themselves and have by practical demonstration shown that Christianity means holiness and not being a servant of the missionary and living on his premises. The next day I went with the father and the boys to another neighboring village to visit some of my old leper acquaintances. Bro. Rajaram's testimony is certainly fresh and straight to the point. He informed me on the way that he makes trips at least twice a week to this village and speaks to the lepers in particular, and that for some time they had all put away their "guru malas" (necklaces indicating the acceptance of some teacher or savior). Sure enough when we got there it was a fact! As we talked along the way I was told also that he felt the malgazar (owner of the village) would surely be willing to take baptism shortly. As I talked with the old man he told me "Sahib, there is nothing hindering me from becoming a Christian. I can be one." I suggested that he instruct his whole family and they all become Christians together. There was another influential man there that also showed great boldness and expressed the same desire. That afternoon as I left Manki village I began to see by faith the nucleus of "ten individuals" whom I have been asking of the Lord in this locality, to establish a village church. I truly had been on the mountaintop.

Leaving Manki I was eventually to make my way to Rajnandgaon yet that evening, a city some seventeen miles from there where a Holiness missionary organization has a church. They have a loose organization and their work in the city touching our members who live there frequently causes friction. I was being called for some pastoral problems and decided that though the road was new to me it would save me considerable time if done on this same trip. This was the first week in June. There had been occasional showers and the sky was daily getting heavier, but I felt that I must talk to this evangelist and his wife about some of the disciplinary measures that had been taken against them. I was loathe to go for I was sure that my presence was anything but appreciated. A set jaw and a cold hand awaited me. "Sit here," was next and I was shown a chair. This was the son of the evangelist, a compounder who has struck out on his own and has opened up a little dispensary. The room was full of gossipers and patients from the village. They greeted me with smiles and jokes but it was impossible for me to enjoy them as I witnessed the monsoon gathering momentum behind the desk and on the other side of the room.



The Village Well in India

Soon I was in it. The whole family was blitzing anything and everything and even used a few "secret weapons" on me. I was speechless. To think that this was a Christian family and to think that I was obliged to hear this confusion of speech in the presence of so many people before whom I had given testimony that Christ begets love. I could not help but marvel at the successful intrigue of Satan—fully six years of evangelistic campaigning in that area, a good examination, and Satan seemingly was completely in control! I looked out through the door and saw a dark horizon and sky before me and decided that it was time to leave. The villagers wanted to hear my story so I merely mentioned that since it had been necessary to take action and I knew it would have violent results, I felt it my duty to come and hear it like a man. That was a new thought to them and to the evangelist. It was the end of bombast at any rate and introduced a sentence from the offender which somewhat cheered me and he gave me a cup of tea! Better still, we parted as friends!

But the real storm was ahead of me. So many of the showers up to date had been a good puff of wind, a lot of sand in the mouth, and a few drops to make rain stains on your clothes so I did not give much thought to what I saw. But it came! When four miles beyond Arjundah (and I had never had occasion to travel this road before) I was met with the heaviest wind and rain I believe I had ever witnessed. By far the worst I was ever in! I marvelled that a man could ride a two-wheeled vehicle in such a gale and that an open gasoline engine could keep running all the while. It couldn't! In a moment I was to come upon an Irish bridge where the water was already a foot deep, and we stopped. I had bedding but it was of no use. The rain was so heavy that I could not see a furlong ahead of me so I immediately pushed the cycle under a tree and took after some men I had just seen a short way down the road. I was soon in a village but I did not know the place nor had anyone from there ever heard a Gospel messenger. I went to the "master" who lived down the alley. He received me and after very brief introductions I began putting in my plea for a dry place and a fire to dry off. The fire came but there was no dry place and ten men around a cow-dung hearth is a source of heat to no one and smoke to all. About dark, the owner of the house placed me into the custody of the village watchman. That night I spent up to midnight drying off my clothes and the balance of the time watching for morning, and "shooing" the cattle out of my room. I was the only one in the whole big edifice. In the one end of the apparently unused house the farmer had built his "den" or gentlemen's gossip center. I was really being entertained in high privilege but I had a hard time believing it. With the house unused, the cattle had overrun the place and seemed to show considerable resistance when I drove them out. The floor of the room was a cubit lower than the outside veranda. There was no light. A number of things made me shudder to put my feet down since a good rain always means a good hatch of snakes and scorpions. As my brief wants were being supplied, namely, a cot and a hearth, curious folk began to gather about me. I was struck by the apparent ignorance of the place. They had never heard, they claimed, anything about Christianity. That meant that I was one of the first if not the first Christian to openly make my profession known here. With clothes to dry I was not too anxious to go to sleep and I had a fine chat with these four or five men until late at night when one by one they began to peel off to go to bed, and I was left with a smoldering heap of ashes. I too tried to rest. I suppose I did sleep some, at least I was not conscious of its development, but I became dreadfully aware of a good dose of colic. I tried to think that it wasn't cholera but I couldn't help wonder and prayed to God that I might be stayed from anything that would be so dangerous. When morning finally broke I found that during the night I had made a correct analysis of the village religious thought. Vainly I listened for the first sign of morning; Peter could have denied his Lord a hundred times and still remained uncondemned. The sun came up and still not a cock had heralded it. I was sure it was deliberately so, and in the morning as I left I enquired and found that the village was a solid block of Kabir Panthi's who refuse to take life in any way and so chickens are not kept.

When I was on my cycle and on the way, I began to think how really bad the day might have been. Now a full week has elapsed. It is strange how God blots out the bad and leaves the good. I don't recall just what I heard from unchecked tongues, nor just how forlorn I felt during the night but the "joy of the Lord" remains with me as I think of the grace that He has shown to those who would receive Him. Drug, C.P., India

THE REMEDY FOR SPIRITUAL IMPOTENCE

(Continued from page 582)

with the same resultant cry of despair. "Alas! Alas!" Only a miracle of God's grace will be sufficient to restore our lost power in His great service.

5. *Worldly wrappings result in spiritual deadness.* (John 11:43, 44.)

Lazarus had been raised from death but he remained bound, hand, foot, and face. His hands being tied, he could not work. His feet being fettered, he could not walk. With his face bound, he could not witness for Christ. Are we not often hindered by the entanglements of the world? An entangled life is always a hindered and an impotent life.

THE REMEDY FOR SPIRITUAL IMPOTENCE

Referring to the same scriptural cases of failure we want to search for the corresponding remedies.

1. When sin has entered the camp or the life it must be dealt with, it must be exterminated, not by stoning the sinner to death as in the case of Achan, but by a frank confession of the transgression. Sin needs to be recognized as such, then *it must be confessed to God* and to those who have been hurt or offended, and it has to be abandoned forever by the grace of God. "I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." (Psa. 32:5b.)

2. We have to leave the subtle companionships of the world which we may have formed, and *return to God* and to *a life of prayer* as Samson did. "O Lord God, remember me, I pray thee, and strengthen me, I pray thee." (Judges 16:28.)

3. We must confess our disloyalty to Christ, weep bitterly and surrender ourselves to the Holy Spirit as Peter did after his fall. Only in this way can we have a change of life, and the fruitfulness of a ministry like that which Peter experienced after Pentecost.

4. We need to appeal to the Great Prophet, Jesus Christ for the restoration of our spiritual equipment as did the son of the prophets. "Alas! Master!" We cannot restore that power by multiplied organization and increased activity. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be my witnesses. . . ."

5. We have to throw off the grave-clothes of the world as they did for Lazarus, and then we shall be able to walk in the ways of the Lord, to work in His wide vineyard, and to witness concerning His wondrous love and grace.

To avoid a life of impotence and fruitlessness it will be necessary for us to be in constant touch with our divine resources in Christ. We are in this world somewhat like the diver who is temporarily under water. His element is not water, but dry land. He can live only when he receives air from the upper elements. We belong to heaven as sons of God. While we are in this world we can survive and prosper only when we have constant communication with those elements of which Paul speaks when he says, "Your life is hid with Christ in God."

THE POWER OF THE GOSPEL

(Continued from page 580)

Lord, As He approaches us with this program of world conquest does it not make us feel that we ought to rise to the full height of our stature and go forward with Him? A contemporary journalist has said, "We are not afraid of Nazi implements. We can match their implements easily, but we are afraid of Nazi morale. We are afraid of that fanaticism that has been burned into the German people, the sense of mission that has taken hold of that people and made them believe that they are destined to rule the earth. All the world is to come into the kingdom of which they are the chosen rulers. It is that sort of morale that we fear."

Why should the Church of Jesus Christ have less morale than that? He said, "Ye are a chosen generation, a royal priesthood." Do we slink up and down the alley ways with fear and apology trying to find somebody who might listen to us? We hear a lot about defeatism and we see what it does to nations in the world. On the other hand we see what a terrific power there is in morale. Let us march out and remember that we are representing here upon earth the *kingdom of God!* A missionary was travelling in a pullman. In the morning in the wash room there were mostly salesmen who were talking about their business. One of them asked, "What is your line"? "I represent the biggest firm on earth." They looked at him in surprise. He said, "I represent the kingdom of God on earth." That is what *we* are doing. Will God be disappointed in us? Let us see the vision of our Lord as he commands us to march forward in His name and take the world for Him. Whether we shall be able to convert the whole world is in the hands of Christ, but that is our ideal; that is the end toward which all church history moves. That is the vision that is ever floating before us. We go out with our credentials from the King of heaven. If I had in my hands the credentials of the American government in a foreign land, I would be proud to show them. We stand before a scoffing and unbelieving world. Let us be proud to present our credentials and get on with the task of representing our King. It is a pardonable pride. The Apostle Paul spoke of the pride which we have in the Lord Jesus Christ.

We have found the compulsion for our preaching activity within, and, again we have found it by looking to the throne. In closing let us take a look out across the world, at suffering humanity.

CHRISTIAN BROTHERHOOD URGES IT

Why preach? Because Christian brotherhood urges it. Who are these people that live out in the world? Who are those 457,000,000 in China who are marching by with torn clothing, with their cheeks gaunt from hunger and their hands shrunken from famine? Who are they as they march by? They are your brothers and your sisters. Who are those 388,000,000 of India who are marching by in the pride of caste, smug and self-complacent in their false religion and false philosophy? They are the children of the most high God whom you and I serve. Who are those millions of Africa who are marching by with their superstitions and their fear of evil spirits, under the spell of their witch doctors? They are men and women for whom Christ died. Who are those millions of Mohammedans from the great Moslem world of Arabia and Palestine, outer Mongolia, and the northern parts of India marching by with their fanatic faith in one spiritual god and with their strong delusion that they have a religion which is superior to any other in the world? Who are they? They are the sons of Shem. They are your brethren and your sisters. Who are those in Europe whose souls have been blighted and embittered by persecution, and fear, and war, and death until their very personalities have been blotted out? Who are these suffering people? They are of our own flesh and blood. Who are the people that go up and down the highway before this church; up and down the walks of your own town and with whom you work and speak day by day? They are men and women for whom Christ died. We are all of the same blood.

How can we sit here complacently in these days when the world is burning about us and our own brothers and sisters are going down to Christless graves, with appalling physical suffering in mental agonies, and in spiritual despair? I wonder sometimes how much of our luxuries we have a right to keep. We complain about food rationing, and we forget the millions who are at this moment starving to death. We wonder how much we should deny ourselves for the sake of those who are in need. Close your eyes and let the vision of a suffering world pass before your minds and then ask the Lord, "How much shall I give of my luxuries"? We wonder sometimes whether we have a right to be comfortable, to enjoy ourselves in this land of blessing. Let us at least give the Lord thanksgiving and praise for the blessings He has given us and ask Him, "What do you want me to do?"

But, in order to get a true vision of the needs of the world we need to do more than read the morning newspaper. We need to open God's Word and see this vast sea of humanity as God sees it. We need to see each one of them as a man for whom Christ died. That is the value that the Apostle Paul put upon the human soul. "Shall I destroy by my meat, him for whom Christ died"? If we see hanging above the seething mass of suffering humanity the dying form of the Son of Man then we begin to see the needs of the world in the proper perspective; begin to see them as God's love sees them; as Christ saw them when He looked down from the cross. That is the vision we must catch if we would know what the Lord will have us to do. "See from His head, His hands, His feet, sorrow and love flow mingled down. Did e'er such love and sorrow meet, or thorns compose so rich a crown"?

As we see that vision in this present moment, I trust that we will go on to say with the poet, "Were the whole realm of nature mine, that were a present far too small. Love so amazing, so divine, demands my love, my life, my all." "We cannot but speak the things which we have seen and heard."

(Stenographically reported by Lester C. Shank.)

The Night Lies Dark

BY R. WRIGHT HAY

The night lies dark upon the earth, and we have light;
So many have to grope their way, and we have sight.
One path is theirs and ours—of sin and care,
But we are borne along, and they their burden bear;
Footsore, heart-weary, faint they on the way,
Mute in their sorrow, while we kneel and pray;
Glad are they of a stone on which to rest,
While we lie pillowed on the Father's breast.

Father,why is it that these millions roam,
And guess that that is Home and urge their way?
Is it enough to keep the door ajar,
In hope that some may see the gleam afar,
And guess that that is Home, and urge the way
To reach it, haply, somehow and some day?
May not I go, and lend them of my light?
May not mine eyes be unto them for sight?
May not the brother-love Thy love portray?
And news of Home make Home less far away?"

—From Glover's "Progress of World-Wide Missions."

Honoring the Holy Spirit in Our Mission Work

Orrie D. Yoder

"He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 3:13).

MISSION WORK has to do largely with the activity and labor of the Christian Church and with the testimony and witness divinely enjoined upon all believers. We well know, and the Lord knew better, that the labors and activities of our day would be largely influenced and subjected to the mechanical devices and the powers of a modern world. While the secular world has accelerated her labor and activity by surrendering old time motive power for the new power of a modern age, the Church has suffered and has been affected just the opposite. In order that the Church should not be deceived by the modern Satanic devices of the world, and thus surrender her old-time Holy Spirit power, our Lord so graciously called again and again in the words of the text above.

In our tract testimony today, we can with a heart of love approach a lost soul and ask that he read the printed message we are handing out. Or, we can take a modern tract shooter and shoot tracts at individuals, into crowds as we pass by, or to the doors of homes by the wayside in about the same amount of time used to hand the tract to one individual. Now to which of these two above-named methods are we most inclined in our missionary labors, to the more mechanical or to the less mechanical? Which of the two methods would reach you the soonest, if you were the lost soul?

Again in our mission activities, two types of individuals are before us as candidates for the various fields of service: those who were born and reared in a pious atmosphere of prayer, and of love for a lost world but, who like the humble fishermen of Galilee, belong to the "unlearned" and unlettered class. On the other hand, there are those who are looking forward to the mission field because their study and preparation has fitted them for that profession. Which of these two groups are the most likely to be considered today as the best choice for mission work? If the Church would hear what the Holy Spirit says to the churches as she did in Bible times, which group would the Lord use most?

Being filled and led of the Holy Spirit, the early Jewish Christians lost their race prejudice and carried the Gospel to all nationalities, and Paul and his companions with a Holy Spirit-born faith in the power of the Gospel moved on with mighty results into pagan Europe. Having been both especially called and directed by the Holy Spirit, their missionary activities were unique without the aid of mission boards, mission funds, and mission study courses to send, support, and inspire them in their pioneering for the Lord Jesus Christ.

Surely missionary agencies, if they are Holy-Spirit-born and inspired, can be a help to mission activity, but how vain for us, if we would make them substitutes for the call, guidance, and power of the Holy Spirit! How tragic if our faith and love are not anchored in higher agencies than these! What the Holy Spirit did through those early followers of Christ, He can and will yet do today, if we will hear what He would say to the churches! If the Holy Spirit were honored today as then, most of our conventional ideas and rules of missions would disappear sooner than the morning dew, and all of us would go everywhere preaching the Word and witnessing for our Lord! Instead of being married to money, to fine homes, to places of ease, and to honor, we would be joined to the Lord in His love and compassion for a lost world. In the faith by which He overcame, we would overcome the world and all its hostilities to His Gospel.

Helpless, in our carnality do we view the multitudes in sin and say with the disciples of old, "Send the multitude away," we have nothing to give them! But how different would we endeavor to meet their needs, would we hear what the Holy Spirit would say to us in the same faith with which our Lord said, "Give ye them to eat." The Holy Spirit would say yet today, "Give the people that they may eat . . . They shall eat and leave thereof." (Cf. II Kings 4 and Matthew 14.) Would we have love to pity a lost world, would we have faith to feed their dying souls? Then we must hear what the Spirit would say to us.

Bannock, Ohio.

LOOKING FORWARD IN OUR RELIEF WORK

(Continued from page 581)

and planning, we need make no apology for what we are doing. We are often inclined to be too modest in representing ourselves. Perhaps we feel too humble, too insignificant. But we do have a knowledge and a sense of what we are about, a burden as to the why, and a clear purpose that justifies our going ahead. We have material resources. Funds have been coming together at Akron at the rate of about $250,000 a year for relief purposes. About $750,000 a year comes to support Civilian Public Service. This makes a total of $1,000,000 for these two types of witness. Forty per cent of that, in round numbers, is from the Mennonites (old). This is not large in comparison with the billions and billions that the papers show up in the headlines, but it represents a steady, month by-month income without much fuss, notice or publicity about it. After World War I our people responded very nobly; particularly the drafted men who went into relief work. A goodly portion of them felt they should give a year or two in that service before they went back into the life they left. We have that again. Out of the 3,000 men in C. P. S. across the country in the M. C. C. camps I am pretty sure if we would ask how many would like to go into relief service, about 40 or 50 per cent would wire in that you can count on me. By the time that group is sifted out and brought face to face with the work the figure might come down to 7 or 8 per cent. Even then from our own constituency, undoubtedly seventy-five to ninety per cent of the men now in C. P. S. do feel a call and will want to follow through.

As I say each time at our directors' training school at Akron, the Mennonite Church is not, however, and never intends to be a relief society. We are interested in Christian relief work only as it fits into the Church's total program, and that the main mission of the church is to witness to that whole Gospel to the whole world. And the main purpose of relief work is to be a witness in love in the days to come. As we are trying to have it now and as our idea of it has developed, it is to be a witness in love made to fit into the Church's program in witnessing to this whole Gospel to the whole world.

Akron, Pa.

(A message delivered at the Annual Mission Board Meeting stenographically reported by Lester C. Shank.)



INDIA

DHAMTARI

Will Missionaries Return?

Thus far this hot season has been more pleasant than that of a year ago, as far as the temperature is concerned. Even so there have been hot days and they may become hotter until the rains break. We hope that the monsoon rains will begin in the Central Provinces by the middle of June which is the usual time. At present those of our missionary group remaining on the plains are Sister Esch at Baldodgahan, the Friesens at Drug, and the Kings at Dhamtari. We are glad that the others can enjoy the blessings of the hill stations at this time and will be glad for their return at the beginning of the rainy season.

In these days we often recall our experiences of a year ago when the party sailing for the United States were nearly ready to leave Dhamtari and those of us remaining were seriously wondering how long any of us would be able to continue our work in India. We thank God for His guidance and protection during those troubled days of a year ago. The potential invader suddenly sailed from the waters surrounding India and the threat and danger has not seemed so great since. Today we are no longer wondering how soon missionaries will have to leave India but rather how soon can we expect missionaries to return to the field from the homeland. We are glad that a few missionaries have been permitted to return to India in the past six months; that some missions are definitely expecting more workers this year. We are earnestly praying that our own may be permitted to return to India just as soon as they have completed their furlough periods. We thank God for giving strength for the daily duties but wish that it might be possible to do the work in a more thorough and efficient manner. The spiritual needs of the people are as urgent as ever and one feels that the work of evangelism should receive greater emphasis in these last days.

A Native Christian Passes Away

The church community was recently shocked by the sudden passing of Mathias Master. On the morning of April 20, one of the teachers from the Bagterai Primary School came to the bungalow almost breathless, having ridden his bicycle eleven miles in the heat to tell us that the head teacher there Mr. Mathias had fallen over unconscious. Bro. King was not at home so I immediately informed Dr. Yoder by phone and he said he would go out at once. But by the time he arrived Bro. Mathias had been dead for possibly two hours. So as near as we can tell he likely died within a few moments after the messenger left for Dhamtari. Bagterai is only eleven miles aways but the road is bad passing over some rice banks and through ditches. It is not possible to go there in less than an hour by motor. Thus within a few minutes Mathias Master was called home. As far as we know he never was able to speak from the moment he collapsed.

Mathias has served in our Mission Primary Schools for many years as teacher and head teacher. He had been headmaster of our Bagterai School for about fourteen years and was an efficient and energetic worker. He seemed happy at his work in the village. This added much to his usefulness; for one does not find many workers who prefer to live and work in the village. During the few years that he has been under our supervision we have found him industrious and interested in his work. In fact he died while on duty and while attending to extra duties of the school voluntarily. These are traits which one comes to appreciate as he experiences their lack in so many who should be trusted even though he had weakness and faults.

All who knew Mathias recognize his good qualities. These show up especially as we endeaver to fill the vacancy in the school. Mathias Master will be missed not only in his community where he served as a village teacher and on special occasions preached the Gospel message with fervor and power; or in his home by his wife and children some of whom are of college age; but especially in the Annual Church Conference where for years he has served as a delegate from the local congregation. It is not just to eulogize the man that we write at such length for the readers at home. We do want to share with you an account of this man who came from Hinduism into our Church in India and whose Christian life has influenced both Christians and non-Christians.

Change in Pastors

According to the appointments of our last Conference, Bro. Isabuksh has become our new pastor succeeding Bro. Haider who was transferred to the Sankra Congregation. The change in pastors became effective on May 1. Will you remember these two and our other three Indian pastors in special prayer in their behalf? Last Sunday an impressive service was held in our Dhamtari Church when six babies were dedicated to the Lord at the close of the sermon which was fitting to the occasion.

Our Mission Hospital continues to serve a large number of sick and even as late as May 15, when Dr. Yoder went on hill leave, the wards were practically full of patients. It has often happened that during the hot season there were but few patients. Dr. Singh, the Indian assistant to Dr. Yoder, had taken his hot season leave and returned to duty just before Dr. Yoder left for the hills. So most of the compounders and nurses are here to attend to the needs of the patients. Among the patients is Mrs. Haider, wife of our former pastor, who has again been in very poor health.

Food Prices

With the exception of Sister Haider and a few others, health among our Christian people seems good at present. Many, however, find it difficult to purchase food and clothing because of the high prices. In spite of the good crop of the past year, food has become very expensive and we must wonder where it will reach its ceiling. Today the price of rice, which is the main food, is nearly four times the normal price. In such times it would be easy to open up a "famine kitchen" for the poor but such attempts have usually proved to be a hindrance rather than a help even in spiritual matters. So the policy of the Mission is to provide work projects for the able bodied whereby they may earn a living. Our work project in Dhamtari for this hot season is that of building a wall around our church compound. Bricks too are very high in price so in order to save money as well as provide work we decided to make our own bricks. Some 40,000 bricks have been made and burnt. This is more than will be required for the church wall but the remainder will be used elsewhere. One of Bro. King's hot season jobs has been that of overseeing the making of the bricks and the construction of the church wall. Brickmaking was a new experience but the efforts have been well worthwhile and we are glad for the number who are receiving material help through this project. The congregation too is happy to have a brick wall around the church compound which will be completed within a short time. We are grateful for the relief funds from home which have financed this worthy project.

Nellie M. King.

Need for Workers

This spring I was permitted to visit the village schools of the Mission in order to supervise the Christian education. I first camped for a week near the Bagtarai School, eleven miles from Dhamtari. While there, in the forenoons I attended the morning worship and Bible classes in the school, and in the afternoons two Bible women and I visited the woman in their homes and brought the message to them. When we returned to our camp in the evening we would have a Bible lesson together and discuss the work of the school. It was a real pleasure to work with Bro. Mattias, the headmaster, and the two assistant teachers there. A few days ago the sad news came that Bro. Mathias, as he was bringing a child to school from one of the villages, collapsed and died on the spot in a few minutes. He was a hard worker and it will be difficult to find someone to fill his place in the school.

In March I spent three weeks in the empty bungalow at Ghatula in order to see the schools in that area. There are about thirty Christian families in Ghatula and Bro. Mukut Bhelwa is the pastor of the congregation. I enjoyed the fellowship very much with the Christians there. As I have returned from these tours I have been very much impressed with the need for workers, both Indian and American, in these places. The harvest truly is plenteous but the laborers are few. We need to pray fervently that the Lord of the harvest will send forth laborers into the har-

Mary M. Good.

Dhamtari Christian Academy News

Dear Gospel Herald Readers: Greetings in the name of Jesus. Another new school ses-

sion has opened since July 2, 1943. Every year there are a few changes on the staff; this year is no exception. Mr. and Mrs. E. Pershadi and Mr. S. P. Banerjee are the new members on the staff. The total enrollment of students this years is 365. There are 290 boys and 75 girls.

We are glad to mention that our high school and normal school examination results have been fairly satisfactory, 66 per cent and 99 per cent have passed, respectively.

The school work is going on as usual. There has been quite a shortage of paper this year, but our school has been able to get enough paper to allow the work to go unhindered. Every precaution is taken so that there may be very little waste of paper. Along with other articles, food and cloth is also very expensive. However, the Lord has blessed us in spite of all these trying conditions.

Along with the secular subjects, the Bible is taught also in all the classes. The first and last periods are given for this purpose. Special stress is placed on teaching religion. Non-Christian boys and girls enjoy learning about Christianity. We need your prayers for making this work a success.

One special item of interest is that a new hostel for Christian girls has been opened this year. No special building has been built for this purpose, but half of the South Sunderganj Bungalow is given for the hostel and Sister M. M. Good lives in the other half. She is aso the managing authority of that hostel. Girls who were formerly sent to other missions for high school are now admitted in the Christian Academy in their own mission institution. Garjan Memorial Shell Class, Balodgahan, also has been amalgamated with the Christian Academy Shell Class. A healthy atmosphere is prevailing in the school.

Bro. and Sister S. M. King have gone to the hills and they will return in the middle of October. They did not have enough rest for some years, so they have been granted a longer leave by the Mission Managing Committee. We expect them to have a very good rest. The headmasters of the high schools and normal schools are carrying out their work very faithfully. Will you please remember our institutions in your prayers?

Yours in His service,

Aug. 10, 1943. Eliazer Pershadi.

Medical Station, Dhamtari

Drawing the Net to Shore

Dear Gospel Herald Readers: Greetings in Jesus' name. We thank the Lord for His continuous blessings in the work of this hospital. The writer is one of the compounders who has worked for a long time and has worked under four missionary doctors.

We, the Indians, have come to know that the main object of this hospital is to preach the Gospel and bring people to Christ.

There are four charity rooms; two for male patients and another two for female patients. This system has helped many poor people to have treatment free of charge.

In previous years people were not coming in large numbers for indoor treatment, but for the last two or three years people are coming in such large numbers that sometimes we had not enough rooms for them.

Every month the wards are nearly filled with patients. We have also had a leper clinic for a number of years. The Gospel messages are also given to them once a week. They certainly appreciate the spiritual food which they receive.

In every patient's room a New Testament is placed for them to read while they remain in the hospital for treatment; when the patients are discharged, a Gospel portion is given to them free.

In order to give them some teaching, a morning devotion service is held in every room for fifteen minutes. It is a pleasure to break the bread of life to them. The people readily listen to the Gospel message and desire to know the way of life more perfectly.

On Sunday we also have Sunday-school classes in the wards for male and female patients, and they join with us in our Sunday service, also.

We are very thankful to the Lord that one of the patients has turned his faith to our Lord Jesus Christ. The kind service of doctors and nurses does not only help patients physically but also spiritually. This patient who turned to Christ was a low caste boy, sixteen years old, who was living about forty miles away from Dhamtari and was reading in our mission school. There he got sick as a result of sin and came to our hospital to receive free treatment. He was having some Bible teaching. He confessed his sins and was baptized in our small church. Please remember him in your daily prayer.

Another family who were sweepers by caste and have been working among us now have accepted Christ and have been baptized. This was our earnest prayer to God for a long time that the low caste people (sweepers) would also accept Christ as their Saviour.

Once a high caste man came to our hospital to have his daughter-in-law treated. She was near death's door, but by service and prayer she became well. He was very much interested in reading the Bible. So when he saw that his daughter regained her health by our good service and prayer, he bought one New Testament and took it to his village and he reads it there. The man has strong faith in our hospital. Whenever he becomes sick he comes to our hospital. Pray for him so that he may sometime accept Christ as his Saviour.

The Gospel net is strong enough to hold all who come under its power and it does exert a power over everyone who hears the message. But we are not satisfied with reform, for we know that will not save eternally. The drawn net reveals many who prove to be unworthy because of unbelief, but those who are believing find fellowship in the company of believers and the Church opens her doors to them.

Now the work is going smoothly. I feel that God has a great work for us to do in this field and we must do more for Him in the future.

We can consecrate ourselves more fully to the Lord's service and He will use us more if we will allow Him. I want my life to count for Him in every possible way. I want to enter into every activity as far as I am able. We want to be worthy soldiers of the cross and remain on the altar of service and sacrifice.

We call for help in prayer that the Gospel net through medical service may be cast as far out as possible and may it please God to enable us to cast it into every village, hamlet, and town that all might come under its power and be brought to the feet of Jesus Christ our Lord and Saviour. S. K. Meshram

(Compounder and Deacon).

Garjan Memorial School

Our school is called Garjan Memorial School. I am one of the eighth class girls. This is my fourth year here. The classes are fifth, sixth, seventh, and eighth. There are about one hundred students attending here. School started June 28 this year.

All of us pupils are divided into four different groups. We chose for our groups names, Washington, Churchill, Durgavati, and Tagore. I am a Washington. Various kinds of games and other competitions are organized group-wise. We have games three times a week.

We have the following subjects in my class: arithmetic, English, history, geography, civics, Hindi, Bible, hygiene, and sewing. Our school is very profitable to us; we increase in wisdom and knowledge and grow in spirituality, developing into boys and girls of useful and good character. Shiromani Daulat.

BALODGAHAN

Hot Season News Notes

This season was a very mild one as far as weather is concerned, and we who stayed here were very grateful for this. I had wondered if I could go without a holiday through both the hot and rainy season and still keep my health. Now I have no doubts for I have felt no bad effects from the heat. All vegetation is very promising now that the monsoon is on.

At this station there is usually a water shortage but this year only a few of the wells were dry and there was always plenty of water in the tanks or ponds. There was also very little sickness with no epidemic at all. Because of the good crop of the past year the farmers had the means to repair their field banks and there was no unemployment in the village. Many also repaired or enlarged their buildings which they had to neglect during the past several years of partial famine.

This season is school vacation time so it brought quite a number of our young people who were away in high school and other training back to their homes. This added an encouraging feature to our congregation here. Quite a number were used in the young people's meeting programs. We have lost two families, who were active church workers, because they were transferred as teachers to another station, but we also received one family as teachers in the primary school here.

I was alone in the station for two months while Lapps and Hostettlers were in the hills. Time passed quickly for I had plenty of duties to keep me busy outside in the morning and evening, and when I was inside I did much of reading and writing for which it is hard to find time in other seasons. During this season the women of the Home who wish to visit their relatives are allowed leave. For two

months there was always someone away. The women who visited Hindu relatives were always glad to bet back for they do live so differently since they are Christians. I believe that many of them do give a real testimony for Jesus Christ.

The women of the Home who work were kept busy in the fields. We also did much rice hulling because the price for hulling at the mills in Dhamtari has increased so greatly that I did not feel that we should take it there this year. We also repaired the roofs of the houses and that gave work to a number of the women. There was one aged woman that was sick for many months and just last Sunday she left us with a bright testimony stating that she was ready to go. There are several more who are becoming more helpless and we know that they too will be called soon and I feel that I want to help them to know the Lord in a real way.

We had five little boys here during their vacation from school whose mothers or sisters are in the Home. They seemed to enjoy their stay here and they also added much life to our institution. We all missed them when they went back to their school in Dhamtari.

As usual there were a number of weddings in our community. Two of the brides have gone to other places where we hope that they will have happy homes. One wedding was that two of the mission orphans who have shown themselves very faithful. They are now living out in a heathen village where the husband is teacher in a mission primary school.

As the seasons pass and changes come, I am happy to be here among these who have learned to know the Lord because the Church at home has sent out and stood by those whom the Lord has called to this field. Continue to pray for us and for the Church established here. Mina B. Esch.

NEWS AFTER THE HOT SEASON

The hot season is ended and the work of the Mission is getting back into its normal stride again. Sister Velma Hostetler is still in Darjeeling with the children, as well as Sister Ida Hostetler and Sister Vogt from Bihar. Bro. and Sister King will leave for Kodaikanal the middle of July. John David is in school there. Bro. Lapp and I came home through Hyderabad State and spent five days with the Mennonite Brethren who are working there. We were with them one day when they were all together for a missionary conference. We were glad for the privilege of seeing all of them and of fellowshipping with them. The Friesen family have been spending several weeks at the hospital. Bro. John had bowel trouble and fever. When he was better, Baby Weldon developed a high fever, which was at first thought to be measles. Later on the doctor decided that it was influenza. He is better now.

The schools have opened for the new year and the boys and girls are hard at work. Next week we will observe our quarterly Day of Prayer and the day following will be Managing Committee meeting.

In these days of unsettled conditions all over the world, we find that conditions in the church and Christian communities are affected. Satan is trying to draw folks away from the Lord Jesus Christ. However we know that those who put their whole trust in Him will not be moved. Pray for the pastors of the churches, that they may be given grace and wisdom from the Lord to cope with the many problems they have to face.

Fannie Lapp.

As It Goes in School

School closed the day before Good Friday this year. This made it possible for those girls who do not live too far away to get home for Easter. This may not be possible again for many years. Usually school closes at the end of April. By taking advantage of several Hindu holidays, and by starting early in the latter part of June the time can easily be made up.

Next year the Bible class pupils will all attend in Dhamtari. This was not possible heretofore because there were no boarding facilities there for girls. Mr. Pershadi, the class teacher, will go with them. The last day of school, after the chapel exercises, there was a special program in recognition of Mr. and Mrs. Pershadi's services in the school.

Plans are being made to provide more homemaking instruction for those pupils who will probably not get further schooling after Middle School. This is to take the place of English, algebra, and geometry which are required for high school entrance. In percentage of Christian population who attend, middle and high school here are roughly comparable to high school and college, respectively, in America. Among non-Christians, the percentage of attendance is far less.

The Balodgahan congregation is providing food daily for the children of several families. There is plenty of work for able-bodied persons since many working people are engaged in war work. However, there are some who cannot earn enough because they are physically unable. For such, rather than merely handing out an allowance, an attempt is being made to provide a little work that they can do, such as, cleaning the church and doing light work in the fields belonging to the congregation.

The Mission is interested in working outstations more in order to leave the territory around main stations for the local congregations. Accordingly several transfers have been made. Chikli will be occupied again after several years of vacancy, and Pyarelal, a Bible college student, will work in Likhma during his summer vacation.

The day after Easter Puni Dhanwa and Matthew Sinha were married in the Balodgahan Church. Punai was boarding matron during the past year, and Matthew was teaching in a village primary school. Her place will be difficult to fill. She had an aptitude for handling the girls that is remarkable in one so young. In India, class distinction is so prominent that a person in any kind of authority is very loathe to lift his hand to do anything menial, but Punai always helped the girls in her charge with any kind of work that there was to do in the boarding. We hope that she will be just as successful in her new undertaking. Wilbur Hostetler.

LANDOUR

Literature for the Mission

On April 2, the Yoder family left Dhamtari for Landour in order to place Joan in school. After a few days, Dr. Yoder left his family in the middle of May to remain for about a month. Joan has the chicken pox just now.

Bro. and Sister Miller with Elaine Anne arrived the latter part of April and both are busy with language study.

It has been twenty-two years since I had been in Landour and I see many changes. The range of mountains clad with everlasting snow seen from one side of the hill and the plains stretching out to the horizon seen from the other side are still the same. Most of the time since we are here, the weather has been very delightful. There have been a few electric storms. These are frequent in Landour. We are enjoying the spiritual refreshment in the hills as usual.

Enroute to Landour I stopped at Allabahad and had the pleasure of spending a day in the Bible House and in the Tract and Book Society House to select and buy Hindi literature for the Mission. The price of paper is seven times what it was a short time ago and the circulation of literature will become much more expensive than it was formerly. We were glad to get this new supply before the prices increase.

Mary M. Good.

OOTACAMUND

Resting Awhile

During this hot season our missionaries are widely scattered. Yoders, Millers, and Miss Good are in Landour, the two Hostetler families and Vogts are in Darjeeling, Brunks and Hershbergers are in Kashmir, and the Lapps are in Ootacamund. Although there are no snow-covered mountains in South India, we find Ootacamund very cold for it is over seven thousand feet in elevation. We are staying in a missionary home in which there are some forty missionaries of different nationalities and denominations. We all love the Lord Jesus Christ and are in this country to witness for Him and have rich fellowship together. Several weeks ago the annual Bible Convention was held here. There were three speakers: an American Quaker, an English Episcopal, and a Scotchman who is a member of the Plymoth Brethren. They were all interesting speakers and gave us messages of help and inspiration.

Although we are the only ones of our branch of the Church here, we have fellowship with some of the Mennonite Brethren and also with two families of Russian Mennonites who are working in the Baptist Mission. There are also several families here who have a Mennonite heritage but are working in an interdenominational mission.

Bro. Lapp has been helped much by his stay here in the cold atmosphere. We are praying that he will not mind the heat too much when we return to the plains. We are waiting for the monsoons to break before we return to Balodgahan.

Fannie H. Lapp.

General News

The rains thus far have been very good and we are trusting the Lord for sufficient rain to bring a good crop of rice. Some parts of India have had disastrous floods and people are suffering great distress. In other parts of the country there is a famine and provision has been made for feeding the hungry. Prices are still very high and poor people find it difficult to get enough to eat and to wear.

The Los Angeles congregation sent a donation of money to be used for the poor. Balodgahan's share of the money amounted to Rs. 19. We decided to use the money to furnish clothing for the poor school children. The pastor visited the two schools here and looked over the children to see who needed clothes. With that amount of money we were able to purchase thirty-five yards of cloth and we made sixteen garments from it. The sisters are doing other sewing also and those garments are to be given out at Christmas time. We are all glad to be able to do this kind of work for the Lord.

Bro. Mukut has written from Ghatula that he has baptized a high caste man who came from a village about forty miles south of Ghatula. This man says he has more relatives who will be coming to be baptized at Christmas time. Pray for this group. They have been taught by a Christian who is living near by.

We are sorry to announce that the Drug leper clinic has been closed. A number have become Christians through the work of the clinic. The government has stopped giving a grant for the work, and because of petrol rationing, it was very difficult to keep the work going. Bro. Benjamin, who was a compounder for that area, has been moved to Mahodi. Bro. and Sister Friesen and their evangelistic co-workers expect to do intensive touring in the district and keep in touch with the new Christians. They are still babes in Christ.

Since Bro. Lapp is the only bishop on the field, he is trying to spend some time with each congregation to meet with the church council and to have meetings for spiritual uplift. July 16-19 were spent with the Sankra congregation and July 28 - Aug. 1 with the Drug congregation. He hopes to visit the other places later. Sister Haidar, at Sankra, is quite ill with tuberculosis. She becomes very depressed at times and wonders why the Lord does not take her home and end her suffering. Please pray for her.

Bro. and Sister King are spending their vacation in Kodaikanal, South India. Sister Velma Hostetler is in Darjeeling. She has been staying on there because of Verda who has suffered for over a year from ringworm on her head. Her head is clear now and she is going to school. Sister Hostetler expects to return at the end of this month.

All the missionaries are well. We praise the Lord for this blessing. We are praying that the way may open soon for missionaries to come out and help us. Keep praying for us.

Fannie H. Lapp.

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"No man is at liberty to do as he pleases unless he pleases to do right."



AFRICA

FROM CAPE TOWN

Andrew Murray Missionary Home,
Cape Town, South Africa, May 20, 1943.

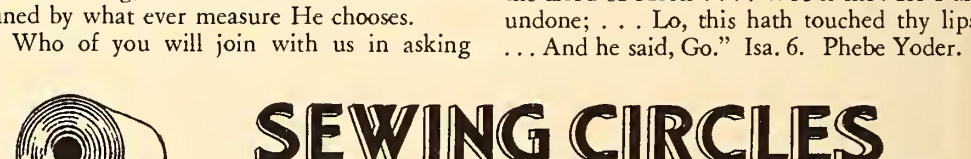
This morning as I read how Jonathan strengthened David's hand in God (I Sam.) I thanked God for you true Jonathans whom I know have been strengthening our hands by way of the throne. Be assured that God is hearing although you may be tempted to feel that your prayers are of no avail. Perhaps you never hve such temptations but Satan at times tries to whisper to me, "That prayer will not be answered. God is not hearing you." My "Sword" is my only defense against such attacks; for sometimes his whisperings turn into bold, defiant challenges. But the protection of the precious blood of Jesus and the truth of God's mighty Word are my only refuge at such an hour and they never failed to put flight that old enemy, the Devil.

I am sure that our great God is often grieved by our "little faith" which brings us to His abounding supply with scanty requests and with doubts as to whether God will grant them. But why do we so grieve our God? Do we fear that we might exhaust His storehouse? No, I am sure the root of our trouble, the real cause of our poverty lies far, far deeper—we fail to realize who God is. We fail to fall down before Him in silent adoration and worship so that the Holy Spirit and the Word may reveal to us something of the might and majesty of our Holy God which will always bring to us a new revelation of our own undone and helpless condition. If only we were more willing to stand before His majesty as humble, obedient servants then would we receive from Him a holy boldness to ask largely and to receive largely from Him. And what a change that would make in our daily walk with Him! I am sure He has heights to which He is calling me that I have never reached. Pray for me that I might be truly willing to count all things but loss for the excellency of the knowledge of Him (Phil. 3:8). How far we are from it! GOD IS NOT UNWILLING! But those higher heights are never reached unless WE ARE WILLING, yea even long, to be still more broken and refined by what ever measure He chooses.

Who of you will join with us in asking largely of God for a continuing and an increasing of the Holy Ghost revival in Tanganyika? During the past year or more God has been doing some new things among us as missionaries and African Christians in Musoma District. I am sure you have heard about this work of the Holy Spirit in which we humbly and gratefully recognize His power and praise Him for it. But we dare never be satisfied because we have witnessed and felt true Holy Ghost conviction and repentance. We dare not stop here or the devil will surely try to re-establish himself with seven-fold more power. Our God has but begun His great work among us. He has no desire that a mighty work of the Spirit should cease in its mere beginnings. Therefore, dear readers, who among you will stir himself to take hold of God (Isa. 64:7) in behalf of each missionary and African Christian that we might more truly open our hearts for the Spirit's further purging, His refining and His burning out until God can pour out upon us a baptism of the Holy Ghost and fire such as we have not yet know? We still love ourselves too much. We still shrink back from that which costs. "Abraham did not shrink from the altar, the knife, nor the fire."

While here in Capetown on extended leave I have been reading the biographies and writings of some of God's saints, His giants of faith, of the past and present century. They were men who dared to cut loose from everything caring for nothing but to please their Master, even though at times it cost them severe criticism or the enduring of hardships through being misunderstood. Oh, the subtility of the inner rejoicings at the "well done" praise of men! The snare of self-pity and self-justification! These things always have and always will hinder manifestations of Holy Spirit power.

The works of darkness and of demons have their manifestations of power all around us, but our God is far greater. And because of the way He has manifested Himself among us in the past months we know He wants us to step forward in Jesus' name doing still greater exploits against the enemy. "Holy, holy, holy is the Lord of Hosts . . . . Woe is me! for I am undone; . . . Lo, this hath touched thy lips; . . . And he said, Go." Isa. 6. Phebe Yoder.



"Bring ye all the tithes into the storehouse, and prove me."

That is what God said to His people concerning the offerings that they owed Him. Tithes are God's share of that which with His blessing may come to us. For a long time Israel had been slow in rendering to God the full share of what God had given them. Robbing God is a poor policy. We simply cannot do it without loss to ourselves.

This matter of giving to God is not exactly a matter of helping Him. God could get along very well without our puny help. What He asks of us is for our good, more than to supply a need for Him.

As we remember this we may well welcome gladly the opportunity of doing something for Him. We trust that we may accept the

task our Father entrusts to us as opportunities for loving service to Him.

BE THOU AN EXAMPLE OF THE BELIEVERS—IN FAITH

By Esther S. Steiner

Paul in this letter to Timothy teaches that in the latter times some shall depart from the faith. But do not be too much influenced by what those about you are doing or will do; hold to the truth regardless; live out and out for Christ so that those who watch your life will have no occasion to think slightingly of you because you are young. Be an example of the believers. Have faith in God. Live a godly life, for "godliness is profitable unto all things having promise of the life that now is, and of that which is to come."

The reason for the Christian's continuance in toiling and wrestling amid temptations and trials in this life is because we trust in the living God, our Saviour, and because of our hope in Him of that life which is to come. Therefore, stand fast in the faith!

As Christ said to Peter, concerning John, "If I will that he tarry till I come, what is that to thee? follow thou me." So here we might say, "Others may depart from the faith, but be thou an example of the believers." Stand fast in the faith. Let yours be a living faith—a faith that grows stronger as time goes on. By such a faith you shall be saved, and your life will be an example to those who watch your life. Some may be touched, and led to believe, and find salvation for their own souls. Many are the exhortations given us in God's Word to continue on in the faith. Why was it so necessary to mention this again and again? It is so hard to believe? So hard to have a living faith in God and His Word? Why should it be? In human relations are we not almost constantly manifesting faith in one another as we go on in the daily routine of life? We eat food someone else has prepared, not knowing, but believing that it is pure and wholesome. We do not worry and refuse to eat it because we fear it may have been poisoned.

We sit in a car, a bus, a train, and in most cases at least, peacefully ride along trusting the operator of the vehicle to be safe and reliable. We cross bridges someone else has built. We lie on our bed at night without a worry of it collapsing. Practically everyone whether a believer in Christ or an unbeliever, has a great deal of faith humanly speaking. This, however, is not the faith of which Paul wrote when he admonished Timothy that in faith he should be an example of the believers. There is faith which is peculiarly characteristic only of believers in Christ. It is one of the fruits of the Spirit of God, and the life of the Christian manifests this faith in accordance with the indwelling, or the possession, the Spirit is given in that life.

Let us think for a moment how unpleasant just one day would be both for ourselves and those about us if we would refuse to trust everyone, because we had no faith in them or any work they had accomplished. Would not our friends be insulted? But what are we doing to the heart of our loving, gracious Lord when by our words and actions we say that we cannot trust Him because we have no faith in Him after all He has done for us?

Most of us were quite young when we accepted Christ as our Saviour, and ours was a simple, child-like faith. But this step of faith brought to our hearts a new joy. We were especially happy if at that time we had an actual experience in Him—a change of heart. A sincere and earnest desire to walk with Him in loving obedience. Since then, how much progress have we made? Has our faith in Him grown stronger through the years? In the hour of temptation and trial have we faith in the keeping power of God? Surely, some conitnued on in a happy and joyous Christian experience, showing signs of healthy growth while others showed very little growth. The difference being, largely due to the individual's own understanding and willingness to fully surrender to the will of God.

One cannot grow into a life of faith unless he first is willing wholly and absolutely to put himself in God's hands. God has a plan for every life. He will lead us safely onward and upward if we will let Him. We must go slow with Him if the way to us seems uncertain. Wait upon Him if necessary. This is where we as young people, and older ones as well, so often fail. We are not content to wait for further definite Holy Spirit guidance. We think we are getting nowhere and so we go on in our own way and thus hinder the Lord's plan for our lives. It may be that in the case of your life or mine it takes years of preparation which lead through ways that we cannot see. So we must be content to go slow with Him that He can make us vessels meet for the Master's use. It may require a great deal of suffering or testing for Him to accomplish this but we must trust Him and be satisfied for He knows best. The story is told of two women who had entered into this life of faith—the one with a great outpouring of the Spirit and a wonderful flood of light and joy. She supposed that this was a preparation for some great service and expected to be put forth immediately into the Lord's harvest field. Instead of this, almost at once her husband lost all his money and she was shut up in her own house to attend to all sorts of domestic duties with no time or strength left for any Gospel work at all. She accepted the discipline and yielded herself up as heartily to sweep, dust, bake, and sew, as she would have done to speak, or pray, or write for the Lord. The result was that through this training He made her into a "vessel meet for the Master's use and prepared unto every good work." The other lady had entered this life of faith under similar circumstances of wondrous blessing, and she also expected to be sent out to do some great work. Then she was shut up with two peevish invalid children, to nurse, and humor, and amuse all day long. Unlike the first one this lady did not accept the training, but fretted, and finally rebelled, lost all her blessing, and went back into a state of sad coldness and misery. She had understood her part of trusting to begin with, but not understanding the divine process of accomplishing that for which she had trusted, she took herself out of the hands of the heavenly Potter, and the vessel was marred on the wheel. Just so, many lives have either been a real blessing to God and to their fellow men or have been marred because they did not understand God's ways and failed to trust Him.

We are told that "As we have received Christ Jesus the Lord, so are we to walk in him." It was by faith that we received Him; so it is by faith that we are to walk in Him.

God has given us many precious promises for our encouragement. If we but believe and claim them by faith, sooner or later they will become a reality. Some of them may be as yet a great way off and we need to keep on believing and remaining faithful. "According to your faith be it unto you," are the words of Jesus. Is it not true then that the reason we lack wisdom, and power, and the reason we fret and worry is because we lack sufficient faith to claim God's promises which would so surely comfort and calm our troubled mind and heart? When we profess to be believers, how important that we have real faith and prove to the world the power of God to guide and keep us through life. Have we faith enough to go forth in obedience when the Spirit moves us to speak or write to an unsaved soul? Or, are we one of the many who feel so keenly our lack of wisdom, tact, and the right words to speak at the right time, and so hesitate and too often neglect to obey His command?

Do we believe the promise in James 5:14, 15 for the healing of the sick? Is it not clearly lack of faith that so very few members of our church today claim that promise for healing and instead trust in other sources for power to heal—sources that are not according to God's will.

In bereavement, are we examples of the believers, or do we sorrow even as others which have no hope?

A few of you know something of the experience we had this winter in the home where I was working. The mother with her youngest son had gone to another state for a few weeks' visit with her parents. During her absence one of her precious sons at home became seriously ill and passed away before she could arrive home. Needless to say, there was great sorrow in our hearts and the absence of that precious one was keenly felt by all of us. But that mother's attitude—her resignation to the will of God, her faith that this was God's will and so was best spoken loudly not only among relatives and friends but also to others whom she did not know. I believe it was this experience and the faith in God that she manifested that opened the hearts of young people for whom she was previously burdened because of their spiritual need. Their cold hearts became warm enabling her to work with them and help them. Also it was a lesson I needed. I saw perhaps more clearly than ever before by actual experience what such faith in time of bereavement means to others. Although I would not uphold her as a perfect example in all things (in fact, none of us are) yet she was an example of the believers.

When could youth, and older ones as well, have a better opportunity to be an example of the believers in faith than right in the times in which we are now living. Will we remain true in obeying the teachings of Christ or will

we waver, and sooner or later go with the tide? Young people, "Let no man despise thy youth, but be thou an example of the believers." Are we truly conscientious in regard to the questions and problems that arise relative to war and the Christian's place in the world today? Be sure you are right—in accordance with the teachings of Christ, and the Holy Spirit's guidance, then stand fast in the faith! Our Christian young men have many ways in which they can testify for Christ and the Word. It is not all left to them. There are ways in which we as sisters in Christ also can testify. Do we encourage our young men to stand true to Christ by our attitude or the stand we take? What are we doing? Shall we shove aside for the time being the Scriptural teaching that women should be "keepers at home" and thus claim a right to go into factories or defense shops for attractive wages and leave the little ones in the care of some one else? As for those who have not established homes of our own, shall we no longer help those busy mothers, and care for the sick and needy but go instead to the shops because they pay much more for labor, and working hours are shorter? I do not hereby mean to say that all are in the wrong who are working in factories. Each individual knows their own motives and are individually responsible. The world may laugh at the stand we take, may even become angry at us, but remember that Jesus said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you."

As believers, may we honor the Lord more by a living faith in Him. May we remember that there is an unslumbering eye watching over us; there is a heart of infinite love beating responsive to every need of our earthly life; and there are arms of unlimited power underneath and around us. So let us be still and trust. Let us commit all our interests to the keeping of our heavenly Father.

Care of W.C.C.H., Wooster, Ohio.

Gleanings . . .

ANTI-SEMITISM

Few of us have realized how early anti-Semitism was born in the Christian Church. Professor J. A. Findlay has revealed it: "In the early years of the Second Century we have contemplated Christian evidence which proves that there were still—some fifty years after the death of Paul—more Jews than Gentiles in the Church. Within half a century of that date there were scarcely any left out-side Palestine, and the little Jewish-Christian community there, cut off from the larger Church, was gradually sinking into unitarianism; finally, it petered out altogether. The question is 'Why did the Jews, who almost everywhere were in the majority within the Churches of Europe, Asia, and Africa, leave the Church so swiftly?' During those years the Roman Government made the most thorough-going systematic attempt to extirpate the Jews in world history until Hitler appeared on the scene. In Palestine alone tens of thousands perished. We need not go into the reasons for the pogram, but the point is that Gentiles in the Church believed, and let their Jewish brethren know that they believed, that this massacre was a judgment upon their people because they had crucified the Saviour. The words of Jesus on the Cross, 'Father, forgive them, for they know not what they do', were actually erased, as Dr. Rendel Harris pointed out long ago, from second century texts of Luke's Gospel (chaps. 23, 24), because the copyists could not believe that Jesus had prayed for His murderers. This idea has already wrought irreparable mischief in the history of the Church, and will do more, unless it is exposed once and for all." —Dawn.

CHURCH UNDER PERSECUTION

Dr. R. E. Diffendorfer, Executive Secretary for Foreign Missions of the Methodist Church, gives a few significant facts about Christians in occupied countries. "Take Denmark. In October, 1941, after nineteen months of occupation, Christians in that country gave for missionary purposes 43,000 kroners more than in the preceding year! Sweden is not an occupied country, but a Swedish letter says: "All the younger ministers are in military service. The cost of living is mounting rapidly, as you can imagine. We have been trying to help our brethren in Finland, Norway, and Denmark, and we are still doing all we can. Our reports for the year are made up, and World Service giving this year is 4,000 Swedish kroners more than a year ago." The writer adds that three candidates are preparing for missionary work in Russia.

"Perhaps most surprising of all is a report from Germany. From a letter posted in Switzerland on January 16, 1942, these words: 'Our Missionary Day Conference was held in December and all societies were represented. Missionary interest is as great as ever, and the giving is going up. More was received in 1941 than in 1940 or in 1939. Missionary information is being passed orally through 'information meetings.'

"A most heroic word comes out of Belgium. 'I am glad to inform you that our church is doing great work among sorrows and miseries of all kinds. We have conversions, new members, good Sunday schools, devoted missionary socities, and a remarkable liberality.' "

—Ev. Christian.

"He must increase, but I must decrease."

FINANCIAL REPORT

Mennonite Board of Missions and Charities

AUGUST, 1943

GENERAL

Total	$2,578 07

INDIA

General	2,270 90
India Missionary	975 25
Missionary Children	64 81
Evangelist	125 00
Bible Women	134 50
Educational	238 60
Orphan	601 17
Widow	71 00
Medical	110 00
Lepers	15 00
Personal	112 63
Total for India	4,718 86

SOUTH AMERICA

General	1,076 41
South America Missionary	1,596 63
Missionary Children	94 80
Evangelist	537 19
Orphan	131 00
Chaco Indians	55 58
25th Anniversary Fund	626 26
Publication	65 56
Sewing Circle Work	87 00
Total for South America	4,270 43

AFRICA

Total	292 38

CITY MISSIONS

Canton Ohio	107 00
Chicago Ill	284 04
Chicago Mexican Mission Ill	78 53
Denver Colorado	10 00
Detroit Michigan	216 58
Fort Wayne Indiana	100 00
Fort Wayne Auto Indiana	62 00
Hannibal Mo	29 49
Hutchinson Kansas	10 00
Iowa City Iowa	5 96
Kansas City Kans	194 56
Lima Ohio	169 00
Portland Oregon	79 25
Total for City Missions	1,346 41

CHARITABLE INSTITUTIONS

Children's Home K C Kans	339 36
Orphans' Home Ohio	190 44
Home for Aged Ill	154 00
Old People's Home Ohio	1 00
Children's Home Auto Kans	50 00
Home for Aged Lancaster	5 00
La Junta Hospital Colo	156 15
La Junta Hosp Nur Home Colo	1,249 00
La Junta Hosp Nurse Sup Colo	5 00
Total for Char Insti	2,149 95

OTHER FUNDS

American Bible	50 00
Annuity	3,000 00
Bible Fund	5 00
Board of Education	4 01
China	675 16
General Conf Expense	171 62
Hebrew Chr Alliance	25 00
Jewish Mission	69 70
Mexican Work Colorado	204 82
Miss News Bulletin	1 00
Northern Minnesota	46 46
Paraguay Indian Miss	4 70
Personal	43 80
Total Other Funds	4,301 27

RELIEF FUNDS

War Sufferers	3,501 75
Amish War Sufferers	690 28
China Relief	469 04
General Relief	150 00
Greek Relief	10 00
Total Relief Funds	4,821 07

C.P.S. FUNDS

Civilian Public Service	15,973 43
Amish C P S	11,162 76
Total for C P S	27,136 19

SUMMARY

India	4,718 86
South America	4,270 43
Africa	292 38
City Missions	1,346 41
Charitable Institutions	2,149 95
Annuity	3,000 00
General and Other Funds	3,879 34
C P S and Relief Funds	31,957 26
	$51,414 63

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS which are under the MENNONITE BOARD OF MISSIONS AND CHARITIES

Canton Ohio	103 26
Chicago Ill	38 00
Chicago Mex Miss Ill	34 00
Detroit Michigan	13 44
Fort Wayne Indiana	3 00
Kansas City Kansas	88 73
Lima Ohio	196 79
Mexican Border Texas	10 00
Peoria Illinois	80 07
K C Children's Home Kans	476 83
Orphans' Home Ohio	258 00
Home for Aged Ill	1,150 38
Old People's Home Ohio	804 24
	3,256 74
Grand Total received by Elkhart Off and Institutions	54,671 37

Respectfully submitted and Gratefully acknowledged,

E. C. Bender
P O Box 574
Elkhart, Indiana

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, OCT. 14, 1943 (Herald of Truth Established 1864) No. 29

EDITORIAL

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

*

As in many other cases, this text begins with a command and ends with a promise. To take God at His word means not only that "his commandments are not grevious" but that His attendant promises will always be realized.

*

It is they who, like rebellious Israel, meet the commandments of the Lord with an "We will not walk therein"' who find the commandments grievous and who, unless they repent and turn to God, will realize in the end that "It is a fearful thing to fall into the hands of the living God."

*

Sanctification.—This word, wherever used in Scripture, is a synonym for setting apart unto the Lord. It is the work of God in the hearts of all true believers, who through "sanctification of the Spirit" continue to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The apostle Peter admonishes us to "sanctify the Lord God in your hearts," in which state we are "ready always to give an answer to every man that asketh you a reason of the hope that is in you." "Follow peace with all men, and **holiness,** without which no man shall see the Lord."

*

Of the world which God created it is said, "And God saw every thing that he had made, and, behold, it was very good." That was before the shameful fall, recorded in Genesis 3. Of the world which fallen man has made it is said, "The whole world lieth in wickedness." Picture in your mind's eye what this world would be if there were no sin in it and if all people were faithfully following and serving the Lord, then take a look at this dark and sinful world as it is today, and you can not but be impressed with what an awful mistake was made when man turned his ear away from God and began to listen to the enemy and destroyer of his soul.

*

The Past.—Speaking in behalf of the Mennonite Church in America, this is an appropriate time to meditate upon the record of the past. The year in which we live is not yet at an end. For several months we will continue to write "1943." But all of our Church conferences for the year—district and General—have been held and are now a matter of history. Our record thus far has been written, and, like Pilate of old, we must say, "What I have written I have written," whether our records have been good, bad, or indifferent. As individuals, conferences, congregations, or institutions, some of us may be sick, some in ordinary health, and some vigorously active and healthy. However that may be, we thank the Lord for having a Great Physician who never fails to make a proper diagnosis of our case and who can make us perfectly healthy, provided we put ourselves wholly in His charge.

*

The Present. — Our chief responsibility lies in the time in which we are now living. Our conferences have spoken. How shall we respond? Are we satisfied with our record, personally or as a church, since our last conference in 1942 was held? Is the Lord satisfied with our record? If so, shall we continue to follow the Lord wholly? If not, have we repented and resolved before God to "observe all things whatsoever" He has commanded us? to give the Church our wholehearted support in making the standards of the Gospel the standards of the Church? May our home life, our Church life, our social life, and our business life today be true to the Word and the will of the Lord, and may this record be kept up the remaining days of our lives; then "Come, ye blessed of my Father" will be the joyful greeting heard at the end of life's journey.

The Future.—It depends largely upon the way in which we use the opportunities of the present as to what the future has in store for us. Gradually the fleeting moments of the present are changed from the future to the past. It is upon this present moment that our actual record depends. As we often hear it repeated, "Take care of the present, and the future will take care of itself."

Speaking of the future, we may look upon it from two standpoints: (1) the remainder of our own lifetime and what that will mean for us; (2) the endless ages of eternity. What the first of these periods of time has in store for us will depend very largely upon ourselves. Before us are the forces of righteousness whose influence leads people in the heavenly direction, and also the forces of sin, influencing us in the opposite direction. But we are individually responsible for choosing either of these influences. The second period is wholly in the hands of God. Our record here determines what our record will be in eternity. Christ sums up the future of humanity in these words: "And these [the unrighteous] shall go away into everlasting punishment: but the righteous into life eternal."

*

What can you do for your home congregation?

Several things. You can live an exemplary life so that your daily record may be a record of light-shining, with results as stated in Matt. 5:16.

You can be faithful and fervent in your private prayers and family devotions so that every member of the family may be brought up "in the nurture and admonition of the Lord."

You can be faithful and regular in your attendance at all the public meetings in the house of the Lord, and use your influence on others to do and to be likewise.

You can watch every opportunity to "do good unto all men, especially unto them who are of the household of faith."

You can be generous in your gifts (time, service, money, etc.), toward the

cause of the Lord, giving of "the first-fruits of all your increase," thus helping the cause of Christ and the Church to prosper in the winning of souls for the everlasting Kingdom.

What you can do for your congregation depends upon two things: (1) gifts from the Lord; (2) application and faithfulness on your part.

*

Things Unfathomable.—The finite mind of man is often perplexed over things which God permits. Why did God permit sin to come into the world? Why should people who die in their sins be consigned to the pangs of an endless hell forever? Why does He permit this cruel war to go on, knowing that it means death to millions of souls, and ruin and desolation in millions of homes, not to mention things that are much worse than these?

We must answer all such questions with a definite "I don't know." It is impossible for the finite mind of man to fathom things that are comprehensible only to the mind of an Infinite God. Through the grace of God there are many things that we may know, but many more things that are beyond us —we just can not fathom them. Paul gives recognition to this fact when he cries out: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

As we said, there are many things that we know. We have seen enough of the works of the infinite and unsearchable God to be fully convinced that His power, wisdom, love, and goodness are infinitely greater than man's; that had He chosen to make it impossible for man to sin and to know evil, that man would be but a helpless tool in His hands; that great good often comes from things that man has judged to be great calamities; and many other things we know that make us more than willing that all these things are in the hands of the Infinite and Infallible God rather than in the hands of finite and fallible man.

Let us be diligent in searching and finding out all that we can; let us diligently "prove all things; hold fast that which is good"; but when we come to things that are beyond us, let us be satisfied with what we know and trust the Lord for what we do not know, relying on His assurance that "all things work together for good to them that love God."

Had Adam and Eve remained satisfied with their lot of finite beings, and trusted and believed God fully, they would never have had that shameful fall recorded in the third chapter of Genesis. Let us learn a valuable lesson from this, and be satisfied with our realm of knowledge, though limited as long as we are in the flesh, trust Him for the things that we do not know, and obey Him in the things we know He wants us to do.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

Refreshing Streams of Living Water

I

By George J. Lapp

It is in the spirit of sharing with others that the following series of devotional studies is taken in hand. As one takes up the Holy Word for prayerful meditation he becomes keenly conscious of his dependence upon the direction of the Holy Spirit. The attempt to present in a simple manner some of the unsearchable riches of Christ requires a deep sense of His presence and power. As one has well worded it, it is like dipping shellfuls of clear water from a fresh-water lake. If these shellfuls can be used of the Spirit of God to bring us, as His children, into a deeper knowledge and appreciation and also experience of the light and love of Christ and bring us nearer to the heart of God, the writer will have been amply repaid for the effort which has been made in weakness to the honor and glory of God the Father Almighty.

Just why one should be led to begin a devotional series from the last book of the Bible might be a question. Perhaps it is because the apocalyptic books were written especially for the people of God who suffered oppression from injustice and persecution, and for times of, or just preceding, impending crises. In the great crisis through which the world is now passing our minds are wont to turn to messages of hope and reassurance. We heartily welcome the unveiling of Him who is to reign forever and ever. Such unveilings are found in the books of Daniel and Revelation. Other apocalyptic books were also written, such as Baruch, Enoch, Book of Jubilees, Sibyline Oracles, etc., but were not regarded worthy of a place among the canonical books of the Bible.

The deeper meanings of the book of Revelation are realized from the messages it contains of the redemptive and conquering power of Jesus Christ our Lord and Saviour whom it exalts. The significance of the cross remains. The glory of the resurrection is not paled by the more glorious unveiling of Him with whom we also shall possess all things. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24).

I. With Unveiled Face (Rev. 1; cp. II. Cor. 3:18, R.V.)

From reading the chapter one is reminded of the manifestations of the glory of the Lord on Mount Sinai (Ex. 19, 34; II Cor. 3:7), in the vision to Daniel (Dan. 10:5, 6), and on the mount of transfiguration (Matt. 17:2). The glory of this revelation most certainly brightened the pages of the gospel and epistles of the Apostle John which may have been written after the return from Patmos. How meaningful the witness "And we beheld his glory, the glory as of the only begotten of the Father" (Jno. 1:14)!

Persecutions from without and dissensions and heresies from within the churches had cast their deep shadows over their life. Wars were being waged throughout the then known world. The forces of idolatry, paganism, and unbelief, organized and individual, exercised violence and cruelty with reckless abandon. The powers of both society and State had become instruments of Satan and were marshaled against the forces of truth and righteousness. It seemed to be a gathering together of all the forces of evil for the final struggle for supremacy over the Almighty and all His creation. The blood of a great army of martyrs, including apostles and church leaders, was witnessing to the ruthless onslaughts of the emissaries of the beast and the false prophet. One wonders why the life of John the centenarian was saved and not sacrificed upon the altar of their evil designing. His removal from the midst of the churches most certainly deepened their

despair. But at the time of the densest darkness the glory of the Son of God became manifest, and to John in his loneliness during exile was given the privilege of beholding the likeness of the glorious Redeemer and triumphant King, the Alpha and Omega, who is and who was and who is to come.

John Was in the Spirit on the Lord's Day.—The spirit of fellowship and communion with God through Christ possessed the soul of John on this Lord's day. The day was regarded just for this by the early followers of the risen Lord. For the spiritually devout it remains a holy day. Its observance as such is one of the marks of a devoted body of Christ and of every devoted child of God. It was meet that John turn his thoughts heavenward and pour out his burdened heart to Him who hears and answers prayer. During his many years of ministry he had doubtless experienced the presence and power of the living Christ. Now, rapt in the Spirit, he was taken into full possession by Him. He heard a trumpet sound behind him. He turned and looked and there appeared to him in heavenly splendor a scene magnificent and full of meaning. The stars and candlesticks (vv. 12, 20) symbolized those with whom he had been associated from the inception of the Church as the body of Christ.

One Like Unto the Son of Men.—It was a vision of the Living One, the First and the Last, who had been dead and was alive forevermore (vv. 11) robe denoted priestly authority, and His belt, power of royalty. His snow-white hair represented the Ancient of Days, yet ageless. His eyes penetrated the depths of the soul and His voice could be heard and recognized in every place and age. His feet were burnished for justice and judgment. Here is revealed the crowned Christ in majesty and power, present though unseen, with all power in heaven and in earth relegated to Him,—triumphant and able to give victory to all who call upon Him in faith, however dark the days.

The Seven Stars and the Seven Candlesticks.—The meaning of the stars may seem obscure (v. 20). It is refreshing for one to be able to think of them as the heavenly counterpart of the shepherds of the seven churches. Are they their angels who do always behold the face of our Father in heaven? Matt. 18:10. Are they not sustaining spirits sent forth to minister? However we may choose to visualze them, they are ever near and identify themselves with the ministers of the churches. Heb. 1:14. In this particular case one likes to think of them as ministering confidence and trust in a time of dense darkness and despair. They signify GOD WITH US in all His fullness and sustaining power.

The meaning of the candlesticks is obvious. They stand to hold the Light that shines more and more unto a perfect day. It may be the church in one's house. Col. 4:15. It most certainly is the church of the firstborn. Heb. 12:23. The different groups mentioned are the branches of the body of Christ. What a blessed privilege it is to be partakers of this consciousness that He is in our midst to triumph in and through us over the forces of unrighteousness that seek to make inroads into the body corporate and into our lives to mar them and to defeat the purposes of the Almighty to redeem humanity from sin and eternal death.

The Son of Man Reveals Himself to John.—The words "Son of Man" occur eighty times in the Gospel and always mean Jesus. They imply One whose relation is universal in extent. The designation relates Him to every family and race. No one is too frail or sinful to pass upward from the lowest depths of degradation through faith in His atoning merits to the farthest heights of spiritual blessedness. He attracts the penitent of every rank and as Master Builder shapes and polishes these roughhewn boulders into living stones fit to be placed into that spiritual structure that shall stand throughout all eternity. Roughhewn we are—some of us only wrecks, unfit for anything but to be cast aside from the indulgences and dissipations of lust and sinful pleasure. But thank God, we are saved and our lives have been salvaged by His abounding grace. The Son of Man in our day is God's magnet to draw all men unto Himself.

The Son of Man Revealed John.—The holy apostle beheld Him with unveiled face. Jesus knew the heart yearning of John and his deep concern for the welfare of his spiritual children. "The Lord who dwells on High knows all and loves us as He knows." He knew Simon Peter—the secret of his restoration and of his strength as a pillar of the Church. He knew the guileless simplicity of Nathanael. He knows us and if we are willing to behold as in a mirror His glory He will reveal us. His Word of Truth cleaves and severs as a two-edged sword but it also speaks comfort to the distressed, strength to the weak, kindness and tender love to the erring, and growth and power to the trusting soul. He has become our great High Priest, our King and great Physician. He pardons by His grace, saves from sin and eternal death, and is conquerer over all His and our foes. Who would not trust Him for everything and cast himself at His feet for peace and pardon, for eternal salvation and a place at His right hand forevermore?

The Son of Man Is Revealed to Perfect His People.—To accomplish this He, standing in the midst of the lampstands, imparted Himself. Was there need of strength, purity, fortitude? Were there fear, mistrust, misguided thinking and action, and defeat? "I will not leave you comfortless: I will come to you," said Jesus. "Lo, I am with you alway, even unto the end of the world;" "I in them, and thou in me, that they may be made perfect in one" (Jno. 14:18; Matt. 28:20; Jno. 17:23).

How many marred, maimed, wrecked, and incomplete lives will these words reach? How many of you have heartaches and are keenly conscious of your need? How many of you hunger and are not yet filled? How many are watching for light that does not break? How many are anxious and perhaps heartbroken over conditions as they obtain in the world, in the home, in the community? We cannot be satisfied from any human or earthly source. Wars have never yet brought lasting peace, neither can the struggles we wage. Nothing earthly can fortify us against temptation, persecution, oppression, or even against ourselves. In Christ alone can satisfaction be realized. "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things." "Therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." "Who shall separate us from the love of Christ" by which we are kept "unto salvation ready to be revealed in the last time"?

(To be continued)

Dhamtari, C.P., India.

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CONCERNING PROPHECY

Statements Selected from the Bible and Elsewhere

By J. B. Gehman

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.—II Pet. 1:19.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.—II Pet. 1:21.

For the testimony of Jesus is the spirit of prophecy.—Rev. 19:10.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Tim. 2:15.

"Nearly two thirds of the Bible is prophecy."

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of

(Continued on page 604)

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

"YE SHALL RECEIVE POWER"

By Lois Lauver

Many things are happening, and we see prophecy being fulfilled daily. This makes us feel more than ever the need of witnessing before it is too late for them to receive the message. For some time I have been in Buenos Aires most of the time; so in this article I shall give an account of the visitation work we enjoyed the last time I was home. Mother decided that while I was home we would try not to miss a day if possible, as so often she must go alone, and to solicit new homes; it seems women have the best results as the ladies are mostly home alone and receive you more readily. We left Buenos Aires about seven o'clock in the evening, the excursion train was just packed as it was the night before the ninth of July, an important national holiday. We were made to wonder how many of that crowd were saved. I imagine there were very few.

In due time we arrived at our home and it seemed good to be there again. The mornings were used for doing house work and answering the doorbell. It seems there is a never-ending stream of beggars asking for something to eat. I shall tell you about a number of the homes we visited in the afternoons.

Afternoon No. 1. We first went to a home where four of the family are members. They seem to be converted and have a love for the Word and prayer but Satan sometimes wins the victory and succeeds in making them not to be the best example to others. The next home was to a lady's who was brought to the services the first time by the converted Adventist. She has missed very few meetings since then and has accepted the Lord. Her conversion seems genuine. In all the homes we enter we read a portion of the Word, have prayer and sing a verse of a hymn. We then gave out tracts and had no more than got home when the doorbell rang and the Litwiller family came in. We were sorry it was just a call as they were going on to Arrecifes.

Afternoon No. 2. Again we distributed lots of literature and visited Mrs. Psiris, a lady who associates with the better society. She seems really converted and we pray that her friends may not influence her not to want to give up all for Him. The next place was to a lovely restaurant and confectionery shop. The wife is a friend of Mother's and has expressed her desire to follow the Lord, but Satan makes them so occupied with work at the hour of the meeting that it is difficult for her to come as often as she should. The next home the mother and son are Christians. Pray that they may be faithful. There is a large family of young folks who are very nice but worldly. May they accept Jesus, too. The last place of the day was to the home of Elida Gonzalez who is a nice girl, twenty-two years old. She impresses us as one who would make a good future worker for the Lord, as she is intelligent and loves the things of the Lord. Her mother died but, for about six months before passing away, she enjoyed the Gospel message in her home. When they did not go weekly she always missed the visit and expressed herself to that effect. Since Elida is alone in the world pray that she can serve Jesus, her best Friend in the best way.

The next day was Sunday, we had Sunday school and in the afternoon Elton took a carload to a small near-by town. Among them were three young men, another sister, and Mother. Tracts were given out and a family we know was visited. In the evening before the sermon we have young people's meeting. The first Sunday night the subject was "Separation from the World." Elton was leader and I was speaker. The members do very well giving thoughts on the verses they read and there are a couple good choristers, too. The next Sunday night the children had gone back to school; so I was leader and mother was speaker.

Another interesting event while we were home was a wedding. Two of our young members were married. The church was crowded and many expressed themselves as well impressed with the meeting. The attendants were a brother and sister of the groom and Elton and myself. A special hymn was sung and the sermon dealt with the sacredness of the Christian home. Pray for this new Christian couple. She was converted even before evangelistic meetings were held in this town. He first seemed sour and not so well pleased with the Gospel, but a great change can be seen in him now. He loves to witness for the Lord and his testimony is, that before he did not believe in God, but now he does and is very, very happy. They have moved to a small town near by because of his work . May they do like the early Christians, be witnesses wherever they are.

I got switched off of my subject from visitation work to weddings and young people's meetings so I shall continue with a few more experiences in visitation work.

Afternoon No. 3. We solicited a number of new homes and gave out tracts. One of the homes was very clean looking and they had nice furniture. She was pleasant, enjoyed the Word, hymn and prayer. She invited us back again and said she was coming to church. Many promise but do not come. We hope she will not do that. Her daughter died about six months ago. We were sorry the Gospel message had not been taken to her before she died.

Afternoon No. 4. To Sierras Herraras, and Baldones. They all have attended services but have not accepted the Lord. The girl from one home came regularly in the beginning of the work but went to Buenos Aires and died before she could come any more. The husbands in the other families come regularly. Pray that they may accept Jesus When we came home, two Irish ladies came to visit us, and brought some books Mother had loaned them and flowers. We are praying for them There are many English-speaking Irish folks who live here. They are Catholics and hard to deal with. But nothing is too hard for the Lord. These two are not so fanatic. May you pray for the Irish in Salto.

Afternoon No. 5. After early dinner our entire family went to three towns Gahn, Carmen de Areco, and Arrecifes and gave out literature in the first two places, and to folks we passed in the car. We stayed for a meeting at the Millers.

Afternoon No. 6. Went about twenty five squares away to a section beyond the railroad. We visited several new homes and gave out tracts and invited folks to the meetings. We then went to a member's home and came home. Elton was our driver; when we went on far trips and while we walked around in that section he read in the car. The gas is also rationed here, but we have enough so that we can do more in His service in our town as well as to visit others near us.

Afternoon No. 7. Distributed and went to a member's home where she is a widow. Pray that her family may all come to Jesus. Another home seemed to have inclination towards spiritism and still another where lives a faithful old Christian man who was converted in the Methodist church fifty years ago One member of the family seemingly had taken too much wine. Pray for that member. There were other days and other homes but we do not want to tire you; so we will ask you to remember us and the work in prayer that His will may be done in our lives.

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We can move up a little closer to Christ the great "I Am," the One who is transcendent above all others.—Jesse B. Martin.

From Our Institutions

KANSAS CITY, KANS.

(Mennonite Children's Home)

Greetings: Even as Paul thanked God, so do we, because of the strong faith of His people. If God's people would not pray, and if our faith was not so powerful, we would not enjoy His blessings as we do now.

Our family numbers 63 children, and 9 adults; this includes all of the workers, superintendent, Home Mother, and our own family. Our cook prepares meals for 72 people every day, three times a day. The boys' matron gets 23 boys ready for school every day, waits on their table, patches their clothes, and looks after their welfare as God gives her strength. The girls' matron does the same for 25 girls. The nursery matron mothers 12 children, most of them under school age, looking after their needs and desires. Our nurse looks after the aches and pains, casualties and general health of all of our large family. Our laundry girl washes for all of us and does most of the children's ironing, with the help of some of the older girls. And our "extra" girl helps wherever there is need. Our Home Mother is general personnel director, making inventory of needs, helping here and there, substituting for a regular worker in case one is sick or called away. Repair and maintenance fall to me, as well as general janitor work. Our Home Mother and I take care of case work and admissions, contact churches, and we all pray! Read Psalm 133:1.

Our health in general has been good, and our needs are being taken care of. Sister Mae Strubhar is spending some time with us, helping while she is here. Sister Ethel Boyer has just recently come to be one of our workers. Thus we have a full force of workers. May God help us to work and teach His Word faithfully, that He may be glorified.

God is answering our prayers concerning the automobile. Will you join with us in this prayer? The present car has been driven about 109,000 miles, and should be replaced. Already $300 are in this fund. "To God be the glory, great things He hath done."

Most of our children are in school now and as I am writing, everything seems so quiet.

I suppose a number of folks would be interested in knowing some of the interesting things that take place with the children. The following are some of the nursery incidents:

After getting ready for bed, Coleta prayed: "Dear God, please help the devil to be good. And please help the devil to go to heaven." David's turn came next to pray, and with a voice full of impatience at such a request he said: "Please God! Don't let Coleta pray that the devil should be good. You know that he can never be good. And don't let her pray that the devil can go to heaven, because you know that the devil will never get to heaven."

In our daily chapel talks, Sister Martha stressed the importance of being prepared for the second coming of Christ. One of the four-year-olds prayed earnestly that we might be ready for His appearing, for, he said, "Two shall be in the bed sleeping, the one taken and the other one left."

One little girl said she knows her mother and daddy will not be ready for Christ when He comes, and she prayed for them that they would be Christians before He comes. When the nursery matron prayed, last of all, she especially mentioned this little girl's parents After the prayers were over and Sister Magdalene said "Amen," this little girl looked up so sincerely and said, "Thank You." Sister Magdalene thought she knew what the girl meant, but she asked anyway, "Why did you say 'Thank you,' Myrna?" And Myrna answered, "Because you prayed for my parents."

One of the older boys has trouble in not being able to hear well. Another one of the older boys, prayed that God would help Richard to hear better.

One of the eight-year-old girls just now told me that some of the girls want to write some Christian songs on sheets of paper to sing in school when some of the children are naughty and must stay in.

Will you pray for us, for the things that are taught here will have a great deal to do with molding the character of those under our care.

Yours for His little ones,

Oct. 1, 1943. A. Lloyd Swartzendruber

City Missions

TAMPA, FLORIDA

(1513 Lake Ave.)

Perhaps you will be interested in hearing about work among the colored race here in Tampa. The different congregations and individuals who have donated the song books "Hymns and Tunes" may be glad to know that they are being put to good use. These books, as some of you may remember, were used in Mennonite churches up to the time that the "Church and Sunday School Hymnal came into use, and were published by the Mennonite Publishing Company, Elkhart, Ind., in the year 1890.

Last Sunday we attended preaching services conducted by colored folks. Just before the sermon a few hymns from these books were used. The last one was hymn No. 7, "Am I a Soldier of the Cross." No doubt these people many times feel their need of increased courage ("Increase my courage, Lord"), especially because of the unkind treatment by the white race. They are usually called on to do the work that others refuse to do. They have trials that others know nothing about. If these parents are asked by their children why they cannot occupy front benches in streetcars and busses or why they cannot attend services in a near-by church with the white folks, their parents must reply, "This vile world is (not) a friend to grace to help us on to God" (third verse of hymn).

A colored neighbor of ours heartily invites us to their preaching services, saying, "You are allowed to attend our services, but we are not allowed to attend yours." In last Sunday's church service the one leading the song service, after reading the entire hymn, lined it. He would read two lines and after the congregation finished singing these two lines he would read the following two lines and they would sing those, and so on until the whole hymn was sung. A favorite hymn and possibly the most used of any by these people is No. 199, "Father, I Stretch My Hands to Thee." These were the last words of a certain colored woman who passed away, apparently prepared to be in His presence where there is fulness of joy and pleasures forevermore.

Oct. 2, 1943. C. B. Byer.

ALTOONA, PA.

(Mennonite Gospel Mission)

Bishop James Saylor filled appointments on Sept. 5 in our absence while we were engaged in holding revival meetings at Hartville, O.

Sister Carrie Schnickner of the Bedford County Home, with whom a number of the Herald readers were acquainted, died on Sept. 7 after an operation for cancer. The funeral was held at the Altoona Church in charge of Bishop D. I. Stonerook, Martinsburg. On Aug. 10, Brethren James Saylor and D. I. Stonerook and I paid Sister Schnickner a visit and served her communion. She desired to have the operation.

Our revival meetings were held Sept. 12-19 by Newton S. Weber, Harrisonburg, Va. Each evening prior to the sermon Bro. Weber had a children's meeting. Spirit-filled messages were given. On account of many of the heads of families working at night, the services were not very well attended.

The annual all-day meeting held Oct. 3 was well attended and Spirit-filled messages were given. Seven ordained men were present. The Springs and Casselman congregations furnished us with a nice supply of provisions.

Sister Anna Graybill, one of our workers, has returned to her parents' home.

Cash Received in September

Stahl Sewing Circle for provisions	$23.43
Springs and Casselman Sewing Circle for provisions	10.00

Cash Value of Clothing

Cross Roads and Lauver's	4.89
Belleville and Allensville	2.86
Maugansville	6.03
Bethel	13.11

Many thanks for your support. We beg a continued interest in your prayers.

Oct. 4, 1943. Joseph M. Nissley.

HUTCHINSON, KANSAS

(215 South Pershing)

Dear Herald Readers: Greetings. The Lord continually has been showering His blessings on the work here. Aug. 29, Bro. Wilmer Landis of Hesston worshiped with us. He spoke to us in the morning on "What Is Man?" In the evening he talked about our Church schools.

In the morning of Sept. 19, Bro. Donald King, Crystal Springs, Kans., preached on "The True Foundation," using Matt. 7:24-27 as the text.

We were glad to have Bro. and Sister Sam P. Shrock and family of Molalla, Oreg., visit us. On Sunday evening, Sept. 19, Bro. Shrock brought us a message on "God's Great Love for the World."

Sept. 26, Bro. Samuel Janzen, Greensburg, Kans., brought us a message on some of the "Exceeding Great and Precious Promises of God."

Other recent visitors from a distance were Bro. and Sister John Hostetler, Pryor, Okla.; Bro. and Sister Amos Garber, Ohio; Bro. and Sister Jesse Miller, Kalona, Ia.; Sister Betty Miller, Pigeon, Mich.; Sister Lucille Schultz, Cheraw, Colo.; and Sister Alice Miller, New York.

(Continued on page 604)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

DO IT NOW!

If you have a kind word, say it;
Throbbing hearts soon sink to rest.
If you owe a kindness, pay it;
Life's sun hurries to the west.

Can you do a kind deed? Do it,
From despair a soul to save;
Bless each day as you pass through it,
Marching onward to the grave.

If some grand thing for tomorrow
You are dreaming, do it now;
From the future do not borrow;
Frost soon gathers on the brow.

Speak thy word, perform thy duty;
Night is coming deep with rest;
Stars will gleam in fadeless beauty,
Grasses whisper o'er thy breast.

Days for deeds are few, my brother;
Then today fulfil thy vow.
If you mean to help another,
Do not dream, but do it now.

—Glasgow Christian.

THE UNSEEN GUEST

Hidden among the hills of Vermont was a tiny cottage where lived a humble family—father, mother, and three children. Neighbors were few and far apart. The family worked hard to make a scant living; but despite all hardships, they had an abiding trust in God, and found an ever-present Helper and Friend in Jesus Christ.

This family had one peculiar custom. They were always prepared for an Unseen Guest, and carefully observed that command, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." There was always an extra place at the table, and a bed stood in readiness in the guest chamber for any chance visitor that might come. Also the coals were kept alive in the fireplace, and a candle was placed in the window at night, so the stranger might feel that he was welcome.

There were many strangers who did pass that way, and found rest and nourishment in that humble home. The children were always anxious to know if they had indeed entertained an angel unawares. But so far, they were sure it had never happened.

One stormy evening, late in November, the mother was urging her children to hurry with their small chores before darkness should fall upon them. Ned, the oldest, brought in an abundance of wood and water; Joan helped her mother with the supper; and small Bobby saw that the cattle and sheep and fowls were safely locked in for the night.

At last the chores were finished, and Father came in from his work. While supper was being prepared, he warmed himself before the fire, listening as his sons told what had happened during the day.

The table was set, and Joan was calling them all to supper, when a loud knock was heard at the door. Father called a cheery "Come in," while Ned ran to open the door.

The caller proved to be a traveling man who asked for lodging for the night. Of course, he was given the place that had been reserved for the Unseen Guest.

When the traveler had warmed himself, they all sat down to supper. Father asked the blessing, and it was closed with a fervent "Amen" by Mother. No one knew the feelings that were aroused within the guest, for he remembered a time when he had sat at the table in his own home, and the blessing had been asked just so.

The whole family joined in entertaining their guest, telling him what they did at school and at home, and asking him about his business—not out of curiosity, but in the most friendly manner possible.

But the man was very quiet during the whole meal. However, after supper, as they sat around the fire, he became more talkative. He took Bobby on his knee, and told the children about the time when he had known what it was to have a home.

Finally the father said, "I see that our guest is tired, so we must not keep him up too long. Perhaps we might have a word of prayer, and then we will retire." Taking down the worn Book from the shelf, he read:

"And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

Then they all knelt down together. Father offered thanks for God's protection, and prayed that their daily needs might be supplied. He asked that each one present might have the blessing and guidance of God continually, and that their guest might be protected as he continued his journey on the morrow; also that he might always find favor in the sight of God, and be a blessing to all he should meet.

When the stranger was alone in his room that night, he shed tears freely; and for the first time in years, he thanked God for His longsuffering and everlasting mercy. He promised that tomorrow he would go home and begin his life anew, and answer the call to work for God that had come to him years before.

The next morning the traveler went his way. His host and family went about their regular duties, thinking of him as just another of the many travelers who had come to their door—or did they? Anyhow, many miles away a mother's heart was gladdened, and in heaven the angels sang because a sinner had returned to the Saviour.—The Burning Bush.

CHANGED PLANS

By Lina Z. Ressler

"Commit thy way unto the Lord." There was a pathetic little quiver in her voice as she told of being shut in. The doctor thought she must keep quiet for a while, and to some of us it looked like a rather extended "while."

Is that not the way many of us have to face some new experience? We had not thought of our future in quite that light. Is it not a blessing that the experiences of our lives come to us so often as a surprise? It is really so with all of us.

When a young girl, I had a slight acquaintance with a woman who was so crippled with a form of arthritis that she was entirely helpless. Her bright eyes and her cheerful voice were the only means of activity at her command. I watched as a devoted sister cared for the invalid. It made a deep impression on me. The invalid endured one position as long as she could, then called for her faithful helper, who responded cheerfully and happily to the call. She rolled or slid or pushed the invalid in whatever position she wanted, then returned to her unfinished task. I have thought so many times of the incident. I think the memory of Lydia—that is the only name by which I can remember her—has helped me many times to endure some trial that has come to me. I wonder if we appreciate the blessings that are ours here every day. It is so easy for us to pity ourselves in the particular trial that comes to us today.

Life may not go along as happily or smoothly as we had planned. God may lead us in paths that we little dreamed of, and yet we can safely trust Him and follow where He leads.

"Not as we had planned!" How often readjustments need to be made because things did not work out just as we wished! After all, "God is still on the throne." May we place our hands in His. All is well if we are in His care.

Scottdale, Pa.

The way to fame is like the way to heaven, through much tribulation.—Sterne.

Sunday School Lesson

Theme for the Quarter: The Ten Commandments and the Teachings of Jesus

IV. HONORING OUR PARENTS

Lesson for Oct. 24, 1943.—Ex. 20:12; Luke 2:48-51; Mark 7:6-13; John 19:25-27.

Golden Text.—Children, obey your parents in the Lord: for this is right.—Eph. 6:1.

Introductory.—The lesson before us strikes at the very heart of one of the most important problems that can come up in any home. It is a prominent subject in both the Old and New Testaments. Children find their instructions in the golden text of our lesson; parents, in Deut. 6:3-9.

The Fifth Commandment (Ex. 20:12).—Further instructions on this point are found in Eph. 6:1-3. God requires of children that they be obedient to their own parents. Parents can help them keep this "first commandment with promise" by faithfully bringing them up "in the nurture and admonition of the Lord." In his letter to the Ephesians Paul gives three reasons for this obedience: (1) It is "the first commandment with promise." (2) "That it may be well with thee." (3) That "thou mayest live long on the earth." These are still live reasons. Obedient children in the home are the forerunners of obedient students in our schools, obedient members in the Church, and obedient citizens in the country in which they live. We owe our first allegiance and obedience to God as our highest Authority. When earthly parents, teachers, churches, and governments bring pressure to bear upon us to have us do things which are contrary to the Word and will of the Lord, we have the apostolic precedence in their testimony that "We ought to obey God rather than men."

The Obedient Child Jesus (Luke 2:48-51).—The lesson is taken from the occasion when Joseph and Mary took the twelve-year-old Jesus to the Temple in Jerusalem. When the feast was over, they started back to Nazareth, supposing Him to be in the company. Finding Him absent, they returned to Jerusalem and after a three-day search they found Him in the Temple, talking with lawyers and doctors, "and all that heard him were astonished at his understanding and answers." We are especially impressed with two things that were brought out in this incident: (1) Jesus' rule of life that "I MUST be about my Father's business." (2) Though He proved Himself the intellectual superior of all people at the feast, that did not keep Him from being obedient to His parents, being meekly subject unto them.

Jesus Rebukes the Hypocritical Pharisees (Mark 7:6-13).—When the Pharisees saw some of the disciples eat with unwashed hands, they asked Jesus, "Why walk not thy disciples according to the tradition of the elders?" This gave Jesus an opportunity to remind them of their own inconsistency and hypocrisy. He called their attention to a law of Moses, saying, "Honour thy father and thy mother; and, Whosoever curseth father or mother, let him die the death" and reminded them of how they evaded that law by a tradition of their own. Thus through their tradition they made "the word of God of none effect." The Pharisees in that day were like many people in our day, in that they were quick to pass judgment upon those whom they did not like, and just as quick to justify themselves for disobeying the Word of the Lord when it did not suit them to obey. Of them it was written: "In vain do they worship me, teaching for doctrines the commandments of men."

Jesus Provides for His Own Mother (John 19:25-27).—While Jesus was hanging on the cross He beheld His grief-stricken mother, who was witnessing this blackest of all crimes. Near by was John, "the disciple whom Jesus loved." Jesus said to His mother, "Behold thy son!" Turning to John, He said, "Behold thy mother!" "From that hour that disciple took her unto his own home."

It was a touching scene. What must have been the feeling of that mother when she beheld her son, who had at all times proved Himself spotless and sinless, hanging on the cruel cross, dying an ignominious death! But by far more effective was His tender care for her when He committed her to one who was so willing to provide for her a home. In this He was true to the divine commandment to children to "honour thy father and thy mother." In this respect, as in all others, He was perfect, setting us an example which all sons and daughters should follow in the same spirit. We are confident that this was an act of LOVE, much more than a mere keeping of the letter of a law. If every son and daughter would be thus moved by a tender love for parents, it would not only relieve the distresses of many aged people but also bring more of the heavenly sunshine into the homes of earth. Jesus, from the time of His birth to the time He paid the ransom price for the sins of the world, lived a perfect life, perfectly exemplifying in every way what the Bible has to say concerning the ideal life. Blessed be His holy name.—K.

Bible Meeting Topic

MEN OF FAITH—SAMSON (Jr.).—Heb. 11:32; Judg. 13:24-16:31

Topic for October 24

MOTTO

"My strength is made perfect in weakness."

OUTLINE STUDY

I. **The Birth of Samson Announced.**
1. To the mother.—Judg. 13:2-7.
2. To observe the Nazarite vow.—13:5, 7.
3. To begin the deliverance of Israel.—13:5.
4. Instructions given further.—3:8-23.

II. **The Spirit of God Moves Samson.**
1. Born and blessed.—13:24, 25.
2. The Spirit gives power over a lion.—14:5, 6.
3. Gives him power to pay deceivers.—14:19, 20.
4. Gives power to avenge our enemies.—15:3-6, 14-17.
5. Receives water miraculously.—15:18, 19.
6. Has power to carry great posts and gate.—16:3.
7. Has power to break bonds.—16:6-14.
8. Loses his power by trifling with his Nazarite covenant.—16:16-21.
9. Regains his power by prayer.—16:23-30.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Strength."**
2. Samson Using Strength from God.
   a. A vow to observe.
   b. The story of the lion.
   c. The foxes and firebrands.
   d. The jawbone.
   e. The gate of Gaza.
   f. How Samson lost strength.
   g. Renewed strength through prayer of faith.

For Seniors.
1. The Low Ebb of Spirituality in Samson's Day.
2. Lessons from God's Use of Samson as a Judge.
3. Samson's Weakness and Strength.

PERSONAL THOUGHT

Lord, give us the understanding to regard sacredly the secrets of power with Thee and to be on our guard always to keep in Thy favor.

SEED THOUGHTS

The whole meaning of Samson's history is that he was a Nazarite. His strength lay in being a Nazarite; his weakness in yielding to his carnal lusts, and thereby becoming unfaithful to his calling. In both respects he was not only a type of Israel, but, so to speak, a mirror in which Israel could see itself and its history.—Edersheim.

The strength of the Spirit of God bestowed upon the judges for the deliverance of their people was overcome by the power of the flesh lusting against the Spirit.—Sel.

If our faith in God is not the veriest sham, it demands, and will produce, the abandonment sometimes, the subordination always, of external helps and material good.

—A. Maclaren.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, OCTOBER 14, 1943

Field Notes

Bro. John D. Risser, Hagerstown, Md., filled the preaching appointment at Sideling Hill Camp on Sunday morning, Oct. 10.

* * *

Evangelistic meetings were scheduled to begin at the Eastern Mennonite School on Sunday, Oct. 10, with Bro. J. Irvin Lehman, Chambersburg, Pa., in charge.

* * *

Bro. J. R. Mumaw, Harrisonburg, Va., will be with the Kidron congregation near Dalton, Ohio, on Sunday, Oct. 31, for an all-day meeting, the Lord willing. R. H.

* * *

A series of meetings is announced to begin at the Springdale Church, near Waynesboro, Va., on Oct. 17. Bro. Milton Brackbill, Paoli, Pa., is to be the evangelist. R. H.

* * *

Revival meetings are scheduled to be held at the Midland Mennonite Church near Midland, Mich., Oct. 28 to Nov. 7. Bro. E. W. Kulp of Bally, Pa., is to serve as evangelist. F. F. B.

* * *

Bro. C. F. Derstine gives the following addresses where mail will reach him while he is in the U. S. during October: Scottdale, Pa., Oct. 18, 19; Johnstown, Pa., R. 4, c/o Hiram Wingard, Oct. 20-27.

* * *

Correction.—On a few occasions recently the address of Bro. B. B. King has been mistakenly given as Exeland, Wis. His correct address is Sheldon, Wis., where mail will reach him promptly.

* * *

Bro. C. Z. Martin, Mountville, Pa., closed a series of meetings at the Mission at 1814 Diamond St., Philadelphia, Pa., on Sunday, Oct. 3. There was a well-filled house each evening and many confessions resulted.

* * *

The Sideling Hill Camp Chorus, of C.P.S. Camp No. 20, near Wells Tannery, Pa., gave programs of sacred music in the Johnstown, Pa., District on Oct. 10—at the Blough Church in the afternoon and the Thomas Church in the evening.

* * *

Bro. Lewis Martin of Harrisonburg, Va., treasurer of the Mennonite Publication Board, was stricken with a serious illness about two weeks ago. We are glad to say that latest reports indicate that he is making some improvement. May we unitedly remember him in prayer.

* * *

Ordination.—On Sunday, Oct. 3, Bro. J. D. Leatherman was ordained as minister for the Alpine congregation, Upland, Calif. Bishops G. D. Shank, Fred Gingerich, and J. P. Bontrager were present and took part in the services. May the Lord bless our brother in his new responsibilities.

* * *

Baptismal and communion services were held at the Blough Church, near Hollsopple, Pa., on Saturday evening and Sunday morning, Oct. 9, 10. Eight people were admitted into the church by water baptism. Bros. A. J. Metzler and Leonard Haarer of Scottdale were present and took part in the services.

* * *

Recent visitors at the Publishing House and in the community were: Paul Mininger, Goshen, Ind.; Chester K. Lehman, John R. Mumaw, Harrisonburg, Va.; Lizzie H. Lehman, Chambersburg, Pa.; John H. Paul, Terry, Mont.; Milford Paul, Medaryville, Ind.; H. Ralph Hernley, Wells Tannery, Pa.

* * *

The Curriculum Committee of the Commission for Christian Education and Young People's Work met at Scottdale on Thursday and Friday of last week. Members of the Committee are Bros. Paul Mininger, Chester K. Lehman, J. R. Mumaw, C. F. Yake, and Edward Yoder. Matters which received their attention were courses for summer Bible school, week day Bible school, and Sunday school.

* * *

Bro. J. Elrose Hartzler was ordained a minister for the Allensville, Pa., congregation on Sunday evening, Oct. 3. Bros. E. F. Hartzler, Marshallville, O., and Lloy A. Kniss, Johnstown, Pa., were present and took part in the services. The ordination was by lot. May the Lord bless both our brother and the congregation which he is to serve. Communion services were held the morning of the same day.

* * *

Change of Address.—Several changes of address have come in too late to be placed in the 1944 Mennonite Family Almanac. These changes and any others which will come in within the next few weeks will be placed in the new 1944 Mennonite Yearbook and Directory. If your address or the spelling of your name is not correct as found in any of our publications, we shall appreciate your promptness in notifying us. We wish to thank those who responded promptly to the notice in the Gospel Herald a few weeks ago.—Yearbook Editor.

—o—

LOVE NOT THE WORLD

Love not the world! Its wealth, renown,
The blood-bought soul enslaves;
Oh, strive to win a heav'nly crown,
Which plumes of glory wave.

Love not the world! Its sin and strife
Exceed the good and true;
Oh, consecrate to Christ your life!
He drained death's cup for you.

Love not the world! Pure joys above
All earthly things transcend;
In Jesus lose each idol love,
And ever upward tend.

Selected.

Correspondence

YERKES, PA.

Dear Herald Readers: Greetings. Sunday, Sept. 5, was a day long to be remembered by our little congregation worshiping at this place. We were engaged in an all-day Sunday-school meeting. Bro. Harvey Shank, Chambersburg, Pa., was the principal speaker, taking part in all three sessions with the help of some of the ministers from our own conference district. The Spirit seemed to have full sway, and as a church we were much encouraged by His presence and the presence of the brothers and sisters from other congregations.

May the Lord continue to bless His work at this place and elsewhere is our prayer.

Sept. 29, 1943. Andrew Mack.

CANBY, OREGON

Greetings in Christian Fellowship to all Herald Readers. In 1938 the Bethel Congregation, near Canby, Oreg., began an active program of rural mission work, with Bro. and Sister Ernest Bontrager, of Midland, Mich., as missionaries. Since the beginning these labors have been rewarded by a goodly number of confessions and additions to the church.

In September, 1939, a needy field was found in the Porter School District, near Estacada, Oreg. Work was opened and since that time Sunday school, preaching, and Bible study have been carried on regularly.

Bro. and Sister Abraham Miller of Upland, Calif., later bought a farm and moved into that community and have been a real asset to the cause.

In 1942 a church building was erected which provides a permanent place of worship, although, as yet, there is no organized congregation. Since the beginning of the work Bro. and Sister Bontrager have devoted a major part of their time to this field. Because it became necessary to have a resident minister in that community, on September 12, Bro. Bontrager was ordained to the ministry to serve the membership there. This service was in charge of the brethren F. J. Gingerich and G. D. Shenk.

May the Lord prosper the work in the Porter community.

Oct. 4, 1943. Chris Snyder.

WOOD RIVER, NEBR.

Greetings to all Gospel Herald Readers: We had our Bible Conference in the evenings from Sept. 15 to 19. Our instructors were Bro. Norman Hobbs, Iowa City, and Bro. Amos Gingerich, Williamsburg, Ia. They gave us very good messages which gave us new courage to go on in the great work of the Lord. Bro. Hobbs had two interesting children's meetings, and one meeting was arranged for the young people. We enjoyed these spiritual feasts and our prayer is that the good seed may have fallen on good ground.

We are planning to have our communion at a later date this year because we would like if both of the brethren that are in C.P.S. camps could be home to partake of the sacred emblems.

On Monday, Sept. 27, a few of the sisters met at Sister Nettie Schweitzer's home and canned 48 quarts of pumpkins and 5 quarts of tomatoes for C.P.S. camps. We are glad to be able to do that.

Health has been quite fine in general among our group. Our small grain crop was not very good because of hail. The irrigated corn is good but there won't be much dry-land corn.

On Sunday evening, Sept. 26, we had our Sunday-school quarterly review. This proved quite interesting.

Pray for the workers in this part of His great vineyard.

Oct. 3, 1943. Cor.

UPLAND, CALIF.

(Alpine Congregation)

Dear Gospel Herald Readers: Greetings. On Oct. 3, Bro. J. D. Leatherman was ordained to the ministry. This is a day long to be remembered by the Upland brotherhood.

Sunday morning Bishop G. D. Shank preached an impressive sermon on "The Call to the Ministry." At three o'clock Bishop Fred Gingerich also brought us a message on the subject of "The Ordination," after which the ordination took place.

At eight o'clock in the evening our Bishop J. P. Bontrager gave a message to the new pastor and the congregation, impressing upon us our duty of loyalty and faithfulness to each other and the Church.

The same day four of our young brothers from the Three Rivers C.P.S. Camp were with us and sang five songs. This was appreciated by all who were present.

We crave an interest in your prayers that we may remain faithful to the end.

Oct. 5, 1943. T. F. Brunk.

NORTH GOSHEN, INDIANA

Dear Readers of the Gospel Herald: We have again had a very full and rich month during September, both spiritually and materially. On Sept. 2 the Golden Rule Girls met in the home of Alpha Kaufman. The evening was spent in sewing. Bro. Mininger preached at our regular church service on Sept. 5. On Labor Day the whole Sunday school spent an enjoyable day together at the annual Sunday-school picnic at the home of Bro. Valentine Millers. We became acquainted with new members and families and enjoyed a fine program by the young people.

On Sept. 9, the Young People's Fellowship held the monthly meeting of the Literary Society. The main feature of the evening was a debate and after the social hour we enjoyed a special treat of pumpkin pie with whipped cream.

On Thursday, Sept. 14, the Golden Rule Girls again met in the home of William Miller. The evening was spent in making mottoes.

On Sept. 15, our evangelistic meetings began with Phil Frey as evangelist. A number confessed Christ. We enjoyed the fellowship and inspiration that we received while Bro. Frey was with us. New convictions and deeper consecrations took place in many hearts. The Sunday evening meetings were well attended and both times the basement was filled and the main auditorium was crowded with some standing. We had a loud speaker in the basement. The board of Trustees decided to start a fund immediately to enlarge the building or to build another. The last Sunday evening of the meetings, the offering went into that fund. We rejoice greatly that the Lord has so blessed us that after six years we need a larger church. The meetings closed Sept. 26. Please pray for the converts.

This month three of our young people became students at Hesston College.

Remember us in your prayers, for in spite of the growth and progress that is being made, there are those who fall by the way and need special help.

Oct. 6, 1943. Cor.

CONNEAUT LAKE, PA.

Dear Herald Readers: Bro. D. D. Miller was here Sept. 26 to hold communion services for us in the forenoon. The evening before he received eleven young converts by baptism, and the morning of the communion service two were received by letter. In the afternoon he held communion at the Meadville Mission and received two by baptism and one by confession. In the evening he held communion at Britton Run where four were to be baptized and two received by confession.

On Sunday, Oct. 10, the Crawford County Joint Mennonite Workers' Meeting is to be held here at the Sunnyside Church.

Oct. 7, 1943. Elias Schlabach.

—o—

"HE SITTETH ON THE WATER-FLOODS"

" 'He sitteth on the waterfloods'; they cannot sweep away
That which is built upon the Rock and there I stand today.
The Rock of Ages is my home, and in that Rock I hide,
My resting place—the heart of God, my Saviour's riven side.

" 'He sitteth on the waterfloods'; therefore I cannot fear,
For through the raging storm I feel and know that He is near;
Nothing can touch me but His will, and none can do me harm;
He lets me prove how real and deep is God's unfailing calm.

" 'He sitteth on the waterfloods'; and if today I stand
In the storm area, He is there, my Pilot close at hand,
To guide me through the raging flood that worketh out His will,
And well I know my listening heart will hear His, 'Peace, be still.'

" 'He sitteth on the waterfloods,' and so I calmly wait
God's time to end the stormy strife; He never is too late.
'Clear shining after rain' will come, after the storm a calm,
And tears will make a rainbow fair, and sorrow end in psalm."

— L. A. B. S.

Miscellaneous

DO ALL TO THE GLORY OF GOD

When you think, when you speak,
When you read, when you write,
When you sing, when you walk,
When you seek for delight—
To be kept from all evil
At home and abroad,
Live always as under the
"Eye of the Lord."

Whatever you think,
Both in joy and in woe,
Think nothing you would not
Like Jesus to know.
Whatever you say,
In a whisper or clear,
Say nothing you would not
Like Jesus to hear.

Whatever you read,
Though the page may allure;
Read nothing of which
You're not perfectly sure.
Consternation at once
Would be seen in your look
If God should say solemnly,
"Show Me that book."

Whatever you write,
In hast or with heed,
Write nothing you would not
Like Jesus to read.
Whatever you sing,
In the midst of your glees,
Sing nothing that God's listening
Ear could displease.

Wherever you go,
Never go where you fear
God's question being asked you,
"What doest thou here?"
Whatever the pastime
In which you engage,
For the cheering of youth
Or the solace, of age,

Turn away from each pleasure
You'd shrink from pursuing,
Were God to look down and say,
"What are you doing?"

—Selected by Fannie Good,
Carstairs, Alta.

—o—

RELEASING THE MAN OF GOD FOR THE WORK OF GOD

By Samuel B. Nafziger

(Continued from last week)

Advantages of a Supported Ministry

Our church has held to a supported ministry. Many of you know of instances where some brother supplied the minister with gas or flour. On one occasion a minister was called to a Bible conference. He felt he could not go because his corn needed husking. On a moon light night members of his congregation husked it for him. The next morning when he awoke he found his work done. He could go with a grateful heart and do better work because of the experience.

Such instances are commendable and good. John D. Rockefeller, a nominal Baptist gave to a Baptist cause. Some members argued that it was tainted money, suggesting that it was not honestly earned. Some one ventured, "Yes, it is—tain't enough!" That has been the weakness of our ministerial support. Examples of it have been all too few.

There is considerable advantage in a non-salaried ministry. Where the minister is nonprofessional he is more nearly on the level of his people; their struggles are not foreign to him. Paul recognized this among the Thessalonians and overworked for them. A plurality of ministers is almost impossible with a salaried ministry. With a partially supported ministry it is not so difficult. Among several men you find the paragon that the preacher should be; strengths and weaknesses cancel out.

Someone will argue that there is danger in stressing teaching on the supported ministry. We may be able to use it discreetly but future generations will go a step farther and have a salaried ministry with all its attendant evils. I grant you there is that danger. But remember, first, it is Scriptural. Second, our foreign and city missionaries are supported. Some of our rural missionaries and our evangelists are partially supported. Their work has been more effective amidst greater difficulties than that of ordinary pastors. We have a work to do in this age. If we can use a more systematically supported ministry to the glory of God we cannot, dare not neglect it merely because some one may abuse it. Some abuse the offices of bishop, minister, and deacon, yet who would abolish these offices just because there is danger of abusing them?

The Scriptural Basis of a Supported Ministry

In the Old Testament the Levites received adequate support through portions of sacrifices and offerings.

In Luke 10:7 the seventy were sent out, "eating and drinking such things as they give," not such things as they might demand. Notice a principle here—support should not be demanded. During a series of meetings a song leader demanded that he receive fifty per cent of the offerings on par with the evangelist. He threatened to quit and thus trammel the meetings if his demands were not met. Such covetousness is obnoxious. Verse 8 says, "Eat such things as are set before you"; a minister is to be content with what he receives. He is not supposed to "eat the calves out of the stall" (Amos 6:4). He is to "live of the gospel" but not to "luxuriate" of it.

In Rom. 15:24 Paul says, "Whensoever I take my journey into Spain, I will come to you, for I trust to see you in my journey and to be brought thitherward by you." Paul hardly expected the Romans to accompany him on a sea voyage but he could expect them to help finance his trip which undoubtedly was what he meant.

When the seventy went out, they received a living from the ones with whom they worked because they were among their own people, the Jews. Christ said, "The laborer is worthy of his hire." Later missionaries sometimes accepted support, sometimes not. In several places they did not lest they hinder the cause of the Gospel. I Cor. 9:12 is an example. Perhaps they accepted support only where the work was well established II Cor. 11:8.

Paul says he abased himself, lowered his dignity and that of his office by preaching without pay. II Cor. 11:7, 8. Evidently some were using this act as a basis for ridicule and slander. They said, "Paul dare not ask for wages for his services; he does not have the authority or the eminence. He is just an apprentice." Because of this Paul employs two chapters to vindicate his apostolicity and authority.

In II Thess. 3:8, 9, Paul tells how he earned his bread at Thessalonica, "not because we have not power, "i. e., the authority. To be an example of industry among them he worked with his own hands, "To make ourselves an example unto you to follow." In such a community the preacher had better overwork than be supported.

The first part of I Cor. 9 is taken up with a logical argument in favor of a supported ministry climaxing in verse 14, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

In verse 11 of this chapter Paul says, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Paul is simply reminding them that in having given them such inestimable benefits it surely should not be burdensome to them to give him his maintenance.

In Rom. 15:27 Paul says that the Jews gave spiritual things to the Gentiles. It was the duty of the Gentiles to minister in carnal things. We have here a Scriptural principle; when spiritual benefits are imparted, there should be a carnal reciprocity.

Gal. 6:6, "Let him that is taught communicate." The root idea of communicate is to share with others, to distribute or to be a partaker. It was used of paying wages. Paul uses it thus in Phil 5:15. The Philippians communicated i. e., sent gifts (verse 16).

I Pet. 5:2, "Feed the flock of God . . not by constraint, but willingly; not for filthy lucre, but of a ready mind." Imagine this being said in a Mennonite ordination sermon: "Don't take the position for the money that is in it." It clearly indicates that by the time Peter wrote this epistle there was enough remuneration for the services of a pastor that such a warning needed to be given.

In I Tim. 1:17, 18 the elders who ruled well was to be counted worthy of double honor. Honor here indicates pay. It comes from the Greek word **timao** to estimate, to fix a value, by which a price is fixed, price paid or received for goods bought or sold. Verse 18 confirms this meaning.

"Thou shalt not muzzle the ox"—yet a salary may muzzle the pastor in another way. "The need of one's pocket book affects the acidity of one's convictions."

If we do not teach a supported ministry, we do not teach the "all things." Our congregations are robbed of an opportunity for service and the consequent blessing. Ministers are robbed of opportunities for more effective work in the field to which God has called them. The church is robbed of some of its progress.

Is There a Remedy?

Regardless of the evils of not teaching it, preachers will neglect this truth because it touches their own lives so closely. They do not want to be beggars. They would rather overwork. Then again their motives will probably be impugned if they do. The laity is not aware of the problem because it has not been taught. The best way to kill a Bible teaching is to neglect it and that has largely been the fate of this teaching. My father, a layman had a vision of this need and occasionally mentioned that the ministers drive many a mile and work many an hour that the congregation in general knows nothing about.

Perhaps the deacons should take over this responsibility. Acts 6:2, 3. It is not reason that we should leave the Word of God and serve tables. Wherefore, brethren look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this buisness."

A supported ministry on the basis of free will offerings without any systematic oportunity for giving to the cause is doomed to be inneffective. One of our church leaders said that a study of the mortality rate of Mennonite preachers is shocking.

It is time for either a systematic opportunity to give or systematic teaching on the support of the ministry. The ministry has failed in this and because of the nature of the case it probably will continue to fail. The task needs to be relegated to other hands.

The only basis on which a minister can properly accept an offering is on the basis of a release to do the work of God. He cannot accept money in exchange for spiritual nurture. There should be no direct connection between the support and the preaching. The one is not pay for the other. The church should not hire a preacher. God calls the preacher and the church should make sure of his support. The thoroughness and zeal for spiritual duties should have no connection to gifts from the congregation.

One way to inaugurate a program for better ministerial support would be for the minister to take the initiative, slow down to a part time job and throw all the time and energy possible into the work of the Lord, then trust Him for the rest. A little hardship and utter dependence upon God has great possibilities.

The minister is supposed to give sacrificial service and "endure hardness as a good soldier of Jesus Christ." I guess that is poor consolation for an overworked minister to say, "Work harder." Like giving a big watermelon as a prize at a watermelon eating contest when every contestant disdains the sight of one.

The Levites were not to have land nor inheritance, Num. 18:24. The man of God should not strive to be rich. He should accept his work as a call to service that obviates riches and wealth.

Perhaps an ideal arrangement for our minister in a rural section would be for him to have a small farm and receive enough additional support to bring his income up to that of the average member of his church. His work in the out of doors would provide opportunity for reflection and association with nature.

Or if the minister is engaged in full-time farming, the congregation could arrange for regular assistance so that more of his time can be given to the Lord's work.

Those in our church who are specialists in certain fields of Christian service have only about twenty years in which they can do exceptional work. Does it seem reasonable that out of those most fruitful years they should spend the equivalent of seventeen years just making a living? What a loss to the church and the cause of Christ! What a waste of special abilities. It is comparable to a business executive being so busy cleaning his office that the office boy must meet his patrons.

The man of God has a great work to do. It is imperative that he be released from secondary duties to do the all important work to which God has called him.

Kansas City, Kans.

—o—

SPIRITUAL CONDITIONS IN OUR C.P.S. CAMPS

By Landis C. Martin

The following article first appeared in the "Olive Branch," published by C.P.S. Camp No. 4, Grottoes, Va. It was sent in by a brother who expressed the conviction that it should have a wider circulation than it could have through the medium of a camp paper. We concur with the idea that it has a worthwhile message for church leaders, home folks, and campers. We are glad to pass it on to our readers.

Recently the religious committees here at camp have become very much alarmed regarding the manifested disinterest of campers in group religious activities. My reason for saying group activities is this: Under no circumstances do we want to judge or criticize a camper's personal relationship with God as such. We know that many campers have learned to endear the periods of private devotion to God, and we know, too, that there are a few whose church standards do not encourage their fellowship with other religious groups; but it is not these men for whom our concern is expressed, because—first: The man frequenting times of private devotion has had a definite Christian experience and will not unavoidably absent himself from seasons of group worship, and second: We respect highly the convictions of that man whose religious principles forbid group fellowship.

I believe there are many of our church constituency who, because they are not acquainted with the problem of maintaining a wholesome Christian atmosphere in a C.P.S. camp and are uninformed of camper's interests and disinterests in camp, are unable to sympathize with our needs clearly enough even to offer intelligent prayers in our behalf. It is with a sincere desire to provoke an intelligent concern on the part of our home churches with regard to our religious welfare, and with a longing in our hearts to see each camper interest himself more deeply in our camp religious activities, that this article is published.

Does it seem strange to you at home that problems of fading Christian ideals and a wavering interest in Christian fellowship should face the young men in a C.O. camp? Would it be hard for you to visualize an evening prayer service with less than twenty campers present, or a Sunday-school service on Sunday morning with seventy or eighty campers present—either one from a camp strength of six score men? Do you think church leaders visiting camp on a week-day evening, bringing a message on Christian home ideals, should be asked to face an assembly of less than fifty men when there are more than one hundred men in camp?

The answers to these questions are obvious. And, you may say, to find such a ratio of spiritual interest in a camp for religious conscientious objectors seems paradoxical. It does appear so and it refutes explanation, but, nevertheless, those conditions do exist in some of our C.O. camps. What can be done about this situation? Looking at things from a camper's viewpoint and as they would relate to the church constituency, I see several possibilities, or channels for thought.

It is not necessary to question the concern of any godly father or mother. Certainly you as parents do have the spiritual welfare of your son at heart. You rejoice in his position against war as brought forth from his spiritually enlightened conscience. You feel certain he will come through his camp experience just as pure and noble as when he left your door. Or do you expect him to have grown spiritually and to have formed higher and more worthy Christian ideals? Yes, it should be so—but what is found? Think on the following questions.

Was it with a spiritually enlightened conscience, and with a regenerated, blood-washed heart that your son entered C.P.S. in lieu of military service? If so, is he conscientiously opposed to **all** sin, impurity, and ungodliness? What place will he take in a camp program? Is he a Christian leader and one who is able to guide and influence the thinking of others on spiritual life issues? Or he may be a quite devoted Christian, willing to stand for what he believes is right. But may your son be found with that group of campers who never show much interest for spiritual things, and whose conduct is sometimes unchristian?

I think there is a definite responsibility resting on the home churches. Parents, church leaders, and Christian friends, what are you doing in the spiritual interests of that man in camp? Your financial support of this C.P.S. program is most sincerely appreciated. Yes, but how is your interest in his spiritual life being expressed? Do you know what his interests and disinterests are since going to camp? Is he always present at the camp religious service on Sunday, and at special week-day meetings in charge of visiting church leaders? Or, Christian friends, may he be in that group who are frequently absent for a reason such as the following: a game (maybe cords), too many religious services, the weather too warm or too cold, not used to going to church except on Sunday, or just not interested.

Wouldn't it be well for parents, church leaders, and Christian friends to keep a closer contact with the men in camp? Some men have been in camp nearly two years without receiving word from their church leaders. If you are interested—and we know you are—in their spiritual welfare, why not ask them when they return for their next furlough, or when you write the next letter, what their interests are in their spare time? Do they have an interest in the religious services at camp, and do they attend regularly? Don't think of a C.O. camp as an angelic abiding place. We are continually needing spiritual counseling. Men and boys in the camps are being faced with many problems never faced before. We are forming habits, opinions, and attitudes now that will remain with us after the war.

In conclusion: What will you as parents, you as pastors, and you as Christian friends do about some of the interests of the young men from your community who have been placed in the midst of men with many different beliefs and Christian ideals? What are we as campers going to do to elevate the standard of conduct with which we are surrounded, and to guide our interests and ambitions into wholesome, Christian channels? For, though we acknowledge and accept sincerely any outside help and encouragement, we still have our own decisions to make. ". . . Choose you this day whom ye will serve; . . . we will serve the Lord."

Grottoes, Va.

CONCERNING PROPHECY

(Continued from page 595)

God may be perfect, throughly furnished unto all good works.—II Tim. 3:16, 17.

"It is said that there are 1039 references in the Bible that refer to the return of the Lord, and yet there are thousands of Christian professors who do not believe in a personal return of the Lord."

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.—Rev. 1:3.

Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.—Dan. 12:10.

O fools, and slow of heart to believe all that the prophets have spoken.—Luke 24:25.

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets.—Acts 24:14.

"The prophetic word neglected leaves man ignorant of God's plan and the future, and man becomes an easy prey of lying inventions and delusive theories."

"A continued study of prophecy is impossible unless we are separated from the world and live in the real enjoyment of God's presence and fellowship. A continued prayerful study of prophecy must result in separation from the world, and in the enjoyment of the nearness of God."

Many of God's faithful servants are sounding out the midnight cry, "BEHOLD, THE BRIDEGROOM COMETH." Are you ready to meet Him?

East Earl, Pa.

CITY MISSIONS

(Continued from page 597)

We wish to thank the Pennsylvania and Larned congregations for the provisions which they have given the mission home. May the Lord richly bless each one.

We are looking forward to a series of revival meetings the latter part of October. Bro. P. A. Friesen, Denver, Colo., is to be the evangelist. Will you remember these meetings in your prayers?

Sister Clara Stark and children have moved to California and Sister Carol Reeves and children are moving to Portland, Oreg. Some of our Sunday-school children have also moved away. This brings down our Sunday-school attendance.

We are eager to have children in attendance in Sunday school again. It has been seven weeks since Sunday schools have been closed to children below sixteen because of infantile paralysis. We are very glad that none of our pupils have taken it so far. Schools are scheduled to open next Monday and Sunday school will open on Sunday, D.V.

Pray for us who are laboring in this part of God's vineyard.

Sept. 28, 1943. Elsie L. Selzer.

STEELTON, PENNSYLVANIA

(Steelton Gospel Mission)

We had the privilege of holding two Bible schools this summer. The first one was for white children with an enrollment of 180; the second was for colored children with an enrollment of 129. When we consider the small amount of religious teaching that some of these children receive, we surely feel that our efforts are worth while. May the Lord bless the group of young folks who were willing to give their time to help with this work. May His blessing also rest upon those who helped with the work in a financial way.

There are many problems in city mission work that others who look on from a distance may never realize. Pray with us that the Lord may give wisdom and understanding to those who are engaged in this work.

Sin abounds on every hand and the devil is busy twenty-four hours a day. Much prayer, patience, and time are required if we would help these folks. Those who turn from a life of sin to live for Christ need constant help and spiritual encouragement.

We believe that there would be an open field for work here among the colored people. there are several churches but there is little knowledge of the way of salvation. May the Lord open the way and call someone for this work.

We appreciate the presence of a number of C. P. S. boys who come and worship with us. They are stationed at the Harrisburg State Hospital.

On Sunday, Sept. 26, Bro. Clyde Metzler from near Manheim, Pa., was with us and brought a much appreciated message, using for a text Luke 12:32.

We expect to have our communion service Nov. 14. On Nov. 28 we have planned to have an all-day Bible conference with Bro. John Mosemann as instructor.

If the Lord tarries until January, we plan to have Bro. John W. Hess with us to help in a revival service for about ten days. Pray with us that the Church may be revived and that souls may be born into the kingdom.

Sept. 29, 1943. Frank N. Hertzler.

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NUGGETS

Had the world always observed the Golden Rule, there would never have been any wars.—Newton S. Weber.

The Lord will always give us grace and power to do the things which He assigns to us.—Noah Good.

In the modern household, practically everything is operated by switches except the children.—Sel. by W. H. S.

Yielding one's self to God is the secret of the Holy Spirit's power.—Jesse B. Martin.

OUR DEPARTED LOVED ONES

By L. C. Kauffman

During the third quarter of 1943, 117 obituaries appeared in the Gospel Herald, ranging in age from infancy to 90 y. 7 m. 8 d. The average age at death was 53 y. 7 m. plus. The age may be tabulated as follows:

Over 90 years	2
80 to 90	16
70 to 80	24
60 to 70	22
50 to 60	14
40 to 50	6
30 to 40	6
20 to 30	6
10 to 20	7
1 to 10	3
Under 1	9
Age not given	2

Deaths caused by accidents: drowning, 1; runaway team, 1; struck by train, 1; killed by bull, 2; motorcycle, 1.

Among the number passed away this quarter were one bishop, and 4 ministers. Deaths in the states and provinces were as follows: Pennsylvania, 44; Ohio, 14; Indiana, 12; Illinois, 8; Virginia, 7; Kansas, 6; Nebraska, 5; Ontario, 5; Iowa, 3; Michigan, 2; Oregon, 2; place of death not given, 2; Missouri, 2; Oklahoma, 1; Maryland, 1; Florida, 1; New York, 1; Wisconsin, 1.

Hesston, Kans.

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Relief Notes

Released September 29, 1943

Orie O. Miller Visits Puerto Rico

At the time of this writing Orie O. Miller is en route to Puerto Rico. He is scheduled to be gone for two weeks. Bro. Miller plans to visit the Mennonite C.P.S. Unit at La Plata and to study a proposal to extend the relief work there. He has asked that we pray for this work and especially that the Lord may lead in providing a return passage.

Dr. and Mrs. Schmidt Leave

Dr. and Mrs. Schmidt left New Orleans for Buenos Aires via Pan American air service early on the morning of Sept. 25. The Klassen's are still in New Orleans hoping to leave before the week is over.

A. Warkentin Ill

We have been informed recently that A. Warkentin of North Newton, Kansas, has suffered from an attack of apoplexy. The reporter said that Dr. Warkentin is recovering satisfactorily but will be incapacitated for several months. Dr. Warkentin in the past had served on the Mennonite Central Committee, and also on the Executive Committee as Vice Chairman. Most of us will remember seeing his name attached as the compiler to the Relief Notes in our church papers. We wish to express our hope for his speedy recovery.

"Please, let me help."

An interesting sidelight on motivation for relief work came to our notice recently. A C.P.S. camper expressing his desire to do relief work, said on a questionnaire, "I once was fed by the Mennonite Central Committee. Please, let me help others in some vital need."

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Released October 5, 1943

Workers Meet in South Africa

Delvin Kirchhofer, en route to the Near East, writes from Durban, South Africa: "Last Sunday we had the pleasure of meeting him (Robert Kreider) here at his hotel in Durban where he had arrived a few hours previous. We had a splendid visit with him and on several occasions since." The letter is dated August 10.

En Route to Paraguay

Dr. and Mrs. Schmidt arrived in the Canal Zone Sept. 25. A few days later, Sept. 28, Dr. and Mrs. Klassen also arrived.

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C. P. S. Camps

Released September 29, 1943

Details of Hartzler Death

Further details as to the drowning of Elmer Hartzler in Puerto Rico reveal that he had gone swimming with a group in the local Guayo River. Elmer evidently got into a whirlpool in deep water and was overcome. Even though his body was recovered twenty minutes later and artificial respiration was administered no response could be secured. His body was embalmed at Borinquen and he was buried in the cemetery at Adjuntos. Bro. Wilbur Nachtigal, director of the Mennonite Unit, conducted the funeral.

School for Hospital Leaders

The Training School for the leaders of mental hospital units is in full swing here at Akron at the time of this writing. Beside receiving training for the directorship of the units, the men are also becoming acquainted with the interests and concerns of the Mennonite Central Committee in their work. Dr. Lloyd Gilbert Little, Mennonite psychiarist from Wichita, Kans., is lecturing on "Causes and Treatment of Mental Illness." On Sept. 29 the group will leave for Washington for further study.

Camp Appointments

Charles Suter, Educational and Assistant Director at Grottoes, Virginia.

Atlee Beechy, Educational and Assistant Director at Sideling Hill, Pennsylvania

Mrs. Atlee Beechy, Dietitian at Sideling Hill

Henry Reimer, Director at Fort Collins, Colorado

Canned Food for C.P.S.

The food canned and dried by the many friends of C.P.S. will soon be reaching the camps. By Oct. 15 all reports should be sent to the Mennonite Central Committee at Akron, and the food contributions should be at the various collection centers. Plans are being completed for the collection of the food and its shipment to the camps before the winter.

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PEACE SECTION

We have the following note from Selective Service via the National Service Board:

"Selective Service advises that men who desire a IVE classification but are put instead in I-A (H) or I-A-O (H)—H is the designation for men over 38—should not appeal the classification since the H group may never be called, and the appeal may unnecessarily burden appeal procedure.

"To protect themselves, however, from possible later charges that the conscience claim was forgotten, such registrants are advised to notify their local boards that, while they are not appealing, they wish that their conscientious objections to be continued, and that they intend to appeal if later placed in I-A or I-A-O."

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Released October 5, 1943

Educational Directors' Conference

Educational Directors from the Mennonite Central Committee camps will meet for a four-day conference on the Bethel College Campus, North Newton, Kansas, Oct. 25 to 28. The agenda calls for a review and evaluation of the past educational activities of C.P.S. as well as a discussion of the future emphasis of the program.

Camp Personnel Appointments

Grant M. Stoltzfus has been appointed director to serve the Hagerstown units. Mrs. Stoltzfus will serve as dietitian and matron of Unit IV.

Mental Hospital Service

Following is an excerpt from a letter that came to the desk of the Director of Hospital Units: "I want you to know that we are more than grateful for the fine service rendered by the members you have assigned to the Greystone Park, Marlboro, and Vineland camps." The letter came from William J. Ellis, New Jersey Commissioner for Institutions and Agencies.

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PEACE SECTION

Civilian Bond Purchases

The following statistics on Civilian Bond Purchases reveal that up to Sept. 15 the amount invested was $2,156,915.

From Sept. 8 to Sept. 15 there was an increase of $76,880.

	Sept. 8	Sept. 9-15	Cumulative
Mennonites	$1,583,244.00	$48,183.00	$1,631,427.00
Brethren	288,336.50	3,172.00	291,508.50
Friends	87,464.00	3,600.00	91,064.00
Others	134,004.50	8,911.00	142,915.50
TOTAL	$2,093,049.00	$63,866.00	$2,156,915.00

Compiled by Irvin B. Horst

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Special Meetings

SCHAEFFERSTOWN, PENNSYLVANIA

Report of the Sunday School Meeting held at the Krall's Mennonite Church, Sept. 11, 12, 1943.

Organization: Mod., Ira Graybill; Chor., Benjamin Weaver; Secy., Ruth Shirk.

Program and Speakers: Holy Spirit Guidance in Sunday School Work, Abram Risser; Daily Helps in Christian Living, Simon Bucher; Sunday School Lesson, Michael Wenger; True Purpose of the Sunday School, Harry Shreiner; Our Personal Responsibility to the Jew, Daniel Sensenig; Children's Service, David Groff; How to Stir up Greater Interest in Sunday School Work, Daniel Sensenig; How to Pre-

pare Sunday School Lessons for Effective Teaching, Abram Risser; Present Day Problems Confronting Our Young People, Michael Wenger; Evangelistic Sermon, William Martin.

Thoughts Gleaned.—We are not guided today by the pillar of fire or cloud, but by the Holy Spirit. God can do wonderful things through a Sunday school yielded to the Holy Spirit. Christian living means seven days a week. The true purpose of the Sunday school is to go out and gather in the ones who do not get Bible teaching in the home. The Christian's testimony is not what it should be or the Jew would want what we have. The Jews are longing for love from us as individuals. We need a reviving and nothing but the good old Gospel can do it. In order that our teaching may be effective we must feel our inability and seek God's guidance. We must be careful with our literature and go to the great master Teacher through the Bible. Start on Monday morning to prepare the lesson for the following Sunday.

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KANSAS CITY, KANSAS

Report of the Sunday School Conference held at the Mennonite Gospel Mission, Aug. 14, 15, 1943.

Organization: Mods., Samuel Nafziger, A. Lloyd Swartzendruber; Chors., Marie Yoder, Junior Lind; Secy., Esther Detwiler.

Program and Speakers: Saturday evening: A Brief History of the Sunday School Movement, Iona Miller; The Need of Preparing Sunday School Teachers for Tomorrow, R. P. Horst; The Sunday School and the Great Commission, Jess Kauffman. Sunday morning: The Sunday School at Argentina, Morris and Quindaro; Sermon: At Argentina, Jess Kauffman. Sunday afternoon: Increasing My Efficiency, Esther Detwiler; Assembling a Lesson, Trusie Zook; Round Table Discussion, in charge of R. P. Horst. The following subjects were discussed: Weak Places in the Sunday School, How to Strengthen Them; What About the Disinterested Pupil; How to Promote Scripture Memorizing; Improving Our Attendance; How to Keep the Opening Exercises Interesting; Promoting Good Singing; Extra Curricular Activities. Sunday evening: The Sunday School Teacher and His Devotional Life, Lawrence Schrock; The Value of Sunday School Teacher's Prayer Meetings, A. L. Swartzendruber; Sermon, Jess Kauffman.

Thoughts Gleaned: The Old Testament emphasizes teaching the meaning of things of God to children. About 1780 John Fox and Robert Raikes of Gloucester, Eng., felt the need to teach children. By 1785 Sunday school societies were formed. No uniform lessons were used and securing literatures was a problem. The Sunday School Union worked out the uniform lessons. The Sunday School should endeavor to work with the whole teaching program of the Church. The teacher should have a genuine Christian experience and live close to God. The Sunday school plus the Great Commission equals souls won for Christ. Extensive preparation of the lesson necessary. Get acquainted with the whole quarter's work. Intensive preparation includes thorough study, concentration, a definite theme, outline of lesson, formulation of questions. Vary opening exercises so that routine weakness is overcome. Have a real passion for souls. The teacher should be a person of prayer, faith, purity, and sympathy, and should prove that he possesses these by his daily life. Effective prayer meetings are recorded in the Bible. Power in prayer is often intensified by an exchange of burdens. To realize the full value of teachers' prayer meetings, a teacher must attend and not let other occupations hinder attendance.

Married

Grieser—Miller.— Bro. Daniel R. Grieser and Sister Ruth Miller, Peoria, Ill., were united in marriage Sunday afternoon, Sept. 5, 1943, at the Bellevue Mennonite Church. Bro. C Warren Long officiated. May the Lord richly bless this union.

Beck—Weaver.—At the Pleasant Valley Mennonite Church, Harper, Kans., Bro. Howard Beck, Hesston, Kans., and Anna Ruth Weaver, Harper, Kans., were united in holy matrimony, Sept. 26, 1943. R. M. Weaver, father of the bride, officiated. May God richly bless this union.

Halteman—Souder.—Bro. Aldus N. Halteman and Sister Erma B. Souder, both of the Franconia, Pa., congregation were united in marriage, Aug. 21, 1943, at the home of the officiating bishop, Bro. Arthur D. Ruth. May they have a happy married life.

Kauffman—Bauer.—On Aug. 4, 1943, Bro. Eddie W. Kauffman, Guyman, Okla., and Dorothy Fern Bauer, Harper, Kans., were united in marriage at the home of Bro. and Sister John Bickle, Harper, Kans. R. M. Weaver officiated. May the Spirit of God guide them through life.

Grabill—Hostetler.—On Aug. 22, 1943, Bro. Melvin Grabill of the Middlebury congregation and Winona Hostetler of the Forks congregation were united in holy matrimony at the home of the officiating minister, Bro. Wilbur Yoder. May God's divine guidance be their portion throughout life.

Miller—Miller.—On Oct.2, 1943, Bro. Joe Miller of the Arthur congregation, Arthur, Ill., and Sister Barbara Miller of the Middlebury congregation were united in marriage at the home of the officiating minister, Bro. Wilbur Yoder, Middlebury, Ind. May they be heirs of God's choicest blessings while sharing life together.

Kauffman—Kaufman.—On Aug. 21, 1943, at the Middlebury Mennonite Church, Bro. David Kauffman and Sister Hope Kaufman, both of the Middlebury congregation, were united in marriage by Bro. Wilbur Yoder, the home minister. May heaven's sunlight flood their lives while on earth together.

Detweiler—Stutzman.—Bro. Elmer Detweiler and Sister Dorothy Stutzman, Beaver Crossing, Nebr., were united in marriage at the West Fairview Church Sunday evening, Aug. 1, 1943. Bro. William R. Eicher officiated. May they enjoy the continued blessings from our kind heavenly Father as they journey on.

Troyer—Eicher.—Bro. Ted Troyer, C.P.S. Camp, Colorado Springs, Colo., and Sister Violet Eicher, Milford, Nebr., were united in marriage at the home of the bride's parents, Aug. 9, 1943. William R. Eicher, father of the bride, officiated. May the Lord guide and bless them as they journey together through life.

Friedt—Smucker.—Bro. Mervin Friedt, son of Carl and Hettie Friedt, and Sister Carol Smucker, daughter of Clarence and Clara Smucker, both of Orrville, O., were united in the bonds of holy matrimony at the home of the bride's mother on Saturday evening, Sept. 18, 1943. Their pastor, Bro. I. W. Royer, officiated. May heaven's choicest blessing attend them.

Landis—Buchen.—On Sept. 11, 1943, Bro. Nelson Landis of the Mellingers congregation, near Lancaster, Pa., and Sister Elizabeth Irene Buchen of the Groffdale, Pa., congregation were united in marriage at the home of the bride's parents, Bro. and Sister Landis Buchen. Bro. Mahlon Witmer officiated. May the blessing of the Lord be theirs through life.

High—Sauder.—On Sept. 18, 1943, at the home of Sister Anna Sauder, mother of the bride, occurred the marriage of Bro. John David High of the Groffdale congregation, and Sister Laura Sauder of the New Holland, Pa., congregation. Bro. Mahlon Witmer officiated. May God's choicest blessings attend them through life.

Witmer—Myers.—On Oct. 2, 1943, Bro. Paul M. Witmer of the Metzler congregation near Akron, Pa., and Sister Mabel K. Myers of the Carpenters congregation, Talmage, Pa., were united in marriage at the home of the bride's parents, Bro. and Sister Linton Myers. Bro. Mahlon Witmer officiated, assisted by Bro. Michael Wenger. May the Lord's blessing rest upon them through life.

Janzen—King.—Bro. Samuel R. Janzen formerly of Hesston, Kans., and Lila Mae King, Hutchinson, Kans., were united in marriage at the home of the bride's mother, Mrs. L. O. King, Sept. 19, 1943. Sanford E. King, brother of the bride, performed the ceremony and H. A. Diener gave a short, appropriate sesrmon. May God's blessing be with them in their new home at Greensburg, Kans., where Bro. Janzen is associate pastor.

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Obituary

Augsburger.—David C., son of Christian and Barbara Liechty Augsburger, was born in French Twp., Adams Co., Ind., April 3, 1868; died Sept. 16, 1943; aged 75 y. 5 m. 13 d. He grew to manhood on the homestead where he was born. He was converted and became a member of the Mennonite Church at the age of 20 and remained a faithful member to the end. At the age of 21 he went to Wayne Co., O., and worked on a farm for a few years. Then he went to Allen Co., O., where he spent the remaining years of his life. He was united in marriage to Malinda Thut on Nov. 12, 1891. She passed away in 1917. To this union were born the following children: Christian, Quakertown, Pa.; Elizabeth (Mrs. Ed King), Elida, O.; Frederick, Columbus, O.; Huldah (Mrs. A. D. Lantz), Sidney, O.; Homer, Dayton, O. These are all living; a daughter Mary died at the age of 5. On April 22, 1919 he was married to Salome Zuercher. To this union was born a daughter, Edna May, who died at the age of 16 months. He leaves to mourn his departure his widow and an adopted daughter, Esther Augsburger, his 5 children, 4 brothers (Moses and John, Berne, Ind.; Amos and Daniel, Elida, O.), a sister (Mrs. Fanny Hales, Elida, O.), 19 grandchildren, 2 great-grandchildren, and a host of other relatives and friends. He will be missed in the community where he was a helpful neighbor, in the Church where he was a faithful attendant when health permitted, and most of all in the home. Funeral services were held at the home by Bro. Andrew Brenneman and at the Salem Church, Sept. 19, by Bros. Andrew Brenneman and M. L. Troyer. Text, I Cor. 13:12.

Peaceful be thy silent slumber,
Peaceful in thy grave so low.
Thou no more will join our number,
Thou no more our sorrows know.
Yet again we hope to meet thee,
When the day of life is fled.
And in heaven with joy to greet thee,
Where no farewell tears are shed.

Frederick.—Charles, son of John and Matilda (Wendland) Frederick, was born March 9, 1889, in Germany near Hamburg; passed away Sept. 13, 1943; aged 54 y. 6 m. 4 d. He came to America with his parents when he was a small child. He took ill Aug. 26, 1943, and was admitted to the Memorial Hospital, Johnstown, Pa., Aug 27, where he had an operation for the removal of gallstones. He improved rapidly until Sept. 13 and was scheduled to get up on a chair the next day, when he suddenly passed away. His passing came as a shock to family and friends. Before the operation he assured his companion that he was willing and ready to depart if it was the Lord's will. He was always willing to lend a helping hand. It was said of him, "He is so congenial and kind; his hospitality and generosity are objects of general esteem." He was a lover of nature and often spoke of the beauty of the trees. Surviving are his widow, Emma (Wingard) Frederick, 4 children (Jacob Clair; Morris Glen; Pauline Grace, wife of Lester Thomas; and Charles Richard), 2 sisters, and 5 brothers. He was a member of the Mennonite Church since 1916. Funeral services were conducted at the home and at the Weaver Mennonite Church in charge of Bro. H. C. Hess, Bishop James Saylor, and Bro. Alex Weaver. Text Num. 23:10. Interment in Richland Cemetery.

Our dear father is laid away
Those willing hands can rest
We find comfort in the thought
That he is really blessed.

—The Family.

Geiser.—Lydia J. Steiner, daughter of John M. and Elizabeth Amstutz Steiner, was born Jan. 13, 1875 in Paint Twp., near Mt. Eaton, O.; passed away at their home one half mile west of Kidron, O., Sept. 25, 1943; aged 68 y. 8 m. 12 d. She was afflicted with a heart ailment for some time, hut her last sickness was of only 20 minutes' duration. Early in life she accepted Christ as her Saviour and was received into the Sonnenberg Mennonite Church April 24, 1892 and later became a member of the Kidron Mennonite Church where she remained a faithful member till called to her eternal reward. On Dec. 14, 1905 she was married to Peter F. Geiser. To this union were horn 7 children: Allen, Lester, and Tillman, Apple Creek, O.; Melvin, Dalton, O.; Leeman, Orrville, O.; Pearl at home, and a daughter who died in infancy. These 6 surviving children mourn her sudden departure as well as 16 grandchildren, 2 sisters (Maryan, wife of Peter Zimmerly, and Sarah, wife of John J. Lehman), and many other relatives and friends. Three brothers and 5 sisters preceded her in death. When health permitted, she was regular in attendance at the house of worship and was especially concerned for the spiritual and material welfare of the family. She was always interested in visiting the sick and helping those in need. Her place will be vacant in the home, the community, and the church, but our loss is her gain. Funeral services were held Tuesday afternoon, Sept. 28, at the home and in the Kidron Mennonite Church, conducted by Bishop A. J. Steiner, Bishop Reuben Hofstetter, and Bros. Isaac Zuercher and Allen Bixler. Text, John 14:1-4. Burial was made in the Kidron Church Cemetery.

Gerig.—Elsie Mae, oldest daughter of Martin and Emma Gerig, was born near Albany, Oreg., May 21, 1912; died Sept. 22, 1943; aged 31 y. 4 m. 1 d. She came to Henry Co., Ia., in the spring of 1918 and lived with them in this community ever since. She accepted Christ as her Saviour and was received into the Mennonite Church by water baptism Jan. 2, 1927. She was a faithful member of the Sugar Creek congregation near Wayland, Ia., at the time of her death. Elsie was of an unassuming, kindly disposition and was an obedient child. She will be missed by her family and others who knew her. Her health began to fail about 6 years ago and she developed a more serious condition in the last 2 years. Her malady was diagnosed as an incurable heart affliction. About 3 weeks ago she was taken to the University Hospital at Iowa City for treatment where she passed away. In a pastoral visit just the day before she expressed herself as being ready to go if it was the Lord's will. She leaves to mourn their loss, her father and mother, 4 sisters (Mahel, wife of Benjamin Miller, Albany, Oreg.; Frances, wife of Roman Yutzy, Kalona, Ia.; Mary, Hesston, Kans.; and Minnie at home), 7 brothers (Emanuel, Albany, Oreg.; Melvin, Ft. Collins, Colo.; Allen, Laverne, Elmer, Willard, and Emery at home, and many other relatives and friends. Services were held at the Sugar Creek Church and conducted by Bro. Simon Gingerich and Bro. Willard Liechty. Interment in adjoining cemetery.

"Here on earth we know we'll miss you
But the Lord knew what was best
For the angels came from heaven
And took you home with them to rest."

Goss.—Ida H., daughter of the late Benjamin and Elizabeth Hackman Goss, was born June 10, 1878; died at the Oreville Mennonite Home where she had been an inmate for over a year; aged 65 y. 2 m. 17 d. She is survived by a half brother (Henry, at the Oreville Mennonite Home), 3 brothers (Benjamin, Providence Twp.; John S., Lancaster, Pa.; Aldus, Baumgardner, Pa.), a sister (Emma, wife of Benjamin A. Eckman, Upland, Calif.). She accepted Christ in her young years and was faithful until death. She had been in failing health for some time and realized that the end was approaching. We miss her very much, but we know that our loss is her eternal gain. Funeral services were held at the Mennonite Home by Bro. Jacob T. Harnish and at the Byerland Church by Bro. Maris Wiess and Bro. Earl Mosemann. Text, Job 14:14. Interment in adjoining cemetery.

Dear, Ida, you are not forgotten
Though on earth you are no more;
Still in memory you are with us
As you always were before.

Hunsecker.—Salome, daughter of the late Jacob and Catherine (Horst) Hunsecker, was horn near Chambersburg, Pa., Aug. 18, 1879; died at the home of her sister, Mrs. Henry Cockley, Chambersburg, with whom she lived since the death of her mother in 1928; died Sept. 13, 1943; aged 64 y. 6 m. 26 d. She had been in failing health for a number of years but was bedfast for only 17 days.. Nine of these were spent at the hospital. After her return from the hospital she gradually grew weaker until she quietly passed away. She is survived by 2 sisters (Mrs. Henry Cockley and Mrs. William Eshelman, both of Chambersburg, Pa.), 2 nieces, and 4 nephews. She was a member of the Chambersburg Mennonite Church where funeral services were held on Sept. 16, 1943. The services were conducted by Bros. Daniel E. Kuhns and Harold L. Hunsecker. Text, Heb. 9:27, 28. Burial in the cemetery adjoining the church.

"Drop by drop the stream runs dry;
Leaf by leaf the roses fall;
One by one we all must go
And answer to the call."
—By the Family.

Landis.—Elizabeth L., daughter of the late Benjamin and Mary Rohrer was born near Lancaster, Pa., Dec. 31, 1843; died Aug. 44, 1943 at her home; aged 99 y. 7 m. 4 d. On Nov. 28, 1862, she was united in marriage to John N. Landis who passed away Dec. 16, 1917. To this union were born 6 children, 5 of whom survive (Ella, David, Moses, and Martin, Lancaster, Pa.; and John, Seville, O.). Also surviving are 18 grandchildren and 32 great-grandchildren. She was a member of the Mennonite Church for many years. Although confined to bed for 8 years, she never complained but patiently waited for the Lord to call her home. Funeral services were held Aug. 7 at the home by Bro. Elmer Martin and at the Mellingers Mennonite Church by Bro. David L. Landis. Text, Job 5:26. Interment in adjoining cemetery.

Martin.—Eli M. Martin, son of Solomon W. and Anna H. Martin, was born Oct. 13, 1875, near Hagerstown, Md.; died June 26, 1943, at the home of his son Willis, near Hagerstown; aged 67 y. 8 m. 13 d. He was a member of the Cedar Grove Mennonite Church. His wife preceded him in death, March 6, 1924. He leaves 3 sons, 5 daughters, 2 brothers, and a sister to mourn his loss. Funeral services were conducted at Cedar Grove Church by Bro. George S. Keener and Bro. John F. Grove. Text, Num. 23:10. Interment in the Reiff cemetery.

Nofziger.—Judith Ann, daughter of Olen E. and Sarah Nofziger, Wauseon, O., was born Sept. 2, 1943. Instead of staying in her earthly home with her parents, 2 brothers, and a sister, she was safely taken to her heavenly home to join the multitude that were never defiled by sin. Short services were conducted at the home and at the Pettisville Cemetery by Bro. Henry Wyse.

A bud the Father gave us,
A pure and lovely child.
He gave her to our keeping
To cherish undefiled,
But just as she was opening
To the glory of the day
Down came the heavenly Father
And took our bud away.

Plank.—Lydia Barbara, daughter of Joseph and Martha Yoder Hartzler, was born July 9, 1864; passed away Sept. 13, 1943; aged 79 y. 3 m. 4 d. She had been in failing health for the past 2 years, being hedfast a greater part of the time, but never complaining. She was united in marriage, Feb. 26, 1889, with Jacob H. Plank who passed away 3 months ago. Together they spent their married life on a farm in Logan Co., until 26 years ago they moved to West Liberty, O. To this union were born 2 sons and 2 daughters; Joseph L. and Samuel C., and Mrs. Floyd Yoder, all of West Liberty, and Bertha who died at the age of 16 years. Mother was a member of the South Union Mennonite Church and attended services whenever she could, teaching a Sunday-school class for a number of years. She lived a quiet and contented life, loved her home, and was always doing something for others. Besides the 3 children, she leaves 14 grandchildren and 4 great-grandchildren, a brother (Amos Y. Hartzler, West Liberty), and many friends. Funeral services were held at the South Union Church, Wednesday, at 2:30 p.m., in charge of Bro. S. E. Allgyer, assisted by Bro. Marion King. Burial in the South Union Cemetery.

Why should a Christian weep,
When death is hut a sleep,
From which we wake again,
To live the life that never ends,
To meet and greet our faithful friends
Who have gone on before?
Why should a Christian weep?

Reber.—Mary (Swartzendruher), daughter of Bishop Joseph and Barbara Swartzendruber, was born near Grantsville, Md., Oct. 5, 1850; passed away at the home of her daughter Barbara, Sept. 23, 1943; aged 92 y. 11 m. 18 d. At the age of 6 she came with her parents by covered wagon to Johnson Co., Ia., and lived the remainder of her life in that same county. In her youth she united with the church of her choice and remained a faithful and consistent member until death. On Jan. 12, 1873, she was united in marriage with David Reber who preceded her in death 25 years ago. To this union were born 4 sons and 5 daughters (Joseph, Shelbyville, Ill.; Joel, Wellman, Ia.; George, Iowa City; Lydia, wife of John Gingerich, Kalona, Ia.; Barbara, wife of William Detweiler, Oxford; Anna who died; Lizzie, wife of Edward Schmucker, Iowa City; Nancy, wife of Guy Weidlein, Wellman, and Noah, Milford, Nebr.). She also leaves 34 grandchildren and 47 great-grandchildren besides many other relatives and friends. Two sisters survive (Mrs. Anna Swartzendruber, Parnell, Ia., and Mrs. Lizzie Schlabaugh, Wellman, Ia.). She was one of the early pioneers of the community and has contributed much to the establishing of the homes of the community. Likewise she was not without responsibility in the work of the church. Her husband was a minister and her father and grandfather were bishops. Her grandfather was the pioneer Amish bishop of this community. She enjoyed good health most of her life and only as old age came on did her health begin to fail and her readiness to depart was manifested in her often repeating "to depart and be with Christ is far better." Funeral services were held at the Lower Deer Creek Church, Sept. 25, 1943 by Bros. J. Y. Swartzendruber and Ray F. Yoder of Wakarusa, Ind.

Sommer.—Anna M., daughter of Christian and Anna Zehr Schertz, was born in Worth Twp., Sept. 8, 1864; passed away at the family home in Metamora, Friday, Sept. 3, 1943, just 5 days before her 79th birthday. Her illness of the last few months became serious 2 weeks ago and she was resigned to the fact that her departure was near. At an early age she united with the Mennonite Church then known as the Partridge Church. She endeavored to live up to her true convictions at all times. On June 27, 1895 she was united in marriage to George I. Sommer at the home of her hirth, between Metamora and Washington. She made this her home until 1927 when the family moved to Metamora. Sharing this home were the following children: Albert, David, Joseph, Mary Ann, and Emma, and 4 grandchildren. Preceding her in death were her parents, 3 sisters, and a brother. Funeral services were in charge of Bishop H. R. Schertz and Bro. Melvin Lang.

"Behind the darkest moment
Still shines the hlessed sun;
And from all ills, some way, some day,
God maketh light to come."

Stoltzfus.—Rebecca, daughter of Sarah and the late Moses Stoltzfus, was horn in Lancaster Co., Pa., Sept. 13, 1879; died Sept. 25, 1943 of a leaking heart and dropsy; aged 64 y. 12 d. In her youth she joined the Amish Church and remained faithful to the end. On Dec. 23, 1904, she was united in marriage to Henry F. Stoltzfus. To this union 6 children were born. Those mourning the loss of a beloved mother are Ada (Mrs. David Lapp); Rachel (Mrs. Samuel King); Sadie (Mrs. Benuel Smoker); Eli; Fannie (Mrs. John Glick); Naomi (Mrs. Elam Glick). She is also survived by her bereaved hushand and aged mother, Sarah Stoltzfus, 32 grandchildren, and the following brothers and sisters: Mrs. Jacob Stoltzfus, Bard Crossing, Pa.; Aaron B., Moses B., Elam B., and Ada M., of Bareville. Her father, a brother, one sister, and 2 grandchildren preceded her in death. She will be sadly missed hy the family and especially by her aged mother. She always had a smile and a kind word for everyone. It was her desire to leave this world and be with Jesus which is far better so we would not wish her back. Short

services were held at her home, Sept. 28, 1943, conducted by John Speicher. A hymn was read by Dan E. Stoltzfus. Public services were held at the home of her son Eli, conducted by Bros. Christian King, Ronks, Pa., and Christian Glick, Gap, Pa. A hymn was read by Jonas Beiler. Aaron Glick had charge of the services at the grave. Interment in Myers Cemetery near Bareville, Pa.

'Tis hard to part with loved ones
'Tis hard to say farewell
But we know that God the Father
Doeth all things good and well.

Stoltzfus. — Stephen, near Centreville, New Holland, Pa., died due to complications. Aged 52 years. He was a member of the Amish Church and the son of the late Christian and Leah Fisher Stoltzfus. He is survived by his wife and the following children: Katie, wife of Aaron K. Stoltzfus, Cains; Amanda, wife of Elam Stoltzfus, Cains; Leah, wife of Andrew Diener, Gap; Christ, Audrew, Reuben, and Ruth, at home. Also surviving are 3 step children (Amos Petersheim, Cains; Christ Petersheim, Gap; Katie, wife of Leroy Stoltzfus, Gap), 7 grandchildren, and these sisters and one brother: Leah, wife of Henry Stoltzfus, Scalp Level; Fannie, wife of Emanuel Stoltzfus, Narvon; Lydia, wife of John R. Beiler, New Holland; Annie, wife of Joshua Lapp, Christiana; Emma, wife of Ammon Stoltzfus, Narvon; Mattie, wife of Elam Zook, New Holland; Christian from Iowa; Rachel, wife of Christ King, Gap. The funeral services were held at the home and burial was made in Beiler's Cemetery, near Ronks.

Sweitzer.—Everett Dean, son of Lloyd and Dorothy Sweitzer was born Aug. 3, 1934; died at his home near Carleton, Nebr., Sept. 23, 1943; aged 9 y. 1 m. 20 d. He became ill with rheumatic fever 8 months ago. This affected his heart. He was a patient sufferer during his affliction. He leaves to mourn his early departure, Father, Mother, 4 sisters, 4 brothers, 9 uncles, 9 auuts, and a host of other relatives and friends. Two brothers and a sister preceded him in death. All was done that loviug hands could do, but God knew what was best.

Sleep on, beloved, sleep, and take thy rest;
Lay down thy head upon the Saviour's breast.
We love thee well, but Jesus loves thee best.

Yoder.—Simon S., was boru May 5, 1878, in Lagrange Co., Ind., died Sept. 3, 1943, at his home near Middlebury after a lingering illness of heart failure and other complicatious: aged 65 y. 3 m. 28 d. His parents were Simon and Fannie (Miller) Yoder, formerly of Somerset Co., Pa. He accepted Christ as his Saviour in youth and uuited with the Mennonite Church at The Forks in April, 1893, and was baptized by D. J. Johns. He was ordaiued to the office of Deacon in the Forks congregation in 1903 and later as minister for the Middlebury congregation in Dec., 1907. He served as a member of the Suuday-school program committee of Iudiana-Michigan Conference from 1904 to 1916. From 1916 to 1923 he was chairman of the Executive Sunday School Committee. He was also a member of the General Sunday School Committee from the time of its organization until 1923. His services for the cause of righteousness and relief for the needy was his earnest zeal. His untiring efforts were often exemplified at times of bodily fatigue. Beside the services he rendered the Church he was employed as a public schoolteacher for 30 years in Lagrange and Elkhart counties. He was married to Sarah Troyer May 14, 1899. To this union were born 5 children. Surviving are his wife and the children (Mrs. L. L. Ramseyer, Bluffton, O.; Mrs. P. E. Mishler and Mrs. W. R. Hershberger, Youngstown, O.; Samuel T., Middlebury, Ind.; and Grace Yoder, Arcanum, O.), and the following brothers and sisters: Jacob, Topeka, Ind.; Albert, Oakland, Calif.; Mrs. Oscar Hostetler, Topeka, Ind.; Mrs. Edward Hostetler, Millersburg; and Mrs Holly Bontrager, Shipshewana, Ind. During his 6 months illness, often suffering great discomfort, he never complained but bore it patiently always mindful lest he cause undue trouble to others. He closed his life as he lived it, interested more in the welfare of others than in his own. Funeral services were conducted in the Mennonite Church at Middlebury where Bro. Ernest E. Miller of Goshen College preached an impressive sermon to a large audience assisted by D. D. Miller and the pastor, Wilbur Yoder. —The Family.

Matthew Henry's Commentary

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Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

We have here Christ's discourse with his disciples upon the way, as they were going to the mount of Olives. Observe,

I. A prediction of the trial which both he and his disciples were now to go through. He here foretells,

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CANTON, OHIO, BIBLE SCHOOL

The Canton Bible School Board announ a six weeks' Winter Bible School to be h at the Canton Mission, beginning Mond Jan. 3, 1944.

The following have been appointed members on the faculty:

O. N. Johns, Principal, Canton, Ohio
Stanford Mumaw, Dalton, Ohio.
Edwin I. Weaver, Dhamtari, C. P., In
J. J. Hostetler, Business Manager, Cant
Mrs. J. J. Hostetler, Matron, Canton, Ol

The Brethren J. L. Stauffer, Harrisonbu Va., and Paul Mininger, Goshen, Ind., h been engaged for the Ministers' Study Wee

J. J. Hostetler, Secretar
A. J. Steiner, Chairma

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, OCT. 21, 1943 (Herald of Truth Established 1864) No. 30

EDITORIAL

"**Labour not for the meat which perisheth,** but for that meat which endureth unto everlasting life."

*

This was a portion of the Lord's "bread of life" sermon, recorded in the sixth chapter of John's Gospel, after which it was said that "from that time many of his disciples went back, and walked no more with him."

*

The same issue is still with us. Then, as now, they had church members who were too materialistic in their views and manner of life. They lacked that vision of Christian life and duty to which Paul gave expression in his letter to the Colossians saying, "Set your affection on things above, not on things on the earth." In other words, our chief aim in life is to live for eternity, not for this world only.

*

It is an awful thing to die of starvation, materially speaking. According to reports, many millions in war-stricken countries are facing that fate today. Only they who have actually experienced that condition, before being rescued, are qualified to speak on that subject. But there is a state of mind and body that is still more awful than that of starvation for want of the material necessities of life. Dives, in the midst of luxuries, was in a worse state than was Lazarus who probably died of starvation, for, after death, instead of being "carried by the angels into Abraham's bosom," he suffered a worse fate than that of death from natural starvation—"in hell he lift up his eyes, being in torments." If we are wise, we will labor for "that meat which endureth unto everlasting life," leaving the things of earth. second.

*

When the tempter challenged Christ, saying, "If thou be the Son of God, command that these stones be made bread," he quickly got the reply, "It is written. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Too many church members have accepted the devil's view of taking it as a matter of course that it is the material bread from which they get their subsistence, forgetting that it is the heavenly manna, the food for the soul, to which they must look if they would avoid a spiritual death. So long as we are nourished by the bread and water of eternal life we are safe—as a rule, safe from the standpoint of material subsistence here (Psa. 37:25), but most assuredly safe for the realms of a blissful and glorious eternity. "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

*

Our Saviour's famous query, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" is usually applied to the folly of wasting life's chances in a mad scramble for wealth or fame. Let us make the application still more literal. Of Alexander the Great it is said that he wept because there were no more worlds to conquer. Let us suppose that one of the men now being credited with the ambition to become the world's greatest conquering hero would succeed in his aspirations and that at the close of the present world-wide struggle for victory he would have all the nations of the world at his feet. It matters not what you might call this man, as it would not change the nature of our Saviour's question. All the nations with their resources would be subject to him, nobody having the courage or the will to withstand him in anything. As compared to him, such world-famous conquerors as Nebuchadnezzar, Cyrus, Alexander, Caesar, Napoleon, etc., would be but mere puppets.

The next question to arise would be, How long would this great world conqueror be supposed to live? and what would be his fate in eternity? None of the men who are now striving for supremacy now belonging to this supposed-to-be SUCCESSFUL conqueror are noted for their genuine Christian character. Therefore, when the great time of judgment comes they would probably be classed among those of whom it is said that they "know not God, and . . . obey not the gospel of our Lord Jesus Christ" (II Thess. 1:7-9).

Again let us think of the question, "What shall it profit a man, if he shall gain the whole world, and **lose his own soul?**"

*

Some might raise the question, Why suppose such a case, since nothing like it has ever occurred? The fact is that our Saviour faced a temptation just like this when the devil offered to make Him ruler over all the nations of the earth, on the one condition that He would fall down and worship him (the tempter). Of course, Christ did not yield; but many people have fallen for a much less tempting bribe than that.

In our sober moments we all recognize that all the attractions and glories of earth are as nothing compared with the glory of the world to come, which God has promised to all that love and obey Him. The only sensible thing for us to do is to take God at His word, to recognize that all our blessings come from Him, to accept Jesus Christ as our Saviour and Lord, to renounce this world of sin and folly, and to spend our lives to the glory of God. This is the only honorable course in life for any one to take.

A life dedicated to self-interest here means a sinful life on earth and the reaping of the wages of sin in eternity. A life dedicated to the Lord here means a life of "righteousness and true holiness" on earth and a life of endless bliss and glory in eternity. We thank the Lord for this sage advice from the prophet Isaiah: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Speaking of temptations, whenever they come there is a voice not far away that says, "It's not bad; what you are prompted to do isn't half as bad as what other people are doing. Do as you please." When Christ told His disciples that one of them should betray Him, as one voice they exclaimed, "Is it I!" Judas inquired along with the rest. But Judas heard another voice that told him he might as well make some money out of it. Many people often talk of drunkenness, cigarette smoking, social impurity, covetousness, "white" lies, gambling, sinful amusements, and other vile sins as though they weren't so very bad—of course not what they ought to be, but no worse than even some church members are guilty of—so why make a fuss about them?

Do you know where that voice comes from? Eve first heard it in the garden of Eden; and ever since that time the devil has been busy making people believe that while sin is something that we should not be guilty of, it is after all a common trait of men and therefore people should not be oversensitive about it. The devil has his greatest success when he succeeds in closing people's eyes to "the exceeding sinfulness of sin." Paul recognized this when he said, "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of Christ, should shine unto them." With their eyes thus blinded, they fail to realize that "the wages of sin is death."

The voice that is most to be dreaded is the voice of the tempter, whether it comes direct from the father of lies (Jno. 8:44) or from one of his numerous emissaries in human form. In the language of the poet:

"Yield not to temptation, for yielding is sin."

*

Elsewhere in this issue will be found a pointed article on "Social Fellowship for the Young Christian." In this message are many thoughts which deserve the prayerful attention of all people who are burdened for the salvation of the lost and for the spiritual uplift of the saved. In speaking of fellowship, let us at all times bear in mind the importance of that which merits the name, "Christian fellowship." In this we have a perfect example in Christ. He was kind and considerate toward the downcast and the lowly, ate with publicans and sinners, talked with the sinful woman of Samaria at Jacob's well, and proved Himself a friend to the friendless wherever He went.

Equally impressive is the fact that in all His numerous contacts with many classes of people He was the same pure-minded, lowly, loving, humble, self-sacrificing, helpful, worshipful Friend wherever He went; that is, He never lost His identity, no matter what classes of people He mingled with. I our fellowship with others, let us "fo low his steps." In social life, in hom life, in business life, in religious lif wherever we go and whatever classes c people are around, let the true Ligh from heaven shine out through our live —let us follow in the footsteps of ou Lord whose motto was, "I **must** b about my Father's business."

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

Refreshing Streams of Living Water

II. To Him That Overcometh. Rev. 2 and 3.

By George J. Lapp

The seven churches were ill-prepared for the stern experiences they were to undergo. They had suffered persecution and many of their number had been put to death. The tremendous strain was causing some to become faintheart-ed and others to doubt the reality of Christian truth and experience. Subversive influences and teachings were beginning to take their toll. Some were being misled into compromises and had incorporated pagan and idolatrous beliefs and practices into their thinking and conduct. One crisis following another was tearing down the moral and spiritual resistance of the the enemy were becoming more and more effective. To face these difficulties and overcome them required spiritual undergirding from a source above and beyond human wisdom and strength. From whence should it come?

It is fitting that the Apostle John should be the prophet of the Lord to the seven churches. As an eyewitness of Jesus' life on earth and as a spiritual father of the faithful of the churches; as the sage of Ephesus, understanding the importance of Christ's redemptive and saving grace and power, the Spirit of the living, triumphant Christ in and through him could effectively bring confidence and trust to the believers in Christ at this time of oppression from without and decadence from within. The darkness was dense; the times were grim.

Although the churches possessed commendable characteristics, they also possessed grave errors and shortcomings which greatly weakened their moorings. God knows perfectly the psychological moment to speak, to revive, and to strengthen. It had come for these groups of bodies of Christ. They represented parishes or clusters of congregations. Brought down to ou time it is as though clusters of churche with which we are familiar were ac dressed. One could take the name Bethel, Zion, Sharon, Berea, Paradis Mt. Pleasant, Salem, wherever the might be in the United States c Canada. Such clusters of congregation would possess strength and weaknes characteristic of the Church as a whol The characteristics which obtain in ou day are not different from those of th seven churches except that they migh be differently distributed. They rep resent conditions which have obtaine simultaneously throughout the centu ies of Church history.

1. **The Revelation of Jesus Himse Through the Apostle to the Churches.**— One is impressed by the significance c this revelation. He is represented as definite personality, dwelling among th churches. He holds the stars or angel of the churches in His right hand. H is the First and the Last, who was dea and is alive again. His is the word c truth and power as represented by th two-edged sword. His eyes are lik flames of fire, penetrating every fiber c the Church's being. His feet are lik burnished brass for judgment and ult mate victory. He is the faithful and tru witness, the beginning of the creatio of God, the Amen and Faithful. Thes characteristics are given as prologue to the respective messages to th churches. They are reassuring to th faithful, the undergirding supports c the spiritual structure.

2. **Commendation.**—It is found tha then, as also in our day, the churche were organized, they could not bear ev seducers (Jezebels), and they dislike compromising teachings and influence (Nicolaitanes). They manifeste growth in interests and activities, pat

ently endured tribulation and distress, and did not deny His name. They possessed sincere loyalty, however little it might have been in some. We have reasons to thank God for such commendable elements in the churches of our day. We do possess that to which we may hold and upon which we may build. But as yet no one body or cluster of bodies possesses a monopoly on sainthood. What is still wanting drives us to the throne.

3. **Reproof.**—By comparing Rev. 3:1 and I Thess. 1:3 one understands how Ephesus lost its anchorage as a result of losing its first love. Pergamos held degrading and compromising teachings. Sardis had a name to live, perhaps as a well-organized body with outstanding interests, but in reality was dead. Thyatira harbored pagan beliefs and practices. Laodicea was lukewarm. Her condition was nauseating. She was wretched, poor, blind, naked, and miserable. There were no pronouncements against Smyrna and Philadelphia.

A careful analysis of conditions as they obtained then and a comparison of them with the conditions of churches we know disclose distressing weaknesses. As we review them let us not condemn but follow the Spirit's lead in seeking to strengthen, to undergird, and to safeguard against further decay. The Lord provided for a system of surgery and purging that would build up the healthy tissues of the body. As leaders and responsible shepherds of our flocks can we not say, "We have sinned. Let us seek the Most High and sincerely repent, for hath He not said that if we seek Him we shall find Him, and if we are in tribulation and turn to Him and obey Him, He will not forsake us?" Deut. 4:29, 30.

Our God is faithful. He has not left the way of right and justice but we may have left off from faithfully observing His precepts. Consequently the world's allurements may have attracted us. We may have yielded to worldly enticements, and in our thinking, attitudes, and associations we may have substituted error for truth, wrongdoing for works of righteousness and lust, hatred, doubt, and despair for love, truth, faith, hope, joy, and peace. We may have allowed the indulgences in vices common to the unregenerate to snuff out the virtues that characterize a well-ordered Christian life. Let us not turn a deaf ear to His voice.

4. **Exhortations.**—He exhorted Ephesus to repent and do the first works. Smyrna was not to fear what she might suffer. Pergamos must repent or He would come quickly with swift judgment. Let Thyatira hold fast that which she has until He come. Sardis was to remember, repent, and observe to do. Philadelphia possessed the crown of life but she should beware lest it be taken from her. He was standing before the door of Laodicea's lukewarm heart. Let her open that He might come in.

Unless remedied, unfavorable conditions lead to hopeless situations. As Jesus recognized them in the churches so must we. We cannot wink at any form of weakness or sin nor even tendencies toward evil with impunity. Reckless discipline of ourselves or of our flocks results in disaster and disintegration. If such conditions are permitted to obtain, the candle will finally be snuffed out by the sulphurous fumes of degradation and sin, expressed in reckless living and in attitudes of defiance to the light of righteousness and truth. God forbid that I or mine should be misled and ultimately banished from the presence of Him who has provided so graciously for our eternal weal. Exhortations are to warn, to bring us back to our first love, to lead us to the heart of our Father, and through our Lord Jesus Christ to build us up in the most holy faith. What would we not do to retain Him in our lives and in all of our interests?

5. **Promises to the Overcomers.**—They are exceedingly precious. To Ephesus He will give the tree of life as an assurance of her eternal welfare. To Smyrna He will give the crown of life as an assurance against eternal death. To Pergamos He will give His very self as the hidden manna not produced from the soil of the earth. He will give her a white stone denoting her eternal inheritance and sonship in the kingdom of heaven. To Thyatira He gives the blessings of the meek who shall inherit the earth and possess authority over the nations. She had proved her worthiness. Sardis was to be clothed in the white raiment of His righteousness, be permanently registered in the book of life, and be a witness unto Him of His grace and power before God and the holy angels. The overcomers of Philadelphia were to be pillars in the temple of God. He would give them a new name which would be above every name possessing eternal power and authority. Those of lukewarm Laodicea who had remained faithful would sit with Him on His throne.

What an array of precious gems for the crowning of those who were to pass through great tribulation! What reassurances of divine presence right in their midst there and then! Then, what an inspiration to purge out old leaven, decay, backsliding, unfaithfulness, doubt, fear tendencies to loosening their hold upon the living Rock! What an encouragement to build the waste places, to gather up the scattered stones, to dedicate anew their lives to the Lord, that they might more fully fulfill His purposes during these times of stress!

These rewards of life eternal, security sustenance, authority, robes of righteousness, and a place at His right hand to praise Him forevermore are also our privileged possessions. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. . . . Who hath also sealed us, and given the earnest of the Spirit in our hearts"; "Ye have an unction from the Holy One" (II Cor. 1:20, 22; I Jno. 2:20).

The revelation of divine presence; the commendation of things praiseworthy upon which to build more firmly; the exposition of fault and failure as an aid to proper purging; the exhortation to put off and put on; and finally, the precious promises to overcomers, suggest a very constructive outline for message building and delivery, especially to the Church. The redeemed of every period of the history of the Christian Church have lived under more or less adverse circumstances. Social, political, and religious corruption have caused distress in every century. But they could not stamp out the faithful witness of Christ. The blood of the martyrs truly was the seed of the church. As a result of this witness so effective in the lives, labors, and testimonies of Christian forces, all peoples of the world have had to reckon with Christ, either to accept Him as their Redeemer or to oppose Him and His teachings. The truth as revealed through Him either set men free or condemned them.

Within the churches the distinction between righteousness and unrighteousness is plain. We can know which to leave and which to chose. It remains for us to will both individually and corporately. Here the sovereign will of men meets the sovereign will of God either to accept or reject. This determines eternal destiny. It is Christ or Satan; heaven or hell; life or death; eternal salvation or eternal doom; eternal joy or sorrow; freedom from or slavery to sin; degradation, dissipation, and ultimate banishment from the presence of God.

The lessons to me from the messages to the churches are more precious than diamonds or gold. They deepen one's consciousness of spiritual reality in Christ Jesus and also the reality of His kingdom.

a. These precious messages were divinely preserved for us in these our days.

b. They are reassuring to us as we analyze our own condition in the light of their revelation. We build anew upon what we possess.

c. They are undergirding in that they bring anew to us the assurance of His presence and power in our midst.

d. We receive anew the assurance that by His sustaining grace and power we may become and remain overcomers of all that deceives and opposes the truth, and shall become partakers of the eternal inheritance with the saints.

e. It strengthens within the witness that, "For to me to live is Christ, and to die is gain," and "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Phil. 1:21; Gal. 2:20).

Dhamtari, C.P., India.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

AROUND THE WORLD IN ARGENTINA

In two extensive trips of investigation I travelled 25,000 miles. It would be enough to encircle the globe. By the use of special tourist tickets on the state railway of Argentina this was possible at a cost of about $50 in U.S. currency.

It was the Argentine law against the practicing of foreign nurses and doctors that started me on this long journey. It happened that in 1942 the great need among the Indians had been explained to us in detail by a missionary, who had spent more than thirty years working among them.

This missionary, Bro. Berger Johnsen of Embarcacion, an independent worker, came to Cosquin because of his broken health. For a number of years he had had active tuberculosis and at the first of the year the doctors told him that he must take a definite rest. This was not easy for him, for it meant that he and his wife would have to leave their home and the dear people whom they love so much. Most tuberculosis patients are sent to the Cordoban Hills for a rest because of the delightful climate and fine medical care available. During his stay there he preached Indian needs to me very intensely, while I was doing a little nursing for him. It was possible to give him injections at the doctor's orders.

The Argentine law allows any foreign doctor or nurse to practice in a town or community where there is no Argentine "medico." I got to wondering why we didn't start mission work then among the Indians where the Gospel and medical needs are so great and where our nurses could lawfully practice. After prayerful consideration by all concerned, we were led to present the possibility to the Mission Council where it was gladly accepted. Preparation was begun at once to send an investigation party of three to verify reports and find a possible location for our Indian work. The three brethren selected were Swartzentruber, Lauver, and Holderman.

The tour took place in November 1942 and covered almost all of the northern provinces of Argentina, part of Bolivia and into Paraguay. Visits were made to many known Indian missions where we asked information such as the Indian settlements, needs, open fields, problems and health difficulties in the hot climate. Hundreds of needy Indians were located and some were visited personally in their own grass or mud huts. In almost every case they begged for Gospel teachers. Space will not permit giving little details of modes of travel that were new and trying, neither of police checking upon us as suspected spies, nor of new dishes that were served, such as half of a boiled goat's head including teeth and the horn for a handle. Another article would have to be written to include all these experiences in detail.

The report to the Mission Council was appealing and all felt the advisability of starting Indian work as soon as possible. The missionaries, the Argentine Churches, as well as the home board, were impressed with the possibilities. Consequently, in January 1943, at the Mission Council, it was decided to start the work at once. An impressive dedication service was held setting aside the Shanks and the Holdermans for this new work. During the prayer service the Lord seemed so near and the Holy Spirit's gentle leading could be felt and there was hardly a dry eye. At first Bro. Shank thought he was too old to launch a new work in a difficult field and under a trying climate and frontier living conditions, but the Spirit unconsciously renewed the old conviction that he had in 1912 on his first investigation trip. He reported then, on page 9, paragraph 2 in "The Gospel under the Southern Cross," that "what appeals to me most of all in South America are the Indians." Now after waiting over thirty years he has the privilege of starting this new work.

Arrangements were made at once for the two families to make another thorough tour of the possible openings. The Shanks were ready to begin in March; so they went to visit Bro. Johnsen because he had the best Indian evangelistic center in the Argentine. He was the one who could help the most with warnings as well as suggestions. It turned out that Bro. Shank had met Bro. Johnsen as a young man back in 1912. He wondered then what such a visionary man could do among heathen Indians. At their first meeting Bro. Johnsen had showed a map of the Chaco region pointing out where the Indians were thickest. Now, after all these years Bro. Shank again met the visionary man now looking old, broken in health, yet very enthusiastic about the salvation of the Indians. He has the joy of seeing many hard lives changed by the Lord and new men living and serving their Saviour. Too, he has had a faithful wife who has cared for him these many difficult years through many serious illnesses, and also has two grown daughters, both graduate nurses of a Standard Oil Hospital in this country. A son is attending high school in Asuncion, Paraguay. The Lord has richly blessed him and his, for their faithfulness in the cause of the Master these many years.

In this final thorough investigation we were offered a mission to use as a school of experience for this year. We accepted the offer and count it a privilege to be able to enter into the work with the help of Bro. and Sister Tuck of the Espinillo Mission. It is located some sixty miles from the railroad in the wilds of the Argentine Chaco.

It was finally decided that for the present the Shanks are to take over the starting of a work among a large group of Indians near a town called Tres Isletas in the Chaco. V hope to be able to find a suitable truck help us contact the Espinillo Mission whe we hope to go with the children and stay f several months to help with the scho church, and clinic. That way we hope to ga experience for later usefulness.

Calvin Holderman
Colonis Castelli
Chaco, Argentina

Rural Missions

SELLERSVILLE, PA.

(Rocky Ridge Mission)

Dear Herald Readers: Greetings of lov It is indeed wonderful to know that all thin work together for good because God h planned it so.

At our harvest-home service we were mac to realize how good God is in giving us tim for everything. He provides a time for plan ing and a time for harvesting, and there is time for the crops to mature. Our prayer that-time may prove to make our little missio more valuable to the Master.

We are glad to report that we now have young people's meeting and a sewing circl We hope that these will be a real blessing t the work at Rocky Ridge.

We are also looking forward to the tim when we can worship in a new church builc ing. Steps have been taken toward this an we thank God for a kind friend who ha donated a tract of ground for this purpose. fund has also been started for this purpos Until we can have the new building we ar glad to have this place where God is wo shiped and souls are saved.

May you remember each one of the worker here in prayer and we invite you to atten our services. It is encouraging to see visitor

Oct. 11, 1943. Cor.

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SCRAPING THE FLOUR BARREI

The time spent beside the Brool Cherith made it an easy matter fo Elijah to go down to Zarephath, an begin his ministry in the Church o the Empty Flour Barrel; for the Lor sometimes promotes the faithful ma by giving him a harder place. He want to know that He can trust him, but w are very slow to see it in that light.

It was that way with almost ever faithful worker whose history is give in the Bible. David found it better t walk in the valley of the shadow o death than beside the still waters, an feasting in the presence of his enemie was better than lying down in gree pastures. Boarding with the ravens s long made it a very easy matter fo the Tishbite to look into the widow' empty meal-keg without turning pale Faith grows as it goes, and every ste makes it easy to take the next one provided they come in proper order.

The same unbroken trust and unques tioning obedience on the part of the faithful Prophet was therefore manifes

when the brook dried up, and he was told to go to Zarephath, where a poor widow was to take the place of the ravens in preparing his meals for him.

Some of us would have fallen back in the service and got balky right there, and the Poor Widow Mission would have to be undertaken by some man who had fat on his ribs to begin with, while we were making good time toward some place of our own selection, where the voice of the turtle could still be heard in the land. We would have put on a long face, and said:

"I pray Thee, have me excused, for I ought to have something better this time. For lo! these many days I've been as good as buried among the crows down there at Cherith; without the sight of a single friendly face; a congregation full of croakers; dependent entirely upon donations for my support, and sustained by a monotony of fare that took away all appetite. I ought to have a better place this time, and justice to my health demands it. To have that poor widow and her sickly boy confronting me every time I sat down to dinner, and know that every crumb I ate had been baked from the scrapings of her flour barrel, would take all the inspiration out of me, and make my feet like lead in the pulpit. If I do not get a better place than that this time, I'm afraid I shall have to go to peddling books, or try the insurance business."

In fact, there are a good many preachers living today, who would have been scared clear out of the ministry by just one look into that poor woman's flour barrel; but the late pastor of Cherith had no concern about the matter, for he knew from blessed experience some of the wonderful things his God could do whenever there was need for doing them. He had never had his meals more promptly in his life than during the years he put in on the Cherith Circuit. His mother may have forgotten him, and been late with his breakfast sometimes, but his God never failed him, and the same God is still willing to take upon Himself the support of the preacher who will preach the preaching that He bids him.

And now, tell me this: If it was safe for Elijah to leave the bread question to the Lord, why isn't it safe for us to do it? God made those ravens prepare a table for him with as much precision as the sun rose and set. It didn't make any difference where those birds were, or what they were doing, they had to drop everything else and take the Prophet bread and flesh every night and morning—Fridays and Lent included—and no preacher who looks after his own appointments has ever found a place where his marketing was done any more acceptably than those ravens did it for Elijah. The Lord never failed him, or disappointed his faith, and so it was about as much of a habit for him to trust and obey as it was to draw his breath.

The question with him was not where he would like to go, but, "Lord, where do You want me?" and with a manner as joyous as a psalm he picked up his saddlebags and set out for Zarephath by the shortest route, and when he reached the gate of the city, behold! there was the widow gathering sticks to cook his supper. God always has somebody preparing food for the man who is faithful. Let no one forget it.

Have you never noticed that, whenever the Lord has wanted an instrument for important use, He has always taken some one who was already busy? Moses was tending the flocks of his father-in-law; Joseph was carrying a message to his brethren; David was taking supplies to the army; and now here was the poor widow, with starvation staring her in the face, doing the best she could for herself and son. When the devil wants a helper, he takes the first loafer he can get his hands on, but the Lord has never had any use for a lazy man.

A handful of meal in the barrel, and a little oil in the cruse, wasn't much, from a human standpoint, but it was all the Lord needed to sustain His faithful servant until harvest came again. How it would improve the preaching, if the preacher would only remember that a little with the Lord has always been enough!

The Lord could just as easily have sent the Prophet to be entertained by the Lord Mayor of Zidon, but He glorified Himself the more, and at the same time sustained the faithful widow and her son, by sending His servant to her home instead. It may also be that this was to teach people, who never want to keep a preacher over night, something to their advantage; for there are a good many plain hints in the Bible that nobody can lose anything by having a godly man for a boarder.

Let us notice the new preacher's greeting to his hostess: "Fetch me, I pray thee, a little water in a vessel!" This assured her that he was a friend, ready to make the friendly water covenant with her, as our Lord did with the woman of Samaria. For a limited time this covenant binds those who make it to befriend each other as natural brothers, and is still observed in the Orient. Sisera besought Jael to make the water covenant with him, but she refused by giving him milk instead. The preacher will find a welcome when it is known that he comes as a friend.

The Prophet also showed great tact by asking the woman for that which she was best able to give. Her meal barrel was low, but she probably had access to some good spring. When he saw how readily she set out to get the water, he stopped her, and said:

"Bring me, I pray thee, a morsel of bread in thine hand."

Had he asked for the bread first, it may be that he would not have received it so quickly. He also showed keen discernment by asking her to bring it in her hand. She needn't take the trouble to put it on a plate, or carry it out on a tray, covered with a napkin. He was used to roughing it, and could take it just as it came from the ashes, and from the scarcity of water at that time, there may have been a good deal of kindness in that concession.

If preachers would only carry the same spirit of kindly consideration with them in their pastoral visiting, they would never lack for a true welcome. Although the Lord had sent His Prophet to the widow with the assurance that she would sustain him—and this to him meant that she would be given the power to do it—he made no greater demands upon her than simply to supply his immediate necessity. He did not ride up with a high head, and a call for hot coffee and chicken to begin with, and tell her to send her boy out to put his camel up. He only asked for a little bread and water to take the keen edge from his appetite; and when a preacher gets to where he is willing to live on bread and water, if need be, rather than leave the ministry, there is nothing to prevent his preaching the Gospel about right.

Notice, also, how naturally the man of God was talking for his Master, before the woman began to scrape her meal barrel to make a cake for his supper. He did not lose any time in discussing the drouth, or in talking about the slim prospect for crops, or in trying to find out how much the widow knew about the affairs of the people in the next house; but he got right down to business for his Divine Master before the woman got a fire started, and made the leanness of her pantry open the way to tell her some things about the greatness and goodness of his God, that brightened her life for many a day. He planted her feet on the Rock of Ages before he broke his fast by giving her promise of help from above that filled her soul with comfort the moment she believed it.

There is nothing like a promise of God for changing any kind of a dark prospect into a bright one. I have no doubt the poor woman sang like a lark, all the time she was getting the Prophet's supper ready, in spite of the fact that she was going to put the last crumb she had on the table. Giving our own worldly wisdom to people in trouble will not ease the jolts and jars for them: but when we give them God's Word for the help needed, and persuade them to believe it, we make them rich. We should never forget that our first business in this world is to be ambassadors for Christ, and to make Him known, we should watch for opportunities and improve them with tact.

Some preachers would have been in Zarephath a week before the widow

(Continued on page 621)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

IS THY CRUSE OF COMFORT FAILING?

Is thy cruse of comfort failing?
Rise and share it with a friend!
And through all the years of famine,
It shall serve thee to the end.

For the heart grows rich in giving;
All its wealth is living gain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.

Art thou wounded in life's battles?
Many stricken round thee moan;
Give to them thy precious ointment,
And that balm shall heal thine own.

Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to lift thy brother's burden—
God will bear both it and thee.

Is thy heart a living power?
Self-entwined, its strength sinks low.
It can only live by loving;
And by serving, love will grow.

—Selected.

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I WONDER WHY

By Lina Z. Ressler

She was just a little mother, and I noticed a sparkle of joy and satisfaction in her eyes as I slipped into the chair beside her in my Sunday-school class one bright Sunday morning. She seemed so glad to be there and every bit of the opening program seemed such a joy to her. She had not been in the class for some weeks. One of her boys had hurt his foot; so she felt she must come to help him walk. It was nice to be there. Often she could not come, because there were so many to get ready for Sunday school that she could not always get ready herself; besides, some mornings there was no one to keep the baby and the other tiny tots. Perhaps I should say that the little mother sent five children to the Sunday school regularly; so the group at home numbered only three. Of course we knew her hands and head and heart were full of work.

The lesson was about the giving of the Law on Mount Sinai, and we all enjoyed it. The discussion was lively and interesting. There was food for thought as we studied God's means and methods of leading and teaching His people during the long wilderness journey. It was like teaching children in a home.

The class period was all too brief. There was no time for much that we wanted to say; so we closed. As we were closing, the little mother said quietly "I often wonder how some mothers can be so careless about training their children." Have you ever asked the same question? Have you ever wondered? The question was the more pertinent because it was asked by one who was so vitally interested. In her home were eight children—the oldest perhaps ten. Do you wonder that in that tiny home there were many tasks? Do you wonder that that little mother needed to be right on the job, day and night, and every day? I read more in the eyes of the little mother than she expressed in words. I knew she wanted to be in that Sunday-school class every Sunday morning. She said so and I knew she felt just that way. Her ideals for her home were high. She could not by any means reach them, but she tried with all the strength she had, and in the meantime she wondered why any mother could be indifferent to the eternal welfare of her children. How could they just let them live on the street and grow away from all the influences the heavenly Father had so sacredly entrusted to every mother?

Perhaps we all wonder as did my friends. Perhaps the question comes to us too—doubtless it does—but what can we do about it? Really there is little we of ourselves can do. Perhaps in this matter as in some others we are not our brother's keeper. Even so, our responsibility to do the very best we know becomes all the more definite.

And so life goes on. We see needs; we recognize responsibility; however, in it all, our life and work must be determined by us and a loving heavenly Father. Our lives are in His care, and as He shares to us our task, we need to do our duty,—meet our responsibility day by day, "as unto Him."

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WHAT A WOMAN CAN DO

A noted writer tells about his wonderful mother, a frail little woman weighing about ninety pounds, whose powerful prayer, lifted by the Spirit of God, swept across mountains, plains, and rivers to a vast city over a thousand miles away and snatched her boy as a brand from the burning. There is no limit to the power of a godly mother's prayers; they serve as an anchor that holds in the storms of life.

This writer goes on to tell how one night in Chicago, with some reckless young fellows, he was celebrating his twenty-first birthday. In that night's celebration there came to him a momentous temptation that threatened his moral and spiritual welfare. As he wavered in his decision, he was bantered by his companions and taunted with being a "sissy." What difference could one night make? This was a special occasion; he had come of age.

In that crucial moment, like a flash there came before him a vision of his mother. She was kneeling in prayer just as he had seen her many times. He heard no words, but he could see her lips moving, and knew that she was praying for him.

Instantly his decision was made; and from that moment he severed his association with that crowd. It was a turning point in his life.

Some time later he was back home again, sitting in the twilight with his mother. With his head bowed in her lap, he told her every detail of that birthday night. He felt hot tears dropping on the back of his neck, as she pressed her arm over his shoulder and said, "My boy, I spent two hours on my knees praying for you that night. I have been thinking all day about its being your twenty-first birthday. Oh, how I begged God to keep you! I knew not what your temptations might be, but I knew that you were in a great city and far away from any warning that I might give you. But I asked God to bring you back to me as clean as you went away."

That young man became a power for good in the world. Through his writings and in other ways, especially in Sunday-school work and his work for young men, he has been the means of doing untold good. All due to a godly mother whose prayers saved him from a course that would undoubtedly have wrecked his influence for good.

It is interesting to note how many famous men bear witness to the strong influence of their mothers. "All that I am or hope to be," said Lincoln, "I owe to my angel mother."

John Quincy Adams said, "All that I am, my mother made me."

Thomas A. Edison said, "I did not have my mother long, but she cast over me an influence which has lasted all my life. The good effects of her early training I can never lose. If it had not been for her appreciation and her faith in me at a critical time in my experience I should never likely have become an inventor. I was always a careless boy and with a mother of different mental caliber, I should have turned out badly. But her firmness, her sweetness, her goodness were potent powers to keep me in the right path. My mother was the making of me. The memory of her will always be a blessing to me."

"Looking Where They're Going" is the title of a London mission annual report. The title was suggested by a picture which shows a child stumbling over a stone in the roadway. Hurt and surprised, he looks up at his mother and says, "Mummy, why don't you look where I'm going?"—Messenger.

Somebody prays for a boy astray,
Afar from home, at close of day;
Somebody loves him in spite of sin,
Somebody seeks his soul to win;
That somebody is Mother.

Sunday School Lesson

Theme for the Quarter: The Ten Commandments and the Teachings of Jesus

V. BIBLE TEACHINGS ON

Lesson for Oct. 31, 1943.—Lev. 10:1, 2, 8-11; Prov. 31:4, 5; Luke 1:13-16.

Golden Text.—Now therefore beware, I pray thee, and drink not wine nor strong drink.—Judges 13:4.

Introductory.—In this lesson we are departing from the series of lessons studied during this quarter, and are devoting ourselves to a study of the usual quarterly temperance lesson. The golden text itself furnishes enough food for meditation to take up the whole Sunday-school hour.

Two Priests Die Before the Lord (Lev. 10:1, 2).—These priests were Nadab and Abihu, sons of Aaron. Their sin was the offering of "strange fire before the Lord, which he commanded them not." It was a double sin: (1) the sin of intemperance; (2) the sin of disobedience. Generally, when men indulge in that which God has forbidden, they are led into the use of "strange fire." They, being led by the wrong spirit, remind us of the apostolic warning: "Be not drunk with wine, wherein is excess, but be filled with the Spirit." As a result of the sins of these two priests, "they died before the Lord." In them was verified the truth as it is written, "The wages of sin is death."

Totail Abstinence Commanded (8-10).—"The Lord spake unto Aaron, saying. Do not drink wine nor strong drink, thou, nor thy sons with thee, . . . it shall be a statute for ever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean." Some may think that this was commanded to the priesthood only. But that would leave no loophole for the people of God in this dispensation, for under the Gospel of Christ all Christian people are kings and priests unto God. It is still true today, as it was in the days of the prophet, that "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Today, as in the days of Moses and Aaron, upon the people of God there rests the responsibility of demonstrating by their daily lives that there is a difference between the holy and the unholy, between the clean and the unclean. We owe it as a duty before God and man to practice total abstinence from every form of sin—strong drink and every form of uncleanness. This is what James calls "unspotted from the world."

Ruling Officials Should Abstain from Strong Drink (Prov. 31:4, 5).—"It is not for kings . . . to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted." Some people who have been elevated to positions of authority and power and popularity are thereby puffed up and imagine that this elevation constitutes a license for them to indulge in various forms of self-gratification. But they that do so simply become the weak victims of their own egotism and folly. A swelled head has meant the ruin of many a stilted fool. The more prominent your station in life, the greater your responsibility, the greater your power for good or for evil, depending upon whether you follow the counsels of the God of Heaven or "the god of this world" in your everyday life. "Every man that striveth for the mastery is temperate in all things."

John the Baptist a Total Abstainer (Luke 1:13-16).—Previous to the birth of John the Baptist, the angel Gabriel appeared unto Zacharias the priest (and prospective father of John the Baptist) and told him what was about to come to pass. Among other things, the angel said, "He [John] shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost." Here are a few things that need to be kept together:

1. "He shall be great in the sight of the Lord." This does not say, great in the sight of the world, although John had a marked influence and accomplished much during the short time in which he served in the ministry.

2. He "shall drink neither wine nor strong drink." This was one of the qualities that made him great in the sight of the Lord. It is a distinguishing mark that should characterize all the children of God. Again we repeat: "Every man that striveth for the mastery is temperate in all things." If the tobacco evil has been as great in that day as it is today, it is probable that total abstinence from tobacco, as well as from strong drink, would have been mentioned by the angel while speaking of the (then) coming of the forerunner of Christ.

3. "He shall be filled with the Holy Ghost." This fact shone out in his life throughout his career. Wherever you find a Spirit-filled man or woman, you will also find a valiant soldier of the Cross who is a total abstainer from everything that defiles the soul and degrades and weakens the life. May the Lord send one or more John the Baptists into every community.—K.

Bible Meeting Topic

THE TEMPERATE LIFE.—I Cor. 9:24-27; Gal. 5:22, 23

Topic for October 31

MOTTO

"Walk in the Spirit, and ye shall not fulfill the lusts of the flesh."

OUTLINE STUDY

I. **The Meaning of the Temperate Life.**
1. Self-controlled in all things.—I Cor. 9:25.
2. Control over flesh and its lusts.—Gal. 5:24.
   a. Appetites.—Prov. 23:1, 2.
   b. Over rioting and drunkenness.—Rom. 13:13.
   c. The works of the flesh.—Gal. 5:19-21.
   d. "Such like" (Gal. 5:21)—present-day applications.
3. The intelligent use of God's gifts.—I Cor. 7:31; 9:18.
   a. Do all to the glory of God.—I Cor. 10:31.
   b. Do all in the name of Jesus.—Col. 3:17, 23.
   c. Seeking the welfare of others.—Phil. 2:4-8.

II. **The Power of the Temperate Life.**
1. The law of the Spirit of life in Christ.—Rom. 8:2-13.
2. Wholesome instruction.—Tit. 2:1-15.
3. Submission to God.—Jas. 4:1-10.
4. Complete loyalty to God.—II Cor. 6:14-7:1.
5. Faith.—I Jno. 5:4, 5.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Temperate."**
2. Being the Ruler over Myself.
   a. Ruling my bodily actions.
   b. Ruling bodily appetites.
   c. Ruling the tongue.
   d. Ruling the temper.
   e. Ruling my eyes and ears.
   f. Ruling my thoughts.
3. God's Grace Gives Power to Rule.
   a. Becoming His child.
   b. Learning His will.
   c. Walking in the power of His Spirit.

For Seniors.
1. What It Means to Live a Temperate Life.
2. Finding the Way of Victory and Success in Living.

SEED THOUGHTS

"For this purpose the Son of God was manifested, that he might destroy the works of the devil." I am not going to read any more today. It is not necessary. If we get into this thoroughly, it will be enough. The Son of God was manifested to destroy the works of the devil. If this terrible curse of intemperance is not the work of the devil, I do not know what is.—D. L. Moody.

There are multitudes of boys and young men all about us who are sure to be kept permanently upon a lower plane of performance and attainment because of their lack of ambition and unrest and determined energy, through the quieting and becalming influence of tobacco on their nerves and sensibilities, when they ought to be wide awake to their duty and their lack, and be struggling for success as for their lives.—Trumbull.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, OCTOBER 21, 1943

Field Notes

Communion services were held at the Midway Church, near Columbiana, O., on Sunday, Oct. 17.

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A song service is announced to be held at the Spring Mount, Pa., Mission on Sunday evening, Oct. 31. Everybody cordially invited. M. K.

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Bro. Mark Ross, superintendent of the Wichita, Kans., Mission, served on a program at Manitou Springs, Colo., over the week end of Oct. 10.

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Bro. Edward Diener, Wellman, Iowa, filled the regular Sunday morning appointment at the Sugar Creek Church near Wayland, Iowa, Oct. 10.

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The Industrial Relations Committee of General Conference met at Akron, Pa., on Oct. 16, for the consideration of work in its sphere of service.

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Brethren Jess Kauffman and Wilmer Landis of Hesston, Kans., served on a program at the Mennonite Mission at Hutchinson, Kans., on Sunday, Oct. 10.

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Bro. John C. Wenger, Goshen, Ind., preached for the Plain congregation, Lansdale, Pa., on Sunday, Nov. 10, bringing a helpful Gospel message. C.

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Revival meetings are scheduled to be held at the Strasburg, Pa., Church from Oct. 24 to Nov. 7. Bro. Amos Weaver, Paradise, Pa., is to serve as evangelist. C. M. B.

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Evangelistic meetings are announced to be held at the Mennonite Church near Masontown, Pa., Nov. 3 to 14, with Bro. Lloy A. Kniss, Johnstown, Pa., as evangelist.

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Revival meetings began at Hesston College and Bible School on the evening of Oct. 11, in charge of Bro. P. A. Friesen, Denver, Colo. May the Lord bless the work. K.

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Bro. P. A. Friesen, superintendent of the Denver, Colo., Mission, was engaged in an all-day meeting with the Crystal Springs, Kans., congregation if previous plans were carried out.

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An inspirational song and praise service will be held, D.V., at the Mennonite Gospel Mission, S. Christian and Locust Sts., Lancaster, Pa., Oct. 24, at 7:15 P.M. All are welcome. J. S. L.

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Communion services were held at the Masontown Mennonite Church on Sunday, Oct. 17, with Bro. A. J. Metzler, Scottdale, in charge of the services. A time of spiritual refreshing is reported.

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Bro. C. Z. Martin, Mountville, Pa., will begin revival meetings, the Lord willing, with the Ebenezer congregation, South Boston, Va., on Monday evening, Nov. 1. Brethren, pray for us. G.

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Evangelistic meetings will begin at the Mennonite Gospel Mission, South Christian and Locusts Sts., Lancaster, Pa., Nov. 7 and will continue until Nov. 14, the Lord willing. Brethren, pray for us. J. L. S.

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Bro. and Sister Edwin I. Weaver, Akron, Pa., returned missionaries from India, are to be guest speakers at an all-day missionary meeting to be held at the Kidron, Ohio, Mennonite Church on Nov. 14. R. H.

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Bro. Guy F. Hershberger, Goshen, Ind., was a visitor at the Publishing House for a few hours on Oct. 15, in the interests of the publication of the new book on "Peace, War, and Nonresistance," of which he is the author.

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A special meeting was held at the Finland, Pa., Church over the week end of Oct. 16, 17, if previous plans were carried out. Bros. E. W. Kulp, Bally, Pa., and C. M. Ferster, Philadelphia, Pa., were to bring revival and evangelistic messages.

Change of Address.—Bro. I. S. Mast from Johnstown, Pa., to Elverson, Pa. after having given a year and a half of faithful service as superintendent of the Johnstown Mission. The new Superintendent, Irwin Sell, is now in charge of the Mission.

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Interesting meetings are reported from Iowa City Mission, held Sunday morning, Oct. 10, by Bro. Harold Brenneman of Kalona, Iowa, substituting for the home minister, Norman Hobbs, who was absent for similar work among a number of churches in Nebraska.

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Applicants for baptism are under instruction in the East Union and Lower Deer Creek churches near Kalona, Iowa, where revival meetings were held recently, at East Union, by Bro. A. C. Good of Sterling, Ill., and at Lower Deer Creek, by Bro. Ray Yoder of Nappanee, Ind.

* * *

Steps are being taken looking to the ordination of a bishop in the southeastern part of the Missouri-Kansas Conference district. By direction of that body at its recent meeting, ordination services are to be held at the Gulfhaven Church near Lyman, Miss., on Sunday, Nov. 14. Your prayers are solicited.

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Johnstown Bible School Dormitory.—Plans are under way by the Johnstown Bible School Board to purchase the former Shetler home, (adjacent to the Stahl Church where the Bible School has been held since its founding in 1922) as a dormitory for the School. If sufficient pledges can be secured to warrant the purchase and equipping of the building, which will require $6000.00, the purchase will be made about Nov. 1. The many friends of this school throughout the Church may be interested in sending pledges to Lloy A. Kniss, Johnstown, R. 4, Pa. No cash is required at this time.

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Visitors at Scottdale and community during the past week included the following: Bro. and Sister Jacob Weirich, Buffalo, N.Y.; Bro. and Sister Jacob Newcomer, Bro. and Sister Christian Charles, Salunga, Pa.; Bro. and Sister Jacob A. Shenk, Bro. Richard Martin, Harrisonburg, Va., Sisters Maud Driver, Mildred Showalter, Waynesboro, Va.; Bro. and Sister Lester Zook and two children, Chester and Charity, Sister Catherine Zook, Bro. Melvin Zook, Allensville, Pa.; Bro. Christian Peachey and five children, Sarah, Ruth, Marlin, Eldon, and Mark, Belleville, Pa.; Bro. Guy Hershberger, Goshen, Ind. Bro. Shenk led the midweek meeting at the Church, bringing a helpful message.

* * *

A wonderful spiritual feast was reported during the recent revival meetings held at the Blooming Glen, Pa., Church by Bro. J. R. Mumaw. There were three public confessions and thirty

or more reconsecrations. The attendance was very large, especially on Sunday evening. May the Lord be praised.

B.

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Correspondence

SPARTANSBURG, PA.

(Britton Run Congregation)

Dear Herald Readers: Greetings in Jesus' name. The Lord has richly blessed us here at this place and we praise His name.

Our congregation is growing. Bro. J. W. Hess, Akron, Pa., was here, Sept. 3-6, and held meetings and an all-day service on Sunday. We appreciate his willingness to give his time in bringing us the Word of Life. Four young souls accepted Christ and a father and mother were received upon confession of faith. A few weeks later Bro. D. D. Miller, our bishop, from Berlin, O., was here and held communion services. Almost all the members participated. We invite other ministering brethren and sisters to stop here when possible.

Sunday, Oct. 10, we had our joint meeting with the Sunnyside congregation near Conneaut Lake, Pa. Many helpful thoughts were presented. Bro. Elmer Stoltzfus, Hudson, O. was the guest speaker.

May all who know the power of prayer remember us here and the work at Britton Run that souls may be saved.

Oct. 11, 1943. Cor.

PALMYRA, MO.

Dear Christian Friends: Greetings. We have been enjoying innumerable blessings, bountiful crops, pleasant visits of Christian friends, and answered prayers during affliction.

Some of our congregation enjoyed the privilege of attending the Sunday-school meetings at the Pea Ridge Church in July and at Cherry Box in September. Our Sunday School, although small, is evergreen and we do have inspiring and helpful seasons of worship. Several have dropped out to our great sorrow. May God help them to count true values. Sister Verna Kreider is now in school at Hesston. One going from a small group like ours is always missed.

Bro. John R. Mumaw, Harrisonburg, Va., visited our congregation soon after the Missouri-Kansas Conference. He favored us with a very helpful message especially for young people. He also explained the Bible study course that the Commission for Christian Education is sponsoring. This is a real opportunity and we trust that many will avail themselves of the blessing of learning more of God's Word and will during the coming months.

Bro. Paul Hershey of Gulfport, Miss., stopped after Conference to visit his brother who lives near Palmyra. Other relatives were happy to have him call on us. Bro. and Sister Leroy Gingerich, Versailles, Mo., visited friends here at about the same time. Bro. Paul Buckwalter of Camp Downey, Idaho, stopped to visit his parents, Bro. and Sister H. R. Buckwalter, when he was returning to Downey after completing the cooking course at Grottoes, Va. He says that he enjoys his work, is not disappointed in camp life, and above all he is enjoying his Christian life.

Sister Anna Bender, Albany, Oreg., and her little daughter, Norma, spent a week in September in the home of her parents, Bro. and Sister J. M. Kreider. They came because of the serious illness of Sister Bender's mother.

Bro. and Sister John Reshley and children of Wayland, Ia., congregation called on friends here a few weeks ago. To all these friends we wish to say, Come again and God bless you in your service for Him wherever you are.

Bro. B. B. King, Sheldon, Wis., held our revival meetings this fall. The Lord gave us many heart-searching and soul-stirring messages. One soul accepted the glorious blessings of receiving salvation during these meetings. He craves the prayers of God's people.

Bro. King while here preached our harvest-meeting sermon. One thought he gave is that we need harvest meetings as well as thanksgiving meetings to help keep us from getting too worldly minded. It is good to lay aside our work sometimes and go to church.

Our council meeting was held Oct. 3. Communion will be held Oct. 17, the Lord willing.

Oct. 11, 1943. Lena Kreider.

JAMESTOWN, PA.

(Sunnyside Congregation)

Dear Herald Readers: Greetings in Jesus' name. We are very grateful to the Giver of all good gifts. He has so wonderfully blessed us both spiritually and temporally.

We had a very wet and late spring but after crops were put out, they seemed to grow much faster so that the vegetables were ready to use as soon as they had been in previous years. They were quite plentiful too.

In June, Bro. A. J. Metzler held revival meetings here. Eleven young souls stood for Christ and some reconsecrated their lives to God.

On Saturday evening, Sept. 25, our bishop, Bro. D. D. Miller, conducted our baptismal services. The following morning we had communion services and two were received into the church by letter.

Bro. and Sister Henry Steider moved back to Nebraska because the climate here is too damp for Bro. Steider's health.

On Sunday, Oct. 10, we had our joint Sunday-school meeting and received many blessings. Bro. Elmer Stoltzfus from Ohio was the guest speaker. The topics discussed were: Christian Stewardship; Our Young People's Problems; A Challenge to Faithfulness. We thought so much about our boys in camp throughout the day because they have always enjoyed these meetings very much.

We have eight of our boys in camps now. The first eighteen-year-old boy went in June. Will all Christians remember them in prayer that they will remain true to Him no matter what trials or temptations may came?

We ask God to help us as parents and as a Church to live so that we may be a help and an encouragement to our boys.

Oct. 12, 1943. Maude Shetler.

APPLYING THE PRINCIPLES OF SEPARATION

By Ella M. Esbenshade

(Essay read at the Strasburg Young People's Meeting September 19 and sent in by request.)

To apply means to put into practice. Separation from the world is the natural outgrowth of fellowship with Christ. "Come out from among them, and be ye separate, saith the Lord" (II Cor. 6:17).

In Eph. 5:3-13 we have these words, "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light."

"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11).

We are not saved because of "works of righteousness which we have done," nor because we have lived a better life than our neighbor, nor because we have come from better families. Attending services regularly and teaching a Sunday-school class will save no one. We may do these things and still be lost. To reach the glory world and sing the song of victory, we must first experience in our own lives the transforming work of the Holy Ghost—we must be made new creatures. We are not only to be dead unto sin but alive unto God. When we by faith believe that God is able to take our heart and create it anew and make it clean, regardless of how stained it has been, we will have no desire to turn back to the fleshpots of Egypt, but will find true happiness in Christ. We will choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

We will have no love for the world. "Love not the world, neither the things that are in the world. If any man love

(Continued on page 621)

Miscellaneous

THE RETOUCHED PORTRAIT

By Irene E. Witmer

I beheld once the proof for a portrait
The photographer showed me that day,
In the hands of someone without wisdom
It perhaps would have been cast away.

But in spite of the scars on that picture,
Though the magnified blemishes glare,
Yet beneath them some beauty was hidden,
And he saw possibilities there.

Skillful hands set to work and none other,
For 'tis he who his work understands;
Through the aid of his retouching pencil,
Not the proof, but the negatives changed.

A new picture was then in the making,
Grace and charm and rare beauty portrayed;
The old proof, a discard, was unwanted,
And a lasting portrait he displayed.

To the maker it brought satisfaction.
On his customer's face came a smile,
For 'tis now a presentable picture
For her friend who adores that sweet smile.

I beheld once a life meant for heaven
Which the Father had shown me that day.
In the care of some unconcerned person,
He perhaps would have been turned away.

But in spite of the sin and the folly
And the stains written down like despair,
God has seen there a soul that's eternal
And He saw possibilities there.

In His heart was a plan and none other,
For 'tis He who this life understands;
Through His Son and the work of His Spirit
God has wrought till this heart has been changed.

He has touched with His love and compassion,
And transformed by His power divine,
Till a creature that's new and so charming
Stands before Him in beauty to shine.

"All the past now," he says, "is unwanted.
Yes, my deeds, cast them all far away;
E'en the good in God's sight is all filthy,
Jesus' blood, it was, cleansed me today."

God has given him life everlasting,
Satisfaction and peace to his soul;
A sweet influence goes out to others
Till they long that they too may be whole.

Ephrata, Pa.

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"HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES"

By Orrie D. Yoder

I. The Sevenfold Call of Our God and of His Christ

He that hath an ear to hear, let him hear what the Spirit saith unto the churches.—Rev. 2:7, 11, 17, 29; 3:6, 13, 22.

The text chosen for our consideration is the most unique message of God's entire Revelation to man. It is unique because it is Heaven's sevenfold call to the Church to honor the third person of the Trinity, the Holy Spirit, who is God's representative on earth. It is unique because we find nowhere else within two small chapters of Scripture the command repeated seven times: "He that hath an ear to hear, let him hear what the Scripture saith unto the churches."

The message is unique because it is found in the unique farewell message of God and His exalted Son to the Church and to all mankind. For many reasons, the Book of Revelation is the most outstanding book of the whole Bible. Accompanying no other book do we find the solemn introduction that it is the Revelation which God gave to His Son to send to the churches. Here, also, we find Jesus Christ, the Builder and Head of the Church, honoring seven times, the Holy Spirit in His mission to the Church, and charging the Church forever to hear what He, the Spirit, saith to the churches.

The writer has often shared the view that the Great Commission as given in the Gospels and Acts is the farewell message of our Christ. Picturing Christ as He taught and lived on earth, this is true, but looking at the eternal exalted Christ, we have later a far more excellent farewell message of Jesus Christ to His Church. It is the Revelation **"which God gave unto him to shew unto his servants things which must shortly come to pass."** How adorable our God and our Christ that to His Church, when fifty or sixty years old, heaven was opened and to all who live thereafter were given some of the most solemn messages of comfort and warning that heaven above ever gave to man on earth. In this book we have emphasized and held before us as nowhere else in Scripture the Messianic authority and power of an exalted Christ as it pertains to the true Church and as it is related to apostate Christendom, to the Jews who pierced Him (Zech. 12:10), and to the nations who rejected Him (cf. Rev. 1:7). How solemn should both the credentials and messages of the exalted Christ grip all of us today!

How cunningly Satan tries to defeat our Christ in this farewell message by casting a flood of indifference over the churches (even the conservative churches) toward this last unique message of our Christ and His sevenfold call to hear what the Holy Spirit would say to us! Yet the fact remains that we shall overcome this archenemy, only "by the blood of the Lamb" and by truly teaching "all the counsel of God" and of His Christ, including the Book of Revelation.

In the Gospel and epistles we have the suffering Christ rejected by many and by the world systems, but purchasing and calling out of the world His Church, while in Revelation we have the exalted Lord and sovereign to whom all must bow and give account. It is this sovereign Christ who solemnly gives the sevenfold charge, "He that hath ears to hear let him hear what the Spirit saith unto the churches." It is high time for the Church in all her activities to take inventory of all false dissenting voices that she has been following, and tune her ear to hear what the Spirit would say unto her; it is high time that she listen to her Lord who says, "I Jesus have sent mine angel to testify unto you these things in the churches" (22:16).

(To be continued)

Bannock, Ohio

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CHRISTIAN CONVERSATION

By Elam B. Hollinger

It is said that conversation is an index to character. Jesus said, "Out of the abundance of the heart the mouth speaketh." How careful, then, should all Christians be about their conversation.

It is possible that in a sense a person's heart may be better than his conversation, for the heart is the source of all motives and inspirations. We find ourselves using expressions and making statements that do not portray the true motive or thoughts of the heart and mind, and we use them only because we hear someone else use them, and soon they become habitual.

The Apostle Paul calls attention to this subject as he exhorts to chaste good, honest, and holy conversation. The Apostle Paul was also concerned about the conversation of Christ's followers.

To the children of Israel God forbade the profaning of His name. We may politely excuse ourselves and with a pious air exclaim that we certainly are not guilty of any such a disgraceful habit. Probably we are not guilty to the extent that we use profanity, but the use of much unbecoming language is heard wherever we go among Christian people.

There are more than 700,000 words in the English language. Surely out of so large a selection of words, our minds are not so limited that we cannot find expression for our thoughts without resorting to slang or obscene language.

I have heard some of our own people in a thoughtless way speaking of things unbecoming to Christians. Some folks in an angry, unguarded moment, allow something to pass their lips which is the opposite of what Peter admonishes. In doing this they allow the world to get a glimpse of their nature and character which surely does not harmonize with the things they profess.

Our conversation should be guarded not only in the words we speak but also in the things we delight to speak about. This is also an index to our character.

Can we say with the Psalmist, "My tongue shall speak of thy righteousness and of thy praise all the day long"? Or do we find ourselves choosing subjects which are not near and dear to the child of God?

You with me have heard brethren at the close of a service of worship engage in conversation. Their topic may have been farms, cattle, automobiles, or any other subject concerning the temporal things of life.

When we meet with a group of friends at a Sunday gathering, what is our manner of conversation? Is it of such a nature that we can glorify God by our speaking?

Sometimes we have occasion to enter a place of business where all manner of conversation is carried on, do we heartily join in, or will we allow our light to burn brightly by refraining to join in anything which might bring reproach upon Christ or the Church we love?

We need to be on our guard and ask the Holy Spirit to guide us in our conversation, thoughts, and meditations. May our prayer be that of the Psalmist, "Set a watch, O Lord, before my mouth; keep the door of my lips." We may then by the grace of God keep our speech "seasoned with grace," and be an example of the believers in all conversation.

Lancaster, Pa.

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SOCIAL FELLOWSHIP FOR THE YOUNG CHRISTIAN

By Katie Saltzman

This young Christian may be of any age. Many are young in their Christian life at sixty or eighty.

The first man born into the world made this statement: "Am I my brother's keeper?" The human family has been affected by that statement ever since. We are living in a selfish world, and as Christians we are in danger when the Lord comes to us with the question, "Where is thy brother?" Cain said, "I know not," but God said, "Thy brother's blood crieth unto me from the ground." Is my brother's blood crying unto God from under the ground covered by sin, because I was not my brother's keeper? or (perhaps from suicide) because I had no time for him?

The latter was almost true of a lady here in the city who was down and out. She tried to get help, but no one had time for her. She was almost ready to end it all, when she got in touch with the Mission. We prayed with and for her. Now she is living a life of victory and is winning other souls. She was saved from being under the ground. Yes, we are our brother's keeper.

After one is converted, the devil comes in many ways to discourage him or her. One well-known discouragement is the thought that "No one cares for my soul"; or "If I can not live to be as good a Christian as this or that person, I'll give up." Many a day has been changed from gloom to happiness because some one cared. On the other hand, we may have robbed many a useful life because we were too busy.

Man was created a social being. If sociability is not supplied by the Christian it will be supplied from some other source. No one can live long without fellowship. A child when quite young portrays that fact. He will follow you wherever you go, asking questions and observing what you are doing. So young Christians need fellowship with older ones. Sometimes they feel that they have so many temptations to which older ones are immune. It will help them a lot when they learn that we all have temptations and are just like they are—"sinners, saved by grace." It will help them to put up a harder fight when they learn that we must all do that.

We need a life of harmony. Bread is good, but we can not live on bread alone. The social side is needed to make a healthy Christian. We need not talk about the spiritual side of life all the time. Sometimes people need a real friend to get down to the real problems of life and to the bottom of things. Perhaps they are bearing a burden which can be lifted by giving them a chance to unburden their hearts.

Just now we think of some of our great Church leaders who have proved themselves friends in this way (the social side of life) and as a result have more power from the pulpit. A young man had the privilege of taking an evangelist about sixty miles one day. He was elated over the fellowship which they had, and, needless to say, that minister's sermons seemed more real to him after that.

The lack of spiritual life is not always the greatest lack. As a spring rain brings out bud and fruit, so a social visit often brings out a fruitful life. What sunshine means after a gloomy week, a social visit may mean to a life. As a meal puts new energy into a body, so a social visit puts new energy into a hungry soul. We should be careful of the life we live so that we can say as did Paul, "Be ye followers of me, even as I also am of Christ." And to help supply all these needs, we go back to the old philosopher who said, "Know thyself." We must know our own needs before we can help supply another's needs.

I am thinking of a young man in school who always helped the weaker ones. Needless to say, God is still using him to His honor and glory. We should teach our Children to be kind to the neglected ones. A mother taught her children to be kind to other children at school, and I never heard her daughter speak an unkind word to or of any one. In contrast, the little girl across the street called to a little boy one day, "You are a bad boy; my mamma said so." Unkindness has driven many from God and the Church.

A young man who was working for a Christian was converted during a revival meeting. He thought that all Christians were like the one he was working for. But some of them, instead of being friendly, made fun of him. He got discouraged. The last time I saw him he was behind the bars in a jail. The minute he saw me he said, "I wish that I were where I once was." Who is responsible?

Not every Christian has the same privilege; they do not all have Christian homes. Some depend upon you and me to supply what their own homes lack. A young boy attending a revival was under conviction. His mother tried to soothe him with detective stories and the radio. She told him that he was not a bad boy, but that did not change him. He thought so much of the people at church; they were so kind and good. He wanted to be like them. He went early one night, hoping some one would clear up some things that troubled him; the workers, however, were busy arranging for the evening and failed to notice him. He was disappointed and concluded that preachers and mission workers were too busy to be bothered with only a little boy. Step by step he lost interest in Sunday school and Church, but he found fellowship in wordly things. Some time after this there appeared this newspaper heading: "Local youth slays gun officer." I thought: "That must be the boy that used to come to our Sunday school and mission; I wonder why he did it." His mother was grieved. He was such a good boy: She went to jail and wept. He said: "I wanted to do right, but you discouraged me. Why come to me now?" His Sunday-school teacher went to point him to Christ. He said: "I was so eager, but you were too busy with other things to help a hungry boy. Why come to me now?" A worker went to see him and gave him papers and tracts. He laid them aside, saying: "Since I am here you come. But when I needed you, you didn't come. It's too late now."

"Am I my brother's keeper?" Do we wonder what has caused the falling away of many, and still blame them when we are at least partly to blame? Some of us are keeping many out because we are too busy with other things. Our social fellowship should be like that of Ruth and Naomi. When they want our God as their God, social fellowship is an inroad to spiritual help. May God help us and feed us that we may also be instrumental in feeding hungry and famishing souls.

Kansas City, Mo.

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NUGGETS

How black and how dark would this world be if there were no testimony of truth in the world?—Newton S. Weber.

Let us be diligent in reading our titles clear in the blood of the Lamb to mansions in the sky.—Isaac R. Herr.

We have a salvation that gives us assurance: "We know that we are the sons of God."—Jesse B. Martin.

We are living in a world of which John the apostle spoke, saying, "The whole world lieth in wickedness."—J. R. Shank.

VOICES MUST BE RAISED

Selected by A. J. Miller, Windom, Kans.

Down through the history of the true Church, from the days of the Apostles Peter and Paul, men and women in touch with God, faithful to the teaching of these founders of the Church, have ever felt the need of preaching and writing on Woman's Dress. Today there is a crying need of sounding the alarm against Woman's "Undress."

To follow the fashions of the world at any time is as positively forbidden in the Word of God as is stealing or filthy talking, but to be "conformed to this world" in dress at the present time, is more than disobedience of a divine command; it is a crime against humanity.

Parents are committing crime against their children.

Mothers are committing crime against their daughters in sending them out into the world clad in a manner to invite insult.

Wives are committing crime against their own husbands and the husbands of others.

It is a crime of sisters against brothers, of maidens against their suitors, and of school girls against their mates.

A crime committed by women against their employers and fellow workmen.

It is a crime against ministers, who in turn are criminally unfaithful in allowing this sin against High Heaven and God Himself.

There is no other one crime at this hour that is sweeping souls on to perdition at a swifter rate.

Had a woman appeared on the street fifteen years ago in the undressed condition of today, she would have been arrested.

A young woman opposed to the plain teaching of the Word of God as to modest dress, has been preparing herself for missionary work. Recently she arrived at her field of labor in a **heathen land,** but on leaving the boat was informed by officials that she must lengthen her skirts or leave their town.

Every One Guilty

A young man to whom was quoted the words of the Son of God: "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart," replied: "Everyone is guilty." Though not absolutely true his answer is a shame to womankind.

If this terrible evil were confined to avowed sinners, it would be bad enough, but stand at the church doors and see it stalk in and out in gay colors, bearing the **name of "Christian."**

Voices must be raised to cry: **"It is not Christian."**

Christians are separate from this sin of the flesh manifested in wearing **thin clothing, attractive colors, low necks, short sleeves and skirts.** The silk hose and fancy slippers are as truly "ornaments of the legs" as those condemned of God through the prophet Isaiah (chap. 3), and are worn for the same purpose now as then.

As against all this how plain and simple are the words of the Apostle Paul: "In like manner also, that women adorn themselves in **modest apparel,** with shamefacedness and sobriety: not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

Beautiful words are these to one who has them in her heart, true to the words of an old-time writer: "Everyone loves that most without him, which is most suitable to that within him."

The "Undress" of woman is the true picture of the heart within.—The Herald of His Coming.

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"IN THE DESERT OF WAITING"

When Shapur returns to work under direction of Omar, the desert alchemist, the latter thus describes his future occupations:

Pointing to a row of great stone jars he said, "There is thy work. Every morning, before sunrise, they must be filled with rose-petals plucked from the myraid roses of the garden, and the petals covered with water from the fountain." (From "In the Desert of Waiting," by Annie Fellows Johnston. Quotations given here with permission of the publishers, L. C. Page and Company, Boston. Book copyrighted in 1904.)

Shapur thinks at first that this is "a task for poets," but the reality proves most disillusioning:

But after awhile the thorns tore his hands and the rustle and hiss underfoot betrayed the presence of serpents, and sleep weighed heavily upon his eyelids. It grew monotonous standing hour after hour, stripping the rose-leaves from the calyxes, until thousands and thousands and thousands had been dropped into the great jars. The very sweetness of the task began to cloy his senses.

The only comfort he has comes from his faithful camel:

And ever the thorns tore him more sorely, and the lonely silence of the night weighed upon him. Many a time he would have left his task had not the shadowy form of his camel, kneeling outside the fountain, seemed to whisper to him through the starlight, "Patience, Shapur! Patience!"

At last Omar praises Shapur for his faithful and thorough work, and tells him he was making a precious attar, two hundred thousand roses being required to make a small vial, and thus shows its use:

Wherever thou goest this sweetness will open for thee a way and win for thee a welcome. Thou camest into the desert a common vendor of salt, thou shalt go forth an Apostle of my Alchemy. Wherever thou seest a heart bowed down in some Desert of Waiting, thou shalt whisper to it, "Patience! Here if thou wilt, in these arid sands, thou mayest find thy garden of Omar, and even from the daily tasks that prick thee sorest, distil some precious attar to sweeten all life." So like the bee that led thee to my teaching, thou shalt lead others to hope."

When Shapur comes near the City of His Desire, bearing the precious vial, the Golden Gate is opened to him, and from that time on, he puts into practice Omar's injunctions:

Wherever he saw a heart bowed down in some Desert of Waiting he whispered Omar's words and tarried to teach Omar's Alchemy, that from the commonest experiences of life may be distilled its greatest blessings.

There is Christianity in action. Jesus Christ while on earth proved to be the greatest burden-bearer who relieved the distress of all who came to Him. He pointed to the future which has the real City of Our Desire, where there will be no more worry, or waiting, or disappointment, for "the former things are passed away."

Many years ago two ladies met for the first time in a sanitarium for tubercular patients. One of them was given a copy of "In the Desert of Waiting," and both women became very much interested in this beautiful allegory and its vital relation to daily life. One of them, who knew her death was only a matter of a few months, wrote the following poem for her friend in order to comfort her, out of her own experiences, as she had been active and prominent in various religious enterprises:

You are in the "Desert of Waiting."
  While here in search of health:
And others have gone beyond
  In search of fame and wealth.

But patience, Friend, have patience,
  As gold is tried by fire,
So this waiting will prepare you
  For the "City of Your Desire."

Shapur found in the Desert
  A product, so rich, so rare,
That in point of commercial value,
  With his salt could not compare.

And, note another marvel,
  This wondrous thing of gain,
Was found through weeks of waiting,
  And weary months of pain.

So patience, Friend, have patience,
  And the thing you so much crave
Will come to you in due season.
  If only you are brave.

And when this life is over,
  And your soul shall mount up higher,
May Heaven's gates swing upon
  "The City of Your Desire."

The following is part of the conclusion of the story, and explains its inner meaning and its practical application to our daily life:

To gather something from every one that passest on the highway, and from every experience fate sends thee, as Omar gathered from the heart of every rose, and out of the wide knowledge thus gained of human weakness and human needs, to distil in thine own heart the precious oil of Smypathy. That is the attar that shall win a welcome wherever thou goest. And no man fills his crystal vase with it until he has first been pricked by the world's disappointments, and bowed by its tasks.

In the words of Paul:

"See that none render unto any evil for evil; but always follow that which is good, one toward another, and toward all. . . .

"Bear ye one another's burdens, and so fulfil the law of Christ."—J. A. Derome in Sioux Falls (S. D.) Argus Leader.

SEPARATION

(Continued from page 617)

the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I Jno. 2:15-17).

When we think of the world in the Bible sense we think of the vast multitude of human beings who are under the control of sin, self, the flesh, and the devil. Let us notice what various New Testament characters have to say concerning the world. First are the words of Christ, in John 17:14, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." James 1:27, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." I Jno. 4:4, "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."

Paul says in Rom. 12:1, 2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

If we would practice the principle of separation from the world, our thought life must be clean, our conversation wholesome, and our social life sanctified; we must be careful in the use of our time; we must not be slaves to modern fashions. "Love not the world; its dazzling show conceals a snare of death." There will be an eternal separation from God for those who will not turn from the things of the world.

There will be no hatred or malice in the heart of the Christian. "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Col. 3:8-11).

"I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (I Tim. 5:21).

When we fully consecrate ourselves to the Lord there is a deep longing in the heart to obey His every command. We do need help along the way. We need to sit often at the Master's feet.

May God help us as a group of believers to work together for the upbuilding of the Church and the Kingdom of God.

As we apply the principles of separation may our utmost desire from now and henceforth be to love and serve Him more. May our daily prayer be:

Lord, for tomorrow and its needs I do not pray;
Keep me, my God, from stain of sin, just for today.
Let me no wrong or idle word unthinking say;
Set Thou a seal upon my lips, Father, today.

Let me both diligently work, and duly pray;
Let me be kind in word and deed, Father, today.
Let me in season, Lord, go forth, in season stay;
Let me be faithful to Thy grace, dear Lord, today.

Let me be slow to do my will, prompt to obey;
Help me to sacrifice myself gladly today.
So for tomorrow and its needs I do not pray;
Still keep me, guide me, love me, Lord, thro' each today.

Willow Street, Pa.

THE COST OF A BOY

A careful estimate has been made as to the cost of a boy to society. His rearing and education through the eighth grade, on the average, will amount to not less than $3,600. An additional $2,500 is needed to meet all his expenses through high school. If he goes through college, it is at an additional cost to society of $4,000. The sums expended by the community, state and nation for his protection must be added, bringing the total cost to society for the rearing of a boy to manhood and giving him a college education to an estimated amount of $25,000. This means that a college graduate starts out in life with a debt of $25,000 to the world for all that has been done for him up to the time of his graduation.

But the attitude of many a boy is that the world owes him a living. He begins his career with the idea that he is to get from the world what is due him; there is so much wealth in this world, and he must have his share. The thought of his own obligation to make a contribution to society for what he has already received seems to have no place in his calculations. Is there not need, genuine and urgent need, for a changed attitude on the part of youth, bringing them to the clear recognition of their responsibility to the world in which they live? And if the debt to God for the multitude of His good gifts, material and spiritual, be considered, where is there any escape from the sense of responsibility? The Apostle Paul had the true attitude when he said, "I am debtor."—Selected.

SCRAPING THE FLOUR BARREL

(Continued from page 613)

found out whether they belonged to church or not; for it is a lamentable fact that there are preachers who so exhaust the subject of religion on Sunday, that they appear to avoid it all the rest of the week. Indeed, men can be found who almost touch the stars when they preach, who scarcely mention the subject of religion when they visit the sick; but not so the Carmelite. He is always either talking to the Lord or about Him, every glimpse we get of him. How it would enrich us all if we would only be like him in this respect!

A notable thing about the ministry of the great Prophet is, that he always "lived on his work," and put in all his time right where the Lord placed him. We don't hear of his taking any summer vacations—aside from his excursion to the juniper tree—or of his spending the greater part of his time in lecturing, or in looking after his farm somewhere. Though it must be admitted that he did at one time preempt a small piece of depressed real estate in the vicinity of Horeb, to which he seems to have become strongly attached; but even this he was willing to give up without a murmur when his unministerial conduct was pointed out at the next Conference.

Elijah seems to have been a man who never neglected his pastoral duties in trying to accumulate property, and he did not feel that the first duty of a preacher's life is to get on the opposite side of the hill from the poorhouse, by paying strict attention to the consideration of Number One every chance he gets. In visible assets he was so poor that he had nothing but an old sheepskin mantle to leave his successor, and yet he could be happy in facing the darkest kind of a prospect for he knew only too well that the Everlasting Arms were underneath him, and that no good thing would be denied him.—The Raven and the Chariot.

Ten men keep the fire-and-brimstone shower back. The righteous are the salt of the earth. The true, loving, and God-fearing are the light of the world. But for them would God be patient with the world? What would it be to Him with His great power to crush the little world, to pulverize and throw it away on the flying winds, and forget it? It is Paul that saves the vessel on the stormy sea. It is Joseph that blesses the house of Potiphar. It is ten praying men that save the Sodoms of the earth from the lightning-showers of judgment.—Parker.

Special Meetings

LEONARD, MISSOURI

Report of the Sunday-school meeting held at Mt. Pisgah Mennonite Church, Sept. 19, 1943.

Organization: Mods., Reuben Harder, Ira Buckwalter; Secy., Lois Johnston; Chors., Ralph Detwiler, Lydia Littleon.

Program and Speakers: Co-operation: In the Home, Mattie Kreider; In the Sunday School, Jesse Kreider; In the Church, J. M. Kreider. The Christian Conduct in Contact with the World, Margaret Bissey and Ira Buckwalter; Sermon: Abiding Value, B. B. King; Children's Meeting, Sadie Bissey; The Means of Securing a Deeper Spirituality in Our Youth, B. B. King; Why and How I Should Observe the Lord's Day, Harold Kreider, Verna Pearl Crane, Donald Bissey; Good Literature an Important Help in Developing Christian Character, Carol Kauffman; The Christian Proving to the World the Will of God (Rom. 12:2), Nelson Kauffman; Open Discussion.

Thoughts Gleaned: Co-operation starts in the home and is needed in the Sunday school and church as well. We can honor and respect higher authorities but stand upright and be pure in our belief. There is greater meaning in tithes than money. Consecrate your lives back of your gifts. One seventh of your time belongs to God. Pray to God and have a burden on your hearts for souls. Idleness is the devil's workshops so provide something for our youth to do. Give them practical reading material; give them personal work to do, such as distributing tracts, etc. The Sabbath Day is the day for spiritual blessings and food for our souls. It is impossible for the world to realize the satisfaction and joy of Christianity, but it is our duty to let the light of God shine in our lives, preach the Gospel to the whole world, and show them Jesus Christ.

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE

The evangelistic meetings which closed on Oct. 3 with Bro. C. F. Derstine as evangelist brought new decisions for Christ and renewed consecrations. Responses from students, faculty, and congregation members indicate that God blessed the hearts of those who attended and assisted in the services.

The two extension Sunday schools started by the students last year under the sponsorship of the Y.P.C.A. continue to grow. The Executive Committee of the Mennonite Board of Education recently approved plans for purchasing the building now being used at Locust Grove, near Elkhart, and plans for a new building in East Goshen. The plans for Locust Grove are contingent upon receipt of sufficient funds from friends to make the original purchase and remodeling of the building possible. The Mission Board of the Indiana-Michigan Conference has authorized offerings in local congregations for the Locust Grove Building Fund. Funds for the purchase of a lot and the building of a small church in East Goshen are being provided by a friend.

The East Goshen Sunday School is celebrating its first anniversary on Oct. 17. One year ago, thirty community folks attended the first service. Last Sunday fifty-four community people were present. The average attendance is forty-four. Aside from Sunday morning services, meetings are now being held on Sunday evening, special projects are being carried on for boys and girls on Saturday afternoons, and at least twelve homes are visited each week. The following officers serve at East Goshen: Roy Roth, Morton, Ill.; Ford Berg, Dalton, Ohio, Attendance Supt.; Robert Miller, Charm, Ohio, Secy.-Treas.

The Locust Grove Sunday School began last Feb. 28 with a community attendance of eighteen and now has an average attendance of thirty-nine. In addition to the Sunday-school activities special work is carried on with the boys and girls and the women of the community. Bro. John C. Wenger is instructing a class of twelve applicants for baptism. The following serve as officers of the Locust Grove Sunday School: Millard Lind, Goshen, Ind., Supt.; Ralph Lehman, Croghan, N.Y., attendance Supt.; Daniel Miller, Akron, Pa., Secy.-Treas.

According to present plans, Bro. Paul Mininger will be ordained bishop for the North Goshen congregation on Oct. 17. Bro. Mininger is also religious counsellor and director of practical work at the college.

Bro. S. C. Yoder will conduct week-end meetings at Morton, Ill., Oct. 16, 17.

Bro. J. C. Wenger recently spoke at the following C.P.S. camps: Grottoes, Va.; Luray, Va.; Units 1, 3, and 4, Hagerstown, Md.; and the Norristown Hospital Unit, Norristown, Pa. He also spoke at a chapel service at Eastern Mennonite School on Oct. 5 and at the Sunday morning service of the Plain congregation in the Franconia Conference district on Oct. 10.

Bro. Paul Erb continues to serve the Kouts congregation near Kouts, Ind., until other arrangements can be made for a minister. He spoke at a vesper service at the college, Oct. 10 on "Christian Experience in **Pilgrim's Progress.**"

Bro. H. S. Bender served as instructor at the Directors' School for C.P.S. directors at Akron, Pa., Sept. 26, 27. He also attended the conference of historic peace churches at Waterloo, Ont., on Oct. 14, and continued on to Philadelphia and Washington, D.C., in the interests of the C.P.S. program.

October 13, 1943. Levi C. Hartzler.

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Relief Notes

Telegram from China Commisioners

ARRIVED SAFE BOTH WELL, was the text of a telegram recently received at Akron. The telegram was signed: **Graber,** and was from an undisclosed origin presumably India.

India in Great Need

John Rich, American Friends Service Committee Commissioner to China, recently returned to this country by way of India. He has reported a great need in India caused by hurricane and flood of unprecedented fury and extent. Thousands are homeless and starving. He urges Mennonite Central Committee to keep India on the front page of their relief program. The Relief Director at Akron has cabled India asking for cabled information so that Mennonite Central Committee can proceed to act intelligently.

War Prisoners' Relief

Mennonite Central Committee has prepared 3,000 twenty-page booklets of Christmas songs for distribution among German prisoners in this country and Canada. Last year a small quantity was published and distributed in sheet form, and a number of letters were received from camp officials as well as from prisoners expressing appreciation for the gesture. This book contains a legend indicating the Mennonite Central Committee as donor.

Letter from Kreider

Robert Kreider, Mennonite member of the China Unit in Durban, South Africa writes of his feelings about the curtailment of the plans to do relief work in China:

"This has been a jarring blow to us. But even more of a blow it must be to those at home who have worked for months on this project, who have invested thousands of dollars in the program. Not all for naught. Again and again we have thought of the men in camp—men who have been living, hoping, and praying that the day might come when they could go forth to do relief work. The promise of foreign service had deep meaning for their camp period. Now that promise has been blackened out for another year or two. The conviction has been growing on me that should we return to the States, we have an obligation to go back to the camps to be identified with the commonplace aspects of the program—digging ditches, planting trees, going on fire duty. We perhaps can share in finding the deepest values, the finest testimony in the most simple of daily duties."

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C. P. S. Camps

Additional Hospitals Open

Recent mental hospital units approved for Mennonite C.P.S. men are at America Fork, Utah, and at Exter, Rhode Island. The unit at Staunton will receive an addition of seventeen men. The men for these units are in the process of being selected as well as men for units at Allentown and Wernersville, Pennsylvania, which were approved sometime ago.

C.P.S. Men in Mental Hospitals

The distribution of C.P.S. men in mental hospitals as of October 1943 was recently graphed in "The Reporter."

Agency	No. of Units	No. of Men
Mennonite	14	550
Brethren	11	310
Friends	8	290
Methodist	1	25
TOTAL	34	1175

PEACE SECTION

Draft of Pre-Pearl Harbor Fathers

The drafting of pre-Pearl Harbor fathers began officially October 1. Draft deferments will now be made on the basis of occupation rather than dependency. It is estimated that this move will effect the status of 446,000 fathers by January 1, 1944.

Patriotic Organizations and the C.O.

At the recent National Convention of the American Legion, in Omaha, Nebraska, approximately forty resolutions relating to the conscientious objector were presented by the various subconventions. Only one resolution was approved. It "urged that C.P.S. men be administered with great strictness."

At a similar convention of the Veterans of Foreign Wars, nineteen resolutions were presented and two were approved. One advised Congress to make certain that C.P.S. men receive no pay and the other urged that C.P.S. men be "not treated any more favorable than men in the armed forces."

Released October 12, 1943
Compiled by Irvin B. Horst

Married

Shelly—Rice.—On April 15. 1943, Bro. Victor A. Shelly of the Blooming Glen, Pa., congregation and Sister Elizaheth D. Rice of the Deep Run congregation were married hy Bro. Erwin K. Nace. May the Lord hless this union.

Gross—Bryan.—On June 6, 1943, Bro. Willard Gross of the Doylestown, Pa., congregation and Sister Marion S. Bryan of the Deep Run congregation were married hy Erwin K. Nace. May God's hlessing he upon them.

Snider—Bearinger.—On Sept. 11, 1943, Bro. A. Leonard Snider and Sister Almeda Bearinger, hoth of the Weher Mennonite Church, Strashurg, Ont., were united in marriage hy Bro. A. L. Fretz. May God's blessing attend them through life.

Delegrange—Yoder.—On Sept. 4, 1943, Bro. Henry Delegrange and Sister Esther Yoder, Defiance Co., Ohio, were united in marriage at the Conservative Mennonite Church in Allen Co., Ind. May the Lord bless and guide them through life.

Lengacher—Gingerich.—On Feh. 21, 1943, Bro. George Lengacher of Allen Co., Ind., and Sister Viola Gingerich, Loogootee, Ind., were united in marriage at the Conservative Mennonite Church in Allen Co., Ind. May the Lord hless and guide them through life.

Krantz—Dombach.—On Sunday, Oct. 10, 1943, Bro. Elvin B. Krantz of the New Providence, Pa., congregation, and Sister Meda C. Domhach of the Millersville, Pa., congregation were united in holy matrimony. May the Lord hless them in their life companionship.

Bishop—Landis.—Bro. Wilmer H. Bishop of the Blooming Glen, Pa., Mennonite congregation and Sister Ruth E. Landis of the Deep Run congregation were united in holy matrimony, Aug. 7, 1943, at the home of the hride's parents, Bro. and Sister Elmer Landis, Dublin, Pa. Melvin A. Bishop officiated. May the rich hlessing of God be with them through life.

Benner—Heebner.—On Oct. 9, 1943, at the home of the bride near Lansdale, Pa., Bro. Merrill Y. Benner, Souderton, Pa., and Sister Sara R. Heehner of the Plain congregation were united in holy matrimony. Jacoh M. Moyer of the Souderton congregation officiated. May God's hlessings be with them through life.

Eichelberger—Holdeman.—Bro. Wilber Eichelberger of the C.P.S. unit, State Hospital, Harrisburg, Pa., and Sister Vesta Holdeman, Greensburg, Kans., were united in marriage at the home of the bride's mother, Sister Anna Holdeman, Aug. 17, 1943. Bishop E. M. Yost officiated. May they enjoy the continued hlessings of a kind heavenly Father as they journey on.

Risser—Yost.—Bro. Eldon Risser, Hesston, Kans. and Sister Luella Yost, Greensburg, Kans., were united in marriage at the Calvary Mennonite Church, Greenshurg, Kans., Aug. 15, 1943, in the presence of a large numher of friends. Bishop E. M. Yost, father of the bride, officiated. May they enjoy the ever-ahiding presence of Christ as they journey on.

Glassburn—Balmer.—On Friday afternoon, Oct. 1, Bro. Vernon Glasshurn and Sister Arena Balmer, both members of the Pleasant Valley congregation, Harper, Kans., were united in holy matrimony. Bishop Milo Kauffman of Hesston, Kans., officiated. May the hlessing of our heavenly Father be with these young people as they live their lives in service for Him.

Godshall—Lewis.—On Aug. 7, 1943, Bro. Ernest M. Godshall of the Franconia, Pa., congregation and Sister Elizabeth M. Lewis of the Blooming Glen, Pa., congregation, were united in holy matrimony at the home of the bride's parents, Bro. and Sister William Lewis, Perkasie, Pa. Bro. Melvin A. Bishop officiated. May the grace of God sustain them through life.

Obituary

Frey—Thelma Pauline, daughter of Ora J. and Irene Rychener Frey, was horn near Pettisville, O., May 31, 1942; died at the Wauseon Hospital, Sept. 19, 1943; aged 1y. 3m. 20 d. More than a week ago she became ill with tonsilitis, and complications developed which caused convulsions and partial paralysis. Her early departure is mourned hy her sorrowing parents, a hrother (Marvin), 3 sisters (Phyllis, Rachel, and Eunice), grandparents (J. C. Frey, Elmer and Lena Rychener), a step-great-grandmother (Katie Burkholder), and many other near relatives and friends. Funeral services were conducted at the West Clinton Mennonite Church by Roy Sauder, Walter Stuckey, Henry Wyse, and Simon Stuckey. Text, II Sam. 12:23.

Kline.—Martin, Columhiana, O., was born at Pandora, O., Oct. 10, 1873; died at his home Oct. 5, 1943; aged 69 y. 11 m. 25 d. His illness extended over a period of several years hut he never complained of mueh pain and was patient until death. He often expressed his readiness to go to his eternal home. He united with the Mennonite Church many years ago and was regular in attending Sunday school and church as long as health permitted. He was united in marriage with Priscilla Metzler, 1899. Those who survive are his wife and only one sister, Mrs. Mary Bushong. Funeral services were conducted at the Midway Mennonite Church, Oct. 7, 1943, in charge of A. J. Steiner and S. A. Yoder. Text, John 14:1-3. Burial in the adjoining cemetery.

Miller.—Christian, son of the late Michael and Barhara Graber Miller, was horn in Washington Twp., Stark Co., O., Nov. 24, 1861; died at the home of his hrother, Amos Miller, near Louisville, O., Sept. 27, 1943; aged 81 y. 10 m. 3 d. In 1877 he accepted Christ as his Saviour and was haptized and received into the fellowship of the Beech Mennonite Church where he held his membership until the end. He was a lifelong resident of the same community, working on the farm as long as he was ahle. For a number of years he was afflicted with shaking palsy and hardening of the arteries. He had his home with his hrother Joseph for a numher of years then with his sister Anna (Mrs. Joseph Kauffman) for ahout 12 years, and for the last 15 months with his hrother Amos. For more than a year he was confined to his hed in a very helpless state. He was patient in his affliction. Since the death of his sister, Mrs. Leah Linder, Sept. 12, 1943, he gradually weakened and complications set in which caused his death. He is survived hy 3 hrothers and 2 sisters: David, Samuel, Amos, Mary and Mrs. Joseph Kauffman, all of Louisville, O., Preceding him in death were his parents, 5 hrothers (Peter, John, Eli, Joseph, and an infant boy), and 3 sisters (Lydia, Leah, and an infant girl). Funeral services were conducted at the home of his hrother Amos Miller and at the Beech Mennonite Church with Bishop O. N. Johns officiating and John D. Miller assisting. Text, Job 14:14. Internment in the church cemetery.

Nussbaum.—Eliza Neuenschwander, daughter of Christ and Catherine Newcomer Neuenschwander, was horn in Canton Berne, Switzerland, May 27, 1861; died Sept. 29, 1943; aged 82 y. 4 m. 2 d. At the age of 15 she sailed to America with her parents. She grew to womanhood in Berne, Ind. On Nov. 9, 1882 she was united in marriage to Abraham Nussbaum. On July 31, 1936 her companion passed away. In 1903 she and her hushand and family moved from Indiana to a farm near Kidron and later moved to their new home in Kidron where she lived until her health failed after which she made her home with her daughter, Mrs. Frank Wyss, where she passed away. In youth she was haptized in Switzerland and joined with the Swiss Mennonite Church. In America she united with the Berne Mennonite Church and later transferred her membership to the Sonnenberg Mennonite Church to which she remained faithful to the end. She leaves to mourn her departure 9 children: Samuel, Christ, Amos, Sarah (Mrs. Simon Hofstetter), Saloma (Mrs. David Wyss), Bertha (Mrs. Silas Lehman), William, Albert, Ella (Mrs. Frank Wyss); also 48 grandchildren and 32 great-grandchildren, all from the Sonnenberg vicinity; a brother (Peter Neuenschwander, Berne, Ind.), and a host of relatives and friends. Her hushand, 2 sons, a daughter, 3 grandchildren, a great-grandchild, 3 hrothers, and 3 sisters preceded her in death. Funeral services were held at the Sonnenberg Mennonite Church. Louis Amstutz and Jacoh S. Moser were in charge. Internment in the church cemetery.

Into heaven's mansion she's entered
Never to sigh nor to weep.
After long years with life's struggles,
Mother has fallen asleep.

Schlabach.—Sanford Jay, son of Elias and Beulah (Schrock) Schlabach, was born Sept. 11, 1943; died the same day at the Spencer Hospital, Meadville, Pa. Short funeral services were held at home Sunday, Sept. 12, in charge of J. W. Oswald. Burial in Sunny Side Cemetery.

Schloneger.—Chauncey, son of Mr. and Mrs. David Schloneger, was born April 25, 1900, near Louisville, O.; died at his home near Leetonia, O., of heart failure, Sept. 30, 1943; aged 43 y. 5 m. 5 d. He was united in marriage with Gladys Clark, Jan. 24, 1929. Two daughters, Carol and Ruth Ann, and a son, Lowell, were born to this union. Besides his wife and children, he leaves 2 sisters (Mrs. Dora Sommers, Louisville, and Mrs. Leroy Rine, Canton), 4 brothers (Reuhen, Hillsboro, Ore.; Norman, Archhold, O.; David and Melvin, Louisville, O.). He united with the Beech Mennonite Church near Louisville when a young man and remained a memher of that church, but attended and took an active part in the Mennonite churches of this district, principally at Leetonia where the family resided for several years. He was stricken with rheumatic fever several months ago and was confined to bed at the Salem City Hospital until shortly before his death when he was taken home. Here he died suddenly of a hlood clot. Funeral services were conducted at the Midway Mennonite Church, Oct. 3, 1943, in charge of A. J. Steiner and S. A. Yoder. Burial in the adjoining cemetery.

Shifflett.—Peter M., son of Derriek and Mary (Frazier) Shifflett, was born near Harrisonhurg, Va., Jan. 1, 1862; died at his home June 17, 1943; aged 81 y. 5 m. 17 d. He was ill 6 weeks and grew steadily weaker until the end. He was a prominent farmer and a leader in his community. He was a faithful memher of the Mennonite Church and was a lover of music. He attended and led many old folks' singings. Surviving are his wife (the former Fannie Wenger), 2 foster children (Leslie N. Shifflett at home, and Mrs. Irvin Knicely, Dayton), 3 grandehildren, a great-grandchild, and the following hrothers and sisters: A. J. Shifflett, Pa.; John Shifflett, Md.; Mrs. Anna Coon, Alton, Ill.; Mrs. Frank Mates, Mich.; Mrs. Nan Clifford, and Mrs. Nora Shifflett, Washington. Funeral services were held at Weaver's Church, Sunday morning, June 20, with Bro. S. H. Rhodes and Bro. H. B. Keener officiating. Internment in the near-by cemetery.

Siegenthaler.—Carl Elsworth, son of Richard and Geneva Siegenthaler, was horn May 18, 1943; passed away Sept. 30, 1943, at the Mercy Hospital, Kansas City, Mo., after a lingering illness for more than 6 weeks; aged 4 m. 12 d. He leaves to mourn his departure the sorrowing parents and a little sister, Bernadine, his maternal grandparents, and his paternal grandfather. Two little sisters preceded him in death. Funeral services were at the home in charge of W. R. Hershberger, assisted hy J. A. Kauffman. Interment in Clearfork Cemetery.

A little bud too pure to stay
God in His wisdom has called away,
Not from our hosom, not from our love,
But to dwell with the angels in heaven ahove.

Swartzendruber.—Mary Ruth, daughter of Daniel B. and Annie Guengerich Swartzendruher, was horn in Johnson Co., Ia., April 27, 1905; died at the home of her parents near Kalona, Ia., Sept. 17, 1943; aged 38 y. 4 m. 20 d. Mary accepted Christ as her Saviour in her youth and united with the East Union Mennonite Church and was a faithful and devoted Christian. Mary always had high ideals which she heautifully expressed in the fine poems which she composed during her last years and which were published in the Mennonite Church periodicals as well as in other puhlications. She spent almost 10 years in the home of Dean R. A. Kuever of Iowa City as maid. She often spoke of the happy experiences she enjoyed with them. In May, 1942, she submitted to a surgical operation for removal of eancer which did not hring the perfect relief she had hoped for and from that time on she suffered a great deal. She hore her pain patiently and was always resigned to God's will. Her passing is mourned hy her parents, a sister, Martha N., who faithfully cared for her constantly during her illness, 3 hrothers (William, Chicago, Ill.; A. Lloyd, Kansas City; Jacoh F., Marion, Ia.), and a host of relatives and friends. Funeral services were held at East Union Church Sunday afternoon, Sept. 19, conducted hy the local pastor, D. J. Fisher, assisted hy A. C. Good, Sterling, Ill. Interment in the East Union Cemetery.

Wenger.—John R., son of Benjamin and Julia (Estep) Wenger, was born in Rockingham Co., Va., March 9, 1878; died Sept. 25, 1943, at the Rockingham Memorial Hospital following an illness of 2 years; aged 65 y. 6 m. 16 d. He was an engineer at the Dayton Ice Plant and later followed the jewelry trade, repairing clocks and watches. His first wife, Emma Weaver, died in 1920. In 1924 he married Ivy Myers who died in 1932. He is survived by 4 children (Mrs. Lena Rhodes, Dayton; Reuben and Roy Wenger, Baltimore, Md.; and Wade Wenger, Dayton, Va.), 4 step-children, and the following brothers and sisters: Mrs. Fannie Shifflett, Dayton; Mrs. Etta Salt, Harrisonburg; Perry and Monroe Wenger, Dayton; Mrs. Sarah Cullen and Andrew Wenger, Oregon. Funeral services were held at the Weaver's Mennonite Church where he was a member. The services were conducted by S. H. Rhodes and H. B. Keener. Burial in near-by cemetery.

—o—

JOHNSTOWN BIBLE SCHOOL

The Johnstown Bible School will open its twenty-third term of school on Dec. 29, 1943, and will close Feb. 11, 1944. Ministers' week session will be held from Jan. 4 to 11. A number of ministers will bring instruction to the group. The special Sunday-school sesion will be held from Feb. 9 to 11.

This year a new feature has been added. A course of advanced study will be offered for those who have already completed the six years' course. The subjects that will be offered for this course are

Life and Teachings of Jesus
Mennonite History and Doctrine
The Church—Corinthians and Ephesians
Methods of Christian Work
Bible Doctrine
The Mennonite Church at Work
Use and Interpretation of the Bible

There are some who have attended Johnstown Bible School for a number of terms, and this announcement goes out to them especially, while there may be others who have not had regular short-term courses and who also may wish to enroll in this course. It is open to anyone who can carry advanced work.

Also the six weeks' course for ministers, which proved so valuable in our last term, is being continued this year.

The regular courses as heretofore offered are also included in our curriculum.

The faculty is composed of Lloy A. Kniss, Principal; Paul Roth, Aaron Mast, Myron Livengood, C. C. Culp, Elizabeth Kniss, Matron.

For further information and the Bulletin, write to John A. Thomas, Sec., Johnstown, R. 4, Pa. or Lloy A. Kniss, Principal, Johnstown, R. 4, Pa.

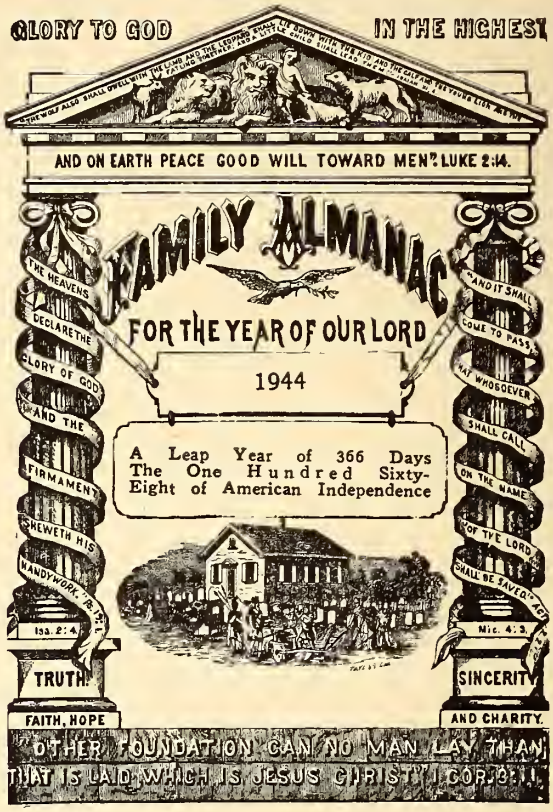
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Seventy-Fifth Anniversary

OF THE MENNONITE FAMILY ALMANAC



The Mennonite Family Almanac for the Leap Year of 1944 marks the seventy-fifth anniversary of this publication. Thousands of homes each year enjoy the benefits of an Almanac published by the Church and especially planned and prepared for its members. The Almanac for this year has been prepared with the usual carefulness, and we believe that you will find in it, besides the regular Almanac features, a rich store of helps for the various needs in your home.

We give here the titles of the articles, with the names of the authors, that appear in the 1944 Family Almanac. The writers are in a position to give practical and valuable information on the subjects about which they have written.

Nature in the Bible—Kathryn E. Hostetter
Tell Me a Story—Erma Miller Erb
Home Canning—Emma Z. Horst
How Do You Eat?—Ava M. Rohrer
What About Vitamins?—Samuel Bucher, M.D.
Forecast Your Own Weather—Daniel Suter

You will find also in the Almanac the regular calculations brought up to date by an official Almanac calculator, including a complete list of Church Days and Holidays, moon's phases, eclipses, change of seasons, planets visible, together with recipes, household hints, poultry and agriculture notes, and the revised Ministerial Directory.

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Price: 15 cents each; $1.25 per dozen $10.00 per hundred.

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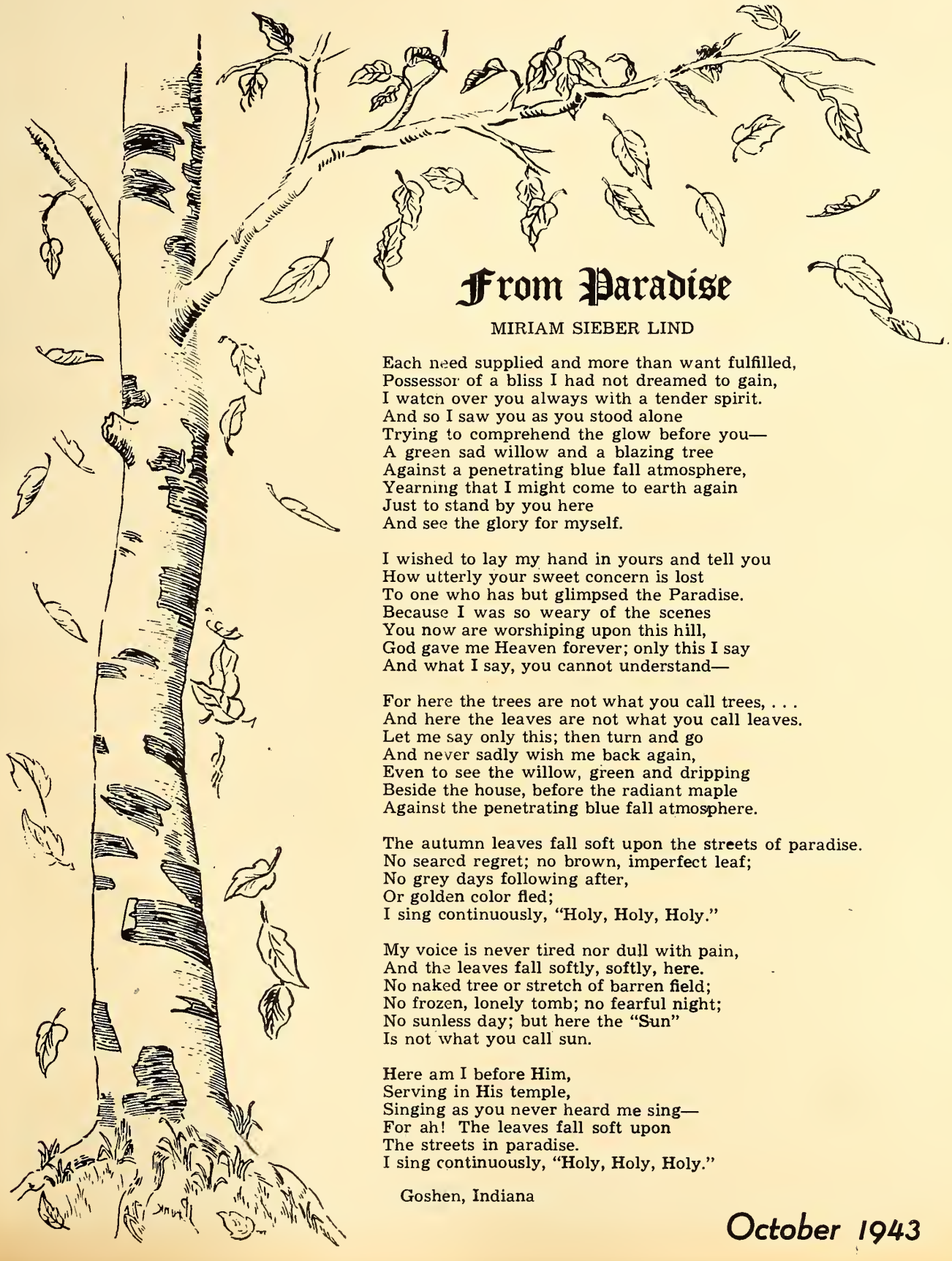
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A BIMONTHLY SUPPLEMENT TO THE GOSPEL HERALD

CHRISTIAN DOCTRINE

PAUL ERB, EDITOR



From Paradise

MIRIAM SIEBER LIND

Each need supplied and more than want fulfilled,
Possessor of a bliss I had not dreamed to gain,
I watch over you always with a tender spirit.
And so I saw you as you stood alone
Trying to comprehend the glow before you—
A green sad willow and a blazing tree
Against a penetrating blue fall atmosphere,
Yearning that I might come to earth again
Just to stand by you here
And see the glory for myself.

I wished to lay my hand in yours and tell you
How utterly your sweet concern is lost
To one who has but glimpsed the Paradise.
Because I was so weary of the scenes
You now are worshiping upon this hill,
God gave me Heaven forever; only this I say
And what I say, you cannot understand—

For here the trees are not what you call trees, . . .
And here the leaves are not what you call leaves.
Let me say only this; then turn and go
And never sadly wish me back again,
Even to see the willow, green and dripping
Beside the house, before the radiant maple
Against the penetrating blue fall atmosphere.

The autumn leaves fall soft upon the streets of paradise.
No seared regret; no brown, imperfect leaf;
No grey days following after,
Or golden color fled;
I sing continuously, "Holy, Holy, Holy."

My voice is never tired nor dull with pain,
And the leaves fall softly, softly, here.
No naked tree or stretch of barren field;
No frozen, lonely tomb; no fearful night;
No sunless day; but here the "Sun"
Is not what you call sun.

Here am I before Him,
Serving in His temple,
Singing as you never heard me sing—
For ah! The leaves fall soft upon
The streets in paradise.
I sing continuously, "Holy, Holy, Holy."

Goshen, Indiana

Observations

BY THE EDITOR

The Swedish newspaper, *Eskelstuna-Kuriren,* is authority for the statement that Dr. Christian Hallesby is among the Norwegian clergy who have been imprisoned for failure to co-operate with the Nazi regime. Dr. Hallesby, it will be remembered, is the author of several books which have been widely distributed and read in this country, among them one on *Prayer* and one on *Conscience.*

⁂ ⁂ ⁂

Early in the past summer there was effected the merger of four divinity schools associated with the University of Chicago. These schools were: The Divinity School of the University of Chicago (Baptist), Chicago Theological Seminary (Congregational), Meadville Theological School (Unitarian), Disciples Divinity House (Christian). There can be no question of the liberal character of the resulting seminary. This merger without question makes the University of Chicago one of the outstanding centers of theological liberalism in America.

⁂ ⁂ ⁂

On September 1, Pope Pius, in a radio address to the world, plead for a spirit of reconciliation and tolerance. "Real strength," he said, "need have no fear of generosity." The Pope sees no hope for a world in which each nation seeks its own prosperity at the expense of the other nations. Commentators see in his plea a bid for liberal treatment of Italy, but there is no need to question the truth of the Pope's strictures against national selfishness.

⁂ ⁂ ⁂

Again and again men who have gone away from God return to the positions of orthodox Christianity through the sheer necessity of overwhelming evidence. C. E. M. Joad, an English philosopher, in a recent book entitled, *God and Evil,* says this: "Evil is not merely a by-product of unfavorable circumstances. It is too widespread and too deep-seated to admit of any such explanation; so widespread, so deep-seated, that one can only conclude that what the religions have always taught is true and that evil is endemic in the heart of man." It seems foolish to depart from the truth that was given by revelation only to come back to it again by painful, labored reasoning and humiliating confession.

⁂ ⁂ ⁂

Dr. G. Campbell Morgan, one of the great preachers of our generation and an outstanding expositor and Bible teacher, closed his ministry at Westminster Chapel in London at the end of August. The physical weakness of old age has necessitated his retirement.

⁂ ⁂ ⁂

Wendell Willkie, in his current best seller, *One World,* pays a high tribute to the work of American foreign missionaries in the creation of a reservoir of good will among the nations of the Orient. The Gospel of Jesus Christ is the greatest gift that we can give to any people. It is far more important than political freedom, for as Horace Greeley said, "It is impossible to enslave, mentally or socially, Bible-reading people."

⁂ ⁂ ⁂

Look at the "heathen Chinee"! According to an Associated Press report from Chungking the Ministry of Education has forbidden smoking, drinking, and dancing among Chinese students. Permanent waves were banned for girls and disciplinary measures including dismissal were set up to bring about higher moral standards. Lin Yutang in his recent book, *Between Tears and Laughter,* levels telling satire against European and American civilization, especially our Christianity. He says we have given two things to China—the Bible and firearms. We did well to send the Bible, he thinks, for we don't use it ourselves; but the firearms we had better kept, for we know better how to use them.

⁂ ⁂ ⁂

Acting Governor Walter S. Goodland, of Wisconsin, in a proclamation calling for the observance of September 26 to October 3 at Religious Education Week spoke as follows: "Now as always, the teachings and principles of religion are the sourc of our character and secret of our strength as a people," th governor said. "Greatly increased emphasis upon religiou teaching is needed to reach an alarming proportion of our peop who are now growing up without these spiritual foundations c character."

⁂ ⁂ ⁂

Goodland urged citizens to "renew their allegiance" to th churches of their choice, and to seek for themselves, "and mak effective for others all possible opportunity for religious teacl ing and worship which are essential in establishing the spiritu foundations of freedom."

⁂ ⁂ ⁂

Archbishop Eiden, Primate of the Swedish Church, in a address last August to Danish church leaders referred to th unbounded and joyous enthusiasm of Saint Paul in his epistle t the Philippians. Since Philippians is a prison epistle, the joyou victory of Paul has particular value for Christian people in thes difficult times. "We have lived through," said the Primate, "an we are living through hard times. We do not know if still mo difficult times are approaching. We are all longing for peac and serenity, but we experience little of it in these days. But w do know that God the Almighty is always present. He bears th name of the God of peace and He is able through all oppre sion to give us indestructible peace if we believe in Him an wander along His paths, my beloved Danish sisters and brotl ers!"

⁂ ⁂ ⁂

That national selfishness and the threat of imperialism a no longer a threat can hardly be held by one who reads the stat ment of a policy-forming committee of one of our great polit cal parties. "We are reluctant to extend our borders," says th statement, "but at last we must face realities, respond to no wa of mawkish sentimentality, no silly surge of renunciation unselfishness. We must at last be selfish, with the future, th impregnability of our country clearly in mind. We must tak what we must have. . . . We must possess, by friendly negoti tion if we may, by occupation if we must, those points, tho islands, those bases which will perfect the fortification of th United States. . . . The Pacific ocean must become an America lake. . . . We must turn to the Atlantic, and there we must a quire by treaty or by occupation such islands, such territories a we deem necessary to our safety."

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Editorials

Teaching Them . . .

A MAN WITH WHOM THE EDITOR conversed this past summer said that when he was a college student he came under the influence of Rauschenbusch and Coe and that he has never been able to get back his religion since. This is an illustration of the tremendous effect which a system of thought may have in determining the life philosophy of a young person in his student days. It is a potent argument for a vigorous setting forth of Christian truth to our young people whether in our homes, our churches, or in our educational institutions. If our teaching program breaks down, the strong life of the church is threatened. One of the serious moments in the recent General Conference was the revelation of how serious is the breakdown of the doctrine of nonresistance among our young men. Some of us had not dreamed a few years ago that so many would accept military service even though the government has given us favorable recognition on our conscientious scruples against war. We had known that the church was drifting on the matter of nonconformity. It was very sobering to learn that the drift was probably as serious on the matter of nonresistance. Is there not a renewed call to all agencies in the church for a devoted teaching of these two contested areas of Bible teaching and Mennonite life? In connection with the figures on the defection from nonresistance on the part of our young men, it has been said that if the church had been more faithful in her discipline, not so many lukewarm people would be on the church rolls and the figures would not look so serious. This is undoubtedly true, but it would not change the fact that we are not teaching our doctrines effectively to our children. This is a sobering thought which must send us first to our knees and then to our pulpits and classrooms with a renewed fervor for God's Word and devotion for teaching it.

Expository Preaching

MINISTERS ARE OFTEN TOLD that they should do much expository preaching. People need to be fed on the Word and the way to feed them is to open up the meaning of the scriptures to them. But often the experience of expository preaching is a rather sorry one. Either it becomes dry and uninteresting so that the congregation goes to sleep, or however interesting it may seem for the moment, no lasting impressions are made. There is a shallow scratch over a lot of territory but nothing goes deep enough to stay.

Probably not all preachers have the expository gift, but all of us might do better if we had a better notion of what expository preaching is. Too often we think it is merely taking a chapter and making comments phrase by phrase or verse by verse. Such a method, unless handled by a master, is pretty sure to fail in effectiveness. Exposition is the consecutive treatment of some book or extended portion of Scripture, but it is not a mere succession of rambling thoughts. It is not a sermon in which there are twenty-five texts instead of one. It is not a collection of the preacher's thoughts suggested to him by words or phrases in the scriptures.

Good expository preaching lays open the true essence of meaning in a text, in the light of its context. It shows by careful analysis the development of thought in the scripture text, the larger thought which David, or Christ, or Paul, or Peter and John wished to bring. Such preaching cannot be done in a lazy fashion. It requires careful study, much meditation until the very thought of the sacred text is absorbed by the preacher and the sacred truth fills him up to an inspiring setting forth of the divine messages. The hearers will come from such messages saying, not "this is what Bro. Preacher thinks," but rather "this is what the Word of God teaches." A preacher could hardly have a higher ambition than to become a good expositor.

Orthodoxy for Sale

OUR LORD JESUS USUALLY SPOKE in tender and comforting language. But when He met the hypocrisy and selfish complacency of the Pharisees, He broke forth into a withering condemnation such as makes one's blood almost run cold. The One who spoke as man never spake is most terrible in His severity when he sees self-seeking men hide behind a shield of what they called orthodoxy. Matthew 23 records one pounding woe after another until it seems no one could have stood before the Divine Wrath.

The sin of the Pharisees consisted in trying to buy the favor of God and man through a dead orthodoxy of creed and rule. "We are the children of Abraham," they boasted, as if that was all that mattered. Jesus never condemned their orthodoxy, but the mercenary use to which they put it.

Now orthodoxy, that is, sound thought and teaching, is an excellent and a necessary thing. We are tremendously concerned that both we and those who are associated with us in the life and thought of the church should be sound in our thinking concerning God and His Word, the plan of salvation and the Christian way of living. But our expressed orthodoxy should be merely an expression of the truth concerning which we are convinced. Orthodoxy is not an end in itself nor a means to a good reputation among our brethren. That we should express orthodox opinions merely to get a reputation for sound conservatism would be a despicable thing. The devil has many ways of tempting, and the orthodox thinker will probably be tempted to prostitute sound doctrine to unworthy ends. This temptation would probably come with most force to younger men who are not yet well known in the church. Let us resist as sin every impulse to use our orthodoxy to jockey for position and power within the church.

Our Credentials

ALTHOUGH IT WOULD BE SINFUL for anyone to use a sound doctrinal position for his personal advantage, it is, however, true that the chief basis upon which should rest our judgment of the Gospel messenger is the message which he preaches. We judge churches, either denominations or congregations, by the quality of the truth which comes from their pulpits. Churches must be something more than friendly; preachers must have something besides eloquent language and a likable personality.

Paul wrote his letter to the Romans partly to secure their understanding and sympathy in the further labors which he wished to carry on in Rome and in Spain. The book is his credentials to be sent on ahead of him, but his motive is not selfish. All of Paul's epistles have so little of personal reference. He presented not himself, but the Gospel. He did not care so much what people thought about him, but he was overwhelmingly convinced of the truth of his message and zealous for its promulgation throughout the world. He was selling his Gospel, not himself. Motive is the thing that distinguishes between campaigning for a great cause and selling one's orthodoxy for a personl advantage.

Sound Thinking from Our C.P.S. Camps

WE CALL ATTENTION to the article in this issue written by Bro. Stalter, who is among the young men giving their testimonies for God in our C.P.S. camps. It is a joy to know that some of these brethren have voluntarily used their spare moments to think through such lines of thought as here presented. It is a matter of concern to many of us in the church to know that because our camps must be open to all conscientious objectors there sometimes become vocal in these camps types of thought which are not Scriptural and sound. We commend our young brethren for taking their stand firmly on the truth of God's Word. We have confidence to believe that many of our boys will come out of their camp experience matured and strengthened in their Christian faith.

Truth That Overwhelms

A YEAR OR TWO AGO CHRISTIAN DOCTRINE carried an editorial protesting against ejaculatory religion. We tried to present the thought that religious emotion must have back of it understanding and thought if it is not to become mere watery sentiment. We are now impressed with the complementary truth that our theological and doctrinal convictions must go deep enough to evoke emotional responses. The believer who is not at times overwhelmed with the truth that he comprehends, whose eyes do not occasionally fill with tears of deep appreciation, whose tongue does not break out sometimes into exclamation, has a definite lack in his own religious life and probably will not be able to present the truth to others with very deep conviction. A preacher who is not deeply moved l the subject matter of his sermons will have few convert A church is warmed by a pulpit on fire.

A concordance study of the oh's in the Bible is revealin In I Chron. 4:10 Jabez was so impressed with his need God that he broke out in the prayer, "Oh that thou woul est bless me." Of course God granted such an impellir prayer. Moses had such a horror of sin that, when Aarc had made the golden calf, Moses faltered out to the Lor "Oh this people have sinned a great sin" (Ex. 32:31 Our Lord used an exclamation in His astonishment man's failure and unbelief: "O faithless and perverse ge eration." (Lk. 9:41). The reader of Romans cannot fa to be impressed with the overwhelming force of emotic with which Paul comes to the climax and conclusion of th doctrinal thesis of the book: "Oh, the depth of the riche both of the wisdom and knowledge of God! How u searchable are his judgments and his ways past findir out!" (Rom. 11:23). Even in writing to one man, t Timothy (I Tim. 6:20), Paul emphasizes his appeal wit the exclamation, "O Timothy, keep that which is cor mitted to thy trust."

The golden mean will be of use here. Christians wh froth emotion without solid content behind it repel ge uine seekers for truth. But Christians who hold the truth in such a cold intellectualism that their deeper fee ings are never stirred will not be very effective witnesses t the truth. We differ, of course, in our susceptibility to em tion, but probably none of us should find himself at the e treme of either slushy sentamentality or an unmoved i tellectualism.

Grace and Holy Living

THE WEEK-END MEETINGS in various Indiana churche in connection with General Conference were devoted t the general theme of holy living as set forth in Titus Among the many rich truths brought by the speakers, th one made special impression upon us, that the chief motiv for holy living is the grace of God. Some people seem t think that holy living is a motive for the grace of Goc It is important that we get our thinking straight on th relation of grace and obedience. The two must always g together. When the grace of God becomes effective in life, there will be a denying of ungodliness and worldl lusts. God's marvelous provision for our salvation is th all-powerful motive for the kind of life that will bring hir glory and praise. Paul teaches us the same thing in Rc mans 6 when he makes God's act in raising us from th death of sin the basis for an appeal that we should recko ourselves dead unto sin. God does not extend His grac to us because we are worthy. Rather we yield to Him i glad obedience to His will because He is worthy.

If my eternal salvation depended on winning a thou sand souls to Christ within the next ten years, I would nc attempt to do it from the pulpit. I would come right dow and go after souls.—Bishop Jesse Peck.

The Radical-Conservative Man

All the elements of the human race are resident in every man, and it is each man's task to keep these elements at balance. Particularizing quickly, let us think of those compensating factors which have to do with the killing of evil and the conserving of good. When a person yields himself too fully to the former he is dubbed a radical, and when one is too fully enamored of the other he is called a conservative. But since these terms are employed to describe extremists in both cases, they are uncomplimentary, and point one out as wanting in balance. There is no word, perhaps, for describing one who possesses the two factors in proper proportions, for such a person is not news, but, nevertheless, such a person is the true and useful type, and for want of a better word I have called him a radical-conservative.

There are evils to kill, and there are good things to conserve in us all and in things all about us. If we tolerate the rats we invite bubonic plague. But if we burn the barn to get rid of the rats we lose the purpose involved in process. We must find a way to cure the bite without killing the dog. We must be able to eliminate the fester from the finger without amputating the arm. When one becomes tolerant of evil he witnesses to the blight of moral and spiritual inertia. When he becomes careless about conserving good he testifies that he holds small stake in such matters—the barn he would burn is not his, the dog he would kill belongs to his neighbor, the arm he would amputate is not attached to his shoulder. "Abhor that which is evil; cleave to that which is good."

The easy way is seldom the right way. It is easier to tolerate sin or slay the sinner than it is to separate the sinner from his sins. It is easier to "take the way of least resistance" in one's own life or else abandon the Christian way altogether than it is to set one's soul to the task of being a Bible Christian. It is easier to make allowances for everything in the family or to make the discipline so rigid as to drive the members all away than it is to build and maintain a well-rounded Christian home. It is easier to expel members from the church for minor infractions or else to forget discipline altogether than it is to hold firmly to "the old landmarks" and yet temper justice with mercy. But the hard way is the right way. "Be not overcome of evil, but overcome evil with good."

By General Superintendent Chapman in Herald of Holiness, September 6, 1943.

A Laugh for the Almighty

In Three Parts

John D. Stalter

I. The Law of the Lord

"Great peace have they which love thy law: and nothing shall offend them" (Ps. 119:165).

There is perhaps not one among us who has not observed that an object thrown into the air falls again to the earth. This truth, which has long been known, is most often called to our attention by the expression, "what goes up, comes down"—a very common expression indeed.

Because of the infallibility of this truth, it has been accepted as "law." Science refers to it as the Law of Gravity, explaining that gravity is "that force which tends to draw all bodies toward the center of the earth."

There is what appears to be a difference of opinion as to who ordained, or what caused objects to be drawn toward the center of the earth. Some refer to it as a "law of nature"; while others can accept no explanation other than it pleased the Almighty God to have it thus. However, are not these answers the same? The various forms of life, and their relative characteristics, as well as the mannerisms of all the other material and intangible creations of God, have become so commonplace to us, that we say they are "only natural." It may be that all these thoughts are involved when we speak of nature, but surely all will agree that more respect would be shown the Creator if we would say that the law of gravity, for example, is a law of God.

We have no control over the law of gravity; we only know its characteristics. We must give it consideration, however, as it affects us in many ways. We must deal with it according to the knowledge we have acquired by observation, experience, and experiment. None of us would be so "dumb" as to design something and in our calculations count on water to run up hill. The law of gravity denies water the liberty of running up hill. *We have learned to know the law, and act accordingly.* We do the same with all other natural laws.

But God has given other laws as well. Among these are the ones set forth pertaining to our spiritual life, our social life, and our physical well being. These, without question, are the ones which should be given consideration above all others. These are the ones which God, in His wisdom, has allowed a choice as to how they may be regarded; yet without exception, they are just as consistent in their performance, and just as never failing, as is His law of gravity.

Regarding our spiritual life God has said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength"; regarding our social life He has said, "Thou shalt love thy neighbour as thyself"; regarding our physical life, He has informed us that "our bodies are the temple of the living God," and has besought us to regard them as such.

All the God-given laws have stood the test of the ages. The atheist and agnostic have been hacking at them continually but have failed to register even a scratch. The laws controlling the universe are continuing as of old. They will continue because God has so ordered. The following is an example of such an order: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." The laws regarding spiritual life have transformed lives in all ages, including also our present age. The same is true of those pertaining to the physical life and the social order,

The latter perhaps has not been so manifest because this is the group that has been given the least consideration.

God knows that it would be best for us if we kept His laws. His commandment as given by His servant Joshua is "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; *for then thou shalt make thy way prosperous and then thou shalt have good success.*" There is no question about the fact, that it is easier to keep these laws than to ignore them.

The Psalmist, prompted by the Spirit of God within him, testified of the law, and said, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned, *and in keeping of them there is great reward.*"

One who keeps God's law, cherishes its beauty, and finds its words profitable, can say with a heart of gratitude and reverence, "Oh, how love I thy law; it is my meditation all the day." To such an acknowledgment the Most High will answer: "Blessed is that man whose delight is in the *LAW OF THE LORD.*"

Twentieth Century Sanity

Ah, but we have learned a great deal since God first told Moses a few things; and we have been enlightened considerably! Yes, sir; in our day we know, not only "all the answers," but nearly all the questions as well. If the poor people of the day when the law was given could have known what we know, what a burden they could have avoided and how happy they could have been. Look at us—here's the way we do things!

Our research laboratories and well-equipped hospitals have been the birthplace of many a miracle in medicine and surgery. We're not done telling of them yet. Just read our papers and see. Nearly every day there is a report of some noteworthy feat of our doctors and surgeons and descriptions of their successful attempts to save life. They have the aid, too, of other of our inventions; our rapid means of communication and transportation and the like. Many a being has been thrilled to hear the dramatic reports of such successful undertakings and heroic efforts to have life. Take a peek at our average life span and compare it with the figure of several centuries past!

Can we we help it if on the same page you see the casualty lists of our wars? Yes, the figures may be in the hundreds of thousands and even more, but don't forget that all those who died were someone's enemy. Enemies we kill. You see in our day we know who to kill and who to keep alive. We are the ones who determine who is to live and who is not worthy of living. We will acknowledge that it is costing a bit more to kill than to keep alive, but that is "just one of those things."

Nor do we need to pay particular attention to our bodies at the present time. We can indulge in practically every form of desire, and if we get caught, we can get fixed up again. It might mean having an operation that isn't quite on the level and which we do not care to have made known, but "what people don't know doesn't hurt them." Yes, our knowledge has done wonders for us!

When you speak of getting married, you are giving opportunity to be shown the ultimate! We really have the system! We can get married, if we want to go to the trouble, and if we don't like our wives or husbands, or see one which we think we would like better, we can get a divorce. Not much to it—merely claim incompatibility and the judge gives his consent. It doesn't bother us too much that the children are left without parental care, as we're having such fun that naturally we let the "kids" paddle for themselves. They can be cared for by some sentimental grandmother, or an institution, and get whatever educa tion they need by going to the movies. (There is real educationa value in shows, as you very likely know.)

Neither do we need to concern ourselves about pleasing ou employers. Join the union and tell the boss how much you'r going to do and how much he is going to pay you for it; tell hi when you get your vacation and how much you're going to ge tell him whom he may hire and whom he may fire; why not– he's just a lucky mutt anyway that stumbled on a bit of mone and happened to get a start. If we happen to be the employer an can't lick the union, we join them, and adopt their policies Simple, isn't it?

Here's a real one for you—our superb economic scheme. Di you know that we can be paid for doing nothing? Well, we can Just don't plant so many acres of corn or don't raise so man hogs and you'll get your check. We can take a loaf of bread ou of the bread box and make the other one worth more. That isn hard to understand, is it? (The reason some people are starvin is because there are still a few unenlightened folk left.) If w should get in debt by such maneuvers, we can always raise th debt limit or "borrow from Peter to pay Paul."

And we have made very adequate provision for our religiou life. We are hiring preachers and priests to take care of ou religion for us just as the garage man does our automobile. Giv him five or a hundred dollars occasionally and he will pray yo right into heaven and interpret the Scriptures for us just exac ly as we believe them!

And so we go—not a care, not a worry, not a responsibility just gliding along and lauding ourselves for having such under standing minds! They used to tell us that "water doesn't run u hill," but now we know better, we know now that it does! The used to tell us that "what goes up, comes down," but now w know that it keeps on going!

What a Utopia we have made for ourselves, we of this en lightened twentieth century!

Why God Will Laugh

Does it seem absurd to state that God will laugh? It reall shouldn't, because the statement has been on record for severa thousand years! We must acknowledge that we cannot compre hend God, and of a surety cannot fully understand the spirit c His laughter. We can, however, understand it in part as th reasons for the laughter are clearly stated. God lists the reasor Himself—they are not the product of someone's imaginatio Here they are:

"Because I have called, and ye refused;
I have stretched out my hand, and no man regarded;
But ye have set at naught all my counsel,
And would none of my reproof:
I also will laugh at your calamity;
I will mock when your fear cometh; when your fear comet as a desolation and your destruction as a whirlwind; when dis tress and anguish come upon you" (Prov. 1:24-27).

From these words we can ascertain that the laugh referred t is not one of merriment. When we speak of the end of patienc on the part of the Godhead, we usually call it "righteous indigna tion." We are aware that God is above the fits of wrath to whic mortals are subject. His perfect justice qualifies Him to stat any contempt He may have for perpetual sinning. Please not that before listing His reasons for mockery, He has made ampl provision that all might know His law, His justice, and Hi mercy. From the beginning of time, as we know it, man has bee constantly acquainted with the expectations of God in regard t proper living.

It appears that recently men are doing, more and more, jus the opposite of what God expects. *We know the law, but we ar acting as though the law were reversed.* We cannot reverse th law of gravity, for "what goes up does come down," but w

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Jesus and Wealth

Darwin O'Connell

This topic, "Jesus and Wealth," is a very important subject for, contrary to a very prevalent opinion, Jesus did not ignore this subject, and confine His teaching solely to religion, but rather had very much to say concerning possessions.

The question of wealth is important because it presents "one of the constant and difficult threats to the world at large when it comes to Christian living."

In the first place, money as a medium of exchange commands worldly goods and as such is necessary for all of us to have so that life can be sustained. Second, there is constant competition for worldly goods and it is in our quest for this worldly goods that there is an extreme danger of our failure to uphold Christian principles of conduct.

As we approach this subject of wealth, riches, and possessions, perhaps it would be well for us to consider the economic conditions existing during the time of Christ so as to understand more fully what Jesus had to say concerning riches. With this background in mind, we will then proceed to present systematically the teachings of Jesus concerning this great question.

The economic situation existing during the time of Christ was very similar to that existing today. Just as at the present time 15 per cent of the people control 85 per cent of the wealth, so in the time of Christ most of the wealth was concentrated in the hands of a few individuals. The majority of the people lived in poverty. The main diet of the Palestinian consisted of fish and bread. Jesus, as well as His disciples, came from homes of this economic stratum.

We find that Jesus made numerous statements about riches. However, before discussing these at length, it is necessary for us to clear up some misconceptions which are held by many people concerning Jesus' teaching on this topic. In the first place, Jesus was not a communist—He did not oppose private property as such, but rather respected it. In Luke 18:20 Jesus, in response to the question asked by a certain ruler as to what he should do to inherit eternal life, told him to keep the commandments, of which one was, "Do not steal." In Mark 7:21 Jesus forbids theft and fraud and in Mark 7:22 covetousness and rapacity. In Mark 12:16 Jesus sets forth the idea that what the government demands belongs to it and should not be withheld, by saying "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." It is worthy to point out, however, in this connection, that many times we stress the first of these two injunctions of Christ and forget about the latter. He specifically tells us in this latter injunction that we also have a distinct obligation to fulfill to God with reference to our possessions, namely "render unto God the things that are God's."

We also find that Jesus partook of the gifts and hospitality of others, and depended upon people who had capital to help Him. In Luke 8 we read of Joanna, the wife of Herod's steward, and many others "who ministered unto them [him] of their substance."

While we find that Jesus respected other people's property, we also notice that He seems to have displayed a disregard for the rights of private property wherever the interests of the kingdom seemed to require it. For instance, when it seemed necessary to send the unclean spirits into the swine herd in order to free the Gerasene demoniac from their clutches, Jesus did not hesitate to sacrifice the swine herd to accomplish His purpose. We also read in Mark 11:15-17 of the account of the cleansing of the temple in which Jesus engaged in the violent removal of the traders' property from the temple. However, "these cases were rare and we do not find Jesus inculcating such principles of conduct upon His disciples."

The other erroneous conception that many people have concerning Jesus' teaching about wealth is that Jesus promised material rewards to His followers. In Luke 12:31 Jesus says, "Yet seek ye his kingdom and these things shall be added unto you." This statement was made in the midst of a discussion concerning anxiety for food for daily sustenance and for clothing for the body—in other words, the necessities of life. Jesus here meant to say that we should place the kingdom of God first in our hearts and lives and that God would provide us with the necessities wherewith to live. Jesus' words in Luke 12:31 should in no wise be interpreted to mean material rewards nor luxuries.

After clearing up these erroneous conceptions concerning Jesus' teaching about wealth, our minds naturally turn to the consideration of what Jesus actually did have to say on this question. We are particularly interested in the reasons which prompted Jesus to tell the rich young ruler to sell all that He had and give to the poor. If we read this account carefully, we find that Jesus immediately followed this injunction that He gave to the rich young ruler with a command to follow Him. Of course the stress should be laid on this latter command rather than on the former injunction. The latter injunction serves to give us a cue as to why Jesus commanded him to sell all that he had and give to the poor. Jesus had called this young man to be one of His disciples—the highest calling that one could ever receive. Jesus realized that the spirit of comradeship which would be necessary in order to be one of His disciples would demand his giving all that he had so that he could enter into the closest relations with the poor.

The question, then, that immediately arises in our minds is whether or not highest perfection does involve the total surrender of our wealth. In considering this question we would say *no*, because if everyone were to become a Christian and sell his possessions, to whom would they be sold? And, too, we note that "it

"Not Many Mighty"

Elaine H. Sommers

Dear Father,
It is with deep humility I come to Thee.
My mind is not a great mind,
Formulating scientific theories
Which will rock tomorrow's world.
Indeed, I do not even half pretend to comprehend
The multifarious knowledge of the universe.
My tongue is not a silver tongue,
Charming vast audiences with its ringing words;
Nor my pen a mighty pen,
Swaying thousands with its pregnant lines.
I look at all the gifted ones with whom I live
And hang my head in shame.
My talents are such paltry things!

My child,
Do not despair!
Doest thou remember when
One day on Galilean shores
A restless multitude was fed
On five loaves and two fishes small?
A trivial sum!
But one small boy was willing to
Give everything he had to his Master.
I have not changed.

sometimes requires more responsibility on the part of an individual to exercise proper stewardship of his wealth than to joyfully give it all up."

This phase of the question leads us to place the teachings of Jesus on this topic into two categories: first, Jesus' teaching concerning the acquirement of property; and, second, Jesus' teaching concerning the stewardship of wealth. By wealth we mean the quantity of our possessions. It is worthy to note that not once did Jesus ever raise the point of the quantity of our possessions. "The amount is not the essential point; it is the attitude toward these possessions." We shall first consider what Jesus had to say concerning the acquiring of property.

We find that Jesus always recognized the fact that earthly goods was the gift of God. When Jesus fed the multitude, He first gave thanks. Jesus also on this particular occasion gave us a lesson concerning waste when he commanded that the parts that were left should be gathered up. We cannot help sensing the fact that Jesus felt that waste was an insult against His Father, the giver, and in effect was a form of stealing in that any waste of food was the same as stealing it from the wretched and hungry masses.

Jesus was a foe to poverty: He spent much time caring for the bodies of men. The feeding of the five thousand attests to this fact. We find that happiness is possible in spite of poverty. Jesus presents us with a paradox when he commanded the rich to share with the poor and yet said, "Blessed are ye poor: for yours is the kingdom of God." Apparently "Jesus saw for the poor a glorious possibility of turning their limitations into a ladder that led them up to heaven." Jesus said, "Let your hunger drive you to seek that bread of life which if a man eat thereof he shall never die."

"Jesus deprecates pursuit and possession of wealth as dangerous and harmful. . . . Those absorbed in the pursuit or attached to it have little affection left for things of God and consequently are rendered incapable of entering the kingdom." In Mark 10:24, 25 Jesus says, "Children, how hard it is for them that trust in riches to enter into the kingdom of God. It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." In Matthew 6:24 Jesus says, "Ye cannot serve God and mammon." Here Jesus showed the divergence between pursuit of wealth and service of God by representing them as mutually exclusive interests. Mammon was an Aramaic word meaning wealth. Jesus fully realized that if man placed wealth first in his life, he would not disparage sacrificing Christian principles to secure it, whereas, on the other hand, if he placed God first in his life, any wealth that would come into his possessions would be used in a judicious manner in keeping with the will of God.

As has previously been stated, "Jesus forbade His disciples to worry about provision for their bodily needs and exhorted them to trust God to bless their toil and provide their sustenance." Due to the special purposes of the Palestinian mission it was necessary for Jesus to have His disciples renounce all ties and encumbrances of property. Consequently they gave up their occupations and subsisted mainly on charitable gifts of sympathizers.

Jesus realized that not everyone would be called upon to carry on religious work but rather would have to pursue wealth in order to sustain life. Keeping this fact in mind, he not only enjoined them to seek first the kingdom of heaven and to serve God rather than mammon but also warned against covetousness. The sin of covetousness is not that a person wants things but that he wants them at the expense of the rights and happiness of others. In Luke 12:13 we have an example of a man who was covetous to the point that he demanded that Jesus make his brother divide his inheritance which was his own. It is significant to note, in this connection, that Jesus in His reply to this covetous man not only warns him to beware of covetousness but also denies all pretense of being an arbiter or judge concerning a man's wealth, by saying in Luke 12:14, "Man, who made me a judge or a divider over you."

We now naturally arrive at a discussion of the question, Should a Christian amass wealth? The Lord's words on this subject were not in support of an absolute prohibition of the amassing of wealth. When we consider Jesus' admonition to lay not up for yourselves treasures upon the earth but treasures in Heaven, we should remember that it was habitual for Jesus when desiring to emphasize one thing less than another to express it in the form of a negative command and then follow it up with a positive injunction. In light of this fact, we should, in fairness to Jesus' original intention, lay stress upon the positive command, "Lay up for yourselves treasures in heaven."

It is a significant fact that Jesus talks more about the love of wealth than about any one thing. This leads us to the conclusion that it is not the acquiring of money or wealth which is a sin, but rather a love for it which is sinful. The love of wealth has the effect of diverting our chief attention in life from doing the will of God to engaging in activities in life which have as their chief purpose or objective the acquiring of wealth.

If a Christian in the normal pursuit of life's activities does happen to acquire wealth or fall heir to it, what should he then do with it? What does Jesus have to say concerning the stewardship of wealth?

We might say that in considering this question it is always well to bear in mind the fact that "we should be just before we are philanthropic. Jesus asks us three questions: (1) how we got our money, (2) how it makes us feel, and (3) what are we going to do with it."[8]

Jesus demands that we make restitution before becoming charitable. "If therefore thou art offering thy gift at the altar and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). Nothing can go on in God's sight in the way of prayer or philanthrophy until a man has made things straight with those whom he has wronged.

We should never forget the fact that Jesus said that "a man's life is not part of his possessions because he has ample wealth" (Moffatt's Translation). With this thought in mind, we can honestly say that the test of a man's use of his wealth would be this, Would death leave him poor? Any man who would be impoverished by death is being ruined by riches.

It should be the Christian's policy to invest in heavenly securities. The parable of the unjust steward shows us that the people of this world put more business foresight and promptness into providing for their future than the followers of God put into the matter of investing in heavenly securities.

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He Must Increase

JOAN GEISEL GARDNER

O Lord, increase with me,
In me and unto me
That I may be so full of Thee
As to have no more thought of me.

That of Thyself I am aware
And every thought of Thee a stair
To climb in Christian graces there
Where Thou art everywhere.

The Position of Woman

Adella Brunk

THE GENESIS ACCOUNT of Creation tells briefly the relationship of man and woman according to the original plan of God. He created a whole universe, formed the earth designed for human habitation, created a man to "dress and keep it," and then said, "It is not good that man should be alone; I will make him an help meet for him." In simple language, this is the position of woman in the plan of her Creator. She was created in the divine image as was man, and as such, shared the responsibility to "be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." But she also had the distinctive function of being "a helper of man, who is like him" (Smith). Figuratively speaking, woman was not taken from man's head, to govern him, nor from his foot, to be trodden down by him, but from his side, to be a helper for him. This was the originally established, divine order of human relationships.

The Genesis account of the fall of man tells the effect which the entrance of sin had upon social relations. Unto woman, the initial sinner, God said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Unto the man, who had "hearkened unto the voice of his wife," God said, "Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread." Here is briefly stated the distinctive functions of woman, as child-bearer, and of man, as provider. Both would face increased sorrows and hardships as a result of disobedience to God, and the woman would be under the rule of her husband.

Human history clearly reveals the truth of the divine prophecy of woman's status as a sinner. Womanhood in pagan countries has been exceedingly degraded, for she has been oppressed as man's toy, or as his slave. At different times in history women have been considered soul-less; they have been nothing more than the property of their husbands, completely at the mercy of their caprice; they have been denied economic, educational, and political privileges, even as these became the right of all men in the development of modern states. "The story of man's oppression of woman is confessed by all students of human society to constitute the blackest page of human slavery."[1]

The "woman movement" of recent years is the result of the reaction of woman-oppression on the part of man. Militant women's leaders have demanded equal rights and powers with man, and in many countries have achieved their wishes. Women all over the world are fast gaining the right "to legal protection from abuse; to legal property-holding and contract power; to freedom of decision in the vital choices of life; to educational opportunities; and to full citizenship."[2] The privileges of most women are today superior to those of almost any other time in history.

Emancipated woman has gone astray in using these new freedoms. "What she has partially at least lost sight of is that education, freedom, organization, agitation, the suffrage, are but tools to an end. What she now needs is to formulate that end."[3] Woman has held the mistaken idea that gaining these means merely for their own sakes would prove to the world her equality with man. She has sought "to secure the same kind of training, enter a trade or profession where she can support herself, mingle with the crowd as he does, get into politics." The radical woman holds the idea that being a woman is inferior to being a man and therefore tries to "make a man of herself." This inner rebellion against the function of woman, and substitution of the functions of man, is expressed outwardly by women adopting man's clothes. In such ways Christ-less women have "risen from slavery and oppression, and have scorned their God-given place, and have sought authority and power."[4]

Between the extremes of enslavement and absolute self-negation of oppressed womankind, on one hand, and the modern ultra-freedom which defies all authority of man, on the other hand, where is the position in which the Christian woman can fulfill the purposes of God? A study of New Testament teachings on the duties of women will establish a middle position between these two extremes.

In the first place, we should recognize that spiritually, man and woman are equal. By creation they are equally interdependent; neither was created to be alone, but the two were created for each other. I Cor. 11:11, 12. In Christ, they are equal receivers of grace; the same plan of salvation is the hope of each, through the same faith. In Christ, man and woman are "heirs together of the grace of life" (I Pet. 3:7). "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye all are one in Christ Jesus" (Gal. 3:28). Christianity has thus raised the condition of womankind: re-establishment through Christ of the broken spiritual relations with God has included woman equally with man.

Having recognized this, we would do well to remember that functionally, man and woman hold different positions. "While on a level with males as to the offer of, and standing in grace, [women's] subjection in point of order, modesty, and seemliness is to be maintained."[5] The difference is not in value, quality, or ability, but in function only. God has intended woman to be subject to man, and the Christian woman will abide by this plan. "Wives, be in subjection to your own husbands," as a testimony to unbelievers (I Pet. 3:1); as the Church is subject to Christ (Eph. 5:24). Men also have a command, to "love their wives, even as Christ also loved the church, and gave himself for it; . . . so ought men to love their wives as their own bodies" (Eph. 5:25, 28; Col. 3:18-19). There is no oppression here, but subjection of woman in love, making possible the highest co-operation. In the activities of the church, women are also to be in subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:11, 12; I Cor. 14:34).

In connection with these principles of relationship, the New Testament establishes the ordinance of the prayer head-veiling for Christian women.

Paul first explains the system of social and divine relationships through the using of the word "head." God is the "head" of Christ; Christ is the "head" of man, man is the "head" of woman. In the relation of head to body there is first of all community of life; the head and body are inseparable and interdependent. At the same time each fulfills a different function; the head is the authoritative, directing element, not for the sake of the head, but for the benefit of both head and body. The word "head" means, then, equality, yet authority.

Using the word "head" we see that Christ is equal to His "Head" yet, by becoming man, he made Himself subject to His "Head." Christ, as man's "Head," made Himself humanly equal to other men, yet man is to be subject to Christ, his Saviour. Finally, woman is equal to her "head" in spiritual realities, yet is to be subject to his authority. "The origination of action is the rightful sphere of man's activity, while the reception and transmission of this action is woman's gift and place in life."[6] Here the position of woman is indeed elevated, for it

is compared to the position of Christ in relation to God. What could be higher? "In her relation to Christ, woman, like man, can come directly to God. In her relation to the world, she manifests herself through her husband and children (and father). She is thus equal with man in the greater thing in life . . . and subordinate to man in the lesser."[7]

Paul next points out that to cover one's head during prayer indicates subjection to authority. Man is subject to no visible being and should therefore have no visible covering upon his head. Woman is subject to man, a present, visible being, and should therefore have a covering upon her head. "Because Christ is not seen, while the man is seen; so the covering of him who is under Christ is not seen, of her who is under man, is seen."[8] Wearing a covering means that woman recognizes the divine order at creation and is willingly subject to man's authority.

Through the rest of the verses up to I Cor. 11:16, Paul gives a number of reasons why women should be subject to man. He upholds the principles already stated in this paper, that woman was created for the man and is the glory of the man, though both are interdependent. He shows also that even nature teaches woman that she should be covered, by giving her long hair, a natural covering, which indicates a distinction from men in general. The Christian woman should therefore add the artificial covering to indicate her submission to man in the Lord. This indicates that her will is in accord with nature.[9]

Having taken a brief look at the meaning of the prayer veiling, we might notice the significance of the ordinance as such. Does wearing a small piece of material called a veil bring magical answers to prayers, or earn righteousness for the wearer? No; for cloth is cloth, and its use in this ordinance is intended only as a means of teaching a principle. Wearing the covering is a means to an end and not an end in itself. "No Christian ordinance is of any material or physical value, and none is capable of bringing spiritual virtue through the practice of the external forms. The benefits of all Christian ordinances lie in the spiritual truths which they reveal, and the ability of the believer who keeps them to understand and appreciate the truths emphasized in this way."[10]

The ordinance of the veiling is observed in different ways by different groups of Christians. Basically, it is intended to teach the principles of human relationship in creation and in Christ, and so the ordinance has no value unless it is observed with this understanding. The prayer head-covering worn among Mennonites is intended to have this special teaching value, by being a covering distinct from ordinary headgear. Besides, differing on what the covering should be, various groups differ in their interpretation of when it should be worn. An outstanding Mennonite leader has written on these points: "It should be something of the nature of a veiling, without any ornamentation and large enough to cover the head. The same is to be worn in times of prayer either in private or public; when engaged in religious teaching, reading, and meditation, and on all occasions when engaged in worship, either in the home or in the public assembly."[11]

The Christian woman who recognizes her position in creation and in Christ, and expresses her willing acceptance of this position by covering her head during worship, will find the highest expression of her personality, not by rebelling, but by excelling in this position of subjection to man. "What grade we hold in this social order and what part we play is not by any means the main question, but how we fill it, how we play it."[12] In many activities of society woman will have no part; in others, she will work side by side with man; but in some, she will show her superior ability "in the way of sanctifying influence and sustaining power in society and the home."[13]

Woman has a work to do which no one else can do, and when she neglects that work to undertake man's work, society suffers. "The efforts of woman to prove herself equal to man is a work of supererogation. There is nothing he has ever done that she has not proved herself able to do equally well. But rarely is society well served by her undertaking his activities."[14] When woman realizes that the home is the most important institution in society, she will realize that her sphere of activity is therefore of the same importance. The problems of the home are of primary significance; the woman who solves them satisfactorily renders valuable service to God and man, and truly achieves success.

1. Spencer, Anna-Garlin, *The Woman's Share in Social Culture*, p. 71
2. *Ibid.*, p. xxv.
3. Tarbell, Ida M., *The Business of Being a Woman*, p. 82.
4. Brunk, Geo. R., *Gospel Herald*, June 5, 1924, p. 194.
5. Jamieson, Fausset, and Brown, *Commentary on the Whole Bible*, p 283b.
6. Arthur M. Climenhaga, *The Doctrine of the Veiling*, p. 67.
7. *Ibid.*, p. 25.
8. *Op. cit.*, Jamieson, Fausset, and Brown, p. 283b.
9. J. S. Shoemaker, *Gospel Herald*, June 14, 1923, p. 210.
10. S. F. Coffman, *Gospel Herald*, March 30, 1916, p. 850.
11. J. S. Shoemaker, *Gospel Herald*, April 15, 1926, p. 69.
12. Joseph S. Exell, *Biblical Illustrator*, I Corinthians, Vol II, p. 84.
13. Abram Metzler, *Gospel Herald*, Jan. 20, 1938, p. 919.
14. Ida M. Tarbell, "*The Business of Being a Woman*," p. 241.

Goshen, Indiana

The Two Prayers

Last night my little boy confessed to me some childish wrong
And kneeling at my knee he prayed with tears:
"Dear God, make me a man like Daddy—wise and strong;
I know you can."

Then while he slept, I knelt beside his bed—
Confessed my sins and prayed with low-bowed head:
"O God, make me a child, like my child here—
Pure, guileless, trusting thee with faith sincere."

—Anonymous.

CHRISTIANITY AND MASONRY

Christianity claims to have the only true book, the Bible—Masonry places this book on a par with the sacred books of other religions. Christianity lays claim to the only true God, the God of the Bible, and denounces all other Gods as idols—Masonry recognizes the Gods of all religions. Christianity describes God as the Father of Jesus Christ and of those who through faith in Him have received the right to be called the sons of God—The god of Masonry is the universal father of all mankind. Christianity holds that only the worship of the God who has revealed Himself in Holy Scripture is true worship—Masonry honors as true worship the worship of numerous other deities. Christianity recognizes but one Saviour, Jesus Christ, the only Mediator between God and man—Masonry recognizes many saviours. Christianity recognizes but one way of salvation, that of grace through faith—Masonry rejects this way and substitutes for it salvation by works and character. Christianity teaches the brotherhood of those who believe in Christ, the communion of saints, the church universal, the one body of Christ—Masonry teaches the brotherhood of Masons and the universal brotherhood of man. Christianity glories in being the only truly universal religion—Masonry would rob Christianity of this glory and appropriate it to itself. Christianity maintains that it is the only true religion—Masonry denies this claim and boasts of being religion itself.—Committee Report to the General Assembly of the Orthodox Presbyterian Church.

Obedience and Victory

An Evidence of True Christianity

Edward Diener

WHY ARE OBEDIENCE AND VICTORY put together in discussing evidences of true Christianity? Upon reflection it may occur to one that they are one, or perhaps, two aspects of the same experience—obedience, in our relation to God; and victory, in our relation to the enemy of God. Obedience is conformity to the will of God; and victory, is the result, or triumph over the evil one. The individual who is not obedient cannot have victory.

THE REQUIREMENT OF OBEDIENCE

The simplest meaning of obedience is to hear, to give attention, to submit, to yield, or to execute the command. This simple meaning is characteristic of the Old Testament conception. Obedience was the one strong relationship that must not be broken. Although in the Old Testament it sometimes became cold and formal, yet it was the one strong tie which held the people close to God. The significant spiritual relationship is expressed in the question of Samuel to Saul, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams." Obedience was the condition without which no right relation with Jehovah could be maintained.

In the New Testament a higher spiritual and moral relationship is sustained than in the Old Testament, but the importance of obedience is just as much emphasized. By obedience to Christ we are through Him made partakers of His salvation. Heb. 5:8-9: "Although he was God's son, yet he learned obedience from the suffering which he endured; and so, having been made perfect he became to all who obey him the source and giver of eternal salvation."

To the early Anabaptists the New Testament was the sole authority on all matters of doctrine and conduct. To obey the Word of God in all its commands was their ideal for Christian living, for Jesus said on the Mount of Ascension, "Go ye, therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you." Therefore, for the Christian the "all things whatsoever I have commanded you" becomes the pattern to which he endeavors to conform the entirety of his life. One of Joshua's outstanding characteristics was his complete allegiance to all the Lord commanded. Joshua 11:15: "As the Lord commanded Moses, his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the Lord commanded Moses." Even as Joshua obeyed all things which the Lord had commanded Moses, so also the Lord required of us on this side of Pentecost, that we obey all things which He has commanded through Christ and the apostles.

OBEDIENCE—AN EVIDENCE OF TRUE CHRISTIANITY

In Christ's great discourse on the mountain, He said, "Not every one that sayeth unto me, Lord, Lord, shall enter the kingdom of heaven but he that doeth the will of my Father which is in heaven." Christ tells us plainly that it is not those who make a great profession of His name that shall enter heaven, but those who obey the Father in heaven. Therefore, obedience to the precepts of the New Testament becomes the supreme test of faith in God. And though some may say, "Lord, Lord," unless they hear and do, they have nothing whatsoever by which to prove their faith in Christ.

Thus far I have endeavored to set forth obedience as evidence of true Christianity. If we are obedient, the result will be that we will also have victory.

THE CONFLICT FOR VICTORY

Cannot most of us well remember the shout of triumph our souls gave when we first became acquainted with our Lord Jesus? How sure we were of victory, then! How easy it seemed to be more than conquerors through Him that loved us. The experience of believing that victory would be won when we accept Christ as our Saviour is a very common one. Many are disillusioned to find that after becoming children of God they must put forth an effort to be victors. Perhaps your victories have been few and your failures and defeats many and disastrous. You have found Christ as your Saviour from the penalty of sin, but have you found Him as your Saviour from the power of sin? Perhaps you have carefully studied the Scriptures and have gathered many precious truths therefrom, but in spite of it all your soul is starving within you, and you cry out in secret, again and again, for the bread and water of life which you see promised in the Holy Word to all believers. In the depths of your soul you know that yours is not the Scriptural experience.

GOD'S PROVISION FOR VICTORY

The above picture is a sad one indeed, but it is the actual experience of many who would follow Christ. Assure yourself of this truth, that Christ has made ample provision for your complete triumph over sin. Did not the Lord Jesus have this in mind when He laid down His life to deliver you from the cruel bondage of sin? Did He intend to give you only partial victory? Did "delivering us out of the hands of our enemies" mean that they should still have dominion over us? Did "enabling us always to triumph," mean that we were to triumph only sometimes? Did being made "more than conquerors" mean constant defeat and failure? The Word tells us, "For this purpose was the Son of man manifested, that he might destroy the works of the devil." Can we imagine that this is beyond His power and that He finds Himself unable to accomplish that which He was manifested to do? When the angel appeared to Joseph in a dream, He said, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Zacharias spoke of Christ as one who would save us from our enemies. Paul conceives of Christ giving His life that He might have a glorious church without spot or wrinkle. Paul instructs Titus in holy living because Christ gave Himself for us that He might redeem us from all iniquity. Peter instructs us to follow the example of Christ, "who knew no sin, neither was any guile found in his mouth." These Scriptures show us that God has made ample provision for our deliverance from sin. How can we suppose that a Holy God who hates sin in the sinner, is willing to tolerate it in the Christian, and that he has arranged a plan of salvation in such a way as to make it impossible for those who have been delivered from the guilt of sin to find deliverance from its power?

VICTORY AN EVIDENCE OF TRUE CHRISTIANITY

Christ has made the provision, but victory is not the easy way. It takes true Christlike courage to live the victorious life. There are some who would say "Allow God to fight your battles for you." However, victory is never won by sitting passively by, expecting God to do it all for us. I don't want to imply that God will not help us. He will give the needed strength to resist the devil, but we must take the initiative. We must put forth an effort. It is our responsibility to execute the power of God in our lives. Because Paul saw this need of effort on our part, he admonished us to, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil . . . and having done all to stand, stand therefore."

It is not by might, nor by power, but by the Spirit of God that we will be able to meet God's requirement of obedience and be able always to triumph, as evidence of true Christianity.

Hutchinson, Kansas

Conscience

Louise Yoder

When man begins to reflect on his experience as a moral agent, two questions emerge. (1) What is the highest good for man? (2) What is the source of moral obligation? What power commands and reflects human action? These questions have been prevalent in the history of human thought. We, as Christians, believe that the highest in life is fellowship with God and a constant growth in becoming more Christlike. The second question involves the doctrine of conscience.

The expression "conscience" is derived etymologically from the Latin verb which means to "know with." It is a knowing with in the sense that we know that we are one with the will of God. As Hallesby states:

> Conscience is consciousness of a holy superhuman law, which addresses itself to man's conscious will, not to enforce obedience to it, but that man might freely and without compulsion follow that law which he through conscience recognizes as the law that should be followed.[1]

Conscience cannot be deducted from or explained by other things. It is a direct manifestation of that life that makes man a man. Conscience cannot be explained by evolution. It is distinct from the animal instincts of self-preservation in that it is a moral agency demanding intelligence, for the foundation of judgment, and free will, as the determiner of action.

Conscience is universal. This is proved by the fact that all peoples have moral codes. Religions are an avenue to find God. Though these people do not know the true God, still their consciences drive them to seek truth. Conscience is a manifestation of the personality—a native endowment of the soul.

If conscience cannot be accounted for, neither can its inner validity be demonstrated. It must be experienced.

There is a difference between the feelings aroused by conscience and those caused by other values. If we knowingly act contrary to conscience, we feel pain which is absolute. We feel a self-debasement because we will to do the act. Condemnation can be kept out of the conscious mind, but not the subconscious. If conscience is permitted to speak, pain is experienced in all gradations.

A good conscience, that is, one that is obeyed, is a source of strength. It imparts new worthiness to a person's whole life.

Conscience Judicial

One of the functions of conscience is judgment. Conscience can be compared to a judgment seat. We know that a judgment seat never has legislative authority. It has judicial authority only; that is, it can only state whether the action of the accused is punishable according to the law or not. The judgment of conscience may be qualified in the following four ways:

1. The judgment of conscience is categorical. It simply states clearly whether the act is good or bad. It gives judgment without giving reasons.
2. The judgment of conscience is absolute. Bargaining or compromising is out of the question.
3. The judgment of conscience is individual. It is the concern of the person only. Thus I should not seek to compel others to the judgment of my conscience.
4. The judgment of conscience is not appealable. It is the supreme court, and no one can revoke its judgments.

We cannot hide behind the judgments of other people. The Catholic Church places conscience subordinate to the church. This denies the very possibility of the individual knowing what is right. The Reformation was a direct reaction against this principle. Following are the statements of Hallesby:

> A person must live according to the Word of God as he himself becomes convinced of the truth through his own conscience, not permitting himself to be bound by the opinions or interpretations of others. [2]

The fall of man into sin has not deprived him of his conscience. Paul on the conscience of the unregenerate man says:

> For when the Gentiles that have not the law do by nature the things of the law, these, not having the law are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them.[3]

Paul before his conversion was a conscientious wrong-doer as he showed in his confession:

> I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.[4]

Our consciences are all alike in that we are all sinners and have come short of God's glory. Because of deficient knowledge of God's will, the conscience of the natural man functions deficiently and erroneously. Thus God has ordained that in fallen man there is a voice which speaks to him with absolute authority.

Fallen man cannot learn to know the true nature and impact of sin through his conscience alone. He must have knowledge of the will of God. For conscience does not make laws. It only passes judgment on the basis of that knowledge of the will of God which the person has. Thus it was necessary for God to reveal Himself to fallen man.

The Old Testament precepts were of an outward nature. God required unconditional obedience. The revelation of the law could not make the worshiper perfect as touching conscience, nor make the conscience perfect in its relation to God. As Paul wrote:

> According to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, being only . . . carnal ordinances, imposed until a time of reformation.[5]

Thus God intervened with a new Covenant. Christ did not come to destroy the law, but to complete it. Sin now doesn't consist only in outward acts but in the attitude of the heart. We have committed sin as soon as we have yielded to sin within. A comparison of sin in the Old and New Testaments is found in Christ's own words:

> Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.[6]

Even in Christian countries people live at odds with their consciences and in comparative unconcern. If people have a knowledge of God, why don't their consciences make them conform to the right?

An awakening of conscience is requisite to living according to the will of God. There comes to all men who have knowledge of God the call of the Holy Spirit to forsake the paths of sin and accept Christ as their personal Saviour. The individual not only knows the will of God, but he begins to experience it. He is free to choose whatever he wills—either to follow or to reject God. The decision to repent is the first act of faith. Paul says:

> How much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God.[7]

Thus man may become a regenerated individual.

The awakened soul tries to fulfill the commands of God. He fails. But he still believes his conscience and again tries to do as it bids him. The Christian cannot lower his requirements simply because at times he yields to temptation. He always must believe in the justice of God's commands and strive to constantly grow more Christlike.

Some Christians do not have the peace that they should have, simply because they are still self-centered. Self-love must be

broken by the help of conscience after it has been enlightened by the Word of God and born anew by a spiritual awakening. The Christian life cannot be only a sacrifice of time, energy, or money. It must be a sacrifice of self.

Conscience and Salvation

Conscience cannot bring salvation. There are two erroneous views:

1. God's love through the conscience must make man well pleasing in the sight of God.

2. We get knowledge of God's salvation from conscience. These views turn self-confidence against God. Man of himself would know nothing of salvation, nor would his conscience. The conscience is an accuser, but it cannot grant pardon. It is only through the grace of God that man may again fellowship with Him. "If our heart condemn us, God is greater than our heart, and knoweth all things."[8]

"Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience."[9] Through the Word and the new-born conscience, God makes known His will. Paul says, "With the heart man believeth."[10] The decision to repent is the first act of faith. Faith is trusting completely and depending on God. It arises from the conscience and not from the intellect. We must appropriate the teachings of the Bible to ourselves. We cannot depend on our intelligence. It is God whom we serve and who accomplishes our whole salvation.

What is the relationship of conscience and assurance? Assurance comes from a mature and developed faith. This assurance is contingent upon our conscience being assured before God. When is conscience thus assured? When it can say what it wants to say without being hindered. Assurance has its foundation in the sinner feeling the grace of God.

Conscience says, "Thou shalt! Thou shalt not!" Can this be consistent with the new heart which the believer has received and with the spirit of free will? The new birth does not put the believer into a relationship of opposition, but in a normal relationship to his conscience. Even though we love the will of God, we must know it. God has revealed His will through the Word. Conscience is the means by which God brings the outward word into the inner being. Thus the Word of God and conscience are essential to each other.

Conscience and Sanctification

What is the significance of conscience in sanctification? Sanctification is the constant growth in Christlikeness. This is accomplished by the aid of conscience. Conscience keeps alive our sense of sin. It puts before us a goal of perfection and judges us in the light of that which is perfect. The more sensitive and discriminating our conscience becomes the more it affects our attitudes and behaviour. Conscience preserves us from self-deception. Our part in sanctification is essentially a matter of faith.

When conscience speaks, it is directed to our wills. No person can avoid having conscience begin its authoritative work within the soul. But the way in which it is done depends upon the will. We may choose to obey or disobey the voice of conscience.

"Quench not the Spirit." Conscience is quenched when we suppress it or hush its voice entirely by disobedience or by refusing to yield to its urgency. When disregarded once, it is easier to disregard the second time. Each disobedience adds to the quenching. A "seared" conscience is one whose judgment is perverted because of persistent disobedience.

We speak of those who have no conscience. These people have "sleeping" consciences. Not being faithful to the voice of conscience leads to a hardening of the heart. If an individual persists in disobedience, it becomes very difficult to awaken conscience. Constant refusal to heed to the voice of the Holy Spirit through the conscience may lead to a dead conscience which is impossible to awaken. As Hallesby says:

> "God can create a new man within a fallen man but only in connection with the conscience of the fallen man. But God cannot create a new conscience for him when he has deliberately destroyed his power of conscience."[12]

Conscience is subject to growth and development. This is dependent on knowledge of the will of God. If knowledge is deficient, conscience subjectively authorizes man to do things which are objectively in conflict with the will of God. Growth of conscience is contingent upon the believer himself living into the will of God.

Conscience is not originated in education. Education is to rectify the standards for judging objective right. It is judgment rather than conscience that needs to be disciplined by education. Robert J. Burdette gives the following analogy:

> Following conscience as a guide is like following one's nose. It is important to get the nose pointed right before it is safe to follow it. A man can keep the approval of his own conscience in very much the same way that he can keep directly behind his nose, and go wrong all the time.[13]

Bible study is necessary for the growth and fruition of conscience. It is the means by which we grow in the knowledge of the will of God. Only a conscious effort will effect the optimum development of conscience. We are held accountable for those things we have had an opportunity of knowing but fail to appropriate to ourselves.

The conscientious Christian is little by little developed. He always feels the necessity of consulting his conscience. Gradually he subjects his whole life to his conscience as enlightened by the Word of God. A sensitive, authoritative conscience is essential to his Christian life. It has been so vitalized that it will respond to the slightest indications of the right. Conscience impels one to seek constantly the will and fellowship of God. A quickened conscience has been gained through experience, training, and inspiration of the Holy Spirit. "The end of the charge is love out of a pure heart and a good conscience and faith unfeigned."[14]

Is Conscience an Infallible Guide?

There are two parts of conscience, form and content. Form is the peculiar function of the conscience. It is absolutely the same in all people. Thus conscience in its form is infallible. Content is the concrete substance of the judgment which conscience pronounces. Content is not infallible because it depends upon the knowledge of the will of God.

The infallibility of conscience as a guide may also be viewed from the subjective and objective standpoints. Conscience as it includes judgments as to what is right and wrong in an objective sense is not infallible. But if judgment is eliminated, conscience is infallible. It gives the individual power to feel right and wrong with a sense of personal responsibility both before and after conduct. It never urges a man to do anything else but what in his judgment is right. To follow conscience is the only thing a man can do to maintain his moral integrity. Conscience is the only subjective guide man has. Thus conscience is not the ultimate in an objective sense but in a subjective sense. Our ultimate authority objectively is not conscience, but the Word of God.

1. Hallesby, O., *Conscience* (Minneapolis, 1933), p. 14.
2. *Ibid.*, p. 36.
3. *Romans* 2:14, 15, R.V.
4. *Acts* 26:9, R.V.
5. *Hebrews* 9:9, 10, R.V.
6. *Matthew* 5:27, 28.
7. *Hebrews* 9:14, R.V.
8. *I John* 3:20, *R. V.*
9. *Hebrews* 10:22, *R. V.*
10. *Romans* 10:10.
11. *I Thessalonians* 5:19.
12. Hallesby, p. 139.
13. Strong, Augustus Hopkins, *Systematic Theology* (Philadelphia, 1912), p. 500.
14. I Timothy 1:5.

West Liberty, Ohio

Peace Section

BY EDWARD YODER

HARVEST OF THE SPIRIT

When the Apostle Paul was writing about the kind of life that is nurtured of the Holy Spirit in the Christian believer, he enumerated the fruit, the product, the harvest that results from such a Spirit-cultivated life. "Now the fruit produced by the Spirit is love, joy, peace, forbearance, kindliness, generosity, trustfulness, gentleness, self-control" (Gal. 5:22, 23). This beautiful cluster of fruit represents Christian character, which is the harvest that comes from the Spirit-nurtured life. It is important to note that of the qualities of character named here as the harvest of the Spirit only the second one of the nine (joy) is not strictly concerned with personal relations and with one's conduct toward other individuals. The other eight pertain more or less directly to social attitudes and the ways we act toward other people.

"Love" leads the list of the virtues that are produced by the Holy Spirit; this virtue denotes benevolence and active good will toward others and is the opposite of hatred and ill will. "Peace" is that attitude of heart which seeks for harmony and mutual understanding between self and others, being the opposite of strife and quarreling. "Forbearance" denotes the attitude of patience and longsuffering toward others and the wrongs they may do; it is the opposite of ill temper and the spirit of retaliation for wrongs received. "Kindliness" denotes thoughtfulness for the well being of others, courtesy and consideration for their feelings and interests, the opposite of rude and careless disregard for fellow men. "Generosity," also rendered "goodness," refers to that attitude which finds satisfaction in seeing others prosper, which esteems others better than self, and is the opposite of jealousy, envy, and the ruthless pursuit of selfish ambitions. "Trustfulness" describes the attitude of hopeful confidence and faith in other people, the opposite of being suspicious and ascribing base and unworthy motives to the acts of other people. "Gentleness," or "meekness," denotes that humility and lowliness of mind which avoids antagonizing or clashing with other personalities, being the opposite of harshness, obnoxious self-assertiveness, and trying to domineer over others. And finally there is "self-control," which is the fine art of suppressing one's unholy impulses, restraining hasty and unkind words, guarding against doing and saying that which may hurt others and arouse hostility.

It is of interest to compare this analysis of the product of the Spirit with that description of Christian love which the same apostle has set down for us in I Corinthians 13, particularly verses 4-7. The ideal picture of Christian love as described in action is almost identical with the fruit or harvest which the Spirit produces. "Love is longsuffering and kind; Love is never envious, never boastful, never conceited, never behaves unbecomingly; Love is never self-seeking, never provoked, never reckons up her wrongs; Love never rejoices at evil, but rejoices in the triumph of Truth; Love bears with all things, ever trustful, ever hopeful, ever patient" (I Cor. 13:4-7, in **The Twentieth Century New Testament**).

From the study of this harvest of the Spirit it appears that the work of the Holy Spirit in the Christian believer is largely that of producing right social attitudes and relationships. His work is to make possible practical brotherhood, fellowship, and co-operation among human beings. It is true that harmonious and peaceful relations between people are not a natural product of human nature and of human effort. Real harmony and fellowship are superhuman products, the divine harvest of a life that is lived in the Spirit. So long as men try in their own strength to create peace and harmony among themselves they will fail. Until men's lives are guided and nurtured by the Holy Spirit there will be strife and disharmony. Man's flesh or earthly nature produces among others this terrible harvest: "quarrels, strife, jealousy, outbursts of passion, rivalry, dissensions, divisions, envy, murder" (Gal. 5:20, 21).

Nothing is more evident today than the fact that the world needs more of the harvest of the Spirit, more of the product of the Spirit-nurtured life. Production on this front is far below the needs of the hour. In view of the strife which constantly threatens to break out between rival groups and classes of men, in view of the conflict and clash between people of different colors and races, in view of the present suicidal war between nations, it is clear that there is urgent need for greatly increased production of the harvest of the Spirit. There can be but little harmony and peace among the peoples of the earth without a manifold increase of this important harvest.

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JOHN WESLEY ON WAR

John Wesley was the founder of Methodism. He lived in England at the time when the American War of Independence was being waged. The following extracts from his writings reveal his feelings over that struggle between England and her colonies in America. The extracts were compiled by Richard Culp, and by his courtesy are printed here.

Here stop then, and drop a tear for the slain of our people, through the fire of contention that is kindled amongst them! And if on your recovery from the horrors of so terrible a conflagration, you should begin to inquire into its cause, a spectator begs leave to inform you, that it is occasioned through the unhappy contention of brethren (which Solomon observes, "only cometh of pride"), and begs your assistance to extinguish the flames, les they and their whole substance should b consumed together! The great danger o which, as well as the cause of this un paralleled and fatal strife, I would be leave to present to your view in a piec of fine painting, done by an abler master "See! Here are some thousands of ou brave countrymen gathered together o this plain; they are followed by the mos tender and feeling emotions of wives, chil dren, and an innumerable multitude o their thoughtful, humane, and sympathiz ing countrymen. Then turn your eyes an behold a superior number at a little dis tance, of their brethren, "flesh of thei flesh, and bone of their bone," who only a few years since emigrated to the dreary wilds of America. These also are followe with the most tender feelings of wives children, and countrymen. See, they ad vance on each other, well prepared wit every instrument of death! But what are they going to do? To shoot each othe through the head or heart: to stab an butcher each other and hasten (it is to be feared) one another into everlasting burnings. Why so? What harm have they done to one another? Why, none at all. Most o them are entire strangers to each other But a matter is in dispute relative to the mode of taxation. So these countrymen children of the same parents, are to mur der each other with all possible haste t prove which is right. Now what an argument is this! What a method of proof! What an amazing way of deciding controversies! But so it is, and O what terrors attend on it! At what price is the decision made! By the blood and wounds of thousands; the burning cities, ravaging and laying waste the country. No one who seriously considers this awful contest, can help lamenting the astonishing want of wisdom in our brethren to decide the matter without bloodshed! What, are there no wise men amongst us? But brother goeth to war against brother; and that in the very sight of the heathen. Surely there is a sore evil amongst us. O how are the mighty fallen! How is wisdom perished from the wise! What a flood of folly and madness has broken in on us! (From **Address on the Unhappy Conflict Between Us and Our American Brethren,** Wesley's Works, Vol. II, p. 121.)

And, as if all this were not misery enough, see likewise the fell monster, war! But who can describe the complicated misery which is contained in this? Hark! The cannon's roar! A pithy cloud covers the face of the sky. Noise, confusion, terror, reign over all! Dying groans are on every side. The bodies of men are pierced, torn, hewn in pieces; their blood is poured on the earth like water! Their souls take their flight into the eternal world, perhaps into everlasting misery. The ministers of grace turn away from the horrid scene; the ministers of vengeance triumph. Such already has been the face of the things in that once happy land, where peace and plenty, even while banished from the great part of Europe, smiled for nearly a hundred years.

And what is it which drags on these poor victims into the field of blood? It is a great phantom, which stalks before them, which they are taught to call **liberty**! It is this

Which breathes into their hearts stern
love of war,
And thirst of vengeance, and contempt of
death.

Real liberty, meanwhile, is trampled under foot, and is lost in anarchy and confusion.

But which of these warriors all the while considered the wife of his youth, that is now left a disconsolate widow, perhaps with none that careth for her, perhaps deprived of her only comfort and support, and not having where to lay her head? Who considered his helpless children, now desolate orphans, it may be crying for bread, while their mother has nothing to give them but sorrows and her tears?

And yet "these sheep, what have they done," although all this has come upon them? "Suppose ye that they are sinners above other men which suffer such things? I tell you, Nay; but except ye repent, ye shall all likewise perish." (From **Sermon on National Sins and Miseries,** Sunday, Nov. 12, 1775, at St. Matthew's, Bethnal-Green).

Never was there a time, when it was more necessary for all that fear God, both in England and America, to stir up the gift of God that is in them, and wrestle with God in mighty prayer. In all judgments of God the inhabitants of earth learn righteousness. When a land is visited with famine, or plague, or earthquake, the people commonly see and acknowledge the hand of God. But wherever war breaks out, God is forgotten, if he be not set at open defiance. What a glorious work of God was at Cambuslang and Kilsythe, from 1740 to 1744! But the war that followed tore it all up by the roots, and left scarce any trace of it behind; insomuch that when I diligently inquired a few years after, I could not find one that retained the life of God! (**Wesley's Works, Letters,** cccxviii, To Mr. Thomas Carlill. At Ballinrobe, May 19, 1775).

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MENNONITES ON CAPITAL PUNISHMENT

From Menno Simons: "If a criminal would truly repent before his God and be born from above, he would then be a saint and a child of God, a fellow partaker of grace, a spiritual member of the Lord's body, sprinkled with his precious blood and anointed with the Holy Spirit—and for such an one to be hanged on the gallows, executed on the wheel, burned at the stake, or in any manner be harmed by another Christian who in Christ Jesus is one heart and soul with him, this I should think strange and out of place, considering the compassionate, merciful, loving disposition, spirit, and example of Christ, the meek Lamb, which example he has commanded all his chosen children to follow.

"Again, if he remain impenitent and his life be taken, this would be nothing else but to unmercifully cut short his time for repentance of which, in case his life were spared, he might yet avail himself; to tyrannically deliver his soul, which was purchased with such a precious treasure, unto the devil—never taking into consideration the Son of Man who says, "Learn of me" (Matt. 11:28), "I have given you an example" (John 13:15), "Follow me" (Matt. 16:24), "He is not come to destroy souls, but to save them" (Matt. 18:11; Luke 19:10).

"Profane history shows that the Lacedemonians who were heathen did not put their criminals to death but imprisoned them and put them at labor" (**Menno Simons Complete Works,** II, pages 407, 408).

From John Horsch: "Moreover the Anabaptists held war to be an outrageous violation of Christian principles. To take the life of a human being under any circumstances, cutting off his time of grace, was in their opinion a responsibility too grave to be assumed by man. Malefactors, they held, so Bullinger informs us, should be kept in prison, but not put to death, 'lest both soul and body perish' " (In **Review and Expositor,** Vol. 8, 1911, page 418).

"Although we believe that the state is the minister of God, we are nevertheless convinced that it commits sin, whenever it uses force or in any wise puts a human being to death" (In **Herold der Wahrheit,** Vol. 25, 1888, page 147).

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BRIEF ITEMS OF INTEREST

It appears that there is today less hysterical and fanatical patriotism being practiced in America than was the case during the first World War. At least over the same length of time rabid patriotism has not grown to the same high pitch and volume as the other time. Church bodies and the ministers of religions are generally more sober and restrained in their utterances, even where they do lend support to the nation in the war effort. Some prominent religious writers and preachers are teaching that the church as such is not taking part in the war, even though its members should do so. To us the distinction between the church and its members seems nonexistent. Again the government officials have at times revealed their disappointment in that the larger church bodies have failed to give their all-out support to promoting the war spirit and are not using their influence for whipping up the spirit of hate against the enemy. Some church bodies give their support to their members who become conscientious objectors as fully as to those who enter the armed forces. Another hopeful sign is the fact that in many places church groups have been foremost in taking up the cause of helping the Japanese people who were forcibly removed from their homes in the west coast states and confined in so-called relocation centers. Evidently many who bear the name of Christ have His spirit and practice His teachings and stand against the unchristian type of patriotism and against war mongering.

* * *

The question will no doubt come before the people of the United States, whether there is to be in our nation a system of permanent military conscription and compulsory training following this war. Already bills are said to be ready for presentation to Congress, which would authorize the establishment of such a system. Christian people will be greatly concerned that universal military conscription may not be permanently fastened upon our country. For one hundred and fifty years European countries have had such compulsory military training, with the result that they have not the peace which such training was supposed to guarantee, but instead they have a destructive war of unparalleled dimensions. Following the other World War an attempt was made to introduce universal military training in the United States, but the attempt finally failed and was abandoned. At that time Mennonites to the number of about 25,000 signed a petition of protest against military training. The petition was drawn up and signed in 1917. Several years later it was printed together with the names of all the signers, and was distributed by the Peace Problems Committee of General Conference, with the suggestion that ministers and congregations see that copies get into the hands of congressmen and other officials of government.

* * *

Racial discrimination as practiced by the United States provides excellent propaganda material for the Japanese in this war. The latter use it to help them win to their side the political support of the colored peoples of the Orient. In the United States natives of India are at present barred by law from ever becoming naturalized citizens. The same is true for native-born Chinese and Japanese. There is also an exclusion act which keeps Chinese and Japanese from entering the United States as immigrants on the same quota basis as people from other countries may enter. Bills are now before Congress to remove such unjust discriminations based purely on color and race. The discrimination practiced against Negroes in the United States is also grist for the enemy's propaganda mill. They can with some show of truth tell the colored peoples of the world that freedom and just treatment cannot be expected from a nation which thus discriminates against the non-white minorities within its own borders. All discrimination based on race and the color of a man's skin is of course unjust and unchristian. Christian people will be concerned that their nation shall deal justly with all races and peoples, and first of all with such as are in our midst.

REASON AND FAITH

"The scheme of Christianity, though not discoverable by human reason, is yet in accordance with it; . . . Religion passes out of the ken of Reason only where the eye of Reason has reached its own horizon; and . . . . Faith is then but its continuation; even as the day softens away into the sweet twilight, and twilight, hushed and breathless, steals into the darkness. It is night, sacred night! the upraised eye views only the starry heaven which manifests itself alone: and the outward beholding is fixed on the sparks twinkling in the awful depth, though suns of other worlds, only to preserve the soul steady and collected in its pure act of inward adoration to the great I AM, and to the filial Word that re-affirmeth it from eternity to eternity, whose choral echo is the universe."

—Samuel Taylor Coleridge.

JESUS AND WEALTH

(*Continued from page* 632)

Jesus in His parable of Lazarus and Dives teaches us against hard-hearted luxury. A rich man's banqueting usually goes on in the presence of gaunt misery and want. In the parable of Lazarus we have a striking illustration of the fact that the social gulfs that we fail to bridge in this world sometimes become permanent in eternity. The parable of Lazarus shows us that "by natural law a man takes upon himself the wretchedness which he refuses to relieve and the luxury which he indulges at the expense of another's want is his own undoing."

On the other hand, we find that generous sharing means inevitable happiness. Jesus says, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Here Jesus identifies Himself with every needy soul; hence our attitude toward others is precisely our attitude toward Him. Here is the very heart of Jesus' teaching about the use of property. We are to share with our fellow men as though each of them were the Lord Christ, the great Giver of all things.

What principles then should we set down regulating Christian use of wealth? First, money must serve. James 5:3 illustrates this point. We find that Jesus exemplified this principle by recognizing in Matt. 6:32 and 7:9-11 that property may be legitimately expended for bodily needs. In this connection, it should be pointed out also that Jesus and His disciples were accustomed to the practice of the giving of alms to the poor. John 13:29.

Another principle which should be laid down for the Christian's use of wealth is that money must unite people rather than separate them. Sharing our lot with others less fortunate has the tendency to draw us closer to one another.

The third principle is that money must never keep men from higher things. No man's possessions should ever be allowed to absorb energies which could be used more effectively in other pursuits. Jesus' admonition to "seek ye first the kingdom of God and his righteousness and all these things shall be added unto you" substantiates this contention.

In closing we may say that Jesus' teaching concerning wealth centers around the fact that possessions and money have their place, but that whenever our acquiring of wealth or owning property results in a defection in our worship toward God, it becomes sinful.

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Lima, Ohio.

When a boy in Princeton College, it was my inestimable privilege to be the pulpit-assistant of Prof. Joseph Henry, the illustrious Christian scientist, in his original experiments. When for the first time electric signals were sent from point to point, the earth itself being used for the return current, Professor Henry put me at one end of the circuit, while he stood directing the experiments at the other. I can well remember the wonderful care with which he arranged all his principal experiments; when he approached the solution, the experiment was repeated and repeated over and over again, and all its variable conditions altered and recombined in every form. Then often, when the testing moment came, that eminent scientist would raise his hand in adoring reverence, and call upon me to uncover my head and worship in silence, "Because," he said, "God is here, I am about to ask God a question."—A. Hodge.

A LAUGH FOR THE ALMIGHTY

(*Continued from page* 630)

are doing it with laws regarding our social activities and our physical life. As a result we are swallowed up by confusion and are trapped by our own craftiness.

Apparently the Lord knew that some would choose as we are choosing. Many years ago He prepared a message for those who would try to run things on the principle that "water runs up hill." It is not a commendation either, but rather a sharp rebuke. This is what He said: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter." At this place also He stated what can be expected to happen to those of this mind. The statement is very similar to the one previously quoted; and again with reasons. "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: *because they have cast away the law of the Lord* of hosts and despised the word of the Holy One of Israel."

According to the Word of God, many who have been provoking Him are going to hell. It is common knowledge that one can resist God and His Word only for a marked time; after that God does the resisting, and they who were once called by His Spirit are called no longer. To such it is useless to speak concerning their folly, as there is no hope for them. For the greater number it seems quite likely that perhaps something could be done. God is still pleading with people to accept His way—the way which would prove the easier for them if only they would try it long enough to find out. But accepting God and His Word, or rejecting them, is a personal matter. It remains that all are making a choice; refusing to acknowledge the right is choosing the wrong.

From what God has revealed concerning Himself, we know that He takes much more pleasure in blessing a people than in damning them. For this reason those who are daring to long for the right to prevail, during the present spasm of unregenerate nonsense, can rest assured that all the powers of the Almighty are at their disposal. May the distorters note too that God has ALL power, and that "the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in behalf of them whose heart is perfect before him."

Is it not, therefore, reasonable to suggest that we should be endeavoring more earnestly to invoke the blessing of God, rather than to provoke Him to laughter?

Medaryville, Indiana

On His Blindness

When I consider how my light is spent,
Ere half my days, in this dark world and wide,
And that one talent which is death to hide
Lodg'd with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest he returning chide;
'Doth God exact day-labor, light deni'd?'
I fondly ask: but Patience, to prevent
That murmur, soon replies, 'God doth not need
Either man's work, or his own gifts; who best
Bear his mild yoke, they serve him best: his state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.'

—John Milton (1608-1674).

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, OCT. 28, 1943 (Herald of Truth Established 1864) No. 31

EDITORIAL

"Watch and pray, that ye enter not into temptation."

*

This advice is needed by all people. Even among people in whom "the spirit is willing" there are many also in whom "the flesh is weak."

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That Christ Himself was not above being tempted is evident from the fact that He "was in all points tempted like as we are." His redeeming quality, in this respect, was that He was absolutely "without sin."

*

Returning to the above admonition, we notice two things that are equally emphasized, namely, **"watch** and **pray."** Both are essential to a victorious, sinless life. There can be no such thing as a consecrated, overcoming life so long as the willing spirt is nullified by the weakness of the flesh.

There was this difference between Christ and His most loyal, consecrated followers: While they were all tempted (sometimes severely so), Christ **never** yielded to any of these temptations and trials; no other human ever made a perfect record in this respect. This was especially evident during the trying hours following the arrest and crucifixion of our Lord. Be it said to the credit of His loyal disciples, however, that at the end of these trying times it was found that only Judas among the twelve was found in the traitors' camp.

*

Of all the assurance given to the faithful followers of our Lord, none of them shines out brighter than this one: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." In other words, don't blame the Lord, and don't shift too much of the blame on other people, when you find yourself severely tempted to do evil. In this blessed assurance, found in Heb. 10:13, we are reminded (1) that "God is faithful"; (2) that He will not permit any tempter to try us above that which we are able to bear; (3) that so long as we are faithful God will find in the midst of the severest temptations a way by which we are able to escape. We praise the Lord that there is no power in earth or hell that is able to overthrow the faith of the righteous.

*

Speaking of ordinations, Let us not forget what the inspired writers have to say about qualifications of those who are to be ordained. I Tim. 3:1-13; Titus 1:6-11; Acts 6:3; II Tim. 2:2. One important thing to bear in mind is the fact that God qualifies men before He calls them and the Church is instructed to look for and give due recognition to these qualifications before proceeding with ordinations.

Qualifications may be divided into two classes: (1) general; (2) special. The first class are for all members. Among them we may mention such things as an evangelical conversion, a holy life, a life separated from the world and worldliness, loyalty to God and the Church, humility, true Christian piety, and other things that belong to genuine Christianity. Special qualifications are such as are needed for service in some special line; such as the ministry, missionary work, executive positions, etc. Before the Church should call men to special lines of service for which they are specially qualified, it should make sure that they are also possessors of the general qualifications that all Christian people should possess.

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What We Know.—We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—II Cor. 5:1.

We know that we have passed from death unto life, because we love the brethren.—I John 3:14.

We know that all things work together for good to them that love God. —Rom. 8:28.

Hereby we do know that we know him, if we keep his commandments.—I John 3:24.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.—I John 3:2, 3.

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Mennonite General Conference.—No doubt many of our readers will recall that in the unofficial report of the 1943 General Conference, given editorially in the Gospel Herald, it was announced that some time in the not too distant future a special session of General Conference was to be held. The calling of this special meeting was authorized by action of the regular biennial session held at Goshen, Ind., in August of this year. Near the close of this meeting certain issues came up which could not be acted upon with adequate deliberation because of lack of time. The time and place for this special meeting are left in the hands of the Executive Committee of General Conference which will act in due time we may be sure. In the meantime it behooves all of us to think and pray much concernng this very important matter. Elsewhere in this issue Bro. J. L. Stauffer writes an article on the issues involved as he sees them. A sane and practical discussion in our church papers concerning the future of General Conference and the benefits to be derived from this proposed special meeting should serve at least three purposes: (1) To keep the issues before us for thought and prayer; (2) to remind us to pray for the Executive Committee in its responsibilities toward the arrangement for the meeting; (3) to help to keep before our minds the need of special prayer in behalf of the coming meeting.

*

Where were you last Sunday? No two people can answer this question in the same way. Some may answer it truth-

fully after this fashion: "I lay peacefully asleep until the early morning, when I awoke, spent some time in holy meditation and prayer, after which I arose, prepared myself for the duties of the Lord's day, ate my breakfast, went with others to the house of the Lord where we spent several hours in public worship. The rest of the day was spent in Christian fellowship and worship and reading and in such other ways as any people may conscientiously do to the glory of God and promotion of His cause."

Another class of people, to be true to their record, might relate their experience in this way: "I awoke late, ate my breakfast, had a good smoke, went sight-seeing (either at some church or some other places), and had a jolly good time most of the day."

Barring details, both these records were made by different classes of people last Sunday. But whatever past records may have been made during the past, let this be our resolve for each Lord's Day as long as God permits us to live: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." And may our eyes never be blinded to the fact that we can not consistently spend part of the day in Christian worship and the rest of the day in foolishness and sin. Our Saviour has so earnestly warned us that "no man can serve two masters" and that "ye can not serve God and mammon."

There is no other day in the week that affords the children of God so many opportunities as does the Lord's Day. As a dollar is to a living soul, so are the opportunities of the material world compared with the opportunities of the spiritual world. Therefore, as the Apostle Paul so forcefully puts it, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Where were you last Sunday? That is a matter of record. God knows; our fellow beings may or may not know. Where will we be next Sunday? God knows. The best that we can do is to resolve. Whatever may be our aims, let this be our resolve: By God's grace we mean to be on the side of the Lord from morning till night, doing His bidding, spending each moment to His praise and glory, endeavoring to make a record that is pleasing in His sight and spiritually uplifting to others.

Building a Postwar Peace.—As the present World War grows fiercer, the talk of maintaining a righteous peace after the war is over becomes more emphatic. We love to hear the many noble sentiments expressed; much as we regret the fact that the talk for peace did not start before the war began. Here are a few things that will help bring about a desirable end:

1. Let the Golden Rule be put into practice—NOW, not wait until after the war. "All things ye would that men should do to you, do ye even so to them." If that rule would universally be put into practice, it would put an immediate stop to the present world-wide destructive carnage. Yonder is a Jap, or a German, or some other one allied to the Axis powers. Would you want him to kill you? Not by any means. Then treat him as you would be treated by him, and you will both be spared.

2. Let every Christian man or nation be a faithful follower of Jesus Christ the Prince of Peace. Christ, in rebuking several of His disciples for proposing to call down fire from heaven to destroy His enemies, says: "The Son of man is not come to destroy man's lives but to save them." Seven hundred years before His advent, Isaiah referred to Him as "The Prince of Peace." At the time of His advent the heavenly host proclaimed the doctrine of "Glory to God in the highest; and on earth peace good will toward men." Both He and His disciples lived true to this standard, and proclaimed it to others. We are not surprised, therefore, to hear the inspired man of God say to the whole Christ-professing world, "Follow peace with all men, and holiness, without which no man shall see the Lord."

The fact that thousands of faithful followers have suffered the fate of Christian martyrs does not justify anyone for resorting to violence or taking human life in self-defence. As Christ Himself said, "All they that take the sword shall perish with the sword." Let us take Him at His Word when He says, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven."

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

Refreshing Streams of Living Water

III. They Sang a New Song. Revelation 5:9

By George J. Lapp

Hopeless, groping, vainly seeking idolators who put a dead thing between themselves as living souls and the living God sing their refrains in minor strains. They are sorrowful, plaintive, tragic. They express defeat. There are songs of victory in the Old Testament. Some express the joy of the Lord. Some express gladness and thanksgiving for victory over oppressing or invading tribes or nations. Still others are songs of a triumphant faith as the people look forward to the coming of the promised Messiah. But the Jews who have chosen to remain in unbelief and are grieving over hopes long deferred have literally hung their harps upon the willows, and the minor strains of their hymnary are plaintive and sorrowful. At the wailing place in Jerusalem, in the tomb of Rachel near Bethlehem, and in synagogues have we heard tearful mourning and pleadings to God to fulfill His promise in the speedy advent of the Messiah. Out of Christ, alien to the commonwealth of the redeemed, they look forward to darkness and gloom and do not recognize the true Light that lighteth every man that cometh into the world. Oh what a burden should rest upon us for their salvation! What joy and rejoicing we should possess and express that in us this hope has been fulfilled! We sing, not in minor, but in major strains.

We are children of the King. We know Him and we want to know more perfectly the power of His resurrection and the fellowship of His suffering, and be made conformable unto His death. We have received an abundance of His grace, the gift of His righteousness, and victorious lives in Jesus Christ. See Phil. 3:10; Rom. 5:17. In "Studies in Christian Doctrine" (Part 4, p. 12), Brother Edwin Yoder has well

written, "The Christian believer is fortunate in that he does not fight against the enemy of his spiritual life singlehanded. Jesus Christ has won a great victory over the devil by His life, death, and resurrection. And He is even now at the right hand of God helping those who are putting their trust in His intercession for them."

It is with increased satisfaction that one reads over and over again the wonderful songs of redemption and victory, spontaneous outbursts of praise and triumph found in chapters 4 to 11. Let us reverently take each by turn. It must be done prayerfully, for we are treading on holy ground.

1. **Songs of Adoration.**—"Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. . . . Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (4:8, 11),—a song of the centuries sung with a new spirit. The throne, the four and twenty elders, the four living creatures, the seven spirits of God, the sea of glass, the lightnings and thunderings, and the voices gave a timeless setting to the refrains of adoration. They suggest the manifestation of divine presence on Sinai. They also suggest the ordered and orderly worship of temple and synagogue. They seem to reach back and suggest the adoration of loyal souls who during pre-Christian eras looked forward with an eye of faith to the coming of the Messiah as foretold and foreshadowed in type and symbol and in psalm and prophecy. They sang through the centuries but here in the vision to John and through him to the seven churches is presented the glorious scene in the heavenlies of strains of adoration and of hopes fully realized and of the fulfillment of precious promises ofttimes repeated. It is the grand fruition of faith, sung in the major, not minor, key.

2. **The Song of Redemption.**—"Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. . . . Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. . . . Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. . . . Amen" (5:9, 10, 12-14). Added to the scene of chapter four, we have the sealed book in the hand of Him that is on the throne, and the Lamb as it had been slain, but now the Lion of the tribe of Judah, standing in the midst of the elders.

The book has been interpreted variously as, the mortgage on the soul about to be redeemed; the book of human destiny; and the book of God's will and purposes which have been and are being fulfilled. There is a strong appeal to one to think of it as the book of **redemption's working plan.** This plan was perfected on Calvary. **"It is finished,"** were not idle words. It was sealed by the resurrection and confirmed at Pentecost. The redeemed of all time experienced redemption's power in their own hearts which in this glorious scene respond to their heightened sense of its fulfillment.

None of the tens of thousands of angels, nor elders, nor living creature, nor seven spirits, nor any creature living on the earth was found worthy to take the book and open the seven seals. Works, labor, patience, faith, hope, love, position, sincerity, devotion, not any excellence or virtue that men or angels possessed could qualify any of them even to presume to risk taking the book and opening the seals. The sacrificial love and the marks of it in the sufferer and His having perfected the way of eternal salvation for all men qualified the Lamb of God which taketh away the sin of the world to take the book and to open the seals thereof and to receive the honor and praise of those who know from their own redemption that He is worthy. He takes in His hand what might be the scroll of destiny or the scroll of eternal privilege or both and of a task well done by His mighty but gentle, holy and triumphant grace and power.

You and I shall join in the singing of these joyful anthems when we shall be gathered before the throne. This glorious shadow of the good things to come inspires us to greater faith and faithfulness. Who tires of the Hallelujah Chorus? As this great anthem is sung the world around, whose thoughts have not gone to the scene of this wonderful vision and rejoiced in the hope that we too would be partakers of the yet greater gathering that would sing the praises of God and of the Lamb throughout the ceaseless ages of eternity?

3. **The Song of Rejoicing.**—"Salvation to our God which sitteth upon the throne, and unto the Lamb. . . . Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever" (7:10, 12). The setting of the scene remains the same except that there are added the forty and four thousand sealed ones from the twelve tribes of Israel whose unshaken faith in the promises of God has borne the rich fruit of redemptive reality. There is also a multitude in white who have come out of great tribulation and washed their robes and made them white in the blood of the Lamb. The scene reaches both backward and forward in time, yet it is timeless. What an inspiration to the faithful of the churches who would soon pass through severe persecutions, want, distress, suffering, and even death! They are hereby reminded that **"Jesus Never Fails."** About them are the everlasting arms.

The faith that triumphs becomes more real from a study of the contrasts found in chapters six and seven. Six seals are broken. The four living ones on the four horses of the Apocalypse dispense the consequences of God's immutable laws of reward and retribution. Famine, pestilence, and death follow in the wake of war and bloodshed. It is the result of such conditions in every age, and unfortunately it obtains in our day. The hand of God is shown in judgment. The fearful and unbelieving call for the rocks and mountains to fall upon them. Well do we remember the feelings that welled up in us as the song, "When the stars begin to fall," was sung years ago. Souls have been saved from the call of this song. Many more should heed its warning. Should they be frightened into the kingdom? Some need to be startled, considerably to say the least.

But the souls that cry out from beneath the altar are those who had been slain for the testimony of Jesus. They possessed the true spirit of prophecy. See 19:10. White robes are given them and they wait. Judgment is suspended for a little while. 7:2. Then the song of rejoicing and reassurance, "Therefore are they [the souls that suffered distress and want and violent death] before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (7:15-17).

4. **The Song of Victory.**—"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. . . . We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth" (11:15, 17, 18).

The seven churches, the seven angels, the seven trumpets, the seven seals, the seven vials are all preceded or accompanied by the appearance, in some **appropriate** form, of the Redeemer. Is the **other angel** of 8:3 our great high Priest and Advocate? Through Him ascend the prayers of the saints. The fire from off the altar also becomes coals of burning upon the heads of

(Continued on page 653)

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

SCHOOLED TO HATE

Some time ago while visiting in a certain home, I was told the following story. The lady of the house is an elderly lady who has a young girl of about ten years working for her after school hours: running the errands, sweeping the floors, watering the flowers, etc. (It is a very common practice in this country as school only lasts through half of the day, for some of the children to go in the morning and the other half in the afternoon.) This particular little girl attends the Catholic school directed by the nuns.

"Dona Paulina," she said one day, "I think it is terrible that our government allows anyone to be in town who is as dangerous as the Evangelicos. Today the sisters told us in school that anyone who even passes through their street will go to hell! And that's terrible! That should not be allowed!"

And it gives one a strange feeling to see children from that same Catholic school come up to your front door and ceremonially spit through the open door on the vestibule floor inside. I would not say they are taught this at school but the fact remains that they learn it somewhere.

Several days ago I found an interesting handbill in our mailbox. I will translate a few lines. It begins thus: "Attention, Catholics! We need your help! ! Read this and meditate. The church is in danger. Inscrupulous persons who call themselves religious lie in wait in the shadow to extend their oppressive influences against Catholicism . . . but no! They will not catch us . . . the ALL-POWERFUL GOD is with us. . . . We cannot admit competitors in the guiding of the flock . . . we declare ourselves indisputable leaders. . . ." The writer proceeds to call us "brave vultures, blasphemers, wanton Lutherans, and devilish enemies." He ends by writing: "Catholics, be praiseworthy. Fight for our welfare, fight in all ways possible. . . and exterminate the cursed Protestants who want to remove the center of our power. Don't argue with the atheists because they are very dangerous in the interpretation of that which they call the truth. If you open your eye too far you run into danger of being caught. Fulfill our blessed wishes and you will stand in favor with God and at the same time you will receive a recommendation for your entrance to Paradise."

The note is written as if the priest did the writing but several of the people who spoke to me about it think he did not do it. For if the priest wrote it, he certainly exposes himself rather frankly in some of his statements (as one would see if he were to read the entire handbill). The thing about it which was of particular interest to me was the remarkable coincidence of the names and statements in the paper with those which he has reportedly made about us publicly. But we can be sure that whoever wrote it is an enemy of the Gospel of Christ.

But to us all this merely goes to bring out the truth that all things work together for good to them that love God and that He even makes the wrath of men to praise Him. Recently three new young men began attending our services and show quite a bit of interest. Also a mother with her three children are attending regularly. She brings with her, her little niece secretly because the father of the girl is contrary to religion. Yesterday our Sunday-school attendance was the largest ever thus far. We praise God for this! His ways are above our ways!

The Word of God is full of promises to those who come humbly before Him and ask persistently and shamelessly of Him. He loves to answer in His own wise way the prayers of those who call upon Him. Is anything too hard for the Lord? His spirit is able to send conviction to the hearts of His very enemies, even to the heart of a self-centered priest. It has happened before and it can happen still, for God's people pray. I would like to present a challenge to every one who reads these lines to join us in prayer.

Sept. 20, 1943. Samuel E. Miller.
Pérez 641, Arrecifes, F.C.C.A.

From Our Institutions

LA JUNTA COLORADO

(Mennonite Hospital and Sanitarium)

Dear Herald Readers: Greetings. Last month was a busy month. The daily average of patients was over 87. This means our bed occupancy was 125 per cent. We need an extension of the building very badly.

Opportunities for evangelism are many. A patient is being treated for alcoholism. We told about a Saviour that can help to break this awful habit. This called from him the history of a childhood confession of Christ; membership in the Methodist Church; service in the World War I; coldness and drifting as consequence of influence there; finally neglected worship, both private and public; then gradually a fastening of bad habits. But he also remembered a godly mother, whom he helped to take care of and whose prayers ascended to heaven for him. With penitence and tears he said he was coming back to the Lord. We trust he was sincere and genuinely reclaimed.

We thank each one of our constituency for the faithful support, both in a material and also in a spiritual way.

Sincerely,
Oct. 13, 1943. Allen H. Erb, Supt.

—o—

We are his witnesses . . . so also is the Holy Ghost, whom God hath given to them that obey him.—Acts 5:32.

City Missions

TORONTO, ONT.

(Mennonite Gospel Mission)

Dear Christian Friends: The mission activities have been reorganized for the coming year and the new officers are taking up their responsibilities with considerable enthusiasm.

We were privileged to have Bro. M. C. Lehman with us for our York County Mission Meeting, which was held at the mission on Oct. 11. The building was crowded and we were given a glimpse of how other people are existing in other parts of the world. Since this was our Thanksgiving occasion Bro. Lehman emphasized the importance of being truly thankful for our blessings and being ready to share with others as opportunities are opened.

We are looking forward to a series of evangelistic meetings to be conducted by Bro. C. F. Derstine the early part of November. Bro. Derstine will also conduct our fall communion service when he is with us at that time. We are looking to the Lord for a deepening of Christian experience on the part of the members and a surrendering to the claim of God by a number of unsaved who regularly attend our services. May we also have your prayers to this end.

Oct. 19, 1943. H. D. Groh.

Rural Missions

BANNOCK, OHIO

(Crabapple Church and Mission Sunday School)

Dear Prayer Helpers: Greetings in our great Redeemer's worthy name. Our God is still worthy of much thanksgiving for the love, mercy, and power granted to us. His blessing was much in evidence during our recent meetings when Bro. Elmer Moyer, Souderton, Pa., was with us. Besides the two Sunday services, Bro. Moyer preached eight evening messages to an interested group of children and to a fair audience of adults. About seventy souls were in attendance the closing evening of the services.

One mother took her stand for the Lord. One young man also stood who had stood before to acknowledge the Lord, but who has, so far, not been able to go all the way with the Lord and with us, having been raised in the Catholic faith. We ask special prayer for him that he may wholly yield his life to the Lord. Also pray for the mother who accepted Christ that she may find real joy in wholly yielding to the Lord and that she may become a helper in the work of the Lord here and bear a definite testimony to her children and husband.

This mother was received by baptism into church fellowship last Sunday by Bishop D. D. Miller of Berlin, O. Bro. Miller was accompanied by his wife and by Bro. Melvin Miller and wife. With these four visitors, there were eleven people in all who observed the communion service and feet washing in charge of Bro. Miller. We appreciated this service and the presence of our visiting co-laborers.

Inasmuch as our wishes have been for a better place of worship than the schoolhouse which has served its purpose well as a temporary place of worship, the Mission Board has been taking definite steps to locate and buy a lot upon which we hope to build a chapel and mission home. Due to wartime limitations, we ask special prayer that our unlimited and unrationed God may definitely lead and direct in all such plans. Perhaps a chapel is all that we will be allowed to build at present. We may be able to purchase a secondhand or unused building and thus proceed with mostly secondhand material. Will you join in prayer for this need and the present undertaking? Will you pray that Mission Board members and workers may be filled with more of His wisdom, love, and grace? How much we need added and renewed power from on high to labor for our Lord in these last and perilous times!

Yours in our Lord Jesus,

Oct. 18, 1943. Orrie D. Yoder.

—o—

THE LEADING OF THE SPIRIT

By Katie Saltzman

First, we must be willing to be led. We must be obedient to the inner voice, if we would be in God's will.

Let us go back to Abraham. God called him, saying: "'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make thee a great nation, and I will bless thee, and make thy name great." Later we read, "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all nations of the earth shall be blessed in him." Let us notice a few of these promises:

1. "From thy father's house"—the hardest test in going by faith. Perhaps we would say, Why must **I** leave my father's house, while others can stay? Parents might say, Why must **our** child go? But there have been many saddened lives because people refused to listen to the call of the Lord. A young man was called to serve Him in a large city. He refused to listen, and his life was useless after that. An old man made the remark: "When I was young, God called me to special service; I did not obey, and since then I have never been a happy man." A young lady was called to be a leader among her friends to bring them to Christ. She refused, and has lived a very unhappy life. Let us not ask why, but always take God at His word.

2. "I will make of thee a great nation." Cain rebelled, and nothing good can be said about his posterity. In years to come, people will either be blessed or cursed, depending upon whether or not they are willing to obey God and follow Him.

3. I will "make thy name great." "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold" (Prov. 22:1). We are not looking for a great name, but there is no greater person living than the one who is led by the Holy Spirit. We are living with a person who does not feed on past experiences all the time —one who does not worry about tomorrow. "Today is the tomorrow you worried about yesterday." We are living with someone who has a conviction and is willing to carry it out—one who is not trying to be like every one else (which is a besetting sin, especially among the young). An old man once said, "When I see a young person who is different from others and is branded as 'an old fogy' I feel like tipping my hat to him. A man who always likes to trim himself to suit every one else will soon have nothing left to trim." We are living with a person who does his best today and prepares in that way for tomorrow—one who does not look into the future with fear, but who takes God at His word and rests on His promises—one who lives a well-balanced life.

People are like pins; as some one has said, "When they lose their heads they are useless." Character is a good name in harmony with God's will and not based on self-will.

Too many people are like pigs that I used to help load on a truck. When they saw what it was leading to they jumped back. There is danger lest we get our fancies and God's will mixed up. When reality means hard work, criticism, misunderstanding, etc., too many are inclined to draw back. If you are in God's will He will see you through. Many have made shipwreck of faith because they mistook self-will for God's will. If we are true to God, by and by He will lead us to the place where He wants us. It is said, "Happy is the man who has found his work; let him see no greater happiness."

Many young people ask, "How am I to know what my work is?" Just follow step by step as God leads, and you will never make a failure of your life. It is not so much **where** we serve God, but rather that we serve Him **well.**

"Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus, this is rest."

4. "I will bless thee." God says, "Them that honour me I will honour." God blesses every life that is submissive to His will. The feeling of satisfaction because we are in His will is in itself a blessing. If we seek FIRST the kingdom of God and His righteousness, the blessing of God will rest upon us. It may not mean the highest wages or the most of this world's goods, but when we are in Him we are rich. David said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Take God at His word, and follow Him.

5. "And all the nations of the earth shall be blessed." Many are being saved because you have been willing to be led by the Spirit. We have missionaries in India, in Africa, in South America, in many cities and rural fields, because people have been willing to listen to God. Many letters of encouragement are being written because people listen to God. Many have been saved because of calls that were urged through the Spirit.

"Come, gracious Spirit, heav'nly Dove,
With light and comfort from above;
Be Thou our, guardian, Thou our guide,
O'er ev'ry thought and step preside."

Kansas City, Mo.

—o—

"BE THOU AN EXAMPLE"

We find characters in the Bible that are good examples for us to follow. We refer to Abraham as an example of faith and obedience. Whenever God told him to do something, he did not hesitate or reason about it, but at once set out to obey. He trusted God to do the impossible. He believed God, and it was counted unto him for righteousness.

We think of Samuel as an example of an unbroken walk with God. From boyhood until old age, we have no record that he ever failed God.

Moses is an example of meekness and unselfishness. When Israel had grievously sinned, so that God proposed to destroy them all and make Moses the founder of another nation, Moses pleaded with God in their behalf. He reminded the Lord that the people round about would hear what had happened, and would say that the God of Israel had not been able to lead them into the Promised Land. Had he been selfish, he would have chosen to be honored of God and made a great nation, instead of considering the welfare of his people.

"Ye have heard of the patience of Job." This man was a prosperous man, rich in cattle and sheep. But there came a change in circumstances, and losses came quickly and severely.

After all of Job's oxen, asses, sheep, and camels were gone, and even his children were dead, Job said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Then he became afflicted in his body with sores. And besides all that he suffered, his wife turned against him and told him to curse God and die. But he would not charge God foolishly. In all these afflictions he remained true to his God. An example of patience.

The greatest and most perfect example that we have is the Lord Jesus Christ. He said, "I have given you an example." And when He said "Follow me," He meant that we were to follow His example.

Paul acknowledged Christ as the great example, and wrote to fellow Christians that they should follow him as he followed Christ.

Precepts are good, but there is nothing so powerful in influencing people

(Continued on page 653)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

DISAPPOINTED

"I came to your church last Sunday
I walked up and down the aisle,
I noticed your seat was vacant,"
Said the Master with a kindly smile.

"Yes, I was at home," I answered,
"Some folks from up Salem way
Drove down for a week-end visit;
So we stayed in the house all day."

Oh, "I had an awful headache,"
"I had a roast in the pan."
Or, "We overslept that morning,
But I go whene'er I can."

"I went to the morning service,
Not over two months ago,
So much work must wait till Sunday
There's no time for church, you know."

The Master gazed at me sadly,
As He was about to speak.
"My child," He replied, "are there not
Six other days in the week?"

"If all of my other children
Should treat me the same as you,
My house would be closed—deserted—
Then what would lost sinners do?"

I saw I had grieved my Master,
As slowly He turned away,
And I vowed he'd not find me absent
Again on His holy day.

—Courtesy First Baptist Church,
Caldwell, Ark.

—o—

TREAD SOFTLY

By Lina Z. Ressler

Tread softly. Close the screendoor quietly. It seems one of our fellow travelers is very near the border land of Home. Only yesterday she spoke of her longing that the journey of life might soon be over. "It would be so nice to stop and rest," she said. Today we are all a bit shocked that the end of the journey seems so near. I have often wondered why the near approach of the end of our life journey brings such a shock. Really, I am not at all sure that it should bring with it any shock at all. It is only another step in this life's journey. We all know that it must come to all of us some time, sooner or later.

For more than thirty years, this neighbor and I have lived side by side. There have been mutual joys and sorrows. It was so easy to exchange confidences across the garden fence. It was helpful, too, for many times the mere talking over of a problem helped us both. Of course we knew many of each others' weaknesses and failings, but even then we loved each other, for by sharing our joys and sorrows we learned over and over again the great lesson of patience and faith and hope.

There were sorrows, too, as we traveled along the pathway, great deep sorrows that seemed to crush out all brightness and joy. All through these we helped each other to, "Look on the bright side," and as we journey on skies would always grow brighter again and we still kept going on.

And now it looks as though she were going on, leaving the rest of us to keep struggling on; and struggle on we must, for here there is no stopping place. Life is a struggle, and we must keep right on, even though the Father takes away some of those we think we cannot spare as yet.

We must go on until the summons comes to us, and the journey for us too is finished. We can only pray the Father that our sister's crossing of the dark river may be serene and peaceful, for we rest assured that the Good Shepherds will lead through the dark valley of the shadow. May His kind care keep us faithful to the end of our journey.

* * *

And now she has gone. Today, in the lovely peace and quiet of a Sabbath noon time, she went home. There was much suffering for a little while. No human remedies seemed to help, and we stood about the bed sad and helpless. A change, we knew not what seemed to come over her. We stood silent and sad. There were only a few quiet breaths, shorter now, and she was gone.

I could not have realized how much we would miss her. Hers was a quiet life.

She had worked hard. Her husband had gone on for many years, and she felt the burden of making a livelihood for her family, but she took the task seriously and willingly—and did her part well. Her earnest desire to earn her bread and to "owe no man anything" won the respect of many friends, and "her children call her blessed" for the lessons of thrifty living they needed to learn in early life. Now she has gone on.

At times like this we wonder about so many things. I wonder if she remembers the hard work and the heartaches of earth. Does she know how many friends of hers came to express quietly though sadly their love for her at the funeral service. It is such a lovely quiet afternoon, and the air is so sweet and still—lovely day for the home-going. Days like this we usually spent in the garden. Will she have a garden in the home beyond? How about the trees on the banks of the "River"?

I am wondering so many things today. I might regret some things, too, as I wonder and remember. Was my task of being "a good neighbor" all that it should have been? She has not been well for some time. Did I visit her as frequently as I should have? Were my visits helpful and uplifting? We so often think of these things when the angel of death calls one of our fellow travelers. It is so easy to forget, in the midst of the cares and worries of the day, to be helpful and kind to those we meet the most often along the way. So many opportunities for a bit of help and cheer come so quietly that we hardly notice them, and so miss them, and sometimes we leave a heartache instead of the bit of help and cheer we might have given.

There is little gained in mere speculation and remembering, unless we can do it to some advantage. Thinking along these lines should make us a "better neighbor" to the rest of the folks with whom we are thrown into contact. How about the rest of the folks who are even now living near us, and who too need our friendliness and help?

Isn't it strange the way the Father arranges these contacts for us? "He places the solitary in families." I wonder if He plans the neighborhood groups. All this need not be decided now, but the fact that I am His representative in this particular neighborhood should make me keenly conscious that I need to make use of the opportunities for helpfulness and witnessing for Him. May He keep me faithfully witnessing to His redeeming grace, here, now, and always.

Scottdale, Pa.

—o—

WHAT I GAVE I HAVE

Possessions yielded to the Lord are recompensed a hundredfold in this life; if in nothing else, in that there is a far greater sweetness in that which still remains. "What I gave I have," said the wise old epitaph. It is always true.

Do you not think that the owner of the patient beast, on which Christ placidly paced into Jerusalem on His peaceful triumph, would be proud all his days of the use to which his animal had been put, and would count it as a treasure for the rest of his life?

If you and I will yield our gifts to Him, and lay them upon His altar, be sure of this, that the altar will ennoble and will sanctify all that is laid upon it. All that we have rendered to Him gains fragrance from His touch, and comes back to us tenfold more precious because He has condescended to use it.—Alexander Maclaren.

—o—

The Holy Spirit in you is the promise of grace for Christian growth.—Jesse B. Martin.

Sunday School Lesson

Theme for the Quarter: The Ten Commandments and the Teachings of Jesus

VI. THE SACREDNESS OF HUMAN LIFE

Lesson for Nov. 7, 1943.—Ex. 20:13; Matt. 5:21-26, 38-45.

Golden Text.—Whosoever hateth his brother is a murderer.—I Jno. 3:15.

Introductory.—In the eyes of most people, there never was a more appropriate time to make a special study of this subject than right now. Under the glare and glamour of war, most people have put a construction upon the Sixth Commandment that nullifies its meaning. But whatever we may say about that, the teachings of Jesus, the great Lawgiver of the Gospel dispensation, are so clear and convincing that all believers in Jesus should, without hesitation, take Him at His word.

God Prohibits Murder (Ex. 20:13).—This He says in plain words, namely, "Thou shalt not kill." There is a difference of opinion on why God permitted and (under certain circumstances) directed His people under the Old Covenant to engage in carnal warfare. There is a general conviction on the part of many people, however, that if Israel would have, unanimously and under all circumstances, fully obeyed the commandments of the Lord, He would have so overruled that it would not have been necessary for any of them to take human life. There are numerous instances in Holy Writ (that of Hezekiah's experience with Sennacherib, for example) which support such a conclusion. However, as finite beings, we are not always able to fathom the depths of all God's dealings with man. Polygamy can be defended on the ground of Old Testament practices as easily and as logically as carnal warfare. As for absolutely reliable teachings concerning Biblical nonresistance and the sacredness of marriage in our times, we find them in the Gospel of Christ our Prince of Peace.

Jesus Forbids Anger and Malice (Matt. 5:21-26).—Referring to Old Testament law and practices, Jesus said: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you"—and then follow a number of instructions that take us farther than a mere subservience to the letter of the law which says, "Thou shalt not kill." He takes us right to the very foundation of human strife and violence. It is hard to think of physical violence where there is no ugly temper back of it. If there were no anger and malice, there would be no war. "Thou shalt not kill," is not needed for people whose hearts are filled to overflowing with the love of God. Now for a few practical applications:

1. "If thou bring thy gift to the altar, and there rememberest that they brother hath ought against thee; leave there thy gift before the altar . . . be reconciled to thy brother, and then come and offer thy gift." In other words, be thoughtful about living a life that will lead people generally to think well of you. If you have no enemies, you are not liable to get into trouble. "When a man's ways please the Lord, he maketh even his enemes to be at peace with him."

2. "Agree with thine adversary quickly, while thou art in the way with him." In other words, don't anger him by "chewing the rag" with him. It takes the spirit of conciliation to get along well with people. You can have this spirit without having to call wrong right, or right wrong. It is possble to be both honest and conciliatory in method.

Christ Teaches Love and Good Will Toward Enemies (38-45).—It is the spirit of the worldling to "pay a man back in his own coin." Not so with Christ! This is what He teaches:

1. "Whosoever shall smite thee on thy right cheek, turn to him the other also."

2. "If any man will sue thee at the law, and take away thy coat, let him have thy cloke also."

3. "Whosoever shall compel thee to go a mile, go with him twain."

4. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

These are but a few among many illustrations showing what love does for the child of God. The apostles likewise taught the same rule of life. Rom. 12:17-21; II Cor. 10:4; Heb. 12:14; I Pet. 2:10-18. Where the love of God is shed abroad in the heart by the Holy Ghost, there is no question but that such an one will be a faithful follower of Christ the Prince of Peace. Christ taught the above rules of life, closing with the final statement, "that ye may be the children of your Father which is in heaven." Therefore:

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."—K.

Bible Meeting Topic

FULFILLED PROPHECIES.—Luke 1:67-79; 4:16-24

Topic for November 7

MOTTO

"He hath fulfilled his word."

OUTLINE STUDY

I. **Prophecies Concerning the Christ.**
1. The seed of the woman.—Gen. 3:15—Luke 1:31.
2. The seed of Abraham.—Gen. 12:3—Gal. 3:16.
3. The seed of David.—Ps. 89:4—Rom. 1:3, 4.
4. A virgin.—Isa. 7:14—Matt. 1:21-23.

II. **Prophecies Concerning Christ's Ministry.**
1. A prophet like unto Moses.—Deut. 18:15, 18—Acts 3:22, 26.
2. To be despised and rejected.—Isa. 53:1-11—Luke 24:46.
3. To rise from the dead.—Ps. 16:8—Acts 2:29-33; 5:30-32.

III. **Prophecies of Christ.**
1. Concerning Jerusalem.—Matt. 24:14-22; Mark 13:14-20; Luke 19:41, 44 (See history).
2. The coming of the Spirit.—Luke 24:49—Acts 2:33.
3. The witness of the disciples.—Acts 1:4-8 (See Book of Acts).
4. Signs of His second coming.—Matt. 24:3-14, 29-33, 36-44 (cf. Events of history and the present).

IV. **Prophecies of the Apostles.**
1. Apostasy.—II Pet. 2:1, 2; II Tim. 3:1-5; 4:3, 4; I Tim. 4:1-3; Jude 17, 18 (Cf. Events of the past and present).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Fulfilled."**
2. Fulfilled Prophecies.
   a. Concerning Christ's coming into the world.
   b. Concerning the work of Christ in the world.
      —His preaching.
      —His sorrows.
      —His victories.
   c. Concerning His suffering for sin.
   d. Concerning His resurrection from the dead.
   e. Christ's prophecies.
   f. Other prophecies.

For Seniors.
1. Great Events of Prophecy Fulfilled.
2. Related Smaller Events Fulfilled.
3. Prophecy in Process of Fulfillment.
4. Prophecies Yet to Be Fulfilled.

PERSONAL THOUGHT

Knowing the reality of a God who knows the end from the beginning, it becomes us to prepare our hearts to serve him in holiness and righteousness, all the days of our life.

SEED THOUGHTS

"Thy Word is a lamp to my feet,
A light to my path alway;
To guide and to save me from sin,
And show me the heav'nly way.

"Forever, O Lord, is Thy Word
Established and fixed on high;
Thy faithfulness unto all men
Abideth forever nigh.

"At morning, at noon, and at night,
I ever will give Thee praise;
For Thou art my portion, O Lord,
And shall be thro' all my days!

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E. E. Miller, Goshen, Ind.
Omar Miller, Molalla, Oreg.
Paul Mininger, Goshen, Ind.
H. B. Ramer, Duchess, Alta.
J. R. Shank, Versailles, Mo.
J. W. Shank, Goshen, Ind.
C. B. Shoemaker, Scottdale, Pa.
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Milo Stutzman, Kingman, Alta.
O. D. Yoder, Oyster Point, Va.
Harold Zehr, Rantoul, Ill.

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THURSDAY, OCTOBER 28, 1943

Field Notes

Last Sunday was communion day at the Sugar Creek Church near Wayland, Iowa.

* * *

Baptismal and communion services were held at Bethel Church near Garden City, Mo., on Sunday, Oct. 17.

* * *

Bro Niles M. Slabaugh and wife of Kokomo, Ind., worshiped with the congregation at Hopedale, Ill., on Sunday, Oct. 17.

* * *

Counsel meeting was held at the Lower Deer Creek Church near Kalona, Iowa, on Sunday, Oct. 17. Baptismal and communion services are to be held at the same place on Sunday, Oct. 31.

During the absence of Bro. J. M. Nissley from Oct. 31 to Nov. 15, Bro. I. S. Mast, Elverson, Pa., will have charge of the work.

* * *

Revival meetings are scheduled to be held at the Oak Shade Mission south of Quarryville, Pa., Nov. 26 to 30. Remember the work in prayer.

* * *

Bro. B. B. King, Sheldon, Wis., closed a series of meetings at the Detroit Lakes, Minn., congregation on the evening of Oct. 21. Interest was good and the Word was preached with power.

* * *

Last Sunday was the time announced for communion services at the Mennonite Church in Wellman, Iowa, at which time Bro. P. J. Blosser of South English, Iowa, was expected to be present and have a part in the services.

* * *

The congregation at Hanover, Pa., is looking forward to a series of evangelistic meetings to begin Nov. 14 and to continue for two weeks. Bro. Parke Book, Souderton, Pa., is to have charge. Pray for the work.

* * *

Bro. J. C. Gingerich of Detroit Lakes, Minn., preached for the congregation in East Union Church near Kalona, Ia., on Sunday, Oct. 17. He is on an extended visit south, expecting to go as far as southern Texas before bending his steps homeward.

* * *

The East Zorra, Ont., congregation, which has three places of worship, had baptismal services at each church on Oct. 10, 17, and 24, respectively, when thirty-eight precious souls were received into church fellowship. May the Lord bless and keep them all.

* * *

Ordination.—Bro. Paul Mininger of Goshen, Ind., was ordained to the office of bishop at the North Goshen Mennonite Church on Sunday, Oct. 17. Bros. D. D. Miller and S. C. Yoder were in charge of the service. May the Lord bless our brother in his added responsibilities in the work of His kingdom.

* * *

A Bible instruction meeting is to be held at the Conestoga Mennonite Church Morgantown, Pa., Saturday evening, Nov. 13 and all day Sunday following. The instructors are John H. Mosemann, Akron, Pa.; Geo. R. Brunk, Denbigh, Va. Bro. Brunk is to conduct evangelistic meetings from Nov. 7 to 14. K.

* * *

Ordinations.—Bros. Samuel Kauffman and Isaac Zook were ordained ministers in the Lebanon Co., Pa., district of the Old Order Amish Church. Bro. Jacob King, Jr., was also ordained deacon in the Upper Pequea District. Lancaster Co., Pa. May the Lord bless the brethren in their new responsibilities in His work. A. L. F.

A special session of the Ontario Co
ference is called to be held at the Elmi
Church. It is called in the interest
the nonconformity testimony of t
Church. The subjects for discussion
the program are all along the line
nonconformity and related question
Everybody is welcome to attend the
sessions which include both mornin
and afternoon.

* * *

Hesston College Revival.—The fo
lowing telegram was received la
week: "Greatest revival in history
Hesston College has swept campu
touching lives of every student an
faculty members as a result of prayer
throughout the church. We call fo
united prayers that this revival ma
spread throughout the country. Mil
Kauffman." Praise the Lord. May w
heed this call for revival throughou
the church and all over our land.

* * *

Request for Information.—W. H
Noe, of Haarlem, Holland, is trying t
locate his brother Pieter Noe, a Men
nonite, who is in America. When las
heard of his addres was Box 571, Wa
tonah, N. Y. He is a carpenter an
was born Dec. 15, 1907. The Posta
Guide does not give any such post of
fice, and so this may be a mistake i
transcribing. Any one who knows any
thing about the whereabouts of Piete
Noe will please notify the Gospe
Herald office.

* * *

The following schedule of services i
announced for the Mennonite Gospe
Mission at Norristown, Pa.:

Nov. 25—All day Thanksgiving and Christian Life Conference. Speakers: R. J. Shenk, Brentwood, Md.; M. A. Bishop, Blooming Glen, Pa.; Stanley Beidler, Quakertown, Pa.

Nov. 25—Dec. 3—Evangelistic services in charge of R. J. Shenk.

Dec. 5. A.M.—Examination meeting. Speaker: Jacob T. Landes, Creamery, Pa.

Dec. 10 Eve.—Preparatory service.

Dec. 12. A.M.—Communion service. Both preparatory and communion services in charge of Bro. Warren G. Bean, Creamery, Pa. The prayers of the brotherhood are solicited.

* * *

Mennonite Yearbook and Directory.—The Family Almanac for 1944 having made its appearance, we are reminded of the fact that the ministerial list found in the Almanac will also appear in our forthcoming Mennonite Yearbook and Directory, which is to appear soon after the beginning of the new year. This is the time to begin looking for corrections to be made in this list. Four items need to be kept in mind: (1) errors that may appear in the present list as published; (2) ordained men called by death between now and January 1; (3) change of address; (4) names of addresses of men to be ordained between this and the first of the new year.

Correspondence

CLARKSVILLE, MICHIGAN

(Bowne Congregation)

Dear Gospel Herald Readers: Greetings in esus' name. On Aug. 22, our congregation njoyed an all-day program as outlined by the General Conference. Bro. Leroy Cowan from Oregon, Bro. Orrie Yoder from Ohio, and Bro. Chester K. Lehman from Virginia were to be the speakers. However, because of the erious illness and death of Bro. Lehman's nother, he was called home on Saturday ight.

The sisters of our church have canned over 00 quarts of fruit and vegetables for our .P.S. camps this summer.

The fourth one of our number is leaving for .P.S. camp, Oct. 11.

Our deacon, George Stahl, has been sick nce last spring but is now able to attend urch occasionally.

Mae Schrock is attending school at E.M.S.

Our communion services are planned for the unday of Oct. 24.

Remember us at the throne of grace.

Oct. 8, 1943. M. S.

BIRCH TREE, MISSOURI

(Berea Congregation)

Dear Gospel Herald Readers: Greetings. ro. J. R. Shank was in our midst for a few ays this spring and brought us Gospel mes- ages which we appreciated very much.

On Aug. 8, Bro. J. M. Kreider was with us nd held communion Sunday afternoon.

Bro. J. R. Shank with his wife and Sister ttleman were visitors in our community, ct. 11-13. Bro. Shank gave us two Gospel essages which we greatly enjoyed.

Our congregation filled a barrel with nned fruit for the Kansas City Children's ome.

On Oct. 3, the Lord called home from our umber a faithful brother, John L. Gindles- erger, who will be missed very much.

The Lord blessed us with a much needed in this week which we greatly appreciated.

Oct. 15, 1943. Dolora DePriest.

CHAMBERSBURG, PA.

(Pond Bank Congregation)

Dear Herald Readers: On Sept. 12, Bro. mes Shank was ordained to the ministry. He nd his wife are appointed missionaries to Af- ca. One brother present remarked that we ill feel the loss and another said that we ould be strengthened by sending one out om among us to others who need help. May at be true and may our prayers go with them.

On Oct. 7 was the funeral of Bro. Waga- an, one of the first members of this congre- ation. He was 84 years old. He loved to go church. He was almost blind for a number f years and it was rather difficult for him to et there always. But we can say that he as faithful and had a testimony for his Lord the end.

The attendance at Sunday school is about usual. Continue to pray for the work at this lace. In His service,

Oct. 15, 1943. Mrs. Charles H. Bumbaugh.

WATERLOO, ONT.

Greetings of Christian Love. On Sunday, Oct. 10, we had a farewell service for Sister Edna Good, who is leaving for Argentina. Bro. J. N. Kaufman, President of the Mission Board, was with us for the service. Bro. Kaufman emphasized the need of the support of the home congregation in finances and in prayer. Sister Good, in her farewell message, requested the congregation to support her in prayer. Representatives of the sewing circle, young people's Bible meeting, and Sunday school spoke briefly in answer to the challenge. Because of the illness of our bishop, Jonas Snyder, who had celebrated his eighty-fifth birthday the week before, Bro. Kaufman led in the consecration and prayer service.

Monday was the Canadian Thanksgiving and in the morning message, Bro. Kaufman emphasized that gratitude is a distinct characteristic of the Christian faith. In the evening, Dr. David Cooper, of Los Angeles, Calif., who was in the community under the auspices of The House of Friendship, gave a prophetical lecture.

Thursday, Oct. 14, was the annual meeting of the Conference of Historic Peace Churches, at Waterloo. Representatives of all the participating churches were present. Bro. M. C. Lehman, Philadelphia, Pa., spoke at the evening meeting. He gave us a picture of the need for relief in the postwar world and the necessity for nonresistant people to give this positive testimony to the world about us. Certainly we need to pray and prepare so that we will be ready to serve and sacrifice to relieve those in spiritual and physical want.

As we look forward to our revival meetings next month, will you pray with us that our evangelist, Bro. Paul Mininger, Goshen, Ind., may be used of God and that the Church may be revived and drawn closer to Him whom they have promised to serve? May we also have a greater concern for those about us who are not saved, that they too may learn to know our Saviour.

Oct. 16, 1943. Florence Shantz.

HOPEDALE, ILLINOIS

(Hopedale Church)

To all Herald Readers: Greetings. On July 18, Harry Lui, a Chinese Bible Student of Chicago, had charge of the services of the evening. On Sept. 5, members of the New Castle Sunday School gave a program in the evening.

On Sept. 12, Bro. Leland Bachman, Morton, Ill., delivered the message in our morning worship.

Bro. Jesse Short, formerly of Archbold, O., who now has the oversight of the C.P.S. boys in Wisconsin, began a series of meetings at this place on the evening of Sept. 16 and continued through Sept. 24. Much interest was manifested throughout the meetings. Twenty-two young souls accepted Christ as their Saviour. We very much appreciated the presence of Bro. and Sister Short. May the Lord abundantly bless them as they further labor for the cause of Christ.

On Oct. 3, Bro. and Sister Orrie A. Miller of the Bellevue Mission, Peoria, Ill., and Bro. and Sister Devore, a minister and wife from Chicago who are laboring among the Jews, had charge of the evening program. An interesting talk was given on "The Religion of the Jews."

We crave an interest in your prayers and especially for the young souls who took their stand for Christ, that they may become strong soldiers of the cross.

Oct. 17, 1943. Cor.

HARPER, KANSAS

(Pleasant Valley Congregation)

Dear Herald Readers: On Sunday, Oct. 3, Gideon Yoder of the Crystal Springs congregation gave an interesting report of the work done at the General Conference.

We are glad to have Bro. and Sister Wilbert Nafziger back with us again after having been gone for a year.

Several of our young people are attending Hesston College. Although we miss them from our congregation, we are glad they have the privilege or attending one of our church schools.

Since our last letter to the Herald we have had a summer Bible school which was well attended.

We are looking forward to our council meeting and communion services which are to be held in two weeks.

Two recent events of interest were the marriages of Anna Ruth Weaver to Howard Beck of Hesston and Rena Balmer to Vernon Glassburn.

Sister Ellen Zimmerman who has been dietician at the Belton, Mont., C.P.S. camp has come home.

Oct. 18, 1943. Hannah Hamilton.

PARNELL, IOWA

Christian greetings to the Herald readers. On Sept. 19 and Sept 26, Bro. Joe Hertzler, Windom, Kans., preached for us on two important subjects, "Ways in Neglecting the Good Old Paths" (Jer. 6:16), and "Contending for the Faith" (Jude 3).

Bro. and Sister Hertzler are here with their son Clifford for a rest to benefit Sister Hertzler's health.

Bro. B. B. King has just closed an eight-day revival at this place. A children's meeting or a talk from James preceded each sermon. Bro. King brought us the Word without fear or favor. The church was strengthened and ten boys confessed Christ.

Bro. D. B. King had a light stroke and Sister Irene Yoder has ulcers of the stomach. Both are recovering at present.

We are pleased to have Peter Yoder, one of our C.P.S. boys, with us for a twenty-day furlough. We are also glad to report that 100 percent of our twelve brethren in camp remain loyal to the faith and principles of the Church.

The final reaping from the mission garden was done by the faithful boys and girls on Saturday evening when they lifted 46 bushels of potatoes and 16 bushels of popcorn from part of one acre on the Isaiah Litwiler farm. What will be done with the proceeds is yet unknown, but no doubt the boys and girls will have a fitting place for the proceeds of the fruit of their labors.

(Continued on page 652)

Miscellaneous

SEEKING FOR ME

Jesus my Saviour to Bethlehem came,
Born in a manger to sorrow and shame;
Oh, it was wonderful—blest be His name!
Seeking for me, for me!

Jesus my Saviour, on Calvary's tree,
Paid the great debt, and my soul He set free;
Oh, it was wonderful—how could it be?
Dying for me, for me!

Jesus my Saviour, the same as of old,
While I was wand'ring afar from the fold,
Gently and long did He plead with my soul,
Calling for me, for me!

Jesus my Saviour shall come from on high—
Sweet is the promise as weary years fly;
Oh, I shall see Him descending the sky,
Coming for me, for me!

—A. N.

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THE FUTURE OF THE MENNONITE GENERAL CONFERENCE

By J. L. Stauffer

Another session of Mennonite General Conference has become history. Its various committees and boards reported faithful service and their work was generally approved. Those who attended the Conference have been stirred and encouraged with the opportunities and possibilities for the future progress of the Church as indicated by these reports.

The report of the General Problems Committee was presented during the closing session of Conference. It was unfortunate that this report appeared as the last item of business on the program. A number of delegates had gone home and others were feeling a bit tired at the close of a full day. It was presented at the time indicated on the published program, however, and it was not unreasonable to expect all delegates to remain for this important discussion unless an emergency necessitated leaving before the close of the afternoon session.

This committee was appointed in 1929 when the constitution of the Mennonite General Conference was approved. The work of the committee as outlined in the constitution can be summarized briefly as follows:

1. To acquaint itself with all boards, committees, and institutions operating under General Conference.
2. To represent General Conference in the investigation and solution of any general problem that may affect the peace, unity, or spiritual welfare of General Conference.
3. In co-operation with constituted authorities to labor for solution of irregularities and problems.
4. To submit a report of their labors and recommendations to each session of General Conference.

This committee has labored diligently since the time of its appointment. Reports containing an analysis of current conditions have been submitted each biennium. One problem that has been brought to the attention of this committee more than any other has been the problem of a worldward drift which has been threatening the testimony of the Mennonite Church. The first report of the committee in 1931 was very explicit and covered in detail the points involved. It represented careful study and showed a clear analysis of faith and practice within the Mennonite Church. In each succeeding report the committee lifted its voice against the drift, and each time the Conference body adopted the report. This means that it has expressed with official sanction the standard intended to control all of the affiliated conferences.

Four years ago, a Goodwill Committee made contacts with the district conferences in the interest of Biblical principles and consistent practices included in our historic faith. Two years ago the committee itself was asked to visit the conferences. In every district the committee was well received. The questionnaires filled out by the conferences revealed evidences of worldward drift by all. It became evident to the committee that if the Mennonite Church is to be spared from compromise with and surrender to the world and worldliness, something definite must be done.

In 1940 the General Problems Committee compiled **A Book of Standards** containing the Constitution of Mennonite General Conference and all of the General Problems Committee's reports from 1931 to 1939 inclusive. These reports had been approved by each delegate body, thus making them an offical expression of the Mennonite General Conference. This year the Problems Committee was unanimous in their conviction that something specific and constructive must be done by General Conference to check the drift so generally admitted by the various district conferences.

Everything this 1943 report includes in its recommendations is in harmony with the statements and methods of discipline found in the Rules of Disciplines as passed by our district conferences. Unfortunately some of our conferences have failed to maintain some of their own standards. The toleration of such non-Mennonite practices as labor unions, life insurance, wearing of jewelry, hats for sisters instead of bonnets, and movie and theatre attendance in any conference affiliated with Mennonite General Conference is certain to imperil the position of conferences and communities where they still desire to stand for the Biblical principles that have forbidden such practices.

Following the other world war, the acceptance of military service was made a test of membership, according to the report of the 1919 Mennonite General Conference. The General Problems Committee, in harmony with our previously attempted standards, therefore recommended that the acceptance military service be made a test of mei bership now. Those who apprecia the principles of the Mennonite Chur most keenly realize that the Menno ite General Conference cannot contin to maintain her testimony if men combatant and noncombatant servi are accepted into church fellowsh without confessing of error. To do would imply that they were of the san faith as conscientious objectors. La ness of discipline on this point in son "areas" makes it difficult for other co gregations and conferences to hold the position in which they consider tho accepting military service violators the Gospel of Christ and for that reas terminate their membership.

The same principle holds regardir violations of nonconformity to tl world. One conference cannot contin to discipline members for movie-goin life insurance, labor union membershi wearing of gold for ornamentation, ar hats for sisters, and then fellowsh with officials and members from co ferences or congregations where suc things are tolerated and practiced. Th disunity manifested in Mennonite Ge eral Conference over the General Prol lems Committee's recommendations the result of laxness both in teachir and in maintaining these distinctiv Mennonite practices. Perhaps the are too many leaders who lack convi tion for the doctrines of nonresistanc and nonconformity. If we compromis now and submit to the influences world-conformity at this junction, will eventually result in uniform worl liness, with "Ichabod" written over th portal of Mennonite General Confe ence.

The Mennonite General Conferenc is at the crossroads. The one road wi lead us down the popular worldly wa over which other denominations hav traveled before us. The other road wi be hard and difficult in the face of hos tile civil influences and in the face religious looseness; nevertheless, it wi lead us to the place where we reall want to go, to the gates of heaven an to the city of God.

When the Problems Committee re port was presented to the delegate bod of Mennonite General Conference, it specific recommendations provoke considerable discussion. A few breth ren spoke against adopting recommer dations which embody such specifi action. One pled for postponement action because some of the delegate had already gone home. Another raise the question as to whether Mennonit General Conference was **advisory o mandatory.** This question was ver ably answered by Bro. Daniel Kaufi man who affrmed that the Mennonit General Conference is both advisor and mandatory. He said it is advisor on some issues, but mandatory whe it approves reports, appoints commit tees, directs activities, and it has th

ower to admit or reject district conrences to membership on constitutonal grounds.

Other brethren expressed strong conictions approving the recommendaons and indicated a desire to support em by action. A number said that ey were not ready to press the issue nder the strain of divided opinion on is matter. Then it was suggested that e whole matter be tabled in preferce to a resolution that was read and at a special meeting be called to gage in Bible study and in prayer d fasting in the interests of the purity the church. Finally the recommendaons of the General Problems Comittee were tabled and a motion to have e Executive Committee plan for the roposed meeting was passed.

The writer believes the proper course as taken under the circumstances in bling the recommendations for the esent and in the decision agreed upon call, in the not distant future, a ecial General Conference for such ayer and Bible study. This is to be one with the view of arriving at a nified course of action regarding the commendations proposed by the Genal Problems Committee.

Which road will the Mennonite General Conference take at its next meeting? This depends upon the loyalty nd open-heartedness of all the faithl brethren who will be present at this roposed Conference. **Let us hope and ray** that after the Bible has been studd and after we have prayed together hat the Holy Spirit will so melt us toether that through a heaven-born evival of convictions for the truth of od's Word and will, the officers and elegates of General Conference will ake the initiative to lead our congregaons in a return to a deeper spirituality nd to a more consistent practice of ible principles. Is it too much to hope hat the entire delegate body of Mennonite General Conference will stand oyally for the Biblical standards and e historic practices of the Mennone Church, unitedly seeking to exemlify them to a decaying society and morally sick world? By the grace of od, it is possible. Let all the minisy and the laity in love for God and r the Mennonite Church, pray to this nd that the proposed special session f Mennonte General Conference may e a great blessing to the cause of hrist.

Harrisonburg, Va.

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Wisdom is not only information. It also the application of this informaon.—Paul Erb.

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"Great peace have they which love y law: and NOTHING shall **offend** em."

BISHOP ABRAHAM OVERHOLT HISTAND

1869-1943

By J. C. Clemens

Abraham Overholt Histand, son of the late Samuel Histand and Rebecca Overholt Histand, was born in Doylestown Township, Doylestown, Pennsylvania, February 10, 1869; died August 9, 1943. He was raised on a farm in Bucks County and followed that vocation with his ministry through life. He was called to the ministry at the age of twenty-seven at Doylestown, Pennsylvania. At this period of the church most of the services were conducted in the German language, Bro. Histand speaking ably in English was used largely throughout the conference district in regular and special services; the young people especially welcomed his services for that reason. On April 11, 1922, he was ordained to the office of Bishop in the Bucks County district, superseding the labors of Peter Loux. In this capacity he was active in promoting progressive steps in the Church; Bible conferences and evangelistic efforts were first sponsored by him in the Franconia district as early as 1909. He was an ardent advocate of the Eastern Mennonite Home as well as the recent Convalescent Home.

Outstanding in the life of Bro. Histand was his activity in visitation work; necessarily many sacrifices were made of both time and money to carry on this part of his ministry. According to his own record these visits and calls among his people in his district numbered over three hundred per year; besides this work in the home district he made a number of trips visiting other conference districts; the data shows over a period of forty-four years he contacted many of the churches in the States and Canada. He made a number of trips to Knoxville, Tennessee, and Louisiana Mission fields; he always kept an accurate record of his experiences, names of churches, church leaders and laity. This afforded him a wide acquaintance in the church he was serving so faithfully and helped him to solve church problems intelligently.

The Lord gave him a healthy physical body so that from childhood until the day before his death he had not spent a day in bed on account of sickness. To him and his companion, who preceded him in death by only nine months, were born twelve children, three sons and nine daughters all members of the Church and surviving his departure. Several of them are engaged in mission work and one son, Nelson, is ordained and stationed at Culp, Arkansas.

His contribution to the Church over a period of forty-four years can hardly be estimated. Over seven hundred souls were received into church fellowship by water baptism in his official duties as bishop. Many marriage ceremonies were performed by him both before and after he took up his bishop work, his policy was always to be on time and have an experience of good cheer. Therefore he is greatly missed.

His last official work for the church was to visit a few sick folks. According to a few statements he made then he had a premonition of his coming departure. The "Well done," spoken by our Saviour is our assurance and comfort; he left the Church in a growing condition and so he could bid adieu and go to his rest.

Lansdale, Pa.

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"HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES"

By Orrie D. Yoder

II. Why Should We Hear What the Holy Spirit Saith to the Churches?

The last call of our exalted Christ is a sevenfold call. How solemn the results of rejecting a single call of our Lord, but how much more tragic to reject His call seven times repeated! All Bible students know that the number seven is a complete and significant number chosen and used many times by God for a special purpose. The number "seven" is outstanding in the Book of Revelation.

How different could have been the course of church history had the Church always "an ear to hear" what the Holy Spirit would say to the churches. How radically different would be the attitude toward, and the significant importance of, this last message of our Lord if we would cease hearing our own prejudiced opinions, or the carnal opinions of others, and would all, "with ears to hear," hear what the Holy Spirit would say to us as a church about this last message of our exalted Lord!

The seven messages to the seven churches accompanying the sevenfold call to hear what the Spirit saith are some of the most vital and pointed messages our Lord ever gave directly to individual churches and to all the Church. The Sermon on the Mount was given, not directly to the Church, but to apostles through whom the church was later born at Pentecost. The message in the Book of Acts and the Epistles are important messages to churches and have to do with the Church, but with none of these messages did God open heaven and declare that they are a special Revelation of His Son. The background of the messages to the churches in the Book of Revelation and the sevenfold call to hear the Holy Spirit are unique.

Furthermore, it is important to notice that God in this last great message of the Revelation outstandingly portrays and exalts His Son, Jesus Christ, but the call of Christ to the Church is to

hear and honor the Holy Spirit. Truly, the New Testament emphasis is that the Holy Spirit, the Third Person of the Trinity, is to be honored by the Church. Just as Christ was honored as leader when He was on earth, so the Holy Spirit was honored in the early Church after the ascension and exaltation of Christ.

It is the Holy Spirit who honors the exalted Christ in the Church, for He, Christ said, would not speak of Himself but would take the things of Christ and show them to the Church. John 16: 13, 14. Christ, the living Head and Saviour of the Church body, can be known to the Church only as she hears "what the [Holy] Spirit would say to the churches." If we were more ready to hear the loving call of our Christ to hear what the Spirit would say unto us, the Holy Spirit would certainly honor Christ and the saving power of His Gospel in our churches in a far greater measure.

It is the work of the Holy Spirit to nourish the life of the Church from **within** by giving love, faith, hope, power, and all vital Christian graces. Our Lord knew what church history testifies that the fall and apostasy of the Church would be due to her desire for **outward display** and splendor. The Church has failed to be nurtured and directed by the power and call of the Holy Spirit. Lifeless organization and heartless formality, the curse of God's people of all ages, is the curse of the Church that has failed to heed our Lord's call to hear what the Spirit would say to the churches. Void of the faith in God and His Word that the Holy Spirit alone can give, materialistic views of God and of religion characterize the Church today, just as it did in various ways in past religious history. In love, our Lord gave the sevenfold call to the Church to hear what the Spirit would ever say to the churches so that human wealth, culture, or organization might never be substituted for divine love, life, or power.

(To be continued)

Bannock, Ohio.

CORRESPONDENCE

(Continued from page 649)

A number of our brethren sawed wood for John A. Yoder, who has been helpless for sometime.

Our council meeting is to be held Oct. 24, the Lord willing. Communion will be Nov. 7. Bro. and Sister Daniel Kauffman intend to spend about thirty days in Kalona at the home of Sister Anna Yoder to take treatments. May the Lord grant them normal health again is our prayer.

We had our first killing frost, Oct. 17. Corn husking is excellent and we have a bountiful crop of corn. Praise His name!

Oct. 18, 1943. C. J. Gingerich.

KOKOMO, IND.

Dear Brethren and Sisters: We are glad in the season of the year when we are reminded of our heavenly Father's goodness to all His children. Because of much rain the planting was rather late this spring, but we were well repaid by having ideal fall weather and a fairly good harvest. We are reminded, too, that it is the harvest time for many souls and we should be more concerned about bringing the Gospel to dying souls than we are about earning money.

Our services have been going on as usual except several weeks ago prayer meeting was missed and the sewing circle meeting was postponed because the furnace was being repaired.

This spring a weekend conference was held here. The subject discussed was nonconformity. The instructors were Percy Miller, Middlebury, Ind., and J. S. Neuhouser, Grabill, Ind.

We were also blest by having another weekend meeting during General Conference when the subject of holiness was discussed. The speakers were George Beare, Harry Diener, and Clarence E. Lutz.

Sometime ago Bro. and Sister George Troyer were with us in our Sunday morning service. Bro. Troyer gave us a message and told us why he desires to return to India.

We are looking forward to revival meetings to be held the beginning of December with Paul R. Miller, Walnut Creek, O., as evangelist.

As a congregation we need spiritual strengthening and awakening. Will you join us in prayer that our lives may be yielded more and more to His will so that we may shine as lights in this dark world.

Oct. 19, 1943. Iva Sommers.

TISKILWA, ILLINOIS

(Willow Springs Congregation)

A friendly greeting to all. On Sunday, Oct. 17, we commemorated the death and suffering of our Lord Jesus in communion with the brethren and sisters in Christ ably set forth by our pastor C. A. Hartzler. Bro. and Sister Ora Keiser who had been members of our congregation while Bro. Keiser was camp director at the Henry, Ill., C.P.S. Camp also were with us and we enjoyed their fellowship. When the camp at Henry moved the Keisers went to an Idaho camp where he also served as directer. Now they are back at Kalona, Iowa, where Bro. Keiser is teaching school.

On Sunday, Oct. 10, Bro. Leland Bachman was with us and gave interesting sidelights of his experience as camp director both at the Henry Camp and at camps in California. Now they are back in their former home at Morton, Ill. On Sunday, Sept. 11, Bro. Ernest Miller, President of Goshen College, was with us and gave three very profitable sermons. We appreciate the visits of our ministering brethren.

On Saturday, Sept. 18, we had our annual business meeting and reorganization of our Sunday school. Howard Eigsti and John Kauffman are the superintendents. The Lord has again blessed us with a bountiful corn harvest and it is ready to be gathered into the granaries. Land values are going up and looks as if inflation is with us again. We ar reminded of soaring land prices during an after the other war and when prices cam down so many folks lost out, and we need t BEWARE lest the same thing happen agai How much better it would be if more folk would give of their surplus to the Lord's wor where, "Neither moth nor rust doth corrup and where thieves [inflation] do not brea through nor steal."

Oct. 19, 1943. Cor.

LANCASTER, PA.

(Landis Valley Congregation)

When the Dust Bowl was a mud bowl an a bumper corn crop developed, the East had drier year than in 1930. Here in four month June to September, only 7.91 inches of rai fell compared with 8.77 in 1930 and an av erage annual of 41.14. As a result hay an tomatoes were our best crops this year. Never theless the Lord has been good to us.

On Oct. 17 we enjoyed a profitable com munion season when 262 partook of the sacre emblems and were spiritually strengthened John and David Mosemann, Edwin Weaver and Martin Kraybill recently brought us in spiring messages. Harry Lefever and Lloy Eby are expected to so bless us next month Our revival season will begin Nov. 28, wit Amos Weaver of Paradise in charge. W solicit your prayers.

Our summer Bible school was a real bless ing. It was held every Wednesday evenin for ten weeks. The attendance the first eve ning was 250 and increased to the last wit 384, averaging almost 300. A real asset which will be long remembered was the chorister' part. Bro. Stetter had memorized sixty-on children's songs and choruses, which they too enjoyed to learn and are singing yet. Then too, faithful brethren and sisters from adjoin ing congregations aided in indelibly giving the Scriptural instruction to children of al ages, and faiths.

We have received much blessing from canning for the C.P.S. camps. Our sisters met every Tuesday during the growing season after starting in July. They used the Church basement as a canning center, where bushel after bushel was donated and canned. At the close of the season three thousand quarts were sent to C.P.S. and one hundred to the Lancaster Mennonite School. They now know how to can things that they keep and are flavored best. It inspired a closer fellowship, too.

On the Lord's mercy we shall continually rely and He shall have His praise and we His blessing.

Oct. 21, 1943. Cor.

SCOTTDALE, PA.

Dear Herald Readers: Our counsel meeting was held on Sunday morning, Oct. 10. The ordinances of the communion and feet washing were observed on Sunday, Oct. 24. We are grateful to our heavenly Father for the spiritual joy and fellowship afforded by these ordinances. We enjoyed the fellowship of a number of visitors at the communion services. Bro. A. J. Metzler was the bishop in charge.

The Week-day Bible School opened again

his year with the first class session held on Oct. 12. The enrollment is 18. The school meets on Tuesday afternoon this year instead of Wednesday. The change of schedule permits several other students to attend from another school. At the class period on Oct. 19, Bro. C. F. Derstine spoke to the pupils. The message was helpful and appreciated by the class.

Bro. C. F. Derstine spoke in the evening of Oct. 19 at the church. His message and presence with us were appreciated.

On Sunday evening, Oct. 24, the men's chorus from Sideling Hill gave an appreciated program of music and speaking. Some of the brethren were used in the morning services. May the Lord bless them in their testimony in song and at the camp.

Besides the Sideling Hill Male Chorus the following visited with relatives and friends in Scottdale: Esther Weber, State College, Pa., Bro. and Sister H. Ralph Hernley, director of Sideling Hill camp, and son Rodney Kent; Leonard Brilhart, Harrisonburg, Va.; Roy Umble, wife and daughter Janet, and Ruth Bender, Pittsburg, Pa.; Mildred Showalter, Waynesboro, Va.; Clayton Berkey, Terrace, Pa.; Paul Huddle, wife, and Lois, Salina, Pa.; Mrs. Ray Hershberger, Grantsville, Md.; Clark Peachy and wife, Meyersdale, Pa.; David Tisdale and wife and Hershel Bridge and wife, Stuarts Draft, Va.

Sisters Nancy Hernley and Flora Maust, who have been at the Mennonite Hospital, in Junta, Colo., recently returned having finished their training. They graduated in the spring and have received their R. N. degrees.

Boys who have recently been home on furlough from C.P.S. camps are John Paul, Derry, Mont.; Earle and Clifford Brilhart, Grottoes, Va.; Milford Paul, Medaryville, Ind.

Oct. 25, 1943. Ellrose D. Zook.

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THE APPRECIATIVE TOUCH

For fourteen long, patient years, a mother cared for her mentally deficient child. Then, one day, she burst into tears.

"Oh," she cried, "if only he would give me a look or a word of recognition!"

How long has Christ tenderly cared for you? And how long has it been since you have given Him a look of recognition or a word of appreciation?

One of the noblest endowments of the human soul is its capacity for appreciation. This rare gift is a reflection from the soul of God Himself, in whose image we were created.

We may render our faithful service to our Saviour—that is the least that we can do. We may devote our time to Him—and we most certainly should. We may give Him all our talents—they are His by right. But far more precious to Him and far more desired by Him than all these combined is the gift of our love.

On a sunny morning of long ago, a group of ten abject lepers wandered aimlessly along a dusty Judean road. Suddenly they caught a glimpse of a Form and heard the sound of a Voice that changed their whole demeanor. They drew back their heads and strode along the road with a purposeful look on their faces. The Healer was coming.

Just a word from His gracious lips—and their diseased and decaying bodies were instantly made whole! With the first joyous rush of health through their veins, nine of the group hurried away to rejoin their families and friends. The tenth started to go, too—then he turned on his heel and came back.

He fell on his face at the Healer's feet. He could not make an eloquent speech. He was ignorant, and shy, and half bewildered by the wonderful thing that had happened to him. But his overflowing heart found vent in a diffident, stammered, yet utterly sincere "Thank You!"

Incredible as it seems, Christ yearns for the warm and loving appreciation of your heart and mine. He longs to hear it expressed in words; to see it expressed in deeds.

An infidel father, determined to inculcate into his child his own dark unbelief, placed on the wall a card on which the words were printed, "God is nowhere." The little girl, just beginning to read, spelled out the letters laboriously—and this is what she read: "God is now here."

She had gone straight to the heart of true religion. A Christ who is with us always—how could He do otherwise than drive out dark infidelity and command all the love and appreciation of which the soul is capable?

Christ is now here. He is asking for the loyalty of your lips. Far more than that, He is asking for your warm appreciation and reciprocation of His love to you—for the unstinted devotion of your heart. And it is within your poor power to give or withhold it. Which will you do?—Selected.

"BE THOU AN EXAMPLE"

(Continued from page 645)

as a living example. Paul wrote to his son Timothy, "Be thou an example of the believers." The fact that Timothy was young would tend to make his influence all the greater.

Paul wrote to the people of one Christian church saying, "Ye are our epistle written in our hearts, known and read of all men." We cannot help it—somebody will follow our example. What a responsibility that puts on us who take upon ourselves the name of Christ.

Every day of our lives, our Christian example is to be shown "in word." The wise man said, "A word fitly spoken is like apples of gold in pictures of silver. As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear." "The lips of the righteous feed many."

We are to set a good example "in conversation." That is, our demeanor is to be such as it will be safe and wise to follow. And "charity," that greatest of all Christian qualities, is to be shown forth in our lives. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil . . . beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."

What God wants is men and women who have His grace in their lives. People who are filled with the Holy Ghost, partakers of the divine nature.

"Be thou an example."—Selected.

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A PLAN FOR EVERY MAN

Every human soul has a complete and perfect plan, cherished for it in the heart of God. This life, rightfully unfolded, will be a complete and beautiful whole; an experience led on by God and unfolded by the secret nurture of the Word; a divine study for the man himself, and for others; a study that shall forever unfold, in wondrous beauty, the love and faithfulness of God; great in its conception, great in the momentous and glorious issues it prepares. What a thought is this for every human soul to cherish! We fill a place in the great, everlasting plan of God's intelligence. We never sink below His care—never drop out of His counsel.—Horace Bushnell.

REFRESHING STREAMS

(Continued from page 643)

those who in accordance with the immutable laws of reward and retribution must suffer the seven woes following the opening of the seventh seal. The rewards of the poor in spirit, of them that mourn, of them that hunger and thirst after righteousness, of the merciful, of the pure in heart, of the peacemakers, and of them that are persecuted for righteousness' sake are complete. "There is no want to them that fear him" (Psa. 34:9). But just as complete are the consequences of the seven woes upon the rich, the indifferent and frivolous, the merciless, the impure and dissipating, and upon them that are full, and them that spread strife and discord, for they are all workers of unrighteousness. When are the rewards and judgments meted out? Partial consequences are realized already in this life as they rot or rust in their sin and unbelief. The bodies, souls, and spirits of the redeemed ones are preserved blameless unto the coming of our Lord Jesus Christ. I Thess. 5:23. The complete measure will be realized at the last judgment.

What have we learned from the study of the new songs and their setting?

a. That a perfect plan for the redemption of humankind was laid in the

beginning and that the visions related to the songs are of the coronation of the Son of Man as King of kings. This is not speculation. We know in whom we have believed.

b. That the successful working of the plan of redemption began with man's fall and the entering of sin into the world. Not only were promises from the beginning a proof of it, but the forty-four thousand of the Old Testament times and the multitudes representing the present and the future witness to it.

c. That the purpose of the plan of redemption and its working was the ultimate, absolute triumph over sin and Satan. It also implies that the destruction of all forces and powers of evil is as certain as the rewards of the righteous.

d. That there is reality in Christian experience as a result of faith in the atoning merits of our Lord and Saviour Jesus Christ. That there is no other name whereby we must be saved is evident from the utter inadequacy of other religious systems to satisfy the longings of the soul. Quests there are for assurance and reality but all of them prove futile. Utopian conditions conceived in the minds of man are impossible of attainment. His kingdom is an everlasting kingdom and His dominion endureth unto all generations Psa. 145:13.

e. That the songs of adoration, redemption, rejoicing, and victory are ours by the grace of God. Our harps are not hung on the willows and we may rightly take them up and tune them to the major strains of praise and rejoicing for the part that is and will remain ours throughout eternal ages.

"Alleluia! sing to Jesus His the scepter, His the throne;
Alleluia! His the triumph, His the victory alone:
Hark! the songs, of peaceful Zion thunder like a mighty flood;
Jesus, out of ev'ry nation, hath redeemed us by His blood.

"Alleluia! not as orphans, are we left in sorrow now;
Alleluia! He is near us, faith believes, nor questions how:
Tho' the cloud from sight received Him, when the forty days were o'er,
Shall our hearts forget His promise, 'I am with you evermore'?

"Alleluia! Bread of angels, Thou on earth our Food, our Stay;
Alleluia! here the sinful flee to Thee from day to day;
Intercessor, Friend of sinners, earth's Redeemer, plead for me,
Where the songs of all the sinless sweep across the crystal sea.

"Alleluia! sing to Jesus! His the scepter, His the throne;
Alleluia! His the triumph, His the victory alone!
Hark! the songs of peaceful Zion thunder like a mighty flood;
Jesus, out of ev'ry nation, hath redeemed us by His blood."

(To be continued)

Dhamtari, C.P., India.

Relief Notes

News From Middle East Commissioners

A telegram, dated Oct. 13, from Yoder and Kirchhofer, reports their safe arrival at Jerusalem. They are continuing to investigate areas in need of relief work.

Returns from Puerto Rico

Returning from Puerto Rico, Orie O. Miller reports that the Mennonite Unit at La Plata is off to a good start. This island has a population of almost two million, and is one of the most densely settled areas in the world. Poverty and diseases are prevalent and there are many opportunities to meet both physical and spiritual needs.

Puerto Rico Need

Wilbur Nachtigall, Director of the Mennonite Unit at La Plata, gives a vivid description of the needs of Puerto Rico in a recent letter:

"When poverty drives life to its shabbiest and then saps from it the very bare necessities, there is little about it that is attractive. It is hard to realize that these people are so poor in a country that God has made so rich with beauty and natural attractiveness. . . . The jungles of squalid shelters in the slums of the cities, the undernourished babies playing with pigs on the front doorsteps, the beggars with disease ravaged bodies in every city plaza, —these attest the fact of the Island's many social and economic ills.

"Under such conditions of poverty, caused by overpopulation, lack of nourishing food; with ram-shackle homes built of scrap lumber, tin, and palm leaves; with screens so rare as to be an oddity; with sewage disposal left to the rain in many instances; with water supplies polluted, is it little wonder that there is disease and sickness. Persons weakened by intestinal parasites and malaria are very susceptible to tuberculosis, pneumonia, and influenza. Venereal diseases are higher in San Juan than any other place in the world; malaria rates are high along the coast; in rural areas very many children are infected by hookworm.

"I wonder, are not conditions of poverty such as these a badge of shame to a civilization that condones their existence? I wonder, too, how we as a church have neglected Puerto Rico, and how we have failed to include it in our missionary and benevolent endeavors."

Nonresistant Relief Organization Meets

C. L. Graber, Mennonite Central Committee Relief Director, attended the meeting of the Nonresistant Relief Organization at Kitchener, Ontario, Oct. 13. The monthly support of clothing and funds for England and India will continue. This organization together with the Mennonite Central Committee is waiting for reports from commissioners in these areas to guide them in possible expansion of relief efforts. Nonresistant Relief Organization, together with the Mennonite Central Relief Committee of Western Canada and the Canadian Mennonite Relief Committee cooperate with the Mennonite Central Committee in a program of relief.

Arrive in Argentine

The Klassens and Schmidts en route to Paraguay have safely arrived in Buenos Aires, a recent letter reports. .

C. P. S. Camps

Meeting with Selective Service

On Thursday evening, Oct. 14, repres tatives of the church agencies met w General Hershey and other Selective Se ice officials to discuss the proposals C.P.S. in 1944.

Changing C.P.S.

It seems quite certain that transfers C.P.S. in the months of October and ember will effect 800 men. Many of moves will effect the west coast, fire-fig ing camps. Of the 500 to be moved October, the Mennonite Central Comm tee has provision to place 250 of its n in mental hospitals. Other types of st institutions as well as farm units will ceive additional men.

Relief Training Unit

C.P.S. #85, Howard, Rhode Island, also to become a center for relief traini In order to accommodate men interes in relief work, this unit will receive additional twenty men. The men will vote their spare time to relief train similar to the unit at Ypsilanti, Michig

Hagerstown Project Approved

A project for the study and practice farm and community life has been proved for one of the Hagerstown un This project will be conducted for a per of four months beginning January 1, a will accommodate about thirty men. T purpose of the unit is to train men who eager to be of service in a rural co munity. Beside the usual work of soil c servation, the unit will observe how maintain and strengthen a rural Christ community.

PEACE SECTION

Peace Churches in Canada

The Annual Conference of the Histo Peace Churches (in Canada) met at Wat loo, Ontario, October 14. At this meeti a number of the western churches Canada made application for membersl and were accepted. The Military Pr lems report contained a number of s nificant items:

(1) The Home Defense Course in Cana an High Schools has caused a lot concern. The Minister of Educati however, has promised a conside tion if a problem of conscience aris
(2) The Department of War Services h refused to change the Order in Cou cil that bars C.O.'s of military a from attending universities unl they take basic training.
(3) A Recent Order in Council has be established whereby a C.O. can enlisted in a noncombatant capac with units of the Royal Canadi Army Medical Corps and the Cana an Dental Corps. Such services not require the bearing of arms, b shall be subject to military law.
(4) The total amount subscribed for nc interest bearing certificates and Victory Loan Bonds with a stick attached (designating the use of t funds for relief work) is $2,042,9 (This provision in Canada is simil to the Civilian Bond provision United States.)

Released October 19, 1943

Compiled by Irvin B. Horst

Special Meetings

MANITOU SPRINGS, COLORADO

The annual Christian Workers' Conference for Colorado was held Saturday evening and all day Sunday, Oct. 9 and 10, with the Manitou Springs congregation. The attendance taxed the capacity of the building. Bros. L. C. Miller and J. G. Ringler served as moderators, with Sister Margaret Kulp of Cheraw, in charge of the singing.

The theme of the four sessions was "Christian Workers," and the Sunday school, mission, and young people's sessions all fitted their topics to this central theme.

Bro. E. M. Yost of Greensburg, Kans., was the guest speaker of the conference, and gave three inspiring messages. Bro. Mark Ross of Wichita, Kans., was a visiting minister, preached one sermon, and assisted with the singing.

Subjects and speakers were: God's Eternal Purpose, George Holderman, Limon; The Word Our Guide, Viola Hough, Colorado Springs; Our Response, Ezra Stauffer, Colorado Springs; Faithful to My Sunday School, Marvin Rhodes, La Junta; A Life Devoted to God, Ed Kauffman, Cheraw; Sunday School Evangelism, Fred Groves, Limon; Our Responsibility Toward Our Government, J. H. Shank, La Junta; Personal Work, Martha Detwiler, Denver; Work in the Capital City—Denver, Lois Kuhns, La Junta; Work Among the Spanish People at La Junta, Fannie Schrock, La Junta; Ready, I. Mark Ross; The Meaning of Life, E. M. Yost; The Way of Peace, J. M. Martens, C.P.S. Camp; Sermon, E. E. Showalter, La Junta.

Denver was chosen as the place for next year's meeting. Moderators are P. A. Friesen, Denver; Assistant, Fred Groves, Limon; Secretary, J. H. Shank, La Junta; Chorister, Mrs. Maude Swartzendruber, La Junta. A constitution for the guidance of the conference was presented and adopted.

—J. H. Shank, Secretary.

Married

Yoder—Bachman.—On Sunday evening, Sept. 19, 1943, Bro. Arnold Yoder of West Union congregation near Parnell, Ia., and Sister Lourene Bachman, Manson, Ia., were united in marriage at the Manson Mennonite Church. Bro. Nicholas Goltzfus officiated. May the Lord bless them through life.

Kaufman—Smucker.—Bro. John O. Kaufman, Smolin, O., and Sister Elsie Mae Smucker, Christiana, Pa., were united in marriage at the home of the bride's parents, Aug. 14, 1943. Bro. Abram Kaufman, father of the groom, officiated. May the Lord guide and bless them as they journey together through life.

Obituary

Bricker.—John Henry, third son of Mrs. Catherine and the late Elias W. Bricker, was born near Elora, Ont., in 1885; passed away at his home in Casa Grande, Ariz., Sept. 27, 1943, after a few months' illness; aged 57 y. 11 m. 7 d. John came to the Aldersyde district in his early childhood with his parents, growing to manhood and farming there until ill health caused him to move to a warmer climate in California, and later to Arizona where he made his home. In 1917 he was married to Acbsah Carsell, Banning, Calif., who preceded him in death in 1928. He leaves to mourn his loss one son (John, El Paso, Tex.), 3 daughters (Mrs. Vernon Glover, Savannah, Ga.; Mrs. George Carpenter, Los Angeles, Calif.; and Mrs. Samuel Cowdy, San Diego, Calif.), his mother (Mrs. Catherine Bricker), a sister (Estber, Calgary, Alta.), and 3 brothers (Harvey, Calgary; Archie, Alsack, Sask.; Edgar, Aldersyde). John was respected by all who knew him and his happy disposition won him many friends. He suffered for many years, but even his closest friends knew little about his troubles, for he met the world with a smile. A memorial service was held in Mountview Mennonite Church on Sunday morning. Bro. I. Miller, an old friend of the family, officiated.

"He is gone but not forgotten,
He still lives within our hearts.
He is resting now with Jesus,
But it was so hard to part.
All his kindness we'll remember
And be waiting patiently
For the day when we can be
With him through eternity."

Gindlesperger.—John L., was born at Peabody, Kans., Oct. 17, 1880; departed this life at Mountain View, Mo., Oct. 3, 1943; aged 62 y. 11 m. 16 d. Until he was 8 years old, he lived with his parents in Kansas. At that time his mother died and for several years he lived with his uncle at Independence, O. At 13 years of age, he and his 2 brothers and 2 sisters were again brought together and with their father they re-established the family home at West Salem, O., where John lived until about 23 years of age. He returned to his birthplace near Peabody, Kans., and lived several years on a farm before moving to Birch Tree, Mo., in 1913. In November, 1939, he moved to Mountain View, his late residence. He was converted about the year 1899 and united with the Church of God near his parental home. On Nov. 15, 1916, he transferred his church membership to the Mennonite Church near Birch Tree, Mo., where he was a faithful member until death. Letters from him to his kindred impressed them that he was a staunch, sincere, and humble Christian. All indications expressed to the end impressed his friends and brethren that he passed away in full assurance of a glorious resurrection. The church near Birch Tree will miss his gentle and friendly face and his kindly, helpful spirit. Funeral services were held at the funeral home at Mountain View in charge of Bro. Hayden DePriest. The body was shipped to his relatives in Ohio.

Miller.—Elizabeth Sarver, was born in Somerset Co., Pa., May 27, 1863; died at her home near Middlehury, Ind., Oct. 13, 1943; aged 80 y. 4 m. 16 d. On Feb. 4, 1883, she was united in marriage to Daniel Y. Miller. To this union were born 4 children, 2 of whom survive. Also surviving are her aged companion, 7 grandchildren, 14 great-grandchildren, 2 foster grandchildren, and 9 foster great-grandchildren. The children were Nelson, who preceded her in death, Oct. 13, 1938; Effie (Mrs. Samuel Naugle), who also preceded her in death, Nov. 20, 1940; Samuel, Goshen, Ind.; and Minnie (Mrs. Milo Hershberger), Middlebury, Ind. She was the last one of a family of 6. In her youth she was a member of the Lutheran Church. After she resided in Indiana, she placed her membership with the Mennonite Church to which faith she remained true until death. She was a "mother in Israel," hard working and much concerned for her children and the church of her choice. Funeral services were held at the Clinton Frame Mennonite Church in charge of Bro. Ira S. Johns, assisted by Bro. D. D. Troyer. Text, Job 19:25, 27. Burial in the Miller Cemetery.

Mitchell.—Roy Herbert Mitchell was born in Alganac, Mich., Sept. 24, 1879; passed away at his home in Duchess, Alta., Oct. 6, 1943, after several months of illness; aged 64 y. 12 d. He was married to Ethel May Morgan on Nov. 15, 1908. To this union were born 5 daughters and 3 sons; Nora, wife of E. K. Porter, of Duchess; Katbryn, wife of R. E. Wildfong, Chillewack, B.C., who preceded him in death; Nellie, wife of D. G. Watts of Duchess; Glenn of Medicine Hat; Edna, wife of Clarence Dale, of Cessford; Herbert, overseas; Hazel and Everett at home. He also leaves behind 2 brothers and 2 sisters. He moved with his family to Richmond, Sask., Aug., 1914. He lived on a farm till 1938 when he and bis family moved to Duchess, Alta. He leaves a Christian testimony, having accepted Christ as his personal Saviour 2 months before his death. He was baptized just prior to his death which seemed to give him much joy, and he peacefully passed away. Funeral services were held in the Duchess Mennonite Church in charge of Brethren C. J. and H. B. Ramer. Text, I Cor. 15:21, 22. Interment in tbe Duchess Cemetery.

Roth.—John C., the last member of the Nichalaus Roth family of 8 children, passed away at the home of his daughter, Mrs. Katie Wenger, Monday morning, Oct. 11, 1943; aged 82 y. 7 m. 16 d. Bro. Roth was born on the old Roth homestead near Noble, Washington Co., Ia., Feb. 25, 1861, and lived on the same place 60 years. He accepted Christ as his Saviour in his youth and united with the Sugar Creek Mennonite Church of which he was a member; he was always a regular attendant as long as his health permitted. On Dec. 16, 1886, he was united in marriage with Mary Eicher of Archbold, O. He brought his bride to Iowa and resided on the Rotb farm until 1923. Their family consisted of 5 daughters, 2 of wbich died in infancy. When retiring from the farm they moved on a small acreage in the village of Noble. In the fall of 1942 they came to stay with their daughter in Wayland, Ia. There seemed to be no change in his physical condition the last few years until about a week ago. A physician was called in and the family was informed that his heart condition was critical. The morning of his death no change in his condition was noticeable. He expressed his desire to recline on the davenport in the living room. While his wife left the room for a few minutes to make the necessary preparations, he suddenly passed away. He leaves to mourn their loss, his wife; 3 daughters (Mrs. Emma Roth and Mrs. Katie Wenger of the Wayland community, and Eliza, wife of Silas Zehr, Manson, Ia.), 2 aged sisters-in-law (Mrs. Mary Roth, Albany, Oregon and Mrs. Mary Laws, Wayland, Ia.), 9 grandchildren, and 10 great-grandchildren, besides many other relatives and friends. The services were held at the Sugar Creek Church Wednesday, at 2:00 o'clock, conducted by Bros. Simon Gingerich and Willard Liechty. Interment in adjoining cemetery.

Schwartzentruber.—Jacob, son of the late Christian and Leab Schwartzentruber, was born in Hay Twp., Huron Co., Ont., March 13, 1874; died Sept. 29, 1943; aged 69 y. 6 m. 17 d. He suffered a broken hip 5 weeks previous to his death. He was taken to Clinton Hospital for an X-ray and died suddenly while in the hospital. He leaves to mourn his departure, his companion (nee Agnes Drane), 3 daughters: Mary (Mrs. Edmund Oesch), Ida (Mrs Roy Gingerich) and Edna (Mrs. Amos Gingerich), who are twins; a son, Allan; 9 grandchildren; 2 brothers, Christian and David; a sister, Mattie (Mrs. John Erb), all of the same community. A sister, Barbara (Mrs. John Gerber), a brother, Rudy, and 3 daughters in infancy predeceased bim. Funeral services were held at the home of Roy Gingerich, Oct. 1, 1943, and at the A.M. Church where he was a lifelong member. Burial was in the adjoining cemetery. Bishop Moses Yantzi had charge of the service at the home and Bros. Sam Schultz and Peter Nafziger had charge at the church.

In silence he suffered
In patience he bore
Until God called him home
To suffer no more.

—The Family.

Snavely.—Cora, daugbter of Elias and Mary Ann (Miller) Eberly, was born in Durlacb, Pa., Nov. 6, 1872; died Aug. 27, 1943, at her home at Snavely's Mill, Lititz, Pa.; aged 70 y. 9 m. 21 d. On March 15, 1943, she suffered a stroke that left her helpless until death. An infant son, a sister, and 2 brothers preceded her in deatb. She was a member of the Mennonite Cburcb. On July 22, 1894, she was united in marriage to Benjamin Bruhaker Snavely, Brunnerville, Pa. She is survived by her husband and these children: Milton, Kissel Hill, Pa.; Amos, Lititz, Pa.; Harvey, Lititz; Mary, wife of G. Lester White; Katie, wife of Charles Hollinger; L. Miles, Denver, Pa.; Susan, wife of Arthur Hollinger; Anna, at home; Nora, wife of Jacob Hershey, Jr.; Jennie, wife of Abram Metzler, Jr.; also 24 grandchildren, a sister (Miss Lizzie Eberly, Snavely's Mill), and the following brothers: Peter M., Green Springs, O.; Nathan M., Soudersburg, Pa.; Rev. Harvey M., Lititz; and Henry M., Christiana, Pa. Funeral services were held Aug. 31, 1943, at the home by Bro. Noab Hurst and at tbe Hammer Creek Mennonite Cburch by Bros. John S. Hess and Henry Fox. Burial in the adjoining cemetery.

Beneath our eyes she slowly faded
Getting weaker day by day
Till God in His beavenly wisdom
Called her peacefully away.

Young.—Carl C., was born Nov. 29, 1876, at Toledo, O.; died Sept. 20, 1943, at his home in Logan, O. On Dec. 17, 1917, he was united in marriage to Miss Mae Smith who survives. He was a member of the Turkey Run Mennonite Church near Bremen, O. Bro. Young had many friends and was loved by those who knew him. As the end was drawing near, he spoke of the better land and wanted to live with Jesus. Funeral services were held at the Turkey Run Mennonite Church in charge of Bro. Abram Kaufman, Amlin, O., and Bro. J. A. Good. Text, Ps. 29:2. Burial was made in the adjoining cemetery.

—o—

Announcements

MEETING OF MENNONITE HOME ASSOCIATION

The fortieth annual meeting of the Mennonite Home Association will convene, D.V., at the Mennonite Home at Oreville, along the Harrisburg Pike, one mile west of Lancaster, Pa., Saturday afternoon, Nov. 13, 1943.

Devotional services will be held at 1:30 p.m., to be followed with a sermon, after which there will be a business session for financial and other reports of the Home, election of officers, etc.

A hearty response of the brotherhood is solicited. This is your meeting.

Shelly Musser
Assistant Secretary of Board of Trustees

—o—

CANTON, OHIO, BIBLE SCHOOL

The Canton Bible School Board announces a six weeks' Winter Bible School to be held at the Canton Mission, beginning Monday, Jan. 3, 1944.

The following have been appointed as members on the faculty:

O. N. Johns, Principal, Canton, Ohio
Stanford Mumaw, Dalton, Ohio.
Edwin I. Weaver, Dhamtari, C. P., India.
J. J. Hostetler, Business Manager, Canton,
Mrs. J. J. Hostetler, Matron, Canton, Ohio.

The Brethren J. L. Stauffer, Harrisonburg, Va., and Paul Mininger, Goshen, Ind., have been engaged for the Ministers' Study Week.

J. J. Hostetler, Secretary
A. J. Steiner, Chairman

—o—

JOHNSTOWN BIBLE SCHOOL

The Johnstown Bible School will open its twenty-third term of school on Dec. 29, 1943, and will close Feb. 11, 1944. Ministers' week session will be held from Jan. 4 to 11. A number of ministers will bring instruction to the group. The special Sunday-school sesion will be held from Feb. 9 to 11.

This year a new feature has been added. A course of advanced study will be offered for those who have already completed the six years' course. The subjects that will be offered for this course are

Life and Teachings of Jesus
Mennonite History and Doctrine
The Church—Corinthians and Ephesians
Methods of Christian Work
Bible Doctrine
The Mennonite Church at Work
Use and Interpretation of the Bible

There are some who have attended Johnstown Bible School for a number of terms, and this announcement goes out to them especially, while there may be others who have not had regular short-term courses and who also may wish to enroll in this course. It is open to anyone who can carry advanced work.

Also the six weeks' course for ministers, which proved so valuable in our last term, is being continued this year.

The regular courses as heretofore offered are also included in our curriculum.

The faculty is composed of Lloy A. Kniss, Principal; Paul Roth, Aaron Mast, Myron Livengood, C. C. Culp, Elizabeth Kniss, Matron.

For further information and the Bulletin, write to John A. Thomas, Sec., Johnstown, R. 4, Pa. or Lloy A. Kniss, Principal, Johnstown, R. 4, Pa.

—o—

NUGGETS

Great peace have they which love thy law: and **nothing** shall offend them.—Psa. 119:165.

* * *

When you see or think that you have humility in yourself, it is gone.—Jesse B. Martin.

* * *

God hath made man upright; but they have sought out many inventions.—Eccl. 7:27.

* * *

The world is committing suicide by the civilization which it has brought into being.—Paul Erb.

CHRISTIANITY AND DRESS

By John C. Wenger

This clear pointed discussion on CHRISTIANITY AND DRESS is a timely and useful contribution to our present need. The Mennonite Church is today confronted with the question. Shall simplicity of dress be maintained? In the final test only one foundation is strong enough to guarantee the perpetuation of this distinctive Christian witness: that foundation is the personal conviction that Christian simplicity of dress is a Biblical truth. The author presents this truth under three chapter heads, namely, I. Fundamental Principles; II. Specific Applications; III. Common Objections.

The purpose of this booklet is to deepen the conviction of Mennonite youth that the Christian life involves a resolute break with the world, and that this break finds application even in one's dress. It is also an attempt to show the reasonable and Scriptural right of the church to furnish guidance to its members on this aspect of daily life.

A thirty-two page booklet with a neat cover. **Price: 15¢ each; $1.50 per dozen; $10.00 per hundred,** 50 or more at the 100 rate.

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.
(Obtainable at our branch Book Stores)

YOUNG PEOPLE'S BIBLE MEETING TOPIC BOOKLETS FOR 1944 ARE NOW READY

This annual outline of studies and suggestive assignments is indispensable to Young People's Meeting workers. Each member in the congregation who may be called upon to serve on programs should have a copy. Price .10 each; .90 per dozen; $5.00 per hundred. Place your order now.

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

(Obtainable also at our Branch Stores)

Christ said: "If ye love me, keep m commandments. . . . Ye are my friend if ye do whatsoever I command you."

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, NOV. 4, 1943 (Herald of Truth Established 1864) No. 32

EDITORIAL

"Who can understand his errors? leanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have ominion over me."

*

The psalmist here prays for deliverance from two kinds of sins: (1) "Seret faults"; (2) "presumptuous sins." he first are hidden sins—either from elf or known to self but hidden from he rest of humanity. The second are pen, shameless, vile sins—sinning ainst better light. Like the psalmist, e want to pray for deliverance from oth kinds.

*

"I Have Sinned."—The Bible tells us hat this confession was made by the llowing men: Pharaoh, Balaam, oshua, Saul, David, Job, Judas Iscariot. ome of these confessions were the expression of genuine repentance, while n other cases—as in the case of Balam, Pharaoh, King Saul and Judas Iscariot—the confession was simply the xpression of the hypocrite whose head as set to sin and whose heart was ar from a state of genuine repentance. here can be no genuine repentance here there is no "godly sorrow" which e are assured will work a "repentance . . not to be repented of." Where the onfession, "I have sinned," comes from n honest and penitent heart the assurnce is given that "if we confess our ins, he is faithful and just to forgive s our sins, and to cleanse us from all nrighteousness."

*

Positive teaching is characteristic of he kind of teaching found in the Bible. fter Christ had concluded His Sermon n the Mount, "the people were asonished at his doctrine: for he taught hem as one having authority, and not s the scribes." His message, from eginning to end, had a positive ring. n this He set an example that all of His professed followers should pattern fter. "Thus saith the Lord" and "Thy VORD is truth" mean one and the same thing. A positive character calls for positive speech.

*

But let us not therefore conclude that wherever we run across a "thou shalt not" we must denounce it as "negative teaching." By this rule most of the Sermon on the Mount and most of the Ten Commandments would have to be advised against as being "negative teaching," for in both these documents the "thou shalt not's" are more numerous than the "thou shalt's." The difference betwen these two forms of positive teaching is this: One is an affirmation of things commanded, while the other is a testimony against things forbidden. Positive teaching is always in order, whether in testimony in support of truth and righteousness, or in condemnation of sin and error.

*

Contagion.—We often speak of contagious diseases. Measles, mumps, smallpox, influenza, leprosy, and many other kinds of diseases common to man are avoided when possible because they are known to be contagious or infectious. Likewise sin is often contagious. If we keep out of the way of contagious diseases, much more should we keep out of the way of contagious or infectious sins. The many Bible admonitions against conforming to the world—in dress, in speech, in business methods, in impurity of all kinds—are based on the fact that worldliness in its various forms is contagious. To keep "unspotted from the world" it is necessary to keep aloof from every form of worldliness. Here is the Scriptural formula for perfect spiritual health: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

"Beloved, I would above all things that thou mayest prosper and be in health, even as thy soul prospereth."

*

There is a striking contrast between the ornamentation of the body and the "ornament of a meek and quiet spirit," as Peter advises. The first is fostered by pride; the second, by humility. If you would know what God thinks of the first, read Isa. 3:16-24. Concerning the first, "a proud look" is listed in Scripture as one of the things which God hates, while the second is "in the sight of God of great price." The Scriptural admonition, "be clothed with humility," undoubtedly refers to the condition of the soul; but it is idle to think of a person who is graced with "the ornament of a meek and quiet spirit" having the body adorned after the fashion of "the daughters of Zion" (Isa. 3:16-24) whom God severely rebuked. When the soul is graced with the spirit of humility, it is usually manifest by the kind of clothing placed on the body.

*

Be on Time.—There are several reasons why we should do our best in carrying out our resolution never to be late in our attendance at public services in the house of the Lord. The first reason is that we can not afford to be late, when it can possibly be avoided. In the second place, when we ourselves are negligent in our attendance at public services, we encourage others to be likewise indifferent in their attendance. We understand, of course, that there are circumstances at times when we can not possibly be there on time no matter how hard we try. In such cases we should do our best to be there as early as we can, even though we miss part of the services. As the old saying goes, "Better late than never, but better never late." It will help us and the cause to be in our places of worship (not merely on the grounds) at least a few minutes before the time set for services to begin. Promptness is an important factor in all that we do for the Lord.

*

Pleasures.—The Bible speaks of two kinds of pleasure.

The first kind referred to is carnal pleasure; in other words, "the pleasures of sin" (Heb. 11:25). It is this kind of

pleasure to which the writer of Ecclesiastes refers when he says: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." With this agrees the testimony of Paul when he says, "She [he] that liveth in pleasure is dead while she [he] liveth" (I Tim. 5:6).

The second kind of pleasure to which the Bible refers is "the joy of the Lord." Christ gives us an idea as to what this kind of pleasure means for His people, when He says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). Peter refers to the same kind of experience when he speaks of the Christian's "joy unspeakable and full of glory" (I Pet. 1:8). This kind of pleasure does not end with this life. In the world to come there are pleasures to which the psalmist refers when he says: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11).

Brother, sister, in which of these kinds of pleasure do you find your chief delight?

——o——

A Church Camp.—Under this head appears an illuminating article from the pen of Bro. A. J. Metzler. The article speaks for itself, and needs no further experience that you give it an interested, careful reading from beginning to end.

This enterprise has been under advisement for a number of years. What its future will bring forth, God alone knows. For the present, the responsibility rests upon "The Mennonite Camp Ground Association" and their interested prayer helpers. The institution, if it will be purchased, will be owned and controlled by an association of brethren who are in good standing in their respective congregations, and who have pledged themselves to conduct it in harmony with the Gospel standards maintained by the Mennonite Church. Like all other similar institutions, it will probably be beset by many temptations, as the enemy of souls will do his best to have it made a headquarters for carnal pleasure rather than a place where all its activities are directed by the Word and will of the Lord. Your prayers are solicited, and we are quite sure that your suggestions to the heads of the proposed organization as to what should be fostered or prohibited will be appreciated. Here is the rule by which this and all other activities in the Church should be governed: "Do all to the glory of God."

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

Refreshing Streams of Living Water

IV. Overcoming the Adversary

By George J. Lapp

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11). This verse comes to us as an increasingly refreshing rivulet which, as we read chapters twelve to eighteen, becomes a great river of healing and cleansing power for all the redeemed of the earth of every time and clime and nation and tongue and people. Nor would it be thus were there not so graphically pictured that climactic struggle to wrest from the forces of righteousness their power of redemption and ultimate victory. The reader will have noted by this time that the general theme, as a scarlet thread, running through the whole of our devotional study of this book is **REDEMPTION AND VICTORY.**

On the offensive are that old serpent the devil, the beast, the false prophet, the harlot, and their co-operating evil-working spirits. On the defensive are the Godhead, archangels, and their armies of angelic hosts. The weapons of the former are oppression, deceit, intrigue, and opposition by force to the working of grace and truth. The weapons of the defense are truth and righteousness, the sword of the Spirit which is the Word of God, and the testimony of the children of the kingdom including the blood and tears of the martyrs.

The magnitude of this conflict is out of all proportion to any ever waged, or even now being waged. The beginning of it was even before sin entered into the world. It has been continuously waged from then until now. It will be finished when the powers of evil will have been vanquished and the devil and his hordes will have been banished to their eternal abode. The vision of the climactic intensity of this struggle had a deep meaning for the seven churches and heartened them for the struggles which they would have to undergo. It helped them to understand the underlying causes of the corruption of State, commerce, and religion as they obtained in their day.

To me the proof of the dramatic word pictures of the chapters is that no power can baffle the redemptive purposes of God. The devil and his various agencies may deceive, ravage, and bring to destruction those who come under their power and influence or even bring suffering to the faithful followers of Christ but they cannot overthrow the plan of the ages to bring salvation to mankind through the promises of the coming of the Son of Man into the world. The secret purposes of God are to be fulfilled as He assured His servants the prophets. 10:7 It (the plan of the ages) was fulfilled at Calvary and the working plan to redeem and triumph must go on in its timeless course until its completion. The conflict extends from the greatest heights to the greatest depths. 10:6.

1. **The Dragon and the Woman in the Wilderness.**—In chapter twelve Satan is pictured, not as an angel of light but as a grasping, devouring dragon. He is also called the serpent and is clearly interpreted as the devil 12:9. Why should he become so desperate in his onslaughts upon the Church? Read the graphic description of Isaiah 14:12-15 and compare it with Jesus' witness of Luke 10:18. He had been cast out of heaven and reduced to the place of prince of the power of the air or the prince of this world. John 14:30; 16:11; Eph. 2:2. No more could he contend for recognition in heaven. Limited in scope, he becomes more determined to thwart the purposes of God for the redemption of the world. We find, however, that although the devil is persistent yet God is omnipotent.

The offspring of the woman in the wilderness of confusion and turmoil was the fruitful seed of the Church and had become the special object of satanic wrath. "I will put enmity between thee and the woman, and between thy seed and her seed" (Gen. 3:15). The dragon would seek its destruction. But the elaborate scene presented in chapter 12 shows divine intervention and reas-

suring protection from destructive effort. The scattered bodies of believers, suffering from severe persecution could thus be certain that they were in their Father's keeping and that no man, not even the devil himself, could pluck them out of His hand. The seed of the Church of every century, persecuted and some of them slain for their faith, living in a confused wilderness of sin and corruption, are kept in the love of God and in the light of His righteousness. We are safe, beloved, with our Saviour with and within us, if we hold fast the profession of our faith. His provision is ample. Our faith also must be adequate.

The protection of His own, who are the seed of His body the Church, is in the working plan of human redemption. As the perfection of the plan through the coming of the Son of God into the world was in itself a triumph, so the working of it is a glorious triumphant march through time. God has graciously revealed this to us that; the eyes of our understanding being enlightened, we "may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:18-23). Accepting this wonderful testimony of the Apostle Paul as an interpretation of this vision of divine rescue and protection, it inspires us to deeper loyalty, and our hearts unite in praise to Him for His gracious provision for us. "What hath God wrought?" or, What hath He not wrought for our eternal safety?

But the conflict is brought to earth through the devil's agencies.

2. **The Beast** (13:1-10).—A specter of brutality and oppression rises out of the western sea of seething humanity. The seven churches of Asia Minor were east of the center of Roman power and authority. Pagan organized power is pictured as a personality involving the kings (ten horns) of the existing powerful and widely extended Roman empire. The seat of this power is the city of Rome set on seven hills (seven heads). A leopardlike grasping, bearlike tearing, and lionlike devouring brute is vested with power and authority by the devil himself. His boasting and blasphemy, his overpowering great numbers and setting up a system of self-worship, and his apparent strength in contrast to the seemingly feeble strength of the followers of Christ enhances for us the glory of His triumph and the ignominy of the fall of the forces of evil when they are ultimately overcome. "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword" (13:10). The patience of the saints is tried but it shall be rewarded. 14:13.

3. **The Beastly False Prophet** (13:11; 16:13; 19:20).—He is religious in pretense but really exercises a triple function as civil, commercial, and religious administrator, as denoted by the horns. He is lamblike in appearance but schooled in the craftiness and ruthlessness of the beast whose number he bears. He seems more local, "out of the earth" (13:11), and could represent provincial authority over Asia Minor.

We have mentioned the number of the beast. It is given as the number of a man, or perhaps better, a personality, with personal initiative and powers. The number is 666. 13:18. From the preceding verse we take it that it was the number of the names by whose authority the false prophet was implementing his pernicious plans. By changing slightly the lettering of the word Caesar, Nero Caesar in Latin would suggest the number. In the minds of the fair-minded people of his time he most certainly represented all that is beastly and brutal. One has suggested that the number represented the triad of evil including the dragon, the beast, and the false prophet. Another has suggested the proportionate evil workings of civil (600), commercial (60), and renegade religious (6) elements of any organized power. Undoubtedly the seven churches considered the ruthless rule then existing under the monster rulers of their times as the beast (Rome) and the false prophet (their own province in Asia). The meaning then appeals to one that any monster of succeeding centuries who possessed the characteristics ascribed to the beast and false prophet and who was unprincipled and cruel in his rule could well be considered as possessing this significant number. We would not mention historical names for fear of misleading. The heartening lesson for us is that the number suggested by the Greek name of Christ which is 888 is as far above the number 777, denoting perfection, as 666 is below it and implies the prevailing power of the Godhead and that divine control and triumph will continue until all things will be subdued under His mighty power.

For the present we pass over chapters 14 and 16 and center our minds upon the vision of the woman (in chapters 17 and 18) arrayed in purple and fine linen, unprincipled in character and attitude, exerting a corrupting influence, and seeking to tear down every fabric of respectability. This harlot was a city, brilliantly adorned and equipped for every form of sinful pleasure and indulgence.

This harlot city was called Babylon and was clearly understood to apply to Rome. It may also apply to any other great center filled with rottenness and self-disintegrating corruption. In spite of Rome's pretension to strength, culture, affluence and age, its foundation was weak and it fell under the judgment of the Almighty. In the winter of 1902-3 the writer heard a Bible lecturer of the Moody Bible Institute denounce Chicago as a modern Babylon. From a month's stay in Port Said, Egypt, in 1905, we would not hesitate to name it as a Babylon or one of the moral cesspools of the world. Intimate knowledge of many cities would give one a similar impression of them. Rome rotted in its own corruption. We can easily form our own conclusions regarding the fate of other wicked cities. God's laws of reward and retribution are immutable and apply to every age.

Now let us return to the omitted portion—chapters 14 to 16. The Lamb, the living ones, the elders, and the forty-four thousand are before the throne. The prophetic utterance that Babylon has fallen has been made. Reassurance has been given to those who have not worshiped the beast or his image nor been defiled from participation in the iniquitous practices popularized by the times in which they lived. While this clearly applies to Rome, to me it is timeless. No beast or false prophet or scarlet woman can maintain their power and prestige in the face of divine judgment. The vials of God's wrath, the spreading of the plagues of disease and also death reiterated here are the consequences of the workings of His immutable laws of reward and punishment. Someone will say that they are natural consequences. In a way they are but all who disregard these laws come under the hammer of His judgment. But the glory of the Lord fills the temple. Triumph is achieved and the song of Moses, of the Law, and of the Lamb, of redemption and victory, is sung.

For us as children of God the lessons are clear:

a. The very number of the beast destined him to defeat. No archenemy of the soul can defeat God.

b. I can trust and not be afraid. With the whole armor of God and entire surrender to the will of my Captain I too can triumph.

c. The proclamation of the Gospel (14:6) goes on unto the ends of the earth and the end of time. This task is not yet done. The angel is still proclaiming and we must take up the refrain.

d. Those who have identified themselves with the workers of iniquity and have witnessed the consequences of

(Continued on page 669)

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

INDIANS EAGER TO LEARN

Dear Prayer Friends: We know that many of you are remembering us in your prayers as we start out on this new branch of the Lord's work. Here among the Chaco Indians is a great open field for evangelism. Pray that some dear Christians may feel lead definitely to come and help us in this harvest.

This week Brethren Hershey and Swartzentruber have been with us to see the possibilities here, go over our plans for future work and become more conscious of the great needs. At Tres Isletas, Bros. Shank and Holderman have been busy helping the Indians build a school building and church combined. Last Sunday we all attended church service in the morning at which were present about 150 Indian men, women, and children. They are so eager to learn. So few can read that the hymns have to be taught to them word by word and still it will take a great deal of teaching before they will be able to sing the hymns. However, they struggle along trying to follow the chorister with the tune. One has to admire their sincerity. They stood for the whole hour's service and many of us would be amazed to see the orderly fashion in which they conduct themselves. Not even the little tots are allowed to move about. They stand quietly beside their parents. It is a joy to meet with them and be able to give them a few simple words of His great love for them.

Bro. Holderman had hoped to be able to drive Bros. Hershey and Swartzentruber out to our Espinillo Mission in the truck. However, the morning they had hoped to leave, our prayers for rain were answered; so we changed our plans. It had not rained for many months and it was a welcome blessing.

A suitable place for commencing our permanent Indian work hasn't been chosen yet. There are many problems to be considered first and the Lord's wisdom sought in such a project. The government opposition at present toward foreign teachers may be a hinderance to future teaching plans for the Indians. We are praying that some way may open for an Argentine Christian teacher to come to the Chaco to serve Him in this important part of the work. There are thousands of Indian children without an opportunity to attend school and learn the Spanish language. When they can't talk and understand the language, many times they are taken advantage of because of their ignorance.

One could continue telling of the problems and opportunities in this field. To us they are so real. We praise Him for answered prayers and ask you to continue to pray for us and that the Lord may prepare hearts to receive the salvation offered by our dear Saviour.

In His service, Calvin L. Holderman
Colonis Castelli
Sept. 10, 1943. Chaco, Argentina

Africa

THE GIRLS AND WOMEN OF ZANAKI LAND

Dear Herald Readers: Several verses have been precious to me this morning. They are II Cor. 2:14-16. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?"

What a wonderful God we have—always causing us to triumph in Christ. And what an invaluable treasure has been committed to our trust—the Gospel of Christ. It is not a small thing to have been "allowed of God to be put in trust with the gospel" (I Thess. 2:4). We can never realize too fully that "it is **required** in stewards, that a man be found faithful." I wish to quote again from the above Scripture: "To the one we are the savour of death unto death; and to the other the savour of life unto life"; just as was the ark of God when taken by the Philistines. They said, "The ark of the God of Israel shall not abide with us: **for his hand is sore upon us, and upon Dagon our god**"; and "They have brought about the ark of the God of Israel to us, to slay us and our people" (I Sam. 5:7, 10). But when the ark came near to the people of Bethshemesh, "They lifted up their eyes, and saw the ark, and **rejoiced** to see it" (I Sam. 6:13). It is even so now of those who are witnesses unto Him who is our Saviour. I rejoice that some of the believers here are realizing this to be true. The foundations are being tested at Bumangi and we rejoice that it is so. Those who have come to Christ are apparently being rooted and grounded in Christ. There are those who have a burden for the lost and who have a desire to take the Gospel to others. The flock is small but I believe that there are those who are really being built on the Rock Christ Jesus. Pray with us for them as Christ prayed for His disciples: "Holy Father, keep through thine own name those whom thou hast given me." Certainly all true believers have been given to Christ by the Father just as they were in Christ's time on earth. Every one has a free will to choose for himself but I believe that to him who has chosen to heed God's call and to repent and believe there is also a mighty keeping power of God if appropriated by faith. Pray with us also for these souls that they might be kept from the evil. John 17:11, 15.

A matter for prayer has been put before us by several believers. It is concerning a way in which the girls of this tribe might receive more spiritual help. We have been praying concerning this for some time and now we share it with you. The girls of this land are often married off to old heathen men, who have a number of other wives, while possibly not more than five or six years old. In this way they cannot come to Christ except under terrific odds and as a result there are very few who even come to services. At present there is a little girl who lives about six miles from here who is whipped when she attends services that are held close to her home. Doubtless the Lord will reveal His will concerning any work that should be started for the sake of the girls and women of Zanaki land. For His Glory,

July 8, 1943 J. Clyde Shenk.
Musoma, Tan. Territory

From Our Institutions

NEW HOLLAND, PA.

(The Samaritan Home)

This institution is situated on the Welsh Mountains in the eastern part of Lancaster County, Pa., about five miles from New Holland, Pa., the post office for the institution.

Some years ago when the industrial mission which had been operated since April 1899 was about passing its state of usefulness, the above-named institution was opened in quite a small way as a home for convalescents or such as would seek a place for rest and bodily recuperation.

Soon however aged persons made application and were admitted. The home is now really an old people's home with now and then a few inmates coming for rest and recuperation.

The home has been twice enlarged and has now a capacity of about thirty inmates including the superintendent and matron and the various helpers; the whole number occupying the home runs between thirty-five and forty persons.

Bro. and Sister Henry Hershey had been serving as superintendent and matron for a number of years. For health's sake on the part of Sister Hershey, they resigned their position and vacated on the last day of last December.

The Local Board for a long while found no one to take the place of Bro. and Sister Hershey.

The task of finding a couple to take the place of the Hersheys fell largely on the shoulders of the president of the Local Board. He made public appeals and folks were approached in private but seemingly there was no couple to be found for the place. However, by and by, the Lord laid the burden upon the hearts of the president and wife themselves. They yielded to the call and have taken up the work.

Now Bro. Martin Sauder and Sister Laura his wife are filling the places of superintendent and matron of the Samaritan Home on the Welsh Mountains.

Bro. Sauder still continues in the office of president in the Local Board. Bro. and Sister Sauder took up the work rather temporarily, as they thought, but they were not in the work long until it was manifest that they were in the place the Lord had chosen for them. They enjoy the work and rejoice in

the faithful service which the additional workers render from day to day.

They also wish to express definitely their thanks to the sisters who from the valleys north and south of the mountain have so freely and nobly assisted during the canning and housecleaning seasons. Some brethren too have given their time on special needful work which was much appreciated.

Considering the average age of the inmates the health has been fairly good so far during the year. The apple crop was small. A supply of apples has been bought, most of which have been placed into cold storage. Strawberries were just ordinary. Raspberries with the assistance of irrigation yielded well. The truck patch yielded richly in vegetables, sweet corn, tomatoes, peas, and beans. The little farm yielded a very good crop of corn. Potatoes were a good crop, too.

It is both pleasing and encouraging to behold the beautiful appearance of canned fruit and vegetables filling the numerous shelves from floor to ceiling of the cellar of the home in which we abide.

How the redeemed do respond in heart and soul with gratitude towards the Creator and giver of these material gifts which are so necessary for life, health, and happiness. Praise Him; Praise Him; adore His holy name.

Oct. 27, 1943. Noah H. Mack.

LA JUNTA, COLORADO

(Mennonite Hospital and Sanitarium)

R. A. Torrey's Grandson

Dear Herald Readers: Twenty-six years ago during the first year of our services in the Mennonite Sanitarium, a father brought his wife and children to the Sanitarium, on account of illness of his wife. There were five children in the group. The father and mother had spent one term of service in a foreign mission field in China. The family was stranded without funds. The mother was taken care of in the sanitarium and the children were placed out in different homes. After several months the mother went to her heavenly reward. The youngest of the children was a baby brought in, in a basket. He was helpless but contented. He was so unaccustomed to service that he bore his lot patiently without crying out for anything. The father married, gathered the children again into a home and brought them up in a Christian church in Newton, Kansas.

The other evening we heard an address by R. A. Torrey, the son of the late Dr. R. A. Torrey, who had returned from missionary service in now occupied China. We learned from him that this youngest child of the family referred to in the preceding paragraph, is to be his son-in-law and is to go to Tibet as a foreign missionary. Little did we know that the little babe we looked upon in that basket was destined to be a grandson of the well-known Dr. R. A. Torrey.

The mother in her last illness was so peaceful and trustful. How wonderfully she had placed and committed in faith her children to God. This little babe in a basket was far from her earthly arms but he had never come outside the reach of the arms of her Saviour. Like Jochebed of old, she hid him by faith and in due time God wonderfully blessed the child and saved him.

This is an illustration of the opportunities that come to us to help in the kingdom of God in the daily routine of duties in caring for the sick. May we be faithful to all as the opportunities come to us. Yours fraternally.

Oct. 21, 1943. Allen H. Erb,

WEST LIBERTY, OHIO

(Mennonite Orphans' Home)

Dear Interested Friends: "Train up a child in the way he should go, and when he is old he will not depart from it." Surely we who have charge of the children here at the Orphans' Home have many an opportunity to train and teach them. Every day whether the children are at work or at play they need our help and guidance. Will you pray with us that we may lead them in the right way?

The past summer has been a busy one for all of us. Our gardens did very well for which we are very thankful. We canned about 1,000 quarts of vegetables which were raised in our own gardens. One of the local farmers gave us enough tomatoes to can 600 quarts. In all we have canned about 1,700 quarts of fruits and vegetables.

During the month of August the children had a short vacation. Members of the three local churches: Bethel, Oak Grove, and South Union came to the Home and the children were given in their care for a short time. Some stayed only a week while others stayed two weeks. The children enjoyed this very much, and still love to talk about their fun during vacation time. While the children were gone, some repair work was done in the Home buildings such as painting floors and stairways, etc.

School started Sept. 1. We have 26 children in school, which leaves 16 at home too small to go. The children enjoy school and are doing nicely. We are well pleased with the progress the eight first graders are making. We have children in all the grades up to the tenth grade.

Most of the children are quite young. Only four are over 11 years of age. This means that much of the work which was formerly done by the older children is being done by the workers. Since our extra worker left us in August we have been rather handicapped. We are in need of another worker at this time. Is the Spirit speaking to someone who is reading this now? Won't some consecrated sister give herself to the Master to be used in this place of service? Will those of you who know what prayer can do, pray with us that this need will be filled?

Oct. 25, 1943. The Workers.

Rural Missions

ESTACADA, OREGON

Dear Gospel Herald Readers: Greetings to all in the name of Him who saves, keeps, and satisfies everyone of us whom He has seen fit to call His beloved.

On Sunday, Oct. 3, we were privileged to have with us Bro. and Sister Jacob Roth and family from the Harrisburg congregation. Bro. Roth brought us the morning message. In the evening of the same day Bro. and Sister Marcus Lind and sons, and Sister Violet Selzer, all from the Portland congregation, worshiped with us. Sister Lind conducted Junior meeting, and Bro. Lind spoke to us on city mission work.

During this month Bro. Oscar Burkholder, Breslau Ont. has been in our conference district in evangelistic work in the Sweet Home and Bethel congregations, also visiting the other congregations of the valley. On Friday evening Oct. 22, he, in company with Bro. and Sister Fred Gingerich from Bethel, were with us here for evening services at which time he spoke on: "The Place of the Home in the Christian Church." We have very much appreciated all the messages from these visiting ministers.

Unless the Lord directs otherwise, we will have our council meeting here at Porter on Oct. 31, and communion the following Sunday.

May joy and peace be multiplied to all God's children. Continue to pray for the work at Porter.

Oct. 23, 1943. Ernest and Ida Bontrager.

City Missions

LANCASTER PA.

(North End Mennonite Church)

Dear Herald Readers: On the evening of Oct. 17, we held our first communion at this place. We praise the Lord for this privilege.

One of our workers is attending school at E. M. S., but we are thankful for others who are willing to be used of the Lord and to fill the places when others are absent.

The community is quite large and many more fathers and mothers should avail themselves of the privileges that are theirs. However, we are encouraged by the fine attendance of children in the mornings. The evening services are not as well attended.

Come and worship with us. Pray definitely for the work and workers that our faith may be increased.

Oct. 18, 1943. The Workers

NUGGETS

A great faith comes through faith in a great God.—Paul Mininger.

If we would pray effectively we must identify our interests with the cause of the Lord.—Ivan Lind.

There is no higher calling than that to be called as the saints of God.—William R. Eicher.

The Church of Christ is the greatest organization in the world.—Perry Blosser.

The trouble with the world today is that men do not know God.—Aaron Mast.

It costs the spiritually minded teacher something to teach a Sunday-school class.—Charles Hostetter.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

VICTORY

When you cast your burden on the Lord,
Leave it there;
He will do all that he promised in His Word—
Don't despair:
He has borne the Cross of Calvary,
And its dreadful agony;
All His suffering was for thee—
You're His care.

He will help you overcome distress—
He is true;
He will take away the burdens that oppress—
Make them few;
He has made Himself a sacrifice,
He has paid the awful price,
Surely Jesus can suffice—
God for you.

Then rejoice in all His matchless love—
Happy be;
Looking ever to thy Lord who lives above—
He loves thee;
He will give you now His strength Divine,
He will make His life be thine,
And on you His face will shine—
Victory!

—George W. Campbell.

—o—

VICTORY OVER WORRY

What a world of worry ours is! Worry is driving people mad and is largely responsible for the alarming increase of lunacy and suicides. Trouble, anxiety, vexations of mind characterize our life and worry seems to be the most common and natural thing to do. Yet it is the most useless, unnecessary, and harmful way out of our anguish. Worry can whiten the hair before time, fill a life with misery, fatten the doctor's purse, and extract an almost greater toll of life than all the physical diseases put together. Let us thank God that there is victory, even over worry. Jesus came that we might have peace.

The Cause of Worry

As a gifted physician strives to get at the root cause of a disease ere applying an efficacious remedy, so let us examine some of the sources responsible for the worry robbing our lives of so much peace and pleasure. And of this we are confident, that there is no reason why multitudes should live in the dark shadows where fears haunt them like ghosts.

The Cares of Life

Home cares, business, health, money matters, and loved ones produce a great deal of present-day worry. Every fluctuating, threatening circumstance is a signal for fresh indulgence in worry. But as I once saw in motto form:

It may not happen.
Don't worry.

What we seem to forget is the fact that worry, when once formed as a personal habit, is so difficult to check. Like ruts in a road that become deeper with usage, so worry makes inroads upon our own and others' happiness. A good slogan to keep before us reads:

Why worry about tomorrow?
It is always a day away.

The Atmosphere of the World

Is it not true that so often we worry because others worry? Like a fever, worry is contagious. Worry is of the world, and we are apt to fall into a wordly way of looking at things. The world worries and it has every right to seeing that it is away from God. Christians, however, breathe a different atmosphere, and should be free from the way of the world. Worry-stricken souls ought to be segregated as the fever-stricken are to prevent their troubles from spreading.

Ignorance of God!

Another evident reason for such a malady is ignorance regarding the exact nature of God and His care. Faith fails to grasp the reality of a living heavenly Father. He is not appropriated as "the hidden source of calm repose." We forget that while there is need of grace, there is also always grace for need. Jesus corrects undue anxiety when He tells us to take no thought of the morrow. Of course, He does not mean that we are to have no provident thought such as we manifest when we put something by for a rainy day. Not to do so is to be worse than an infidel, Paul reminds us. What our Lord had in mind was a carefree life made possible by the surrender of each day with its needs, into the hands of our bountiful Father above. When troubled about food, raiment, and other necessities, we are to remember the birds and flowers.

The Curse of Worry

Worry is never a blessing, but always a bane; never a comfort, but always a curse. And that it is senseless and foolish can be proved in a threefold direction. Yes, and these three reasons likewise indicate why, if we are His, we should not be guilty of such a sin.

Harmful to Ourselves!

Worrying never changes our circumstances in the least degree. As our Lord expressed it, anxiety cannot add "one bit to our stature." How can worry possibly benefit those who indulge in it? Why, it ruins one mentally, physically, and spiritually. A load of care or anxiety on the mind upsets the digestion process, produces undernourishment, and thereby unfits one for the responsibilities of life. Worry deranges the nervous system, robs a person of sleep, and often causes heavy doctor's bills. Doctors, however, can do little for one who worries. The only cure, as we shall later see, is a right relationship to God.

Harmful to Others!

One who worries imparts a depressed feeling. It is harmful and annoying to have about us those who rob us of our joy. If we are the Lord's we must realize that the world waits to see how we bear our trials and losses. When the reaper robs our heart and home of some treasure, how do we act? If those around notice that we worry and mope, lose heart, go to pieces, as if we had no source of succor, they have every right to doubt the reality of our faith and of God's care. It is imperative for the sake of others to be brave, peaceful, and trustful when the sorrows and adversities overtake us.

Harmful to God!

A worrying Christian contradicts the sufficiency of Divine Grace, and damages the reputation of God as a Father who really cares. When such a mental habit is practiced, we proclaim to others that God is not able to undertake for us as He promised to do. Worry sends off deadly gases, destructive to faith. Fretful doubt obscures God's face. And worry certainly hurts His loving heart. It must grieve the Lord to know that although He is Almighty and Beneficent, His children persist in worrying over little things. Faith in the dark pleases and honors Him. The couplet has it,

When worrying we are not trusting,
When trusting, we are not worrying.

Worry, of course, produces doubt in a threefold direction:

1. God's **love** is doubted. Worry implies that He cares little for His blood-washed children.
2. God's **wisdom** is doubted. Worry indicates that He is not able to plan for His own, that He does not know what is best for those who belong to Him.
3. God's **power** is doubted. Worry declares that His grace is not sufficient for our needs.

Thus, as we have seen, the spirit of worry is calamitous. A surgeon knowing something of the peril of this sin, had placed in his surgery the words,

Don't worry—it is wicked.

And wicked it is! Many, agreeing that worry is a useless, senseless habit, are slow to admit that it is a sin. And yet, "Whatsoever is not of faith is sin." God has promised to care for us at all times. Worry, however, makes Him a liar.

(Continued on page 669)

Sunday School Lesson

Theme for the Quarter: The Ten Commandments and the Teachings of Jesus

VII. THE SANCTITY OF THE HOME

Lesson for Nov. 14, 1943.—Ex. 20:14; Matt. 5:27-30; Mark 10:2-12.

Golden Text.—Blessed are the pure in heart: for they shall see God.—Matt. 5:8.

Introductory.—In the Genesis account of the Creation we are told of the establishment of two sacred institutions: the Home and the Sabbath. Each of these has been made the subject for a Sunday-school lesson during this quarter, and we are glad that a second lesson on the home has been included in the series. The lesson title, "The Sanctity of the Home," has been well chosen.

Social Purity (Ex. 20:14; Matt. 5:27-30).—In these two references we have (1) the Seventh Commandment, "Thou shalt not commit adultery," and (2) Christ's further comment: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." In other words, when it comes to purity, it is a condition of the heart, not a mere abstinence from impurity in any outward form. Take, for instance, John's statement, "Whosoever hateth his brother is a murderer." When you deliberately take aim and shoot a man, you are a murderer, and everybody recognizes you as such. But when you hold malice against him, you are guilty of the same sin; though you make no effort to take his life. The only difference between the man who murders with the hand and the man who has a murderous feeling in his heart is that while the first carries out his feelings and puts an end to the hated man's life, the second allows the murder to rest in his heart. Jesus applies the same line of reasoning when it comes to purity. "Keep thyself pure," includes pure thought, chaste language, pure social relations, purity in all things that affect character and life. A study of Matt. 5:27-30 prepares us for meditations on Mark 10:2-12.

Christ's Teaching on Divorce (Mark 10:2-12).—One time the Pharisees came to Christ, tempting Him, and asked, "Is it lawful for a man to put away his wife?" Knowing that the Pharisees were sticklers for the law of Moses (under guise of justifying themselves in upholding the tradition of the elders) He asked them, "What did Moses command you?" Evidently they thought they had Him cornered, for they replied, "Moses suffered to write a bill of divorcement, and to put her away."

But He was prepared to teach them (and us) the Word and will of the Lord. He replied: "For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

Later, His disciples questioned Him further on this question. The answer which He gave them was not only sufficient to settle their minds completely, but the minds of all the rest of us, on the question of right or wrong in granting divorce: "And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."

It will be understood that this was not some able preacher, but the very Son of God Himself, who said these things. The language is so plain, and the Authority so evident, that no man should ever think of rejecting the teaching of our Lord on this subject.

The most striking thing that our Saviour said about divorce (besides that of saying in so many words that whoever, husband or wife, puts away his or her companion and marries again is guilty of adultery) is this: "What therefore God hath joined together, let not man put asunder." No one (be it the judge upon the bench, or meddlesome parents or friends) has any authority or God-given power to nullify a marriage.

The apostles likewise were strong in their defense of the position taken by our Lord on this question. In Rom. 7:1-3 we read: "Know ye not, brethren, . . . how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Similar teaching is found in I Cor. 7:39. Recognizing that the teaching of Christ and the apostles leaves no room for the unscriptural contention in favor of divorce and remarriage, let us be equally firm in upholding the sacredness of Christian marriage and the Christian home.—K.

Bible Meeting Topic

PRINCIPLES OF CHRISTIAN STEWARDSHIP.—Luke 16:1-12

Topic for November 14

MOTTO

"It is required in stewards that a man be found faithful."

OUTLINE STUDY

I. **Stewardship Principles for the Christian.**
1. Accountability to the Lord.—I Cor. 4:1-4.
   a. It is a gift or an entrustment.—I Cor. 4:7; I Pet. 4:9-11.
   b. There is a day of reckoning.—Matt. 25:19.
2. Faithfulness.—I Cor. 4:1, 2.
   a. According to ability.—Matt. 25:15.
   b. According to knowledge.—Luke 12:47, 48.
   c. According to entrustments.—Matt. 24:20-30; I Cor. 16:2.
3. Honesty.—Luke 12:42-46; Matt. 24:45-51.
4. Wisdom.
   a. In handling to best advantage.—Luke 16:9.
   b. In seeking the Master's interests.—Luke 16:10-12.
5. Diligence.—Luke 12:35-40.
6. Cheerful service.—II Cor. 9:6, 7; I Tim. 6:17-19.

II. **Applications of Principles of Christian Stewardship.**
1. Of money or property.—II Cor. 9:8-11.
2. Of physical or mental powers.—Eph. 4:28, 29.
3. Of spiritual gifts.—Rom. 12:4-8.
4. Of responsible positions.—Tit. 2:2-14; Gen. 18:19; Phil. 2:14-16; I Cor. 12:27-31; I Tim. 2:1-6.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Faithful."**
2. Gifts to Use for God.
   a. My body.
   b. My mind.
   c. My money or property.
   d. My home and friends.
   e. My health and strength.
   f. My influence.
   g. My abilities to serve.
3. Principles in Using God's Gifts.

For Seniors.
1. How God Reckons with Our Stewardship.
2. Who Is a Faithful and Wise Steward?
3. Entrustments for Which We Must Give an Account.

PERSONAL THOUGHT

Am I fully aware of the whole truth of my being and my position in the world so that I am prepared to spend all my powers and possessions in the way that is strictly honorable in God's sight?

SEED THOUGHTS

Precious Saviour, may I live,
Only for Thee!
Spend the powers Thou dost give,
Only for Thee!
Be my spirit's deep desire,
Only for Thee!
May my intellect aspire,
Only for Thee!

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THURSDAY, NOVEMBER 4, 1943

Field Notes

Bro. J. M. Kreider, Palmyra, Mo., plans to spend Nov. 14 in Mississippi to assist Bro. E. S. Hallman in the work in that state. N. E. K.

* * *

The Tricounty Sunday School Meeting (Stark, Wayne, and Medina counties, Ohio) was held at Orrville, O., last Sunday afternoon and evening.

* * *

The Rockton Mennonite Church, Rockton, Pa., plans to hold revival meetings from Nov. 4-7 and 10-14 with Bro. A. J. Metzler, Scottdale, Pa., as evangelist.

* * *

Revival meetings are planned to be held, D.V., at Manheim, Pa., from Nov. 6 to 14 with Bro. Daniel Sensenig, New Holland, Pa., as evangelist. Pray for the work. S. H. L.

* * *

Bro. Homer North, Nappanee, Ind., will conduct a series of meetings at the Mennonite Gospel Mission, Hannibal, Mo., Nov. 4-14. The prayers of the brotherhood are solicited. N. E. K.

Bro. B. Charles Hostetter, Manheim, Pa., filled appointments at the Sideling Hill C.P.S. Camp, Wells Tannery, Pa., on Saturday evening, Oct. 30, and Sunday, Oct. 31. H. M. K.

* * *

Bro. Harry Erisman was ordained to the office of deacon at the Calvary Mennonite Church, Los Angeles, Calif., on Oct. 10. Bros. F. J. Gingerich and G. D. Shenk officiated.

* * *

Changes of Address: Bro. D. L. Sommer from Pryor, Okla., to Archbold, Ditto St., Ohio; also, Bro. Leroy E. Schrock from C.P.S. No. 67, Downey, Ida., to Allentown State Hospital, Allentown, Pa.

* * *

Revival meetings at Eastern Mennonite School, Harrisonburg, Va., conducted by J. Irvin Lehman, closed recently with good interest and results. Recent reports of revivals in our church schools have been very encouraging.

* * *

Baptismal and communion services were held at the Maple Grove Church near New Wilmington, Pa., on Sunday morning, Oct. 24. Four young souls were admitted into church fellowship by water baptism.

* * *

A Sunday School Meeting is scheduled to be held at the Chambersburg, Pa., Mennonite Church all day Nov. 25, Thanksgiving Day. Speakers for the program are Elias Kulp, Richard Danner, and Harvey Shank.

* * *

Counsel meeting was held at the West Union Church near Wellman, Ia., on Sunday, Oct. 24. At the time of this writing there are about ten applicants for baptism at that place. Baptismal and communion services are announced for Sunday, Nov. 6.

* * *

The Workers of the Mennonite Orphans' Home in a correspondence elsewhere in this issue write of the need of a sister in the work at the Home. They write: "Won't some consecrated sister give herself to the Master to be used in this place of service?"

* * *

Church Camp.—The map which was intended to be printed with the article on the Church Camp appears on page 669. The map shows the location of the camp in relation to main highways, interurban lines, railroads, and congregations of the Southwestern Pennsylvania Conference.

* * *

A Thanksgiving and Missionary Service is to be held at the Reading Mennonite Church, Reading, Pa., all day Thanksgiving, Nov. 25. Following this meeting evangelistic services will continue until Dec. 5 each evening. Bro. John W. Hess is to be the evangelist.

* * *

Christian Missions, the supplement to the first issue of the Gospel Herald each month, will be found in next week's Herald, D.V. Helpful information for those who prepare or speak on programs for Missionary Day will be found in this issue of Christian Missions.

* * *

The Commission for Christian Education and Young people's Work met at the Mennonite Mission, Ft. Wayne, Ind., Friday and Saturday, Oct. 29, 30, in its regular semiannual session. Considerable business was transacted in the interests of the teaching work of the church. A further report will appear in the Herald in the near future.

* * *

The Meadville Mennonite Mission announces dedicatory services for Nov. 6 and 7 to be followed by evangelistic services from Nov. 8 to 21 in charge of Bro. J. W. Birky, Spartansburg, Pa. The Meadville Mennonite Mission at 222 Race Street had previously been a dwelling house but has been remodeled to serve as a mission.

* * *

A Christian Life Conference is to be held, D.V., at the Lansdale, Pa., Mission, 400 Derstine Ave., on Saturday evening, Nov. 6, and all day Sunday, Nov. 7. Bros. Harry E. Shreiner, Lititz, Pa., and Elmer G. Kolb, Pottstown, Pa., will be the instructors. Your prayers are requested in behalf of these meetings. J. Z. R.

* * *

Evangelistic meetings are scheduled for Hanover, Pa., from Nov. 14 to 28 in charge of Bro. Parke Book, Souderburg, Pa. On Saturday evening, Nov. 20, and all day Sunday, Nov. 21, a Bible meeting will be held with the following as speakers: Brethren A. J. Metzler, Scottdale, Pa., and J. Paul Graybill, East Earl, Pa. A. H. H.

* * *

The following appointments in Indiana and Ohio churches were filled over last week end and by members of the Commission for Christian Education and Young People's Work, which met at Ft. Wayne, Ind., Oct. 29 and 30: C. K. Lehman and A. J. Metzler, Ft. Wayne, Ind.; J. R. Shank and J. L. Horst, Clinton Brick and Clinton Frame, Ind.; Noah G. Good, North Goshen, Ind.; Jess Kauffman, Leo, Ind.; Geo. R. Brunk, Crown Hill and Aurora, Ohio.

MAPLE GROVE WINTER BIBLE SCHOOL

The annual two weeks' Winter Bible School will be held at the Maple Grove Church, Atglen, Pa., Jan. 3 to 14, 1944.

Instructors: Elias W. Kulp, Principal, Bally, Pa.; Isaac G. Kennel, Parkesburg, Pa.; and Clarence Fretz, Philadelphia, Pa.

Courses include: Old and New Testament book study, Bible Survey, Bible Doctrine, Sunday school Administration, Christian Principles, Mission Study, and Vocal Music.

Room and board furnished to students from a distance.

For further information write: Isaac G. Kennel, Parkesburg, Pa.

Missionary Day comes on Nov. 21 his year. Many of our Sunday-school eachers and officers as well as Young People's Meeting leaders and our astors will be planning something pecial for this day. May we remember ur many missionaries on that day olding them up to the throne of grace n a special way that they may be given oldness and courage to preach the Gospel.

* * *

A Youths' Conference and Christian Workers' Council is planned to be held t the Orrville Mennonite Church, Orrille, O., from Nov. 5-7. Guest speakers re Bros. P. L. Frey, Archbold, O., and . C. Wenger, Goshen, Ind., and members of the Ohio Sunday School Committee. Local talent also is to appear n the program.

* * *

Bro. Jacob Brenneman and wife, who or a period of thirty years have been nembers of the Salem congregation, Tofield, Alta., planned to leave Oct. 25 or Hesston, Kans., where they expect o take up residence. Bro. Brenneman vill be remembered as the father of Dr. F. S. Brenneman, Hesston, Kans., nissionary returned from India.

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Correspondence

SHERIDAN, OREGON

Dear Herald Readers: We are thankful hat the Lord has blessed us with many temoral and spiritual blessings and that we can hare with those who are suffering or in need.

The annual Pacific Coast Conference was eld at this place during the first four days f June. A good representation from the ther churches was privileged to enjoy the nuch needed spiritual food of this conference. May we appreciate the many opportunities ve have to worship God unhindered and unnolested in this land of ours.

From June 21 to July 2 our Summer Bible chool was in session. The highest attendnce was 125.

The sisters have enjoyed working together n preparing food for the boys in C.P.S. amps. Peas, corn, and other vegetables were anned and some corn was dried. A small ield of navy beans which was planted for his same purpose has been harvested recently.

Bro Harold Bender was with us recently or an evening service in the interest of our C.P.S. camps.

We are looking forward to having winter Bible school here at Sheridan, beginning Nov. 22 and continuing for three weeks. The main classes will be in the evening with daytime classes for those who can attend. The instructors will be Bro. Marcus and Sister Saome Lind, Portland, and we are also hoping to secure the services of Bro. Ernest Garber, Nampa, Idaho.

Bro. Oscar Burkholder, Breslau, Ont., is scheduled to be with us for an evening service, Oct. 23.

Council meeting has been announced for he morning of Oct. 24. Just recently a few have been added to our number, four upon confession and one by baptism.

Since the beginning of the year quite a few families have been received into the church by letter. Most of them have moved here from other states. We desire an interest in your prayers that we may grow spiritually as well as in number.

Oct. 19, 1943. Hazel Yoder.

SWEET HOME, OREGON

Dear Herald Readers: Greetings. A ten-day series of revival meetings conducted by Bro. Oscar Burkholder, Breslau, Ont., were brought to a close Oct. 8. All but two messages were preceded with a fifteen-minute talk on Christian principles. He brought us some very outstanding messages which were soul-stirring and edifying. The visible results were that two young souls stood for the Lord. We know that many others were strengthened spiritually.

We also appreciate the good sound messages we hear from our home minister each Sunday.

Quite a few of our young people are attending school at Hesston this year.

We have a midweek prayer meeting and Bible study. We are studying prophecy now. We have studied the book of Daniel and are now using the textbook, "Jesus Is Coming." Our instructor is Bro. Archie Kauffman.

May we all look forward to and be prepared for Christ's return.

Oct. 20, 1943. Arla Stutzman

EAST ZORRA, ONT.

On Oct. 11, Thanksgiving Day was observed throughout our Dominion. The five congregations of the Ontario A. M. Conference had meetings both in the morning and afternoon. The program was arranged by the Executive Committee of Conference. Very edifying and upbuilding messages were given.

The East Zorra congregation has had baptismal services at the three places of worship on Oct. 10, 17, 24, when 38 precious souls sealed their baptismal vows. May the Lord give them grace that they may be true and faithful members of the body of Christ and His Church, and that they may shine as lights in this dark, sinful world.

We expect to have preparatory services and communion at the three places in the very near future, the Lord willing. Pray for us.

Oct. 20, 1943. J. R. B.

CANBY, OREGON

(Bethel congregation)

Dear Readers of the Gospel Herald: We have many things to be thankful for. We were privileged to have Bro. Oscar Burkholder of Breslau, Canada, with us for a series of meetings which began the evening of Oct. 11 and closed Oct. 20.

After the second evening before the evangelistic sermon, Bro. Burkholder gave Bible studies each evening on such subjects as Truth, Relationship Between Nonresistance and Nonconformity, The Seven Christian Ordinances, and Man's Three Appointments with God. The last three evenings he spoke on prophesy preceding the sermon. These subjects were, The Apostasy Sign, The Jewish Sign, and The Social and Economic Sign. The services were inspiring and there was good interest and quite good attendance. Two young souls made a start in the Christian life.

Communion was observed Oct. 17. Some who were unable to be present because of sickness or infirmities of old age partook of the sacred emblems in their home later.

Oct. 22, 1943. Clara M. Gingerich

TOFIELD, ALBERTA

Dear Christian Friends: We are glad that it was possible to have our summer Bible school again. Because of gas rationing, children were not gathered in as usual, but there was a total attendance of 88 just the same. The number who volunteered to help out with the teaching was encouraging. A program was given at the end of the school.

Bro. Marcus Lind was with us Aug. 2-5, giving us firsthand information about our mission station at Portland.

Bro. E. W. Kulp conducted our evangelistic meetings, Aug. 6-15. We appreciated his messages on our Saviour and what He has done for us to make salvation possible. There were a number of reconsecrations. Bro. Kulp also gave messages at our extension Sunday schools at Round Hill and Poe.

Bro. D. D. Brenneman and family, formerly of this place and now living at Creston, Mont., gave us a surprise visit, Sunday, Oct. 3. Bro. Brenneman brought us a message in the morning on "The Prodigal Son." His parents, Bro. Jacob Brenneman and wife, Hesston, Kans., are also with us.

Sister Stanton of Sundre, Alta., is performing a real missionary service in Kingman, taking care of our aged Sister Detweiler who is gradually getting weaker from a prolonged illness.

Sister Beulah Stauffer is attending Hesston College this year. Sister Jake Yoder is visiting her daughter in Ontario, while Sister Fannie Bender and Bro. Dan Schwartzendruber of Ontario are visiting with us.

The Lord has blessed abundantly with gardens and crops this year and the lovely fall weather has made it possible for a good start in gathering in the crops. We sought to thank our heavenly Father for all these blessings and others at a Thanksgiving service last Sunday evening, Oct. 10.

Oct. 23, 1943. Cor.

MILVERTON, ONTARIO

(Wellesley Maple View A. M. congregation)

Greetings to all Herald Readers: We have had a number of spiritual refreshments lately. On Sunday Oct. 3, a class of thirty converts were received into church fellowship by confession of faith and water baptism. What a joy in heaven to have so many names entered into the Lamb's book of life! This brings our membership to 461. Our bishop, Bro. Samuel L. Schultz officiated.

On Sunday, Oct. 10, our preparatory services were held and all expressed their peace with God and their fellow men. We are thankful for this and our desire and prayer

(Continued on page 668)

Miscellaneous

THE JUDGMENT DAY

The day of wrath, that dreadful day,
When heaven and earth shall pass away!
What power shall be the sinner's stay?
How shall he meet that dreadful day?

When, shriveling like a parched scroll,
The flaming heavens together roll;
And louder yet, and yet more dread,
Swells the high trump that wakes the dead!

Oh, on that day, that wrathful day,
When man to judgment wakes from clay,
Be Thou, O Christ, the sinner's stay,
Though heaven and earth shall pass away!

—Sir Walter Scott.

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A CHURCH CAMP

For quite a few years the need for suitable grounds for certain types of church activities has been apparent to a growing number of folks interested in the present and future welfare of our denomination. During the past nine years particularly, this need and an attempt to meet it has received considerable attention due to the twelve-day young people's institute which required such grounds. Much careful study, investigation, and prayer have been invested in this project.

In the July 21, 1938, Gospel Herald, appeared an article entitled, "Meeting New Needs," accompanied by an editorial. A rereading of the article and editorial would very suitably preface this message.

The purpose of owning such grounds is twofold. First, it is to provide a suitable place for a number of the church's activities. The second is to provide cottages or cottage sites where families may secure a week or two change and rest, so much needed by many in these strenuous days, and enjoy them in surroundings that would be most conducive to their spiritual and social, as well as to their physical and intellectual, well-being.

As to the first and primary purpose, this need is evidenced by a number of our general and district church organizations such as General Conference and Mission Board as well as district conferences and mission boards and institutes which have rented conference grounds from other religious bodies for the past decade or two. This secondary purpose is warranted when we realize the large number of our folks who, due to the nature of their work are living in urban sections, and who frequently have one or two weeks each summer to take the family away during their vacation. To make such a place possible so as to contribute most definitely to the Christian experience of these individuals is one concern prompting this move.

And so after a very interesting background of quite a number of years, a significant meeting of about twenty brethren was held near Scottdale, Wednesday, October 13. At this time a tentative draft of a charter and bylaws for incorporation and standards were adopted. A temporary organization was effected and decision was made to purchase the Methodist Episcopal Camp ground ten miles east of Scottdale in the Allegheny Mountains.

The location in relation to leading cities and the congregations of Southwestern Pennsylvania Conference is indicated by the accompanying map. It is easily accessible by railroad and interurban, bus, and auto. Being located only five miles from an intersection of the famous Pennsylvania Turnpike, it will be easily reached from all points when this mode of travel is again normal.

The grounds consist of approximately forty-six acres with the possibility of an additional tract with more cottages being secured. Buildings, furniture and equipment are in first-class condition and are sufficient to accommodate approximately 150 at present. There is plenty of room for increasing these facilities.

The name adopted by the association is "The Mennonite Camp Ground Association." Membership of course is confined strictly to members in good standing in the Mennonite Church. A note from the minutes of the meeting further indicates the great concern of all associated with this work to take every precaution to give assurance that it will be a definite and constructive force in the right direction for the welfare of the Church in the future. The note is as follows:

> There was a united group expression indicating a devoted purpose to make the Association render the highest possible spiritual service to the Church. It was also felt that it is equally important to maintain Association membership of brethren loyal to the Church and deeply concerned about promoting conservatism and guarding against worldliness; and that the executive committee of the Association should be a group of men especially qualified to render such service.

In the tentative list of standards which will serve as a guide for all activities, we find the following objectives listed:

> Christian fellowship, rest and inspiration, wholesome recreation, Bible study and worship, Biblical introduction, missionary enterprise, and the salvation of souls.

We quote the following two items from the standards:

> All religious activities shall be in harmony with the Mennonite Confession of Faith, and with the doctrine of the Mennonite Church, as promoted through the Mennonite General Conference, and in accordance with the highest standards of Christian practice.
>
> Camp personnel—directors, instructors, matrons, etc.—besides having the necessary training and other qualifications, shall be men and women of good standing in their respective congregations and conferences, and shall be spiritually dynamic, and lovers and promoters of the doctrine of the Church.

The regulations include such items as forbidding the use of radios by those attending church activities on the grounds and requiring modest attire as taught by the Scriptures and upheld by our church. The regulation on conduct reads as follows:

> Conduct of cottagers and campers shall at all times be exemplary and Christian. The use of tobacco in any form, alcoholic beverages, card playing, profane and foolish language, etc. are strictly forbidden. Questionable conduct shall not be condoned, and those guilty shall be dealt with Scripturally as offenders of the Word and, upon the discretion of the persons in authority, may be denied all further camp privileges, and summarily dismissed."

Plans for the 1944 season will be formulated as soon as the transfer of title and details of the permanent organization can be effected. It is hoped that in addition to possibly a young people's institute there may be plans for a Summer Bible Conference to serve the whole family. This might be known as "Family Week." Our parents living in towns and cities and workers in city missions in numerous cases have found a need for getting the younger boys out for periods during the summer under suitable Christian leadership. There are possibilities of some provision for this also. Suggestions and counsel from brethren and sisters on all these points are earnestly desired.

While it is unlikely that many can place cottages there for a year or two there will, however, be four and possibly a few more cottages available for families in our church to rent for a period of a week or two at a time outside of the weeks when the grounds would be used for other activities.

The Association is very desirous that the most appropriate name might be given to this ground. Your suggestions on this point at an early date will be appreciated.

Those responsible for this work most keenly feel the sacredness of the task. It must serve the Lord and the Church in advancing the cause of Christ and promoting and defending the old fashioned Gospel as we believe it. The establishing of every possible safeguard and precaution to this end is being incorporated. Your counsel and prayers are earnestly solicited that the Lord will mightly use this to the salvation of souls and in bringing the Church closer to Himself and further from the world.

The Mennonite Camp Ground Association A. J. Metzler, President

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The new birth is an essential to salvation; but underneath that is the saving faith in the power of our Lord "to save his people from their sins."—Simon Gingerich.

OLICY REGARDING CASES OF DEPENDENCY OF MEN IN C.P.S.

From the M.C.C. Office

The M.C.C. has become increasingly ware of a growing dependency prob- m confronting men in C.P.S. Young en have generally found it possible to ake provision for dependents for a rm of a year, but they are finding it creasingly difficult thereafter to pro- de adequately for the needs of a pendent wife and child or of ailing rents. Under stress of such difficult rcumstanes involving the well-being their loved ones, some young men ve felt compelled to ask for transfer noncombatant service in the army. The further drafting of fathers is und to increase the dependency prob- m. Some of these fathers facing in- iction may out of sheer economic cessity feel compelled to ask for serv- e in the military forces because that ovides some measure of support for eir loved ones. It is obvious that me assurance needs to be given to ung men, both those in camps and ose about to be inducted, that the .C.C. and its constituent groups stand ady to help them find a satisfactory swer to their dependency problems d that thus they need not decide ques- ons of conscience on the basis of onomic necessity.

In order to take care of the depend- icy problem the M.C.C. passed the llowing resolution on May 30, 1942:

> It is our conviction that it is the respon- bility of the church to provide aid for needy pendents of men in C.P.S. camps who nnot be cared for by their families, and at assurance should be given to men facing e draft that the church will provide for is need to the utmost of its ability. We lieve that this is primarily a responsibility the local congregation and the general body which it belongs. . . .
> The function of the M.C.C. in this matter ould be to see that all cases of need are ought to the attention of the proper church ficials and cared for and to provide for cases hich cannot be cared for otherwise. . . .

The M.C.C. in this resolution tried follow what was generally regarded s good, sound, Mennonite practice and harmony with the Scriptural ad- ition to "bear one another's burdens." he M.C.C. still believes this to be good, und practice. The September 18, 1943, eeting of the M.C.C. to which all of s representatives were invited, recom- ended that a statement be sent to its nstituent groups explaining the .C.C. policy and suggesting ways in hich this problem might most satis- ctorily be handled. Below is given a icture of the way in which the M.C.C. elieves this dependency problem would dinarily find a happy solution in ennonite circles:

1. The local church would make cer- in that every young man in its mem- ership who is subject to the draft or already in camp knows what provisions there are for the care of dependents. If he faces serious difficulties he is invited to discuss them freely with leaders of his church or to write to the M.C.C. office if he prefers.

2. Mennonite young men facing induction generally earnestly try to provide for their loved ones themselves, either by helping them secure employment or by other methods. Such self-reliant effort should be encouraged and given assistance.

3. In Mennonite circles parents and family groups generally would be quick to sense needs that might worry a drafted young man and just as quick to come to his assistance. They generally find great satisfaction in providing for members of their own group. Together with the young man and his dependents they seek to find some service for dependents that will safeguard both their self-respect and that of the young man involved and will give both the satisfying feeling that they are earning the cost of their maintenance, if not more. Where employment of dependents is impossible because of health conditions, other solutions would be found that would respect the feelings of those being assisted.

4. The local church, without waiting for a dependency problem to be dropped in its lap, would be alert to discover whether any young men subject to the draft, about to be inducted, or already in camp were or had been able to make satisfactory provision for the care of dependent loved ones. If not, it would immediately seek to discover whether the man's family group wished and was able to take care of the dependents satisfactorily without too heavy a burden to themselves. Every member should know that the church is organized to offer effective assistance in making satisfactory and necessary provision for dependents. The church in its efforts would again try:

(1) To assist the family group if and where necessary, either by helping to find useful work and a place to live for dependents or by providing some supplementary monthly allowance for their maintenance.

(2) To provide opportunity for self-help to dependents in co-operation with the young man.

(3) To discover other ways of caring for dependents where health or other conditions prevent useful employment.

All such efforts should be carried on with a sensitive regard for the feelings of these involved and with a genuine Christian concern for their well being.

5. Normally local churches, where conditions make it impossible or difficult for them to meet the needs of dependents of men in service, would report this fact to their larger conference organization. These conference organizations through their relief committees generally are ready to supplement the efforts of the young man or of his family group or of the church by making such contributions of service or money as may be needed or desired.

6. The M.C.C. stands ready to co-operate with the young man, his family group, his church, and his conference in every effort to provide satisfactorily for the needs of dependents. It encourages gainful employment of dependents wherever possible. Where this is not possible, it is able to assist with funds which interested friends have made available through contributions. It will be glad to help wherever possible in saving the young man or his family from unnecesary embarrassment in trying to provide for their own dependents.

7. It should be emphasized that the young man or his family or his friends or his church should feel entirely free to write their concern to the M.C.C. office whenever they so desire.

8. The M.C.C. would follow in general a similar procedure in trying to give assistance to non-Mennonite C.P.S. men in our camps with their dependency problems. It would want to serve them in the same spirit in which Christ would want us to serve them.

Akron, Pa.

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"HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES"

By Orrie D. Yoder

III. The Holy Spirit and the Work of the Church

If we will take a look at the New Testament picture of the early church and then look at the so-called church of today, we shall see that there is more of a contrast than a comparison. In the early church we see a group of Christians who honored the Holy Spirit with the divine results that out of their lives flowed "rivers of living water" (John 7:38) in blessings to others and to the world. Today churches are filled with multitudes of people who do not know the truth of John 3:1-7, that of having been born again by the Holy Spirit. How different would it be today would the Church seek to honor the Holy Spirit as did the early church?

By honoring the Holy Spirit, the early church was characterized by a love that wonderously won many even of their enemies, to the Lord, and by a faith that marvelously triumphed over the world paganism of their day. Today the church knows little of that constraining love and in despair is succumbing to both pagan power and philosophies. Failing to hear the call of the Holy Spirit, the church of today has lost her heart and inward life despite her unprecedented outward display and organization.

The working and convicting power of the Holy Spirit made the early church unpopular with the world. To-

day the Church and the world court each other because there is no Holy Spirit in the church to convict of sin. Christianity's empty name is attractive to both the business and political world of today.

The Holy Spirit endeared the Word of God to early Christians for they "searched the scriptures daily" while today the preacher is paid to read the Bible for a truth-rejecting Christendom. Much of modern church organization and "politics" caters more to worldliness than to the Word of God. Even in our churches known as conservative churches, the tendency in our reading and education is toward the pagan idea of some "new thing" (cf. Acts 17:21) rather to the old established ways of truth. Books of fiction are more in demand in many of our Sunday school libraries than books of doctrine and practical Christian life. Surely it is time to hear what the Spirit would say to us in all these things!

In the early church, the Holy Spirit empowered the minority group of believers and made them mighty for God and His cause. Today minority groups are looked upon by modern Christianity in disdain, and the tendency is towards large controlling organizations. Leadership in the early church was a drawing, not a legislative, power. Multitudes were drawn to follow the Holy-Spirit-filled apostles of Him "who began both to **do** and to **teach**" (Acts 1:1) until **united** Christianity was a power feared by the whole world. Today carnal opinions shamefully divide Christendom into factions and carnality has made lords out of many called to be leaders and rebels out of multitudes who should be faithful followers. The Holy Spirit through the early church united peoples of the most opposing races and creeds into one body, while today people born and reared in the same home, or same faith, became divided. Leadership is as much ordained of God as it ever was, but when carnality and self stick out like repelling thorns, the results are tragic. Oh, that we would yet today have a Holy Spirit revival to the end that all our personal ways and wills would be covered by Holy Spirit conviction. Then unity rather than division would yet result today! Then our conference resolutions could yet be pleasing to most of the multitude because it was first born of the Holy Spirit.

The early church was one of faithful discipline. Acts 5. Today the Spiritual leaders are few who will stand up and declare: "Behold, I set before you this day a blessing, and a curse: a blessing if ye obey the commandments of the Lord . . . a curse if ye will not obey" (Deut. 11:26-28). Regardless of all the present disobedience to the commandments of the Word, the tendency today is to patch up a structure of hope that God after all will overlook sin and bless us if we do not obey. The Holy Spirit gave to the early church a positive program of blessing for obedience to the Word of God. Today our councils and conferences are mostly taken up with the negative and with little to encourage the positive.

Which should today occupy our time and concern the wrecks of a carnal churchanity or the hope of prospering Spirit-filled Christianity? We can have the latter if we hear what the Spirit saith to the churches.

Bannock, Ohio

(To be continued)

CORRESPONDENCE

(Continued from page 665)

is that God is also satisfied with us.

On Monday, Oct. 11, our Thanksgiving services were held. Bro. Samuel Leis was moderator and a number of interesting subjects were discussed by various speakers. The services were concluded by a sermon by Bro. Peter Nafziger of St. Agatha, Ont., choosing as his text I Thess. 5:18. In the evening we had a song service conducted by our bishop, Bro. Samuel L. Schultz.

On Friday evening, Oct. 15, D. L. Copper, Los Angeles, Calif., and Bro. C. F. Derstine, Kitchener, were with us and conducted a very inspirational and challenging meeting.

On Oct. 24, communion services were held. We thank you for your interest in prayer. We know that some of you are definitely and continually holding us to the throne of grace.

Oct. 25, 1943. Valentine Nafziger.

KIDRON, OHIO

Greetings to the Herald Family: The Lord has been blessing us bountifully. May we continue to praise Him and to live as He would have us live.

Visitors who worshiped with us and addressed the Sunday school were: Miss Erma Schneck, returned missionary from Nigeria; Rev. Victor Augsburger, of Illinois; and Bro. Paul Lehman, who is laboring in Minnesota.

Our bishop and pastors attended General Conference at Goshen. In their absence Brethren Noah Hilty and Ira Buckwalter conducted the worship service.

Bro. Aldus Wingard and family visited in the community. He preached Sunday morning, Aug. 29.

We have had several special Sunday evening services. I .E. Burkhart was with us speaking on the theme, "What Think Ye of Christ?"

On July 11, a sunset meeting was held on the church lawn. Bro. Wm. G. Detweiler was guest speaker.

Aug. 8 the Oak Grove Mixed Chorus gave a musical program.

Oct. 3 Bro. I. W. Royer spoke on "City Missions."

Oct. 24 a men's quartet, from Farnhurst, Del., State Hospital, had charge of the evening's program. This was well attended and enjoyed.

The midweek Bible class is studying the Book of Revelation.

We had our communion service on Oct. We were glad to have a few of our C. boys with us for the occasion.

Services are being held at the Dillon Mission every Sunday p.m. Workers at p ent are: Allen Bixler, Dr. Vilas Zuercher, E Gerber, and Sisters Rosa Nussbaum and Se Bixler. Will you continue to pray for work at this place?

Oct. 28, 1943. Co

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THE RIGHTEOUSNESS OF G

By Amos A. Ressler

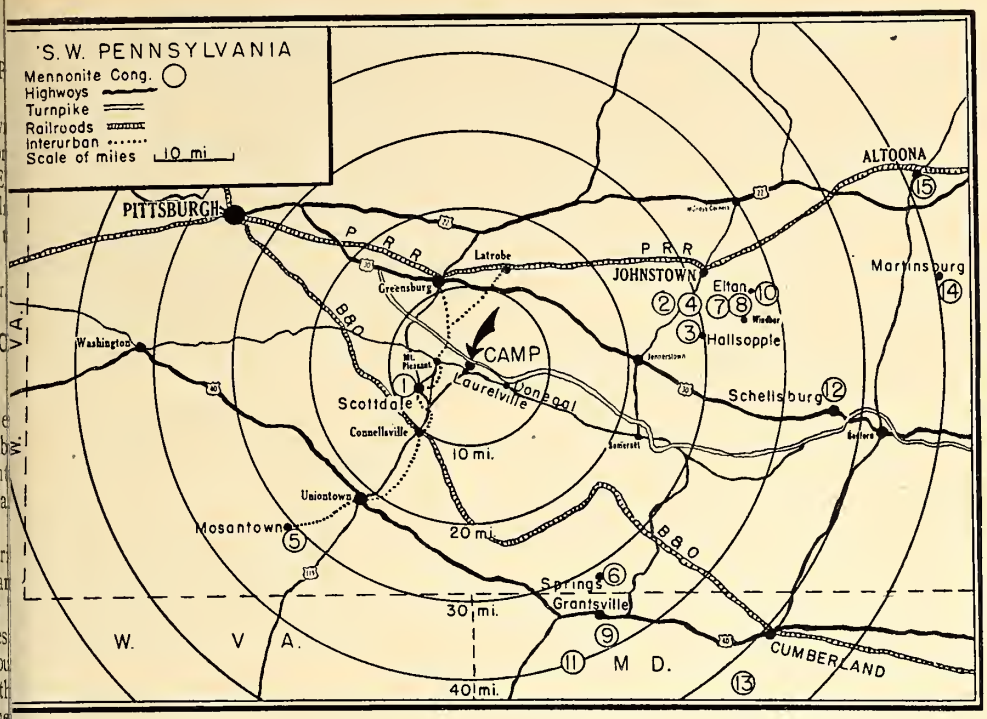
"Except your righteousness shall ceed the righteousness of the scri and Pharisees, ye shall in no case en into the kingdom of heaven" (Ma 5:20).

The scribes and Pharisees were str moralists and perhaps lived as nea according to the letter of the law it is possible for men to do. But Je said to His disciples, "Your righteo ness shall **exceed** theirs." How can t be? In Romans 3:10 we read that th is none righteous, no, not one. And Romans 4:3, Abraham believed G and it was counted to him for righteo ness. Abraham was morally good far as the record reveals, but his rig eousness consisted in the fact that **believed God.**

In Romans 5:1, Paul says, "The fore being justified by faith, we ha peace with God through our Lord Je Christ." In Matthew 5:17, Jesus sa "Think not that I am come to destr the law, or the prophets: I am not co to destroy, but to fulfil." The mor ritual, and ceremonial law was co pletely fulfilled in the life and minist of Christ. The law of rites, ceremoni and types foreshadowing the comi of Christ and His work on earth, h passed because all has been fulfilled Him. The moral law still stands, b Paul declares that by the deeds of t law shall no flesh be justified. All ha sinned and come short of the glory God. How then shall we be justified accounted righteous? Read Romans 22-26, and again we refer you to R mans 5:1.

It is evident then that we are sav and justified before God, not by the o ward keeping of the commandmen but keeping the moral law is the o growth of the inner condition broug about by our acceptance of God's rig eousness as provided for us in the p son of His Son Jesus Christ. "He th hath the Son hath life; and he that ha not the Son of God hath not life" John 5:12). This is all so simple th Jesus was at one time moved to sa "I thank thee, O Father, Lord of hea en and earth, because thou hast h these things from the wise and prude and hast revealed them unto babes Even so we find some folks of our o day covering up truth that lies on t surface in their efforts to find tru that they imagine is deeply hidden.

Ronks, Pa.



NEWS NOTES FROM OUR CHURCH SCHOOLS

LANCASTER MENNONITE SCHOOL

We were happy to welcome to our cam-
us on Sept. 13, approximately 161 stu-
ents. A few arrived later enlarging our
rollment to 166. This is an increase of
over last year's total. Our dormitory
roup has had the most marked growth.
his year our day students out-number the
oarding students by only one. Thirty-
ur of our students are seniors, and two
e in the Bible department. We are glad
have a number with us again who are
om other localities and conferences. We
ave one student from Maryland. All our
her students are Pennsylvanians. We
el that God has blessed us with a very
e and promising group of young people.

The faculty also welcomes two new
embers. Bro. Mahlon Hess has joined us
a Bible teacher. He also has charge of
e boys. Sister Myra Hess is our new
cial science teacher. Bro. Stoner who
ught these courses last year is busy with
e commercial courses which are this
ar's addition to the curriculum.

The first week of school the faculty and
udents enjoyed dinner together out un-
r the trees on the campus. The other in-
resting part of this program was the get-
quainted feature. During the month of
ctober we again had the privilege of be-
g outdoors together. This time we met
the meadow by the Mill Stream. After
r lunch outdoor games were enjoyed by
l of us.

We are happy that we can have these
easant gatherings right on our campus.
he meadow, the stream, and the woods
rm ideal surroundings for outdoor fel-
wship.

A number of material improvements on
e campus greeted us when we returned
school this fall. Workmen have been
usy improving the building the greater
art of the fall. During the summer ce-
ent walks had been laid between all the
uildings. A new science classroom has
een added to the laboratory, and the
ining hall has been enlarged. The farm
ouse across the creek has been converted
to a cozy home for some of the dormitory
rls. Unlike Solomon's Temple these
ings did not come without the sound of
the hammer, but we are happy to have a bit of noise because of the conveniences it has brought to us. The Lord has wonderfully blessed us in giving us these improvements at a time when building materials are at a premium. We appreciate, too, the untiring efforts of our school board in providing these things for us.

Bro. Parke Book, chairman of the Board of Trustees, gave the opening school address. His subject was "The Hidden Resources of Our Church." His message was challenging and thought-provoking. Bro. Edwin Weaver was a welcome visitor to our campus. He addressed the students in the morning chapel service. We were glad for a number of other visitors also.

Two new features of our school program are the Spiritual Life Period and the extracurricular activities. The Spiritual Life Period has been provided for the purpose of giving more definite teaching in Christian living. The extracurricular activities are in the form of student activity groups. These groups are sponsored by various members of the faculty.

Four of the activities are secular and four are religious. They meet on alternate weeks, giving the students the privilege of choosing two activities. Some of the projects in which these groups are engaged are: Shop, Nature Study, Needle Craft, Writing, Vocational Guidance, and Christian Service.

We were privileged to have on our campus for a number of weeks the trailer purchased by the Mission Board. This trailer is to be used in itinerant evangelism work in the South. A student program about this work increased our interest and concern for it. As a result of this interest the students gave $197 toward this project.

We are looking forward to our Special Bible Term beginning Dec. 27. The Bible School again offers the opportunity of evening classes and week-end studies to those who will not have the privilege of taking the regular six weeks' course.

Pray for our school that we may use every opportunity for promoting the Word of truth. Pray, too, that God may continue to bless us and use us to the glory of Christ.

Leah Kauffman.

REFRESHING STREAMS

(Continued from page 659)

divine judgment are afraid. 18:15-19. It is ours to point them to the Lamb of God that taketh away the sin of the world in this time of grace.

e. The millstone is grinding. 18:21. How sad the condition of those who have chosen evil and persist in a life of indifference to the voice of the Lord!

f. "Come out from among them" (II Cor. 6:17) and "Come out of her, my people" (Rev. 18:4) are for me. They lead me from the city of destruction to Mount Zion; from sin and poverty to eternal riches.

Dhamtari, C.P., India.

VICTORY OVER WORRY

(Continued from page 662)

Whittier's beautiful lines are ever a corrective, if our tendency is to worry and doubt:

I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and and care.

The Cure of Worry

If there is a life without worry, surely all of us will want to know and experience such a carefree existence. If there is a cure for this ravaging disease, then, let us proclaim it near and far in this vexatious, worrying driven world.

Unfortunately, there are those suffering under this slow form of self-inflicted suicide, who turn to some false cult for relief. But such a source, as well as psychology, does not work.

The word "worry," we are informed, is from an Anglo-Saxon term meaning "a wolf," an animal who harries, worries, and harms. And, if such a wolf as worry is to be destroyed, it will never be by our own power or self-thought. Unless the Lion of Judah takes it in hand to destroy our carping care, then we are without hope. Thank God, there is relief for those who are harried by the wolf! Would you have a life without worry, and victory over lurking fears? Well, here are the ingredients in a Divine cure.

Peace Through Trusting

The miracle of being without worry in this modern age is a miracle the Holy Spirit makes possible through the impartation of a divine peace. With a mind stayed upon the Lord we can be kept in the experience of a continuous, uninterrupted peace. Isa. 26:3.

Alas, however, we know Jesus as our Sin-bearer but not as our Burden-bearer. We give Him our sins but not our sighs. We stay our minds on trouble, rather than on the Lord. Trial is magnified, and the Master's grace belittled. But when the reverse process is practiced and the Lord fills our horizon then the things of earth grow strangely dim. If stayed upon Jehovah, then not a surge of worry can touch the spirit there.

Peace Through Loving

Another sword effective in the slaughter of the wolf of worry is to be found in Romans 8:28, where we discover that if we love God, then all things, even the untoward experiences of life, work together for our good. Things not good in themselves can, under the hand of God, produce peace of heart. Because the love of God stands between us and all possible harm, our love to God ought to rest in the joy of His ability to undertake for us even in the dark hours we may face.

Peace by Casting

Peter gives us another avenue of victory over our fearful moods. An appealing translation of his exhortation has been stated thus, "Casting all your care upon him, for it imatters to him about you" (I Peter 5:7). Dr. Weymouth's interpretation of this passage is likewise suggestive, "Throw the whole of your anxiety upon him because he, himself, cares for you." If we trust some of our care to Him, why not let Him have it all?

Sometimes we find ourselves saying that we are happy under the circumstances, but as Christians we have no right to be **under** our circumstances. We should be on the top of them, reigning over them with Christ.

Peace Through Looking

A right understanding of Heb. 12:1, 2 imparts peace to careworn hearts. We are to look, not merely unto Jesus, but away unto Jesus, that is, away from all else to Jesus. Not a glance but a gaze. The Master is able to keep us in perfect peace, seeing that He faced every kind of test and emerged Conqueror. Nothing ever disturbed Him. He could never be robbed of His spiritual possession of tranquility as an antidote of worry and despair.

Peace Through Protection

In Phil. 4:6, 17, 19, Paul offers a further corrective for the disturbing forces of life. We ought to be happy, seeing the Lord encamps around His own. He promises to keep or garrison our hearts and minds. Do you want to stay the wolf of worry? Well, look at this threefold avenue of destruction.

1. Anxious about nothing. And nothing means **no thing.** Surely this excludes even the slightest reasons for unrest and disturbance of peace.

2. Prayerful for everything. How different our lives would be if only we could adopt the prayer-attitude as we come up against the untoward experiences of life! This is ever the way of victory.

3. Gratitude in all things. What the Lord has been, He will be until traveling days are done. And with such a bountiful God, why would we charge our souls with care? Do you live on "Thanksgiving Avenue?" The houses are no dearer here than they are on "Worry Street." Pack up and leave such a gloomy quarter where the sun seldom shines. The next time you are tempted to sit and brood, take a pencil and set down a list of all the mercies you enjoy, and then say to your soul, "Why art thou cast down? Hope thou in God."—Dr. Herbert Lockyer in Christian Victory.

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Weekly News Notes

RELIEF NOTES

Training for Relief and Reconstruction

Subsequent to the discontinuance of the 101 relief workers' training project of the past summer, the Mennonite Central Committee proceeded with plans for gathering together in specially approved work projects assignees from C.P.S. who are definitely committed to engage in relief and reconstruction service as soon as the opportunity offers. Projects enabling this specialized relief workers' training have been set up at Ypsilanti, Michigan, State Hospital; Polk County, Florida, Health and Sanitation Unit; Duke University Hospital, Durham, North Carolina; Alexian Brothers Hospital, Chicago, Illinois; and Howard, Rhode Island, State Hospital. Consideration of other similar units is in process. At Ypsilanti, Michigan, there is opportunity for a small training unit of prospective women relief workers. There are five enrollees in this unit now. The Mennonite Central Committee is ready to expand this to a unit of ten. Anyone interested in this training and service at Ypsilanti can write for details either to Prof. Carl Kreider, Goshen College, Goshen, Ind. (who is in charge of relief training at Ypsilanti) or to the Mennonite Central Committee, Akron, Pa. Orie O. Miller.

Report from India

Brethren Goering and Graber, relief commissioners to China, have cabled report of famine conditions in Bengal, India, and recommended increasing M.C.C. monthly relief sendings and the sending of two relief workers. The previously organized Mennonite committee in India is beginning work in this area at once. The M.C.C. Executive Committee will act on the further recommendations Nov. 2.

Home for Dr. Schmidt

A recent letter from Vernon Schmidt and Robert Geigley in Paraguay, relates that the colonists there are building a house for Dr. Schmidt adjacent to the hospital at Philadelphia, Fernheim Colony. The house will probably be completed by the time Dr. Schmidt arrives in Paraguay.

Another Worker to Puerto Rico

N. Paul Stuckey, Moundridge, Kans., at present a camper at Ypsilanti, Mich., and a member of the 101 relief workers' training unit, is the most recent worker to be assigned to the Mennonite Unit at La Plata, Puerto Rico. Stuckey will help in the hospital as laboratory assistant.

Christmas Gifts to Internees

American Friends Service Committee is planning to send Christmas gifts to their relief workers interned in Baden Baden, Germany, through their representative Geneva, Switzerland. Through this ch nel the Mennonite relief workers inter there, Lois Gunden and Henry Buller a wife, will also receive Christmas chee

Former C.P.S. Director in Africa

H. H. Brubaker, former director of C.P No. 31, Camino, Calif., has arrived Africa and is again in charge of Matopa Mission, Boulawayo, South Rhodesia. He invites relief workers trav ing by way of South Africa to stop over the station there. The mission work this place is directed by the Brethren Christ.

PEACE SECTION

National War Fund

Succeeding the recent Third War Bo Drive, a national drive, titled Natio War Fund, is being conducted by a nu ber of war relief organizations such United States Service Organization, Unit China Relief, Greek War Sufferers Reli and many others. The drive will probal be promoted widely during the month November.

The Mennonite Central Committee as relief agency is also endeavoring to bri help to war sufferers as opportunity pr sents itself. Several of the countries th are being served by relief organizatio co-operating in the National War Fur are also being served by the Mennon Central Committee. In a few instanc Mennonite Central Committee has co tributed designated funds through seve of these organizations. Members in Me nonite constituencies are encouraged give through their usual channels, a anyone desiring to contribute to Natior War Fund above their usual contributio will want to designate one of the parti pating agencies whose work is least relat to the war effort. Funds may be designat for any one of the organizations co-opera ing in the drive.

Released October 26, 1943

Compiled by Irvin B. Horst

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Married

Martin—Hoover.—Deacon Samuel D. Mart of the Weaverland district and Mary E. Hoov of the Reading, Pa., congregation were unit in marriage by J. Paul Graybill at his home May 18, 1943. May the Lord bless this unior

Lehman—Rice.—Bro. Carl Lee Lehman a Sister Anna Mary Rice both members of t Pleasant View congregation near Columbian O., were united in marriage, Sept. 16, 1943, the home of the officiating bishop, Bro. Mos G. Horst. May the Lord bless them and m they be a blessing to the church.

Gehman—Martin.—Lester W. Gehman a Esther W. Martin, both of the Gehman's co gregation, were united in marriage at the Ge man's Mennonite Church, Reinholds, Pa., Sunday morning, June 6, 1943. J. Paul Grayb preached the sermon and performed the cer mony. May the Lord bless them through life.

Horst—Van Pelt.—On Aug. 18, 1943, Br James Horst and Sister Etta Van Pelt, bo members of the Pleasant View congregati near Columbiana, O., were united in marria at the home of the officiating bishop, Bro. Mos G. Horst. May the Lord bless them and m they be a blessing to the Church.

Buller—Stall.—On Oct. 10, 1943, at the La Region Church, Detroit Lakes, Minn., Br Henry Buller of the Red Top congregatio Bloomfield, Mont., and Sister Fern Stall of t Lake Regiou congregation were united in ho matrimony by Bro. E. D. Hershberger. M God's blessing be theirs through life.

Obituary

Denlinger.—Amos B., died at his home in Iva, aradise Twp., Pa., Oct. 20, 1943, of infirmities f age after an illness of several months; aged 1 y. 3 m. He was a member of the Mennonite hurch. He was a retired farmer and resided n the same vicinity his entire life. He is sur-ived by 3 children (Clarence K. and J. Ira, onks, Pa.; and Katie, wife of S. R. Nissley, ast Petersburg, Pa.), 7 grandchildren, and 3 reat-grandchildren. Although we will miss apa, we are comforted to know that if we re-ain faithful we will meet him again. Funeral ervices were held Oct. 23. Short services were nducted at the home by Bro. Parke Book and the Strasburg Mennonite Church by Bishop artin. Text, Job 5:26. Burial in adjoining emetery.

Into heaven's mansion he's entered
Never to sigh nor to weep.
After long years with life's struggles,
Father has fallen asleep.

Dettwiler. — Elizabeth, oldest daughter of ettie and Jonas Leenbach, was born Oct. 6, 861, near Lancaster, Pa.; died at Kingman, lta., Oct., 1943; aged 82 y. 13 d. When she as a child her parents moved from Lancaster o. to Elkhart Co., Ind., and later to Emmet o., Mich., where her father died, Feb., 1903. er mother died in 1917. On Sept. 12, 1882, e was united in marriage to Joseph K. Dett-iler who preceded her in death, Nov. 9, 1940. o this union were born 3 sons and 2 daughters. he became a Christian when a young girl and mained faithful to the end. She was preceded death by 2 brothers, one sister, and a son. he leaves to mourn her departure, 2 brothers Noah Leinbach, Pellston, Mich.; Samuel Lein-ch, Pigeon, Mich.), a sister (Susan Schiedel, etoskey, Mich.), 2 sons (Noah L. Dettwiler, enver, Colo.; Aaron Dettwiler, Petoskey, ich.), 2 daughters (Amanda Wilson, King-an, Alta.; Malinda Dettwiler, at home), 15 randchildren, and 14 great-grandchildren. Moth-has been failing in health for several years nd has been bedfast practically all the time nce January. As long as she was able she njoyed attending church services and she ap-reciated when others came to sing for her. Fu-eral services were in charge of Bros. J. B. auffer and M. D. Stutzman. Texts; Psa. 28 nd Rev. 14:13. Interment in cemetery near by.

Friends may think the wound is healed
When they see us smile;
But they little know the heartache
That is hidden all the while.

Helmuth.—Perry, son of Jacob and Emma elmuth was born near Hutchinson, Kans., Aug. 8, 1928; passed away after a brief illness at s home near Pryor, Okla., Sept. 24, 1943; ged 15 y. 1 m. 1 d. He leaves to mourn his parture, his father and mother, 3 brothers Roy, Norristown, Pa.; Henry and Jacob, Jr., home), 5 sisters (Mrs. Lloyd Miller, Pryor, kla.; Mrs. Jerry Troyer, Jr., Big Cabin, Okla.; ovina, Mary Ellen, and Dorothy, at home). nd a host of relatives and friends. One brother, aniel, preceded him in death. His sudden pass-g was a shock to the family. He did not en-y health as other children. He could not talk cept for a few words. Through his patience nd quietness he endeared himself to all who new him and his life was a blessing in the me. Funeral services were held at the Zion ennonite Church in charge of Bros. D. L. mmers and I. J. Hartzler. Text, Rev. 21:4.

Herr.—Amanda L., daughter of the late Mar-n R. and Hettie Landis Herr, was born near ird-in-hand, Lancaster, Co., Pa., Oct. 7, 1868; ll asleep in Jesus Oct. 11, 1943; aged 75 y. 4 d. e had been in ill health for the past 9 months. n Nov. 17, 1896, she was united in marriage Abraham L. Herr from near Lampeter, Pa., nd resided in that vicinity until the Lord call-her home. She was a devout Christian and member of the Mennonite Church since she as young. Surviving are her sorrowing hus-nd and 4 children (Esther H., Mary H., Bar-ra H., and Isaac M., all of Lampeter), also sisters (Elizabeth L., Mrs. Eugene K. Weaver, nd Ella L. Herr, Lancaster, Pa.). Funeral rvices were held at Mellinger's Mennonite urch, Oct. 14, 1943, conducted by Bros. avid L. Landis and Harry S. Lefever. Text, s. 16:11. Interment in the cemetery adjoin-g the church.

Ledyard.—Sarabelle, twin daughter of Allison nd Mary (Zaerr) Ledyard, was born May 6, 1943; died of complications, Aug. 22, 1943, at 1:30 p.m.; aged 3 m. 16 d. She leaves to mourn her early departure, her parents, 3 sisters (Ada, Velda, and Virginia), and 2 brothers (Dale and Roger). Carabelle, her twin sister, preceded her in death, June 2, 1943. Her paternal grandparents also survive. Funeral services were held at the Central Mennonite Church, Aug. 24, 1943, conducted by Bros. Walter Stuckey and Roy Sauder. Text, II Sam. 12:23. Burial in the Pettisville Cemetery.

Silent thoughts bring many a tear
For one we loved and cherished here.
God took her home; it was His will,
But in our hearts she liveth still.

Metzler.—Raymond Earl, stillborn son of John C. and Emma Groff Metzler was born in the Lancaster General Hospital Sept. 9, 1943, and was buried Sept. 10 in the Paradise Mennonite Cemetery.

Miller.—Nancy S., daughter of John and Anna Sharp Miller, was born in Lawrence Co., Pa., Dec. 21, 1850; died Oct. 21, 1943, of infirmities of old age; aged 92 y. 11 m. She confessed Christ in her youth and was a faithful member of the Maple Grove Mennonite Church. She was much interested in missionary activities, sharing with her means, and always ready to help those in need. She was also much interested in the work of the sewing circle. A brother, D. S. Miller, Pratt, Kans., and a number of nieces and nephews survive. Funeral services were conducted Oct. 23, 1943, by E. J. Zook and R. D. Kaufman. Text, Phil. 1:21.

Ryman.—Mary Catherine, daughter of Milton and Elizabeth (Carrier) Halterman, was born in Hardy Co., W. Va., May 10, 1860; departed this life, Oct. 18, 1943, after a lingering illness of about 4 weeks; aged 83 y. 4 m. 8 d. She spent most of her life in Shenandoah Co. After the death of her husband she made her home with her children. About 8 years ago she united with the Mennonite Church and was a faithful member until death. On Jan. 21, 1883, she was united in marriage with Godfrey Ryman who preceded her in death in 1935. To this union were born 6 children. Two preceded her in death. Surviving are 4 children (Daniel Moses and Mrs. Mary Emma Weaver, Mt. Jackson, Va.; Otto Albert, Kearneysville, W. Va.; and Edward Franklin, Millville, W. Va.), and 13 grandchildren. One brother preceded her in death. On Oct. 17, 1943, she was anointed with oil by Bro. Perry Shank, Broadway, Va. Funeral services were conducted by Bro. Perry Shank at the Mt. Herman U. B. Church. Burial was made in the adjoining cemetery.

"Grandmother was tired and weary,
Weary with toil and with pain.
Put by her glasses and rocker,
She will not need them again.
Into heaven's mansions she's entered
Never to sigh or to weep.
After long years of life's struggles,
Grandmother has fallen asleep."

Schwartzentruber.—Katie, daughter of Joe and Elizabeth (Brenneman) Schwartzentruber, was born Oct. 25, 1888, near Petersburg, Ont.; died Oct. 17, 1943; aged 54 y. 11 m. 23 d. She accepted Christ as her Saviour and was received into church fellowship with the Wilmot A. M. congregation where she was a faithful and loyal member. She lived with her parents and tenderly cared for her invalid mother for over 42 years. Her mother has been blind for the last 8 years. Katie leaves to mourn her departure her aged mother, 2 sisters (Mrs. Jacob R. Bender, Tavistock, Ont.; Mrs. Nic. Roth, New Hamburg), 3 brothers (John B. Schwartzentruber, East Zorra, and Joseph and Peter Schwartzentruber, Petersburg, Ont.), 11 nephews, and 8 nieces. Funeral services were held at the home of her mother, Oct. 19, 1943, in charge of Bros. Menno Wagler and Elmer Schwartzentruber, and at the St. Agatha A. M. Church by Bros. Peter Nafziger and Moses O. Jantzi. Interment in adjoining cemetery.

Short.—Russell Edwin, son of Adam H. and Edith (Roth) Short, was born Aug. 4, 1929 near Archbold, O.; died at his home, Sept. 4, 1943; aged 14 y. 1 m. Russell was a quiet, obedient lad in the home, very active in all his labors. He took great interest in Sunday school and young people's meetings. He was always ready to help wherever he could be of service in the home and among the neighbors. On the day of his funeral he was to start to school as a freshman, but God had seen best to call him home. Russell met with an accidental death caused by a tractor. When his father returned home from the field at noon Russell met him to help take care of the tractor. Somehow the tractor moved forward and injured his body to the extent that in a few moments he passed out of this life. This was a severe shock to the family and the community, but we submit to Him who doeth all things well. He leaves to mourn his departure, his father, mother, a sister (Velma), 2 brothers (Richard and Marlin), all at home, and an aged grandfather (John M. Roth), besides a large number of relatives and friends. Funeral services were conducted at the Central Mennonite Church, Sept. 7, in charge of Bros. Henry Wyse, E. B. Frey, Simon Stuckey, and Walter Stuckey. Texts, John 14:1-3; I Sam. 20:3; John 11:35. Interment in Pettisville Cemetery.

Dearest son and brother, thou hast left us
And our loss we deeply feel.
But 'tis God who hath bereft us;
He can all our sorrows heal.

Tyson.—Margaret Ruth, daughter of Harry and Mae (Kulp) Tyson, Telford, Pa., was born Feb. 8, 1929 in Franconia Twp.; departed this life Aug. 6, 1943; aged 14 y. 5 m. 28 d. She is survived by her parents, a sister (Catherine), 5 brothers (Willard, Laverne, Paul, Henry, Jacob), her grandparents (Mr. and Mrs. Isaac Kulp), and her grandmother (Mrs. Maggie Landes). Her death was caused by an incurable disease, sarcoma. All that medical science and loving hands could do did not avail. God thought it best for her to join the joyous host of redeemed ones and we submit to His will. Her illness started in March, 1942. She was in the hospital from April 15 to July 31 when she had her leg amputated. She was a student in high school, and was a regular attendant at Sunday school as long as health permitted. During her illness she expressed a desire to be baptized. This was done before she was taken to the hospital. Though her life's journey was short she scattered much joy and sunshine along the way. She always appreciated favors done for her. Although her suffering was intense her nurses said they never had a patient so cheerful and patient before. Funeral services were held Aug. 10, 1943, at the Upper Skippack Mennonite Church in charge of the home ministers. Text, II Cor. 4:17, 18. Her body was laid to rest in the adjoining cemetery.

One by one the Father gathers
Choicest flowers, rich and rare.
And transplants them in His garden;
They will bloom forever there.

Weiss.—Katie M., daughter of the late Jacob S. and Elizabeth (Moyer) Weiss, was born May 21, 1859; entered into rest Oct. 14, 1943; aged 84 y. 4 m. 23 d. One sister, Mrs. Lizzie Hausman survives. She was a faithful member of the Bally Mennonite Church, Boyertown, Pa. A meek and quiet spirit and an humble walk in life were characteristic of her. She suffered a stroke about 10 days before her death. Funeral services were conducted at the Schwenk Funeral Home and the Boyertown, Pa., Mennonite Church, by E. W. Kulp. Text, I Chron. 21:15.

Zehr.—Laura Ellen, daughter of David C. Gingerich and Mary Rou from Ontario, was born Dec. 11, 1882, at Kalona, Ia.; died at her late home in Perth Co., Ont., Oct. 17, 1943; aged 61 y. 10 m. 6 d. She came to Canada with her widowed mother in the year 1886 and resided in East Zorra. She accepted Christ as her Saviour and was received into church fellowship with the East Zorra A. M. congregation Sept. 11, 1898. On Nov. 14, 1899, she was united in holy matrimony to Bro. Jacob Rudy. This union was blest with 4 children, one of whom died in infancy. Her husband died June 20, 1906. On Oct. 21, 1919, she was united in wedlock to Jacob R. Zehr. This union was blest with 3 sons, of whom one son, Kenneth, predeceased her. Her husband, Jacob Zehr, died Jan. 23, 1940. She leaves to mourn their loss the following sons and daughters: Elmer Rudy, Milverton, Ont.; Gertrude, wife of Aaron Roth, Tavistock; Drusilla, wife of ——— Wagler, East Zorra; Delmar Zehr, in Alternative Service Work Camp, Green Timbers, B.C.; Aldine Zehr, at home; also the following step-sons and step-daughter: Jonas Zehr, Milverton, Ont., Elias Zehr, St. Agatha; Omar Zehr, Toronto; Irene Zehr, wife of Nurias Kipper, Kitchener. Funeral services were conducted at the home by Bro. Jacob R. Bender; text, II Cor. 5:1-10, I Thess. 4:13; and at the East Zorra A. M. Church by Bros. M. Kipper and D. S. Iutzi. Texts, I Kings 20:40; John 14:1-3; I John 3:1-4.

Announcements

KISHACOQUILLAS VALLEY BIBLE SCHOOL

The School which has been in session at various times since 1914 is after much prayer and effort better organized and prepared this year for Bible School work than possibly ever before.

The term begins Dec. 13, 1943 and continues for three weeks.

The courses continue to be so arranged which lead to graduation from an outline prescribed and recommended by the Mennonite Church.

Tuition for this year is $3.00 for three weeks. Special rates are given to worthy poor. Board and room are free.

The faculty is composed of J. Irvin Lehman, Chambersburg, Pa.; Milton G. Brackbill, Paoli, Pa.; and Elmer E. Yoder, Allensville, Pa. A Christian Life Conference will be held in connection with this year's School.

During the week of Dec. 27 to 31 inclusive special Bible instruction will be provided for school and preschool children. This is a week of vacation for the public school children. Qualified teachers will be provided for all classes.

Prospective students are invited to write to J. Irvin Lehman, Principal, Chambersburg, R. 6, Pa., or J. Elrose Hartzler, Secretary, Belleville, R.D., Pa., for Bulletins and any other information regarding the School.

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GOSHEN COLLEGE WINTER BIBLE SCHOOL

The forty-fourth annual Winter Bible School will be held at Goshen College, Goshen, Ind., from Jan. 3, 1943 to Feb. 11, 1944. A Bulletin of information will be mailed in November to anyone who will write for the same. Address inquiries to D. A. Yoder, Principal, R. 1, Elkhart, Ind., or to I. E. Burkhart, Secretary, Goshen College, Goshen, Ind.

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Keep Christ in Christmas

With another Christmas season just around the corner, you will soon be making preparation for its observance. Let all believers make of this an opportunity to give a testimony for their Lord. Such a testimony is increasingly needed. Gift giving is right and good if not overdone, and this, as all else, should be done to the glory of God and in the name of Christ. Gifts of a religious character will add much to the true significance.

Your Publishing House has again sought to anticipate your needs, and the Catalog which you will receive this week or next will give many gift suggestions. Books as gifts are unexcelled, and compared with many other items today, stocks are good. The Bible is the best gift of all, and everything possible will be done to supply your needs. However, because of material and labor shortages, the supply and the selection of kinds is limited.

In the case of orders for Sunday Schools which will require the authorization of a committee or a board we urge that this be done at the earliest opportunity. Early Christmas buying has always been advantageous—but THIS year it will be doubly so. You will help us to serve you better if you place your orders early. NOW!

PLEASE REMEMBER!

These are ABNORMAL times! The coming pre-holiday season is bound to put a tremendous strain on our uncertain stock. You will do much toward facilitating matters if you will (1) place your order early; (2) state whether or not we may substitute a similiar item; (3) indicate your second or third choice wherever possible. We know you will co-operate.

GOODWILL GREETING ASSORTMENT



10 NEW ARTISTIC CHRISTMAS FOLDERS AND ENVELOPES — 30c

The fine quality and low price make this assortment an excellent value. No. 4250—Ten folders and envelopes, only 30c. Package No. 4250

SPECIAL CHRISTMAS FOLDER ASSORTMENT No. 50

A special purchase enables us to offer this assortment of colorful folders at a reduced price. Fifty folders consisting of several beautiful designs. Scored for folding but packed flat which makes it easy to sign them with your name. Including envelopes of course.

Price per box (50 Folders) .80 2 boxes (100 Folders) $1.50
3 boxes (150 Folders) $2.00 Ask for Assortment No. 50

CHRISTMAS ASSORTMENT No. W42



This boxed assortment contains 21 folders of various styles and sizes, including lithographed designs, die stamped, and cards with steel die text. All folders have exquisite designs, delightfully done in colors. Supplied in attractive box with Christmas designs in colors.

$1.00 Value for Special Price of .65

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, NOV. 11, 1943 (Herald of Truth Established 1864) No. 33

EDITORIAL

"O give thanks unto the Lord; for he good: for his mercy endureth for ver."

*

"O praise the Lord, all ye . . . nations: raise him, all ye people. For his merciul kindness is great toward us: and he truth of the Lord endureth for ever. raise ye the Lord."

*

What saith man? tells us about the uman view of things. "What saith the CRIPTURE?" is the deciding factor n determining the Word and will of he Lord and the duty and well-being f man.

*

"God, who at sundry times and in ivers manners spake in time past unto he fathers by the prophets, hath in hese last days spoken unto us by his on. . . . Therefore we ought to give he more earnest heed to the things vhich we have heard, lest at any time ve should let them slip."

*

Our shortening days are a reminder o us that we should carefully and prayrfully consider how we may most protably spend our long evenings. Here re a few things to claim our attention: Bible reading, family devotions, peronal work among saved and unsaved eople, attending revival meetings, prearing reading matter for our Church eriodicals, etc.

*

If you are looking for pleasure, here re two Scriptures which will help you ome to proper conclusions: (1) Carnal leasures: "Rejoice, O young man, in hy youth; and let thy heart cheer thee n the days of thy youth, and walk in the vays of thine heart, and in the sight f thine eyes: but know thou, that for ll these things God will bring thee into judgment" (Eccl. 11:9). (2) The joy f the Lord: "Thou wilt shew me the ath of life: in thy presence is fulness f joy; at thy right hand there are leasures for evermore" (Psa.16:11).

Christ says of Himself, "I am the light of the world." Addressing His disciples, He says, "Ye are the light of the world." It is the same Light—one shining from the courts of high heaven, the other the composition of lower light shining through the lives and testimonies of men. It reminds us of the words of the poet:

"Brightly beams our Father's mercy
From His lighthouse evermore,
But to us He gives the keeping
Of the lights along the shore.

"Let the lower lights be burning!
Send a gleam across the wave!
Some poor fainting, struggling seaman;
You may rescue, you may save."

*

Sometimes, when one is solicited to write an article for publication, his response is, "I can't write." In this connection we are glad to say that some of our best articles in the past have come from the pen of those who "can't write." One of the chief values of such articles is that there are less wind and vapor in them than there are sometimes in articles coming from writers who are fluent with the pen. Whether you can or cannot write, if the Lord puts it into your mind and heart to favor the public with a live, God-honoring message, "quench not the Spirit."

*

"Sanctity of the Home," is the title of our Sunday-school lesson for November 14. We thank the Lord for this lesson. If there ever was a time when there was a special need for it, that time is right now. With the divorce evil continually growing, and Christian ideals almost extinct in homes, there is great need for specific teaching on this subject. The sanctity of the home requires Christian parents who are one in faith and one in the Lord, bringing up their children "in the nurture and admonition of the Lord"—children who are bound to "the first commandment with promise," well supplied with Christian literature, in early life learning what it means to surround the family altar daily in the spirit of genuine worship and praise. Thank God for the home where the Bible is the chief book of instruction.

*

II Timothy 2:15.—We often hear John 3:16 referred to as "the golden text of the Bible." Judging from the frequency and enthusiastic way in which II Tim. 2:15 is quoted, we are about ready to conclude that this text is not very far behind it. Besides these, there are many other striking portions of Scripture that we prize just as highly. Again referring to II Tim 2:15, we are impressed with three important things found in this text:

1. "Approved unto God" is essential to the spiritual standing of all His people. "What shall it profit a man," if he succeeds in winning the approval and applause of fellow men, and in the end loses his own soul? Therefore, brethren, **study** yourselves carefully to the end that you might be a deligent worker of the Lord and that you may have made "your calling and election sure."

2. "A workman." This you really are if you are "approved unto God." Paul describes the people of God as "a peculiar people, **zealous** of good works." Let us be sure that we are faithful followers of and witnesses for Christ wherever we go.

3. "Rightly dividing the word of truth." This includes not only a correct knowledge and exegesis of the Word of God, but also a holy life and obedience to "all things whatsoever" our Lord has enjoined upon us. Therefore "STUDY to shew thyself **approved unto God."**

*

A Warless World.—Men have been dreaming about this for ages, but as yet, since the fall of man, it has never been realized. Reason: There is sin in the world. Even nations that are now engulfed in the most destructive war the world has ever known, are planning to bring about an era of peace and good will that will make "World War III" unnecessary if not impossible.

The main obstacle in the way of bringing about a warless world, as man proposes to make it, is that they propose

to bring it about through the power of the sword. What is to be done with the ambitious nation thta proposes to fight for its claims, against the protests of other nations? In theory, the conquering nations desire to work harmoniously. In practice, they strive to promote and defend their own interests. The plans now being discussed among the allied nations do not sound so very much different from what we heard near the close of World War I.

While a warless world, so long as there is sin in the world, is something not to be hoped for, we may aid in lessening strife by living peaceful, nonresistant lives, by winning as many souls as possible to become followers of the Prince of Peace, by laboring constantly to "follow after the things which make for peace, and things wherewith one may edify another."

✱

The Ministry of Affliction.—We copy the following from one of our exchanges:

"We were once serving the Lord in Augusta, Georgia, and called upon a choice saint we had known in Atlanta. We found him sorely afflicted in body but bright in his trust. After leaving, we reminded our host, who had more than a pastoral interest in this brother, what a pity it was that such a useful brother was so indisposed. We have never forgotten his reply: 'I am rarely concerned about the spiritual welfare of an afflicted Christian; my concern is for those who are prospering.' Perhaps some of our trials are answers to our prayers that we sin not against our God."

God, in His infinite wisdom, knows just what to send us to bring about best results. Whether it is healthy bodies or bodily affliction that He sends us, "We know that all things work together for good to them that love God." We often think of the testimony of the psalmist when he said, "It is good for me that I have been afflicted." Our chief concern is that we make the best possible use of whatever God sees fit to send us.

✱

A Few Thoughts on Giving.—Among the things which the Bible has to say on this subject are the admonitions to give "freely," "bountifully," "as the Lord hath prospered," etc., etc. Everything that is found in the Gospel of Christ on this or any other subject should be taken at full-face value, for it is all "given by inspiration of God."

When it comes to human opinions, we find all kinds of advice, from wholehearted generosity to tight-fisted parsimony. That makes constant teaching necessary. Following are a few thoughts for our consideration:

1. Make it your first business in life to put Bible teaching into continual practice.

2. As the steward of the Lord, place your gifts where you are convinced that they will best promote the cause of Christ and the Church.

3. If there is a choice to be made between individuals (or causes), make preference of the one whom you are convinced will make the best use of your donations.

4. As a rule, if you will wholeheartedly support the enterprises and charities of your own church, and generously share with the needy in your home community, you will have little or nothing left for donations to other causes.

5. Give to no cause that you cannot conscientiously endorse and support.

6. Precede each gift with a prayer that God may direct you aright in your conclusions and in the amount of your donations to charitable causes.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

Refreshing Streams of Living Water

V. And He Shall Reign

By George J. Lapp

We do not sing in vain the beautiful hymn, "Jesus shall reign where'er the sun does his successive journeys run; His kingdom [shall] stretch from shore to shore, till moons shall wax and wane no more." Midst the scenes of confusion and uncertainty, suffering and bloodshed and death one turns again and again to the vision of the marriage supper of the Lamb (Rev. 19) and the ultimate doom of the forces of unrighteousness which are the direct causes of the calamities that have overtaken the world.

The great climactic conflict called Armageddon (16:16) is pictured as having been accomplished. The great voice, the thunders and lightnings, earthquakes and terrible destruction of cities and countryside, the fall of Babylon, and the final overthrow of Satan and his agents by the word of the Lion of the tribe of Judah, the Captain of our salvation, are depicted in a figure which furnishes us with only a shadow of the real but which is no less reassuring. I cannot be so literal in my thinking as to strip this and the other messages of the book of Revelation of their spiritual value, neither can I spiritualize to the extent that they are robbed for me of their reality. There need not be vague mysticism in the picture nor need one be speculative in his thinking when pondering over the real message the Spirit has for him. The seemingly temporal setting is also timeless in its significance and application.

The emphasis for me then in chapters 19 and 20 is the great triumph of our Prophet, Priest, and King, the great Bridegroom of the Bride, the Church.

1. **The Marriage Supper of the Lamb** (Ch. 19).—The preparation for this celebration has been in the making since the beginning of human history. The plan of redemption and the working of it was to culminate in the ultimate union of the Church with Christ. She is His beloved and His desire is toward her. He hath set her a seal upon His heart. S. of Sol. 7:10; 8:6.

With the working of the plan of redemption and the preparation of the Church for this great celebration has also gone the clearing away of the smoke of conflict and opposition. Satan and his agents and his hosts of evil workers must be completely overcome. The process has taken periods of time and from the beginning to the end the redeemed of the earth must be kept in the safety of His presence and power. What has been termed the binding of Satan is for us as God's children a condition definitely circumscribed. He has tempted, organized appealing allurements and deceptive methods to corrupt and mislead, but in so far as the children of the kingdom have enjoyed the Saviour's indwelling they have been delivered from falling into his hands. He is as much bound to them as to Jesus in the wilderness of temptation. From the beginning they have been members of the body of Christ and He in them has conquered. It is the secret of the victorious life. We have experienced His love and grace. Our sins have been forgiven and we are His and know that He is ours. We enjoy the fellowship of His presence and through

the corporate body of believers we have in this life the joy, in a measure, of this blessed fellowship that will be ours to the full in this glorious celebration. It will be the glorious fulfillment of the believer's hope. Joyous will be the refrain,

'Hallelujah! saints in glory, great and small,
extol His fame;
Wake every heart and every tongue to praise
the Saviour's name.
Sing of His dying love; sing His resurrection
power;
Sing how He intercedes above for those whose
sins He bore."

2. **Execution of Justice and Judgment.**—This lovely scene has an awe-inspiring environment. Preceding (19:1-6) we have the four Alleluias of the glorified saints including the vast multitude of the saved of our present age. Following, in 19:11-16, we have a vision of the glorified Incarnate Word as Lord and King smiting the nations as with a double-edged sword. It is the Word of Truth and Righteousness. Before it the forces of iniquity cannot stand. Verses 17-21 may well be compared with 16:13-16. It may be a repetition of the same scene. It is a portrayal of certain and complete victory. The Word which was from the beginning and was incarnate in the Son of God has now become in reality a conquering power through the King of kings and Lord of lords who "must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (I Cor. 15:25, 26). Doomed are the forces of iniquity including the beast, the false prophet, the harlot, and the kings. With their defeat has gone religious and political tyranny, the man of sin, and the son of perdition who opposeth and exalteth himself and revolts against the truth.

In the execution of justice and judgment is included the reward of the righteous who have been raised to newness of life through Christ Jesus in every age. They are of the first resurrection. Upon them death hath no power. They have even in this life lived victoriously. Theirs is the priesthood of the believer. Cp. 20:6 with 1:6 and I Pet. 2:5, 9. For them is also the second resurrection after the last trumpet will have sounded and the dead both great and small will have been gathered before the throne to receive the reward according to the deeds done in the body. Upon the righteous the second death hath no power, for their names are written in the Lamb's book of life. 20:12.

But the unbelieving dead gathered from every country and age are doomed to the second death. It was not God's plan that it should be thus. Hell was prepared for the devil, his agents and angels. But if through the exercise of his God-given sovereign will man refuses the overtures of mercy and chooses the broad road to destruction, because of being dead in trespasses and sins and dead to the gracious workings of redemption and eternal salvation he must share the doom of the damned. What a fearful looking forward to of judgment! Do we wonder that every provision was made for escape from the wrath to come? Then there are the suicidal factors working within the mind and body of the unbeliever which help to hasten his ruin. One does not wonder much that some try to make themselves believe that all there is of hell we get in this life. They certainly have a foretaste of it in their own reactions from sinful indulgence which bring remorse and regret. But do not fool yourself, dear lost soul. One dare not hold out to you the sufferings of this life only and say that death ends all. God's immutable laws of reward and punishment are as eternal as He Himself and they reach out from everlasting to everlasting. "The soul that sinneth, it shall die" eternally where the "worm dieth not, and the fire is not quenched." After death comes judgment. But you ask, Will there not be a second chance? Is there not a purgatory? Is there not a system of transmigration of souls? Is one's fate not fixed despite his condition in this life? All these theories have been propounded to the ruin of society and civilizations. The second-chance theory for any class is as ruinous as the rest. If any are in unbelief, be they Jew or Gentile, bond or free, rich or poor, high or low, and remain so until death, they are lost eternally and no process can possibly intercept the progress of God's judgment according to His immutable laws. One wishes that the second-chance theory had never been known, much less advocated. It is spurious and exceedingly dangerous. We must face these eternal issues now and realize that we prepare for eternal realities in this life. "Now is the accepted time." "Now is the day of salvation." If we hearken now our hearts will not be hardened against the voice of the Almighty.

We have now come to the consummation in these studies. As one prays and meditates he is more and more impressed with the simultaneous implementing of certain plans and plots of both deity and devil.

a. The working plan for the redemption of man obtained from the very beginning of the history of the world. God in His omniscience knew perfectly the future of man, but we repeat, He loved as perfectly as He knew and provided accordingly.

b. The preparation through the centuries of the Church, the Bride, for the marriage supper of the Lamb manifests a tender regard of God the Father for His children. He has expressed this love for His own in, "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord" (Hos. 2:19, 20). In the wonderful vision of 19:5-10 a new moment has been reached in the history of the saints. It is the consummation of the long betrothal and of the Bride's (the Church of Christ) long waiting for the appearance of the glorified Bridegroom. She has waited through calm and storm, through joy and sorrow, through prosperity and adversity, through darkness and light, and has repeatedly cried, "O Lord, how long?" or "Come quickly!" Jesus used this figure in parables (Matt. 9:15; Luke 5:34; Matt. 25:1-13), but in Rev. 19 the picture is brought to us to help us visualize the power and beauty of that final union of the multitudes of living stones so long being built up into a spiritual structure. See I Pet. 2:5. Jesus gave Himself for it that "he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. . . . For we are members of his body, of his flesh, and of his bones" (Eph. 5:27, 30).

c. The plottings and the workings of the forces of evil that from the beginning have desperately striven to militate against the redemption of man and have as desperately sought to wrest him out of the hands of God have come to nought. Job was a victim of Satan's workings. Job 1:9-12; 2:2-6. All mankind have been tempted and tried, and unfortunately many have fallen into his net of deceit and seduction as flies into the net of the spider.

d. God's laws of reward and punishment have been working from the beginning. By them men and women have stood either justified or condemned. These laws have operated according to the divine standards of righteousness and truth. The balances have shown the quality of the load. They measure motives, conduct, attitudes, choice, loyalties, and devotion. They find one either trusting or wanting. Which is it in you and in me?

The workings of the plan of redemption, the preparation of the Bride for the marriage supper of the Lamb, the attempts to damage the work of the Almighty and the hopes of the soul, and the workings of God's immutable laws of reward and punishment have all been simultaneous right through the centuries from the beginning. As we consider them time again sinks into insignificance and we stand in wonder at the workings of the Infinite as He perfects His plans for the ultimate overthrow of all the powers of Satan and his hordes. Truly a thousand years have become as one day and a day as a thousand years. II Pet. 3:8. We cannot calculate times and seasons. It is not for us to know them. Acts 1:7. They are for the most part indefinitely given in Holy Writ and purposely so

(Continued from page 684)

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

SERMON OUTLINES

SIMILARITIES AND DIFFERENCES AMONG CHRISTIANS

By A. J. Metzler

I. Similarities

I. A Common Father—God. I Jno. 3:2; II Pet. 1:4.
II. A Common Saviour—Christ. II Cor. 5:17; Eph. 2.
III. A Common Guide—Holy Spirit. Jno. 14:26; 16:13; Rom. 8:14.
IV. A Common Standard—The Word.
V. A Common Fellowship—The Church. I Jno. 1:3-7.

II. Differences

I. Heredity. Psa. 16:6; II Tim. 3:15; 1:5.
II. Environment.
III. Experience. Gen. 30:27.
IV. Strength and Weakness. Rom. 14.
V. Gifts. I Cor. 12.

Scottdale, Pa.

SEVEN SCRIPTURAL MEDITATIONS

By Lawrence Keister

II. Monday

The fool hath said in his heart, There is no God.—Psa. 53:1.

That is the first article of his creed, and the second is that there is no moral government. These two cover the whole field. "There is none that doeth good." So he imagines that he is free to do as he pleases and not be called to account.

The Pharisee stood and prayed thus with himself.—Luke 18:11.

He was his own god, and thanked himself that he was superior to other men. He fasted twice a week and gave a tenth of his income in recognition of the existing order. He had some regard for men and institutions, but none for God as our Father in heaven whose will may be the law of our present life.

In prayer use not "vain repetitions."—Matt. 6:7.

Useless repetitions indicate a useless prayer, an absence of mind and heart and will. But prayer like faith requires all there is of a man. In order to pray, he must summon himself; and when he seeks God with his whole heart he is sure to find Him.

Have I been so long time with you, and yet hast thou not known me, Philip?—John 14:9.

I have been with you and given you opportunity to know me. Perhaps Philip was looking for some appeal to his senses, and so missed the one to his mind and heart. The presence of Christ was revealing His words and deeds and sympathetic interest in each individual who came within the sound of His voice or felt the touch of His healing hand.

Scottdale, Pa.

THE PASTOR

I. What He Is.
1. A shepherd.
2. A spiritual overseer, a minister.
3. He is divinely called.
   a. "Made us able ministers." II Cor. 3:6. Of what? To deal with what?
   b. "Made a minister." Eph. 3:7; Col. 1:23.
   c. "Put me into the ministry." I Tim. 1:12.
   d. "Appointed a preacher." II Tim. 1:11.

II. True Minister or Shepherd.
1. Wise and harmless. Matt. 10:16.
2. A servant. Matt. 20:25-28.
3. Not an offense-maker, but approving ourselves. II Cor. 6:3, 4.
4. Speaks not to please men. I Thess. 2:4. Why? "Put in trust with Gospel."
5. One who warns, comforts, supports, and is patient. I Thess. 5:14.

III. Characteristics of Ministers. I Tim. 3:1-17.
1. "Blameless," not blamable, but "less."
2. "Husband of one wife," in thought as well as in life.
3. "Vigilant." Alert, watchful to discover and avoid dangers.
4. "Sober," not only "not drunk" but temperate, or moderate in thought and in action. Steady, cool, serious in discussions.
5. "Good behavior." Behave well; conduct, manner of behavior.
6. "Given to hospitality." From Latin "hospitale," place to entertain strangers or guests; kind and generous reception of strangers.
7. "Not given to wine." Temperate in all things. Good definition for temperance: "Abstain from all things evil, and use with moderation all things lawful."
8. "No striker."
9. "Not greedy of filthy lucre."
10. "Patient."
11. "Not a brawler."
12. "Not covetous."
13. "Ruleth well his own house."
14. "Children in subjection."
15. "Not a novice."
16. "Good report."

IV. Examples of:
1. Should not be a novice or young. I Tim. 4:12.
2. Strong in grace. II Tim. 2:1.
3. Perfect, throughly furnished. II Tim. 3:17.
4. "In all things." Tit. 2:7. Show thyself; what?
   a. A pattern of good works; an example.
   b. In doctrine, incorrupt, in way of living.
   c. Gravity, sincerity, serious minded.

V. Spirit That Should Be Manifested in a Preacher.
1. Desire to serve. Matt. 20:26-28.
2. Fearless, not easily moved. Acts 20:24.
3. Joyful spirit, not long-faced. Acts 20:24.
4. Patiently doing things. II Cor. 6:4.
5. Doing things in a righteous way, godliness, etc. I Tim. 6:11.
6. Gentle in his actions. II Tim. 2:24.
7. Watchfulness, to fulfill well his ministry. II Tim. 4:5.
8. Feeder of the flock. I Pet. 5:2; Jer. 3:15; Acts 20:28.

VI. Duties of Watchmen.
1. Not holding their peace. Isa. 62:6.
2. Receive the word, then give it. Ezek. 3:17.
3. Warn, warn, and warn; if not, this verse tells the result. Ezek. 33:6.

VII. False Shepherds.
1. Pleasure-seeking watchmen. Isa. 56:10-12. Blind, ignorant, dumb dogs, etc.
2. Scatter the flock. Jer. 23:2.
3. Cause sheep to go astray. Jer. 50:6.
4. Self-feeders. (Feed themselves). Ezek. 34:2, 3.
5. Flee when confronted with danger. John 10:12.

VIII. Central Theme Should Be Christ (Examples).
1. Philip in Acts 8:5; also verse 35.
2. Paul in Acts 9:20; also in I Cor. 1:23, and in II Cor. 4:5.

IX. God Never Sends Men Out Alone.
1. To Moses He said, "I will be with thy mouth." Ex. 4:12, 15.
2. To Joshua He said, "As I was with Moses, so I will be with thee." Josh. 1:5.
3. To Jeremiah He said, "Be not afraid . . . for I am with thee." Jer. 1:8, 9.
4. To Paul He said, "Be not afraid . . . for I am with thee." Acts 18:9, 10.
5. To disciples He said, "Lo, I am with you alway, even unto the end of the world." Matt. 28:20.

—Selected.

HOW TO HELP YOUNG MINISTERS

Every church should produce ministers, missionaries, and Christian workers. Too much attention can not be given unto young people. A well-guarded training by parents and the constructive ministry of a pastor may make it easier for the Lord to call the young people, and also easier for them to recognize their call. Most people are called in their youth.

Advantages of Being Called When Young

Sometimes God calls people to special lines of gospel work when they are up in years. But from the Scriptures and from observation we observe most people are called in their youth by God. This has many advantages. When saved and called in youth, they have less sin to repent of, and have a longer life before them in which to work for the Lord. It allows more time to prepare for their training.

When Decisions Are Made

A survey made to reveal when decisions are made to enter the ministry is as follows:

5.6 per cent before 13 years of age.
16.5 per cent between 13 and 16 years of age.
39.6 per cent between 17 and 20 years of age.
25.1 per cent between 21 and 24 years of age.
11.1 per cent after 24 years of age.
2.1 per cent did not know when.

Every pastor should always be on the lookout for recruits for the Christian ministry. This survey might well be studied carefully with a view to help steer young lives into a channel of usefulness. The young people should be led into conversion, then on to consecration, which generally brings them face to face with the issue of their calling.

Supporting Young Students

Some church members are gifted in making money that do not have any other qualifications for Christian service. All saved people who are gifted in making money, also have the gift of giving. This gift like all other gifts

needs to be exercised, or put to use. The channel must be kept open if the stream of blessing is to flow. When either the intake or the outlet becomes clogged the stream can not flow. Making money is the intake, and giving is the outlet. No gift is given for personal edification. But gifts (that is, divine implements or divine enablements) are given by Christ for the benefit of all, even the entire body of Christ. A practical way in which this gift might be used is under the wise leadership of the pastor in helping consecrated young people who have a call to get a good spiritual training.

Now and then a few people have caught the thought and seen their privileges in such a practical ministry, and these have helped to put young people through a course of training, who are doing well in the ministry or mission field.

The pastor and church will perform a great ministry that will initiate their young ministers who are called into the ministry and encourage them to push forward. A kindly spoken word may be the means of bringing some one to the front. Every young minister must have a start—have some practice, and some should put up with their efforts, though they may seem feeble. In this respect we can not help but admire the example of Paul who helped Timothy, Titus, and others get started and find a field of labor for them in the ministry.

The Influence of Parents

Parents bear a far greater responsibility and have a greater opportunity than they realize. They may, as many parents have done, consecrate their children unto the Lord before they are born, and again as infants dedicate them to the Lord in a public manner. This may ever be impressed upon their youthful minds. Inspiring children unto holy lives and high ideals; placing such influences around them that will incite holy ambitions will be conducive to start them to Christian work. Taking children to missionary and preachers' conventions, camp meetings, and revival meetings that they may ever feel these influences will have wholesome effects. While they are in their years of childhood, children's editions of missionary books, of great evangelists and preachers should be freely supplied them, also spiritual children's papers. When they reach the adolescent years, the adult editions of the biographies of holy and great men and women should be given them. They should never lack inspiring reading in the home. This would be one of the best investments that parents could make which certainly brings eternal dividends. Then from the earliest infancy they should be taught to obey. When parents make their children obey, it will be easier for God to lead them to obedience and they will be more apt to obey Him.

A Great Joy

What greater joy can any spiritual church enjoy than reaching the young and leading them to the Lord, then help them into the ministry of Christian service and see them succeed! Still greater must be the joy of a godly father and saintly mother whose sons and daughters are following in the path they have taken, and see them excelling in a life of service which blesses multitudes!—Joshua Stauffer.

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A GOOD WORD FOR THE PREACHER

It is hardly to be expected that a minister of the Gospel would preach to his flock upon the necessity of their treating him with due respect. He would not feel like facing such a task, and quite naturally so; and yet it is essential that church members have a correct idea of what their minister is to them, and also that they should fully understand how God expects them to treat him. God is very jealous of His ministering servants, and those who benefit through their ministeries should not be permitted to fail in their duty toward them either through ignorance or lack of thought.

First of all we would define our terms. A minister, such as we have in mind in this writing, is a true man of God, utterly believing, and faithful to the Word, and patiently shepherding the flock of God. He is a soul-winner, living a holy life and thereby exemplifying his teachings in his own demeanor. Such a pastor is one of God's choicest of gifts given to men, and it may never be on this side of the glory land that ordinary men and women, believers in the churches, will fully comprehend how great is their debt to God's man. They may never realize until that day of rewards, how much of good has come into their lives through his instrumentality. Though sometimes poor, he makes many rich.

Yes, the minister is God's man, called out from the rest to be an ambassador. He has a message to deliver, and woe be to him if he preach not the Gospel. He has laid aside all expectation of worldly advancement, which might readily have come to him, at least in an average way. He has stepped out, and gone forth at God's command, and the service he renders can never be meas-

(Continued on page 684)

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Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain James 5:19, 20.

A Sister.

These verses read as follows: "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." This we understand:

1. That James here evidently refers to possible backsliding among "brethren," though the latter part of the comments would have been equally as applicable if the "sinner" had never before made any pretentions to being a Christian.

2. That whatever our present standing in the Church may be, there is a possibility of backsliding. Read Heb. 6:4-6; 10:26; Jno. 15:1-8.

3. By being instrumental in helping to save an erring or sinning brother, we thereby help "to save a soul from death" (see Ezek. 18:4; II Thess. 1:7-9), and "hide a multitude of sins." In this latter expression James gives us to understand that when this backslider or sinner is converted his sins are washed away in the blood of the Lamb (I Jno. 1:7) and therefore "hidden."

This declaration on the part of the beloved apostle is an encouragement to every faithful follower of the Lord to do his best to win as many lost souls for God as possible.

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Please explain the scriptural terms, "broided hair" (I Tim. 2:9) and "plaiting the hair" (I Pet. 3:3).—An inquirer.

We get most out of these scriptural terms when we bear in mind what these two men of God were writing about. The burden of their theme was that of simplicity in attire. While the wording is slightly different, their theme is the same. The Christian standard, according to Paul, is "modest apparel . . . not with"—the latter consisting of things which women ought NOT to wear. Many more items might be mentioned, but the ones named are enough for illustration. A longer list of things testified against and therefore belonging to what should be classified as **immodest** apparel appears in Isa. 3:16-24. That class of things belongs to what Zephaniah refers to as "strange apparel" (1:8).

Peter gives us similar teaching concerning the "not with" things which belong to "strange apparel," saying, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

May the Lord grant us submissive spirits, obedient to "all things whatsoever" the Scriptures teach us with reference to the kinds of clothing which should or should not be worn by Christian people.

FOR OUR SHUT-INS

ACHING HEARTS

There are so many aching hearts tonight
To which I'd like to bring relief—
Something to cheer, uplift, and make things right,
Something that would remove the grief
And bring the balm of gladness in to stay,
The joy that in the spirit rhymes,
That turns the darkness of the night to day
And lifts the soul to sunny climes.

There are so many aching hearts tonight
Caused by as many things of wrong;
Yes, things that hurt, injure, depress, and blight;
That seem to hold a countless throng,
And keep them from life's better, higher things
Until I'd like to find a cure
That would heal the wounds and remove the stings,
And make success for all quite sure.

There are so many aching hearts tonight
That no man on this earth can heal,
Though it is well we do with all our might
The things that duty may reveal;
Yet there's a cure for ev'ry human ill,
Yes, ev'ry heartache, ev'ry woe,
So I'll prescribe, and listen if you will,
It's Jesus Christ who loves us so.

There are so many aching hearts tonight,
Then come to Christ with all your sighs;
He'll bring you joy and make your pathway bright,
And help you win life's pearls and prize—
The best there is for you upon the earth—
Health, happiness, and the deepest peace—
And then beyond He'll give your soul sweet mirth
Where glories never, never cease.

—Walter E. Isenhour.

—o—

A LETTER TO SHUT-INS

Dear Christian Friends: Greetings in the Master's name. "For he satisfieth the longing soul, and filleth the hungry soul with goodness" (Psa. 107:9). Has He satisfied your longing soul? Has He filled your hungering soul with goodness? If He has not, has it been because you have not asked Him? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9).

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). Webster defines peace as a state of rest or tranquility. Peace? In such a world of turmoil? "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

Have you noticed how often Paul in writing his epistles and in addressing his brethren stresses the thought of peace, and as coming from God the Father and Jesus Christ?

The Gospel is a Gospel of peace (Rom. 10:15; Eph. 6:15). "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19). We are commanded to live in peace (II Cor. 13:11; Col. 3:15).

It is not peace sometimes, but peace always. "Now the Lord of peace himself give you peace always by all means" (II Thess. 3:16).

Can you see how such peace passeth all understanding? Have you experienced it? It, too, is for you. Yes, Christian friend, it is for you, even though you may be passing through some experience not pleasing to the flesh.

Have you searched the Scriptures? Have you gleaned some of the treasures from the book of Job? "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (Job 5:17). "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." But he knoweth the way that I take: when he hath tried me, I shall come forth as gold." Have you found the messages for the afflicted in the Psalms? His Word is inexhaustible.

Take courage then, my friend, "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not: I will help thee" (Isa. 41:13).

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ" (II Cor. 1:3-5).

A Christian friend,
Mabel Bucher,
Lititz, Pa.

—o—

WHAT PRICE BLESSING?

A bar of steel worth five dollars, when wrought into horseshoes, is worth ten dollars. If made into needles, it is worth three hundred and fifty dollars; if into penknife blades, it is worth thirty-two thousand dollars; if into springs for watches, it is worth two hundred and fifty thousand dollars.

What a drilling the poor bar must undergo to be worth this! But the more it is manipulated, the more it is hammered, and passed through the fire, and beaten and pounded and polished the greater its value.

May this parable help us to be silent, still, and longsuffering. Those who suffer most are capable of yielding most; and it is through pain that God is getting the most out of us, for His glory and the blessing of others.—Sel.

—o—

HOW GOD ANSWERED PRAYER

"Lord, make me patient!" prayed a little child once, and God sent a little cousin to stay with her. She was so tiresome; she would pull Elsie's toys about, and take so long to wash and dress sometimes that Elsie would feel nearly in despair; then she would pray again. "Lord, keep me patient!" and God did help and strengthen her to bear with the child and not to be vexed.

But not till long after did Elsie understand that God had sent the little cousin to bring to her heart the beautiful gift of patience, because, at the time, she could see only the "black wings."

"We were very poor when I was a child," said a teacher to me once; "but I've been so thankful since, that it was so. We learned to be careful with our things, and to be content with little, and to feel that our daily bread came direct from God. We were much happier at home than many a richer family around us. And we loved our mother so much for the way she toiled for us."—Publisher Unknown.

—o—

EXPRESSION OF APPRECIATION

Palmyra, Missouri

We wish to thank our many kind friends and brethren for their cards of love and sympathy and their kind remembrance of my wife while she was in the hospital.

J. M. Kreider.

Paradise, Pennsylvania

I wish to praise God and thank my many friends and relatives for their kindness in remembering me during my recent illness and during the past two years while I was in the hospital and at home. I appreciated the gifts, cards, and flowers. Especially did I appreciate the prayers of God's people which meant much to me. May God's richest blessing attend each one of you and may the same spirit be shown to others also.

Mrs. Walter R. Denlinger.

Bird-in-Hand, Pennsylvania

I wish to take this opportunity to thank all who so kindly remembered me with cards, letters, gifts, and visits, and with prayers offered in my behalf while I was in the hospital and since I am at home. May the Lord richly bless you all.

Mrs. Jonathan B. Stoltzfus.

New Holland, Pennsylvania

I wish to thank my many friends, relatives, and neighbors for their kindness in remembering me with cards, prayers, and gifts during my sickness. One cannot express in words how much these things mean. May the Lord bless and reward each one of you and may His blessings be with you all.

John David High.

Sunday School Lesson

Theme for the Quarter: The Ten Commandments and the Teachings of Jesus

VIII. HONESTY IN ALL THINGS

Lesson for Nov. 21, 1943.—Ex. 20:15; Lev. 19:11, 13; Luke 19:1-10, 45, 46.

Golden Text.—Thou shalt not steal.—Ex. 20:15.

Introductory.—We have before us a very practical lesson. Those responsible for the compiling of this lesson made no mistake when they chose the Eighth Commandment as the golden text. Neither was there a mistake made when the lesson title was chosen. "Honesty in all things," strikes at the very foundation of true Christian manhood. In our comments we have chosen to discuss a few quotations from our lesson text.

1. **"Thou shalt not steal."**

There are other ways of stealing besides stealthily putting the money of someone else into your own pocket. When you misrepresent property that you have to sell and thereby persuade the other man to buy it for more than it is worth, or when you minimize the worth of property you want to buy and get it for less than it is worth, you are thereby stealing from the other man, right in front of his very eyes. Lying, deception, and stealing belong to the same family.

2. **"Thou shalt not defraud thy neighbour."**

And whether you thereby rob him of his money, of his good name, or of anything else that he loses through your dishonesty or deception, the sin is the same.

3. **"There was a man named Zacchaeus, which was the chief among the publicans, and he was rich."**

We know the reputation of the publicans. As a rule they were classed among the sinners. The term, "publicans and sinners," is found quite frequently in the Bible. Since Zacchaeus was "chief among the publicans" and was pronounced "rich," we have a reasonably fair idea as to his standing and character.

But though he may have been a very cunning, avaricious, dishonest character, that is not saying that there was no chance for his reformation and conversion. He was deeply interested in seeing Jesus, and having spent some time with Him he made this confession: "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." That he was honest in this confession, and that he had fully resolved to become a disciple of Jesus, is evident from the fact that Jesus said, "This day is salvation come to this house." A man never gets so low down in sin but that he may have access to the throne of grace and become a child of God. This is in harmony with the declaration of God through the prophet Isaiah, "Though your sins be as scarlet, they shall be as white as snow." It is one of the divine decrees that "repentance and remission of sins should be preached in his name [the name of Jesus] among all nations."

4. **"The Son of man is come to seek and to save that which was lost."**

This is the language of Christ Himself. It was not only applicable to Zacchaeus, but applies to all other lost souls who seek Him in faith and meet the Bible conditions for salvation. On another occasion Christ declared that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In the sacrifice of His Son, God made it possible that all the lost sons of earth may be saved—provided they meet God's conditions for salvation. Our lesson title, "Honesty in All Things," reminds us that **honesty** is one of the essentials if seekers after salvation would find the Lord.

5. **It is written, My house is the house of prayer: but ye have made it a den of thieves."**

This was the warning given by our Lord to the money-changers in the Temple. Doubtless these money-changers were very zealous in pushing their business. If they were like some of our modern money-changers they urged upon every one the solemn duty of buying sacrifices, so that they would be prepared to keep the feast in a God-honoring way. But our Saviour's reference to them as "thieves" makes it clear that financial gain was their leading aim. Like the elders whom Peter warns not to exercise their office "for filthy lucre," these money-changers had learned the art of cashing their pretended zeal and piety at a substantial gain for themselves. Let us not forget our Saviour's declaration, "My house is the house of prayer"—a house dedicated to the service of the Lord, a place where the Gospel is proclaimed in its fullness, where people are instructed in the ways of righteousness and true holiness, where sinners are warned to flee from the wrath to come, and where saints are lifted higher in the realms of Christian life. Let us make of our meetinghouses the headquarters for sincere and fervent prayer and spiritual edification and worship, not houses for money-making, for entertainment, for mirth, for vain display. It is in these houses of prayer where we meet the Lord, where we see sinners brought to Christ, where we experience foretastes of what we shall find in the glory world.—K.

Bible Meeting Topic

THANKSGIVING AND MISSIONS

Heb. 13:5-16

Topic for November 21

MOTTO

"By him therefore, let us offer the sacrifice of praise to God continually."

OUTLINE STUDY

I. **Thanks and Service Are Appropriate Expressions of the Saved.**
1. Because of the mercies of God.—Rom. 12:1; Ps. 89:1.
2. Because of His bounteous gifts.—Ps. 92:1, 2; Ps. 116:12-17.
3. They affect others who see and hear.—Ps. 40:3.
4. Because of joy in salvation.—Acts 2: 46, 47.
5. God has chosen us for shewing forth His praise.—I Pet. 2:9.

II. **Testimony for the Lord Is Appropriate.**
1. To make known to men God's kingdom.—Ps. 145:11, 12.
2. The light must be let shine.—Matt. 5: 15.
3. To tell our friends.—Mark 5:19, 20.
4. To tell it to the ends of the earth.—Acts 1:8.
5. A ready reason.—I Pet. 3:15.
6. Cannot be restrained.—Acts 4:18-20.
7. Christ commands it so.—Matt. 28:19, 20.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Thanks."**
2. Gifts for Which We Give Thanks.
   a. Sunshine and rain.
   b. Good things to eat.
   c. Shelter and clothing.
   d. Forgiveness of sin.
   e. A hope of heaven.
   f. Spiritual blessings from God.
   g. Parents and friends.
   h. Spiritual teachers.
3. Service We Can Do for the Lord.
   a. Helping others.
   b. Testifying of and for Jesus.
   c. Praying for souls.

For Seniors.
1. Good Gifts from God Rightly Recognized.
2. Grateful Service We Can Render.
3. Serving the Lord by Missionary Effort.

PERSONAL THOUGHT

Do we forget the source of all our benefits? Let us stir up our hearts and minds to remember and then to express our gratitude by a worshipful service to our Creator and Saviour.

SEED THOUGHTS

Awake, my soul, to sound His praise,
Awake, my harp, to sing;
Join, all my pow'rs, the song to raise,
And morning incense bring.

Among the people of His care,
And thro' the nations round,
Glad songs of praise will I prepare,
And there His name resound.

Gospel Herald

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THURSDAY, NOVEMBER 11, 1943

Field Notes

Bro. J. G. Hartzler, Windom, Kans., preached for the West Union, Ia., congregation on Sunday, Oct. 31.

* * *

Bro. John B. Fisher was ordained bishop in the St. Marys Co., Md., Amish District on Oct. 21. A. L. F.

* * *

The General Problems Committee of General Conference met at Lancaster, Pa., Nov. 4 for consideration of their work for the future.

* * *

Brother Reuben Hofstetter, Dalton, Ohio, recently visited members of his congregation who are in C.P.S. camps and hospital units in the East.

* * *

Bro. A. J. Metzler of this office is conducting week-end revival meetings with the Rockton, Pa., congregation Nov. 4-7 and 10-14.

* * *

Next week's issue of the Gospel Herald will contain some of the correspondence which has been omitted in this issue because of a lack of space.

* * *

Sister Mamie E. Good, wife of Bro. A. C. Good, Sterling, Ill., was called to her eternal home on Nov. 1. We extend our condolences to those bereft of a companion, mother, and friend.

* * *

Bro. Geo. R. Brunk, Denbigh, Va., recently visited some of the brethren from his home congregation who are in C.P.S. work in Mahoning and Portage Cos., Ohio.

* * *

The twenty-third quarterly Bible Conference will be held at the Marietta, Pa., Church on Sunday, Nov. 28, the Lord willing. Book studies and other helpful subjects appear on the program.

* * *

Evangelistic meetings were scheduled to be held at the Mennonite Gospel Mission, Kansas City, Kans., Nov. 3-10 with Bro. J. J. Hostetler, Canton, Ohio, in charge.

* * *

A Bible Meeting will be held at the Hanover, Pa., Church, Saturday evening, Nov. 20, and all day Sunday following. An interesting program has been prepared.

* * *

Evangelistic meetings are announced to be held at the Ephrata, Pa., Church Nov. 14-28, with Bro. Noah W. Risser, Hershey, Pa., in charge. Remember these meetings in your prayers.

* * *

A Sunday school meeting will be held, D.V., at the Stumptown, Pa., Church Sunday, Nov. 21. This meeting closes with an evangelistic sermon, by Bro. Daniel Sensenig, which marks the beginning of a series of meetings. G.

* * *

A Bible instruction meeting is to be held, the Lord willing, at the Doylestown, Pa., Church Saturday evening and all day Sunday, Nov. 13, 14. Practical Christian life subjects appear on the program.

* * *

Ordination services for a minister are to be held on Nov. 28 at two o'clock in the afternoon at the Haycock Mission, Quakertown, Pa.. Plans are being made to organize the mission into a congregation in the near future. G. A. B.

* * *

The Peace Problems Committee of Mennonite General Conference met at the East Chestnut St. Church, Friday, Nov. 5, during which time the present-day aspects of the peace work of the church were considered.

* * *

Ordination.—Bro. Timothy Showalter, Broadway, Va., was ordained to the office of bishop for the Northern District of the Virginia Conference, at the Zion Church, Nov. 3. He will share responsibilities with Bro. J. L. Stauffer in the work of this district.

* * *

Sister Anna Mumaw, Weilersville, Ohio, a former worker at the Publishing House, is again back on the force to help take care of the work in the bookstore and business office previous to and including the holidays. We are glad to have her back in our midst.

* * *

Bro. C. F. Derstine is engaged in evangelistic meetings at the Toronto, Ont., Mission from Nov. 8-14. After that mail should be addressed to him at 3920 Van Dyke Ave., Detroit, Mich., Nov. 15-24; and at 14648 Leasure Ave., same city, from Nov. 25-30.

* * *

Bible instruction meeting will be held, D.V., at the Millwood Church, on Nov. 19-21. Bros. E. B. Frey and M. R. Kraybill are to serve as instructors. Revival meetings will be held from Nov. 20 to 28 with Bro. M. R. Kraybill as evangelist. J. G. K.

Evangelistic meetings were held i the Holly Grove congregation, Wes over, Md., Oct. 21-31. Bro. Levi M Hurst, Oyster Point, Va., served a evangelist. Sister Hurst conducted th children's services. The church wa strengthened and there were severa confessions. G. M. H.

* * *

A brother from Souderton, Pa writes: "Our annual song service wi be held, D.V., on Nov. 14, to begin a 2 p.m. The Church and Sunday Schoo Hymnal and Life Songs, No. 2, will b used." We presume that people in th community will know where the servic will be held.

* * *

Bro. J. Mark Martin, who had bee in C.P.S. unit at Howard, Rhode Island has been transferred to Camp No. 20 Wells Tannery, Pa. Since he had sen out some material to the ordained me of the church, he asks us to note thi change of address so that any corre spondence would reach him promptly

* * *

Bro. Milton Brackbill, Paoli, Pa., i scheduled to conduct a series of meet ings Nov. 16-20 with the Salem con gregation, near Wooster, Ohio, and t be engaged in a similar service at th Wooster, Ohio, Mission, Nov. 21-26 Your prayers in behalf of these meet ings are solicited. S.

* * *

The twentieth annual superintendents and Sunday-school workers' meeting sponsored by the Eastern Mennonite Board of Missions and Charities will be held, D.V., at the East Chestnut St Church, Lancaster, Pa., Saturday, Nov 27. An interesting and practical program has been prepared, and there will be forenoon and afternoon sessions.

* * *

Change of Address.—Bro. N. A. Lind from Tangent, Oregon to Lebanon, Oreg., Star Route 2. This change is made so that Bro. Lind may be nearer the Sweet Home congregation, of which he has bishop charge, with which he has been laboring for the past three years. We are glad to know that the Lord is blessing this work at Sweet Home.

* * *

Sunday School Secretaries will please mail their orders for Quarterlies during November this year if possible, as the United States Post Office is requesting early mailing this Christmas season. Because of congestion of railway transportation and shortage of labor, it cannot guarantee prompt delivery during December. Therefore, send your orders early! C. B. S.

* * *

Visitors in Scottdale recently were as follows: Eli D. Kramer, Linesville, Pa.; Elias Schlabach, Conneaut Lake, Pa.; Irene E. Geiser, Apple Creek, Ohio; Wilmer R. Brubaker, Sterling, Ohio; Paul D. Hartzler, Marshallville, Ohio; Homer Mishler and wife, Shipshewana, Ind.; Amos Horst, Akron, Pa.; Enos

Stutzman, wife and daughter Evelyn, Hartville, Ohio.; Clayton Berkey, Homestead, Pa.; Gilbert Gerber, Imperial, Pa.; Georgia Ellen Loucks, Goshen, Ind.; Esther Weber, State College, Pa.

* * *

Sister Sarah Lapp, who will be remembered by many of our readers as widow of Bro. M. C. Lapp and as a missionary to India for many years of service, departed this life Oct. 25. Her death reminds one that the ranks of the early workers in the India Mission are being thinned out by the Grim Reaper. The Mission was started in 1899 and Bro. and Sister Lapp entered the field in 1901. She returned to the homeland in 1942. Her record of 41 years of foreign missionary service, we believe, is unequaled in the history of our church. She richly deserves the eternal rest to which the Lord has called her.

* * *

A farewell meeting for Earl and Alta Mosemann, Lancaster, Pa., who have been appointed to spend six months in Florida in itinerant evangelistic efforts, is planned to be held at 7:30 p.m., Monday, Nov. 8, at the Rossmere Mission, Lancaster, Pa., of which Bro. Mosemann is pastor. Their first task is to conduct evangelistic meetings in the communities where summer Bible school and evangelistic services were held last summer. After this they will proceed to survey areas reported as needy, distributing literature and conducting services wherever opportunity affords. Your prayer help is solicited.

M. M. H.

Correspondence

BROKEN BOW, NEBR.

(Broken Bow Congregation)

Dear Herald Readers: Greetings in His name. As we approach Thanksgiving Day, we find that we indeed have much to be thankful for.

Bro. Norman Hobbs of Iowa City, Iowa, held revival meetings here, Sept. 5-11. On the evening of Sept. 11 he was assisted by Amos Gingerich of West Union congregation, Kalona, Iowa. Starting that evening and continuing through Sept. 14, they conducted our annual Bible conference. The meetings were spiritually enriching and we hope that the messages may continue to bear fruit in our daily lives.

We expect Bro. Peter Kennel to be with us to hold communion services, Oct. 31.

Health has been generally good this year with the exception of a siege of whooping cough this fall.

Crops have not been so good as we had hoped they would be, but they are much better than they were in some of the past years of drought. We are having beautiful fall weather. We are thankful to our kind merciful Father for the many blessings received.

Oct. 28, 1943. Cor.

ELMIRA, ONTARIO

Dear Herald Readers: Greetings. Our revival meetings have just been brought to a close. This was a time of refreshing. Bro. Jesse J. Short served as evangelist. Meetings began Oct. 15 and lasted until Oct. 24. On Oct. 17 and 24 we had all-day services. Jesse B. Martin, Waterloo, Ont., spoke on "What Constitutes Real Biblical Salvation"; Roy Koch spoke on "Modern Sin (Irreverence)," and "The Joys of a Christian Life." Bro. Short spoke on "Building Safely" and "Best Investments," and also gave the evangelistic messages. Fourteen souls received Christ as their Saviour. We praise the Lord for this. Will you pray with us for the others who did not make the wise choice?

Bro. Jesse Bauman and Bro. Noah Hunsberger brought the Sunday morning messages while our pastor and bishop, Bro. O. D. Snider, was away conducting communion services at five different places.

May God bless the work of the Church and may we all let our lights shine in this dark world.

Oct. 28, 1943. Mrs. Levi Horst.

IOWA CITY, IOWA

(Mennonite Gospel Mission)

Greetings in Jesus' name, Herald Family: Returning from a very pleasant experience of Bible conference work among the churches and brethren of the western section of our district, I heartily say that I received much good and encouragement to press on. God's Word is rich and full, a well that never runs dry.

In my absence a number of brethren kindly brought the living Bread to our congregation. Their messages were appreciated very much and the congregation was strengthened. Thank you, Brethren D. J. Fisher, J. Y. Swartzendruber, Edward Diener, J. L. Hershberger, Will Guengerich, Harold Brenneman, George S. Miller, Chris Yoder, and the young people of the East Union, West Union, Lower Deer Creek, and Wellman congregations who rendered evening services. May God bless one and all.

Time surely is passing swiftly, but it seems so long as nations continue to make war one upon the other. How shall we pray? Only that our dear Saviour may have the victory in the hearts of men, rulers, and nations everywhere.

We are looking forward to Missionary Day and Christmas. We are planning special programs for our primary and junior groups of the Sunday school. Attendance has been remarkable, considering all the obstacles placed in the way of the Lord's work in these days in which we are living.

Last Christmastime some fifty Bibles and Bible storybooks were purchased by the liberal offerings and donations sent in to the writer for that purpose and were given to the many needy and worthy ones of Iowa City. Many were made happy by your gifts to the Lord and His work here. Again we hope to remember the boys and girls of our Sunday school with similar gifts of clothing, food, Bibles, etc. We hope to give them a treat on Christmas Day if at all possible. Candy is scarce and oranges are high. As the Lord directs, will you send your gifts again for this purpose that you may have part in this ministry of giving of His Word to many who otherwise would not receive it? Your help is earnestly solicited and will be gratefully received.

For His cause and those needing Christ at Iowa City, Norman Hobbs.

Oct. 29, 1943.

BERLIN, OHIO

(Martins Creek and Berlin Congregations)

We thank the Lord for a bountiful year. The summer was pleasant and there was enough rain to produce good crops. The fall has been rather dry.

Our fall communions were held Oct. 3, at Martins Creek, and Oct. 10, at Berlin.

Oct. 9 was the day for the annual Holmes County (Mennonite) Sunday-school meeting which was held at Berlin. There was a live interest; a timely program and thought-provoking messages were given. Bro. I. W. Royer was the guest speaker.

Bro. S. J. Miller, Pigeon, Mich., was evangelist for both our revival meetings this year. He was at Berlin, June 20-27, and at Martins Creek Sept. 5-12. He preached the Gospel with power.

On Sept. 26, Bro. Rosenberg, a converted Jew, preached to attentive audiences, once at each congregation.

Two more of our young brethren went to camp lately, namely, Atlee Beechy to Sideling Hill, Pa., and Emerson Miller to Luray, Va.

Some of our C.P.S. brethren who were at home recently are Ray Miller, John Kandel, Roman Wengerd, and Jay Miller who took with him a wife whom he did not have when he came. She was Velma Kandel.

(Continued on last page)

NEWS NOTES FROM OUR CHURCH SCHOOLS

OCTOBER ACTIVITIES AT EASTERN MENNONITE SCHOOL

On Wednesday evening, Sept. 29, a farewell meeting was held in the basement chapel for Sister Rosa Mae Kurtz of Harrisonburg who left several days later to join the two mission workers at Relief, Kentucky.

Public Literary was held Friday evening, Oct. 1, and the program was entitled "Are You in the Know?" Subjects discussed were "The Wonder Bean," "Plastics," "Don't Believe It," and "Post-war Markets." Music was furnished by a mixed quartet.

Bro. Roy Otto of Springs, Pa., preached at the regular evening service on Oct. 3. While visiting eastern C.P.S. camps, Bro. John C. Wenger of the faculty of Goshen College, and his young son, Daniel, stopped at his Alma Mater on Tuesday, Oct. 5, and addressed the student group at the chapel exercises.

Wednesday, Oct. 5, was an unusual school day. After chapel there was not much sign of life about the buildings or campus, for faculty, students, and employees had hiked to a spacious woods two and one-half miles from classrooms to spend the day apart from books and laboratories. The day was a beautiful

Miscellaneous

PATTERN OF DICTATORSHIP

By O. L. Keener

"I'll break the bonds that shackle you;
I'll set my people free;
Just put me in command, and then
Trust everything to me."
At first it sounded plausible;
He talked of rights and freedom—
The right to do what others do;
Confused, they let him lead 'em.

"I'll ask for nothing more," said he;
"Just give me this—one more—
With this I shall be satisfied;
'Twill even up the score."
So said the dictator A. H.
Once, twice, and yet again.
But every promise was a lie
That cost the life of men.

Youth by the millions followed him;
He led them to their graves.
All those he promised to set free
Have now become his slaves.
He's shot and starved and tortured men
As everyone can see:
And most of us are neutral yet
In 1943!

"Be not deceived; God is not mocked."
As we sow, we will reap.
Neutrality, indifference now
Will make our children weep.
Let's end the reign of dictatorship:
A. H. the worst of all,
Rules millions in America;
His name is Alco-Hol!

Berea, Ky.

—o—

REFLECTIONS AFTER THE 1943 EVANGELISTIC MEETINGS AT GOSHEN COLLEGE

By C. F. Derstine

College staffs and students are very much like the rest of us; they sometimes appreciate a word of encouragement, particularly since faculties, like most ministers of the Gospel, often get more than their share of criticism. Scriptural ground for speaking words of encouragement is found in that admirable passage in Phil. 4:8: "Finally, brethren, whatsoever things are **true,** whatsoever things are **honest,** whatsoever things are **just** whatsoever things are **pure,** whatsoever things are **lovely,** whatsoever things are of **good report;** if there be any **virtue,** and if there be any **praise,** THINK ON THESE THINGS." This we want to do. Some kind reader may ask, "Why not tell us some things in which the college should be different, or improved?"

This we did—**but to them.** How did they take it? Here is an official reaction. I quote from a letter written for and by the student body: "We all feel that the sermons and the short talks which God gave us through you have enriched our lives and will help us live more consecrated lives in future days." Then the writer adds, "I personally, would like to thank you for the very practical thoughts you gave us for our Christian lives. So often messages which theoretically are beautiful, don't stress practical, common, everyday living." Then some personal touches, ending with this appeal, **"Remember us as students at Goshen College that we may live richly for Christ."** No evangelist could wish for a more consistent reaction.

The manifest presence and power of the Lord was realized from the first meeting to the last. A number were moved to decide for Christ and more than a score reconsecrated and dedicated themselves to God. The thirty-three prayer meetings conducted throughout the campus every evening by the faculty and student body, made their own effective contribution.

The entire faculty gave their full cooperation and support. They would gladly give the Mennonite Church a perfect college if this were possible. Colleges, like the churches which they serve, are an average cross section of the churches from which the students come. They represent the strength and weakness of these scattered congregations. A college president once remarked, "Don't expect us to turn out the best mahogany furniture when you send us pine boards." Personally, I have listened to critics of our church schools, the members of whose own congregations did not live consistently or spiritually. We as pastors, as congregations, are responsible to send to these schools students which make for strong Christian colleges.

In thirty years of evangelistic work, the writer has never received in advance so many letters which craved "a real work of grace in the hearts of all," as he received from the faculty and students of the college. This deep desire the Lord satisfied. This attitude is much better than the self-satisfied condition so often contacted, which is aptly expressed in the Word, "I am rich, increased in goods, and have need of nothing."

A great amount of Christian work is being carried on by the faculty and student body in the college and around the college area. The North Goshen congregation has grown to a separate congregation from the college church with its own pastor and deacon, and lately the pastor, Bro. Paul Mininger, was ordained bishop in charge. One Sunday morning I was taken to East Goshen, a mission work conducted by College students, where the house was filled with workers, parents, and children. After the sermon, with deep conviction manifest all through the audience, a young lady accepted the Lord Jesus Christ. Others have done so before this. Fruitage is evident in many lives and homes. Another mission Sunday school is conducted at Locust Grove near Elkhart, where twelve recent converts are under instruction. Jail services are conducted each Sunday afternoon. With trained teachers and good special singing, many doors of opportunity swing open. Some have a cepted Christ in the jail services co ducted by the student body.

Thirty-three brethren and sisters hav volunteered for full-time service. Ho I wish that some of the congregatio whose pastors are advanced in year good men who need youthful assis ance, could be brought into contact wi some of these men, as well as some our pastorless congregations. This an opportunity for the general churc boards to take some joint action to ut lize these resources. The writer fee that the Church owes a great deal appreciation to our school faculties wh labor for small salaries when the might be earning much more in oth institutions of learning. Their loyalt to the Church calls for definite appr ciation.

Occasionally, some tell us that th colleges are not greatly helping th church. They question the loyalty faculties and student body. The writ conducted his last series of meetings Goshen College thirteen years ago, an his candid reaction is this. **There more loyalty to the faith and Churc manifest in the school today than that time.** This, if space would allo could be shown in at least five or s directions. A rather strange co-inc dence occurred about the time the Lo moved to write some reactions. M daughter moved into a house in the ci of Kitchener, where a copy of the G shen College Reflector of an early da was left behind. It was really encoura ing to compare that more than a hu dred page edition, with the Goshe College Maple Leaf of 1943. If I ha the time, it would be profitable an very encouraging to make an analys of the two products of the two distin periods. I suppose, more of us woul say, with St. Paul when met by th brethren on the Appian Way, **"I too** courage." Christian colleges do n solve all our problems—but by an large—we are better off with our Chri tian colleges than with the worldl liberal, modernistic—and be times- atheistic educational institutions abo us.

Kitchener, Ont.

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DISCIPLINE

By J. S. Hartzler

This word covers a large field; a shown by the many synonyms whic are found in Webster's dictionary. The are: To train, form, regulate, brin up, correct, chasten, chastise, an punish. It is not our idea to discuss a of these, but we shall confine the di cussions more to the effect that disci line, or the lack of it, has upon th church. Let us look first at

Self-Discipline

The great majority of church o ficials will readily admit that peop who exercise self-discipline, and wh

ave been wisely disciplined in the ome, are usually the ones who make ne least trouble in the church. The ntiquated saying, "Begin to train the hild one hundred years before it is orn," still holds good. Whether Web-ter intended it to be so or not, he has iven the above synonyms quite in the rder of their severity. Would you say hat they are arranged in the order of heir importance?

Were we to watch the discipline in ome homes, we would have to con-lude that the last on the list was the ost important, and its severity de-ended much on the degree of agitation f the parent. Parents would do well o consider that Webster gave these ynonyms in the order of their import-nce. Some home training prepares the hild for self-discipline in later years, ut there are too many homes where ne treatment that the child gets in the ome prepares it for the courts, the ails, the prison, or possibly even for the lectric chair. Parents should seriously onsider this. But we do not want to e understood that parents are always o blame when their children go wrong. Heredity may go back several genera-ions. Then, there are other influences, oo numerous to mention, that lead in he wrong direction.

From the above we get the idea that he well-trained children will most like-y develop into self-disciplined men r women. They are seldom of those who find fault with church discipline. hey are of the submissive kind, though hey may not agree in everything the hurch decrees, one never finds them ebelling. Their self-discipline has aught them to quietly submit, com-nending the matter to the Lord.

There are very few people who have ccomplished much good for the church nd their fellow members, who will not t some time have something that needs n explanation or possibly a confes-ion. Such should not take the position hat one brother took under such a ircumstance: "Here I am; do with me vhatever you want to."

It was a case in which the brother-ood expected a confession but did not vant to demand it. He was a good hurch official, but lacked self-disci-line.

There is a conference in session. The noderator says, "The ministry will lease be seated in this section so that t will be more convenient for those who are to hand out reports or to count otes, etc." But one minister sits at a lace according to his wishes. He looks ver into the section designated, then ooks down, but does not move out of is place. He shows that he has not earned self-discipline sufficiently as yet. How can he expect his members to obey him when he refuses to obey those elected to exercise authority over him?

People who have learned self-disci-line well are usually easy to discipline in the church. Their self-discipline will greatly help them in that hour. A certain bishop was once asked to make a confession in each congregation over which he had oversight. His family discussed the matter in his absence. One of the family said, "I never heard Father make a confession in church nor in the home. He never admitted that he was in the wrong. Did any of you ever hear him do such a thing? I fear he will not do it now though I think he should."

That man died, unfrocked. He would not confess. He was good at disciplining others, but he had not learned the lesson of self-discipline well. He failed to live what he taught. Suppose the church would have later concluded that he need not confess; even then his influence would have suffered much.

Church Discipline

Great care should be taken, first, that our discipline is thoroughly scriptural; second, that all vengeance is absolutely banned. Discipline may be necessary in which there is no direct, "Thus saith the Lord." Most of us believe that the habitual use of tobacco or alcoholic liquors is wrong, but the words 'tobacco and alcohol," are not found in the Bible. But, should not those who refuse to quit be disciplined? The writer once asked a very successful deacon, "Does it not try your conscience a little to expel a man who wears buttons on his coat and vest, and refuses to wear hooks and eyes?"

He replied, "Brother, you fail to grasp our viewpoint and our manner of procedure. We plead with and pray for such a brother; and if he does not yield we explain God's attitude toward stubbornness according to I Samuel 15 and many other New Testament Scriptures. If he still persists, he is expelled, not because he will not wear what the church asks of him, but because of stubbornness."

Some would feel badly hurt if told that they are stubborn, but is that the primary reason at the bottom of such disputes rather than the reason often given?

The ministry is often blamed very severely when members are expelled. Those who find fault often do not know all the facts, and do not know the close quarters into which the ministry is placed. They do not know the sleepless nights, the hours of prayer spent for those that are unsound in the faith or are disobedient to God and the church. More self-discipline is often needed by such fault finders. Such people should read the Scripture, "Touch not mine anointed and do my prophets no harm" (I Chron. 16:22).

But one cannot read Paul's writings without realizing that church discipline is necessary. We need only to look about us, not simply on the ungodly, but on Christian professors who expect to enjoy the blessings of eternal rest at God's right hand, who are daily disobeying His command, without seeing His need of more and better teaching and discipline. My ministering brethren, let us understand that ultra-church discipline and little or no church discipline are equally detrimental to building a strong, well-balanced, Spirit-filled congregation. People left in the church which should be expelled will be to the church what was promised to Israel provided the latter did not obey the commands of the Lord. "If ye will not drive out the inhabitant of the land from you; then it shall come to pass that those which ye let remain of them shall be pricks in your eyes and thorns in your sides and shall vex you in the land wherein ye dwell." Honest, impartial, and just discipline has the blessing of God and approval of right thinking humanity.

Elkhart, Ind.

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"HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES"

By Orrie D. Yoder

IV. Hearing the Holy Spirit in Our Home Life

He that hath an ear, let him hear what the Spirit saith unto the churches.—Rev. 3:13.

The home was the first place where man lived in spiritual fellowship with God, and it was the power of home ties that Satan used to accomplish the fall of the human family. Cf. Gen. 3 and I Tim. 2:14. Our Lord Himself, in holding forth the standards of discipleship, declared that "a man's foes shall be they of his own household" (Matt. 10:36). Perhaps we have not stopped to realize the mighty power of home ties, or of human love and affection—power to hinder definitely the truth of God and the work of the Church through individual lives—**when** not controlled by the higher power of the Spirit-filled life.

These unique powers—home love and affection—are divine in their origin but it is just as true in serving God with these sacred principles as it is with any other, that "they that are in the flesh cannot please God" (Rom. 8). Religious history is strewn with sad and irrevocable tragedies that have been the result of home ties and affections smothering out the wish and guidance of the Spirit of God. There need but be in the family of God's people some unlawful alliance like that of Jehoshaphat (II Chron. 18-21) with Ahab and the result is the unequal yoke in marriage of the next generation. Oh, the tragedies to generations and to thousands of individuals born in our so-called conservative Christian homes because those in the homes were influenced by blood relation or listened to the commanding voice of family affection rather than to what the Holy Spirit of truth would have to say in the directing of home life.

Our homes are ruled and governed by one of two powers; either the power and guidance of the Holy Spirit directs our homes, or they are directed by what the Scriptures call "the lust of the flesh." Any so-called Christian home may refuse to hear the Spirit of God or to be guided by divine truth, by violating the principles of modesty, separation, proper home relations, and such like, and where this is true one or a dozen physical or spiritual tragedies will be the result.

Thousands born in religious homes are victims, physical or spiritual, because parents did not allow the Holy Spirit to direct in their home life and relationships, or because the Spirit dwelling in His temple, the body, was not allowed to direct in a program of eating and drinking to the glory of God. I Cor. 6:15; 10:31. God is robbed of the best of thousands of lives because the Holy Spirit was not honored in the homes into which they were born. Revival meetings today could be largely evangelistic meetings for the unsaved outside of our homes, had not our homes in the past, in so many ways, refused to hear what the Holy Spirit would have said to them in their home life.

Let us come more directly to the work of the Church. How tragic it is that so often family ties and prejudices have been more responsible for the placing of individuals in positions of responsibility in church and religious work than the Holy Spirit whose work it is to choose and call. How often have family influences given rise to envyings and jealousies that have done untold harm to the cause of Christ because the Holy Spirit was not evident to give victory over such peculiar temptations! Surely we would honor the God-given power of home ties, but just as surely are we carnal indeed, if we think that any family, however pious, or however much our own, can be honored above the Holy Spirit. Just as surely, also, if we are honest, will we say that only the constant power and guidance of the Holy Spirit can help us keep our home ties in perfect submission to the will of God.

Again, too many of our homes today are hotbeds of materialism because we have failed to honor the Holy Spirit who alone can help us emphasize the spiritual above the material. How sad that as church leaders we have taken our place behind the pulpit to emphasize the spiritual but have hardly gotten outside the church door until the "material" engages our lips! Money-changers still do business in the temples of God! The Holy Spirit calls for the lives and talents of our educated youth, but we cannot hear because His voice is drowned in the noise of our materialistic life.

Well has a noted religious writer said that if America had given more of her sons to bring the Gospel to a lost world, she would not now need to give them in the service of the country. How tragic that this is even more true of professed Christian homes! Oh, it is high time (perhaps too late for some) to hear what the Holy Spirit would say to the churches, especially to our homes!

Bannock, Ohio.

(To be continued)

REFRESHING STREAMS

(Continued from page 675)

in order that we might keep our minds centered on the things essential to the salvation of our souls and the salvaging of our lives from sin and its consequences. We can be certain that God will complete His work of redemption and victory.

How it deepens our loyalty to know that the workings of Satan are also in the hands of the Almighty who has set his bounds. His fetters circumscribe his activities. He also is bounded by divine sanctions. Even now he cannot create difficulty in heaven nor can he touch the freedom of man's will or his sonship in the kingdom once he has become a child of the King. He may tempt and torture but he cannot capture. We are free! Praise be to our Saviour and King! Bound is Satan to his doom and conscious is he of it, therefore he is the more desperate to do all the damage possible before he finally has to meet it.

"The saints who here in patience, their cross and sufferings bear,
Shall live and reign forever, with Him their joys to share.
Around the throne of glory, the Lamb they shall behold,
In triumph cast before Him their diadems of gold."

Dhamtari, C. P., India.

A GOOD WORD FOR PREACHERS

(Continued from page 677)

ured in terms of material wealth. He deals with the eternal. Now in the first epistle to the Thessalonians, chapter 5, verse 12, the Apostle Paul reminds the church of that city of the obligation owing to their leaders. These are placed in authority over the assembly among whom they labor, and whom it is their duty to admonish. They must be obeyed in their admonitions; their warnings are to be heeded; their entreaties must be received; their advice accepted; their suggestions carefully regarded; and their words respectfully heard.

Of course he is not a lord over God's heritage. He is an ensample to the flock.

Would you learn how to treat God's servant? The answer is in verse 13: "Esteem them very highly in love for their work's sake."

It is interesting to notice how the thought piles up here. It is strikingly brought out, and worthy of careful attention as an exhortation to believers. First they are to **esteem** their past This is a great demand and means mu He is to be worthily regarded.

But it does not stay there: they to **esteem him highly.** This carries exhortation farther and makes the mand stronger. Esteem shown to pastor must be manifested to a hi degree. But this is not yet enough: must be **esteemed VERY highly.** N this further added emphasis. Very gr must be the regard in which he is he Note carefully how strong the langua is!

And even further still: he must **esteemed very highly IN LOVE.** N what have we got? A pastor must lovingly carried in the highest este by those who wait upon his minist His heart will wonderfully respond this superlative treatment. Of course is "for their work's sake." As a m he is of like passions as others. T very high loving regard is his for work's sake; it is his on account of dignified office.

Do you feel in this way toward yo minister? Is your esteem of him s urated with love? This is one of ma of God's commands for obedience. Pr tice it upon your pastor. **ESTEE HIM VERY HIGHLY IN LOVE** his work's sake. Thus God cares for those who have been honored by bei called to yield their all to Him in t work of the Gospel ministry. God tends it to be, as indeed it necessari is, an honored calling.

And if these good and godly m have not the very high loving estee of the people whom they serve f Christ's dear sake, how can they su vive? how are they to stand against t adversary? how can they lead the v and carry on for God?

Here is a real privilege which any la man might well covet, namely, to ca for a Gospel minister.—John H. Gree ing.

OCTOBER ACTIVITIES AT E.M.S.

(Continued from page 681)

one and crispy enough to be invigoratin Games, "faculty cakes," a treat by t School, studies in nature, speeches, rea ings, music, and fellowship—all form memories which are perhaps more e during than lessons learned at desks.

On Oct. 8, Bros. Chester K. Lehman ar John R. Mumaw were at Scottdale, P serving on the Curriculums Committee the Commission for Christian Educatic and Young People's Work.

An event of great importance to dorm tory housekeepers was Open House c Saturday evening, Oct. 9. Third floor w thrown open to visitors at seven o'cloc but disappointment and dismay appeare on the ladies' faces, for the gentleme were not at home. Soon, however, the emerged from Bachelor's Hall and file down the hall to their rooms. At eig o'clock second floor was the scene c activity and excitement. Refreshmen were served in the Reception Room by th girls. At 9:15 the group climbed Vesp Heights where communion with God an each other was enjoyed in a vesper ser ice conducted around a bonfire.

Ernest G. Gehman was speaker at a rvest home and Bible conference at the ckville Mission near Belleville, Pa., on t. 10.

Revival meetings were conducted by o. J. Irvin Lehman of Chambersburg, ., from Oct. 10 to 23. The prayer circles re divided into a number of smaller oups and they met daily to intercede for low students. The power of the Spirit as felt in the delivery of evangelistic essages and answered prayers as Bro. hman faithfully declared the Word. A mber confessed Christ for the first time, d many more were brought into a more al fellowship with Him.

On Oct. 23 the geology class motored to tural Bridge. The Nature Society climb- Massanutten Peak on Saturday, Oct.

Bro. M. T. Brackbill spoke on the sub- t, "Frontiers of Life," at the activities riod on Wednesday morning, Oct. 27.

Bros. Chester K. Lehman and John R. maw were at Fort Wayne, Ind., Oct. and 30 attending the semiannual meet- g of the Commission for Christian Educa- n and Young People's Work.

A series of lectures were given by Bro. d Sister Lloy Kniss of Johnstown, Pa., m Thursday to Sunday evenings, Oct. to 31. There was an illustrated lecture architecture and talks on the following: Vorship in Spirit and in Truth"; "Indian stumes"; "Social and Economic Cus- ns"; "Jungle Life in India"; "What Does Profit"; "Willing to Spend and Be ent"; "Indian Women I Have Known"; d "India Needs Christ." On Sunday aft- noon Sister Kniss spoke to the girls at a ndlelight service on "Girl Life in India." ese addresses were informational, in- rational, and challenging.

—Elizabeth B. Mosemann.

HESSTON COLLEGE AND BIBLE SCHOOL

When arriving at Newton, Kansas, I was lcomed by the women teachers of sston College. They rushed me to the llege, waited until I could wash some oke off, then we rushed to the teachers' reat.

We had a wonderful time getting ac- ainted. First of all we had each one of e faculty express his idea on what I pect of Hesston College and the future sston College. Our ideas were very ch alike. We all agreed we must add re buildings. First of all add a new ls' dormitory, then others as needed. e period of prayer, meditation, and in- ration was very helpful.

A pot-luck supper was then enjoyed by eryone present. Following this we spent me time in recreation, relaxation, and nversation. About dusk we left for home th new zeal and determination to play r part during the school year.

The next few days everyone was busy ving to accommodate the students as ey arrived and finishing the cleaning ich had not been completed. It was very eresting to meet the many shy students. ey came from many different states; so might say Hesston is a melting pot, ich was seen during the revival.

Hesston College was the scene of a most nderful revival this year. Students re all very eager to find that wonderful ace that passeth all understanding.

Bro. Friesen had been bringing wonder- l messages to us but our hearts were t ready to respond to them. Only a very w were willing to give up all for Christ. The last meeting of the revival was ld Sunday evening, Oct. 17. After the vitation had closed Bro. Friesen called of those who received many blessings d were willing to reconsecrate their lives to the Lord to the platform. Only one boy and about thirty girls came forward. My heart had a great burden. I asked myself, "Why is everyone trying to hide their conviction; haven't I done my part?"

Green Gables had the custom of having prayer meeting at 10:15 when it was time for lights out, during the revivals; so we had it again that evening. The reception room was practically filled with girls. I'm sure the Lord was present, too. After the meeting I asked all of the girls who felt a special need for counsel to come to my room and I would help them. As I left I breathed a prayer to God for His guidance for I knew I would need it before the night had passed. Nine girls followed me to my room. The Lord was touching their hearts and they were filled with sorrow. Each one began to confess with sobs the sins that had been committed.

Finally, we had heard the burdens of all present; so we knelt in prayer. Everyone began asking God for the forgiveness which only He can give. As God showered peace into their souls, they began singing praises to God for the peace He was sending to them. The first chorus sung was "Rolled Away"; then came "All My Sins Are Gone." Prayers of thanks were offered and beaming faces rose to greet my tear-filled eyes. There was great rejoicing as they left the room even though it was after 10:15.

No sooner had the girls left than five more entered. Again many confessions were heard and prayers of forgiveness raised to God.

Each time the girls left the room they would rush to find one of their friends to bring her to my room so that she too would find peace. When all had been in the room, we again gathered in the reception room, singing praises to God for His goodness and mercy for us. We drew our revival to a close for the night at 4:00 a.m. with thankful prayers. The girls retired for the night. As I was ready to turn out my light, thinking everyone else had already done so, I heard a gentle knock at the door. Sure enough here were two girls who had received peace. Why were they here again? It didn't take them long to explain why. They had traveled to President Kauffman's home and told him what had happened at Green Gables. They had been so happy about it all that they couldn't wait until morning to tell the President; so they went to him at 4:00.

Only a few of the girls missed breakfast. They were all very anxious to show the boys how wonderful it is to have peace with God. President Kauffman came to breakfast also. All during the meal the girls would lead out in the praise choruses. The boys all knew something had happened for everywhere they looked they saw smiling faces. They sang popular songs as they left the dining hall just to pretend they weren't under conviction but all the time we could tell God was answering our prayer.

Classes started at 8:00 a.m. but the teachers had been informed to turn them into prayer meetings. Then came chapel. As the girls entered they again sang the choruses. The boys kept saying to themselves, "They won't drag me into that."

We had wonderful testimonies from the girls, and finally one boy who had a great influence over the other boys made a great confession and gave his testimony. This was all that was needed besides our prayers to help all the other boys to take the same step. Our prayers of the night were answered when he yielded to God. Only God talked to him, no one else.

The majority of the students stayed in the chapel hall but many of us went to pray with those under conviction. The girls would go and talk to a boy they knew was under conviction and ask him to go with them so someone could help them pray through. Some of the boys were determined they wouldn't yield but when their boy friends came to speak to them, they couldn't resist.

By 12:00 the college was almost one hundred per cent for Christ. Such singing and rejoicing hasn't been heard for years here at Hesston.

Another great testimony meeting was held in the afternoon and in the evening so the town people could also attend. Several more joined our band in the evening.

On Tuesday we continued praying for those who had not yet found peace. Classes were in session but if someone found it necessary to talk to one of the teachers he was excused.

A waste paper basket had been placed in the chapel by Bro. Lind for the students to place their unnecessary articles such as make-up, rings, necklaces, pins, funny books, popular songs, hats, cigarettes, etc. On Wednesday morning another basket had to be placed on the platform. For our chapel we had a bonfire and burned all the "trash." Each student threw his or her stumbling block on the fire. If there was nothing in the basket to represent it, they threw in scrolls to take its place.

The ceremony was very impressive. I'm sure everyone was very sincere about what they did.

Since Wednesday, Oct. 20, we have had a Christian atmosphere around the college. Everyone has been practicing the Golden Rule. We are very grateful to everyone who was praying for the revival. We are thanking God for answering all the prayers which were rendered to Him in our behalf. We all have learned the power of prayer through this wonderful experience. We are hoping all over the continent, yes, even all over the nation, revivals of this kind will be started. Letters are coming in from many parents, pastors, and friends in appreciation of what was accomplished during the revival. We also are rejoicing for the answered prayers.

On Sunday, Oct. 24, at least thirty-five students from the college traveled to Hutchinson to help in the revival meeting in session there. Bro. Friesen was very happy to see so many of us there. We rendered two octet numbers, a mixed quartet, and two male quartet numbers. Some visitation work was done in the afternoon also.

Over the same week end several motored to Greensburg and helped in the revival there. We are all anxious to help in the Lord's work in anyway we can.

We hope you will continue to pray for us that the Lord may keep us from all harm. Then we will remain true to Him and serve Him everyday.

—Ethel Yoder.

Weekly News Notes

RELIEF NOTES

Clothing for Relief

The clothing depot at Ephrata is steadily accumulating and packing relief clothing against the day when there will be opportunity to meet the unlimited need. Early this morning C.P.S. assignees at the Akron office assisted in the storing of two truckloads of bales and boxes.

This past spring the peace churches in United States sent a shipment of clothing to North Africa which included 14,000 articles from the Mennonite Central Committee. We now have word of its arrival and distribution:

"Shipment to North Africa arrived safely and we have had interesting reports about it. The contents were needed and greatly appreciated. . . . Some of this clothing has been distributed to Spanish refugees released from camps and prisons. Some has been given to Jewish refugees of various nationalities. We have just recently received a request for nearly 500 French children in or near Oran. (This group later received the benefit of the relief clothing.) . . . The shoes in the shipment have been of the greatest value due to the great scarcity here."

Records show that during the months of September and October almost 10,000 pounds of clothing were received at the clothing depot. The Mennonite Central Committee encourages the contribution of clothing throughout the winter months Anyone passing through Lancaster County should visit the clothing depot. Mrs. M. C. Lehman, who is in charge of the depot, will be eager to explain how the clothing is sorted, conditioned, tagged, and packed for shipment.

*

Song Books for German War Prisoners

Mennonite Central Committee has arranged for the printing of 25,000 Christmas songbooks to be distributed among German war prisoners in United States and Canada, instead of 3,000 as a former note in this section reported. Last year 3,000 devotional booklets were distributed.

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C.P.S. CAMPS

New Hospital Units Open

The shifting of additional groups of C.P.S. men from camps to mental hospitals has begun. The latest state mental hospitals to be approved are located at Kalamazoo, Michigan, and at Winnebago, Wis. A Training School at Union Grove, Wis., has also been approved. Campers to fill these units will be selected from Ft. Collins, Colo.; Lapine, Ore.; and Camina, Calif., respectively. The filling of these units will bring the number of Mennonite men in mental hospitals up to 748.

*

Additional Director of Hospital Units

Phil Frey, Archbold, Ohio, well-known to C.P.S. men in the East, has been secured to give full-time service to the Mennonite Central Committee. Bro. Frey will serve pastorally and administratively among the units of the hospitals in Eastern United States. The rapid expansion of this section of C.P.S. has created the need of assistance to J. N. Byler, who is director of the hospital units.

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PEACE SECTION

Draft Delinquents

Selective Service issued an order Oct. 14, stating that beginning Nov. 1, all men from 18 to 38 who break draft regulations (failing to register, return questionnaires, failure to keep boards apprised of address, etc.) will be classified 1-A, 1-A-O or IV-E and ordered to report for induction regardless of the individual's order number and occupational and dependency status. They will have the right of appeal, however, provided they did not knowingly become delinquent. Men from 38 to 45 who are delinquent will also be classified immediately but not ordered for induction until men from that age bracket are wanted.

Released November 3, 1943
Compiled by Irvin B. Horst

Special Meetings

LANDISVILLE, PENNSYLVANIA

Report of the fifteenth annual Bible meeting held at the Landisville Mennonite Meetinghouse, Oct. 17, 1943.

Organization: Mod., Earl Mosemann; Chors., Mervin Hess, Andrew Shaub; Secretary, Anna Shenk.

Program and Speakers: The Sunday-school Lesson, Senior classes, Mahlon Hess; Junior classes, Earl Mosemann; Holding the Mystery of the Faith, Amos Weaver; United Forces in Service of Christ, Amos Weaver; World Conditions That Challenge the Church, Mahlon Hess; My Observations of the Southern Field, Mahlon Hess; Sermon, Amos Weaver.

Thoughts Gleaned: The Church as a body should hold to the faith. Each member is a partaker of Christ. This mystery of faith will be revealed to all who believe. When we stop striving for the faith, we are bound to lose it. Power is needed in the united forces in the service of Christ. Christ is our captain and will grant to His soldiers all their needs. To have power, we must have Christ as our head, we should be clothed with humility, and be of one spirit. Until we are united in holy living, we will not have power. The present military service challenges the Church today. We should refrain from all defense obligations. The South is still an open mission field. Their churches should have a more intensive teaching program. Their few Sunday schools have very poor leadership. The spiritual needs are great. The world is longing for peace. There is no other way outside of Christ. Christ is the answer for every man's need.

Secretary.

—*—

OAK SHADE, PENNSYLVANIA

Report of the Bible Instruction Meeting held at the Oak Shade Mission, Sunday, Oct. 10, 1943.

Organization: Mod., Clayton Keener; Chors., David Thomas, Willis Groff; Secy., John Graybill.

Program and Speakers: Reaching Those Within Our Reach, David Landis; Matt. 28:19, 20, Parke Book; Children's Meeting, Charles Hostetter; Reliance Upon God Under All Circumstances, David Landis; Divine Purpose and Plan for Each Life, Parke Book; Living Worthy of the Lord, D. Stoner Krady; Dangers Which Attract Young People Today, Charles Hostetter; Sermon: Signs of the Times, D. Stoner Krady.

Thoughts Gleaned: It is a Christian's duty to win souls for Christ who are living about us before we think about going elsewhere. God's power is the same today as it was when He delivered the three Hebrew children from the fiery furnace. They depended upon God for deliverance and they got deliverance. Our strength is in God but we have our part to do. Are we limiting God by not co-operating with His plan? Will God be glorified in our vocation or will it hinder our spiritual life? God expects us to walk in faith and not by sight. If people would follow God's program there would not be the distress and confusion that we have today. The Christian Church has a great responsibility in bringing the Gospel to the Jew. Hatred for the Jew is creeping into America. There is moral corruption. People are increasing in knowledge and growing cold in spirit. All this indicates that the world is going toward the end of the Gentile age.

Secretary.

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TOFIELD, ALBERTA

Report of the 108th Sunday School Quarterly Program held at the Salem Church, near Tofield, Alta., Sept. 26, 1943.

Organization: Mod., Edgar Boettge Chor., Clista Stalter; Secy., Joseph Voeglin, Jr.

Program and Speakers: Hardships, Blessing in Disguise, Ezra Stauffer; How God Preserves, Prepares, and Calls Me into His Service, Milo Stutzman; God Delivers His People, Alta Roth; Children Exercises, Verna Stauffer; God's Provision for Man's Necessities, Fred Hostette Love, the Fulfilling of the Law, Gladys Reist; The Consequence of Sin vs. the Blessing of Obedience, Jacob Brenneman Song arranged by Lorene Maurer.

Thoughts Gleaned: Harships are often misunderstood but we know from God Word that whom the Lord loveth He chasteneth. God prepares us for service through difficulty. He calls people by conviction, by circumstances, and through the Church. Israel's deliverance from Egypt is a type of the soul's deliverance from the bondage of sin. The consequence of sin is death, whereas the blessing of obedience is eternal life.

—o—

Married

Reed—Yoder.—On Oct. 23, 1943, Bro. Daniel B. Reed and Sister Phebe Yoder were united in marriage by Bishop John S. Mast, Elverson, Pa. May the Lord bless this union.

Lapp—Yoder.—Bro. Ben Lapp, Jr., and Sister Mary Yoder, both near Gap, Pa., were united in marriage at the Weavertown congregation, Oct. 23, 1943. Bishop John A. Stoltzfus officiated. May the Lord's blessings rest upon this union.

Moser—Zehr.—Solomon Moser and Doris Zehr both of Croghan, N.Y., were united in the bonds of holy matrimony, Oct. 20, 1943, at the Croghan meetinghouse. Bishop Joseph J. Zehr officiated. May the Lord grant them a life of joy and peace.

Crilon—Mast.—Oct. 16, 1943, at the home of the officiating bishop, occurred the marriage of Bro. Earl Crilon and Sister Maxine Mast, both of the Martins Creek, O., congregation. Bro. D. D. Miller officiated. May God bless them throughout life.

Jantzi — Schaefer. — Donald Jantzi, Adam N. Y., and Doris Schaefer, Castorland, N. Y. were united in the bonds of holy matrimony the Croghan, N. Y., meetinghouse, Oct. 19, 19- Bishop Joseph J. Zehr officiated. May the Lo bless them as they go forth upon life's way.

Gascho—Schwietzer.—On Sunday, May 1943, Bro. Glenn Gascho and Sister Delo Schwietzer, both of the Broken Bow congrega tion, Broken Bow, Nebr., were united in ma riage by Bishop Peter Kennel. May the Lo abundantly bless them through life.

Esh—Smucker.—Bro. S. Glenn Esh. Bellevil Pa., and Sister Virginia Smucker. Orrville, were united in the bonds of holy matrimo Oct. 17, 1943, at the home of the bride's moth Bro. I. W. Royer officiated. May the blessing heaven attend them in their labors in the ho and in the Church.

Nissley—Beachy.—Bro. Joseph M. Nissley Altoona, Pa., superintendent of the Altoo Mission, and Sister Nellie Jane Beachy of Casselman congregation near Grantsville, M were married at the morning service at Cass man, Oct. 31, 1943, by Bishop M. B. Miller. M the richest blessings of God attend them.

Snyder—Schrock.—On Sunday, Oct. 17, 18 at the home of the bride near Canby, Oreg., curred the marriage of Bro. C. Allen Snyder a Sister Iva Fern Schrock, both of the Bethel c gregation. Bro. G. D. Shenk officiated. M their journey through life prove successful the praise of God.

Gascho—Stutzman.—On Sunday Sept. 1943, Bro. Arthur Gascho of the Broken B congregation, Broken Bow, Nebr., and Sis Lora Stutzman of the Wood River, Nebr., c gregation were united in marriage by Bish Peter Kennel. May the Lord richly bless th as they journey on.

Ebersole—Risser.—Bro. Paul Ebersole of the hner's congregation, Annville, Pa., and Sis- Luella Risser of the Erh's congregation, titz, Pa., were united in marriage at the home the bride's parents, July 31, 1943. Bro. mer Bomberger officiated. May the Lord hless em through life.

Brownsberger—Livering.—Bro. Ammon K. ownsberger of the Erh's congregation, Lititz, ., and Sister Daisy Livering of the Miner's llage congregation, Cornwall, Pa., were united marriage at the Miner's Village Mission, Oct. 1943. Bro. Homer Bomberger officiated. May Lord guide and hless them through life.

Miller—Kandle.—Bro. Paul Jay Miller and ster Velma Kandle were united in marriage Bro. D. D. Miller at his home, Oct. 26, 1943. ey are both members of the Martins Creek, congregation. Bro. Jay is in C.P.S. work at hospital at Howard, R. I. His wife has acnpanied him there. May the heavenly Father their guide in life.

Beck—Schrock.—On Oct. 17, 1943, occurred marriage of Bro. Clayton W. Schrock of the iple Grove congregation and Sister Marjorie ie Beck of the Anderson congregation. The dding was held at the home of the officiating hop, Bro. Edwin J. Yoder, Topeka, Ind. May Lord hless this home and grant them many ppy years of Christian service.

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Obituary

Brubacher.—Daniel, son of Norman and Chris- a (Westfall) Bruhacher, was horn Jan. 3, 29; died Oct. 14, 1943; aged 14 y. 9 m. 11 d. Sept. 24, he was taken to Kitchener-Waterloo spital with a ruptured appendix. For a time seemed to he improving but God saw fit to re- ve him. His mind was clear to the end, and made particular mention of many of his ends. After hidding farewell to his parents, ight appeared hefore him. A little later he d that the light was getting brighter and that would soon pass on. He leaves his sorrowing rents and a sister, Katie, as well as many ends. Funeral services were held hy Bro. niel B. M. Martin and Bro. Ahram Bearinger. was laid to rest in Martin's Mennonite metery.

Grove.—Emma Elizabeth (Wenger) Grove s born Jan. 17, 1885, near Harrisonhurg, Va.; ssed away at her home near Stuarts Draft, ., Oct. 13, 1943; aged 58 y. 8 m. 26 d. On ie 2, 1907, she was united in marriage to ac E. Grove who survives with the following ldren: Nannie (Mrs. Roy Schumann), Harper, ; Katie (Mrs. Franklin Weaver), Wayneshoro, .; Mary (Mrs. L. W. Kennedy), Waynesboro, .; Timothy E., Stuarts Draft, Va.; Irvin E., nhigh, Va.; Enos I., Stuarts Draft; Bertha at home; Orie E., missing since Sept. 27. 2; David E., Lois E., and Eunice G. at home. e sister (Mrs. H. J. Burkholder, Elkhart, .), 12 grandchildren, and 2 aged aunts (Mrs. ry Hartman and Mrs. C. N. Burkholder) also vive, together with a number of nieces, hews, and cousins. Her health had heen dually failing for a few years, hut since June this year, she rapidly grew worse with what doctor pronounced as cancer of the liver. en though she endured much severe pain, she s in hed only the last few weeks. She has n a memher of the Mennonite Church since was 16 years of age. She overcame many ere trials and heartaches during life, hut never failed to give God the praise for help- her to he victorious. Funeral services were ducted Oct. 15, at the home and at Springdale nnonite Church in charge of Bro. J. R. Driver isted hy Bro. P. A. Burkholder and Bro. Jos. Weaver. Text, Matt. 11:28. Burial in the oining cemetery.

"Peaceful he thy silent slumber,
Peaceful in thy grave so low.
Thou no more will join our numher.
Thou no more our sorrows know.

Yet again we hope to meet thee,
When the day of life is fled.
And in heaven with joy to greet thee,
Where no farewell tears are shed."

Krabill.—Harry, son of John and Anna Becker Krahill, was born in Washington Twp., Stark Co., Ohio, Jan. 4, 1891; died Oct. 23, 1943; aged 52 y. 9 m. 19 d. In the year 1906 he accepted Christ as his Saviour and was haptized and received into the fellowship of the Beech Mennonite Church to which he continued faithful to the end. On Dec. 25, 1910, he was united in marriage to Minnie Carper. To this union were horn a son, Rollin, and twin daughters, Nola and Viola. He was a prosperous farmer, a good neighhor, and a kind and devoted husband and father. He lived on the same farm all his life. On Oct. 21, while working overhead in the making of a corn elevator, he fell and received internal injuries. He was taken to the Mercy Hospital, Canton, O., where he died 2 days later. He leaves to mourn his sudden departure, his companion, a son, Rollin W., who lives on the home farm, his 2 daughters (Mrs. Paul Yoder and Mrs. Floyd Shore), 3 grandchildren, his parents, 2 hrothers (Aaron D. and Mahlon O.), and a sister (Mrs. Norman Lutz) all of Louisville, O., and a sister (Mrs. Ida Ramseyer, Smithville, O.), as well as many other relatives and friends. A brother, Amos, preceded him in death. Funeral services were conducted in the home and at the Beech Mennonite Church By Bros. J. J. Hostetler and O. N. Johns. Texts, Matt. 24:44; John 9:4. Interment was made in the church cemetery.

The call was sudden
The shock severe.
Little we thought
The end so near.

Lehman.—Amanda, wife of George S. Lehman, Deodate, Pa., was born Feb. 11, 1876; departed this life Oct. 16, 1943; aged 67 y. 8 m. 5 d. She is survived by her sorrowing hushand, 2 sons (George and Samuel), and 2 daughters (Anna Mary and Fannie). She had heen afflicted for some time and hedfast for ahout 8 months. She hore all her affliction very patiently, looking forward to being with Christ which is far better. She was a faithful memher of the Mennonite Church, worshiping at the Stauffer Church near Bachmansville, Pa. Funeral services were held at her late home and at the Stauffer Church on Oct. 19, hy the hrethren Noah W. Risser, Walter Oherholtzer, and Henry Keener. Text. John 14:1-3. Burial in the adjoining cemetery.

Richard.—Anna Stucky, daughter of Christian P. and Magdalena Stucky, was horn June 15, 1890, near Archhold, O., departed this life at her home near Seville, O., Oct. 23, 1943; aged 53 y. 4 m. 8 d. She was united in marriage to Michael Richard of Seville, Dec. 5, 1916. To this union the following children were born: Letha (Mrs. Paul Zook), Sterling, O.; Clela and Elam who reside at home; and Michael, Jr., who preceded his mother in death, July 30, 1941. She is survived hy her companion, 2 daughters, a son, and a daughter-in-law, Mrs. Elam Richard, also 2 hrothers (Simon and Clarence Stucky. Archhold, O.), and many other relatives. She confessed and accepted Christ in her youth and united with the Mennonite Church in Fulton Co., O., and when she came to Wayne Co. she transferred her memhership to the Pleasant Hill congregation. She remained a faithful, loyal, and devoted sister in the Master's service. She bore her affliction, which lasted over 7 months, with patience and Christian fortitude, resigned to the will of her heavenly Father. She will he greatly missed hy the family, the Church, and the community. Services were conducted by William G. Detweiler (text, Ps. 90:12) and J. S. Greig (text, Prov. 10:7), assisted hy Walter Stucky. Interment in Pleasant Hill Cemetery.

Peacefully sleeping, resting at last.
The world's weary troubles and trials are past.
In silence she suffered, in patience she hore
Until God called her home to suffer no more.

Ruth.—Titus R., son of the late Mary and John Ruth, was horn in New Britain Twp., Pa., Jan. 23, 1884; died Jan. 23, 1943; aged 59 years. Death was due to a stomach ailment. He had been ill 6 months. He is survived hy his wife and 3 sons (Paul with whom he lived; Earl, Lansdale, Pa., and Jacoh, at home), 3 sisters, and 3 brothers. Two sons preceded him in death. Funeral services were held at Souderton Mennonite Church with interment in adjoining cemetary.

No matter how heavy the hurden,
No matter how deep the despair,
Does not heaven seem nearer and dearer
To know that our loved ones are there?

Stutzman.—David D., son of David and Sarah (Mast) Stutzman, was born in Holmes Co., O., May 1, 1867; died at his home near Woodriver, Nebr., Oct. 13, 1943; aged 76 y. 5 m. 12 d. The immediate cause of his death was due to a lingering illness of heart trouhle and other complications. At the age of 11, he came with his parents to Milford, Nehr., where he grew to manhood. He accepted Christ as his personal Saviour when he was a young man and was haptized and received into the Mennonite Church where he remained faithful until death ended his activities. On Nov. 27, 1887, he was married to Mary Ann Beckler. To this union were horn 8 sons and 5 daughters. His companion, 2 sons, and 2 daughters preceded him in death. Those who remain to mourn his departure are 6 sons and 3 daughters (Joseph, Menno, Sarah, and Maryann, Woodriver, Nebr.; Ira and Pearl, Lehanon, Oreg.; David, Sweet Home, Oreg.; Albert and Verda, South English, Ia.), a sister (Mrs. W. W. Miller, Milford, Nehr.), 47 grandchildren, and 32 great-grandchildren. He was a devoted hushand and loving father. He suffered much but bore it patiently. In 1905 he, with his family, came to the present home site 4 miles north of Woodriver. This was one of the first Mennonite families to locate at Woodriver and was instrumental in organizing the present church of which he was one of the charter memhers, always taking an active interest in all church work. His attitude is shown in a Scripture he quoted frequently, "Choose you this day whom ye will serve; . . . hut as for me and my house, we will serve the Lord." His aim and teaching to the children was always that they should ohey the Lord and the Church. Funeral services were conducted in the home hy Bro. Alvin Gascho and at the church by Bro. W. R. Eicher. Text, Prov. 14:26. Interment in the adjoining cemetery.

Peacefully sleeping, resting at last,
The world's weary troubles and trials are past.
In silence he suffered, in patience he bore,
Till God called him home to suffer no more.

Wanner.—Mary Ann Witmer, wife of the late John Wanner, passed peacefully away at her home in Waterloo Twp., early Tuesday morning, Oct. 19, 1943; aged 87 years. She had been in fair health until the time of her decease. Although the Master's summons came suddenly, we rest assured that she has passed happily on to her eternal reward. She united with the Mennonite Church in her early womanhood and remained a faithful memher until death. She is survived hy 2 sons (Nelson, Alherta; Roy, at home), 3 daughters (Mrs. Jacoh Mueller, Preston; Mrs. Henry Rhodey, Glennmorris; Mrs. William Seftel, Doon), 22 grandchildren, 52 great-grandchildren, and a brother (Abram Witmer, Kitchener), She was preceded in death by a daughter (Mrs. Gus Paulitzki, Strashurg) in 1919, and by her hushand in 1936. Funeral services were held Oct. 21 at her late residence and at the Wanner Mennonite Church, near Hespeler, Ont., conducted hy Bro. J. W. Witmer. Text, Phil. 1:21. Interment in adjoining cemetery.

Wise.—Harvey, son of Andrew and Louise (Hohine) Wise, was horn in Union Twp., Goshen, Iud., April 27, 1894; passed from this life, Oct. 16, 1943, at his home 6 miles west of Goshen; aged 49 y. 6 m. 11 d. In Sept. 25, 1915, he was united in marriage with Savilla Wenger, daughter of Eli and Marietta Wenger. He accepted Christ as his Saviour and spent years of service with the Yellow Creek congregation near Goshen, Ind., a faithful memher and ready for any call to duty. He leaves to mourn his departure his loving companion, 4 children (Mary Louise; Carlyle S.; Kermit L.; Dale L.) 2 grandchildren, a hrother (Mervin Wise, near Foraker), and many relatives and friends. His father, mother, and a sister preceded him to the heavenly resting place. We deeply feel the loss of our loving hushand and father and will miss his presence keenly. Our loss is his gain and we how suhmissive to our heavenly Father's will.

"Oh, the bliss of loved ones resting,
By the crystal river hright;
'Neath the shade of trees immortal,
Where no shadows dim the light."

SUMMARY OF ANNOUNCEMENTS

Below is given the page and issue of the Gospel Herald for the full announcements of the following meetings, with winter Bible schools, etc.

Kishacoquillas Valley Bible School, Dec. 13-31—p. 672, Nov. 4 issue

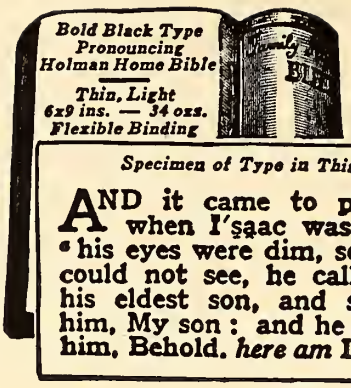
Goshen College Winter Bible School, Jan. 3-Feb. 11—p. 672, Nov. 4 issue

Meeting of Mennonite Home Association, Nov. 13—p. 656, Oct. 28 issue

Canton, Ohio, Bible School, Dec. 29-Feb. 11—p. 656, Oct. 28 issue

Johnstown Bible School, Dec. 29-Feb. 11—p. 656, Oct. 28 issue

Maple Grove Winter Bible School, Jan. 3-14—p. 664, Nov. 4 issue



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MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

CORRESPONDENCE

(Continued from page 681)

We enjoyed a program of several songs and two talks at each congregation, given by four C.P.S. boys on furlough from Unit 58, Farnhurst, Del. The boys were two pairs of brothers, Paul and Dennis Miller, Berlin, O., and Gale and Wayne Yoder, West Liberty, O.

Oct. 29, 1943. Cor.

DENBIGH, VA.

(Warwick River Congregation)

Dear Herald Readers: Autumn time is here with nature arrayed in her loveliest robes. On every side are manifestations of a bountiful harvest from the Giver of all good.

This fall more students left to take up work at E.M.S. than in any other previous year. Along with them one family went to make their permanent home at Harrisonburg and two have taken up temporary residence near the school. One of the latter is our minister, Bro. George R. Brunk, and family. All are very much missed in the homes and in the Church. However, we are glad for several other families who have returned to make their homes here again.

Our little parochial school is again functioning under the efficient tutorship of Sister Eva Carper. The church basement, former headquarters of the sewing circle, has been brightened and re-equipped for schoolwork and one grade has been added, making four grades in all. The sewing circle has found other quarters for the present.

Our community was saddened by the news of the sudden passing of Sister Sarah Lapp. This is one of the places she called home, as one of her brothers lives here. Many of us will always cherish the memories of our pleasant contacts with her.

Bro. Oscar Burkholder, Breslau, Ont., is scheduled to begin a series of evangelistic meetings at this place on Thanksgiving Day. We are looking forward to a time of refreshing and ask that you remember us in prayer.

Oct. 31, 1943. Phebe F. Kraus.

LOS ANGELES, CALIF.

(Thirty-fifth Street Branch)

Forty-five of our boys and girls took advantage of summer camp and went with us to the mountains where they were taught the Word of God daily. We believe that this teaching along with the Sunday-school efforts is responsible for the fact that several have made their decision for Christ and the Church and have been baptized.

Young people's meeting has been added to our Sunday evening service and up until school began we were much encouraged by the large attendance. However, we may need to change the evening schedule since many of the juniors must be home early during school time.

Workshop and handcraft classes opened Oct. 6, with 40 boys and girls present. The second week the number increased to 63. There is much enthusiasm shown in the classes and the children are eager to bring new ones. This fall there is a class of children six-to-eight years old. This is an interesting added feature since heretofore so many had to take care of younger brothers or sisters. Now they are cared for by competent instructors while the others work. We hope to win these smaller ones for the Sunday school, and since most of the older ones already attend Sunday school, our aim is to win them into the young people's meeting and into the Church. We are inconvenienced in the workshop for lack of space and instructors. With many more children coming in for the winter, we trust that somehow these needs will be supplied.

There are still seventeen million children in the United States who do not go to Sunday school. Might there be those who realize the importance of winning the youth of today (for in them lies the hope of the future church) who would like to share in this service? There are lines of work you might follow here in the city that would enable you to give one or two afternoons a week to this work. Must God's work suffer because of depleted forces to carry on? There is no compensation for this service other than the joy of knowing you are doing His will and having a part in God's great program.

May our desire and aim be that others might know Him whom to know is life eternal, and as laborers together with God, may we give our best to Him.

Let us hold fast the profession of our faith without wavering for He is faithful that promised.

Nov. 1, 1943. Naomi C. Blough.

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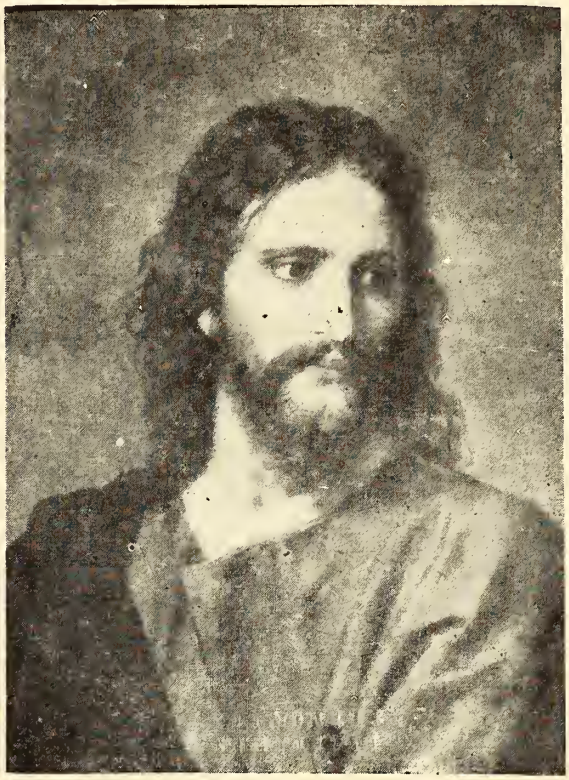
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CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

November, 1943



I climbed with the Master the stony hill,
And sat with Him there today;
We watched the throngs in the vale below,
Suffering, toiling, come and go,
Or fall by the weary way.
"But You died for them all," I said to my Lord;
"Was Your death then, not sufficed?"
"You knew that I died to save them?" asked He
"To succor them, comfort them, heal, and set free?
Have you told them, yet?" asked the Christ.

PRUDENCE TASKER OLSEN.

Missionary Day · · · November 21, 1943

Editorials

Investments

THIS IS THE TIME OF YEAR when the juniors are bringing in their returns from the quarter investments. It should be a happy season for many girls and boys. Their returns represent more than the monetary value registered on the reports. Included in the returns from such investments is a growing interest in the missionary enterprise of the Church. To bring to the attention of our girls and boys the realization of actual participation in missionary activities is no small contribution to their lives.

We praise God for the farsighted vision of men who had a concern for our girls and boys. Back of the quarter investment idea in the Mennonite Church was a vision of one who saw possibilities in the promotion of this project. When Bro. Allan Good was superintendent of the West Zion Sunday School at Carstairs, Alberta, he began to encourage this type of investment among the children of that Sunday school. In the spring of 1909 he distributed among his Sunday-school pupils 24 quarters, and the proceeds of their investments amounted to $72.00. The plan was continued in 1910. As early as 1913 this quarter investment idea was used in a Sunday school in Kansas. At that place 26 quarters were given to the children and their earnings totaled $28.23. Brother Good was active in promoting the interests of this work while he was a member of the Mennonite Children's Welfare Board, during the years from 1914 to 1918.

It was in 1916 that Bro. D. S. Weaver, of La Junta, Colorado, gave expression to his convictions of the possibilities of this work in bringing to the General Mission Board $1,000 to be used as a permanent fund from which Sunday-school children might draw quarters for investment. Out of this has grown a source of no small income for the work of the Mission Board. The net earnings which have been returned by our juniors from quarter investments amounts to over $110,000. While we have these figures as a tangible evidence of good accomplished through quarter investments we have no way of determining the great amount of good that has been accomplished in the shaping of missionary convictions and in the stimulation of missionary interest in the lives of thousands of children.

Savings Boxes

ON MISSIONARY DAY we expect the girls and boys, as well as adults, to bring in their savings of the season. There are girls and boys so situated that they cannot invest quarters to an advantage. For that reason, the Junior Savings Fund has been promoted for their use. Savings boxes have been furnished by the General Mission Board for their use. Savings boxes have been furnished by the General Mission Board since 1925 and the returns from this promotion have amounted to over $75,000. In addition to the monetary value, these contributions which have been sent in for missionary purposes represent a willingness of many girls and boys and adults to deny themselves. Many of these self-denials are very insignificant indeed but the total results cannot help but build up better ideal of stewardship and personal living. This generation ma consider itself quite fortunate to have men of vision wh saw the possibilities of the promotion of such interest We believe that the cause of Christ has been strengthene through these efforts. We believe that many girls and boy have been saved from a life of ruin through the facilitie that have been made possible by these contributions. Thi is a part of the total task of the Church and our girls an boys have been helping in it.

Youth Missionary Projects

IT IS VERY GRATIFYING to find the growing interest i the organization of Youth Missionary Projects through out the Church. This provides an opportunity of activit for our youth which is similar to that which was provide earlier for the junior girls and boys. Instead of providin the capital for investment the youth are thrown upon the own initiative to find a way of financing their projects, plan of carrying on their work, and a challenge to keep u an interest in their undertaking. Groups under goo leadership have made some very substantial contributio to missionary causes. The reports of this type of missio ary activity have been very incomplete and we are unab to give any accurate figures of amounts earned durin these past few years that the movement has been spo sored. This is not the most essential return to be reporte We have in this movement an opportunity to provide legitimate fellowship for our young people in worth activities.

Brother E. C. Bender, of Elkhart, Indiana, treasur of the Mennonite Board of Missions and Charities, is i terested in having all such projects sponsored throughou the Mennonite Church reported to him. We believe th worthy undertaking deserves further promotion and e couragement in all our congregations.

Missionary Day—November 21

THIS DAY, having been officially set aside as one day the fall season for special missionary emphasis in the ser ices of Mennonite congregations throughout the Churc is recommended as the time for those who have sponsor missionary investments, savings, and projects to collect th funds that have been earned. This becomes an excelle opportunity for someone in the community to report to th congregation what has been accomplished by all those wh have participated in these missionary efforts.

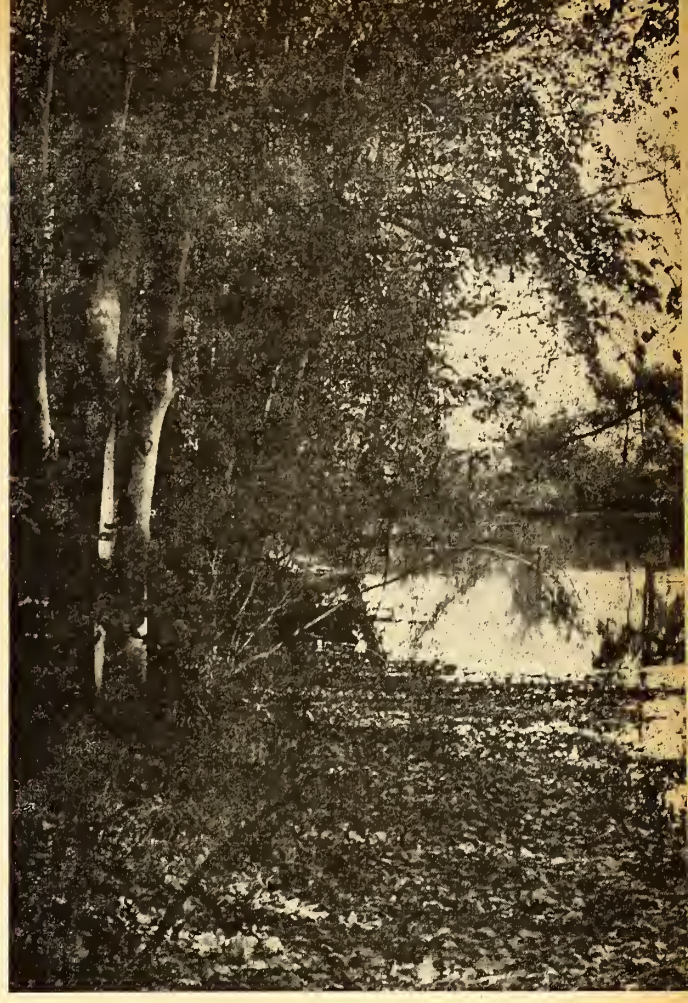
There are a number of ways in which this day can b observed. Whatever is done should certainly promote th mission spirit with the view of making desirable impre sions upon the minds of children and of building up a titudes toward the missionary enterprise. The Missiona Day program might well include encouragement to ha pupils of the Sunday school read certain missionary boo that are in the Sunday-school or church library. Paren and teachers should encourage the children to read t

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Living in the Power of the Spirit . . .

SOME PERSONAL FACTORS INVOLVED

BY THE EDITOR



MANY CHRISTIANS are inquiring of Christian leaders ow to be filled with the Spirit. This fact alone indicates healthy spiritual condition of those who inquire. The hurch has an enlarging opportunity to meet the needs of ersons who desire to know more about the Spirit-filled fe. We might well encourage and arrange for counseling rograms that will invite our laity to present their needs o God through the sympathetic guidance of wide-awake astors.

No greater satisfaction comes to the pastor than to now that his members are filled with the Spirit. Success in he work of the church is largely dependent upon a Spirit-lled membership. In addition to the desirable back-round of Spirit-filled preachers and teachers, we need a pirit-filled laity. Every Christian has the Spirit and there every reason to believe that every Christian may be lled with the Spirit. It is interesting enough to observe hat the New Testament teachings include no command to hristians to receive the Holy Spirit after Pentecost. hey command us to be filled with the Spirit, implying hat God expects us to live in complete possession of the ower He gives to all those who obey Him.

Before we attempt to point out the various means of ecoming filled with the Spirit we want to call your atten-on to some personal factors involved. The fruit of the pirit is described in Galatians as a cluster of virtues that anifest themselves in personal relations. They are a set f virtues produced by the working of the Holy Spirit in he lives of people who have yielded hearts. The more ully we yield ourselves to God the more completely the pirit can control our lives. Consequently, our efforts in hristian service are more effective and reach more peo-ple. To be able to accomplish lasting good for others and to be able to promote the cause of Christ satisfactorily requires divine strength—the power of the Spirit. This is a very personal matter and calls for the exercise of personal graces. The following personal experiences are factors that contribute largely to the realization of Spirit-filled living.

There is a vital relationship between *prayer* and the Holy Spirit. Jude 20. While there must of necessity be much praying done to be filled with the Spirit, it is not so much the amount of time spent in prayer as it is the kind of prayer we offer to God. One may be holding a posture of prayer for hours without receiving the divine infilling of the Holy Ghost if the inner attitudes are in a contrary mood. He will work in the life and through the members of our bodies for the glory of God. In order to provide for this freedom of the Spirit to work in our lives there must be much communion with God and constant yielding to His will.

Another great factor that contributes to the Spirit-filled life is *meditation* upon the Word of God—the Word of truth. Paul in writing to the Thessalonians said, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." The Word becomes effectual when we take time to let it "soak in." So much of our Bible reading is poorly digested and slightly assimilated. Moments of deep meditation upon truth are worth hours of smattered reading. A superficial exercise of devotional habits is not conducive to the Spirit's quiet workings. He deals with the genuine and thoughtful. The apostolic deacons were ordained so that the preachers could give themselves in personal devotion to prayer and to the Word. Those men had time to

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The Gospel

The Power of God Unto Salvation

Paul Erb

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

The occasion of this text is the occasion for the writing of the book of Romans. We are able to know definitely that Paul wrote this book from Corinth and that he wrote it to the church at Rome at a time when he was looking for new fields of labor. He tells us in this book that he had a desire to go to Spain at the western end of the Mediterranean world, and on his way to Spain he wished to stop at Rome and make a contact with the church there. Rome would be the logical base of operation for extensive evangelism to the parts west of the capital of the Empire.

If the church at Rome is to be this base of operation then Paul must enlist their sympathy and their co-operation. Instead of working from Jerusalem, as he has been thus far, Paul seems to vision a new scope of operations with Rome perhaps as the base. And if the church at Rome is to be in sympathy with him and co-operate with him then they must know who he is and what he preaches. His credentials must be his message. So in this book of Romans Paul writes the fullest and most complete statement of the Gospel, making clear to the Roman church what it is that he is preaching and will continue to preach.

Paul does not make his credentials what he is by birth, whether he has a good Jewish name, or what his past is and all that. There are occasions when he does make a number of personal allusions, but these are quite absent from the book of Romans. He does not say to the church at Rome, "Support me and back me up in my new preaching program in Spain on the basis of what I am." He rather says, "I enlist your sympathy, for this is the message I preach." I am afraid sometimes we try to get the sympathy of people and their co-operation by concealing the message. We preach, but try to keep people from knowing what we stand for. Here Paul makes a forthright declaration. "I have a message to preach and I want you to know what it is. This is what I am telling the world."

The writing of this epistle comes at the end of eight years of evangelism in Asia Minor, Macedonia, and Achaia. It comes also at the close of a long, bitter fight which Paul had waged against the legalistic and Judaistic element. He has won the battle and is now ready to write the resultant position of salvation by grace by faith, and not by observation of the law.

Our text is a statement of the theme of the book. It is a defense of the Gospel he is preaching to the world and he makes this statement the basis for all the rest of the book. The argument of the book is based upon this truth that the Gospel is the power of God unto salvation. This cannot be made a complete discussion of the book of Romans, but let us see how the direction of the book comes from this. First he is going to make clear that apart from the Gospel men have failed to achieve an adequate righteousness to stand before God, for all have sinned and come short of the glory of God. So there is a human need. This condition and situation in human life demands a power which is able to redeem and to save. Then he shows how the Gospel is effective to achieve this righteousness and to achieve it in the individual life. The Gospel can do what it professes to do. Then he goes on to show that the effective agent of this individual righteousness is the indwelling Spirit. As the Spirit lives in us, this is God's way of making the power, the *dynamis*, effective in us. Then in concluding chapters of the book he shows how the power of the Gospel transforms human life and affects all human relationships.

The Gospel asks of us a high standard of Christian living personal holiness. We might say this is impossible. But if God asks this He will give us the power to do it. So we have the command to do the seemingly impossible, to overcome evil with good, to love our enemies. People say this cannot be done. A man on the train the other day, a free-thinking Jew, mentioned our nonresistant position and said that it is fine, but since every body does not take this position, it just does not work. We say you can live it in spite of the world. Because of the power of the Gospel, we can overcome. That is the thought of the epistle.

Let us come then to the direct thought that Paul is not ashamed of the Gospel. No wonder he is not. See what it is. There are things which men ought to be ashamed of. Paul speaks of those things of which we ought to be ashamed. But he is not ashamed of the Gospel. An enthusiastic missionary attitude must have its basis in an unreserved confidence in the message. I will be ashamed and will flinch if I am not exactly sure whether the message I preach is good or not, if I am not quite sure it is the truth. Then I will be ashamed in my preaching. If I should face the needs of the world with such an attitude I will be ashamed, for I am not sure that the Gospel will stand the test. Facing the great intellectual men I will not know whether the Gospel will win their respect.

For Paul there was no reservation. He was not ashamed because he had absolute confidence in his message. You know how it is with a teacher who knows he is teaching the truth. You see how confident he comes before his classes. The mechanic who knows that he can do the thing he is attempting to do, approaches his task with confidence. Paul comes to the Gospel with that sort of confidence—sure, not of himself, but sure of the Gospel he is preaching. There are some people whose nerve carries them a long way, but sometimes it is a mere self confidence. With Paul it was not just a resolve to make good "I have not reached the center of the empire. I will have to go on and complete the thing." No! Paul had a conviction of the truth that broke down all difficulties and gave him confidence to knock at the capital of the world and say, "I have a Gospel of which I am not ashamed, even in Caesar's court."

I think the first reason he had for not being ashamed was because he knew what the Gospel had done for him. Paul's faith was not due to the accident of his birth. I do appreciate my Mennonite heritage, my Christian parents and grandparents and great-grandparents. I will not depreciate that and throw it away, yet sometimes I have a bit of envy for the people who have arrived at a faith in the Lord and in the Word of God, a faith in the scriptural teachings of the Church we hold, who have arrived at that, not by way of taking it in with a mother's milk, but because they have been convicted of the truth, and have accepted it. They likely do not believe any stronger than we do, nor de we believe any stronger than they. But they cannot raise the question, "Do you believe because you have never known anything different?" I have to raise the question, "Am I a Mennonite, because I was born one?" With Paul it was not the way. He was trained to be an enemy of the faith which he preached. He had a personal experience which he could not deny. On the road to Damascus he had met the risen Christ

He was forced by the sheer force of evidence to preach the One whom he had once persecuted. He could not go on and persecute Him. Through three terrible days of darkness he had quit doing the thing which he had intended to do and become an apostle to the Gentiles, preaching "the way" he had once persecuted. Jesus Christ had brought to him peace, had given him purpose in life so that he could say, "For to me to live is Christ." This personal experience of Paul could not be denied. All his ambitions had been laid aside in order that he might know the Christ. That is one reason he was not ashamed.

Then he was not ashamed, for he knew what the Gospel had done for his brethren, the apostles. He was not one of the original apostles. He fellowshiped with them and worked with them in different ways and he knew them and recognized in them the work of something that could not be accounted for merely by human means. These unprofessional sons of toil, these fishermen, had found truth, not at the feet of Gamaliel but from the Christ with whom they had walked. Paul had sat at the feet of Gamaliel, but he found his truth from the same one who had touched the lives of these other apostles. He found in this common faith between him and John and Peter, a kinship that was based on the transforming power of Christ.

He was not ashamed of the Gospel, for he knew what it had done for a multitude. He had seen them in Jerusalem and Antioch. He had seen them at Lystra and Derbe, at Ephesus, Thessalonica, Berea, and Corinth, and all the other places that he had preached. He knew them by name and mentioned them by name in prayer. He sent greetings to these people who had been transformed by the power of Christ. He had seen these people who were dead in trespasses and sins, without hope, without God in the world. He had seen these people changed to glowing witnesses, so that he thanks God upon every remembrance of them. He thought of the Gospel in living terms of that man and that woman for whom the Gospel had done something. He could not deny that sort of Gospel and he was not ashamed of it.

Moreover Paul was not ashamed of the Gospel, for he knew that Greek philosophy and learning, that is, the great cultural system of his age, was empty and would lie doomed before Christ, the power of God, and the wisdom of God. Paul saw that the wisdom of men was foolishness with God. No doubt in his education and in his many contacts he sensed the vagueness of Greek culture. He probably knew that Socrates had said four hundred years before, "Oh, that someone would arise, man or God, to show us God." He knew that one of their greatest teachers had said, "Unless God reveals Himself we cannot know God." He probably knew the words of another philosopher who said, "Where shall He be found whom we have been seeking so many years?" Paul could look about him in the cities of the Greek world and could see that this culture was spiritually and morally bankrupt, that the Stoic philosophy preached one thing and did another and had no power to live up to its teaching. Seneca preached poverty, yet he had in his house five hundred tables worth $25,000 each. He preached purity of morals, yet he was openly accused of adultery and led his people into most shameful practices. As a Stoic he preached mercy, yet he was responsible for a large part of Nero's atrocities. Paul lived in a time when Greek culture was disillusioned. Their philosophy had broken down. There came upon that pagan world a peculiar pessimism. Pliny said, "There is nothing certain, save that nothing is certain, and there is no more wretched being than man. The best thing given to man is that he can take his own life." Pliny lived in Paul's world. Paul knew this attitude.

In a Greek Anthology I ran across something some time ago which expresses the thought of the Greek world. It was taken from a tomb and says this, "Here I lie, having never married. Would my father never had." I wish I had never been born, said that Greek philosopher. Life was not worth it. Paul came to a world like that and he brought to them something that gave life joy. Why should he be ashamed? Compare his own joy in the Epistle of Philippians with the pessimism of these intellectuals of his day.

Then I am sure Paul was not ashamed because he knew the all-powerful Roman military state had in it the seeds of its own decay, that the Roman peace was a peace imposed by superior force and power and that this could not bring a millennium of happiness to man. He knew that evil men would wax worse and worse and that there was no message of hope for the world except being delivered from it. Paul was a Roman citizen, and

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So the Nazarene Is Dead

William E. A. Axon

"So the Nazarene is dead,"
Caiaphas the high priest said.
"His wonder-working deeds are o'er,
He will trouble us no more.
May blasphemers such as He
Perish on the shameful tree,
And our holy Temple's law
Be kept free from every flaw;
For the Temple must have sway
Till heaven and earth shall pass away."

"So the Nazarene is dead,"
Caiaphas the high priest said.

"So the Nazarene is dead,"
In his palace Pilate said.
"Good His words and just His life,
But the priests who stirred up strife
Said His followers would be
From imperial Rome set free.
Vain their plotting and their care—
All the yoke of Rome must bear—
Rome that will forever stand
Mighty Lord of every land."

"So the Nazarene is dead,"
In his palace Pilate said.

The Temple now has passed away,
Ended Rome's imperial day,
But the Nazarene still lives,
Peace to myriad souls He gives—
Lives in gentle words and deeds,
In all that meets the spirit's needs,
And the cross on which He died
By His death is sanctified;
Hosts in many lands acclaim
The Crucified One by His name;
In their faithful hearts are seen
The ever-living Nazarene.

Priest and Pilate both have said
That the Nazarene is dead.
False their wisdom—false their lore—
He lives now and ever more.

The Power of the Gospel in Africa

Henry F. Garber

One of the interesting things in the work of the church is to see in what diversified ways the power of the Gospel is manifested. I have a tractor at home. This tractor can move right along when there is no load to pull. It can operate beautifully, but that is no test of my tractor. I cannot say I have a powerful tractor because it runs smoothly over the road when it has no load back of it. But if I hook to that tractor a number of machines and then it pulls satisfactorily I have a right to say it is a powerful tractor. The same thing is true with the power of the Gospel. When the Gospel shows its power under adversity or under conditions of heathendom, then we are more ready to declare that there is power in the Gospel of Jesus Christ.

The very name ascribed to Africa—"dark continent"—helps one to see that it is a land bound in darkness. If there is a land anywhere that is in the grip and power of the devil we believe it is Africa. I rejoice, however, that the power of the Gospel has been manifested in that land. I was particularly struck yesterday afternoon when Brother Graber presented us the picture of heathendom in China, India, and Africa. As he spoke to us of India he spoke of her as sitting in smug complacency, that India was a land that was satisfied with its religion, with its centuries-old religion, and was not interested in Christianity or what western civilization had to present. I believe that. Missionaries confirm that. But when you come to Africa you have a different picture. The African is a worshiper of nature. The African is one who fears evil spirits. I do not know whether we can grasp the situation of the African here in this land, for we think of a heavenly Father who is good and merciful and kind to His children. We live in that kind of atmosphere while the African lives in continual fear of the evil spirits. His whole lifetime is given up to the purpose of satisfying these evil spirits so they will not do him harm. That is the kind of life he lives.

It is to such people who are bound by witchcraft and all kinds of superstition that the Gospel has come.

There is a word in Africa that is very significant to me. That word is "bwana." It means master or lord. When an African wants to speak to the white man he addresses him as bwana. When I was there I was lord and master, and so is every white man. That word is significant because it reveals the attitude that the African bears to the white man. To the African, the white man is the lord, and the thing the white man brings to Africa is the thing that the African covets and desires very much to have. When one realizes that situation in Africa one sees that the problem of bringing the Gospel to the African is different from the problem of bringing it to the Indian. Bringing the Gospel to the Indian is like trying to chip out the granite, while in the African you have one who is ready to throw away his past because he believes that the thing the white man has to bring is something superior. Of course that carries with it a great responsibility which, on the face of it, we don't appreciate. I take it that this attitude of the African is a bit like the mass movement of India. When the depressed groups as a mass want to come to accept the religion of the Lord Jesus Christ they come not with an understanding of all that is involved, but with the thought that here is something that will lift them up to a higher social scale. This is true of the African.

In the early years of the mission, at a meeting on one of the stations, one of the missionaries who was quite new at the time preached a Gospel message. At the close he felt that there ought to be an invitation given to the people to accept the Lord Jesus Christ. So he gave the invitation, and behold, the whole congregation stood. I visited that particular station a year or two later and saw the catechumen class—the class of those who were learners, who had come to learn about the Gospel. It was their intention to receive baptism. I remember one day when I was present there was a group there of perhaps sixty. We call this an instruction class here in America. Yet I doubt whether out of that sixty there was a single one who was baptized and received into the church. In the African field the practice now is to give people a year and a half of training before they are accepted for baptism. Here in America we would wonder at such a practice—to say we are going to teach you a year and a half before baptism. I would like to make clear to you that this grows out of the attitude of the African toward the white man. He feels it is going to lift him in the social scale. It is therefore necessary to teach the Africans a long time. When I was on the field I asked a number of missionaries what the result would be if they would offer baptism immediately to all who want to be baptized—whether 50% of the people would accept baptism. They said, "Yes." This shows the problem that is facing the African missionaries. People who are willing to accept the white man's religion often do so for the social standing it brings them.

I do not want you to get the idea that on the African field there are no saints of God, no Christian people. There are. There are Sammy Morris's and Aggrey's in Africa. In our own field there are Christian elders who take a stand against the tribal customs. At a recent church conference they took a stand against the tribal practices. There are Christian men and women in Africa today. The thing I want you to see is that so many of the people want to accept the white man's religion without understanding or appreciating all that salvation means. As a result of that very attitude on the part of the African, a number of folks who have been baptized but who still live on in sin have crept into the African church. That is to be expected. That leads me to the point I have particularly in mind. There is a revival going on in our African field today.

Last August, we received a cable from the field. Including other things, the cable said this, "Pray for the continuance of the revival in the African church. The work of the Spirit unprecedented." I cannot relate the whole story to you but I would like to mention that in the African church today the power of the Gospel has taken hold of those brethren and those sisters and has enabled them to leave their sin and their superstition and come out and out for God. Brother Elam Stauffer writes about this wave of revival that has been going on in the African church. It began at the Mugango station and spread to Shirati. One Sunday the plan was to have a communion service. There were several days of meeting before and it was announced that there would be communion on the following Sunday. When they came together that morning Brother Stauffer knew that the African church was not ready for communion that day. He spoke to his elders about it. They felt too that the church was not ready for communion at that time. They agreed that instead of having a communion service they would have a prayer meeting. In that meeting, which lasted from morning on into the night, as they prayed—as the church, the real believers, prayed—the Spirit of God fell upon them and there was a confessing of sin and a rejoicing on the part of real men of God. As the day wore on, those who were not interested, those who were not saved, left the meeting. But the Spirit of God prevailed that day in the Shirati church and has continued through the months. Something of that same spirit is present at the Bukiroba church.

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The Power of the Gospel in South America

Lester T. Hershey

Naturally when I think of a subject such as this, my mind goes back to twelve years ago next July when I bade good-by to four or five of my most intimate friends in the Argentine. These boys were of my own age. They rode along from Trenque Lauquen to the first town about three miles distant because they wanted to spend another fifteen or twenty-five minutes with me. I appreciated that very much, especially upon learning that they walked home that night. Here were four or five Christian men who bore evidence to the fact that the Gospel of Christ is "the power of God unto salvation." Three of those young men are actively engaged in church work in the Argentine today. One is the director of our orphanage.

I. The Power of the Gospel of Christ

I am glad that there is so much power in the Gospel of Jesus Christ. I am glad that *it can change our natures* and *our lives* and *hearts* so completely. It is true that oftentimes Satan tries to wind himself about us and to get us to do things which are contrary to the will of God, and yet the power of God is sufficient; it is powerful enough to enable us to leave sin and the old life and Satan on one side, and to step out and live completely on the side of the Lord.

I would like to tell you of a young man, Pablo Cavadore, who was the first native ordained minister in the Argentine. I remember when he first came to our service. His three sisters and an older brother were the first ones to be baptized in our Argentine church. This young man had not been living with his family, who lived about fifteen or twenty miles distant. One time after his sisters and brother had become Christians he came home to visit them and noticed the marked change in their lives, so much so that he wanted to hear how it all came about. They took him along to church where he heard the Gospel message. One day he said, "I also want to become a Christian because I have seen the change in the lives of my sisters and brother." That young man left a life of sin, left all his drinking and smoking, the old life of a depraved nature, and within a few short years he was preaching the Gospel—a living witness of the power of Christ.

I am glad also that we are *adcpted into the family of God.* Yes, we become heirs of God, joint-heirs with Jesus Christ. We are no more aliens, but children of God; no longer orphans, but have a heavenly Father.

It makes life victorious over sin. I think of a young boy who belonged to a gang of rowdies. They took pleasure in going about breaking windows of houses, or in going to a Catholic church and putting red ink in one bowl and blue in the other so that when people dipped their fingers to make a cross, red and blue marks could be seen on their faces. About this time we formed a literary society and by this means gained a number of young people. This boy attended, and later on decided that he wanted to become a Christian, but he had so much opposition that he backslid time and time again. We wondered if he would ever really gain the victory. I remember one time he was sitting with my father and explaining how hard the Christian life was for him. At home before going to bed, he would endeavor to read a passage from the Bible, but his own mother would come and tear the book out of his hand. His father, brothers, and sisters were all ungodly people. But a year or two after I returned to North America, I recall receiving word that this young man had at last gained victory. He had proved the power of the Gospel in his own life.

It makes life attractive to others because Christ is shining through the Christian. There is power in his life, in his conversation. I am thinking of one of our promising evangelists, who, because of his silvery tongue, was able to attract crowds to him and to Christ. The day came, however, when apparently he no longer relied upon the power of God, but upon his own skill and his own power. Later this young man was the cause of a split in one of our churches. As long as he was yielded to Christ, there was power in his life, but today, unfortunately, he is far from God. Just last summer he would walk past the tent where evangelistic meetings were being held to see who was there and would try his best to keep people from attending them. He was a promising young man, but he allowed Satan to govern his life again. The last words he said about those meetings were, "I am going to do all I possibly can now to keep people from going to church." And he did try his best, but God's power was greater.

The power of the Gospel of Christ also *gives us triumph over death.* Yes, we can face death. We are not afraid of it. The question so often asked in the Argentine is, "How can a Protestant look to death or look at a dead relative and not shed a tear? How can he do that? How can he stand about this body and sing hymns to God?" It is new to them. It is a testimony which the Christian can give. Christ has said, "Lo, I am with you alway." This is a source of encouragement to the Christian.

Brother D. Parke Lantz recently wrote me a letter telling about a young man who worked for the railroad. Apparently he had a good job and was climbing towards the top. He was married and had one small child. He was satisfied with life. But one day he learned that he had tuberculosis. His plans for the future were blasted. He was advised to move to the Cordoba hills. Providentially, he moved into the town where Brother Lantz was living and there took treatments. As you know, most of the mission work in Cosquin is done among sick people—people of the better class. This young man was getting worse and worse. Then his wife contracted the same disease. While she was very ill, a Christian family belonging to our church moved next door to them and began to visit them. She invited the pastor to visit them and he talked about salvation and left some tracts for them to read. About a week later, Brother Lantz was called to this home again. The young man had some problems he wanted to discuss. Through that conversation, the sick man and his wife were drawn closer to Christ. They did not fully yield at this time, but they saw the way and desired it. He said, "There is one thing that keeps me from yielding and that is this: Sometime ago some friends of mine did me a dirty deal, and I can't forgive them for it. Until I can, I can't give myself entirely to Christ." Brother Lantz pointed out to him that it is the duty of everyone who is going to accept Christ to be ready to forgive. About a week later this young man said, "I have arrived at the place where I can now forgive." They had prayer together. It was wonderful to be in the presence of that young man and woman and to see how they laid hold on Christ. He said, "I have one desire before I go to be with Christ. That is that my mother and brothers might come to see me so I might tell them of Christ's power to save." Within three weeks, his mother and brothers were there, and he had that blessed experience of speaking to them about their souls. Then in two days' time, he passed on to glory. His wife has recovered from her illness and is today one of the faithful members in Cosquin, Cordoba. She is dedicating her time to reading the Bible in homes and visiting the sick. Is the power of God

(*Continued on page* 699)

THE POWER OF THE G

Through a Rural Mission

Ray Emswiler

I feel somewhat like the apostle Paul did when he was called to appear before King Agrippa. He said he counted himself happy for the privilege to speak. That is the feeling from my heart.

I was born in the shadows of the foothills of the mountains, five miles north of Cootes Store, the fifth member of a family of ten. My home was a humble one and we lived a humble life. I can say, and say it with gratitude now (perhaps I did not understand then) that we were not spoiled, at least we did not have the temptation to be spoiled, with the luxuries that young people have had the past ten or fifteen years. We were taught to work. My main tools were the hoe and the ax. My parents believed in discipline. We lived at a place where we were not acquainted with the doctrines of the Mennonite Church, so the social standards of the people where we lived were quite different from what you may be used to. We would go to lawn parties and dances. I never danced, but helped to make a little music that tingled the feet of others who did, and thought nothing of it. It was the custom.

From the religious point of view our opportunities were meager. About a mile and a half from home was our nearest place of worship. Here the Brethren people had a little church. Preaching services were held once a month. We children in our younger days were not privileged to attend Sunday school very often. For several years there was a union Sunday school held in this little Brethren church, but because of jealousy and indifference it did not last long. One of my first Sunday-school teachers made no profession of religion. In her teaching she taught us the ABC's. The sad part was that here was a leader who was supposed to lead us and yet was not a Christian herself.

My parents were members of another church. As their church was a considerable distance from home, we did not get there very often. The few times we did go we were not given much of a welcome, so had no desire to go back. In the course of time we heard of a little mission being started at Bethel in an old store which was converted into a church. Brethren and sisters from Broadway came up to conduct a Sunday-school mission here. We finally started across what we called the ridge which was over two miles straight through. (We lived at a place where we took advantage of straight-through routes.) After a course of time we attended Sunday school at this little mission quite regularly.

On June 25, 1918, my two brothers and I were in the corn field hoeing. It was my father's custom to see that we hoed around every hill. My older brother said, "Meetings are going on across the ridge. Let's go over." I had not given it much consideration, but as I was at the age when boys like to go somewhere, we decided to go. However, before we left the field we talked a little about the spiritual part of life that we had been neglecting. The late Lewis Shank had services that evening. The custom was to have several evening meetings before communion and this happened to be on Friday, June 25, 1918. We went over, but I was still not thinking very seriously. I remember where I sat. I also remember where my brothers sat. Brother Shank preached the Gospel. I was undecided. I remember the song they sang—"Just As I Am." That night I accepted the Lord Jesus as my personal Saviour, and today I remain a living monument to the saving power of the Gospel of Jesus Christ. June 25 marks the beginning. I do not say that every Christian needs to mark the day his new life begins. I do not think that is necessary. But I think every professing Christian ought to know whether he has the new life or not. Brethren, I believe there are too many people going through life without knowing whether they are born again. Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." I do not say you need to know the day or the hour, but I do say you ought to have something definite so the devil will not tempt you at this point. I thank God for the power of the Gospel that was brought to the Bethel Church in that old store building on the night of June 25, 1918. That was only the beginning.

Not only do I thank God for His saving power, but I thank Him too for the keeping power of the Gospel. The One who is able to save is just as able to keep. Paul says, "For to me to live is Christ." He had been living the Christian life for thirty-three years when he made that statement in prison. He had been living by the grace of the Gospel for thirty-three years. On June 25 it will be twenty-five years that I have been living by the grace of God. I know I have made mistakes, but I know I have One to whom I can come and ask forgiveness. I think we ought to praise God for His keeping power. Without keeping that in view we will stumble and fall, but if we keep in mind that Jesus is now at the right hand interceding for us it will help to keep us. We too often come to Him after we have fallen. He wants us to come to Him in the beginning, when temptation stares us in the face, when problems face us. Do not wait until you have fallen. I tremble when I think where I might be today if the Gospel had not been brought to the above-mentioned place. I had ambitions as every normal boy and girl has. Some of those ambitions would have led me far away from the path of truth and righteousness. I have seen too many people fall by the wayside because they had the ambitions that I had.

I believe in mission work. Jesus Christ did or He would not have come. The apostles did or they would not have carried the message on. We are ambassadors for Christ. I trust, brethren and sisters, that through this mission meeting we will receive greater inspiration and the constraining power that Paul had. There is no greater work. We are saved to serve. The strength of your desire and of my desires should be to see others blessed with the blessings that we have. The desire to see others have the Gospel is the measure of the love of God in our hearts. With the promises of God may we launch forth not only for today, but may that spirit start here and keep growing until we have come to the end of the way. May God bless you.

Bergton, Va.

(A message delivered at the May 1943 meeting of the Mennonite Board of Missions and Charities. Stenographically reported by Lester C. Shank.)

GO OUT INTO THE HIGHWAYS AND HEDGES, AND COMPEL THEM TO COME IN, THAT MY HOUSE MAY BE FILLED.

PEL IN MY SALVATION

Through a City Mission

Norman Hobbs

About twenty-five years ago upon returning home from the army, having been discharged from the service, I felt that I had about enough of the world, enough of sin and evil. (I am wondering now, if the Lord tarries, whether there will not be many young men who will feel as I did—that they have had enough of that kind of life.) I had enough but yet did not know what I really wanted. I am glad to be called a child of God, a Christian. I am glad to be affiliated with the Mennonite Church. Are you? I want to express my appreciation in a few words to the God and Father of our Lord Jesus Christ and to the children who were and are directed by Him in the city of Ft. Wayne, Indiana, to seek out lost souls. I did not know there was such an organization as a Mennonite Mission in Ft. Wayne before I went into the army, nor had I learned of it when I returned. I did know about the "Dutch" around the city whom my father talked about and of whom he did not say too many nice things. While I learned something about them then from what he said, I am glad that I know more about them now from experience. I have learned to appreciate the work of God and the power of God in their communion.

This subject calls for a consideration of the power of the Gospel in my life. I know you cannot tell about my experience so I will have to tell you about it. And I want to do the best I can by the grace of God, remembering that I am what I am because of His grace—nothing else. I think of the Gospel as being a convicting power, a guiding power, a saving power, and a keeping power. Let me say a few words about this convincing or convicting power in my own experience. Although I realized that I had enough of the kind of life I was living, I needed to have a conviction of sin—I needed to realize that in my own experience I had enough of sin, that things had gone far enough. I will confess that I first read my Bible, the New Testament, while I was in the army. In those hours, as I was on my cot reading, I realized that there was something I did not have, but I did not know what it was. So the first thing I needed to know was this: I am under condemnation; there is sin in my life. I needed to realize that I was lost, that I was under judgment, condemned. I had no peace. I had no future, no hope. I do not believe it is possible to reach anyone unless he has had a definite experience of sin in his life. He needs to realize along with that, as I realized in my own experience, that he is utterly lost and helpless and hopeless. I needed to know that sin is death. And sin *is* death, brethren. Absolutely. When God says sin is death He means what He says.

Then I realized that I needed to find a way out. The Gospel of the Lord Jesus Christ shows the way out—out of sin and into the way of grace and blessing of the Lord.

I also want to refer to the experience that came to me while under deep conviction, realizing my own need, learning that after all there was only one way. I want to testify to the guiding power that is in the Gospel of the Lord Jesus Christ. "He will reprove the world of sin." That wonderful power that comes along with the Gospel is not just the Bible itself, but the Lord Jesus Christ in person, His Word, and His Spirit. As His Spirit began to work in my life, He also guided His children into my experience. The only thing that I have to grieve my heart this afternoon is the fact that the one whom I learned to appreciate is not with us in heart and soul in this endeavor. God, however, used His children, to the salvation of my soul, and they were not all preachers and ministers of the Gospel either. Folks would come to my door and try to take me along to the house of God that I might hear the Gospel. I appreciate the fact that there were those who allowed themselves to be guided by the same Spirit to the extent that they came to me with a desire to show me the way out. God has a way of guiding our lives into this experience wherein He can draw us with a mighty power and with the spirit of love.

Let us not neglect the opportunity of speaking to people regardless of who they may be. Let us not neglect the opportunity of inviting them to go with us to the house of the Lord. Who knows but that they have some desire, some longing that they cannot satisfy. Who knows but that God is guiding you to bring about their salvation. Let us be guided by the Spirit in the great work of the Lord that we might be used in helping some soul to find the Lord Jesus Christ.

The greatest factor working against the salvation of so many souls today is the fact that there are too many folks who are not hearing the Gospel rightly divided. What souls need today, as I needed it then, is someone to tell them the truth. As I received the truth, I came in contact with the saving force—the force to lift me up out of the miry clay, as the Psalmist says. He lifted me up and set me on a rock, on a foundation sure and secure. He put within me a new song. He was able to meet the very condition of my life. This Gospel has power to meet every individual need.

Let us not be timid with a Gospel that has the power of God to save. Not only is it able to save me and lift me up and establish me, but it is able to take other wrecks of life and really make something out of them. It is not only the power of God to lift an individual out of a lost condition, but it is a salvation to restore ruins, being able also to save what is left.

As we look into the lives of sinners and realize the terrible plight and condition they are in, we must recognize the power that we are able to bring to them in the Gospel—the power that is abundantly able to rescue such persons, whoever or wherever they may be, and lift them out of sin and bring them into a relationship of sons and daughters of God. He is able to make a new person out of such a one and to salvage the soul and talents from the very wreck and ruin of life, making a new creation, a life patterned after the Lord Jesus Christ Himself.

That wonderful power of God that is abundantly able to make us new creatures produced a big change in my life. It meant that my old temper, and I had plenty of it, had to be under control, had to die out to the extent that, as far as self was concerned, it was dead and the Lord Jesus Christ had control. It meant that I had to change my desires. The many things I once seemed to enjoy now became distasteful and hateful to me. The poolroom, the dance, the theater, the card table no longer held any attractions for me. All those things that once had a fast hold upon me, such as tobacco and a number of other things that are not to my credit, lost their hold—the Lord was able to take them out of my life. He has power to take out of life even the desire for those things and to set us free, to make us free men, individuals who are able to make proper choices. I am glad to testify that as far as tobacco and drinking and card playing and theaters are concerned, they are no temptation to me today. Why? Because I want to declare that He is the Son of God with power—that He is able to take away the very desire

for those things. Am I without temptation? No! I never expect to be, but I still believe that the same Christ, the same Gospel that was able to reach me and take those temptations from me, is still able to make all grace abound toward men. God is able to put upon us a garment that just fits us. So I want to praise the Lord for what He did for me. And I know He is able to do the same for others. If I did not believe this I would not spend my time and efforts working for such a God.

In the beginning of my Christian life, I often feared that I could not stand true and no doubt others have felt the same way. But I want to testify to the fact that this same Gospel, this same person, the Lord Jesus Christ, this same power is abundantly able to keep. I want to tell you that when the Lord spoke peace to my soul, it was all settled; when He said He would forgive me, I found peace.

There is no question in my mind about the why of washing feet. We do not question the why of the devotional head covering. I am not questioning why God said we should separate ourselves from the world in business, in social standards, in attire. That is no problem in my life. Is it in yours? I have here the wonderful Gospel of Jesus Christ, the best way of life.

Jude says, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Blessed be God. He is not only able to save me and establish my life, but I am looking forward to that day when, with exceeding joy, He will present me faultless before the presence of His glory. Praise the Lord.

(*A message delivered at the May, 1943 meeting of the Mennonite Board of Missions and Charities. Stenographically reported by Lester C. Shank.*)

THE GOSPEL THE POWER OF GOD

(*Continued from page 693*)

this was a privilege. Only a small portion of the people who lived in the empire were Roman citizens. He could have gone about saying, "I am proud to be a Roman." But he did not mention that. He did not say, "On the permanence of the Roman Empire I base my hope." He said, "I am not ashamed of the gospel." He knew that even the Roman Empire was morally rotten and sooner or later would pass from the scene as have all the empires and kings. He was not ashamed of the Gospel. I am not ashamed to be an American, but I do not base my hope, I do not put the confidence of my life in the American government. Faith in Jesus Christ towers over the wrecks of time. We are not ashamed of the Gospel which lives when other things disappear.

So let us think of Paul—a little man probably, not particularly attractive, sitting in some poor room in Corinth, despised and ridiculed by the philosophers of Athens near by, hated and anathematized by the Jews at Jerusalem, but with a burning conviction in his heart that the world must know Christ. So he is planning further campaigns to carry the Gospel to other regions. Here he sits unsatisfied, dictating to the amanuenisis this great epistle to the Romans, purposing to press on to Rome, certain that this Gospel is what the world needs. I suppose if some people would have seen him they would have laughed and said, "What is this little Jew going to do?" But he was sure that he had the truth and that everywhere the Gospel would be its own credentials. To the Greek he must preach and to the barbarians, to the wise and to the unwise, to Rome as well as to Jerusalem, to Spain as well as to Asia and Achaia. He fairly burned to tell the good news to all the world. He would not stop his mouth for the Pharisees or Sadducees, for governor or emperor. The truth, he knew, would triumph and carry its own power.

This epistle to the Romans was probably carried to Rome by a woman—Phoebe, a woman from Corinth. As we stop to think of this mighty epistle, this greatest treatise of all time, carried in the feeble hand of a woman to the gates of mighty Rome, how true it is that God has not chosen the mighty. He has exalted things of low degree.

So, dear brethren and sisters, we are not ashamed of the Gospel, as Paul was not. Like him we can give our personal testimony. One reason I am not ashamed is because of what it has done for me. That is what I told this Jew the other day. It has meant something to me. I would be lost in this world without my Christian faith. That is the testimony that we need to carry to people so that they know from the conviction of our testimony that we are talking about something that means something to us, that it is not just a profession.

Some of you have read in Truett's book of the time he was preaching in a college. A delegation from the senior class told him that one of the most prominent members of the senior class was not a Christian and asked him to labor for his salvation. He changed his theme in the next chapel service and directed his message to an honest skeptic. He went to his office and there came a knock at his door. The young man entered. He said, "I would like to ask you a question. I want an honest answer. Is Christ real to you in your daily experience?" Truett says he put his hand on that young man and looked deep into his eyes and said, "More real to me than you, more real than my wife and children, more real than anything upon this earth is the fact that Christ lives in me." That evening the skeptic confessed Christ and became a Christian. He was convinced by a personal testimony. George Truett was not ashamed of Christ.

We are not ashamed, for we can preach the Gospel, knowing that it will meet all the extremes of human needs. If we knew there were limitations, then we could be ashamed. But when we know that there is none too hopeless, that He is able to save to the uttermost, that the only limitation upon the power of God is the willingness of man to receive it, then we can come and say, "The Gospel is great enough for you—an extraordinary Gospel for extraordinary sinners." John Newton was a slave trader so vile that even his associates could not tolerate him, so debased that the Africans did not want anything to do with him. The grace of God took hold of him and he became a preacher and a writer of hymns, among them "Amazing grace, how sweet the sound."

Let us remember that we are not presenting ourselves. The credentials of the Gospel are not ourselves and not our living. We can admit our own weakness. I am amazed constantly at how God can use such feeble instruments as you and me. If I knew you well enough I possibly would know there are some things that I could hardly tolerate. But what I am, God can use in a small way. God could use Paul. He said, "Christ Jesus came into the world to save sinners, of whom I am chief," yet God could use him. He can use you and me in spite of our failures. He can salvage human wrecks and make them means of His grace.

The story is told that Michelangelo was asked to take a piece of marble that someone else had failed with. It was a fragment that was already spoiled. He took it and had a great conception of making a statue of David with his foot on the neck of Goliath. He made his measurements and saw it was not possible, so he made a head of David. He figured so accurately and so closely that you can still see the scratches of the person who had a failure, but Michelangelo took the other man's failure and made a great success of it. Well, God is the greatest artist of all. He can take us with all of our mistakes. We do not need to say, "See what I am," but can present the Gospel of Christ. Then we have no need for a sense of shame, because the Gospel is the hope of a despairing world.

We too live in an era of paganism and pessimism. We too live in a world that for four hundred years has developed a philosophy of humanism. It is an awful situation in which the world finds itself—that attempt of man to achieve his own

salvation. There are many people today who are not Christian in their thoughts and who, looking at things as they are, say that this is an awful day. A humanistic Jew, Israel Zangwill, has given us this:

"The nymphs are gone, the fairies flown;
The ancient gods forever fled;
The stars are silent overhead;
The music of the spheres is still;
The night is dark, the wind is chill;
The later gods have followed Pan,
And Man is left alone with Man."

I pity the people who can only say, "We will see what we can make out of man." Bertrand Russell, who is typical of the present-day philosophy, says: "To the man tempted to despair I say: Remind yourself that the world is what we make it and that to the making of it each one of us can contribute something. This thought makes hope possible; and in this hope, though life will still be painful, it will be no longer purposeless." That seems to be fine courage, but in the light of history how hopeless it is. If we have failed through these centuries, how can we hope for the future? Where is hope, anyway? We find that the only people who can look up with a smile and confidence today are the people who have hold of God, the people who know God and the Gospel. Only a confident believer will be a persevering missionary. An apologizer wins no conquests. If we feel sorry for ourselves that we have to preach the Gospel we might as well not preach it, for men can tell whether we believe what we say. They tell us that animals know whether we fear them or not. How much more can men tell whether you are afraid of them or not. But when you rest yourself upon the Gospel of Christ, even with your little faith, stepping out in full confidence, then the triumphs of the Gospel will make your faith grow as Paul's did until it becomes a vibrating force, until it will knock at the gates of the Romes of the world and say, "We are bringing you the Gospel." May we all say, "I am not ashamed of the gospel." Goshen, Ind.

(Stenographically reported by Lester C. Shank.)

THE POWER OF THE GOSPEL IN SOUTH AMERICA

(*Continued from page* 695)

strong enough to change lives? Yes, it is. It is powerful enough to change men and women. Yes, in the face of death, His followers can shout, "O death, where is thy sting? O grave, where is thy victory?"

The power of the Gospel is sufficient to *raise us up at the last day.* "He that believeth on me hath everlasting life . . . and I will raise him up at the last day." That will be a glorious time when we shall see the Giver of this power. This is our hope, and we look forward to that day with joy for "we know that, when he shall appear, we shall be like him; for we shall see him as he is."

II. Istruments in Carrying the Power of the Gospel of Christ

It is very easy for those of us who are among a group of believers to tell what Christ has done for us and how powerful He is in our lives. It is another thing to be out there in the wilds with the enemy all about us and still stand our ground. Paul, it seems to me, was not surrounded by Christian friends when he wrote the words of the text which our theme suggests. He wrote it at a time in which there was great unrest, in which there was great persecution of the Christian Church. But he said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." Now today, nineteen centuries later, we can look back and recount the triumphs of the Gospel during those centuries. Likewise, today we can look back over a quarter of a century in the Argentine and recount many triumphs, many incidents in which the power of God is shown in the lives of men.

Illustrations are always more interesting than just cold facts which you can always read in a book. But I do want to mention a bit about the mission plant, the instruments in effecting this power of God. These are instruments used to advertise the power of God to men. When I say advertise, I mean teach it, preach it, live it. In the Argentine today we have twenty-seven American missionaries. None are on furlough. There are fourteen native full-time workers who are paid by the mission. Of these fourteen, there are four native ordained ministers. Two of these were ordained recently. I wish I could have been present at that ordination. I have a picture of these two young men with their wives, taken at the service. The church was celebrating its twentieth anniversary at the same time. The ordination and anniversary service took place on a Sunday, followed by evangelistic meetings throughout the week. Within that week's time, there were over sixty who declared themselves willing to follow Christ. There was a revival, so much so that the newspapers wrote about it.

Totaling our figures, we find there are forty-one clarions of the Gospel giving their full time to the Lord. There are twenty-eight congregations with about 586 members. This makes an average of about twenty-one members to a congregation, but some of the congregations reach almost one hundred and others are just beginning with three, four, or five members. There are thirty-two Sunday schools with about 865 regular pupils enrolled and seventy-seven instructors, the majority of whom are native Christians.

The printery is a source from which Christian literature constantly flows. There is need for replacing the old press. It is surprising that it has lasted this long. Twelve years ago when I operated it for two or two and a half years, I thought it was old. There is a need for this type of work in the Argentine because with literature the missionaries can reach many homes which they could not otherwise. A monthly tract with a circulation of 17.000, "The Mennonite Voice," our church organ which teaches the doctrines of the church, and thousands of other tracts and Christian literature are turned out through this channel.

Then there is also another witness of good will, namely, the work with the orphans in the orphanage. A number of these children have grown up to be workers and helpers in the church. It is true that some have turned back to the world, but many have seen the vision, accepted the call, and gone forth. I recall one girl who was brought to the orphange at the age of nine or ten years. She was the oldest of a family of nine or ten. Her family did not want her because she was thin. After a bath and a good meal, she seemed much different. This girl showed a keen interest in the Gospel and was one of the good children of the home. When she reached the age of sixteen or seventeen, the age when the children are allowed to leave the home if they desire, she chose to stay as a helper. Later on, since she showed an interest in nursing, it was suggested that she go into training. She is now a certified nurse and can work in any hospital in Argentina. She is our first native Mennonite nurse, and is now giving her full time to that work.

I also want to mention the clinic which is giving very good service. I believe Sister Cressman is in charge at the present time with the aid of competent Argentine doctors who give their services without charge because they recognize the worth-whileness of the work. Since the Argentine government does not permit us to have a hospital of our own—because doctors and nurses must be trained in the Argentine—the church is raising a fund for the purpose of sending nurses to the government training schools.

There is also the Bible school which is training our young men and young women to be leaders in the church of tomorrow. At present, there are probably eight or ten students. The number

seems small, but it is not so easy for a young person to give his life over to a task which offers so little remuneration. Here in America we find too many similar instances. Yet, to be fair, I must say that there are young people who have given their full time while others are preparing to do so.

During the last few years, you have been reading about the need for tents. Three tents are now being used during the summer months in evangelistic work, and many people are being reached through these efforts. Our American missionaries oversee the work, but the native evangelists do most of the preaching.

One old brother also wanted to give his talents to the Lord. Since he owned a horse, Brother Snyder showed him how he could use his talents by traveling about the country selling Bibles, or giving them away when people could not buy them. This consecrated old man is doing a great work by means of the printed page, carrying it to places where the missionaries have never gone.

III. Results of the Power of the Gospel of Christ on Men

Now we want to look at the results of the operation of this mission plant. They are not as great, perhaps, as we would like to see, yet there are some visible results which declare the power of the Gospel message.

First, let us look at the many consecrated youth. Practically every Sunday school in the Argentine is manned by our young people. Many of them carry their Christian testimony into their professions. There are so many young people that it is possible to have a young people's retreat. It is reported that they plan to have the retreat on the alternate year from their conference. Last year, 125 young people attended. There is a picture of this retreat in the new book our South American missionaries have written. When you see this picture, you almost feel that you are at Arbutus Park or one of our other institutes. To me, it is a great encouragement to see these pictures and to think of the work that is being done among the young people now. One of these Christian youths is editor of our youth page in the church organ. She is also principal of one of the schools in the city where she lives. One of our young men is head of our mission orphanage. Another fine Christian boy is head of our mission printery.

Following are several testimonies from these young Christians. The first is by one who was a young boy with me in the Argentine and who is at the present time head of the orphanage. "Thanks be to God and let His name be praised that I heard the Holy Ghost in my youth and through His power I was liberated from the darkness of Satan with the help of our Lord Jesus Christ. I desire to dedicate my whole life to Him, that He may use me as an instrument in His kingdom here on earth." Does this not sound like a testimony from one who really knows his Lord?

Another young man, who was just a mere lad when I lived in Argentina and who had not learned to keep himself very tidy, is today a graduate of an Argentine medical school and is our first Argentine doctor. He has this to say: "The Word and the Spirit of God are the unique and only means of spiritual culture and growth for our young people."

Then I would like to give you the testimony of the four ordained pastors. Let me tell you something of the history of the first of these. When he came to church the first time, he stayed on the outside to disturb the meeting. He and others would throw bricks on the roof or come to the door and yell. After many such disturbances, he finally attended a service and was converted. He was a young man who had many friends out in the world and they would keep pulling him back. Later, he married one of the young Christian girls. Perhaps you have read part of this in an article written in the Gospel Herald by Sister Lauver. The missionaries wondered if this young girl would stay in the church because of the young man whom she had married although he did profess Christ. But both remained faithful. Here is what he says today, after serving as pastor for several years: "The church has only one great task—go ye, preach ye, teach ye, and baptize. Whether we have a job, a position, or a profession—this is our heavenly mission." I wish we could all feel the weight of those words. "Whether we have a job, a position, or a profession—this is our heavenly mission." Did you get it?

The young man whom I mentioned at the beginning, testified to the following: "The Gospel is the great and only remedy for the spiritual palsy, leprosy, and fever of the present world. 'Behold, I stand at the door, and knock,' Christ says. This message we are to convey."

The first Argentine pastor we had, Bro. Albano Luayza, came from another denomination. He says, "With our eyes on Christ and in the words of Caleb, 'Let us go up at once, and possess it; for we are well able to overcome it' (Num. 13:30), we shall overcome the world with its sin if we keep our eyes fixed on Christ." His wife, who testified at the same meeting, said this: "The women who came early to the sepulcher forgot their washing, ironing, meals, and cleaning, because the one thought that consumed them was *Christ*. It was to them that He said, 'Don't be afraid; go and tell the news to the brethren'."

In conclusion, may I lay before you the greatness of the task and the few laborers to undertake it? Statistics show us that there are 12,500 people to every Mennonite worker in the province of Buenos Aires. Is the task great? There are 125,000,000 people in the province of Buenos Aires only. Besides this province, Argentina has twelve other provinces and seven territories.

I would like to present the challenge of the lost in Argentina in the words of an old man who has now gone to be with the Lord. Before accepting Christ, the first thing he did in the morning was to drink his mate. He could not read or write, but when he became a Christian he taught himself to read the Bible. Then the first thing he did in the morning was to read his Bible and drink his mate. One afternoon as three of us were seated on our lawn in the shade of a tree, he said to my father, "You say that your father was a Christian?" "Yes." "And your grandfather was a Christian?" "Yes." "And your great-grandfather?" "Yes, as far back as I know, my ancestors were Christians." Then this old man with tears streaming down his cheeks said, "Well, Brother, why didn't your father come and tell my father, and your grandfather come and tell my grandfather? Why were they deprived of this wonderful message that I now know?" The only answer that could be given was this, "Somebody failed to obey the task, to obey the commission of Christ—go ye and evangelize the world."

Let us then as Christian men and women not neglect this call of Christ to go out and preach the Gospel—not only with our lips from the pulpit but with our lives as well. Chicago, Ill.

(A message delivered at the May 1943 meeting of the Mennonite Board of Missions and Charities. Stenographically reported by Lester C. Shank.)

THE POWER OF THE GOSPEL IN AFRICA

(*Continued from page* 694)

This same spirit of revival we covet for the church in the homeland.

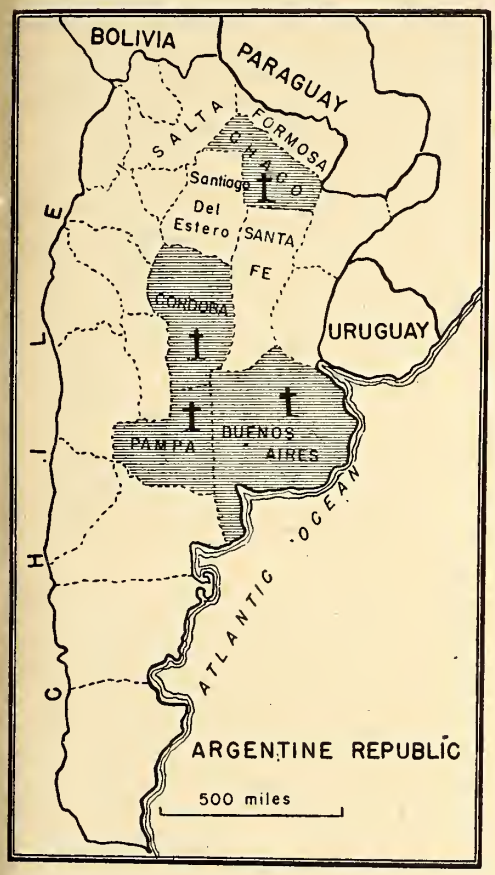
The power of the Gospel in America is able to take men and women out of their sin—to make them willing to confess and forsake their sin, and turn to God, and be filled with a passion for the salvation of the souls of other men. This Gospel has power to change the lives of men in America; it has power to take men and women out of the gutter in our rescue missions. That same Gospel which has been manifested to us is the power that can take the African with all his background of superstition and lust, and make him a real child of God. We rejoice in the power of the Gospel.

Mt. Joy, Pa.

(A message delivered at the May 1943 meeting of the Mennonite Board of Missions and Charities. Stenographically reported by Lester C. Shank.)

Sowing Beyond the Borders

J. W. Shank



THE PURPOSE OF EXPANSION

A missionary society chose as its name, "The Regions Beyond Mission." Their purpose was to go beyond the more settled areas and reach the people who had least opportunity to know the Gospel. Almost all missions that reach beyond the recognized boundries of their original field of evangelistic effort do so under the compulsion of the same that led the apostle Paul across the sea to Macedonia, later to Greece, to Italy, and, as some believe, even to Spain. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" These questions were asked by a born missionary and one who laid everything on the altar in order to carry out his mission to the regions beyond.

The workers of the Argentine Mennonite Mission have felt again and again the urge to expand. The "other sheep" of whom Jesus said, "Them also I must bring," are scattered far and wide. He said also, "Let us go into the *next* towns, that I may preach there also." Yes, those "next towns" are always calling us. We cannot do otherwise than expand—to the next towns, to the next province, and even far beyond the borders of these until we feel satisfied that we have found the region where God has opened wide the door of service.

THE FOUR PROVINCES

1. *The Province of Buenos Aires.* This is a tremendously large field. Twenty-six years ago when we began to toil in the regions beyond the greater coast cities, we looked upon that field as a great opportunity. Gospel services are being conducted by our mission in about thirty towns of this province, to say nothing of the other missionary societies that have likewise launched out to bring Christ to the unsaved. It is the key province of the republic because all roads and all railways cross here to reach the great city of Buenos Aires.

2. *The Pampa Gobernacion (Territory).* More than twenty years ago (1921), while our mission was yet young, we felt the call to enter the open door for service in the key town of this territory. No other missionary society had opened work west of us as far as the Andes Mountains. Why should we neglect this wide-awake town (Santa Rosa) that is situated right on the threshold of the far west?

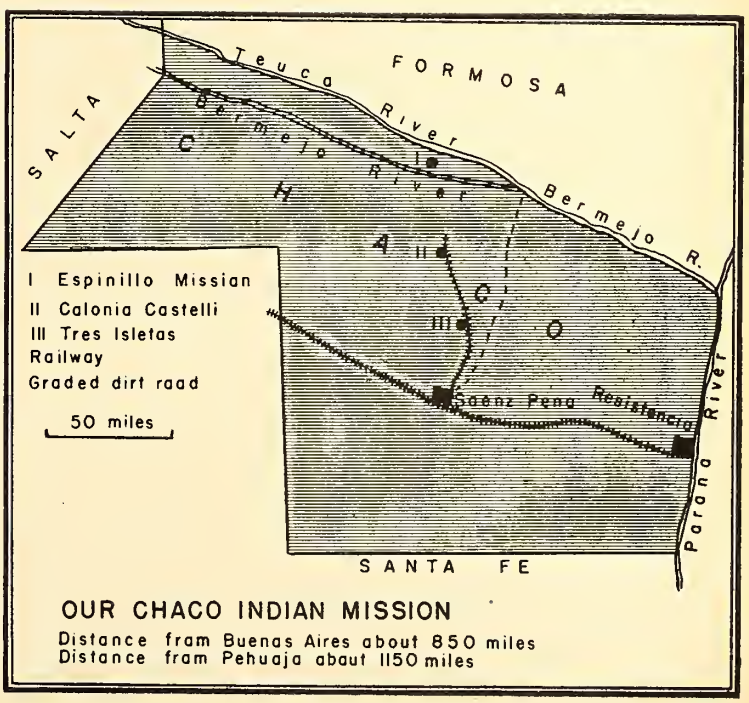
But our missionaries today are ready to admit that we have not done as much for the scattered towns of this province as we had hoped to do. One native pastor with his wife alone carry the load of service in this great but sparsely settled region.

3. *The Province of Cordoba.* Eight years ago, after a careful investigation of unworked regions beyond our immediate field of operation, the Lord laid the burden upon the hearts of Brother and Sister Lantz to begin work in the province of Cordoba. There were other places nearer our other stations that were likewise in need of evangelization. But sometimes there is an urge that compels consecrated workers to pass by some needy places (as was the case with Paul when he received the Macedonian call) and go to the regions beyond. The Lord has blessed the work in the province of Cordoba and we believe that the two pastors at work in the region will yet do greater things through the Spirit's guidance.

4. *The Chaco Gobernacion (Territory).* The readers of the Herald have no doubt observed letters regarding the launching of an Indian mission in the Chaco. The accompanying maps will show to you the position of this mission as related to the other missions of our society. The Chaco mission is about 850 miles from Buenos Aires and about 1,150 miles from Pehuajo. By air this distance would be some less. We are now in the beginning of this new effort. Around us there are deep forests and thousands of Indians living in ignorance and sin. Also there are thousands of colonists of European origin who are the cotton farmers of the region.

Although we are merely in the first stages of this work, we see in faith great possibilities for the future. Already we know, through our first meetings with them, that the Indians are thirsting for the Water of Life. They long for something that will relieve them of their wretchedness and their undone condition. We know that Christ is the remedy.

Tres Isletas, Chaco.





Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.—Psalm 100:4.

* * *

Thanksgiving is a necessary part of the life of the Christian. We should remember this as we think of our relationship to Him as our Father and our God.

* * *

We have noticed many times the effect of parents to help their children to remember to say "Thank you" for favors shown to them. This is altogether proper and right, but in this same training we might well remember that we all owe to our heavenly Father the loving gratitude of our hearts for the daily blessings that we enjoy from His bountiful hand.

* * *

Let our hearts go out to Him these bountiful autumn days in the loving gratitude of devoted children.

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BEAUTIFULLY CLOTHED AND ENTHRONED

By Mrs. Moses Bowman

That God is a lover of the beautiful is evident to the most casual observer. It is seen in all things created, each season bringing its own varity of inimitable beauty . . . the bright greenness of springtime's promise, blooming flowers, fleecy clouds; the richness of summer's verdure, golden fields, flocks and herds; the beauty of autumn's colors; the arresting stillness of winter's whiteness. The beauty of each does not lure us from God but speaks to us of Him.

There are two standards of beauty, that of the world, and the Gospel standard of true beauty. In the first part of Psalm 45 we have portrayed to us a picture of the King of all beauty. He is God's anointed one, the fairer than the fair, the one in whom it pleased the Lord that all fulness should dwell, the one receiving not a portion of, but the Spirit without measure. He was full of grace and truth, and attendant blessings are His and His to give. His is the throne of duty, the unquestionably right sceptre. Because of His supreme love of righteousness and hatred of wickedness He is the one supremely happy, and the Person who alone can impart the same qualities because He humbled Himself to become man. He condescended to robe Himself in the flesh in which we had sinned against Him, and to share with us our human experiences, trials, temptations, and suffering as figuratively portrayed in the spicy fragrance in v. 8.

In the last part of the chapter all the attention is focused upon the queenly Bride standing on the right hand, clothed in the gold of His holiness and righteousness. She is enjoined, first to hear indeed as becomes a King's daughter; second, to consider all the issues involved in the proposal; third, to incline her ears to take a favourable attitude to the proffered favours; and fourth, to forget her father's house, the depraved associates and surrender herself unreservedly to her worthy King and Lord who has so graciously clothed her with His own holiness and righteousness. Clothed to express the radiance of the all-glorious inward beauty, she enters the King's palace and her name will be remembered and praised eternally.

We are convinced that the finest and most beautiful type of womanhood is found in the Christian woman. As such we have God's Word as our guide in life. It is not what we wish or think, it is, "What saith the scripture?" If we would have Jesus as our constant Guide, we will read the Bible and be willing to observe all things whatsoever He commands us. Hear the loving appeal from the lips of our Master: "If ye love me, keep my commandments." He links obedience with love.

Many think that adoption into the Royal family by acceptance of Christ as Saviour, King of kings and Lord of lords, will mean denial of things that bring pleasure to them, but they do not realize the truth of II Cor. 5:17: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." With this new outlook on life our desires will not be to please the lust of the eye, but for the imperishable ornaments more precious than rubies and diamonds. Isa. 61:10; "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

Now what are some of these jewels that will make us beautiful? In I Pet. 5:5 we are exhorted to be clothed with humility. All who are proud are in friendship with the world, and the friendship of the world is enmity with God. "God resisteth the proud but giveth grace to the humble." Also in I Pet. 5:6. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." When a person is clothed with humility in heart, it is usually visible in the outward appearance. The clothing people wear is but an evidence of what is in the heart; pride, haughtiness, social impurity, and other sins are all indicated by the clothes we wear. May we ask ourselves, "Does my dress set forth the life I ought to possess in Christ Jesus so that the world has no cause to mistake whose I am and whom I serve?"

In I Tim. 2:9, 10 we read that women should "adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

Modesty, simplicity, and neatness are truly beautiful. Do we realize the greatest charm and also protection God has ever given woman is her modesty. There is no charm in drug-store beauty and we should carefully avoid bodily ornaments, the delusion of the heathen. A Christian should be a striking likeness of Jesus Christ. It has been said that the Christian is not in the world to be somebody but is here to represent Somebody, the Lord Jesus Christ. "Be thou an example of the believers" was Paul's admonition to Timothy. What kind of an example are we? we may well ask ourselves. What will our Church be like in fifteen or twenty years if every believer follows my example? Will it be characterized by close living to Christ's teaching?

Dorcas gives us a splendid example of good works. Why did the widows all stand and mourn her departure? Not because she spent all her time, attention, and energy on herself, but because she had the garment of good works. Instead of laying out our time and money for unnecessary adorning of the body we are to lay it out in works of piety and charity. Today perhaps as never before we have the privilege and duty of donning this beautiful garment.

The ornaments of the body are destroyed by moth or perish in the using; but with the grace of God, the longer we wear it the brighter it shines.

The most beautiful gown a Christian can wear is a meek and quiet spirit which is in the sight of God of great price. Jesus said "I am meek and lowly in spirit." His spirit is the spirit of meekness. Meekness is not weakness but strength restrained for service.

In Jesus' memorable prayer in John 17 He referred to His disciples saying, "They are not of the world even as I am not of the world, and the world does not know them." This should be as true of every one of His disciples today as it was the day these words were uttered.

D. L. Moody once said: "Christians should live in the world but not be filled with it. A ship lives in the water but if the water gets into the ship it sinks. So Christians may live in the world but if the world gets into them they sink."

We can see God has a plan for us and does care how we are clothed or He would not have written it so explicitly for us. It is hard to understand how anyone can stand before the mirror of the Scripture and adorn themselves after the fashions of this world. Fashion is probably one of the greatest idols of our day. Our clothing should be a rebuke to fashion and extravagance, and be a model worthy of imitation. Fashion is not beautiful. How ugly some styles are! When they are out of date you could not hire the former wearer to put them on. True, simple beauty is never out of date.

So let our lives and lips express
The holy Gospel we profess.
So let our walks and virtues shine
To prove the doctrine all divine.

"They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace.

AGAINST PRIDE IN CLOTHES

How proud we are! how fond to show
Our clothes, and call them rich and new,

When the poor sheep and silkworm wore
That very clothing long before.

The tulip and the butterfly
Appear in gayer coats than I;
Let me be dressed fine as I will,
Flies, worms, and flowers exceed me still.
Then will I set my heart to find
Inward adornings of the mind;
Knowledge and virtue, truth and grace!
These are the robes of richest dress.
No more shall worms with me compare,
This is the raiment angels wear;
The Son of God, when here below,
Put on this best apparel, too.

It never fades, it ne'er grows old,
Nor fears of the rain, nor moth, nor mould;
It takes no spot, but still refines;
The more 'tis worn the more it shines.
In this on earth I would appear,
Then go to heaven and wear it there;
God will approve it in His sight.
'Tis His own work and His delight.

—Isaac Watts.

Kitchener, Ont.

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ECHOES FROM THE LANCASTER ASSOCIATED SEWING CIRCLE MEETING

By Nettie A. Lehman

On the beautiful morning of September 25, 1943, a large number of sisters gathered together to attend the Associated Sewing Circle Meeting, at Mellinger's Church. After the devotional services, the business meeting was in session. Sister Sue Metzler, who presided gave an address of welcome. The minutes of the previous meeting were read by the secretary and approved as read. Quite a number of orders were then given by the sisters of the missions. The work of the sewing circles was then planned for the next six months. The treasurer's report was given, followed by a report from the cutting room by Sister Emma Hershey.

Sister Mable Brubaker then spoke on "Witnessing for Christ in the City of Lancaster." It takes much courage and patience to witness for Christ where there is so much sin, but it is a wonderful opportunity. These sisters need the prayers of God's people that they may faithfully witness for Christ.

Bro. Noah Good gave us a very practical address on "Preparation for Service." Preparation should begin early in life. Our children should be taught to hide God's Word in their hearts. We should be prepared for every good work.

Afternoon session. After devotional exercises, three topices were discussed: "For Such a Time as This," by Bro. Daniel Sensening; "The Christian's Testimony to the World," by Bro. Clarence Lutz; and "The Secret of Joy," by Bro. Amos Weaver. We think of preparation for service for such a time as this and then think of the joy in living a life of service. We miss the secret if we do not serve faithfully.

Bro. Clarence Lutz led in a closing prayer.

Ronks, Pa.

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GLEANINGS

HOPELESSNESS

One typical European said, "As the years go by, my life becomes more sinful and the darkness increases. It is hopeless. What is before me? Nothing but suicide." Hopelessness is all that the religions of Europe have brought to millions of people, because the only hope for the souls of men is in Christ. Christ can bring deliverence from sin and darkness —but not the image of a dead Christ on a wooden cross, not the image of a dead saint, not the performance of religious ceremonies. Salvation is only through Jesus Christ and faith in His blood.

For this reason the 400,000,000 people in the unevangelized countries, such as Russia, France, Spain, Poland, Rumania, Greece, Jugoslavia, and others are in entire darkness. The presence of sin, superstition, and spiritual ignorance and the absence of the Word of God and the preaching of the Gospel of Christ have made Europe what one Christian leader described as "the dark continent."—Europe's Millions.

POLYGAMY

Nyandura had two wives and two sets of grown children. The change in the old man had been so marked since he became a Christian that both wives had followed him and had also become Christians. The family had been prominent in the practice of witchcraft and devil-worship, and now surrendered several loads of charms and medicines to be burned, but Nyandura's heart was not at rest. He repeatedly asked us to pray that he might find a solution to his problem of polygamy.

His first wife was very old, and had suffered for a long time, probably from cancer. His second wife was not disposed to leave him, and Nyandura seemed to prefer her. Finally, however, he decided that is was right for him to put the latter away, while providing for her a house, clothing, and food.

He stood faithfully to his pledge for seven months, but it was a difficult bargain. Persecution and temptation followed the arrangement. The rejected wife could not see light and the rest of her family was greatly offended. A few days ago, the first wife became seriously ill. She gave clear testimony of her newfound faith before she passed away.

Even in the longer established Christian communities, there are few of the older men who dare to trust Christ for the right solution of their polygamy problem. This is one of the greatest difficulties which the Church has to face in Africa.—J. W. Haley, in World Dominion.

MORE BIBLES NEEDED

According to the latest reports of the American Bible Society, Italy has only twelve Bibles on the market. The Bible shortage is partly due to the war and scarcity of paper, but also because of the increased demand for it. European sources of production of Bibles are greatly reduced. The British and Foreign Bible Society which has supplied the Scriptures to the world in so many different languages, now has access to no more than 37½ per cent of its former supply. In Norway, over 90,000 Bibles were put out in 1941, the entire paper supply has been cut off by her oppressor. Brave, Protestant Holland is still printing some Bibles for herself and Belgium. Finland, Sweden, and Switzerland still publish Bibles, Hungary supplies only her own need. Since Asia and Africa obviously cannot meet the need, responsibility for supplying Europe with the Bible rests upon North American Christians.

It is recognized that the evangelization of Europe is linked with Bible distribution. From German and Austrian prison camps in the first world war thousands of Bibles, Testaments, and hymn books were carried in ex-prisoners' pockets to their home towns and villages in southeastern Europe. This ushered in a revival which grew in power and gave birth to the phenomenal Baptist movement in the Balkans. During the early days of persecution in Bessarabia and Rumania, Bibles were read and memorized in Baptist homes, even though churches were closed and leaders imprisoned. Those days are not passed. Today, many prisoners want Bibles more than they want bread. In many of the camps there are little congregations of converted men, the nuclei of future churches all over Europe. Cases have been reported where prisoners would fast for several days until enough food was saved up to tempt some possessor of a Bible to part with it. —Ev. Christian.

LIVING IN THE POWER OF THE SPIRIT

(*Continued from page* 691)

meditate upon their reading and took time to talk it over with the Lord when significant thoughts came to them.

The Word is the sword of the Spirit, a sharp instrument to probe into personal experience. When people neglect the Word in their Christian service or Christian living it is certain to evidence a lack of spiritual power. People who make much use of the Word have good reason to believe that the Holy Ghost will work and manifest His power. If you would be filled with the Spirit, be filled with the Word.

Another great factor contributing to a Spirit-filled life is group *worship*. Enter the sanctuary of the Lord and appear before God in holy communion, in singing, in exhortations, and in meditation about God and holy living. Sitting in worship services of that kind gives the Holy Spirit an opportunity to speak. He usually speaks quietly. It is not the thunder crash that makes the voice of God heard distinctly; it is the quiet working of His still small

voice. One day in a Christian community the congregation had gathered for worship. While we were in the service, dark thunder clouds rolled up from the western horizon. The ushers rolled up the windows of the cars. The speakers went on, although somewhat disturbed. Just before the rain began to dash against the windows there was a sharp stroke of lightning near by. People, who were on the outside of the overcrowded church, started running up the road. A little later a fire truck passed, sounding its screaming siren until it reached the burning barn a short distance away. All this made impressions upon the people at the meeting. But that is not the way the Spirit speaks. The people who continued to concentrate upon the Word as it was presented received other impressions. The Holy Spirit was speaking to them in a still small voice.

Do not expect a great demonstration of some kind to manifest the Spirit's working in your life. "In quietness and in confidence shall be your strength." It is a voice speaking from within that leads on to greater victory and to greater faith. A worship service that is characterized by reverence and deep respect for God is most likely to yield spiritual benedictions upon those present. Regularity in such worship experience serves to keep the personal devotions related to our larger Christian experience in the temple of God, which we are.

An active *faith* is essential to the Spirit-filled life. In order to achieve these realities in spiritual experience one dare not depend upon feelings. The Spirit's indwelling is a fact to be accepted by faith. And so are His infillings to be received by faith. It means that we have an unhesitating confidence that takes little account of circumstances, opposition, or difficulties. It is our privilege to depend upon Him continually, knowing that He is willing to supply all our needs and that He will empower us for every task.

To be filled with the Spirit calls for *obedience*. He will work in those who co-operate with Him. The Christian always has a subordinate place in the affairs of the Kingdom. It is very improper to ask Him to assist us in what we may be tempted to call our work. We are to follow His leading and serve in the place to which He assigns us, seeking to magnify the Christ to whom He ascribes supreme glory. Our desire to be filled with the Spirit can be realized only when we obey promptly and act upon His promptings without hesitating. That involves a willingness to yield ourselves completely and to dedicate our lives unreservedly to God.

EDITORIALS

(*Continued from page* 690)

missionary messages that appear in the "Words of Cheer" and in the "Youth's Christian Companion." You may even want to call attention to certain articles of missionary import that appeared in the "Gospel Herald" or "Christian Monitor." Some well-timed conversations among the family might stimulate interest in Missionary Day. Children should be made aware of the family participation in the life of the Church, especially in its missionary endeavors both in the home land and in foreign fields. They should be led to a desire to give of their own money to help in these needy causes.

Your congregation might well arrange to have a missionary program given by the Sunday school. The primary department could give one number, the juniors another, and the young people could be represented with another feature on the program. Such activities may be conducted during the Sunday-school hour or may be held over for the young people's Bible meeting in the evening. Whatever seems most convenient to those in charge of arranging such a program should conform to the purpose of promoting the missionary interests of the Church and of stimulating missionary convictions among those of the local congregations. Whatever program is rendered, some person in the congregation should make a special effort to have distributed to each family a copy of an attractive booklet, "This Gospel . . . Shall Be Preached in All the World," issued by the Mennonite Board of Missions and Charities and the Mennonite Commission for Christian Education and Young People's Work.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

SEPTEMBER, 1943

GENERAL

Total	$2,564.65

INDIA

General	1,955 12
India Missionary	909 88
Missionary Children	75 47
Evangelist	247 25
Bible Women	45 10
Educational	97 79
Orphan	518 63
Widow	72 85
Medical	148 38
Lepers	30 61
Personal	15 00
Total for India	4,116 08

SOUTH AMERICA

General	747 61
South America Missionary	946 23
Missionary Children	50 00
Evangelist	180 01
Bible Reader	16 00
Orphan	17 66
Chaco Indians	225 65
Printery	35 00
Samuel Miller Car Fund	190 00
Personal	24 00
Dinner Project	7 78
Teachers	34 50
Medical	15 55
Publication	12 00
Total for South America	2,501 99

AFRICA

Total	86 45

CITY MISSIONS

Chicago Illinois	100 00
Chicago Mex Miss Illinois	125 00
Fort Wayne Indiana	32 09
Fort Wayne Auto Fund Ind	20 00
Denver Colorado	50 00
Detroit Michigan	53 00
Kansas City Kans	159 80
Peoria Illinois	242 23
Philadelphia Colored Miss Pa	25 00
Total for City Missions	807 12

CHARITABLE INSTITUTIONS

Children's Home K C Kans	333 07
Orphan's Home Ohio	144 17
Home for Aged Ill	198 89
Ohio Old Peoples' Home	99 04
LaJunta Hospital Colo	64 50
LaJunta Hosp—Nur Home Colo	370 41
Children's Home Auto Fd Kans	35 32
Orphans' Home Ohio Redocor	26 50
Total for Char Insti	1,271 90

OTHER FUNDS

Annuity	1,500 00
China	423 41
Com for Chr Education	185 35
Board of Education	17 11
Goshen Miss S. S. Ind	13 20
Hebrew Christian Alliance	91 10
Hesston College Kans	76 21
Jewish Evangelism	30 00
Mex Work Colorado	33 02
Mexican Work Texas	65 75
Northern Minnesota	85 24
Paraguay Indians	1 85
Peace Problems Committee	30 00
Personal	29 23
Total for Other Funds	2,615 72

RELIEF FUNDS

War Sufferers	4,590 58
Amish War Sufferers	760 00
China Relief	594 49
Argentina Relief	50 00
Paraguay Relief	10 10
Total for Relief	6,005 17

C.P.S. FUNDS

Civilian Public Service	16,661 40
Amish C.P.S.	3,418 05
Poor in C.P.S.	15 00
Total for C.P.S.	20,094 45

SUMMARY

India	4,116 08
South America	2,501 99
Africa	86 45
City Missions	807 12
Charitable Institutions	1,271 90
Other and General Funds	3,680 37
Annuity	1,500 00
C. P. S. and Relief Funds	26,099 62
Total	40,063 53

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS which are under the MENNONITE BOARD OF MISSIONS AND CHARITIES

Canton Ohio	179 62
Chicago Miss Ill.	41 80
Chicago Mex Miss Ill	61 00
Detroit Mich	46 24
Kansas City Kans	126 63
Lima Ohio	25 32
Mexican Border Tex	10 00
Peoria Illinois	107 00
K C Children's Home Kans	263 06
Ohio Orphans' Home	78 76
Home for Aged Ill	847 29
Old Peoples' Home Ohio	868 89
	2,655 61
Grand total received by Elkhart Off and Institutions	42,719 14

Respectfully submitted and
Gratefully acknowledged,
E. C. Bender
P. O. Box 574
Elkhart, Indiana

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, NOV. 18, 1943 (Herald of Truth Established 1864) No. 34

EDITORIAL

"**God is a Spirit:** and they that worship him must worship him in spirit and in truth."

*

Two things are here affirmed by our Lord which we should never lose sight of: (1) God is a spiritual, not a material being. (2) To worship Him truly requires that we worship Him "in spirit and in truth." Merely to go through some form of worship avails us nothing.

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To worship God in the mountains of Samaria, or in the Temple in Jerusalem, or even in our own houses of worship, is not to be condemned. It is the idolatry of making place or form the essential of so-called worship that our Saviour condemned. Places where people asemble for worship are simply a matter of convenience. Worship consists in sanctifying God in our hearts, praising Him with our lips, and serving Him "with reverence and godly fear."

*

Capital Letters.—One of the rules governing the use of capital letters is that important words should begin with capitals. In accordance with this rule, such words as Mormon, Masonry, Mohammedans, Confucianism, the Koran, the Book of Mormon, Taoism, etc., are invariably begun with capitals. And for the same reason (emphasized by reverence for God and His Word and His institutions) we should begin such words as the Bible, Christianity, the Gospel, all personal pronouns pertaining to the Deity, etc., etc., with capital letters. We see no reasons why important words pertaining to paganism should receive greater emphasis than important words pertaining to Christianity.

*

Pain a Reminder.—Nobody likes pain. We avoid it if we can, and get rid of it if we know how. Yet there are times when pain is a useful reminder, telling us that there is something about us that should be gotten rid of. It is at all times to be preferred to paralysis, the effect of which is often to make us unconscious of our ailments.

Our sympathy for others in trouble often causes us pain; and it is well that it should. When we are aware of others' spiritual ailments or needs it moves us to do what we can to supply their needs. Whereas, if we were spiritually paralyzed we would be at least indifferent as to our opportunities and make no effort to labor for the good of others. It is often the case that what we would least desire proves to be a real "blessing in disguise" and adds to our usefulness as well as to our own well-being.

*

Youth is the time to begin to serve the Lord. The writer of Ecclesiastes says, "Remember NOW thy Creator in the days of thy youth." That is good advice for both Old and New Testament times. In the former class we remember such young men as Abel, Joseph, Samuel, Jeremiah, Daniel, etc., every one of whom left us a shining mark. Conspicuous among the young men in the apostolic Church was Timothy, whom Paul discovered on his first journey to Macedonia. It was Paul who called attention to the fact that "the unfeigned faith" which characterized Timothy's life was first found in his grandmother Lois and his mother Eunice. Through their influence Paul could say of a truth that "from a child thou hast known the holy scriptures," and he encouraged him, saying, "Let no man despise thy youth; but be thou an example of the believers." From the days of his young manhood, Timothy was a faithful servant of Christ, a lightbearer, a worthy example for others to follow. The fact of his youth was a help rather than a hindrance to his labors in advancing the cause of Christ and the Church. One of the most encouraging things that can be said to any of our consecrated youthful members is this: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Wanted! a score or more of Timothy's in every community.

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THANKSGIVING

"In every thing give thanks."

We are reminded of this Heaven-inspired admonition each year as the day approaches which the rulers of state and nation have set apart as a time for special thanksgiving for blessings received. And this again reminds us that "every thing" in this sentence includes not only the happenings of a single day but of every day during the year.

The possessor of a thankful heart has a treasure for which to praise the Lord. For him the spirit of thanksgiving is constitutional. He is thankful for every blessing received, not merely because he has been reminded of his duty or even privilege, but because out of a liberal soul there flows a stream of gratitude for every kindness or blessing received. For him, "In every thing give thanks" is not only the will of God but the inclination of his own soul.

We often sing, "Praise God from whom all blessings flow." Among these blessings we may mention the blessing of food, of health, of the freedom to worship God according to the instructions of His Word, of friends and neighbors, of the comforts of home, of Christian fellowship and associations, and many other things too numerous to mention.

Then there are other blessings which are often referred to as "blessings in disguise"; that is, they belong to the class which often makes most people grumble and complain rather than thank the Lord. We often think of the Israelites who murmured and complained every time things did not go to suit them. Many Americans manifest the same disposition. They grumble when the weather doesn't suit them, when the crops are disappointing, when their neighbors are unfriendly, when health conditions are poor, and on many

other occasions an ugly temper rolls out over their tongues. Let us not be like them in these respects. But let us rather remember that "all things work together for good to them that love God;" the "blessings in disguise" as well as the things which we like to see.

May our coming Thanksgiving day be a day of real thanksgiving—a day spent in thanksgiving and prayer, in worship at the house of the Lord, in helping the needy whenever there is opportunity—a day of cheerful light-shining and of setting examples which all our neighbors may profitably follow. We thank the Lord for the day, and for the privilege of praising Him for the many unmerited blessings and favors received. Let every day of our lives be a day of real thanksgiving, true to the divine admonition, "In every thing give thanks."

*

In a recent number of the Gospel Herald we read the life sketch of an aged bishop who was recently called to his eternal reward, and also an account of the ordination of a young bishop in another district. Comparing the ages of these two men, the first had been in the ministry before the other one was born. It reminded us of what a blessed thing it is to have faithful, scripturally qualified brethren ready for service as the older generation is being called home. Better still, these younger brethren should be called into responsible service while the older ones are still living so that when the older ones are passing on there will be experienced men left to carry on the work.

While generations come and go, the Gospel of Christ remains the same. In other words, there are no successions of Bibles as there are successions of generations of human beings. The Bible, like Jesus Christ, is "the same yesterday, and today, and for ever." The same Scriptures were quoted by the apostles in the Jerusalem conference recorded in Acts 15, by the brethren who drew up the Mennonite Confession of Faith adopted at Dortrecht, Holland, in 1632, and are still being quoted in our Mennonite conferences of the present time. Upon our present overseers of the Church, old and young, there rests the chief responsibility of so leading and instructing our people that the standards of the Gospel of Christ may continue to be maintained as the standards of the Mennonite Church.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

Refreshing Streams of Living Water

VI. "Behold I Make All Things New" (Revelation 21:5)

By George J. Lapp

It has become popular to philosophize about the new order that will be set up in the world. It is variously interpreted. But no conflicts ever waged have established for the peoples of the earth an order of living and relationships that has been universally satisfactory. The cause for which they strove may have been ever so worthy but in strength and wisdom men have failed. Justice and equity in full measure have never been realized. Even idealistic Christian and other bodies have organized what they considered ideal bodies politic only to fail miserably. Few religious and other societies still obtain that were organized on the basis of the Christian ideal for civil and commercial dealings and relationships. During times of national and international armed conflicts Christian principles were set aside. Religious conviction and armed resistance are not compatible. The ideals set up by Christian precept and the example of Jesus Christ were put into cold storage and produced again at the convenience of legislators if suitable to be incorporated into their system of justice and jurisprudence. It is no wonder that Jesus said, "My kingdom is not of this world." The Apostle Paul gave the following definition of the kingdom, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). The Christian forces have consistently advocated peaceful arbitration as a means of settling international disputes but avaricious man has not yet yielded to peaceful means to establish equitable relationships. Nor will the madness of some permit it ever to obtain among the kingdoms of this world. They refuse to yield to the will of the Eternal. Unworthy ambitions have from the beginning forced armed conflict and thwarted reasonable attempts at peaceful negotiation.

To whom and where shall we look for a new order? Can it be realized through human endeavor? Is there adequate human diplomacy to usher in such an era? One is led to the only conclusion possible. That is, that such an era can only be ushered in by divine intervention and under absolute divine control with "born again" subjects as citizens of the kingdom. It must be a structure made without hands and administered by wisdom far beyond that of man.

Orders were changed several time during the history of mankind by divin direction but in every period humanit failed. God had not failed. He did no fail man previous to the flood but me and women became children of th world and subject to the wiles of th prince of this world. Consequentl they brought judgment and destructio upon themselves. The destruction o life in the wilderness during the wander ings of the children of Israel was th result of an obstinate defiance of th will of God and the theocratic order The captivity and final dispersion of th Jews was the result of their failure t subject themselves to the will of Go for them. Their difficulties to this da are due to their own failure. Nation have failed God and at the present tim manifest too little evidence that the will not fail Him in the future.

The immutable laws of reward an retribution will continue to be dis regarded and the words of the hol apostle will remain true that "evil me and seducers shall wax worse and worse deceiving, and being deceived" (II Tim 3:13). The worldly, materialistic, a varicious, reckless, unbelieving worl will grow no better and in this era n ideal state can be set up which ca possibly stand the test. Therefore, "ou conversation is in heaven; from whenc also we look for the Saviour, the Lor Jesus Christ: who shall change our vil body, that it may be fashioned like unt his glorious body, according to th working whereby he is able even t subdue all things unto himself"; "Never theless we, according to his promise look for new heavens and a new earth wherein dwelleth righteousness" (Phil 3:20; II Pet. 3:13). It is not too muc to say that this is a world of darkness without any definite order (Job 10:22) and out of it cannot come a cosmos o regularity. Its passing away is im perative, moreover it is within the plan of the Infinite for the entire completio of the world's redemption and His ulti mate triumph. There must be a com plete purging of all disintegrating ele ments. There is no sanction found i Holy Writ for the regeneration o nations. Mass regeneration was taugh in past centuries. The religion of th ruler became that of the ruled. It failed except to bring about only nominal ad

herence. It failed because it was not in the working plan of God. All things must pass away and behold all things must become new.

1. **No More Sea** (21:1).—Throughout the book of Revelation there has been the resounding clash of turbulent waves. Conflicting voices and multitudes, opposing forces, cries of despair and of victory rent the air. The voice of many waters was heard. The sea was emblematic of this disturbed, confused world. No more would the beast emerge from it. The angel who declared that there would be no more delay in final justice and judgment (10:6) would no more stand with one foot on land and the other on the sea. The glorious appearance of the new brought into the fore that blessed time to come.

2. **A New Heaven and a New Earth** (21:1).—In a previous paragraph we referred the reader to II Peter 3:13. "I create new heavens and a new earth: and the former shall not be remembered, nor come into mind"; "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain" (Isa. 65:17; 66:22). From the scene of chapters 21 and 22 the stormy sky and turbulent sea have disappeared, forever. That which is eternal for which the sure foundation was laid in the process of the ages and in the ultimate victory, just preceding, remains cleansed and brightened for the aeons of eternity.

3. **The New Jerusalem** (21:2).—God's dwelling place is with men. With them He will dwell eternally. They shall be His people. Death shall be no more. All tears shall be wiped from their eyes. The Bride of the Lamb (the New Jerusalem) is much more spacious than measurements can represent (21:16, 17), and is constructed of material imperishable and more precious than words can tell. Is the material of which the New Jerusalem is constructed really gold or precious stones? It is as near as tongue can describe, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9). The New Jerusalem, the Bride adorned for her husband, the Church of the living eternal Christ, is a structure made of the imperishable and illumined by the Lord our righteousness whose temple is the Lord God Almighty. Nothing profane or corrupt shall enter. It is the dwelling place of those whose names are written in the Lamb's book of life.

The Church is not an ordinary institution. It is an organized fellowship of true believers in Christ. It is not a body politic but a body spiritual. The weapons of our warfare are spiritual. All of our relationships according to God's immutable laws are spiritual. We are dwelling in tabernacles of clay now but then shall we dwell in bodies celestial and imperishable. Our robes will be of His righteousness and will never fade nor decay. We too shall never know corruption.

4. **All Rebellion and Conflict Will Have Disappeared.**—No forged accuser shall then be bought or sold; no conscience shall become seared; no cause shall be challenged; no journey or conquest shall be vainly undertaken. All untamed power will have been vanquished. Demons and madmen cried, "Let us break their bands asunder," but the word of the Lord hath prevailed. So shall it be.

5. **Painful Mysteries Shall All Be Past.**—Why this suffering and distress, this disappointment and that sorrow, this poverty and that crisis? Why dread and alarm? We are told that the mysteries of the sea are sunless caves, and that the mysteries of the land are the frightening shadows of a moonless night. Specters are they, breeding uncertainty and fear. But in our trust and confidence in the unfailing promises of God we float above them. Although we see through a glass darkly now, then shall we clearly see and know as we are known. There will be no mysteries in the new heavens and in the new earth.

6. **The Eternal Is Unchangeable** (Ch. 22).—F. B. Meyer in his "Daily Homily" has written that there are three elements in heavenly bliss suggested in the first few verses of Rev. 22. They are service, vision and transfiguration. The tree of life bearing its seasonal fruits every month for nourishment and strength will continue forever in His praise and will enjoy the endless ministries of eternity. There will be no exhaustion there, no illness nor pain. "They shall see his face." He will not vanish from sight as from before the disciples in Emmaus. "His name shall be in their foreheads," the totality of perfection and beauty. "We shall be like him; for we shall see him as he is."

7. **The Eternal Destiny of the Lost Is Also Unchangeable.**—"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still, (22:11). This grim side of the eternal verities is given us that we might in this day of grace snatch brands from the burning. We cannot remain placid in our own security while souls about us are dying. We must use every means at our disposal to bring them to Christ that they may share with us the blessings of eternal joy.

8. **His Coming May Be at Midnight or Dawn.**—He will surely come and His reward will be with Him. Therefore, "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Refreshing Streams of Living Water!

It has been refreshing indeed to search for the rivulets of clear water which have fed the stream of thought. They have led to the foot of the cross, to prayer, and to a deeper consciousness of the presence of Him who is our All in All. We close with a quotation from the lovely devotional poem by Dr. Henry W. Frost, entitled, "The Nazarene." It is the part that describes John's vision on Patmos.

I longed as I once longed in Galilee
That God would rend the heavens and come down,
E'en in the person of our Lord, the Christ;
For now I know who only could give rest
And turn to calm earth's sinfulness and strife,
Healing its blood-red wounds and giving men,
Instead of fratricide, the tasks of peace,
With love to keep that peace through time unmarred—
And then I fell upon my face and prayed.
How long I lay outstretched upon the ground
I do not know; but this I would declare,
That suddenly I heard an angel's voice,
Which cried aloud, till all the heaven heard:
Behold the Lion of great Juda's tribe!
At which I looked to see high heaven's King,
And lo, a Lamb, as if it had been slain;
The Lamb of whom the prophet, John, had told,
The Lamb whom we saw die on Calvary's cross,
Jesus, the Son of Man, our Nazarene,
But now transfigured, crowned with many crowns,
All bright and glorious, clothed with dazzling light,
Himself the Light and lighting heaven's expanse:
Upon His person was a long white robe,
And on His breast a girdle, golden bright.
His head and hairs were white as wool, as snow,
His eyes were full of fire, a flashing flame,
His feet were like to brass when well refined,
His face was like the sun which shines in strength.
His voice was like the waters, full and sweet,
Yet like a sword, two-edged and very sharp—
The throne on which He sat was all of gold,
And underneath it was a sea of glass,
While o'er it hung a bow of emerald green,
And fixed before it burned seven golden lamps,
And issuing from it vivid lightnings flashed,
And mighty thunderings came, which shook the heavens;
And then I saw that before the throne,
Four living creatures stood, each one with wings,
And full of piercing eyes, before, behind,
Who praisefully, not resting day nor night,
Cried, "Holy, holy, holy is the Lord,
Who was, who is, and who is to come!"

Ay, now at last the vision hath made plain
That Jesus laid His glory by
For little while that He might walk with us,
For little while, that He might speak with us,
For little while, that He might die for us,
And that He died on Calvary's shameful cross
That He might reign our rightful King;
So, then, beloved, He will come with clouds
And every eye shall see Him as He comes,
And He, the Lamb, will reign as King of kings
In every realm, and will make all things new."

Dhamtari, C.P., India.

(To be continued)

—o—

Christ said, "Come ye after me, and I will make you to become fishers of men." I have never yet seen a lazy man who was a good fisherman.—Resley Tressler.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

ANSWERED PRAYER

Many families in the western district have been out of work and almost out of homes because of the failure of crops due to the lack of rain in season. It saddens us to see young folk after young folk, family after family leaving to try "their luck," as they term it, in the large metropolis. Buenos Aires is a large city and has more opportunities for employment. I want to tell you about a family who had a very unusual experience, and who found it impossible to go to Buenos Aires.

The Larregudiere family is a numerous one. The father is a very good-natured Frenchman who came to this country with his parents when a little boy. For a number of years, he kept his father's sheep near Santa Rosa. As Argentina has very few country schools and he lived in the country, he lacked school privileges. Later, when they moved to Trenque Lauquen, he became interested in learning to read the headlines of the newspapers. This he did until he was able to read fairly well. His wife is from Spain and her parents thought it was not necessary for a girl to learn to read. She is a mother of a large family, and apparently it fell to her lot to bring up the children, for, since her husband had very little education, the employment that he could secure was naturally in the country. They lived economically and saved to buy a home of their own. The children are now all grown, some married and others working away from home. But when they are out of work, they all come home—the married ones, too, with their families.

This family was among the first ones interested in the Gospel work of the mission twenty years ago. The father's working in the country and the mother's responsibility in looking after the family were among the excuses that hindered their progress in the Christian life, but as they say they never lost faith in God, the Creator. About two years ago, they made a new start during a series of meetings held in a branch hall near their home. In our tent meetings last year, two of the daughters-in-law became interested, and this family became regular attendants in our meetings, which proved to be a bridge of faith to help them over a severe trial.

The past year they had an experience they never had before. The father and all the boys were out of work—never before was there a time when all were out of work at the same time, and this lasted for months. Two of the boys came home with their families so they might have a roof overhead. The mother said with tears in her eyes, "It takes a large kettleful to reach around for all." The horse and sulky were sold to replenish this kettle, but still no work. Later the house was mortgaged. It was indeed a severe trial. In our visits, we encouraged them with faith in prayer that the Lord would hear. Since they had no work and more time, they began to come to our prayer services at the church, which was farther away than the branch work, where we offered prayer in their behalf both spiritually and financially.

We helped them some by giving them odd jobs of work, paying the milkman, giving them clothing, etc. Three different times they reported that they had a worth-while job, but each time it turned into disappointment. One of these jobs was putting up wire fencing on a farm. The farmer came to bargain with Mr. Larregudiere for the job—number of reels of wire, wages, etc.—and on a certain day he was to come for him and the boys to begin work. They had their clothing and equipment ready, but when the man came, he said that he could not think of having the work done then—that after learning the raise in price of wire, he could not afford to buy at that time. So, day by day, the winter passed with an occasional job here and there. The Lord in His good time finally answered their prayer and they are working again and praising the Lord for His goodness. These parents and a daughter-in-law are among the applicants for baptism. Pray for them.

We are all happy and praise our Father for answering another fervent petition in sending another rain recently. Spring has come! The pansies, iris, and violets are showing their smiling faces and beautiful colors. The trees are putting on their robes of green. It brings anew to our minds His eternal love and care for us, and gives us new inspiration and zeal to work, realizing that the night may soon be upon us when no man can work.

Yes, spring is beautiful. "All things bright and beautiful. . . . The Lord God made them all."

Trenque Lauquen, F.C.O., Argentina.
Oct. 6, 1943. Mae H. Hershey.

Africa

JULY 1943 AT MUGANGO

Luo Work—Nyasoungu

Earlier writings have spoken of a group of Luo Christians at Nyasoungu, about six miles north of the Mugango Station. One among that group is an elder of the church who feeds the flock there regularly and also teaches the children in school. They are also shepherded from this station. As opportunity affords, Luo-speaking missionaries and Christians from the Shirati Station visit these Christians with the ministry of the Word. This month Sister Eby from Shirati spent several weeks at Mugango, during which time she and Sister Hershberger spent a few days tenting at Nyasoungu, visiting the Christians in their villages and giving the Gospel message in heathen Luo villages. Pray for an awakening among this group to their own need of spiritual power and to their responsibility to the unsaved about them.

Luo Work—Chikaru

Sister Hershberger, who formerly worked among the Luo tribe at Shirati, has been stationed at Mugango since her return from furlough for the purpose of ministering to the Luo people who are scattered among the other tribes near Mugango. Several miles south of here there is a settlement of about twenty villages. Sister Hershberger has been going by bicycle to visit these people and teach the Word in the villages. There was a manifest desire to gather together for teaching on Sunday. For several months they have assembled at a certain tree for their meeting place. About thirty gather regularly. None of them are genuine Christians. Several of them have "gotten baptism and a name" during their wandering through the land but do not know the Lord as Saviour from sin. Pray for this new work—for the Spirit's convicting power to be poured out upon it to the bearing of fruit unto eternal life.

Evangelistic Work in Majita

Two native brethren, whose lives were greatly blessed and awakened through the revival, left yesterday for Majita in a ministry of the Word and prayer to Christians and sinners. During this two-week period, they will have continued meetings at several of the schools. There are many in Majita called Christians who are sleeping spiritually. Pray much for the fire of the Holy Spirit to convict and cleanse those called Christians and to make a separation between those who are followers of the Lord and followers of the Wicked One. Pray also for the raising up of Spirit-filled servants from the native church to feed the little flocks at the schools in Majita and to minister to the unconverted.

Hospital Nearing Completion

The Mugango missionary staff have recognized that a small medical work here would be a definite opportunity for a spiritual ministry. The frequent requests for medicine which needed to be rejected have been an apparent hindrance in a number of cases. It is not uncommon to hear upon entering villages near us, "You refuse to give us medicine," accompanied with the attitude "And now do you expect us to listen to your message?" Not only with the hope of a more ready hearing in the villages, but also with the confidence that fruit will be borne from the daily teaching of the Word each morning before dispensing medicine, is this work begun anew at Mugango. A two-room building is nearly completed for this work which will be in charge of Sister Hershberger. Pray for her and the native helpers that this work may be a servant of the Lord in the salvation of souls.

Wengers Return to Mugango

Bro. and Sister Wenger have completed five years of service in Africa. Therefore they were given the opportunity of going to Dar es Salaam for several months' rest. July 18, the native Christians, Sister Hershberger and myself gave them a hearty welcome

home to Mugango. Next week Sister Yoder is also expected to return from Cape Town after an extended leave.

A Good Harvest

We have heard of famine and shortage of food in a number of surrounding sections, hence the Christians here are praising the Lord for their bountiful harvests of grain this season. During the past year some of them had an insufficient supply and had to rely on sweet potatoes as their food for a number of weeks. The grain harvest of the girls in the Home is larger than any previous year. However, a larger number of girls were in the Home this year which resulted in larger gardens than ever before. Besides grain, the girls' gardens gave a fair yield of peanuts, ground nuts, and cotton. The cotton was sold and the money used to help pay the expenses of the Home. The food crops are stored in granaries as the supply for the coming year. The past year their supply was insufficient which necessitated buying rice and other food which was scarce and high priced. Due to this difficulty some of the girls could not return to the Home for the last term of school.

Conference at Mugango

Aug. 19-22 is the date set for our missionary conference, and Aug. 24-26 for the native conference. Both will convene at Mugango. Necessary preparations are being made for the coming of these two groups. And the more important preparation—prayer—is also being earnestly made by native Christians and missionaries for the Holy Spirit to be present with us in manifestation of His power.

Rhoda E. Wenger,
Mugango Station.

City Missions

CHICAGO, ILL.

(Mennonite Home Mission)

Dear Christian Friends: Yesterday we held our communion services. Ninety-nine persons were present and one will be served in the home, which makes 100. Before communion services we received Mrs. Wentland by letter and three others by water baptism. Before they were baptized, each of them gave a testimony. Mr. Theodore Wentland, of Oak Park, was raised in the Lutheran denomination, but married a Baptist girl; they never made a church home as a family. They became interested in the Mennonite Church through literature and visitation. The nonresistance doctrine was of special interest to them. Robert Meadows was the first son of a Roman Catholic family to come into our church. He said it was the happiest day of his life, as he had been waiting three years for his mother to consent to his becoming a Christian. He is only a young lad, and at the end of his testimony he said he hoped we would all help him to be a real strong Christian. Mrs. Joe Moravic was also baptized and has an unusual testimony. She was the daughter of a Captain of the Salvation Army in London. She met her husband in a tavern while going about collecting money with the tambourine. After they became acquainted she found he was a Russian Jew who had accepted the Roman Catholic faith. Her father opposed the marriage; so they ran off and were married and lived in Russia. There they had three children; two daughters became nuns of the Roman Catholic Church and they were burned to death in a war in Poland. The son became a priest, but she does not know what became of him. During World War I, she was a Red Cross nurse. After the war she and her husband came to Chicago, and lived in our community where her husband was shot in the alley just back of the mission here a block away. Since then she married Mr. Moravic and through many troubles for a number of years she had lost her assurance and peace with God. We have been visiting her for several years, but it is just lately that she yielded herself to Christ, as she sees her great need and feels her time may not be long due to the severe malignancy in her leg. Fortunately she had a background to come back to and to build her Christian experience on.

I should like to request prayer for William Clay, a father of five children, only 37 years old who is the victim of a serious cancer on the right cheek. He is not a Christian and we trust the Spirit might convict him and open his heart to the Gospel.

This evening all of the nine different Mennonite churches of the city are meeting at the Mennonite Bible Mission for the semiannual meeting to hear Dr. Carl Kreider, of Goshen College, speak on "Mennonites in a Postwar World."

Next Sunday, Roy Roth will be with us to speak at our Vesper service, on the subject, "Possibilities for Training for Christian Work at Goshen College."

We have many blessings with a number of disappointments. We need your prayers daily.

Nov. 1, 1943. Raymond M. Yoder.

LIMA, OHIO

(Lima Mennonite Mission)

Bro. Perry A. Heller brought a message on the text, "I will never leave thee nor forsake thee," on Oct. 10. We appreciated his visit and the message.

Our Sunday-school attendance is not as large as it has been in other years, but we are glad to report that it is growing again. Many reasons can be given for the decrease, but our desire is to rise above the circumstances by God's grace and look for victory over all.

We expect to give Bibles, books, and a Christmas treat for perfect attendance in our Sunday school as we have in other years. If you so desire, we would appreciate any gift of funds to purchase this reward. Please state that it is for the Bibles, books, and treat when you send it.

The churches in our vicinity have been faithful in our support and have sent in their young people with splendid programs for our young people's meetings. We certainly appreciate this.

While we were at Greensburg, Kans., Fulton County delivered some canned goods and other things. We appreciate their kindness and their interest in the Lord's work. Will those responsible for this, please send me the value of the same so that we can keep our records true? Thank you, brethren.

Pray for us that we will be faithful to Him in all things.

Nov. 1, 1943. Maurice O'Connell.

HANNIBAL, MO.

(Mennonite Gospel Mission)

Dear Readers: Thanksgiving greetings to all the brethren in like precious faith and especially those who have labored with their hands to send in provisions for the winter months. May the heavenly Father multiply His blessings upon you.

Since school started in September, our Sunday-school attendance has increased. It has become necessary to add another class to our primary department. Sister Iona Miller of Linville, Va., has been with us since Sept. 6 and is creditably filling her place as a worker.

Sisters Katharine Ricket, of North English, Iowa, and Lucretia Stutzman, of Crystal Springs, Kans., have come to Hannibal recently and are giving the Christian nurse's testimony in our city hospital. Their help in the church services is much appreciated.

On Sept. 27, Bro. and Sister Wm. Myers entertained the brotherhood of the Mission at their home in honor of their wedding anniversary. Sister Myers is over eighty and blind.

Recent visitors at the Mission have been Sister D. H. Bender, Albany, Oreg.; Gladys Fox, Flanagan, Ill.; Bro. and Sister John Reschley and family, Mt. Pleasant, Iowa; Bro. and Sister Harvey Miller and family, Kalona, Iowa; Bro. and Sister Oney Hathaway and Bro. and Sister Leslie Hathaway, Monroe City, Mo.; Sister Edna King, Iowa City, Iowa; and Bro. J. C. Gingerich, Detroit Lakes, Minn.

We are expecting Bro. Homer North, Nappanee, Ind., to arrive this evening to begin a series of meetings which will close on Nov. 14. We are looking forward to these meetings as a time of great spiritual refreshing and a stirring of souls. A number have expressed their desire for a closer walk with God. We will appreciate the prayer support of the brotherhood.

Communion services are being planned for Nov. 7. The counsel of the church is being taken by personal visitation in the homes of the members.

Yours in thanksgivings to Christ,

Nov. 4, 1943. C. Carol Kauffman.

KNOXVILLE, TENN.

(709 N. University Ave.)

Dear Readers: Sunday, Oct. 31, was a time of refreshing Christian fellowship for members of the Mennonite Church in Tennessee. Members of the Concord and Knoxville congregations observe communion together at the Knoxville Church. This year it was decided to have the communion service at 2:00 p.m. so that the Concord folks would not have to rush from their morning Sunday school and be late for the service as had been done in the past. Thus we had morning, afternoon, and evening meetings on that day. This plan worked out very well. Some members who are not able to attend regularly were able to be here that morning and could stay for all three services. This was helpful to

(Continued on page 716)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

I PRAY FOR THE SAD

For those who are sad, Lord, I'm praying today;
Appear in their sadness, and drive it away.
Show them that no trial, no heartache, no loss
Is borne all alone when we carry Thy cross.

No doubt there are people who live in this land
Who shrink from the grasp of depression's bleak hand,
And sigh from their weakness and lack of their need—
Oh, some way, dear Saviour, those hungry mouths feed.

The whole wide world over there's sickness, distress,
And want of things vital; and Lord, there's unrest.
I know Thy kind heart aches for all them this day,
So comfort, sustain them, dear Father, I pray.

—Ganelle Boger.

—o—

VALUED

The worth of any article is considered by the way you look at it. The artistic eye may see great value in one thing, while another who has no real appreciation of art may consider the same thing common and worthless. In this age when antiques are sought after, many things may be stowed away in the garret, or even thrown out in the trash pile that are of great value, while the owner is suffering the necessities of life. To be up to date as the world in general puts it, will not hold in every line. Age often makes things valuable.

There is a story told of a woman in the country who had a set of old chairs, handed down from her husband's family. She had hoped for years to have them replaced by new and more up-to-date ones, but was time and again disappointed in her desires.

One day a lady alighted from a fine car in front of her house and came in, and asked for shelter from a thunder storm approaching, explaining that she was the governor's wife, and that she was terribly afraid to ride in an automobile when there was thunder and lightning.

The woman was proud of her distinguished guest, but she colored with shame when she noticed the governor's wife looking intently, at her chairs, and more so when she stooped over to examine them closely. Then she began to stammer out an apology.

"My dear," said the visitor, "do you know that these chairs are real Chippenwood and worth a small fortune? Where did you get them? My wealthy friends in their years of searching for antiques have never found anything better. You have a treasure here. Do you mind if I send some of my friends out to see them? They would be delighted about them!"

The woman who had been ashamed of her chairs for years, now looked upon them with great satisfaction, because she saw them from a different viewpoint.

Some of the commonest things or persons in the world, to us may have an inestimable value, but are known only as the occasion brings them to our attention.

Joseph, by his brethren, was valued at twenty pieces of silver; but they considered him differently in after years, when God used him to deliver them from the seven years of oppressive famine which spread from Egypt to Canaan. Judas Iscariot valued his Master at only thirty pieces of silver, when he sold Him to His enemies. Afterward he regretted his bargain, and despair led him to a suicide's grave which he purchased at the price of the Saviour, and was eternally lost. By loyalty he could have obtained the riches of glory and eternal life. What estimation of value do you place upon Jesus Christ?

Many are ashamed of Jesus, though they profess to be Christians, and refuse to openly acknowledge Him; for they love "the praise of men more than the praise of God" (John 12:43). Jesus says, "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

The apostle said that he was "not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). And again "we have this treasure in earthen vessels."

"How shall we escape, if we neglect so great salvation?" (Heb. 2:3). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26).

Esau valued his birthright at the price of a mess of pottage. What is your Heavenly Inheritance worth? You value it at the price of that which you let stand between you and salvation.—The Old Paths.

—o—

"Promptness often makes the difference between victory and defeat, success and failure."

THE BLESSING OF IRRITATIO

"Bless them that curse you . . . an pray for them which despitefully us you" (Matt. 5:44). Life on earth woul not be worth much if every source c irritation were removed. Yet most c us rebel against the things that irritat us, and count as heavy loss what ough to be rich gain.

We are told that the oyster is wiser that when an irritating object, like bit of sand, gets under the "mantle" c his shell, he simply covers it with th most precious part of his being an makes of it a pearl. The irritation tha it was causing is stopped by encrustin it with the pearly formation.

A true pearl is therefore simply victory over irritation. Every irrita tion that gets into our lives today is a opportunity for pearl culture. The mor irritations the devil flings at us, th more pearls we may have. We nee only to welcome them and cover then completely with love, that most pre cious part of us, and the irritation wil be smothered out as the pearl come into being. What a store of pearls w may have, if we will!—Sunday Schoo Times.

—o—

KEEPING ONE'S SOUL OUT OF THE DUST

"Lovest thou me, . . . Feed my sheep (Jno. 21:16). There is a quiet, little man, a vendor of fruits and vegetables who passes my door every day. One day I picked up a small notebook near the spot where his wagon had stood. On the first page I was much surprised to find these words: "For His Body's sake, which is the Church." Throughout the book were scriptural quotations and many notations like these: "The following were absent from Bible School last Sunday, be sure to visit them." "Ask about the sick baby." "Leave fruit for the blind lady." "Speak a word of cheer to the old crippled man." "Invite the new family to church services."

The next day I handed the book to the humble fruit peddler, with the query: "I wonder if you dropped this yesterday?" "Yes, indeed," was the answer. "It is my book of reminders, as I call it. I thank you." I told him I had glanced at the contents and expressed my surprise at their unusual character. "Well," he answered, pointing to the first page text, "this is my motive, my reason, for doing things, 'For His Body's sake, which is the Church.'" Then with an illuminating smile he added, "You see, it keeps my soul out of the dust."—The Alliance Weekly.

—o—

The Sunday school is a way in which the Church carries on its work; one of the ways in which the church moves on in the work of the Lord.—Sanford G. Shetler.

Sunday School Lesson

Theme for the Quarter: The Ten Commandments and the Teachings of Jesus

IX TRUTHFULNESS AT ALL TIMES

Lesson for Nov. 28, 1943.—Ex. 20:16; 23:1, 7; Matt. 5:33-37; Jno. 8:42-45.

Golden Text.—Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.—Eph. 4:25.

Introductory.—A week ago we had an emphatic and impressive lesson on honesty. The title, "Honesty in All Things," is all-inclusive in its testimony in favor of a perfectly upright life. Today we have a lesson on practically the same theme. "Truthfulness at All Times" is an absolute barrier against every form of dishonesty. This means a life of total abstinence from all things sinful. Those who feel tempted to practice dishonesty, untruthfulness, should keep in mind the "thou shalt not" that stands at the head of this lesson.

Lying Forbidden (Ex. 20:16; 23:1, 7).—The first of these "thou shalt not's" is against bearing false witness against our neighbors; the second, against gossiping, in which we circulate false reports started by others. The sin is the same;—one being outright lying and the other being outright hypocrisy. We are sternly commanded: "Keep thee far from a false matter." May we all be true to both the "thou shalt not's" found in the fore part of the lesson before us.

Christ Forbids All Forms of Swearing (Matt. 5:33-47).—Perhaps the first question we should raise in connection with this teaching is, What has the taking of oaths to do with honesty or dishonesty? In reply to this question we would say, the truthful man needs no oath to bind him to the truth. As our Saviour says, "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

Christ opens the subject by calling attention to how it used to be under the ceremonial law, but now under the law of "grace and truth" which He came to establish no oath is needed. The true child of God speaks the truth (so far as he has the light) under any and all circumstances,—in court and out of court. When people hear him speak they know that they hear the truth, for he never says anything else. His yea is yea and his nay is nay. When before a court of justice he is asked to take the affirmation, he simply says that it is his intention to speak "the truth, the whole truth, and nothing but the truth," conscious of the fact that if he were to tell an untruth he would be subject "to the pains and penalty of perjury." Therefore, says Christ, "Swear not at all." For the sake of emphasis He enumerates a number of persons and things in whose name His followers are forbidden to swear, all of which adds to the emphasis attending His command to "swear not at all." James (5:12) repeats the teaching of Christ, and with the same emphasis. His "neither by any other oath," excludes every form of swearing, the judicial oath included.

The Father of Lies (John 8:42-45).—One of the favorite diversions of the Jew was their desperate attempt to entangle our Lord in His language. In spite of His pure and spotless life, of His miracle-working power, of His kindness to every one in need, and of other qualities which only the Son of God possessed in fullness and perfection, they pretended that He was only a sinner, an impostor that ought to be gotten rid of. On this occasion He met their criticisms with these words: "I speak that which I have seen with my Father: and we do that which ye have seen with your father." To this they replied, "Abraham is our father." Jesus went on, saying: "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God. . . . Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

Thus in clear and emphatic words the truth was brought home to the critics of our Lord. They who belong to the family of God abide in the truth; Christ Himself being "the way, the truth, and the life." But the enemies of our Lord are the children of the devil, who is the father of lies. Like the Pharisees in the days when our Lord was upon the earth, the enemies of the Cross often make lofty claims for themselves and try to discredit Christ and His followers. But that simply convicts them of being what Christ said of the Pharisees in His days. We are either followers of Christ, children of the heavenly King, abiding in the truth, or we are following under the leadership of our father the devil, who abides not in the truth. "Choose you this day whom ye will serve."—K.

Bible Meeting Topic

MEN OF FAITH—SAMUEL (Jr.).—Heb. 11:32; I Sam. 3:1-21

Topic for November 28

MOTTO

"Pray without ceasing."

OUTLINE STUDY

I. **Asked of God.**
1. Samuel's mother asks for a son.—I Sam. 1:9-18.
2. She names him Samuel.—I Sam. 1:20.
3. She consecrates him to God.—I Sam. 1:24-28.
4. She gives thanks to God.—I Sam. 2:1-10.

II. **Serving before the Lord.**
1. Wearing the linen ephod.—I Sam. 2:18.
2. Visited by his parents.—I Sam. 2:19.
3. Growing in favor.—I Sam. 2:26.
4. Receiving a prophetic message.—I Sam. 3:14.
5. Telling Eli what the Lord said.—I Sam. 3:15-18.
6. Receiving other messages.—I Sam. 3:19-21.

III. **Samuel Becomes Israel's Spiritual Leader or Judge.**
1. Praying for Israel.—I Sam. 7:3-12.
2. His circuit.—I Sam. 7:15-17.
3. He is asked to make a king.—I Sam. 8:1-10.
4. The people refuse Samuel's advice.—I Sam. 8:1-22.
5. He anoints Saul as king.—I Sam. 9 and 10.
6. He exhorts Israel.—I Sam. 12.
7. He rebukes Saul for folly.—I Sam. 13:11-15.
8. He directs Saul and rebukes his disobedience.—I Sam. 15:1-3, 10-33.
9. He anoints David.—I Sam. 16.
10. Death.—I Sam. 25:1.
11. Rebukes Saul when called by the witch.—I Sam. 28:3-20.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Pray."**
2. Samuel, an Answer to Prayer.
3. Samuel, a Man of Prayer.
   a. Praying for Israel at Mizpeh (7:9).
   b. Praying about the king (8:6).
   c. Praying for Israel at Gilgal (12:23).
   d. Praying about Saul's Disobedience (15:11).
4. Samuel a Prophet in Israel.
   a. Telling about Eli's sons (I Sam. 3:11-14).
   b. Telling the people about the future king and kingdom (8:10-18).
   c. Telling Saul about his call (9:15-10:8).
   d. Telling Saul about another man to be king (13:11-14).

For Seniors.
1. Samuel as a Man of Prayer.
2. Samuel as a Prophet in Israel.
3. Samuel as a Spiritual Leader.

PERSONAL THOUGHT

Oh, for such a life!—living with God from childhood to old age, learning the way of fellowship, and serving Him in behalf of others who need to know the good and the right way.

SEED THOUGHTS

If spiritual revival is to take place in a community or group, there must be persistent intercession to that end. A little halfhearted, occasional sporadic praying will not suffice. The words of the children of Israel to Samuel, "Cease not to cry unto the Lord our God for us," aptly apply.—Sel.

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THURSDAY NOVEMBER 18, 1943

Field Notes

Bro. D. D. Miller, Middlebury, Ind., was with the congregation at Kouts, Ind., for communion services, Sunday, Nov. 14.

* * *

The Executive Committee of the Mission Board of the Southwestern Pennsylvania District held a meeting in the interests of work of the district at the Johnstown Mission, Nov. 13.

* * *

Bro. Leonard Haarer, Scottdale, Pa., filled the following appointments in the Johnstown district on Sunday, Nov. 14: Thirty-eight Mission in the morning and Thomas Church in the evening.

* * *

The annual Bible meeting of the Sunnyside Mission, near Lancaster, Pa., is to be held on Thanksgiving Day. Evangelistic meetings are to be held at the same place from Nov. 25 to Dec. 4.

* * *

Evangelistic meetings are scheduled to be held at the Kidron Mennonite Church, Nov. 21 to 28, with Bro. Paul Erb, Goshen, Ind., as evangelist.

R. H.

* * *

Evangelistic meetings at the Masontown, Pa., Church conducted by Bro. Lloy Kniss, closed Sunday night, Nov. 14, with good interest. There were a number of confessions of Christ, by both old and young.

* * *

Communion services were held at the West Union Church, near Wellman, Ia., on Sunday, Nov. 7, with Bro. John Y. Swartzendruber in charge. Baptismal services are to be held at the same place in the near future.

* * *

Bro. C. Z. Martin, Mountville, Pa., filled the appointment at East Petersburg, Pa., Church on Sunday morning, Nov. 14, preaching a missionary sermon and giving an account of some of his itinerary work through the Southern States.

* * *

Bro. L. C. Miller and wife of Manitou Springs, Colo., are visiting their children in the West. Bro. Miller is preaching the Gospel along the way. If plans were carried out, they worshiped with the Portland, Oregon, congregation on Sunday, Nov. 7. D. H. B.

* * *

Bro. Geo. R. Brunk, Denbigh, Va., is to be instructor for the annual Bible conference at Westover, Md., Nov. 25 to 28. The epistle to the Philippians is to be studied besides a number of doctrinal and practical subjects.

G. M. H.

* * *

A prayer and praise service is to be held at the Mennonite Gospel Mission, S. Christian and Locust Sts., Lancaster, Pa., Friday evening, Nov. 26, D. V., when Bros. Edward Yoder, Scottdale, Pa., and David B. Groff, Lancaster, Pa., will be the speakers. All are welcome.

J. S. L.

* * *

Evangelistic meetings at the Rockton, Pa., Church, conducted by Bro. A. J. Metzler, closed Sunday night, Nov. 14, with good attendance and interest, the church being strengthened and one soul confessing Christ. Communion services were held on Sunday morning.

* * *

Ordination.—Bro. Paul B. Hershey was ordained as bishop for the Gulfhaven, Miss., congregation on Sunday, Nov. 14. Bros. E. S. Hallman and J. M. Kreider were present and had charge of the services. May the Lord bless our brother in his new responsibilities in the work of the Lord.

* * *

The Curriculums Committee of the Commission for Christian Education and Young People's Work together with a number of other interested persons, held a meeting at Weaver's Bookstore, Lancaster, Pa., from Nov. 11 to 13. Special attention was given to the work of Summer Bible School, Weekday Bible School, and Sunday school.

* * *

Bro. C. Z. Martin, Mountville, Pa., closed a series of meetings at the Ebenezer Church near South Boston, Va., on Sunday evening, Nov. 7. There were a number of confessions and reconsecrations while the church was strengthened spiritually. The congregation requests the prayers of God's people.

* * *

The annual Bible conference for the Johnstown, Pa., district, is to be held at the Pleasant Grove Church, near Salix, Pa., Nov. 24 to 28. The instructors as given on the program are C. C. Culp, Brethren, Mich., and E. F. Hartzler, Marshallville, Ohio. A program of interesting and practical subjects has been prepared and printed.

Brethren Elmer Swartzendruber an Christ Yoder, accompanied by Siste Swartzendruber and Yoder, are visi ing among the C.P.S. camps in th Pacific Coast states. May the Lor bless their labors among the C.O.'s, bot in camps and congregations, in the Fa West.

* * *

Recent visitors at the Publishin House and vicinity included the follow ing: Sister Elva Ruth Hernley, E.M.S Harrisonburg, Va.; Bro. and Siste Kenneth Berkshire, Masontown, Pa. Bros. Truman Showalter, Waynesbor Va.; Leonard Brilhart, Harrisonburg Va.; Bro. and Sister Lloy Kniss, Johns town, Pa.; Bro. Paul Erb, Sister Wini fred Erb, Goshen, Ind.

* * *

Bro. Paul Erb, Goshen, Ind., spen from Friday, Nov. 12, to Sunday, Nov 14, at the Eastern Mennonite Schoo giving lectures and preaching sermons Communion services were held Sunday evening. Bro. Erb stopped at Scott dale in the interests of the work of th Gospel Herald to which he has been ap pointed editor. He was accompanie by his daughter Winifred.

* * *

The brethren Arthur Ruth of Chal font, Pa., and Wm. Anders of Telford Pa., who are visiting the two C.P.S camps in California and two in Mon tana, where brethren from their con ference district are located, spent sev eral days during the last week in Oc tober in Oregon, filling appointments at Harrisburg, Sweet Home, Fairview Albany, Zion, and Portland. D. H. B

* * *

The following extracts are taken from a cable received from the relief commissioners sent to China by the agencies interested in Mennonite relief work in that country: "Arrived Kunming. Proceeding Chungking tomorrow overland. . . . Both well." The cable was dated Nov. 9 and refers to Bros. Samuel Goering and J. D. Graber who, after stopping in India, have now safely arrived in China.

* * *

The Johnstown Bible School Board met on Tuesday evening, Nov. 9, to consider the pledges received for the purchase of the former Shetler residence as a dormitory for the School. At the meeting it was learned that $3,400 had been pledged. The Conference Dormitory Committee which met with the Board granted an extension of time for further solicitation of the $4,500 in order to purchase the property. The Board is deeply grateful for the generous responses received, and it desires that pledges which have been made to come due Nov. 1 be held for about a month while the Solicitation Committee continues its work. All who have not pledged have still opportunity to make their pledges and have them in the hands of Bro. L. A. Kniss, Johnstown, R. 4, Pa., not later than Nov. 22.

Correspondence

GREENSBURG, KANSAS

Bro. and Sister Maurice O'Connell, Lima, Ohio, were mightily used in a series of revival meetings at the Calvary Mennonite Church of Greensburg, Kans. Many hearts were reconsecrated and a number accepted Christ.

On Oct. 31, our congregation also enjoyed a baptismal service in the morning and communion in the evening.

Bro. E. M. Yost is scheduled to be away holding meetings all during the month of November. He will be at Morton, Ill., Goshen, Ind. (Yellow Creek Church), and Wooster, Ohio (Oak Grove Church). May the Lord richly bless his labors.

Nov. 1, 1943. Samuel Janzen.

ST. JOHNS, MICHIGAN

Greetings to Herald Readers: Over the week end of July 25 Bro. Paul Mininger and family and Bro. Mininger's mother were in our community. On Sunday Bro. Mininger brought three messages: The Christian Faces Christ; The Christian Faces the World; and The Christian Faces the Future.

On Sunday afternoon, Sept. 26, we had a members' meeting and the following Sunday communion services were held.

On Oct. 17, a group of C.P.S. boys from the State Mental Hospital at Ypsilanti, with their leader, Lotus Troyer, gave a program to a large audience. Other C.P.S. boys from near-by counties were also present. We are glad to have several of these boys worship with us regularly. This service was a means of helping us to understand and appreciate more fully just what the C.P.S. camps mean to us.

We are looking forward to a series of revival meetings to begin Dec. 13, with Bro. Aaron Mast in charge.

We had a late, wet spring, but God has abundantly blessed and farmers are enjoying beautiful fall weather to gather in their crops.

Nov. 6, 1943. Edna M. Oyer.

SOUTH BOSTON, VA.

(Ebenezer Congregation)

Dear Herald Readers: On Sept. 5, Bro. John F. Garber came here with his family and preached for us on Sunday morning and evening. All enjoyed the messages.

On the same Sunday morning, three of our C.P.S. boys from Duke's Hospital, Durham, N.C., worshiped with us. These boys were Bro. James Shank, Bro. Francis Troyer, and Bro. Hershberger. Bro. James Shank has been ordained a minister for foreign mission work. On Sunday, Oct. 3, he was with us and preached a wonderful sermon on intercessory prayer. His text was Isa. 59:16. His message was enjoyed by all.

On Oct. 17, our minister, Bro. Otis Snead, and wife and part of the congregation here went to Duke's Hospital and held services at their camps in the open. Bro. Snead used as his text, Luke 24:51; Ps. 40. His theme was "The Up Life." Everyone seemed to enjoy the sermon and they expressed their appreciation. The ministerial work at this hospital is under Methodist supervision. However, since some of our boys are there, the Methodists welcome us in.

Our revivals here at Ebenezer start on Monday, Nov. 1, with Bro. C. Z. Martin, Mountville, Pa., in charge. Pray for the revival of the church and also that lost souls might be saved.

Nov. 3, 1943. Cor.

MATTAWANA, PA.

Dear Herald Readers: Greetings. On Oct. 23, a Bible Conference was begun in the Church in the afternoon, conducted by Bros. Harvey E. Shank, Chambersburg, Pa., and William Strong, Mechanicsburg, Pa. Sessions were held in the afternoon and evening. On Sunday morning Bro. Shank gave a good discussion on the Sunday-school lesson. Bro. Strong conducted a children's meeting. Many helpful and practical truths were brought out in all three sessions of the conference.

On Oct. 31, Bro. Raymond Peachey, Allensville, Pa., the newly appointed bishop for this place, was with us and held preparatory services. A brother was received into the church by letter from another denomination. On Oct. 7, Bro. Peachey conducted the communion service here.

Some of our members have been quarantined in their homes because of scarlet rash.

An aged sister was called very suddenly by death and sadness was also felt over the whole community when Charles and Sister Annie Hesser received the sad message that their son, Norman Hesser, had been killed in action in North Africa. Please remember them and the Mattawana Church in your prayers.

Nov. 7, 1943. Cor.

WEST LIBERTY, OHIO

(South Union Congregation)

Greetings. Today, as we remember the bounties of garden and field, we may well be thankful. Our cellars and shelves are filled, while many in other lands are in dire need of bare necessities of life. We thank the Lord for supplying us and pray that somehow the needy may be supplied too.

On Oct. 10, Wayne and Gail Yoder from our congregation and two Miller boys from Holmes County were here on furlough. This quartet rendered special numbers of song in the morning services. In the evening they gave a program of singing which was very much appreciated by all.

On Oct. 17, Bro. Menno Troyer from Elida, Ohio, gave us a very timely sermon on "Our Responsibility to Missions." We thank him and invite him back again.

On Oct. 24, Bro. Algyer was with us for our counsel meeting. We had our communion service Oct. 31. Bro. Noah Troyer was with us then. An aged brother and sister who were formerly from our congregation and now live in Marshallville, Ohio, were with us too. Bro. Hartzler is 93 years old and is enjoying fairly good health.

On Nov. 1, Bro. Nelson Kauffman from Hannibal, Mo., gave the evening sermon at our prayer meeting. As we are looking forward to our revival meetings to be held in the near future his subject was "Revival." We are praying for a great revival in the Church and the community.

Nov. 8, 1943. Cor.

GREENWOOD, DELAWARE

Dear Readers of the Gospel Herald: Greetings. On the evening of Oct. 2, our meetings began with Bro. Paul Roth, Masontown, Pa., as our evangelist. He preached every evening until October 10 when the meetings closed. He gave very impressive messages and we feel that the Church was strengthened and sinners warned although there were no open confessions. The good seed was sown and the Word tells us that God giveth the increase; so we are expecting results.

On the evening of Nov. 6, we had our preparatory services and on Sunday, Nov. 7, we again had communion services. Our bishop, Bro. M. B. Miller, was with us and also preached for us Sunday evening.

We were glad to have with us Bro. and Sister Gerald Miller. Bro. Miller had been in a C.P.S. camp but is now in Lancaster County, Pa., doing dairy testing. Bros. Oswel Bell and Millard Hofstetler, two of our brethren who were called to C.P.S. camp, were also with us.

May the messages we received not be forgotten but may they keep us in the narrow way.

Nov. 9, 1943. Mary A. Miller.

KALONA, IOWA

(Lower Deer Creek Congregation)

Greetings to All Herald Readers: Revival meetings this fall were conducted in our congregation by Bro. Ray F. Yoder, of Wakarusa, Ind. The timely messages were indeed an inspiration. One of the visible results was the class of five girls and three boys who accepted Christ as their Saviour.

Bro. Joe C. Gingerich, of Detroit Lakes, Minn., brought us a fine message on Oct. 24. He chose his text from Matthew 25—"The Servant of One Talent."

Baptismal services were held Oct. 31. The class of eight was received into church fellowship. We also observed communion and feetwashing the same day. After these impressive services may we all go forward with new zeal for the Lord.

Cor.

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NUGGETS

Prayer has a threefold effect upon us: (1) It brings us nearer to God. (2) It makes us conscious of the needs of others. (3) It helps us to answer our own prayers.—A. Lloyd Swartzendruber.

Voltaire, in his day, had a building in which he preached and promulgated his infidelity. Today such buildings are not needed; the preachers attend to that.—Aaron Mast.

Miscellaneous

KEEP LOOKING TO JESUS

By Ruth N. Graybill

Keep looking to Jesus, my friend,
When weary with burdens and care;
His smile will lighten all your path,
And He ev'ry burden will bear.

Keep looking to Jesus, my friend,
When anxious of the coming days;
One word from Him will banish fear
And brighten all your future ways.

Keep looking to Jesus, my friend,
When bowed beneath affliction's rod;
One look at Him, new strength is thine,
To follow in the path of God.

Keep looking to Jesus, my friend,
Each day of your life's journey through;
He'll guard and guide you all the way,
With His own presence shelter you.

New Holland, Pa.

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THANKSGIVING DAY

By Noah H. Martin

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Psa. 100:4).

Every day should be a thanksgiving day for Christians, but as the rulers of our land give out their proclamations for all to gather into their places of public worship on Thanksgiving day, we should obey them, enter God's sanctuary with thankful praise, and bless His holy name in our worship.

Our Lord has increased the fruit of our fields and orchards again; not as bountifully as some years, but enough to supply all our temporal needs, as the Lord has promised. We have experienced a long siege of dry weather. Sometimes we need a drought to help us to appreciate the rain and fruitful seasons. Can we thank the Lord for this also? Or will we complain and murmur as did the children of Israel? We are more accountable than they, for we should profit by their mistakes and avoid their complaints and murmurings.

I believe we honor the Lord by asking Him for our needs and thanking Him when we receive them. A father once bought his only son a beautiful watch and chain so that when his boy would ask for a watch he would have one ready to give him, but he did not ask for any. Then his father hung it in the living room and still his son would not ask for it. Then his father told him the watch was for him, yet he would not take it. At last his father gave it to him. The boy put it into his pocket, fastened the chain, and walked out. He did not show any appreciation and did not thank his father for it. The father would have been happy to see his son pleased and grateful, showing his appreciation by asking and thanking him for the nice gift.

We believe that the same is true with our heavenly Father. When we ask him for our needs, then thank Him when we receive His blessings, what honor and glory we bring to Him in so doing rather than complaining, murmuring, and distrusting Him.

We should pray for our needs, as Elijah did for rain. He prayed seven times before he saw any evidence. Then he saw only a small cloud as a man's hand, but they received abundance of rain. This teaches us persistent prayer.

Sometimes the Lord tests our faith by waiting to answer prayers. We should thank the Lord for all our spiritual and temporal needs; first, the need of salvation for everyone through Jesus Christ and for His Word to learn the way of receiving this gift, also for faith to believe in His Gospel teaching. We thank the Lord for Christian parents, Sunday-school teachers, ministers, and missionaries, for environments, and for all that help us to accept salvation.

While our country is at war, we thank the Lord for C.P.S. camps for our boys. We thank Him for this way of helping our boys also for freedom of worship according to our conscience. The C.P.S. boys have much to be thankful for. They are isolated from their homes and friends but they have our sympathy. It has been said that they do not need sympathy; they need courage. We know that sympathy gives us courage. Just to know that someone cares, lightens our trials and disappointments and sorrows. All of us should thank the Lord for relatives, friends, and companions to share the trials of life and to fellowship with us in our Christian experiences.

We will mention some of the problems with our temporal needs. We should exercise patience and endurance and should obey all rules and regulations when we appear before the ration boards. We ought to be thankful that there are provisions made so that we can receive our temporal needs by using coupons. We are blessed above many other nations. May we all pray to God that He may bring this war to a speedy close and that peace may again be restored among the nations of the world. The Lord has no pleasure in the death of the wicked, but "precious in the sight of the Lord is the death of his saints."

May we make this a real Thanksgiving Day by asking for our needs and thanking the Lord when we receive them.

Hagerstown, Md.

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The ministry of the Gospel is not a profession (although many people look upon it as such); it is not a means of livelihood; but it is a commission from high heaven to preach the everlasting Gospel of our Lord Jesus Christ and to lead the flock of God in the way of heaven.—Charles Hostetter.

"HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES"

By Orrie D. Yoder

V. The Holy Spirit and the Individual Christian

He that hath an ear, let **him** hear what th Spirit saith unto the churches.—Rev. 3:22.

Doubtless the work of the Holy Spir it in and with the individual Christia is the secret of His divine power an influence in all God's cause and king dom on earth. The Holy Spirit's powe in the Church, in missions, or in th home must first begin with the individ ual. All our religious institutions an organizations can hear the call of th Holy Spirit only as the individual firs has his (or her) ear tuned to hear wha the Spirit would say unto the churches The Holy Spirit who spake to th church at Antioch concerning the labor of Saul and Barnabas had first spoke to these individuals.

Herein lies the secret of God's divin purpose for leadership. Individual who had their ears tuned to hear th call of the Holy Spirit and who wer filled with the Holy Spirit have alway been God's ideal and choice. Suc would He always seek to raise up i our homes, in His work and kingdom that He through them might lead an influence others to yield to His Wor and Spirit. Such was His servant John to whom He committed this Revelatio that he might influence others to hea what the Spirit would say to them, by writing His divine message and sending it to them.

Divine history is gloriously enriched and marvelously composed from the testimony and influence of **individuals** whose ears were tuned to hear the call of the Holy Spirit, and His whispers as well. Eternity alone can reveal the effects of such lives for God and for good upon others. Even kings and statesmen, in times of crises, often sought for Spirit-filled men, and often were left to wait for their counsel. Cf. Gen. 41 with Dan. 2.

Surely in our present-day religious and national crises, there is no greater need than for individuals with ears tuned to hear what the Holy Spirit would say to us today! As always, such will doubtless endure much reproach and rejection, but God is still waiting to honor and set forward in due time those who will hear the call of His Spirit. Surely the cry of God's true people is that He might yet today raise up individuals who by prayer, humility, and self-denial have ears tuned to hear what the Holy Spirit would say to the Church of the present time. Only such individuals can lead our church and mission work to faith in our great God and in love for a perishing world! Such individuals alone can save us from the divinely condemned lukewarm com-

promise of last-day Christendom. Such individuals are our only hope against Satanic factions and schisms and such are our hope for a united effort for Christ and His Church against the world.

Now someone may ask, **How** can such an ideal be attained? **How** can we more readily tune our ears to hear the call of the Spirit? Perhaps the first step is to honor the Word. The Word of God, which is progressive in its message of God's revelation to us, contains this unique sevenfold declaration to hear what the Spirit says to the churches. It is part of the last message of our Christ to us and to the Church. Thus we must honor both our Christ and His Word, who through this last message tells us to honor and hear the Spirit. Surely, this is a last **love letter** to us, to the Church, from Him who "loved us and washed us from our sins in his own blood."

We need to remember that not only in this message, but while on earth, our Lord gave special charge to honor the Holy Spirit who in turn would not speak of Himself but what He would hear from the exalted Christ in heaven. Thus if the living Christ is not exalted in the Church today it is because the Holy Spirit is not honored. The way to have more of Christ in our homes, in our churches, and in our lives is to honor the Holy Spirit who speaks not of Himself but of Christ. John 16:13, 14.

The Word also tells us that hearing the call of the Holy Spirit meant for the early Church much prayer and even frequent prayer with fasting. Besides these, and with obedience and other Christian honors due to the Holy Spirit, God has given us no other way to know and hear the call of His Spirit today. Not through modern culture or wealth, not in modern ease and pleasure, nor by modern world peace and social programs can the voice of the Holy Spirit be determined or known. These may be acquired, but the Holy Spirit and His works are divine gifts given to those who "pray" and "obey."

Bannock, Ohio.

(To be continued)

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WEIGHTS

When Eddie Rickenbracker and his fellows found they were running out of gas they threw overboard masses of weighty material. "You never know of how little value such things are until you come to such an hour," he said.

When a man goes up in a balloon he takes sand as a ballast. When he wants to go higher up he throws out a little more ballast. If he throws out still more ballast he mounts still higher. The higher he gets the more he throws out. So it is, the nearer we get to God the more we have to throw out of the weights of the world.—Prairie Pastor.

THE VALUE OF CHRISTIAN TESTIMONY

By Nelson King

Be not thou therefore ashamed of the testimony of the Lord, nor of me his prisoner.—II Tim. 1:8.

We wish to notice first that this is a command, and as such is essential to the welfare of every individual believer. God's commands are not given to be burdensome or grievous, but for our highest welfare. Leaving the way in which God would have us walk invariably brings trouble to us as it did to Israel.

May we notice how Christian testimony strengthens the believer. Have you had a deep joy and peace because of forgiven sins through faith in Christ? Tell it and see if your peace is not deepened and your joy increased. Have you had victory over some habit, weakness, or besetting sin? Tell it and you will find it will help in overcoming the next temptation. Has the Lord definitely answered your prayer? Give him the glory for it and see how your faith is increased.

Someone has said that the Holy Spirit is like electricity. It will not enter a body unless there is a way to get out. If the Spirit makes salvation a reality to us and we smother all the joy and give no expression to it, it soon vanishes. If our joys manifest themselves in Christian testimony, salvation becomes a great reality and God's promises become anchors for the soul.

Notice the words of Jesus in Jno. 7. 37 and 38: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

In our community there are many beautiful springs flowing out of the hillsides. What is more refreshing to the tired laborer, or weary traveler, than a drink from a pure, cool, sparkling spring? Keep the outlet open and it is a source of blessing indeed. Allow sticks, leaves, and filth to close the outlet and your beautiful, refreshing spring soon becomes a filthy, stagnant pool from which no one cares to drink.

Do we not see here a striking picture of one who is ashamed of the testimony of the Lord? The blessings which should be overflowing for the benefit of weary travelers and sin-sick souls are hindered by an accumulation of the husks of the world and accompanying filth. Instead of the life being a blessing and benediction to others, it becomes a menace to the welfare of those who are influenced by it.

Contrast the preceding picture with a life that is constantly telling of all the riches of the blessing of God to us who believe and you have an idea of the value of Christian testimony.

Again, Christian testimony is not only expressed in words but also in conduct and appearance. The standard of conduct for Christians according to Col. 3:17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus," is certainly a high standard, but as all other of God's ways, it is for our highest welfare. Dear reader, if some would perchance offer you some of the defiling things of the world, a cigarette, a glass of liquor, an opportunity for unfair gain, or invite you to a place where you cannot take your Saviour with you or engage in something you would not care to be engaged in when He comes, do you have courage to say, "No, thank you, the Lord has saved me from such things," or do you rather indulge because you are ashamed of the testimony of the Lord?

Then let us notice God's standard for Christian appearance in I Tim. 2:8-10: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

The standard for man: "holy hands, without wrath and doubting." In other words, hands free from blood, vice, crime, and sin, and the will in complete submission to the will of God as revealed in His Word.

The standard of appearance for women professing godliness is modesty and refrainment from vain display. What a contrast from the standard of this present evil world. Yet by following God's standard, simplicity and the true beauties of womanhood are displayed. Brother, Sister, are you ashamed of the testimony of the Lord in your appearance and conduct? Hear the words of Jesus, "For whosoever shall be ashamed of me and of my words of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

We have noticed in many lives which have failed to develop strong beautiful, Christian character, that one of the first signs of deterioration was a neglect of testimony in personal appearance. Naturally the trouble was in the heart, but the first outward manifestation would be lack of submission to God's standard of appearance. The result would be a greater temptation to turn from Christian conduct and less ability to overcome. With the Christian testimony gone along these two lines, a general breakdown in Christian character usually follows.

May these few lines be the means of causing us to consider seriously the importance of God's command, "Be not thou therefore ashamed of the testimony of the Lord."

Meadville, Pa.

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You can take up the Bible as the very Word of God.—J. C. Wenger.

Mennonite General Conference

Minutes of the Twenty-Third Mennonite General Conference held at Goshen College, Goshen, Indiana, August 18-24, 1943.

The Conference was called to order by the Moderator, Milo Kauffman. All of the general sessions of Conference were held in the Goshen College Chapel Hall. The Committee on Arrangements met in a sideroom for its work. The Executive Committee was provided with a special room for its meetings during the time of General Conference. The dormitories and dining hall served the delegates well.

The devotional periods were in charge of A. J. Steiner, J. A. Heiser, Eli G. Hochstetler, and Milo Stutzman. The Brethren Erie Bontrager, Henry King, N. E. Troyer, and Mark Ross had charge of the song service.

There were week-end meetings held in twenty-five of the local churches using out-of-state ministers as speakers. The theme for these meetings was, "Holy Living." The following subjects were discussed:

Saturday evening—God's Requirement of Holiness.
Sunday morning—Sermon. Titus 2:11, 12.
Sunday afternoon—God's Provision for Holiness.
a. His Sanctifying Work.
b. His Sanctified Walk.
Sunday evening—Motives for Holiness.
a. A World Needing Light.
b. The Blessed Hope.

The Conference Sermon was preached by Simon Gingerich, Wayland, Iowa, using Luke 19:13 for a text, "Occupy Till I Come."

The following brethren were called upon to give responses to the message: J. R. Driver, Waynesboro, Va.; Noah H. Mack, New Holland, Pa.; Daniel Kauffman, Scottdale, Pa.; Edd P. Schrock, Odon, Ind.; Elmer Stoltzfus, Hudson, Ohio; Nelson E. Kauffman, Hannibal, Mo.; William R. Eicher, Milford, Neb.; John G. Hochstetler, Creston, Mont.; Aaron D. Nice, Morrison, Ill.; Jacob Rittenhouse, Lansdale, Pa.; Hugh Wolfer, Sheridan, Oreg.; Harold D. Groh, Toronto, Ont.; Norman Martin, Marion, Pa.; George Beare, Dhamtari, India.

Addresses

On the first evening of Conference the delegates were given two helpful talks on Bible study.

Inspiration and Authority of the Scriptures, John C. Wenger, Goshen, Indiana.

Suggestions for Bible Study, J. L. Stauffer, Harrisonburg, Va.

The second evening was given to Bible study.

Ephesians 1:3, Aaron Mast, Belleville, Pa.

Ephesians 4:6, J. Irvin Lehman, Chambersburg, Pa.

Other subjects discussed were:

The Imperative Need of More Real Evangelists and Evangelism, E. M. Yost, Greensburg, Kans.

The Ordination and Placement of Ministers, Harry A. Diener, Hutchinson, Kansas.

The Necessity and Manner of Raising the Standard of Christian Living Within the Brotherhood, C. L. Graber, Goshen, Indiana.

The Ministry of Our Church Schools to the Church, Oscar Burkholder, Breslau, Ontario.

The Importance of the Prophetic Testimony, A. J. Metzler, Scottdale, Pa.

The Place and Necessity of Lay Witnessing in the Program of the Mennonite Church:

a. **In the Home Field,** David D. Miller, Berlin, Ohio
b. **In the Foreign Field,** George Beare, Los Angeles, Calif.

Strength and Weakness of Our Peace Testimony, John E. Lapp, Lansdale, Pa.

Strength and Weakness of Our Nonconformity Testimony, H. A. Wolfer, Woodburn, Oregon.

Resolutions Committee:
J. R. Mumaw, Chairman; Lloy A. Kniss, J. B. Martin, Fred Brenneman, Paul Mininger.

Nominating Committee:
H. A. Diener, Chairman; Aaron Mast, J. A. Heiser, Ira S. John, Eli G. Hochstetler.

Conference business, submitting of reports from various committees and officers were heard and received through the eight-day session of Conference. These reports are recorded on the pages of the booklet containing the complete report of this Conference. Conference action on committee report recommendations follows each report including recommendations.

Reports

The following reports were presented and accepted:
Secretary's Report.
Treasurer's Report.
Report of Mennonite Board of Missions and Charities.
Report of Committee on Revision of the Constitution.
Report of Historical Committee.
Report of Music Committee.
Report of Commission for Christian Education and Young People's Work.
Report of Interboard Committee.
Report of Committee on Industrial Relations.
Report of Mennonite Board of Education.
Report of Stewardship Committee.
Report of Mennonite Publication Board.
Report of Peace Problems Committee.
Report of C.P.S. Investigating Committee.
Report of C.P.S. Policy Committee.
Report of General Problems Committee.

A statement was made by the Church Polity Committee concerning the completion of the work on the Church Polity. By motion a vote of thanks was extended to the committee for their services and the committee was released.

Article V of the Constitution was revised by unanimous vote. Revision appears in the full report.

An offering was taken in each of the local congregations where the week-end meetings were held to help defray the expenses of this Conference.

The ministerial registration revealed the following record of attendance.

Bishops	75
Ministers	134
Deacons	29
Lay Delegates	2

Conclusion

The Conference districts affiliatd with General Conference were well represented by delegation. There were also a number of ministers present who were not delegates and a number of visiting ministers. They revealed a keen interest in the welfare of the Church. A very fine spirit of Christian fellowship was evident throughout the entire Conference. The speakers were filled with their messages, and the discussions following the speakers' talks proved valuable to all.

Many expressed themselves in favor of future sessions of General Conference planned in a similar way.

This Conference came to a close without the completion of all the work. The recommendations included in the General Problems Committee report were held over and the newly elected Executive Committee was instructed by motion to call a special session of General Conference in the near future to give further deliberation to the recommendations proposed and act upon them.

Amos O. Hostetler, Secretary,
Mennonite General Conference

CITY MISSIONS

(Continued from page 709)

them and encouraging to those of us who can attend regularly.

On Sunday evening, Bro. Jennings conducted a testimony meeting in which all members present took part. It was an inspiring meeting and provided a fitting climax to the activities of the day.

During the past year we have held several cottage meetings at the home of an elderly crippled lady by the name of Whitt. She and her seventeen-year-old granddaughter live alone and seem hungry for the fellowship of God's people. Will you remember them in prayer? John H. Shenk.

HUTCHINSON, KANSAS

(215 South Pershing)

Dear Herald Readers: Greetings. During the past month we have had several real spiritual feasts. On Sunday, Oct. 10, we had a Sunday-school conference. The main theme during the day was "The Home." Bros. Jess Kauffman and Wilmer Landis, of Hesston, Kans., were the guest speakers.

Bro. P. A. Friesen, Denver, Colo., conducted a short series of evangelistic meetings, Oct. 19-27. Although there were not many public confessions we know that Christians were strengthened in the faith and others are still under conviction.

On Sunday, Oct. 24, about forty students from Hesston College worshiped with us. They assisted in the meetings with testimonies and songs. Between the afternoon and evening meetings they went to different homes in the neighborhood and invited them to the revival meetings. They also sang in the different homes. The people enjoyed this immensely.

On Sunday afternoon a dedication service was held for small children. Bro. Friesen gave a short talk after which the dedication ceremony was performed. There were approximately twenty children dedicated. A service of this kind should help the parents realize their responsibility to teach their chil-

dren in the fear of the Lord.

We wish to thank the Pleasant Valley congregation for the provisions. May the Lord richly bless each one.

Nov. 5, 1943. Elsie L. Selzer.

From Our Institutions

MILLERSVILLE, PA.

(Mennonite Children's Home)

To Herald Readers: Greetings in the name of our Lord Jesus. Our silence in the columns of the Herald does not indicate that we were inactive during this period. Many problems, which are domestic, such as, marital relations of parents, relation of parents to children, and also relation of foster parents, are brought to us for advice. We pray for wisdom and understanding to give proper advice for the solution of these problems that the name of the Lord Jesus may receive honor and especially that the children concerned may be helped. Will you pray for us that this may be accomplished for the benefit of the children?

We have twenty-four children in the Home at present and 110 in foster homes—a total of 134 children under our supervision. These range in ages from four months to twenty years. In the life of the institution to the present time, 871 children have been cared for. We just admitted a family of seven children, five boys and two girls. The father deserted the family and the mother needed help. This is a needy case and we are assured that much good can be accomplished in their lives if proper assistance is given.

We believe there are many in Christian homes who desire to do mission work but on account of circumstances cannot leave their homes. It seems to us that no Christian home has any better opportunity to do mission work than to receive such needy children into their homes and train them in Christian living.

We are still handicapped in attaining things that we had looked forward to, such as more Christian training and closer direction given to the children, because of our shortage of help. To whose charge shall we lay the loss of this opportunity? May the Holy Spirit lay it on someone's heart to make use of the wonderful missionary opportunity in working with the children. We are offering this opportunity with encouraging terms. May we hear from someone.

Our early crops were very good, but we have had hardly any late crops to harvest. However, in spite of this, we are well provided for in all things through the kindness of neighboring congregations in their donations of canned goods, fruits, vegetables, potatoes, etc. We wish to take this opportunity to thank all who participated in the donations, as well as those who desired to donate and could not. This season we canned over 2300 quarts of fruits and vegetables; 800 quarts are peaches. The peaches were donated by H. Landis Shank and Joseph Withers. We are very grateful to these families for their generous gift.

Thirteen of our children are attending school.

All in all, the Lord has guided us, helped us, and provided for us in every way. Blessed be His name. We invite you to visit us.

Yours for needy children,
Bro. and Sister Eberly.

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PRAYER MEETING DIES HORRIBLE DEATH

Mrs. Prayer Meeting died recently at the First Neglected Church on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and spiritual holiness, soon growing into world-wide prominence, and was one of the most influential members of the famous church family.

For the past several years Sister Prayer Meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity, and weakness of purpose and will power. At last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning marts of trade and places of worldly amusements. Her older brother, Bro. Class Meeting, has been dead for many years.

Experts, including Dr. Reform, and Dr. Joiner, disagreed as to the cause of her fatal illness, administering large doses of organization, socials, contests, drives, and religious education, but to no avail. A post mortem showed a deficiency of spiritual food, coupled with lack of fasting, faith, heart felt religion, shameless desertion, and non-support were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power. Carefully selected pallbearers were urged to tenderly bear her remains away, but failed to appear. There were no flowers. Her favorite hymns, "Amazing Grace" and "Rock of Ages" were not sung. Miss Ima Modern rendered "Beautiful Isle of Somewhere," but none had any idea where this fancied isle might be. The body rests in the beautiful cemetery of Bygone Glories awaiting the summons from above.

In honor of her going the church doors will be closed on Wednesday nights, save on the third Wednesday of each month, when the Ladies' Pink Lemonade Society serves refreshments to the members of the Men's Handball Team.—Selected by John A. Hostetler.

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Weekly News Notes

RELIEF NOTES

Funds and Workers to India

At the recent meeting of the Mennonite Central Committee it was decided to act upon the recommendations received from Graber and Goering relative to the famine in Bengal and other parts of India. Additional funds will be sent from both United States and Canada, and the executive secretary is proceeding to secure two men workers, one of which will be a doctor. C. L. Graber, Director of the Relief Section, has gone to Washington to confer with the State Department concerning passports and transportation.

New Workers for Paraguay

An announcement was made at the M.C.C. meeting that three new workers for Paraguay have been appointed and will leave as soon after Jan. 1, 1944 as possible. The workers appointed are Mr. and Mrs. Willard Smith of Goshen, Indiana, and Sara Histand of Doylestown, Pa. Bro. Smith has been instructor of history at Goshen College. He says that he was not drafted in World War I and does not have draft status in World War II, and he feels that he owes a period of service to the Church. All three workers have been appointed for a term of two years.

Bennett Returning

Ernest Bennett, Mennonite Central Committee Commissioner to England, has cabled that his work is completed and that he will be returning as soon as passage can be secured.

Relief . . . A World in Need

"Relief . . . A World in Need!" is the caption appearing on the new M.C.C. Relief Bulletin. The bulletin will appear in the churches sometime before Thanksgiving. It sketches the present relief activities of the M.C.C and outlines prospective areas in need of relief.

M.C.C. Handbook

The latest M.C.C. publication to come off the press is the Committee Handbook. The Handbook contains information and material on the origin and history of the M.C.C., and also outlines the program of the Committee. It is especially designed as a guide for M.C.C. workers. It contains principles and policies which have guided the Committee as a servant of the Church in a suffering world.

C.P.S. Men Give for Relief

To date C.P.S. men in Mennonite camps have contributed $5,289.01 to War Sufferers Relief. Most of this contribution was made possible through voluntary frugal meals and Sunday-school and church offerings.

A number of camps have also participated in a project to raise funds for Greek famine victims. By the voluntary omission of one meal $330.00 was raised by camps from all agencies.

Rio La Plata

"Rio La Plata" is the name of the news letter published by the Mennonite Unit at La Plata. The first issue has appeared for the month of November and contains a general introduction to the camp and its activities.

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C.P.S. CAMPS

New Appointments

At the recent M.C.C. meeting a number of new appointments were made for C.P.S. Camps.

Dan Neufeld, Educational and Assistant Director at Three Rivers, Calif.

Helen Regeir, Nurse-Matron at Three Rivers.
Lester Culp, Farm Manager for Hagerstown Farm Unit IV.

The following campers have been appointed Assistant Directors of Hospital Units:

Ted Neff, Exeter, Rhode Island
Arlo Sonnenberg, American Fork, Utah
George T. Miller, Allentown, Pa.
Leon Willoughby, Wernersville, Pa.
Cleo Swope, Kalamazoo, Michigan
Reuben Epp, Winnebago, Wisconsin
John Ewert, Union Grove, Wisconsin

Camp Briefs

Orono, Maine, State Agricultural Unit is the latest C.P.S. Camp to open. The unit will consist of eight dairy herd testers and seven agricultural college workers.

A project in **Artificial Breeding** has also been approved for C.P.S. men. The initial project will start with two men and will be in Pennsylvania under the Department of Agriculture.

More than 150 applications have been received from C.P.S. men who desire to participate in the **Rural Life and Community School,** to be set up at Hagerstown, Maryland, on January 1.

Harold Martin, the director of **Polk County Unit, Florida,** gives an interesting account of public relations in Florida: "One American Legion member criticized the Health Department for using conscientious objectors for privy building because he thought they were trying to humiliate them, not knowing that we considered it work of utmost national importance."

PEACE SECTION

The following statistics indicate Civilian Bond subscriptions according to the fifteen highest states as of September 30, 1943. The total amount subscribed by all states was $2,748,289.00.

Pennsylvania	$667,239.00
Illinois	442,096.00
Ohio	359,625.50
Kansas	253,394.50
Iowa	249,194.00
Indiana	179,271.00
California	85,106.00
Virginia	69,615.00
South Dakota	60,250.00
New York	48,956.50
Nebraska	39,792.50
Oklahoma	37,792.50
Oregon	30,628.50
Minnesota	27,944.50
Missouri	16,722.50

Released November 10, 1943
Compiled by Irvin B. Horst

SEMMINAR IN PHILADELPHIA

A special seminar was held at Pendel Hill near Philadelphia. Participating in it were a number of groups who are interested in peace problems. The theme of the conference was Coercion, Conscription, and Disarmament. The Secretary of the Peace Section of the Mennonite Central Committee was in attendance at most of the sessions. Esko Loewen and Irvin Horst, who are on detached service at the Akron office, also attended a part of the sessions during the latter part of the week.

While the purpose of the conference was to a certain extent variant from our basic Mennonite approach, we felt that the exchange of viewpoints, ideals, and purposes did have a wholesome and stimulating effect. It was not the purpose of the conference to attempt to reach an agreement on policy nor on procedure, but only to study the problems which are common to all of us. It is rather generally agreed that there will be tremendous pressure, constantly increasing, in the direction of making the conscription pattern a permanent thing in America. To cope adequately with this threat will require all the energy of each of us.

The correspondents of the public newspapers were present in most of these sessions, uninvited. Unfortunately some of their interpretations were by no means a fair reflection of the thinking and discussion of the group. As is so often true, they were more interested in getting something sensational than in portraying the actual picture. Some of our people may have read some of these reports in the public press. We are making this brief statement in order to quiet any possible misgivings which might arise from outside sources.

Signed: Jesse W. Hoover,
Secy. of Peace Section
Mennonite Central Committee.

Special Meetings

HARRISONBURG, VIRGINIA

Report of program on the Home held in three sessions at Weavers Church near Harrisonburg, Va., Oct. 31, 1943.

Organization: Mod., S. H. Rhodes; Chors., Lewis Hartman and Lloyd Horst; Secy., Elizabeth Wenger.

Program and Speakers: Marriage, a Divine Institution, J. L. Stauffer; The Home God Intended, Sanford Shetler; Things We Can Do to Make Our Homes Happy, Melvin Heatwole; Understanding Our Children, Sanford Shetler; Christian Social Standards, E. G. Gehman; Laying the Foundation for the Home Beautiful J. L. Stauffer.

Thoughts Presented: Marriage is honorable in all—an ordinance of the Most High designed for the blessing of the human race. It rests with Christian people to exemplify God's will for the institution of marriage and to prove God's ideals are best. Every nation that seeks looseness in the marriage relation is on the downgrade socially and morally. If we do not properly train our children, the devil will train them his way. Christians need to seek the leading of the Lord in the contemplation of marriage and also in the continuance of that relation. The home was instituted by God Himself and not by man. Love should reign in the home. Children very quickly discern what the parents are at heart. It is not so much what we teach our children by precept as what we live in front of them. Have you made a covenant with God to raise your children for Him? God intended the home to have a family altar. We need to pray for and with our children. How unfortunate it is when two are joined together who are not of the same mind! Parents ought to know where their children are. Children are not adults. Never lose your child's confidence. Children despise favoritism and appreciate fairness. The key to a perpetual understanding of our children is to have their interests at heart. The problem of social purity has made great inroads in human society. There is nothing like being in the center of God's will and no sacrifice is too great to get there. We can be sure God leads those who have set up right standards. "A genuine home is built of heart throbs." A home beautiful is a home where Christ is pre-eminent—where father and mother are devoted Christians—where the husband loves the wife and the wife reverences her husband—where the children respect godly parents. Business dar not crowd out the devotional life. Childre should be reared for Christ and th Church, not for worldly positions of fam and honor.

—Secretary.

LOS ANGELES, CALIFORNIA

Report of the Quarterly Mission Meet ing held at the Calvary Mennonite Church Los Angeles, Calif., Oct. 17, 1943.

Organization: Mod., Paton Yoder; Chor Naomi Blough; Secys., Paul Swartzendru ber and Leo King.

Program and Speakers: Theme: Secret of Success in Christian Service; A Hear to Hear the Word, Floyd Hauder; Walk ing with God, Luida Alexander; The Lif Fully upon the Altar, Bro. Leatherman Reading, The Young Christian, Esthe Haldeman.

Thoughts Gleaned: As a farmer prepare his soil for a good crop, so we must pre pare our hearts. There is a difference be tween having wisdom and knowing wha to do with it. We must use what we hea or we will become as stagnant water. I would be better for Joseph to be in prison with God than in the palace without God Enoch was one of heaven's greatest war riors because he walked with God. Ligh and darkness won't mix. We can't take Jesus to a show. He won't go in and we can't expect Him to wait outside. God wants a voluntary life. Let us renounce pleasure and dedicate ourselves to the Lord.

Secretaries.

Married

Steria—Zehr.—Elmer Steria and Grace Zehr both of Croghan, N.Y., were united in marriage at the Croghan Church, Nov. 3, 1943, by Bishop C. M. Nafziger. May the Lord bless them amid life's sunshine and its storm.

Widrick—Steria.—Hilary Widrick and Pearl Steria, both of Croghan, N.Y., were united in marriage at the Croghan Church, Nov. 3, 1943. Bishop Joseph J. Zehr, officiated. May the Lord bless and prosper their walk through life.

Nissley—Mylin.—Bro. Arthur R. Nissley, Mt. Joy, Pa., and Sister Ruth E. Mylin, Willow Street, Pa., were united in marriage at the bride's home, Saturday, Oct. 30, 1943, by Bro. D. Stoner Krady. May the Lord bless this union.

Lewis—Smith.—Howard Lewis and Mary Smith, both members of the Mattawana Mennonite Church, were married Oct. 31, 1943, in the home of the officiating minister, Bro. Milo Yoder, near Mattawana, Pa. May God's blessing be with them through life.

Habecker—Hess.—Bro. Charles S. Habecker of Habecker's congregation, Pa., and Sister Anna May Hess, of the Masonville congregation were united in marriage at the bride's home at Letort, Pa. May the sunshine of God's love brighten their pathway through life.

Frey—Martin.—On Oct. 26, 1943, Bro. Adin L. Frey of the Chambersburg, Pa., congregation and Sister Janet L. Martin of the Rowe, Pa., congregation were united in marriage at the home of the officiating minister, Bro. C. V. Martin. May the Lord bless this union.

Nussbaum—Ebersole.—On Oct. 21, 1943, occurred the marriage of Bro. Aaron Nussbaum, Wooster, O., and Sister Mary Ebersole, Marshallville, O., at the Crown Hill Mennonite Church. Bishop E. F. Hartzler officiated, assisted by Bro. Louis Amstutz. May God's blessings attend them.

Yoder—Longacre.—On Oct. 23, 1943, Bro. David D. Yoder, Phoenixville, Pa., and Sister Edith K. Longacre, Spring City, Pa., were united in marriage at the Vincent Mennonite Church. Elmer G. Kolb officiated. May the Lord bless this union in the building of a Christian home.

Burkholder—Martin.—On Saturday evening, Oct. 16, 1943, Bro. Levi Burkholder and Sister Bessie Martin, both members of the North Main Street Mennonite Church, Nappanee, Ind., were united in marriage at the home of the officiating minister, Bro. Homer F. North. May God's richest blessing be upon them through life.

Wideman—Maurer.—On Sunday evening, Oct. 24, 1943, Bro. William Wideman and Sister Lorene Maurer, both members of the Salem congregation near Tofield, Alta., were united in holy matrimony. Bro. J. B. Stauffer officiated. May God's richest blessing accompany them through life.

Troester—Myers.—On Sept. 11, 1943, Bro. Frank Troester and Sister Dorothy Myers, both of the Doylestown, Pa., Mennonite congregation, were united in the bonds of holy matrimony at the home of the bride's parents. Bro. Joseph Gross of the Doylestown congregation officiated. May the blessings of God attend them through life.

Boshart—Roth.—On Oct. 2, 1943, Willetta Roth of the Tavistock, Ont., congregation, youngest daughter of Mrs. L. B. Roth and the late William Roth, and Elroy Boshart of the Baden congregation, son of Mr. and Mrs. Noah Boshart, were united in the bonds of holy matrimony. Bishop D. S. Jutzi officiated. May the blessing of the Lord be theirs through life.

Hartzler—Birky.—On Oct. 2, 1943, Donald Hartzler of LaJunta, Colo., now in detached service unit at Ypsilanti, Mich., and Barbara Birky, Kouts, Ind., were united in holy matrimony by Bro. Paul Erb at the home of the bride's parents, Mr. and Mrs. Will Birky. May their life together be happy and blest in the Lord's service.

Nafziger—Kennel. — Ephraim Nafziger and Mary Emma Kennel, both of the Maple Grove congregation, near Atglen, Pa., were united in the bonds of holy matrimony, Saturday, Oct. 30, 1943, at the Maple Grove A.M. Church. Bishop John A. Kennel, father of the bride, officiated. The marriage sermon was preached by John S. Hess, Lititz, Pa. May the blessings of God be theirs.

King—Nafziger.—John W. King of the Morgantown congregation and Adeline Nafziger of the Maple Grove congregation near Atglen, Pa., were united in the bonds of holy matrimony, Oct. 31, 1943, at the Maple Grove A.M. Church. Bishop John A. Kennel officiated. The marriage sermon was preached by Samuel Nafziger, Kansas City, Kans., brother of the bride. May God's blessing attend this union.

Mosemann—Metzler.—On Saturday evening, Oct. 23, 1943, at the East Chestnut Street Mennonite Church, Lancaster, Pa., Bro. Earl W. Mosemann, pastor of the Rossmere congregation, and Sister Alta E. Metzler, both of Lancaster, Pa., were joined in the bonds of holy matrimony by Bishop D. Stoner Krady. The sermon was preached by Bro. John R. Mumaw, Harrisonburg, Va. May the rich blessings of God attend them throughout life.

—o—

Obituary

Adams.—Mrs. Luella Dillman, was born Oct. 18, 1866, near Thompsontown, Pa.; died at her home near Mattawana, Pa., Oct. 25, 1943; aged 77 y. 12 d. She was married to Harrison Adams of Mattawana on March 7, 1907. She and her husband united with the Mennonite Church in May 1938. Her death came very suddenly. She had not been well but she had prepared dinner for herself and husband and after eating a little she lay on a couch. Soon after that her husband, hearing a noise, went to the couch and found that she had passed away. She is survived by her husband and several cousins. Funeral services were conducted Oct. 28. at the Booth Funeral Home, McVeytown, by the home ministers, Bros. Milo Yoder and Levi Glick. Burial in the Locust Run Cemetery near Thompsontown.

Barnhart.—John H., son of the late Phillip and Catherine Barnhart was born Oct. 11, 1859, at Greenmount, Va.; died Aug. 19, 1943, at the home of his daughter near Dayton, Va.; where he lived most of his life; age 83 y. 10 m. 8 d. Death came after a long period of ill health. He was a faithful member of the Mennonite Church and a man of Christian character and ideals. He will be greatly missed in the community where he lived. He was married to Rebecca Wenger who preceded him in death in 1894. His second wife, who was Sophia Burkholder, died in 1937. The following children survive: Mrs. Truman Hertzler, Elverson, Pa.; Mrs. Calvin T. Heatwole, near Dayton, Va.; A. Phillip Barnhart, Harrisonburg, Va.; and Charles G. Barnhart, near Dayton. Brothers and sisters surviving are George E. Barnhart, South English, Ia.; Frank M. Barnhart, Cody, Wyo.; and Mrs. William J. Shank, Dayton. A stepbrother and stepsister also survive (Winfred Swartz, Pittsburgh, Pa., and Mrs. Katie Showalter, Md.). Twelve grandchildren and 4 great-grandchildren survive. Funeral services were conducted at Weavers Church by Bro. R. W. Benner and Bro. L. H. Jones who used Ps. 17:15 and other Scriptures which he had marked in his Bible. Burial was in the adjoining cemetery.

Focht.—George, son of John and Margaret Miller Focht, was born near Junction City, Perry Co., Ohio, Oct. 17, 1861, and passed from this life Oct. 30, 1943. On Dec. 6, 1888, he was united in marriage to Elizabeth Huber. To this union were born 2 children: Alva, Akron, Ohio, and Velma (Mrs. Clyde Bell), Junction City, Ohio. Surviving are his wife, 2 children, 3 grandchildren, one great-grandchild, and many friends and neighbors whom he won by a quiet and peaceful life. Bro. George accepted Christ as Lord and Saviour in his youth and remained faithful to Him until death. He was a member of the Turkey Run Mennonite congregation near Bremen, Ohio. Funeral services were in charge of Bishop N. E. Troyer who used Heb. 9:27 as a text.

"Dearest Father, thou hast left us,
And our loss we deeply feel;
But 'tis God who hath bereft us,
He can all our sorrows heal."

Good.—Mamie E., daughter of Henry F. Landis and the late Maggie Landis, was born near Sterling, Ill., Nov. 6, 1885; passed away at her home near Sterling, Nov. 1, 1943; aged 57 y. 11 m. 25 d. For the past year she suffered with a heart ailment, but it was only in the last 4 months that her condition became serious. On Sept. 30, 1906, she was united in marriage to A. C. Good. To this union 2 children were born, Mabel and Lila. She was a faithful companion to her husband in his ministerial duties, and her quiet, unassuming life was a constant asset in the years of service that she gave in the interests of the Church. In her early youth she confessed Christ as her personal Saviour and united with the Science Ridge Mennonite Church, of which she was a faithful and devoted member until the time of her passing. She had a motherly interest in her family, and her children and grandchildren were a constant joy to her. The deepening of the spiritual life of the believer, and the ingathering of the lost were of special concern to her. She leaves to mourn her early passing her husband, and 2 daughters (Mrs. Menno J. Springer, Hopedale, Ill., and Mrs. Glenn Ebersole, Sterling, Ill.), also 3 grandchildren (Lila Lee and LaVon Kay Springer, and Rita Rae Ebersole), her aged father, 4 sisters (Mrs. C. M. Hess, Mrs. C. N. Long, Mrs. Ward D. Shank, and Mrs. Menno Long), 3 brothers (William E., Harry, and Raymond), and many other more distant relatives and friends. Funeral services were held at the home Nov. 3, 1943, in charge of Bishop H. R. Schertz, Metamora, Ill., and at the Science Ridge Church, in charge of Bro. Amos E. Kreider of Goshen, Ind. Text, II Cor. 1:3, 4. Interment was made in the cemetery adjoining the church.

Hewit.—Josie, daughter of Joseph and Sarah J. Bridge, was born May 5, 1863; aged 63 y. 3 m. 21 d. She accepted Christ 42 years ago and joined the Mennonite Church. She leaves to mourn their loss her husband (Burt Hewit), 8 children (Virginia, New York; Wilson, Delaware; Elton, Staunton, Va.; Ray, Woodrow, Fay, Atwell, and Pauline, all of Waynesboro, Va.), a sister (Ida Bridge, Waynesboro, Va.), 2 brothers (Othe Bridge, Kentucky and L. M. Bridge, Williamsburg, Va.), also 11 grandchildren. Funeral services were held at the Springdale Church; burial in the adjoining cemetery. Bros. Joe Driver and Perry Burkholder had charge of the services.

Into heaven's mansion she's entered
Never to sigh nor to weep.
After long years with life's struggles,
Mother has fallen asleep.

Wagaman.—Alexander, was born near Quincy, Aug. 2, 1858; died at the home of his son, Bruce, in Pond Bank, Oct. 3, 1943; aged 85 y. 2 m. 1 d. He lived in Pond Bank for the last 50 years. He was one of the charter members of the Pond Bank Mission. At the time the Mennonite Church began work here, there was no minister here. Bro. Wagaman asked Bro. Hege to come and preach for them. When he heard of our doctrines, he said that was his faith. He had believed in feetwashing and the simple life. He loved the Church and was usually present when health permitted. We brought him the last time he came and when he got inside the door, he said, "Praise the Lord." He was failing for many years and was nearly blind. He will be missed in the Church but we believe he has gone home where he longed to go for many years. Bro. Wagaman loved the Word. He wanted Psalm 23 read at his funeral. He quoted the Psalm a number of times the last day of his life.

He is survived by these sons and a daughter: Thomas of Lemoyne; Ross, Mrs. James Bumbaugh, and Bruce of Pond Bank. Nineteen grandchildren, 25 great-grandchildren, and a brother (Ambrose, Waynesboro, Va.), also survive. The funeral services were held at his daughter's home and at the Pond Bank Mennonite Church, Oct. 7, 1943, conducted by Harvey E. Shank. Text, II Tim. 4:6-8. Burial in the Mt. Zion Cemetery near Mont Alto.

Wenger.—Ida Musser Wenger peacefully fell asleep in Jesus on the night of Oct. 23, 1943, at the Lancaster General Hospital after a six weeks' illness of typhoid fever; aged 67 y. 7 m. 25 d. She was a daughter of the late Mary K. and Jacob Musser and widow of David M. Wenger who predeceased her one year and 5 months. Three weeks before she became ill, her daughter Ruth, with whom she resided, contracted typhoid fever. In tender earnestness she took care of her daughter and did many other duties for the family. Perhaps she did not take care of her own health as she should have, and in a run-down condition, she too became ill and was removed to the hospital where all that medical aid could do was done. Because the germ had gotten into the blood stream, nothing short of a miracle could have healed her. We believe it was His will to take her home. She is survived by these children: Mary Ruth, wife of Earl Wissler, Lititz, Pa.; Edna Elizabeth, wife of Harry Hertzler, Denbigh, Va.; Norman R., Lancaster, Pa.; Anna M., wife of Wesley Gross, Zarephath, N.J.; and Clement R., Conestoga, Pa. Twelve grandchildren, a sister (Mrs. Amos K. Rohrer), and 2 brothers (Amos K. and Charles K. Musser) also remain. Funeral services were in charge of Bros. Mahlon Witmer and Amos Sauder at the Groffdale Mennonite Church. The one text, Mark 14:8, was chosen by her daughter Ruth. The other text, Ps. 23, about which she talked and thought during her illness, was selected by her daughter Edna. Her favorite hymn, "I Will Sing of My Redeemer," was sung at the church. Interment in adjoining cemetery.

Drop by drop the stream runs dry,
Leaf by leaf the roses fall,
One by one we all must go
In answer to the Saviour's call.

Yoder.—Ezra M., son of Pre. John and Betsy Yoder, was born March 23, 1858; died at his home near Belleville, Pa., Sept. 13, 1943; aged 85 y. 5 m. 27 d. He was bedfast the greater part of the last pear of his life, suffering much of the time. His earnest desire was to depart and be with the Lord. He was united in marriage to Malinda Kauffman, Feb. 16, 1888. Surviving him are his wife and 6 children: Elsie (Mrs. J. P. Byler), Reedsville, Pa.; John C., Meadville, Pa.; Anna (Mrs. J. C. Grassmyer), Belleville, Pa.; Mrs. Cora Yoder, Belleville, Pa.; and Charity at home. He was preceded in death by 2 sons (Ezra and an infant son) and a daughter (Eva, Mrs. Jarver McNitt). Funeral services were held at his home in charge of Bros. Emanuel Peachey and John Zook. Burial was made in Locust Grove Cemetery.

SUMMARY OF ANNOUNCEMENTS

Below is given the page and issue of the Gospel Herald for the full announcements of the following meetings, with winter Bible schools, etc.

Kishacoquillas Valley Bible School, Dec. 13-31—p. 672, Nov. 4 issue

Goshen College Winter Bible School, Jan. 3-Feb. 11—p. 672, Nov. 4 issue

Canton, Ohio, Bible School, Dec. 29-Feb. 11—p. 656, Oct. 28 issue

Johnstown Bible School, Dec. 29-Feb. 11—p. 656, Oct. 28 issue

Maple Grove Winter Bible School, Jan. 3-14—p. 664, Nov. 4 issue

AN IMPORTANT CONFERENCE

During May a conference of unusual importance was held at Old Jordans between representatives of the Interdenominational Missions and a number of heads of training colleges. The object of the conference was to carry to some definite conclusion a series of discussions that had preceded the conference on the subject of the training of missionary candidates.

In view of the drastic changes coming over the world mission field it was encouraging to observe that this subject was treated with realism and insight. It was considered that the two years previously thought necessary for training ought to be extended to three years, embracing many more subjects which have now become so necessary a part of the equipment of every missionary.

The principal fact to be reckoned with is that missionaries, who have to train others, must themselves be well taught and know the principals of teaching. In view also of the development of the indigenous Church it is vital to know something of Church history and the lessons of missionary work as they bear upon the needs of the modern situation. It is also necessary to have a far better knowledge of the religion of the people to whom the Gospel has to be interpreted, and in order the better to do so, the history of the Government and the outlook and customs of the people have to be studied. It is no longer possible, in a world where the standard of education is so rapidly rising, to be content with a partial knowledge of the language, hence a knowledge of phonetics and linguistics is also necessary.

It was again and again emphasized that preliminary to any course of training were those personal qualifications which make a missionary an evangelist. Without this sense of vocation not even the highest professional qualifications can make a missionary. He may be a good doctor and a good teacher, but that is not enough. This was stressed in the importance that was attached in any curriculum of training to a real working knowledge of the Bible, with especial reference to its origin, its main content, its major doctrine, its devotional value and its missionary significance.—World Dominion.

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[a] ver. 28. [b] Or, *sought for.* [f] Ps. 32. 3, 5. [g] Ps. 16. 8. [r] Rom. 2. 5. [s] 1 Pet. 5. 8. [t] Ex. 1. 14, 16, 22.	1 *Observations on public government.* 15 *The training of children.* 22 *Various observations.* [6a] HE, that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that	

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MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, NOV. 25, 1943 (Herald of Truth Established 1864) No. 35

EDITORIAL

"If ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."

*

This is another way of saying, as Paul did in the beginning of this chapter, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

*

Precious Promises.—Among the richest promises ever made to man are the things which Christ promised that the Holy Ghost would do for His people. Here are some of them: "He will guide you into all truth." "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

*

"Not of the World."—In His prayer recorded in the seventeenth chapter of John, Christ refers thus to His disciples: "They are not of the world, even as I am not of the world." No higher tribute could have been paid them. By this He meant to say that they, being in His service, were no longer walking "according to the course of this world," but that having forsaken this sinful world they are now walking with Christ, heirs with Him for the realms of glory, living and shining and working for God.

*

In other words, they who are "not of the world" belong to the class of people whom Peter describes as "a chosen generation, a royal priesthood, an holy nation, a peculiar people." Before their conversion they belonged to a class of people of whom it is said, "The whole world lieth in wickedness"; but now, having become disciples of Christ, they are travelers together with Him towards "a city which hath foundations, whose builder and maker is God." We thank the Lord for the privilege of being His disciples and happy fellow-pilgrims. May the rest of our lives be devoted to the work of winning as many souls as possible for Him. "The fruit of the righteous is a tree of life; and he that winneth souls is wise."

*

The ideal life is set forth in Paul's letter to Titus (2:11, 12) as follows: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." First, he tells us what not to tolerate in our daily living ("ungodliness and worldly lusts") after which he tells us positively to live "soberly, righteously, and godly." In other words, in the ideal Christian life everything wrong and sinful should be excluded and soberness, righteousness, and godliness should characterize all that we do. This is the ideal, as set before us by the grace of God. It means (1) a sinless life and (2) a life of "righteousness and true holiness." To this ideal may our records be true at all times, "in this present world."

*

The Communion.—This is a time of the year when communion services are being observed in practically all of our congregations. The purpose of the communion is suggested by the words of our Lord and Saviour who admonished His disciples, saying, "This do in remembrance of me." Paul gives us like instruction when he says, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Some people tell us that the communion represents the Lord's table, not the table of any church or denomination; that at each communion service, regardless of the denominational name of the church in which it is held, all professing Christians are eligible to commune. If that were the case, then we know of churches that are more strict with their own denominational table than they are with the table of the Lord. For example, they refuse to receive anyone into their church unless he has been baptized by a certain mode, although they make no such restrictions when it comes to receiving members of other churches as participants in their communion services. The real meaning of the commuinon is missed when people fellowship one another at the communion table when at the same time they refuse to fellowship one another in the same church or denomination.

*

CHRIST OUR PRINCE OF PEACE

Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The **Prince** of Peace.—Isa. 9:6.

There were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth **peace, good will toward men.**—Luke 2:8-14.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. . . . Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, **Love your enemies,** bless them that curse you, do good to them that hate you, and pray for them which despitefully use you,

and persecute you; that ye may be the **children of your Father which is in heaven.**—Matt. 5:38-45.

Put up again thy sword into his place: for all they that take the sword shall perish with the sword.—Matt. 26:52.

My kingdom is not of this world: if my kingdom were of this world, then would my servants fight.—John 18:36.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore **wise** as serpents, and **harmless** as doves. —Matt. 10:16.

The Son of man is not come to destroy men's lives, but to save them.—Luke 9:56.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14:27.

—o—

The question is often raised as to the character of certain churches or classes of people. For instance, an inquirer wishes to know, Who are the Mennonites? the Presbyterians? the Lutherans? the Methodists? the Dunkards? the Quakers? the Russellites? the Christian Scientists? the Catholics? the scores of other churches known by different denominational names?

Not long since, we received a letter in which the writer criticized very sharply a brief article that had appeared in the Gospel Herald in which the writer told what he thought of a number of sects, one among which was the church to which the critic belonged who found fault with the article in question. One of the features of the letter was a series of questions and answers as to who are the Mennonites? the Christian Scientists? the Catholics? etc., etc., etc. A striking feature of these questions and answers was that where these people themselves tell who they are, and what sort of pople they are, the answer is very much different from what it would be if the question were answered by the kind of life which the average member lived.

Regardless of what we thought of the letter as a whole, we considered that point well taken. Not what we **say** that we are, but what facts **prove** us to be, is what correctly answers the question as to the kind of people we really are. For illustration, let us take the name of the Christain Church. The Bible tells us that "the disciples were called Christians first in Antioch." Since that time there have been scores, hundreds, multitudes of denominations, all claiming to be Christians, but no two of them alike. Regardless of our claims for ourselves, we merit the name Christian only when we can say of a truth that we are true followers of Christ, honestly observing "all things whatsoever" our Lord has commanded us, completel upon the altar, walking in paths o "righteousness and true holiness." Th true description of yourself or you denomination depends upon (1) wha you **claim** for yourself, (2) what you life record **proves** you to be, (3) wha some unfriendly critic **says** that yo are.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

Refreshing Streams of Living Water

VII. Spiritual Undergirding

By George J. Lapp

The word "undergirding" is a natural term. It is used once in the New Testament (Acts 27:17) and means to strengthen the hull of a ship with iron bands, strong rope, or even with bamboo strips by passing them under it and fastening them securely in either side. This enables the ship to weather severe storms and heavy seas. The term is a fitting one to use in relation to strengthening our trust and confidence when we are almost overwhelmed by wave upon wave of adversity, opposition, persecution, or distress.

"Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that we might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31). The Gospel of John was written for such a time as that through which the people were then passing. The first century was coming to a close, and overwhelming forces of opposition and disintegration were undermining the strength of the churches. They were living in a world of agression and self-indulgence. They needed an undergirding that would enable them to survive the fiery trials through which they had to pass. It was to strengthen their faith and also their spiritual sinews that the Gospel of John was written.

The apostle was led of the Spirit prayerfully and carefully to select from a large fund of precious memories. He knew them to be true. They had meant life and strength to him through the sixty or more years of his ministry among the churches. He had told the story of Jesus and His love, of His walk on earth and His ministry and teachings over and over again but at this time when they were challenged to re-evaluate their own spiritual experience and to depend upon spiritual resources for sustenance and survival the apostle was led to put into permanent form a narrative that would undergird their faith and give them a deeper sense of divine protecting care.

The Gospel of John was written long after the Gospels of Matthew, Mark and Luke. Clement of Alexandria wrote, "Last of all, John, observing that in the other Gospels those things were related that concerned the body (of Christ) and being persuaded by his friends and also moved by the Spirit of God, wrote a spiritual Gospel." Gregory Nazianzen wrote, "Matthew wrote the wonderful works of Christ for the Jew; Mark for the Roman; Luke for the Greeks; John, a herald who reaches the very heavens, for all." Irenaeus, a pupil of Polycarp, wrote of John, "For sixty years after the ascension of Christ he preached orally until the end of the reign of Domitian. After Domitian's death he returned to Ephesus (from Patmos) and was induced to write concerning the divinity of Christ and His co-eternity with the Father, in which he refuted heresy." The early Church fathers used this Gospel as a sequel to the other three to which John also must have had access.

The apostle in the beginning of the Gospel goes back farther than geneaologies or the virgin birth, right to the eternal co-existence of the Father and the Son. "In the beginning was the Word. . . . And the Word was made flesh, and dwelt among us." This portrayal of the divinity of Christ is brought out into bold relief throughout the whole of the Gospel. A summary includes:

1. The Word as God, Creator, true Light, made flesh and full of grace and truth.

2. Jesus' miracles, only two of which are recorded in the other Gospels. They are,—water turned to wine; healing

the nobleman's son; healing the impotent man at the pool of Bethesda; feeding the five thousand; walking on the water; healing blind Bartimaeus; raising Lazarus,—seven in all. Two of the miracles, numbers two and seven, are most unusual but cannot be explained away.

3. Jesus' discourses on: The Bread of Life; The Light of the World; The Way, the Truth, and the Life; Spiritual Freedom; The Good Shepherd, etc.

4. His ministry in Galilee, Judaea, Perea, and in Jerusalem in which His appeal to the people was convincing and convicting. There was both an acceptance and a rejection of His teachings by the people.

5. From the anointing by Mary through the triumphal entry and the crucifixion to the end of the forty days following the resurrection.

If we tabulate the outstanding events in the life of Jesus as given by John we have: the incarnation, the inauguration into His ministry, His temptation, His transfiguration, His crucifixion, His resurrection, and His miracles and messages. They are all so closely related to His divinity that they prove it without the aid of any form of argument. To the apostle the divinity of Christ was clearly evident. He was led of the Spirit to record those facts which proved the purpose of the message without a specially defined apologetic.

To make clear the need of the Gospel let us summarize the false teachings that were rife at the end of the first century. As we note them let us compare them with what we know of present-day modernism and also note the similarity. Such misleading teachings are not new. They are simply a diabolical and destructive heritage. In our day they may be presented in a new and more attractive manner but are nonetheless misleading. They are:

1. That Jesus was human like the rest of us and that as a result of His seemingly supernatural ability He became a superman and lived on a high plane of human attainment.

2. That He was born in a normal manner as the eldest son of Joseph and Mary.

3. That the miracles attributed to Christ were legendary and invented during or after His lifetime.

4. That the most important thing in His life was not His death but His example of a high ethical standard.

5. That His soul and not His body survived His death.

6. That in some further realm of existence His spirit with the others of humanity that have died still exists and grows.

Modernist religious leaders incorporate these elements into their creed. They would say with some (Jno. 7:12) that He was a good man and they might agree with the centurion, who stood at the foot of the cross when Jesus died, that "Certainly this was a righteous man" (Luke 3:47). But to declare that He is the Son of God would be too old-fashioned. In a world congress of religions a liberal basis of religious thought would include these pernicious implications. What a cost! God pity such religious perverts.

This glorious Gospel fulfilled a real spiritual need in that,

1. **It Was a Gospel of the Living Eternal Word.**—Our Lord's divinity set forth in its opening words, "In the beginning was the Word, and the Word was with God, and the Word was God." In the course of His teachings and discourses Christ Himself links His own divinity with the Trinity and not merely with the idea of the Deity. The Incarnate Word is in the Deity of the Trinity. Jesus manifested His divinity in His transfiguration and declared it in His great prayer of chapter 18. See 18:36, 37. There can be no question that the Gospel was given to establish the truth of the divinity of Christ as a basis of a simple but sturdy faith. If Christ was not divine then was their faith vain. The Apostle Paul made the resurrection of Christ the basis of faith. The resurrection and the divinity of Christ are inseparable and if the resurrection was a myth then belief in Him as the Redeemer would be groundless.

2. **Its Spiritual Message Was Deeply Appreciated by the Storm-tossed Believers of and Following the Time in Which It Was Written.**—The discourses on: The New Birth; The Water of Life; The Bread of Life; The Light of the World; The Way, the Truth, and the Life; The Vine and the Branches; The Resurrection and the Life; and the message of the great prayer of Jesus in chapter 17 were given to undergird the faith of the followers of Christ. There is nothing mystical about them. They are given simply and even without the parables of the other Gospels. The churches most probably had them also but they needed these simple truths for their time. We need them now. I need them and read them over and over again. The figures of speech are so apt in their application to present-day conditions.

3. **All Doubts Regarding the Divinity of Christ and His Purpose for Coming into the World Vanish as Its Messages Are Accepted.**—I become a simple believing child again, sitting at the feet of a great soul who has been so near to the heart of the Master. He has been chosen to set forth for me a love that surpasses any that I have known in this world. John 3:16 has become a deep, rich fountain of life. I pray that it may become a well in me, springing up unto fuller, richer, deeper everlasting life. Jesus is all in all to me. He is the Way, the Truth, the Life, the Living Water, the Light, the Manna, and by Him I have become a miracle of His grace recreated and made anew. He did miracles then and does them now in the regeneration of those who believe upon and accept Him as their Redeemed and as the divine Son of God. The Incarnate Word was born of the Virgin Mary; His divine glory broke through the veil of His earthly existence on the mount; He triumphed in laying the groundwork of our redemption through His miracle working, His teachings, His death and resurrection. He could be none other than the incarnate Son of God and none other could be He. The great apostle was led to record just what would lead us to this conclusion; any other leads to confusion and compromise.

4. **The Purposes of the Eternal Transcend All That Is Temporal and Earthly Throughout Its Pages.**—The clouds of conflict, devastation, and adversity are lowering, but within the heart of the trusting child of God there is a deep sense of security. We know that we have as our spiritual possession not a mere power but a personality. This personality is none other than Jesus, the divine Son of God. We need not be shaken in our confidence. Why is the trusting child of God calm in a storm at sea? Few other circumstances can be more disturbing. We have seen people in distress and in deep despair, and hysterical with fear and hopelessness. But they had no spiritual anchorage. "We have an anchor that keeps the soul steadfast and sure while the billows roll."

5. **It Furnishes an Undergirding That Takes Away the Fear of Death.**—The proof of the doom of a civilization is in the fear of death, but when

> "The fear of death has gone forever,
> No more to cause my heart to grieve;
> There is a place, I do believe,
> In heaven for me beyond the river."

With the individual the fear of death is an indication of possible doom. A victim of melancholia may look upon death as a plunge into darkness due to mental disorder, but one is led to believe that he, too, may have the witness of eternal joy in his heart from a sense of his being right with God. The fear of death unquestionably is a challenge to one to make his calling and election sure. What a blessed experience it is to long to depart and be with Christ! Our home-going may be from different accidental or natural causes, or by violence due to the madness of men. In times of uncertainty we may die daily from not knowing but that today may be the last. Our eternal weal is nonetheless certain. During the Boxer uprising in China, a missionary family, including the parents and their little son, was taken captive and given only a short time to live. The weapons of death were being prepared before them. The parents and child knelt and together committed themselves into the hands of God. The parents decided to request their captors to slay the child

(Continued on page 732)

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

CHACO DISTRICT

Chaco weather has surprised us in some ways. We always supposed that spring would arrive earlier here than in central Argentine. But the Chaco forests put on their new coat in late September and in early October. The early cotton sowing was quite ruined by a heavy frost near the middle of September. The first figs and small peaches were frosted and dropped off. Within a few days the change of temperature was more than fifty degrees. During the Chaco winter it is always very dry. We were glad for the spring rains to lay the dust and to revive the gardens. As early as September 3, the thermometer ran up to one hundred in the shade.

Brother Holderman and family have gone out to the Espinillo Mission. It is a trip of about sixty miles through jungle roads and across the Bermejo River. At some seasons of the year more than a day's time is required to make the trip. This time they made the trip in four hours because the roads are quite good now. Brother Holderman, accompanied by Brother Tuck, returned to Castelli some days later to get a load of cotton seed for the Indians. This seed is donated by the government. Sister Holderman was very glad to get out to Espinillo where she will have an opportunity to help in the day school and the work among the women and girls. They had intended to go out several months earlier but were delayed because of the lack of a proper conveyance and because of bad roads.

Our work at Tres Isletas is going forward slowly. For lack of water we were delayed a number of weeks in beginning the roof of grass and mud. Then when the rains came, the rush season for plowing and planting came. The Indians had to get their ground prepared and seeded. In the meanwhile, with very little help at the building, we could proceed only slowly although the rains brought us plenty of water. At the present time we have lost some days because of lack of grass. Our roof is far enough advanced to protect us from the sun during services on these very hot days. We are holding services in the unfinished building.

Sister Shank has helped quite a few women and children who had sore eyes. Their eyes responded very well to the treatment and as a result the Indians were very happy. They are very courageous about taking any sort of medicine.

The Indians digging for water. Before the rains came the Indians were in sore straits for water. The women and children went for miles on foot or horseback bringing jugs or pails of water. The men went in force to dig a couple of wells. They had to go down to a depth of thirty-five or more feet to reach water. Then they brought hardwood logs with which to line the sides of the well to prevent its caving in. We admired their skill in digging the sides perfectly straight and in hewing and fitting the logs very neatly.

Cotton seed for the Indians. The Indians had no money with which to buy seed for the spring sowing. They asked whether we could help them to buy seed. Instead we went to a government employee, an agricultural engineer, presenting to him the situation. He treated us fine and was quite ready to promise a ton of seed for immediate delivery. He even asked us to take the responsibility of getting the seed out to them and supervising its distribution. We greatly appreciate this evidence of confidence placed on us. The Indians are quite pleased that we procured this seed and they are busy already getting it into the ground.

Where shall we live? Within a few weeks we shall have to vacate the house where we are now living in Tres Isletas. We had expected that by this time we would have purchased a property to which we could make our final move. These matters go very slowly sometimes. We hope that within the next ten days we shall get replies from some property owners that will help us to a final decision.

The health of missionaries. We have been blessed with good health so far. Our biggest problem at present is to get the kind of food we should eat. Only dried fruit is available. Canned fruit is too expensive. There are scarcely any vegetables of any kind available. During the dry season such things dried up. Now that the rains have come we may soon be able to get some vegetables, but at best the great heat of the sun will hinder their growth unless rains are frequent.

Actual mission work is being carried on as well as it can be. Because of our building work, we have not been able to contact many homes. We feel greatly encouraged because of the evident keen desire to hear the Word and to be taught. Nothing warms the heart of a missionary more than to see the eager upturned faces and the expression of assent to the Word of life. Surely the Lord is good to us to give us this opportunity to witness for Him to a people whose spiritual need is so desperate. We again ask that the readers of this letter pray definitely that our message may be understood in spite of the fact that some do not understand the Spanish language well.

Oct. 20, 1943. J. W. Shank.
Tres Isletas, Chaco, Argentine Republic.

Africa

A PLENTEOUS HARVEST

These days as we look down over the hill from our station on all sides we see yellow patches of land which remind us that harvest-time has come. At some places one can already see men, women, and children with baskets on their heads going to their garde in the morning to harvest the grain. The harvester is not a combine driven by a tract but rather a little curved knife held in the hands with which they cut the golden hea of grain one by one and drop them into the baskets to be carried to their granaries whic are large, woven, basket-shaped containe with a grass roof. As we behold these scene we are again reminded anew of the words our Master when He saw the multitudes an was moved with compassion and said, "Th harvest truly is plenteous but the laboure are few." How many professing Christia would be horror-stricken to see a farmer wh has a nice field of wheat ready to harve allow it to go to waste. Yet those same pe sons may stand by unmoved as the harvest lost souls is going to an eternal separatio from God. Realizing that the value of or soul in the eyes of God is greater than th whole world, how can we put so much valu on material things and allow these precio souls to slip by to Christless graves witho having heard and accepted the message Calvary? Christian friends, there is a day reckoning coming and that very soon, perhap The nobleman who has gone into a far cou try is apt to return any day and call togethe His servants for an account of their steward ship. Has that pound been able to increase Or do you have it laid up in a napkin? R member the harvest truly is plenteous—nc only here in Africa and other foreign field but in America as well and God has calle you to be a reaper in His harvest field. W have been given the Holy Spirit. Are yo giving Him unhindered liberty to work i and through you in leading other souls int God's kingdom?

Most of the souls, who during the pas months have publicly confessed Christ a their Saviour, seem to be continuing on faith fully but several of them whose confessio was evidently in form only and not accom panied by a heart experience have turne back to the things more dear to them. Th Lord has given us an increased burden fo those who seem to have been delivered fron the powers of darkness that they be kep from evil and from again turning back. Ou work in prayer for these souls is far fron finished when once they accept Christ fo then they come in direct contact with th enemy who tries to draw them back int bondage. Our Lord, who has delivered then from the hands of the enemy, is abundantl able to lead them on to victorious living, s our faith and trust is in Him.

We are looking forward to next weeken when we expect, the Lord willing, to have two-day conference here. A visiting native brother expects to be with us and bring mes sages. He is one who has had a real experi ence with his Lord and so we are praying that the Holy Spirit may have liberty in using him among us to His glory and to the eterna good of His kingdom.

These days the Spirit has been calling u into more prayer and heart preparation fo our annual conference which will be held thi month at Mugango station. We believe tha Almighty God is going to work among u in a way that we have not yet experienced

The working has already begun in some hearts and we know that He will yet receive greater liberty as we wrestle against the forces of darkness in the power of Calvary. The cross if applied will sever every tie that binds to self and all fleshly efforts. The Spirit has been revealing to us more the experimental meaning of the words of the apostle Paul when he said, "Always bearing about in the body the dying of the Lord Jesus," and again "so then death worketh in us but life in you." II Cor. 4:10, 12. Pray that the cross might work a deeper death in our own hearts in order that we may be more alive unto God.

Simeon W. Hurst.

City Missions

LOS ANGELES, CALIF.

(151 W. 73rd St., Zone 3)

Dear Herald Readers: It has been almost a year and a half since our last article appeared in the Gospel Herald. We spent nine months of this time in the Civilian Public Service camp at Luray, Va., and since returning to Los Angeles have been almost too busy to write. There is still much work to do but we will just let it wait and take time this morning to tell you a bit about the work of the past summer.

We would like to have you take a glimpse of the summer camp first of all. The campfire had burned down until there is only a small pile of red coals flickering in the darkness. The boys are getting ready to retire but as they do so, some very serious thoughts are running through their minds. Here is a little group at the water can getting a drink. The dim lanterns only partially dispel the darkness, and each boy has to look quite closely to see which cup is his. While we are waiting for the boys to get their drinks, one of them says, "When I get home I am going to try it for a week and if I can do what I have in my mind to do then I'm going to be a Christian." That boy was the one who had not stood when the invitation was given at the close of the campfire program, for he had counted the cost and was not certain that he could pay the price. During the six Bible classes that were taught each day the boys had gained quite a clear knowledge of the plan of salvation. At the evening campfire programs each of the instructors had taken his turn in giving a message. At the closing campfire program, when the invitation was given for the boys to accept Christ, it was made clear to them that they were making a decision between Christ and the world. They were told that if they chose Christ it would mean giving up the world. It was a serious decision for them, for these city boys and girls regard the movies and other worldly pleasures as some of the most important things in life. There were those who stood but others, like the boy referred to above, did not know if they could pay the price. This boy who said he was going to try it for a week meant that he would try to stay away from the movies for a week, and if he could do it then he would become a Christian. He was seriously counting the cost, yet he was not quite ready to make a complete surrender.

This gives us a little glimpse into the summer camp. Scenes such as we have just described were repeated several times, for we had two groups of boys and two groups of girls out to camp this year, keeping each group for six days. In each group there were those who manifested a desire to accept Christ and forsake the world. Since camp, six of the boys and girls who accepted Christ during that time have been baptized and taken into the Church. There were others who stood and manifested the same desire but they have not been willing to go all the way.

It takes considerable effort and expense to carry on the camp work but any one of those boys and girls is worth more than the whole world. We feel that the work and expense are nothing compared to the value that was gained.

We are thanking God too for the wonderful way in which He supplied the material needs for our camp this year. Before we left the Civilian Public Service camp at Luray, Va., the boys presented us with a check for one hundred dollars to be used in the camp work. This gift was one that touched us, for we knew something of the sacrifice that came with it. Some time later the boys from the camp at Three Rivers, Calif., also presented us with a check for thirty dollars which was applied to this summer camp fund. We have received letters with personal donations from C.P.S. boys. Boys who give, not out of their abundance but perhaps out of their very necessity, are certainly laying up treasures in heaven and I am afraid they are putting some of the rest of us to shame. We also received several other donations and want to assure each giver that we were very grateful for them. Many of you know that the work here is a faith work, being supported only by the congregation and the freewill donations that are sent in, and you can be assured that your help in this way has been greatly appreciated.

Our Sunday-school attendance is just beginning to build up a bit. After summer camp we can always expect a loss in Sunday-school attendance. As we make it clear in camp that accepting Christ means giving up the world there are always those who are not willing to pay the price. These come home and look for other churches which they can join and still go to the movies and other worldly amusements. I feel sometimes that our building would be packed and running over if we would let down the standards in regard to separation from the world as many churches have done. It is discouraging sometimes to see them turn away but what would a few numbers gain us in the end? The Word of God tells us that there are only a few on the narrow way; so it is better to work for the few who are willing to make a clear-cut surrender for Christ than to take in multitudes who are still clinging to the things of the world, and who love the world more than they love our Saviour.

Since the summer camp it has taken a great deal of time to make preparations for the handicraft classes. In previous years almost all of our articles were made from 3-ply white pine. In trying to purchase this material this year we were told that we would have to have a priority rating greater than the general rating which the army carries. Only airplane factories and strict defense industries can purchase it. The Lord always has a way, however, and we cannot help but marvel at the wonderful way in which He has supplied our needs. We were able to get some scrap material at different factories that just suits our needs and some was given to us free of charge. We also added a number of plaster of Paris articles, with the result that we now have one of the best lists of articles and the most material in stock that we have ever had. The result has been a very rapid growth in attendance. Last Wednesday about sixty boys and girls attended the classes at the colored mission and on Thursday we had one hundred fifty boys and girls present here at 73rd St. We have had only five classes so far this fall and the total enrollment has already reached three hundred twenty-two. Pray that the Word of God given out through this practical means of contact will fall on good ground and bring forth much fruit.

Nov. 15, 1943. Glenn W. Whitaker.

PEORIA, ILLINOIS

(1103 Ann Street)

Revival meetings will be held here from Nov. 16 to 25. Bro. Jesse Short, Beaver Dam, Wis., will be the evangelist. We are praying that God will send a great revival among us. On Nov. 7, a lady accepted Christ as her Saviour upon an invitation following the morning worship service. Several days later, three different people who are members of the church were willing to yield to the leading of the Lord. Their expressions were as follows: "If we will have a revival here, I will have to clean up"; "We cannot have a revival unless we first get right with God"; "You know I feel ashamed that I have done so little for the Lord." We are praying that more souls will feel the need of a closer walk with God and that sinners will turn to Him.

Sunday, Nov. 14, was our Missionary Day. Harry Liu, a native of China, was our speaker. We greatly appreciated his missionary messages. We were glad to have some of the Chinese from our city worship with us in these services.

Sunday, Nov. 28, our bishop, Bro. C. A. Hartzler, will be with us. At that time we will have our communion service.

Nov. 16, 1943. C. Warren Long.

Rural Missions

RELIEF, KENTUCKY

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." We are grateful for the many prayers that were offered for more workers in this field, and that God has answered them by sending Sister Rosa Mae Kurtz of Harrisonburg, Va., to assist in the work. She arrived on Oct. 2 and has rendered valuable service in the weeks she has been here. Her parents, Bro. and Sister John Kurtz, who accompanied her to Kentucky, spent the week end with us, and Bro. Kurtz brought the message at the morning and evening service at the Burchetts Schoolhouse.

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OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

LIFE'S PATHWAY

Life is but a little pathway
God has planned for you and me,
And He walks the way before us,
Oft our path we cannot see;
And we sometimes get discouraged
When our sickness pierce us sore;
Then He comes to us and whispers,
"I am with thee evermore,"

Then how beautiful the rose
Which along our path we meet—
If it were not for the briers,
Would the roses seem so sweet?
Now the day is getting cloudy
And before us is a hill,
Then our Guide in love assures us,
"Fear not, I am with thee still."

Up the hill He gently leads us,
Through the clouds His eyes can see,
And it makes us trust our Saviour
As we say, "Lord, I love Thee."
Ofttimes Satan comes to try us;
He would like to bend us low;
Then we tell it all to Jesus
And He answers, "Child, I know."

If it were not for the briers,
If the days were never dim,
If we met no disappointments,
Could we see the need of Him?
And if Satan never tried us,
Would we flee to Christ for aid?
Could we know the joy of trusting
When He says, "Be not afraid?"

But the joy that there awaits us
When we reach our journey's end,
Is a joy that human mortals
Cannot nearly comprehend,
It is worth all toil and patience
And our efforts every one,
When we hear His words of welcome,
"Faithful one, thou hast well done."

Selected by Mrs. Sallie Landis,
Harleysville, Pa.

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HONORING MOTHER

I am profoundly thankful above all things for the fact that I had a good mother—a mother who, when she said, "George, you shall not," I did not. If I did, then she did. I owe all that I am, morally and religiously, to the authority of a good mother. I also owe my life to that authority. I give this little history, which is sacred to me. Some years ago I and three other young men planned a trip to Europe. We had read and talked and planned for months. A few months before we were ready to start I mentioned the trip to my mother, who, since my father's death, has made her home with me—and it has been my sweetest pleasure to give her the sunniest and best room in my home. When I mentioned the trip she said: "George, I am getting old; you are my only stay; I am afraid of the ocean; I cannot let you go while I live. Wait till I am gone, and then you can go to Europe." I thought it was a mere kind of sentiment with Mother, and that I would get all things ready for the trip, and that in the kindness of her heart she would yield her consent. I had made arrangements, temporarily, to have my father-in-law take care of my wife and children, and all things were ready for the trip. A short while before we were ready to start I stated in the presence of my mother: "Well, we are off soon for Europe." She looked up and said: "What is that, George?" I said: "We have everything ready, the trip is all organized, and we start for Europe soon." Straightening up in her chair, she looked me straight in the face and said: "George, I told you once I did not want you to go. I have thought over this trip and prayed over it, and I cannot give my consent for you to go; and now I tell you so that you will understand it: **You shall not go.**" I said: "Mother, do not put it that way." I tried to argue the question, saying: "It is one of the sweetest hopes of my life that you are crushing." She said: "George, I have prayed over it; my mind is made up. We will not discuss it; you shall not go, and that settles it." And when she said that I knew that it did settle it, and surrendered what to me was one of the most pleasant hopes of my life. I hunted up my companions, and said: "I'm not in it." They excitedly exclaimed: "What's the matter?" I said: "Mother won't let me go." They said: "Are you not twenty-one, married and got children, and yet tied to your mother's apron strings?" I said: "I would not cross the Atlantic against my mother's wishes for a million dollars."

A few days later I got a letter from Brother Jones, asking me to accompany him on a trip to Canada. The following week we were plowing across Lake Ontario. It was a bright day. Brother Jones, wife, and I were sitting on the deck of the vessel, and as she plowed the blue waters I said: "This is glorious. How I wish it were on the Atlantic, and I were headed for Europe! I shall always feel that Mother was a little harsh in breaking up my European trip." Brother Jones said, "Well, old boy, the whales might have gotten you in the Atlantic"; and we dropped the subject. On our return as we were going in to the supper table at Buffalo, N. Y., Brother Jones bought the New York **World.** Just as we reached the dining-room door he said: "George, there has been a terrible railroad wreck at Thaxton, Va. My! what a list of the killed!" Looking at the list, I saw "Cleveland, Tenn." I snatched the paper from his hand and read, while my blood ran cold: "John M. Hardwick, Cleveland Tenn., killed and burned; William Marshall, Cleveland, Tenn., killed and burned; Willie Steed, Cleveland, Tenn. killed and burned." I threw up my hands and said: "Oh, Sam, the next name would have been 'George R. Stuart, Cleveland, Tenn., killed and burned,' but for the authority of my precious mother!" We turned from our journey and came immediately home. I found my little town gathered about the streets, and sadness resting like a cloud upon the whole place. As I walked up the street the mother of one of the boys in whose home I had boarded in other days (she was almost as a mother to me), ran out on the streets and said: "O George, if I only had the body of my precious boy!" When I reached the gate I saw my mother come running; she threw her arms around me and said: "Thank God! my boy is safe." And I said: "Mother, I never missed it when I took your advice. I am sure I shall take it from this to the grave." I found I had never learned what God meant when He said: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Home authority has saved life and it has saved character and saved thousands of souls; for the lack of it the world is going to rot.—Sel. by Ira D. Landis.

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THE GREATEST LOVE

In the Highlands of Scotland, a mother with her babe was caught in a terrible, blinding snowstorm, and lost her way. Next day, when men found her body, it was half stripped of clothing. Her chilled and dying hands had wrapped her own clothing about the child, who was found in a sheltered nook, safe and sound.

Years afterward, a minister told this story of the Highland mother's love. A few days later he was summoned to the bedside of a dying man.

"You do not know me," said the man. "Although I have lived in Glasgow for many years, I have never attended a church. The other night I happened to pass your church, as the snow was falling. I heard the singing, and slipped into a back seat. There I heard the story of a mother and her son who were lost in the storm."

The man paused, his voice choking, his eyes filled with tears. "I am that son," he said at last. "Never did I forget my mother's love. And I never saw the love of Christ in giving Himself for me, until now."—Selected.

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There is an opportunity while visiting our civilian public service camps, in strengthening the young men in those places, and through them strengthening the church after the campees get back to their home congregations or into relief and mission work.—H. Ralph Hernley.

Sunday School Lesson

Theme for the Quarter: The Ten Commandments and the Teachings of Jesus

X. THE SIN OF COVETOUSNESS

Lesson for Dec. 5, 1943.—Ex. 20:17; Luke 12:13-25.

Golden Text.—Thou shalt not covet . . . any thing that is thy neighbour's.—Ex. 20:17.

Introductory.—There are two of the Ten Commandments that are very much alike. One of them reads, "Thou shalt not steal," while the other one reads, "Thou shalt not covet." The first is a sin of the hands, while the second is a sin of the heart. Keep this sin out of your heart, and you are not liable to get it into your hands.

Covetousness Forbidden (Ex. 20:17).—We are commanded to "love thy neighbour as thyself," that "whatsoever ye would that men should do to you, do ye even so to them." This that we call "The Golden Rule" is intended for honest people, while "Thou shalt not covet" is appropriate advice for people afflicted with the sin of selfishness. As in the commandments heretofore considered, the one in this lesson is very forcefully discussed by our Lord.

Jesus Warns Us Against the Sin of Covetousness (Luke 12:13-21).—The occasion for this teaching was the request of a certain man that Christ speak to his brother, that he might divide the inheritance with him. Just who was at fault in this case, the brother with the money or the brother who wanted it, we are not told; possibly both were in the wrong. At any rate, Christ refused to have a part in this matter, saying, "Man, who made me a judge or a divider over you?" Today, there are many similar cases, although the disputants as a rule are inclined to take their matters to the courts rather than to Christ. But our Lord saw enough in this case to warn His hearers against the sin and the danger of covetousness.

"Take heed, and beware of covetousness," He said, "for a man's life consisteth not in the abundance of the things which he possesseth." He then proceeded to tell of a rich man who was so prosperous that he made plans to tear down his barns and build greater. Having carried out his plans he could say, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." It makes us think of the rich man Dives who "was clothed in purple and fine linen, and fared sumptuously every day." Such a view of life recalls the warning which Christ gave on another occasion, saying, "What shall it profit a man, if he shall gain the whole world, and lose his own soul!" Well may we heed our Saviour's warning, "Take heed, and beware of covetousness." Paul reminds us that "The love of money is the root of all evil." They who have their chief delight in the riches and pleasures and grandeur of this world stand in danger of sharing the poverty of Dives in the world to come.

Trusting in the Lord (22-25).—Having taught against the deceitfulness of riches and the snares of covetousness, Christ turns to the brighter and more practical side of life. "And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment." It is the riches of the world to come, not the riches of this world, that ought to have the greater attraction for us. Paul gives us similar advice, saying, "Set your affection on things above, not on the earth." We have the sure promise of God that so long as we put our trust in Him He will never leave nor forsake us.

Jesus proceeds to give us an object lesson on trusting in the Lord. He says, "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?" There is nothing more evident than God's care for His own. Why then should we worry about the things of earth, when we have the surer and richer things of the world above to satisfy the longing soul and to protect us against all harm and danger?

Trusting in the Lord means more than a life of unconcern and indifference. We can never rise to the level which Christ occupied while here on earth. He trusted in the heavenly Father, yet His time was fully occupied in the work of winning souls for the heavenly kingdom. As Peter reminds us, we "should follow his steps." With our affections set on things above, and burdened for the salvation of the lost, let each moment of our lives be fully occupied in the vineyard of the Lord, knowing that our heavenly Father will give us all that we need.

But suppose we take the other view of life,—work for self-interest and worry over everything that seems to be a misfortune, and do our utmost in adding to our wealth, ease, and prosperity. Can we do more for self than God can for us? In the language of our Lord, "Which of you with taking thought can add to his stature one cubit?"—K.

Bible Meeting Topic

THE CALL TO SERVICE.—Isa. 6:1-13

Topic for December 5

MOTTO

"Here am I; send me."

OUTLINE STUDY

I. **The Call to be Saints.**
1. The Corinthians.—I Cor. 1:2, 9.
2. From among Jews and Greeks.—I Cor. 1:24.
3. The Thessalonians.—I Thess. 2:11, 12; II Thess. 2:13, 14.
4. All saved ones.—II Tim. 1:9; Heb. 3. 1; I Pet. 5:10; II Pet. 1:3, 10.

II. **The Call to Special Service.**
1. Abraham.—Gen. 12:1-3.
2. Moses.—Ex. 3:2, 4, 10; 4:1-16.
3. Aaron and his sons.—Ex. 28:1; Heb. 4:1.
4. Joshua.—Num. 27:18, 19, 22, 23; Joshua 1:1-10.
5. Amos.—Amos 7:14, 15.
6. Apostles.—Matt. 4:18-22.
7. Paul.—Acts 9:4-6, 15; Rom. 1:1.
8. To a mission field.—Acts 13:2, 3.
9. To every Christian.—I Cor. 12:4-31.

SUGGESTIVE ASSIGNMENTS

For **Juniors.**
1. Text Word, **"Call."**
2. God's Call to Persons to Serve.
   a. How Jesus called the disciples.
   b. Jesus calling Paul.
   c. How Moses was called.
   d. How Isaiah was called.
   e. The call of Christian parents to teach their children.
   f. The call of children in the home.
   g. The call to be a good example.
   h. The call to speak for Jesus.

For **Seniors.**
1. The Gift of the Spirit and God's Call.
2. The Part the Church Has in a Call to Special Service.
3. Responding to God's Call to Service.

PERSONAL THOUGHT

"To day, if ye will hear his voice, harden not your hearts."

SEED THOUGHTS

Hark! the voice of Jesus calling,
"Follow Me, follow Me!"
Softly thro' the silence falling,
"Follow, follow Me!"
As of old He called the fishers,
When He walked by Galilee,
Still His patient voice is pleading,
"Follow, follow Me!"
—M. B. Sleight.

Hark the voice of Jesus crying—
"Who will go and work today?
Fields are white and harvest waiting;
Who will bear the sheaves away?"
Loud and strong the Master calleth,
Rich reward He offers thee;
Who will answer, gladly saying,
"Here am I; send me, send me"?
—March.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (Luke 16:22, 23).

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THURSDAY, NOVEMBER 25, 1943

Field Notes

Bro. Floyd Kauffman, Minot, N. Dak., filled the appointments at Kansas City, Kans., on Sunday, Nov. 14.

* * *

Bro. Wm. G. Detweiler, Orrville, Ohio, preached for the Canton, Ohio, congregation on Sunday morning, Nov. 14.

* * *

Bro. J. J. Hostetler, Canton, Ohio, spoke at the C.P.S. camp at Denison, Ia., both morning and evening, Sunday, Nov. 14.

* * *

Change of Address.—Bro. Floyd Bontrager, Midland, Mich., to Fairview, Mich., where Bro. Bontrager has recently taken up his residence.

* * *

Evangelistic meetings are announced to be held at the Martins Church, near Orrville, Ohio, Nov. 28 to Dec. 5, with Bro. J. J. Hostetler in charge.

* * *

The annual pre-Christmas song service is to be held at the Chestnut St., Mennonite Church on Sunday, Dec. 5, at 2:00 p.m. W. S.

* * *

Bro. Aaron Mast, Belleville, Pa., assisted part time by Bro. Moses Roth, Baden, Ont., began a series of revival meetings at Clarence Center, N.Y., Nov. 15.

* * *

A series of meetings is to be held, the Lord willing, at the North Main Street Mennonite Church, Nappanee, Ind., beginning Nov. 25, with Bro. Paul Roth, Masontown, Pa., as evangelist.

* * *

Communion services are to be held at the Canton, Ohio, Mission on Sunday, Nov. 28, when a class of applicants are to be received into church fellowship by water baptism and one by letter.

Bro. C. K. Lehman, Harrisonburg, Va., was scheduled to conduct weekend meetings at the Providence Church, Oyster Point, Va., over the week end of Nov. 21.

* * *

Revival meetings held at the Cedar Grove Church, near Greencastle, Pa., by Bro. C. C. Cressman are reported to have been well attended and marked by rejoicing decisions.

* * *

Bro. Raymond Yoder, Chicago, Ill., spent Sunday, Nov. 21, with the Roanoke congregation, Eureka, Ill., in Missionary Day services, if previous plans were carried out.

* * *

Communion services were held at the Crossroad Church, Timberville, Va., on Sunday, Nov. 21, with Bro. Timothy Showalter in charge, if previous arrangements were carried out.

* * *

Brethren E. G. Gehman and Jacob A. Shenk, Harrisonburg, Va., held meetings a number of evenings last week at the Swedlin Valley Church preparatory to the communion services to be held there Sunday, Nov. 21.

* * *

Bro. Aldine Brenneman, Harrisonburg, Va., has been visiting C.P.S. hospital units in the East during the past week or more, looking after the spiritual interests of brethren from the Virginia congregations.

* * *

Bro. Aaron Mast spent Sunday, Nov. 15, at Beaver Dam, Pa., at which time the brotherhood there was organized into a regular congregation with membership in the Ohio and Eastern A.M. Conference.

* * *

The annual Thanksgiving Bible instruction meeting of the East Chestnut St. congregation, Lancaster, Pa., will be held, D.V., on Saturday evening, Nov. 27, and all day Sunday following. Instructors: P. L. Frey, M. C. Lehman, Charles Hostetter.

* * *

The third ministerial meeting of the Franconia Conference is to be held, D.V., at the Salford Mennonite Church, Nov. 30 and Dec. 1. The program indicates that there will be two full days of discussions of interest to all ministers who attend the meeting.

* * *

The thirteenth annual meeting of the Franconia Mennonite Historical Society is to be held at the Line Lexington, Pa., Meetinghouse on Thanksgiving Day, Nov. 25. There will be afternoon and evening sessions. All are welcome.

* * *

The recent evangelistic meetings held with the Springs, Pa., congregation by Bro. Milton Brackbill, Paoli, Pa., resulted in quite a number of confessions, and a good-sized class is now under instruction prior to being received into church fellowship.

Brethren John R. Mumaw, Harrisonburg, Va., and J. J. Hostetler, Canton, Ohio, spent nearly two days in Scottdale last week in the interests of Sunday-school work as sponsored by the Commission for Christian Education and Young People's Work.

* * *

The Executive Committee of the Mennonite Board of Education met at the Home Mission, Chicago, Ill., on Friday, Nov. 19. Besides members of the committee, Bros. E. E. Miller, Goshen, Ind., and Milo Kauffman, Hesston, Kans., were in attendance at the meeting.

* * *

Ordination.—On Nov. 18 an impressive ordination service was held at Carpenter's Church, near Talmage, Pa., when Bro. Linton Myers was ordained to the office of deacon. May the Lord abundantly bless our brother in this important service to which he has been called. W.

* * *

An all-day Thanksgiving and home mission meeting was held at the Millwood Church, near Gap, Pa., on Thanksgiving Day, if previous plans were carried out. The program showed three sessions in which helpful subjects were to be discussed by various speakers.

* * *

A Gospel team from the Eastern Mennonite School, Harrisonburg, Va., is expected to render a program at the Canan Station Schoolhouse, Altoona, Pa., at 2:00 p.m. Saturday, Nov. 27, and on the following Sunday they are to give similar services at the church in Altoona and the Chapel at Mill Run.

* * *

Recent meetings held with the brotherhood at Kansas City, Kans., resulted in sixteen public decisions and two more privately in homes. There were also several reconsecrations. Besides, the brotherhood was strengthened, and in a general way God's blessings were outpoured on those touched by the meetings. E. Y.

* * *

A Christian life meeting is announced to be held at the Weaverland Church, Lancaster Co., Pa., Saturday evening, Dec. 4, and all day Sunday following. A Sunday morning meeting will also be held at Churchtown, D.V. The names of the following speakers appear on the program: Christian K. Lehman, Simon G. Bucher, Harvey E. Shank.

* * *

New Address.—The Shank and Holderman families, engaged in missionary work among the Chaco Indians in Argentina, now receive their mail at the following address: Casilla 53, Pcia, R. Saenz Pina, Chaco, Argentine Republic. Their many friends will please note this change of address. They recently moved to a place in the country district, purchased by the Mission, which will probably be their residence for some time.

Correspondence

JOHNSTOWN, PA.

(Thomas Congregation)

The Lord has abundantly blessed us in all the material necessities of life. We have not only had all of our own needs supplied, but we were able to help supply the material needs of others. A supply of canned and dried goods was taken to Sideling Hill C.P.S. Camp. Provisions for the Altoona Mission have also been supplied recently.

On Oct. 10, the Sideling Hill Chorus gave us a much appreciated program in music. Our communion services were held Oct. 31, with a good representation of members present. Bro. Charles Hostetter, Manheim, Pa., has been engaged as our evangelist for the coming series of meetings to be held in March. May our united prayers arise in behalf of this work so that many souls may be claimed for Him and be used in His service.

Among recent visitors from a distance were Bro. and Sister Mahlon King, Parkesburg, Pa.; Ivy Wingard, Reading, Pa.; Bro. and Sister Homer Mishler from Indiana; Retha Mishler and Bro. and Sister Leonard Haarer and daughter from Scottdale, Pa. Bro. Haarer gave a much appreciated Gospel message on the evening of Nov. 14 in our young people's meeting. A cordial invitation is extended to all to come and worship with us when passing through our district.

Nov. 15, 1943. Fannie E .Thomas.

SOUTH ENGLISH, IOWA

Dear Herald Readers: On Tuesday evening, Sept. 14, Bro. Irvin Burkhart, Goshen, Ind., preached for us on the subject, "What Think Ye of Christ."

Melvin Weaver is again attending school at E.M.S. Wilma Wenger, Dorothy Powell, and Evelyn Showalter are attending school at Hesston College.

Bro. Nelson Kauffman, Hannibal, Mo., conducted our revival meetings from Sept. 28 to Oct. 8. Each evening before the sermon, Bro. Kauffman gave a lesson in the Book of Ephesians. He went through the entire book during the meetings. The spiritual feast was helpful to us all. Three young boys accepted Christ as their Saviour and there were two reconsecrations.

Daryl Wenger left for C.P.S. camp at Downey, Idaho, Oct. 6.

Mr. and Mrs. Aquila Blosser and family, Sterling, Ill., were home visiting his folks Sunday, Oct. 3.

Sister Katherine Rickert who had been here for a while has gone to Hannibal, Mo., and is nursing in the hospital there.

On Oct. 31 we had our counsel meeting and baptismal services. On Oct. 14 we had communion services.

Mrs. David Bontrager and two children, Haven, Kans., and her sister, Mrs. Leroy Schrock, and son, who had been in Kansas for a while are visiting their parents, Mr. and Mrs. Amos Weaver, and family. Bro. Leroy Schrock, C.P.S. Camp, Downey, Ida., who is on his way to Allentown, Pa., to work in a mental hospital, preached for us Sunday evening, Nov. 14.

Thursday, Oct. 7, our sewing circle met at the home of Bro. and Sister Amos Weaver and packed canned fruit, etc., for our different mission stations. Our sewing circle also met with Sister Dan Saltzman, Thursday, Nov. 4. At this meeting a comforter was knotted and blocks were pieced for another comforter top.

We are looking forward to a missionary program to be given by the primary children on Sunday morning of Missionary Day, Nov. 21.

Nov. 15, 1943. Abbie Blosser.

MIO, MICHIGAN

(Fairview Congregation)

We have many temporal and spiritual blessings for which to be thankful, but often we come short in giving thanks and singing praises to the Giver.

On Oct. 3, we reorganized our Sunday school for the year 1944. The new officers will take their places the first of the new year.

We commemorated the suffering and death of our Lord and Saviour, Nov. 7, in a communion service. We also observed feet washing. Nearly all the members present partook of the sacred emblems. In the afternoon, communion was served for sick and aged members in three homes.

We have a number who are in C.P.S. camps and on detached service on farms. Three of our young couples have moved to larger farms in other communities. We trust that they may be a blessing in the communities in which they serve.

We have had another good season with plenty of food to store for the winter and plenty to share. This congregation canned 1,629 quarts of fruit and vegetables for the C.P.S. camps.

Bishop Floyd Bontrager and family purchased a farm and moved here from Midland, Mich.

We are looking forward to our annual Sunday-school and missionary program on Thanksgiving Day.

Nov. 15, 1943. Stella Lehman.

GOSHEN, INDIANA

(North Goshen Congregation)

Dear Readers of the Gospel Herald: Greetings in the name of Jesus. The month of October was indeed a rich month for us. We had our council meeting, Oct. 3, at 2:00 p.m., at which time we voted to ordain our pastor as bishop.

On Oct. 7, the Golden Rule Girls had supper at the home of Bro. and Sister Titus Yoder.

At our regular Sunday morning services, Oct. 10, Bro. Paul Mininger preached on "Christian Giving."

On Oct. 14, the Literary Society met at the home of Lewis Bichel and family. The theme of the program was "Hard Times."

On Oct. 17, we enjoyed communion services. In the afternoon the young people gave a program at the Pleasant View Church. In the evening we had special services at which time Bro. D. D. Miller, assisted by Bro. S. C. Yoder, ordained Bro. Paul Mininger as bishop.

On Tuesday evening, Oct. 19, the North Goshen congregation held their annual business meeting. It was decided that we should meet twice a year instead of once. These meetings will be in May and in November.

On the evening of Oct. 24, Sister Edna Good talked to us.

Remember the converts and all of us in your prayers.

Nov. 15, 1943. Maude Miller.

ACCIDENT, MD.

(Glade Congregation)

Dear Herald Readers: Greetings. A few weeks ago on a Sunday afternoon the chorus from the Sideling Hill C.P.S. Camp rendered a program that was appreciated by all.

Bro. and Sister Chester Helmick, Pinto, Md., were with us the evening of Oct. 30 for our preparatory service and remained for communion services Sunday morning. Bro. Helmick brought us the message at both services.

Pray for the work at this place.

Oct. 16, 1943. Cor.

MARTINSBURG, PA.

(Morrison's Cove Congregation)

Dear Herald Readers: We thank the Lord for the many blessings throughout the summer and fall.

Communion was held at the Pleasant Grove Church on Oct. 24. Bro. Newton Weber held revival meetings here from Oct. 28 to Nov. 7. The attendance was good. Four precious young souls received Christ as their Saviour. May the Lord help them and all of us to let our lights shine.

Our community was shocked and saddened by three automobile accidents, within three weeks, which took the lives of seven young people of the community. Most of them were killed instantly. Several more are still suffering from injuries but are improving. We do not know how soon the Lord may call us, so let us be prepared to meet Him at any time.

During this Thanksgiving season, may we be especially thankful, and let us not forget that God is still on the throne.

Nov. 17, 1943. Florence Kauffman.

PINTO, MARYLAND

Greetings to our Herald family. On Nov. 7 the brotherhood of the Pinto congregation enjoyed the mutual fellowship of another communion service. These occasions enrich the soul and inspire us to press on faithfully to the high calling of God in Christ Jesus.

We are looking forward to a spiritual revival meeting Nov. 21-28. Will you please pray for these meetings? Bros. Roy Otto, Springs, Pa., and John R. Mumaw, Harrisonburg, Va., are the evangelists.

Nov. 17, 1943. Cor.

Miscellaneous

THE TWENTY-THIRD PSALM

By M. Hedrich

The Lord is my Shepherd; I can trust Him alway!
I shall suffer no want; with His fold I will stay;
Beside the still waters, in pastures so green,
He leadeth me safely, though His hand is unseen.

He restoreth my soul, the right path He leads,
The shadow of death, I then shall not heed,
His rod and His staff they comfort me here:
The Lord is my Shepherd; no evil I fear.

Though surrounded by foes, a table is spread;
With Him as my Shepherd, I've no fear or dread;
He anointeth my head, my cup He will fill,
And in His great mercy He follows me still.

In the house of the Lord, forever I'll dwell;
The Lord is my Shepherd; He leadeth me well;
This psalm is by David, the singer so sweet;
In words very similar, I kneel at God's feet.

Elmira, Ont.

—o—

THE HOLY SPIRIT—THE SPIRIT OF PRAYER

By Ruth N. Graybill

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). "Praying in the Holy Ghost" (Jude 20).

How wonderful it is that we as human creatures may have communion and fellowship with the Creator of the universe! This has been made possible through the co-operation of the three persons of the Trinity. The Father waits at the throne of grace as the Hearer of prayer; the Son has come to reveal the Father and is now at His right hand to be our Advocate in His presence; the Holy Spirit has come still nearer and dwells within our hearts to teach us how to pray, and He sends up our petitions in the true spirit to our heavenly Intercessor.

We see the great need of the Holy Spirit in our prayer life, for "we know not what we should pray for as we ought." We are often ignorant of the things for which we should pray, and often when we do know our needs we do know how to present them in the right way. We cannot see in the future and therefore do not know the dangers and trials which we need to be fortified against by prayer. It is the Holy Spirit alone who can make us conscious of our inability in ourselves to pray aright; therefore we are dependent on Him to present our petitions to the Father.

After the Holy Spirit has made us conscious of the need of His intercessions for us before the Father, He awakens in us deep desires for the blessings He is about to give. It is these deep spiritual longings which the Holy Spirit has put in our hearts that give us fervency and patience in prayer. Though the answer may not come immediately, we know that the Holy Spirit, who had laid the burden on our hearts and who has given us the deep desire for the blessings promised, will also be in us the Spirit of faith, causing us to continue to pray believingly and patiently. God may often delay the promised blessing so that the desire may grow stronger and thus the blessing be increasingly precious when patient faith is rewarded with an answer. As the desires give intensity and fervency to our prayers so they enlarge our hearts to receive the blessing when it comes.

The Holy Spirit lays upon the heart wherein He dwells the special burden of prayer. The prophets of old often had a great burden laid upon their hearts by the Spirit of God. And so the Lord still lays on consecrated hearts the burden of prayer. Sometimes the burden is not even understood by the suppliant himself and it is then that "the Spirit itself maketh intercession for us with groanings which cannot be uttered." The Spirit who laid the burden on our hearts to pray will also understand and interpret it to the Father. How sensitive we need to be in our life in the Spirit lest we fail to heed the Spirit's call to prayer. Perhaps someone is in need of special prayer because of some impending trial of faith, and if we are heedless of the Spirit's call to prayer that person may lose out in the conflict because we have failed to pray. Perhaps the Spirit foresees some trial in the future in our own lives for which only the exercising of watchfulness in prayer can strengthen us. Has it not too often been true that we failed in the sudden trial because we did not heed the Spirit's wooing to be diligent in prayer? This makes the ministry of prayer a very solemn responsibility.

It is the Holy Spirit who brings to our hearts in prayer the promises of His Word. It is He who opens to our vision the fullness of the riches of His grace. It is He who gives us the faith to appropriate the covenant blessings promised to the obedient. It is He who encourages us to ask largely of the Father's bountiful blessings in Christ. He brings to us the blessings of believing faith and the witness of our sonship that dares to claim our filial rights of redemption's blessings.

The Holy Spirit will breathe in us the compassion of Christ for a lost world. We will see the vision of a lost world as He sees it, for His own Spirit of yearning love will draw us into a life of prayer in behalf of the lost sheep whom He is longing to save. We will become entirely His in a life of intercessory prayer that will seek no glory for ourselves but our wills will be blended in His own perfect will.

The Holy Spirit brings to us in prayer the assurance of the acceptance of our petitions. He is in us the Spirit of faith who praises and thanks God for the answer though unseen as yet to the natural eye. This is the highest triumph of prayer when the heart can rejoice in the anticipation of the blessing as fully as if its fulfillment were clearly seen.

Do you long for a more blessed prayer life? Yield your life to the Holy Spirit. Living in the Spirit fits us for praying in the Spirit. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." It is only as we allow the Holy Spirit to perfect His work in our heart that our lives will be brought into the fellowship of Christ, our Intercessor, and that we will learn to know the blessedness and power of a life of prayer.

New Holland, Pa.

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WHAT IS THE DEVOTIONAL COVERING

By a Sister

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

In the divine arrangement of the creation, God, standing at the head created all things through Christ, thus showing Christ's headship. "Let us make man in our image, after our likeness: and let them have dominion." So God created man in His own image.

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." So man with woman as a help meet looked to Christ as the head and they were the head of lower things. This divine headship in Christ was partially if not wholly, lost in the sin of Eve who, instead of being a help to man, led him away (Gen. 3:12), and a part of woman's curse for her transgression (I Tim. 2:14) was that man should rule over her. This relation of Christian woman to Christian man is not that slavelike kind seen in heathen countries, but is a relation of love like that between father and son, mother and daughter, Christ and the Church.

"As the church is subject unto Christ, so let the wives be to their own husbands." "Every man praying or prophesying, having his head covered, dishonoureth his head [Christ]. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven."

Both her spiritual head (Christ), and her human head (man) are dishonored. Christ, her divine head, is dishonored by her disobedience to the divine plan. Christian man, her human head, is dishonored when the woman (created as a

help meet for him) refuses to accept her position or to cover her head when praying or prophesying, by which she signifies that she has accepted her position.

A covering is not used for the protection of the head against heat or cold, and it has no other use except that for which the Church adopted it; that is, a sign showing the Christian's restored position in and through Christ.

"For this cause ought the woman to have power on her head because of the angels." The good angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). They are to minister to faithful, obedient woman as well as to faithful, obedient man, for in Christ Jesus "there is neither male nor female." Now if God would curse an angel who teaches wrong doctrines (Gal. 1:8) and put in chains the angels who kept not their first estate (Jude 6), can we expect a faithful angel to minister to those who would be willfully disobedient to God's plan and order? If good angels do not minister, who will? A fallen angel might help to separate us from the love of God. Rom. 8:38. "If God be for us, who can be against us?" Will God be for us if we set ourselves against His divine plan and counsel? A glance at those who say, "Lord, Lord," and do not the will of the Father in heaven will show the truth of God's Word.

I believe the reason so many church doors are closed and so few people attend services in many denominations is because they have lost their power first. Women have discarded the devotional covering; many have robbed themselves of their long hair which was a glory to them, and many go to church bareheaded today.

When I was a child, my parents attended church where the women wore hats. When one came to church without her hat, people thought it very much out of order. We did not notice I Cor. 11; we only knew it was shameful for a woman to come bareheaded to services.

When I first joined the Mennonite Church I had convictions that I should wear the covering all the time. I had many discouragements. At our social gatherings I would be the only woman wearing a covering (I do not say this boastfully), and I could not see why the women brought up under teachings from babyhood did not feel they ought to wear it. It caused me to be shy and timid about wearing mine. If we are true to our convictions, it may help someone who finds it a burden or a cross to her. I confess with shame that it has been a cross to me when I knew relatives and friends were ashamed of me when I wore the covering. But this Scripture comes to me: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daugher more than me is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me" (Matt. 10:37, 38).

One time when I was at my sister's home (she is not a Christian) I wore my covering. As my weakness was, I criticized some people. Afterwards another of my sisters told me that the first sister said I sat there talking about people with that cap on my head. I am telling you this to my shame. Instead of asking God for grace to overcome this evil, I quit wearing a covering all the time. I did the wrong thing, but this incident truly opened my eyes. When we wear our coverings and pray earnestly, I believe God will show us the right way and will bridle our tongues and help us to overcome. I do not feel that I can sing a hymn with my head uncovered without dishonoring Christ. How can we sing praise or prayer songs, without our coverings, and honor Christ? When we meet a stranger at the door and give him a cup of cold water in Jesus' name without our coverings on, we dishonor Christ. If we speak a word for Jesus without having our heads covered, we dishonor Christ.

I therefore believe that the best way is to wear the covering all the time. If we love someone, we like to please him. If we love the Lord, His commandments are not grevious, nor are we ashamed of them. If we are ashamed of His commandments it is the same as being ashamed of Him, and some day He will be ashamed of us.

I believe there are some women who do not have spiritual light on this subject who are Christians and have their prayers answered, but when we receive light, I believe we should obey or we cannot be blessed.

If we know His commandments, we will be happy if we keep them.

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"HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES"

By Orrie D. Yoder

VI. He That Hath an Ear

He that hath an ear, let him hear what the Spirit saith unto the churches.—Rev. 2, 3.

As in many other scriptures, there is in this sacred scriptural admonition a solemn reservation made by our Lord, which we dare not overlook or pass by. Our Lord Jesus, although He died for all, speaks only to a select group of individuals (or churches): "He that hath an ear, let him hear." Even when on earth, our Lord Jesus did not speak to all, for He said, "Who hath ears to hear, let him hear" (Matt. 13:9). How often do we need to be reminded that our God is not a God of individual fancy, nor of our own wishes, nor is He a certain denominational God but He is God supreme and absolute, high above any individual wishes. He does not tune His ear to hear as we think, but we must tune our ears to hear as He would speak to us. Unless our wills are yielded to His will, we shall never hear what His Spirit would say to us.

Going a step further, we should notice, too, that our Lord even withheld truth from certain classes of individuals. Our Lord, when on earth, spoke in parables so that individuals who did not wish to hear the truth might not be able to hear. Doubtless, He is the same sovereign Lord who speaks in symbolic language in His last Revelation. How solemn that we as individuals determine by our own mind and attitude whether God's revelation to us is an open book to be read and understood, or whether it is to us a closed book not to be perceived or understood! Furthermore, our Lord declared when he was on earth that He came to make those blind to the truth who did not wish to cherish the truth of God above their own wishes. Cf. John 9:39-41.

Perhaps because we call ourselves "conservatives," and profess to teach and believe the "all things" of the Scriptures, we may be tempted to feel like the Jews, that we have certain rights with God, especially when it comes to the subject of prophecy or the book of Revelation. Like these religious teachers of about twenty centuries ago, we are too much inclined to interpret the Scriptures by setting ourselves up as Judges—emphasizing or neglecting them according to our wishes or our own tradition. However, we need to remember that the same sovereign God who blinded unbelieving Jews is our God today. If we do not come humbly to Him, with ears to hear what He would say to us by His Word and Spirit, He might do to us as He did to the Jews long ago—close our eyes and ears to the truth.

We may think, too, that living in a land of religious liberty allows us to do with the Scriptures as we wish. True, we may teach the Scriptures as we wish, but living in a land of liberty does not permit us to believe the Scriptures as we wish. Our Lord says that we can hear (perceive or understand) only as we have ears to hear. As unbelief clogged the ears of the Jews of old, so today unbelief can close our ears that we cannot hear the truth of God as revealed to us.

How solemn the responsibility to open the Book of God and read, lest we have ears to hear what we would say rather than what the Spirit would say to us through the Word!

Why does the Holy Spirit lead different individuals to give opposing or conflicting interpretations of the same scripture? This question is often asked by honest individuals. There is but one answer: The Holy Spirit does not lead one individual to give a different interpretation of the same scripture. But doubtless the occasion for such a question has arisen because some read

the Scriptures to hear what the Spirit would say while others read the same Scriptures to hear themselves speaking above the voice of the Spirit. "He that hath an ear, let him hear." God has given to all of us ears. May we humbly believe God and His Word, and wait for His Spirit to speak, whatever the cost to our own wishes, so that we may truly have ears to hear what the Spirit would say to us in these "last days."

Bannock, Ohio.

REFRESHING STREAMS OF

(Continued from page 723)

first that he might not fall into the hands of his unscrupulous captors. At the last moment they were released from their enemies by Chinese friends. When they returned home, a look in the mirror revealed to the father that his hair had turned white. Feared death? No. But the process was a severe strain and a shock to their systems. But to know how to die and not fear the going by whatever means is a priceless possession.

6. **It Furnishes the Secret of a Fruitful Witnessing Life.**—It does not contain the Great Commission in the form given in Matt. 28:19, 20. But when the disciples were together after the resurrection Jesus said to them, "Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." Their witness would be a means of convicting and converting men and women or of condemning them. They would either be anchored to and built upon the Rock Christ Jesus or be broken by it. So powerful is the witness of the child of God! Do we realize the significance of it as we move among men? A woman was moved to tears by the earnest preaching of a minister of the Gospel. After the morning service she with a group of friends was invited to this minister's home for dinner. She gladly accepted the invitation, thinking that there was in store for them more spiritual nurture. During the course of the afternoon the minister entertained his guests with humorous stories and incidents causing continual laughter. When this woman took her leave in the evening, she said to her host, "This morning you drew tears by your earnest preaching. This afternoon you convulsed us with laughter at your humorous tales. Never more will your pathetic sermons draw tears from me." It is not only the witness of any one occasion but it is the aggregate of the whole day or week or month or perhaps of years that bears fruit either in bringing souls to Christ or in driving them farther away. "Rejoice in the Lord always. . . . Let your moderation be known unto all men. The Lord is at hand."

We are children of light. Let us live up to all we know, and as we increase in the knowledge of Him we shall also grow into his likeness. Our King will not die and His kingdom will not rock in ruin. We live with His **Life,** we reflect His **Light,** and we love with His Love. There will be no gathering twilight for the trusting child of God, but when we pass from time to eternity there will be the bursting forth of the morning light and throughout the ceaseless ages of eternity we shall remain with Him, in Him, and like Him in ever-increasing joy forever and ever.

Dhamtari, C.P., India.

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THE BIBLE AND MY LIFE

It was Wesley who said, "Be a man of one Book, and that Book the Bible." Many years ago these words were impressed upon my youthful heart and mind. I had been converted only a short time when I ran across them in my reading. At once I determined that by the grace of God I would make that my life motto, as far as literature was concerned.

Knowing well what an omnivorous reader Wesley himself was, I knew that he did not mean to debar all other writings, but that his thought was that the servant of God should ever regard the Bible as the central sun around which the entire literary universe revolved. And this I conscientiously set out to do.

Now as I look back over a period of forty years since that night, I thank God from the depths of my heart for Wesley's advice and for the Holy Spirit's manner of emphasizing those words to my soul at that time. The Bible has been to me throughout the years the one outstanding Book to which I have ever turned for spiritual food, for comfort, for instruction, for edification, and for inspiration. It may help some of my younger brethren if I say that I have been a methodical Bible reader all my life. Long ago I started reading the Book through at least once every year, and I still observe this old-fashioned custom. Besides this, of course, many hours weekly are devoted to special study on particular themes.

I have found that the habit of Bible reading can be cultivated as definitely as can any other practice. To start a day without the usual time over the Word would put everything out of joint. The Bible becomes as necessary as daily food, and one would no more think of neglecting this spiritual nourishment, after becoming accustomed to it, than he would forget to partake of natural sustenance.

I have read a few hundred books twice, a more limited number three times, very few four times, and perhaps eight or ten oftener than that, but they all pall upon me eventually. How different it is with God's Holy Word! Every time I read it, it seems more fresh a wonderful. New beauties are disclose mysteries are revealed in a way nev previously realized; truths shine for more brilliantly.

Amazement gives place to worsh as the Spirit of God opens up these ma velous distinctions of the divine rev lation. The Bible is indeed a spiritu kaleidoscope, never showing exactly t same picture twice.

When I look over my library and s the vast number of works written abo the Bible or in an attempt to expla its precious pages, I realize afresh wh a remarkable volume this is that h stirred some of the greatest minds this and past ages in an effort to elu date its marvels and apply its precep to the needs of men. And I am ir pressed by the fact that reading boo about the Bible can never take the pla of reading the Bible itself. There all the difference here that there between studying a cook book a enjoying the chef's finished product.

To my younger brethren I earnest commend Wesley's advice. Do not afraid of being called narrow or ol fashioned because you revere the Bib as the Word of God and seek to fe your soul upon the truth unfolded its precious pages. On the other han do not allow yourself to be contracte in your study by the fear of learnin too much from other books, for after a it is not the knowledge of this wor that is foolishness with God, but rath its wisdom and philosophy. But do n permit any other books to displace th Book of books. Let your Bible be pr eminent in your reading and your stud Remember that "all scripture is give by inspiration of God, and is profitab for doctrine, for reproof, for corre tion, for instruction in righteousness that the man of God may be perfec throughly furnished unto all goo works."

In this verse notice the four thing for which the Bible is designed of Go First, it is profitable for doctrine. Man go to the Bible to prove some precon ceived notion, but according to thi passage, all doctrine should be draw from the Book itself.

Secondly, it is profitable for reproof that is, it shows us where we are wrong both as to doctrine and behavior. It i all-important to let the Bible sit i judgment on our thoughts and ways and not to take the attitude of th modernists who attempt to sit in judg men upon is holy utterances.

Following this, it is profitable for cor rection, for it not only exposes the erro of our ways, but it shows us the path o life.

Lastly, it is profitable for instruc tion in righteousness, marking out fo us the good way in which we may wal and find rest for our souls.

What a matchless treasure God ha committed to us in giving us this bless

ed Book of Life and preserving it for us throughout the centuries! Personally, I shall never be able to praise Him enough for permitting me to see the importance of seeking it as hid treasure.—Selected.

RURAL MISSIONS

(Continued from page 725)

We are also thankful that in spite of travel difficulties a Gospel Team from the Eastern Mennonite School of Harrisonburg, Va., was with us over the week end of Nov. 6-8. This group was composed of Bro. Ernest Gehman, Bro. Russell Baer, Sister Ruth Hess Shank, and Sister Gladys Shank. A program of singing and speaking was given at the Lost Creek Schoolhouse on Saturday night, and at the Burchetts Schoolhouse on Sunday morning and Sunday night. The schoolhouses were well filled for each program.

At the Sunday night program at Burchetts we were reminded very forcibly of the evils of strong drink by the presence of about a dozen drunk and partly-drunk men. One of them attempted to ride his mule into the schoolhouse, but we were successful in keeping it on the outside. In spite of the various disturbances we were thankful that the meeting was not completely broken up until we were singing the closing song. We were also grateful to our heavenly Father that no one was injured in the fight which followed except several of the drunken men themselves. The ninety-first Psalm had been read for a devotional lesson that evening, and such clauses in it as, "Thou shalt not be afraid for the terror by night"; "There shall no evil befall thee"; etc., took on new meaning for most of us before the evening was over.

The attendance at the public school at Lost Creek is keeping up good considering weather conditions and the long distance some of the children have to walk.

We are very thankful for the continued good health of the entire group, the many personal letters which we have been receiving which are a great source of inspiration and encouragement, and for the prayers you have been offering in behalf of the work here.

Nov. 14, 1943. Lester C. Shank.

WHITMER, W. VA.

(Horton Mission)

Dear Herald Readers: Greetings. Winter has set in and we have many things to be thankful for. However, we see those around us who are not very well clothed for the winter. We have plenty of clothes for girls, but not many for boys from ages 3 to 12 years. Even good second hand clothes will be very gratefully received.

Let us be workers together with God.

Nov. 12, 1943. S. G. Huber.

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE NEWS

The usual Homecoming program has been planned for the Thanksgiving season, Nov. 25-27, for the benefit of those alumni and friends of the college who will be able to attend. Bro. Ernest E. Miller will preach the Thanksgiving sermon on Thursday, Nov. 25. On Thanksgiving evening the A Cappella chorus will render a program of sacred music. The college family extends its thanks to Bro. A. C. Gingerich, Wellman, Ia., for again providing the turkey for the Thanksgiving dinner.

Communion services will be conducted at the college on Nov. 21 by the local bishop, Bro. Sanford C. Yoder. Preparatory and baptismal services were held on Nov. 14. Four young people were received into church fellowship by water baptism.

A missionary vesper service is being planned for Sunday, Nov. 21, at 4:00 p.m. Sister Ruth Miller, former missionary to India, will speak on "The Life and Work of Sarah Lapp," and Sister Minnie Graber, now on furlough, will speak on "The Privilege of Witnessing for Christ in India." Bro. Ernest E. Miller, who is attending Princeton Theological Seminary this semester, but who will be in Goshen for the Thanksgiving season, is also expected to have a part in the program.

Chapel services this week are being conducted by the Church Relations Committee of the Y.P.C.A. on the theme, "New Testament Basis for Christian Living." The series began with a talk on "Social Purity" by Bro. Frank Byler on Sunday evening, Nov. 7. The second program was given by the Peace Society on Thursday, Nov. 11. Bro. G. F. Hershberger discussed, "The Christian's Responsibility to a Non-Christian Society." Other topics being discussed this week are "Obedience to the Church," H. S. Bender; "The Unequal Yoke," Marcus Bishop; "Conversation," Stanley Shenk; "The Christian's Dress," J. C. Wenger, Mary Royer; and "Stewardship," Russell Krabill.

On Friday, Nov. 12, the Emergency Service Committee, composed of four students and four faculty members, gave the chapel program announcing special projects in which students may participate. Arrangements have been made for students who can qualify physically to give a pint of blood to supply emergency units in hospitals in Elkhart and nearby counties or to have their blood typed for direct transfusion in emergency cases. Other students will be given opportunities to tutor retarded and crippled school children, supervise play of pre-school children, read to shutins, or assist in a Saturday recreational program for community boys. The Committee is also collecting funds to send Christmas gifts to former Goshen College students now in C.P.S. camps and is sponsoring a letter writing campaign for campers.

Although priorities for building a church in East Goshen have not been granted, permission has been secured to build a basement auditorium. On Nov. 11, a number of students began digging the basement. Masons are beginning to lay the cement blocks in the foundation walls today. The auditorium will be 24 by 40 feet with a clokeroom annex 20 by 12 feet. Students in charge of the East Goshen work hope to have the project completed by Christmas and plan to make application again next spring for priorities to finish the building.

The young men taking the Advanced Biblical and theological course are organizing a Th.B. fellowship which will meet every two weeks and discuss the need for more workers in the Church and problems of Mennonite Church polity not covered by their regular courses. Thirty-seven young men are now registered in the theology curriculum.

The college congregation was favored with a message by Bro. C. F. Yake, Scottdale, Pa., on Sunday morning, Oct. 31, and Bro. Noah Good, Morgantown, Pa., Dean of the Lancaster Mennonite School, in the evening. Bro. A. J. Metzler, Scottdale, Pa., conducted chapel on Monday, Nov. 1. These messages from our visiting brethren were greatly appreciated.

Bro. Paul Erb served the student body and faculty of Eastern Mennonite School, Nov. 12-14. He will conduct a series of meetings at the Kidron Mennonite Church, Kidron, Ohio, Nov. 21-28. Bro. Paul Mininger will conduct a series of meetings at the Mennonite Church, Waterloo, Ont., during the same week.

Bro. S. C. Yoder held week-end meetings at the Mennonite Church, Morton, Ill., Oct. 30, 31. Bro. H. S. Bender attended a meeting of the Peace Problems Committee of General Conference at Lancaster, Pa., on Nov. 5. Bro. J. C. Wenger served on a Youth Conference program at the Orrville Mennonite Church, Nov. 6, 7, and preached for the Oak Grove congregation on Nov. 7.

Nov. 17, 1943. Levi C. Hartzler.

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Weekly News Notes

RELIEF NOTES

Cable from China

ARRIVED KUNMING, PROCEEDING CHUNGKING TOMORROW O V E R LAND. BOTH WELL. (Signed) Sam Goering. Kunming is a southern provincial capital and the China end of the Burma Road.

Puerto Rico Bound

Additional C.P.S. men appointed for the Mennonite sub-unit at La Plata are N. Paul Stuckey and Irvin J. Warkentin. Stuckey is to serve as laboratory technician with the ability to make some of his own equipment, and Warkentin will be mechanic-carpenter-plumber. These men will arrive at Akron, Pa., Nov. 26, and shortly after will be ready to leave for San Juan from Miami, Fla.

Roman Gingerich and Elmer Gingerich, C.P.S. men who were selected for Puerto Rico following the Relief Training School this summer, will also leave for the Island, Dec. 15. Roman will be a physical education leader and Elmer will serve on maintenance.

Notes on Puerto Rico

The following items have been taken from the October Monthly Report of the Director of the Martin G. Brumbaugh Reconstruction Unit:

"On Oct. 6, Mrs. Preheim joined the La Plata sub-unit after a stay at Castaner where she and Dr. Preheim lived during their first weeks in Puerto Rico. Dr. Preheim joined her on October 22. The construction work at La Plata is proceeding, but like much tropical activity, slowly, PRRA is contributing the construction work and materials. The problem for Dr. Preheim is to keep patients from coming until he can adequately care for them. It could be said that this has created a condition of 'growing pains.' The community work there is developing nicely and it is obvious that the C.P.S. per-

sonnel has sold itself to the people. The community center is being widely used, and a well-supervised program is underway.

"The entire personnel at La Plata spends an hour for five days a week taking Spanish instruction from one of the local high school teachers at the school.

"A hurricane scare was a new experience for all of the Brumbaugh Unit when early on the morning of Oct. 14, the warning was given over the radio that a hurricane was approaching Puerto Rico from southwest of the Island. . . . All business houses closed and people made for their houses. Homes were being boarded up and the small huts anchored down. Valuables and sick people were carried to places of safety. . . . The storm struck by midafternoon. Heavy rains of from 6 to 12 inches fell over the Island and all of the sub-units were without electricity. . . . The west end of the Island suffered considerable damage and heavy rains washed out bridges and created landslides over the whole Island. It was said generally that it was the worst wind storm since the 1932 hurricane."

Shipments to Latin America

Eleven cases of materials left the Akron Office for Paraguay and Puerto Rico recently. Nine cases were sent to Paraguay for Dr. and Mrs. Schmidt and Dr. and Mrs. Klassen, containing two light-plant generators and motors, dental instruments, drugs and medicines, and personal effects. The two cases to Puerto Rico contained medicines and drugs with some personal items for Dr. and Mrs. Preheim.

Clothing Collection in Lancaster Conference

December, among the Mennonites in Lancaster Conference, means the time for the annual collection of clothing for relief. This year again, the four districts will bring their clothing contributions to the Ephrata Clothing Depot, a week apart throughout the month.

UNRRA and OFRRO

The recent creation of UNRRA (United Nations Relief and Rehabilitation Administration), by President Roosevelt and representatives from forty-three allied or associated nations, has received considerable publicity across the country. The former national organization, OFRRO (Office of Foreign Relief and Rehabilitation Operations), with Former Governor Lehman as director, has been absorbed and superseded by UNRRA. It now seems certain that foreign relief will be administered not only by national government but by international government.

It is not altogether certain where private relief agencies will fit into the picture. O. O. Miller and C. L. Graber contacted Former Governor Lehman and his organization when he was director of OFRRO, and he expressed the view that the need would be so extensive that there would be ample opportunity for private agencies. Mr. Lehman has also been appointed director general of UNRRA and it is hoped that private agencies will receive the same consideration. It seems clear, however, that no private agency will be permitted to do work without clearing with the director general of UNRRA.

C.P.S. CAMPS

Statement of Policy

To have on record a statement of M.C.C. position and policies in administering C.P.S., the Executive Committee has had a "Mennonite Civilian Public Service Statement of Policy" prepared for circulation. The folder is planned to clarify the Mennonite position especially to drafted men considering C.P.S. Agencies. It contains sections on Relation to Government in C.P.S., Relation to Other C.P.S. Administrative Agencies, M.C.C. Policies in the Administration of C.P.S. Camps and Projects, and the Meaning and Significance of C.P.S.

C.P.S. Survey of Interest

An attempt has been made by the Akron Office to determine the interest of C.P.S. men in Mennonite camps relative to their desire to enter forms of detached service, to transfer to other camps, or to continue in the same camp. A summary of the survey is given below. The table indicates the various alternatives with the number of men interested in each.

State Mental Hospitals	353
State Agri. Experiment Stations	212
Dairy Herd Testing	72
Coast and Goedetic Survey	10
Mount Weather	8
Medical and Nutritional Experiments	8
Dairy Farms	142
Specialized Study Opportunities	7
Relief Training	184
Continue in the same Camp or Unit	1172
Transfer to Another Camp	184

C.P.S. Briefs

Willard Unruh will serve as educational and assistant director at C.P.S. No. 55, Belton, Montana.

John Lehman and Olen Britsch, C.P.S., No. 20, Wells Tannery, Pa., were injured Nov. 13, when the truck in which they were riding skidded and went over a steep embankment. Britsch is in the Everett Hospital from where it has been reported that his condition is serious but not critical. Lehman suffered minor injuries.

Canning Project

Latest reports indicate that upwards of **160,000 quarts of food** have been canned for M.C.C. C.P.S. camps by Mennonite constituencies. C.P.S. men at Akron Headquarters find variety in their work by helping to load trailer trucks and box cars with canned goods.

Released November 17, 1943
Compiled by Irvin B. Horst

Special Meetings

CHURCHTOWN, PENNSYLVANIA

Report of the Bible meeting held at the Churchtown Mennonite Church, Churchtown, Pa., Nov. 7, 1943.

Organization: Mod., M. A. Benner; Secy., Doris Lauver; Chor., Nelson Baer.

Program and Speakers: Sunday School: Sermon (Proverbs 11:30), John S. Hess; Children's Meeting, Ruth Lauver; The Influence of a Christian Home, John S. Hess; Value of Prayer, William M. Strong.

Thoughts Gleaned: It is our work as Christians to go out and invite sinners. There are five different classes of people: the multitudes who are unconcerned; those who are interested, but are waiting for a later time; those interested but who do not know how; the self-righteous who think they do not need Christ; the backsliders. Lessons a child can learn from a dog: To be forgiving, grateful, brave, temperate, unselfish, loyal, sensible, cheerful. A Christian home and parents are very necessary. A Christian home is a strong power for God. Prayer is a weapon. Prayer has healed the sick, raised the dead, saved souls from sin, brought about revivals.

—Secretary.

Married

Handrich—Yoder.—Oct. 24, 1943, Bro. Ver Handrich and Sister Ethel Yoder of the Fa view, Mich., congregation were united in ma riage by Bishop Menno Esch. May the Lo bless this union.

Christman—Miller. — Carl E. Christma Spring City, Pa., and Verna Lois Miller, We over, Md., were married at Holly Grove Churc Nov. 13, 1943, by Bishop George M. Hostetl We wish them the Lord's blessing through li

Sensenig—Esbenshade.—Titus L. Sensenig the Martindale congregation, Pa., and Edith Esbenshade of the Weaverland congregation, P were united in marriage by Bro. J. Paul Gra bill at his home, Nov. 6, 1943. May they prospered of the Lord and be a blessing to othe

Weber—Hege.—Bro. Adin M. Weber and Si ter Iva. E. Hege, both of the Reiff congregatio Washington Co., Md., were united in marria at the home of the bride's parents, Nov. 1 1943. Bro. Moses K. Horst officiated. May t blessings of God attend them through life.

Krabill—Gerig.—On Sunday, May 16, 194 Sister Mary B. Gerig, daughter of Bro. and Si ter Amos C. Gerig, and Bro. David Krabill, s of Sister Sarah Krabill, were united in t bonds of holy matrimony. Bro. N. M. Birl officiated. May the rich blessing of God atte them.

Krabill—Brubaker.—Bro. Wilmer G. Kra bill of the Bossler's congregation, Pa., and Sist Helen M. Brubaker of the Mt. Joy-Kraybill congregation, Pa., were married Nov. 6, 194 at the home of the bride. Bro. H. E. Lutz o ficiated. We wish them God's blessing in the journey through life.

Gingerich—Steiner.—On Oct. 31, 1943, Br Addison Gingerich and Sister Nelda Steine both of the Sharon congregation near Guernse Sask., were united in the bonds of holy matr mony at the home of the bride's parents, Br and Sister Irvin Snider. Bro. Dan Schlaba officiated. May the Lord richly bless this unio to His glory.

Gerig—Stutzman. — On Saturday, April 2 1943, Sister Ferne Irene Stutzman, daughter Bro. and Sister Ivan Stutzman, and Bro. Har B. Gerig, son of Bro. and Sister Amos C. Geri were united in the bonds of holy matrimon Bro. N. M. Birky officiated. May the Lor abundantly bless them as they go through li together.

Clemmer—Moyer.—On Oct. 30, 1943, Br Lester Clemmer of the Lansdale Mennonite Mi sion, Pa., and Sister Beulah Moyer of the Sa ford congregation, Pa., were united in marriag at the Salford Mennonite Church. Bro. Jaco Z. Rittenbouse officiated. May the rich bles ings of God abide with them throughout li and may they continue to be a blessing to th Church and to others.

Obituary

Denlinger.—Susanna Eby, widow of Jaco Denlinger, was born Nov. 12, 1852; died at he home in Paradise, Pa., Oct. 13, 1943; aged 9 y. 11 m. Her death was due to infirmities o age. She was a daughter of the late Peter an Magdalena Eby. Her husband died Feb. 1 1936; an infant daughter also preceded her i death. Six children survive (Henry E., Paradis Pa.; John M., Soudersburg, Pa.; Jacob P., Para dise; Tobias S., Hessdale, Pa.; Willis B. an Elizabeth M., at home), also 26 grandchildre 19 great-grandchildren, and a sister (Magdalen Hersbey, Orville). She was a faithful membe of the Paradise Mennonite Church. One day little child asked her what her memory vers was and she replied, "The Lord is my shepherd I shall not want." She had an abiding faith i God, giving Him the honor and glory for keep ing her safe through a long and useful life She was a kind mother and her good advice an Christian example will always live in the heart of her children and those who knew her. Read ing the Bible was her daily comfort. Funera services were held Oct. 17 at home and at th Paradise Church by Bros. Park Book an

Martin Hershey. Burial in the Hershey Cemetery.

"Safe in God's beautiful mansion
Cared for with tenderest love,
Dear ones who've gone on before us
Await in that mansion above.

Eshleman.—David H., son of the late Joseph and Susanna Eshleman, was born Aug. 17, 1863; died at his home, Cearfoss, Md., Oct. 8, 1943, after one week of illness; aged 80 y. 1 m. 21 d. He passed away just 6 weeks after Mother's death. He was united in marriage to Mamie Reiff, Dec. 7, 1886, who died a year later. To his union was born one daughter, Mary E., who survives. On Jan. 24, 1890, he was married to Elizabeth Reiff, who died Aug. 13, 1898. To this union were born 4 children, of whom Esther S. survives. On Feb. 25, 1902, he was married to Mary M. Horst. To this union were born 4 children, of whom Martin E. and Naomi L. survive. Also surviving are 4 grandchildren and 3 great-grandchildren, a brother (Joseph L., Maugansville, Md.), and a sister (Mrs. Susan Reiff, Hagerstown, Md.). Funeral services were conducted at his late home, Oct. 12, and at the Reiff Mennonite Church of which he was a member, by the brethren, Amos and Stanley Martin, Daniel Strite, and Samuel Eby. Burial in the adjoining cemetery.

Father and Mother were tired and weary,
Weary with toil and with pain.
Put hy their glasses aud rockers;
They will not need them again.
Into heaven's mansions they've entered
Never to sigh nor to weep.
After long years of life's struggles,
Father and Mother have fallen asleep.
—The Family.

Hauck.—Milton H., son of the late Adam and Susau (Hershey) Hauck, was horn Dec. 19, 1873; died of a heart condition, Oct. 22, 1943, after an illness of 2 years; aged 69 y. 10 m. 3 d. He was a faithful and devoted member of the Mennonite Church at Landis Valley, Pa., where he attended regularly as loug as his health permitted. A meek and quiet spirit, a humble walk in life, and a readiness to give a helping hand in time of need in the Church and in the neighborhood were characteristic of him. His first wife, Katie Gingerich, and 2 children preceded him in death many years ago. On March 3, 1907, he was united in marriage with Rebecca Hollinger of the Weaverland district. Surviving are his sorrowing widow and a foster son (Charles Boose) 2 grandchildren whom he dearly loved, a sister (Ellen Kulp), a number of nieces and nephews, and a host of friends. Funeral services were held Oct. 25, in charge of Bro. Ira D. Landis at the home, and Bro. Levi Weaver and Bishop Amos Horst at the Landis Valley Church. Texts: John 16:22; II Cor. 5:1. Interment in the cemetery adjoining the church.

"We give him back to Thee, dear Lord,
Who gave him unto us
And may we hear Thy precious promise,
'Farewell is not good-by.' "

Lantz.—Minnie, daughter of Joseph and Anna Schmucker, was horn Jan. 8, 1884, at Topeka, Ind.; departed this life Oct. 30, 1943, at her home near Wooster, O.; aged 58 y. 9 m. 22 d. About 10 years ago she was seriously afflicted with a streptococcic infection from which she never fully recovered and which led to her final illness. She was patient in her much suffering and lived a self-sacrificing life to the very end. Her earlier years were spent in mission work in Kansas City, Chicago, Canton, and Youngstown. On July 3, 1907, she was united in marriage with P. R. Lantz, to whom were born 9 children, 7 of whom are living. She is survived by her husband and the following children: Naomi (Mrs. Marvin Kitton), Sheboygan, Wis.; D. D., Cleveland, O.; Ruth (Mrs. D. J. Allough). Ft. Benning, Ga.; Mary, Cleveland, O.; Anne (Mrs. Alden Oakes), at home; Eunice, Troy, N.Y.; Paul Edward, Spring Hill College, Ala. Also surviving are 2 brothers (Charles, Vauseon, O., and Calvin, Hillsdale, Mich.). A private funeral service was conducted at the home by Bro. I. W. Royer.

Lapp.—Sarah, daughter of Jacob and Anna Lyman Hahn, was horn July 9, 1869, at Clarence Center, N.Y.; died Oct. 25, 1943, at the home of her brother, Daniel F. Hahn, New Waterford, O.; aged 74 y. 3 m. 6 d. She was going about her duties in her usual manner, feeling well until Monday noon, Oct. 25, when she retired to her room without eating dinner, saying that she was not feeling well. Mrs. Hahn suggested calling a doctor hut Sister Lapp declined saying that she had such attacks before and soon got well. She appeared to be resting fairly well that afternoon but in the evening she quietly slipped away to be with the Lord. In her room she had a motto, "He silently plans for me." Sister Lapp's prayer and desire were that she might go suddenly so that she would not he a charge to anyone. Her prayer was answered. The cause of her death was pronounced as heart failure. In early youth, Sister Lapp gave herself to the Lord and to the Church. For several years she followed the nursing profession in Chicago and in Elkhart, Ind. In 1900 she was united in marriage to Bishop Mahlon C. Lapp. Soon after marriage, they volunteered to go as missionaries to India. They lahored faithfully on this field until 1923 when Bishop Lapp died. Sister Lapp, however, continued to lahor faithfully on the India field until a little over a year ago wheu she returned to the homeland. Sister Lapp leaves 2 brothers (Daniel F. Hahn, New Waterford, O., and Emanuel Hahn, Denbigh, Va.) and many other friends who keenly feel the loss of a kind, loving, Christian woman. We know that many whose lives she touched in India will be saddened because of the passing of this consecrated life. Many lives have felt the transforming power of Christ through her noble and untiring labors and sacrifices. She was a missionary 43 years and crossed the ocean 10 times. On the Sunday preceding her departure she taught a Sunday-school class of women and the Sunday before she took communion at the Midway Church. Impressive funeral services were held at the Midway Mennonite Church, Oct. 28, in charge of Bishops A. J. Steiner and S. C. Yoder. Others who assisted were 4 missionaries who lahored on the mission field with her, namely, Bros. Ralph Smucker and Edwin Weaver and Sisters Minnie Graber and Minnie Kanagy, also Bro. S. A. Yoder, and Bro. I. B. Witmer. Burial in the Midway Cemetery.

Nofziger.—Hannah, youngest daughter of Joseph and Mary (Egli) Roth, was born near Stuttgart, Ark., Oct. 19, 1885; died at her home near Albany, Oreg., Oct. 13, 1943; aged 57 y. 11 m. 24 d. At the age of 6, she moved with her parents from Arkansas to Woodburn, Oreg., where she grew to womanhood. She accepted Christ as her Saviour in her youth and was baptized June 27, 1899, by Bishop A. P. Troyer, uniting with the Zion Mennonite Church near Hubhard, Oreg. She was united in marriage with Samuel J. Nofziger, Jan. 14, 1908, near Nampa, Ida., where they established a home. In 1909 they moved near Hubhard, Oreg., and in 1919 they moved near Albany, Oreg., where they resided since. This uniou was blessed with 9 children, 5 of whom preceded their mother in death. Surviving are her husband, 4 children (Amos, Ontario, Oreg.; Christian, Alhany, Oreg.; Mrs. Etta Westover, Alhany, Oreg.; and Elmer, Salem, Oreg.), 10 grandchildren, 3 brothers (Samuel Roth, Molalla, Oreg.; Levi Roth, Canby, Oreg.; Amos Roth, Woodburn, Oreg.), and a sister (Sarah Good, Alhany, Oreg.). She was preceded in death hy her parents, a brother (Daniel, who was deacon at the Zion Church for many years), and 4 sisters. For more than 44 years she served her Saviour whom she loved. She was a member of the Fairview Mennonite Church at the time of her death. She suffered much physically the last years of her life and longed to go home to glory, making many preparations for her funeral. Funeral services were conducted Oct. 17, at the home and at the Fairview Church hy the hrethren, N. M. Birky and N. A. Lind, and at Zion in charge of the hrethren, Clarence Kropf and Edward Z. Yoder. Texts, Ps. 23; Phil. 3:20; II Tim. 4:6-8. Burial in the Zion Cemetery.

Oaks.—Barhara (Schrock), daughter of Eli and Elizaheth Schrock, was horn Oct. 10, 1877, in Howard Co., Ind.; died at the home of her daughter at Fairview, Mich., Aug. 29, 1943; aged 65 y. 10 m. 19 d. On Feb. 10, 1898, she was married to Frank H. Oaks who preceded her in death 10 years ago. To this union were born 3 sons (Leo, Charles, and Oscar), and a daughter (Elva, Mrs. Levi Hershherger), all of Fairview. She is survived by her 4 children, 12 grandchildreu, 2 sisters (Mrs. E. M. Troyer, Grand Rapids, Mich.; Mrs. Jesse Berkey, Middlebury, Ind.), a brother (Levi Schrock, Nappanee, Ind.), besides many other relatives and friends. Her father, mother, 2 sisters, a brother, and one grandson preceded her in death. Her death was caused by several strokes. She accepted Christ in her youth and became a member of the Mennonite Church. She was interested in the sewing circle work of the Church and took an active part in it. She had lived near Fairview for nearly 40 years and will he greatly missed by her many friends and neighbors.

Sensenig.—Fianna, wife of Bro. Amos W. Sensenig, departed this life suddenly on the morning of Sept. 26, 1943; aged 75 y. 21 d. Sister Sensenig was a devoted memher of the Weaverland Mennonite Church and very seldom missed a service. On the day previous to her death, she, with her hushand, attended the preparatory services at Weaverland and before time for Sunday morning services she had died. She always had a strong testimony against the present-day drift. She is survived hy her hushand, 2 daughters (Katie, wife of Joseph N. Snyder; Martha, wife of Martin M. Zeiset), 5 grandchildren, a great-grandchild, and many friends. Funeral services were held Sept. 29, at the Weaverland Church. Bros. J. Paul Graybill, Mahlon Witmer, and John W. Burkholder officiated at the house and at the Weaverland Church. Text, Amos 4:12. Burial at Weaverland.

"Silent thoughts bring many a tear
For one we loved and cherished dear.
God took her home; it was His will,
But in our hearts she liveth still."

Shettler.—Arthur LaVerne, son of Arthur and Clara (Marriott) Shettler, Washburn, Ill., was born in Peoria, Ill., July 22, 1942; passed away at the St. Francis Hospital, Peoria, after an illness of 8 weeks of Bright's disease; aged 15 m. 6 d. Besides his parents, he is survived by 2 sisters (Donna Jean and Dorothy June) and a brother (Lloyd Ronald). Funeral services were held at the Waldo Mennonite Church near Flanagan, Ill., Sunday, Oct. 31, in charge of Bro. Harold R. Oyer, Morton, Ill. Text, John 14:1-6.

We had a little treasure once.
He was our joy and pride.
We loved him, ah, perhaps too well,
For soon he slept and died.
All is dark within our dwelling.
Lonely are our hearts today,
For the one we loved so dearly
Has forever passed away.

Weaver.—Edwin C. was born in Beaver Twp., Mahoning Co., O., March 2, 1908; died at the South Side Unit of the Youngstown Hospital, Oct. 26, 1943, following an operation performed a few days before; aged 35 y. He was the youngest son of the late Bro. and Sister Christian Weaver. He was married to Catherine Gower, Aug. 8, 1936. Three daughters and a son were born to this union. He also leaves 3 sisters and 4 hrothers. He united with the Sugar Creek Union Church, Sugar Creek, O., some years ago. Funeral services were held at the Fry Funeral Home, Columbiana, O., Oct. 29, in charge of Bishop A. J. Steiner. Burial in the Midway Cemetery.

Winey.—Harvey B., son of Daniel and Mary Winey, was born Oct. 21, 1869, in Richfield, Pa.; died in his home, Elkhart, Ind., Nov. 3, 1943, after an illness of 3 weeks. Forty years ago he was an employee of the Newman planing mill, and for many years later was associated with his brothers, Austin and Augustus G. Winey, in the Winey Bros. Planing Mill. His most recent employment was with the Domore Chair Co. Surviving are his widow (Ida May Leader Winey) whom he married April 21, 1898, a son (Paul E. Winey, Elkhart), and a brother (Austin B. Winey, Elkhart). Funeral services were conducted by Reuhen A. Stauss, pastor of the First Evangelical Church, where Mr. Winey was a member. Burial was in the Grace Lawn cemetery.

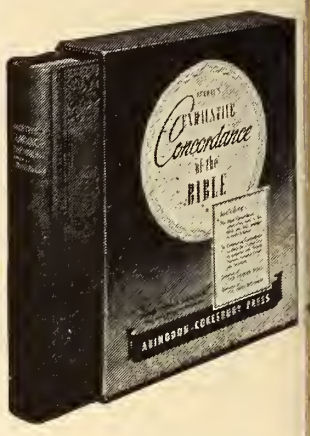
—o—

"My latest sun is sinking fast,
My race is nearly run;
My strongest trials now are past,
My triumph is begun.

"O come, angel band,
Come and around me stand;
O, bear me away on your snowy wings
To my immortal home."—J. Hascall.

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MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

Items and Comments

When will the present World War now raging be brought to a close? This question is being authoritatively answered by many, but unfortunately not all authorities are agreed in the way they answer the question. One thing is certain, however: If all the nations involved were as sincere and as charitable as they claim to be and if the Golden Rule were made the basis for the settlement of all the issues involved, the results would be far more favorable to all the warring nations than they would be if the issues were to be solved by the power of the sword of steel.

*

Parents of an English aviator shot down by the Japanese sent a check for $500 to the British Society for the Propagation of the Gospel. They asked that the money be earmarked for future work in Japan as "the only decent Christian vengeance."—Ex.

*

A Permanent Committee on public decency has been formed in Buffalo, New York. It consists of representatives of the Protestant, Catholic, and Jewish faiths. The committee hopes to rid the city's newsstands of indecent literature, promote the circulation of good books and magazines, and remove sources of obscene reading.—Ex.

*

A co-operative store owned, financed, managed, and staffed by children in grades one to seven exists in the Aberdeen Gardens Community near Newport News, Va. In this community there are 157 Negro families employed in nearby industries and living a suburban life as a result of a housing program by the government. Parents of the children are shareholders in a community store which does a $30,000 a year cash business.

The idea of a co-operative store for children originated with a supervisor. It was felt that a store to handle supplies, candy and fruit would add to the safety of the children since they had to cross a road to go to the store belonging to the adults. Within two weeks after the decision to have a store, sixty shares had been sold at ten cents each. The shareholders elected a Board of Directors. The Board met with a faculty adviser and appointed committees on supplies, arrangement of store, plans for giving all members a chance to work as clerks, ways of keeping records. A manager and an assistant were appointed by the Board.

The committees report to the Board. The store takes in from two to three dollars a day. The treasurer, who is the only faculty member on the Board, takes care of the money. Every two weeks the Board meets to count the money on hand.

At the end of the first year the store had taken in $563.44 and paid out $539.31 and had on hand goods worth fifty-five dollars. The profit of $24.13 was distributed to each member in proportion to the amount he bought from the store.

Teachers, parents, and friends insist that real education is taking place as a result of this experience. Co-operation, courtesy, interest, and effort based on understanding rather than compulsion, social adjustment and service, experience in organization and in management, development of habits of thrift and wise buying are by-products of the enterprise.—Gospel Messenger.

EASTERN MENNONITE SCHOOL
SPECIAL BIBLE TERM

Opening Date—Dec. 29, 1943. This is a day later than both the catalogue and the Special Bible Term Bulletin give.

Instructors—Director, J. Irvin Lehman, Chambersburg, Pa.; Milton Brackbill, Paoli, Pa.; together with regular members of the faculty.

Courses—A wide selection of subjects including many of the Christian Worker's Training are offered. The range of subjects includes book studies, doctrinal studies, Christian education, church history, personal evangelism, missions, and music.

Special Features—Revival meetings; mission, Christian life, and music programs; lectures; literary societies; discussion groups on subjects vital to the Christian life; etc.

Special Opportunities—A school environment where studying is already a habit; fellowship with a large group of regular students as well as with fellow Bible term students; personal interviews with those interested in your spiritual problems; etc.

Transportation—Trains for Elkton, Va., leave Harrisburg, Pa., at 7:15 a.m. and 11:25 p.m. B. & O. trains connect with Meyer Transit buses at Cumberland, Md., for Harrisonburg, Va., at 7:30 a.m. and 4:50 p.m. C. & O. train leaves Toledo, O., for Staunton, Va., at 6:57 p.m.

Please write the school of your coming. Send for special bulletin.

Chester K. Lehman, Dean,
Harrisonburg, Va.

—o—

SUMMARY OF ANNOUNCEMENTS

Below is given the page and issue of the Gospel Herald for the full announcements of the following meetings, with winter Bible schools, etc.

Kishacoquillas Valley Bible School, Dec. 13-31—p. 672, Nov. 4 issue

Goshen College Winter Bible School, Jan. 3-Feb. 11—p. 672, Nov. 4 issue

Canton, Ohio, Bible School, Jan. 3-Feb. 11—p. 656, Oct. 28 issue

Johnstown Bible School, Dec. 29-Feb. 11—p. 656, Oct. 28 issue

Maple Grove Winter Bible School, Jan. 3-14—p. 664, Nov. 4 issue

NOTICE TO BOOK BUYERS

Word is being received frequently from other publishers that their stock is exhausted and that no more can be supplied before 1944.

However, we have a good stock of most of our Mennonite publications, and therefore we suggest that you make your selections from books by Mennonite authors for your further holiday purchases.

MENNONITE PUBLISHING HOUSE
Book Department,
Scottdale, Pa.

Some people say that "every man h his price." That is not true of thou sands of Christian martyrs, who gav up their lives rather than forsake th Lord.—J. L. Stauffer.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, DEC. 2, 1943 (Herald of Truth Established 1864) No. 36

EDITORIAL

"Behold the Lamb of God, which taketh away the sin of the world."

*

The biggest mistake that Eve ever made was when she closed her ears to the voice of God and listened to the voice of the devil. We make the same mistake every time we allow the tempter to persuade us to do things that we know to be contrary to the Word and will of the Lord.

*

If the evident sincerity manifest in conference and other public meetings were carried into our churches, our business and social circles, and our homes, our "mountain-top experiences" would mean more in the way of moral and spiritual uplift between times. The more of these "mountain-top experiences" we carry with us while at work on the plains and in the valleys, the more fruitful our services in the vineyard of the Lord. "Sanctify the Lord God in your hearts," is an admonition that is especially needed while we are among people of "little faith."

*

One of the most striking illustrations of the prosperity of the righteous, as compared with that of the wicked, is that found in the story of the rich man and Lazarus. Lazarus was a poverty-stricken wretch, apparently without friends or physical comfort. On the other hand, Dives was "clothed in purple and fine linen, and fared sumptuously every day. "But this is only a part of the story. When Lazarus died he was "carried by the angels into Abraham's bosom"—infinitely and eternally rich and happy. When the rich man died, "in hell he lift up his eyes, being in torments"—piteously begging in vain. In this story we have an illustration showing us that the most unwelcome lot of the righteous on earth is to be preferred to the greatest prosperity of the wicked.

Total Abstinence.—This is what we preach when the temperance question is at issue. If we never indulge in the use of beer, wine, hard cider, or anything else that is intoxicating, we will never become drunkards. The same rule should be followed in our attitude toward all other evils. Not only should we abstain from every form of evil, but we are especially commanded to "Abstain from all appearance of evil." Apply this to your business methods, to your eating and drinking, to your manner of speech, to your social affiliations, to your wearing apparel, to everything in which the Bible teaches one thing and the world practices the contrary, and you are in harmony with the Biblical standard for Christian people: "Unspotted from the world." Here is pointed language from the disciple whom Jesus loved: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

CHANGE OF EDITORSHIP OF THE GOSPEL HERALD

Our readers will recall that in the first issue of the Gospel Herald in September a change of editors was announced. This change will become effective January 1, 1944. Bro. Daniel Kauffman will conclude his work as editor of the Gospel Herald with the issue of December 30, and Bro. Paul Erb, the newly appointed editor, will take charge of the first issue in January. Suitable recognition will be given by the publishers to the retiring editor and to an introduction of the new editor in these issues of the Gospel Herald.

While Bro. Erb will continue for the present his residence in Goshen, Ind., where he will render part-time service as Head of the English Department of Goshen College, the plans call for his permanent location at Scottdale as soon as satisfactory arrangements can be made for the transfer of his work at the College.—Mennonite Publishing House.

PAUL, A WITNESS FOR PEACE

After Saul of Tarsus had been brought to the light and became a disciple of the Lord whom he had once despised, the Lord appeared unto Ananias, saying: "Enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth . . . he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:11, 15).

After this time we find this man, Saul of Tarsus, later known as Paul the apostle, a faithful disciple of our Lord, earnestly preaching the same Gospel, knowing only "Christ and him crucified." Especially is this true of the scriptural doctrine of nonresistance. Following are a few of his testimonies on this subject:

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.—Rom. 12:17-21.

The weapons of our warfare are not carnal, but mighty through God.—II Cor. 10:4.

Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. . . . Wherefore take unto you the whole armour of God [girdle of truth, breastplate of rightousness, Gospel of peace, shield of faith, helmet of salvation, sword of the Spirit, Spirit-directed prayer, watchfulness]. Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.—Eph. 6:10-23.

See that none render evil for evil unto

any man; but ever follow that which is good, both among yourselves, and to all men.—I Thess. 5:15.

Let us therefore follow after the things which make for peace, and things wherewith one may edify another.—Rom. 14:19.

Follow peace with all men, and holiness, without which no man shall see the Lord.—Heb. 12:14.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

Refreshing Streams of Living Water

VIII. Spiritual Anchorage

By George J. Lapp

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I Jno. 5:13). One has well said, "I knew the Shepherd Psalm but until I knew the Shepherd I did not have peace in my soul." "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I Jno. 5:12).

In his epistles the apostle John emphasizes the reality of the indwelling of a personal Saviour in the life and that He is the Son of God. They are epistles of life through Christ, of Christian conduct, of warning against false teaching, of the power and influence of an ever-abounding love, of constant communion with God, and of victory through faith.

Like the Gospel of John they were written for the time in which the people lived and suffered. It was a time of stress, of internal difficulties, of oppression from without, and of doubtings and distress within. They were written to comfort and establish the believers in the faith. These epistles have found their place in the Scriptures that have been given by inspiration of God and are profitable "for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:16, 17). They were the last of all the New Testament books to be written but were no less treasured by the churches. In them the readers are reminded of divine truths which they had been taught. They were the revelation of God, therefore of divine authority. The groundwork for a sturdy and constant unwavering faith is the home. In it the foundation for Christian character is laid, as is clearly shown in the second epistle. It was also highly essential that error both in doctrine and practice be refuted by a definite teaching that Christ as a personal Saviour was not a mere invention of sages and philosophers but in reality an incarnation of divine love, the Son of God, the Messiah, the only Saviour of the world.

The fundamental error of false teachers during the latter years of the Apostle John's ministry was the denial that Jesus actually suffered on the cross and rose again, and the assertion that He was a mere phantom that flitted "across the stage of the world." The gap between believing in the Son of God and believing that He was a mere superman widened and threatened to ruin the Church.

1. **They Are Epistles of Life Through Christ.**—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life" (I Jno. 1:1). That life had become manifest unto them through the person of Jesus Christ. But they were from His life on earth so the realization of His presence and power had to come through the witness of the Sage of Patmos and as a result of faith in Him. The light shone in the darkness through the fellowship with the Father and with His Son. No fellowship, no light; no light, no life. "In him was life; and the life was the light of men" (Jno. 1:4). Therefore, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:7).

In his Gospel John made much of the life in Christ. It was his purpose both in the Gospel and in the epistles to raise his people to the realm of that higher life. It required a spiritual birth. Jno. 3:3, 7; I Jno. 3:9. F. B. Meyer has aptly written, "As easily might a water lily become a spaniel that dived for it, or the spaniel the poet Cowper who sings his exploit as that which is born of the flesh become spirit." One may believe in God, have no sympathy for cold infidelity, be blameless in his moral character and yet be a child of the flesh. He still stands in need of eternal life. Nicodemus, marvel not that I say unto thee, Thou must be born again. But, thanks be unto Go for the regenerated life.

2. **They Are Epistles of Conduct.**— The apostle taught his spiritual chil dren that they could not hold untru views and live lives of intentional si and have fellowship with God. "M little children, these things write unto you, that ye sin not" (I Jno. 2:1) If they continued in sin they were walk ing in darkness. I Jno. 1:5. Their sin had been forgiven. The lusts of th flesh and eye and the pride of life ha been eradicated from their inner lives The pleasure in sin and the desire t sin had been taken away. They wer to walk in the light as He is in the light and the blood of Jesus Christ woul cleanse them from all sin. If, throug error in judgment or lack of knowledg of the will of God any one should si he would have "an advocate with th Father, Jesus Christ the righteous. Was it expected that the life would b sinless? Yes, as far as intentional si is concerned. No born-again perso should find sin attractive. He shoul recognize that the transgression o God's laws (I Jno. 3:4); knowing to d good and doing it not (Jas. 4:17); "al unrighteousness" (I Jno. 5:17); an "whatsoever is not of faith" (Rom. 14 23) are sin. He should not be able t get the consent of his own mind to g against the will of God deliberately i thought, word, or deed.

Consistency is a jewel to be sough after. It means that our whole lives are integrated into the will and pur poses of God. It means spiritual pois and balance by which the whole of us witnesses to a life hid with Christ i God. It raises us above the sordid, th mean, and the contemptible. It take away from us national and racial pre judice and we meet our fellow men o all classes and walks of life in the spir it of sympathy and good will. (We wil not let them stew or rot just becaus they are not of our clan, race, language color, or country.) We possess the spir it of hospitality and not hostility. I is a spirit which has characterized ou people through the centuries and Go grant that it may remain. We hav been given to hospitality. "Let you conversation be as it becometh the gos pel of Christ: . . . that ye stand fast i one spirit, with one mind striving to gether for the faith of the gospel" (Phil 1:27). "But whoso keepeth his word in him verily is the love of God perfect ed: hereby know we that we are i him. He that saith he abideth in him ought himself also so to walk, even as he walked" (I Jno. 2:5, 6).

Practical piety as manifest in the home, in the neighborhood, in business or professional life, and in society involves all the elements of a consistent Christian life. It is not merely practicing the presence of Christ but living the Christ life. It is not experimenting with religion but expressing Christian

experience with a Christian character and conscience.

3. **They Are Epistles of Warning Against False Teaching.**—Exponents of heresy are for the most part impure and profligate in their lives. It is the result of a denial that Jesus is the Son of God. They make Him a liar and are possessed of the father of lies. See I Jno. 5:10. They possess the spirit of Antichrist and give full rein to lustful indulgence. They not only live in unbelief but seek to undermine the faith of others. In order to safeguard her family the apostle admonished the elect lady not to receive such profligates into her home. There is a reasonable limit to exercising hospitality for the sake of one's family. Carefully read II Jno. 6-11.

What contribution can we make toward building up an environment that will influence our (and others') children for the right instead of for the wrong? While much of the wrong done in the world is due to laxness or wrong influences in the home, there are other subversive influences at work over which parents may not have control. But it must be admitted that a proper home life and influence does fortify the children against many a temptation. The family altar, the Sunday school, young people's Christian interests and activities fostered by the home and church community, a careful choice of wholesome literature and recreation, the example of parents in the use of language and daily conversation before their children, etc., all contribute to the laying of a foundation of a modest, virtuous life. By bringing our children to Christ in their tender years we help them to walk in the path of truth and righteousness. A certain teacher asked a mother how it was that her (and certain other) children kept free from the contaminations in language and conduct that characterized so many children in his school. They were so clean in conversation and conduct and did not yield to the influences that surrounded them. The mother replied that evidently the good example of parents, daily prayers, daily reading of the Bible and wholesome literature, constant warning against looseness in speech and conduct, and the formation of habits in modesty according to the Christian standards of purity and chastity were telling on the lives of their children for which she thanked God. She also said that the children were taught from very early childhood to depend upon a higher power for guidance. If in each Christian home as great care were exercised and if the children were dressed modestly, taught to act modestly, and were also taught reverence and respect for things of God and for all other things worth while, a safer environment could also be built up for them in the community. We cannot attribute all waywardness of youth to the home but it contributes more than we sometimes realize. It is well to remember that it is the water that is in the boat that sinks and that our being in the world does not sink us but the world in us.

4. **They Are Epistles of the Power and Influence of an Ever-abounding Love.**—Through the years of his ministry the Apostle John had found that love is expressed not merely in clinging to something or someone but in meeting the needs of one's fellow men. But it was not human love. It was the love of Christ in us that would feed, heal, save, inspire, win, and strengthen. It is the working power of faith. Gal. 5:6. Let us note its working. It has given us sonship in the kingdom of heaven (I Jno. 2:15); it gives boldness (I Jno. 4:17); it casts out fear (I Jno. 4:18); it prompts to a life of obedience to God. II Jno. 6. It is perfected in its expression of good will (I Jno. 4:12); it furnishes us with the consciousness that we belong to God and dwell in Him. I Jno. 4:12. It expresses itself in deeds, not mere words. I Jno. 3:17, 18. The apostle also gave definite injunctions regarding the expressing of divine love. They were, "Love not the world" (I Jno. 2:15) and "Love one another." I Jno. 3:11; 4:7, 11; II Jno. 5.

But the possession of divine love is conditional. God dwells in us if we love one another. I Jno. 4:12. Our love for one another proves that we have passed from death unto life. I Jno. 3:14. If we love God we also love His children. I Jno. 5:2. His love in us is a cleansing power. I Jno. 3:1-3. His love perfects ours. I Jno. 4:17: The world cannot know the love of God nor can it fully appreciate its manifestation in His children. It is foreign to the unregenerate. The worldling expresses lust and pride. In contrast to this the child of God expresses a selfless interest that can only be born from a love that is from above.

5. **They Are Epistles of Communion with God.**—It is the converse of the soul with its Maker in the name of our blessed Redeemer. There is no condition in life when it cannot be had. This can be said with unquestioned certainty. One who is anchored on the Rock Christ Jesus just naturally talks as he walks with God. In communion he will praise and pray. He will repeatedly renew his vows of loyalty to his God and intercede for the souls and lives and also the welfare of others. We also are in the Spirit (Rev. 1:10), confessing (I Jno. 1:9), approaching the throne through our Advocate (I Jno. 2:1), and gratefully receiving what we ask according to His will. I Jno. 3:22; 5:14.

Communion with God keeps away loneliness. Many are the handicaps. Many are the hours that some people are alone. Many nights are long. But thank God for the tie that binds us to the Eternal and for the sweet converse we can have with Him. Alone, yet not alone. It is also important that we consider Jesus Christ our silent but chief partner in all our dealings and relationships and consult Him on all occasions and when important decisions have to be made. Sometimes it seems to us that we too are cast on lonely isles. If so, remember Patmos and commune with God.

6. **They Are Epistles of Victory Through Faith.**—"This is the victory that overcometh the world, even our faith" (I Jno. 5:4). This faith is believing that Jesus is the Son of God. I Jno. 5:5. His faithfulness (I Jno. 1:9) insures the victory that results from our faith. By faith one overcomes the wicked one. I Jno. 2:13. By faith we overcome the spirits that have not confessed that Jesus came in the flesh and was of God. I Jno. 4:1-4. By it we overcome the world, because we believe in the Son of God. I Jno. 5:4, 5. Faith integrates us into the divine program of interest and activity and victorious living which includes light, fellowship, spiritual adjustment, forgiveness, and uprightness. I Jno. 1:7-9. The fullness of the Lord in us supplants self-righteousness, self-interest, unfaithfulness, and injustice, and brings to us forgiveness and cleansing. Faith coupled with divine love furnishes us with the armor with which we can withstand all the onslaughts of the enemy of souls and become conquerors over foes from within and without. Even death has no terrors for us. We are safe in His hands.

The triumph of faith is based on certainty and the acceptance of truth and not on speculation. There is nothing mystical to it. What was a mystery to Judaism has been cleared away by the coming of the Son of God into the world and fulfilling the law and the prophets. There are mysteries that cluster about some writings but when we know him more perfectly they sink into insignificance. They cannot be compared in importance to the living hope we have in Christ who "must reign, until he hath put all enemies under his feet." I believe in Him. I trust Him implicitly. All I have is in His hands. I want to meet my fellow men with a heart of love and good will and remain prepared to meet the Lord face to face when I shall be called hence. The worth of a spiritual anchorage is priceless. We cannot afford to ignore it either for this life or for that which is to come.

Dhamtari, C.P.,India.

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NUGGETS

In many homes and in the social circle modesty gives way to fashion because of the influence of pernicious literature. —John E. Lapp.

The Church owes it to the world to show the manifest wisdom of God, and to tell the world what we believe.—W. R. Eicher.

In the Old Testament Scripture the prophets communicated to the people the Word of God.—J. C. Wenger.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

VILLEGAS

A Young Man Willing to Pay the Price

Juan (John) is a young man in his nineteenth year, the only son of a poor widow. About four months ago his mother, after speaking with one of our believers, came to our house to inquire about the Gospel, what it was, and how to follow it. We did our best to make the Way plain and invited her to our meetings. The following Sunday there were two new faces in the congregation, Jaun and his mother, and since that day they have scarcely missed a Sunday service, Juan being faithful in all the meetings. It is he whom we wish to tell about in this letter.

Juan had always gone to the Catholic Church where he was a favorite of the priests and nuns, for he was indeed a willing worker and a conscientious boy. A visiting bishop was so impressed with his attitude that he offered to send him to school and pay all the expenses for twelve years in order that he should become a priest. Somehow Juan could not quite make up his mind although his mother would have been willing. The first time they attended our services they both responded to the invitation and confessed Christ openly.

Juan is a faithful Sunday-school attendant and at once became interested in bringing new pupils, as he is a friend of children. He would invite them to come to his house early on Sunday morning and then bring them along to Sunday school. If necessary he would go and get them, explaining to the mothers the great benefits of the Gospel and that it was a good thing for children. Soon our attendance began to grow and within four weeks it had increased 75%. Some of the older believers began to look at each other and say that this new boy was doing more in the Lord's work than they; so they too began bringing other children. At present our attendance is about double what it was for the last two years.

Juan became greatly concerned about the salvation of a sick neighbor who had heart trouble and who could expect to pass away at a moment's notice. Juan told me he did not want the man to die without being saved. We visited him and Juan went each night to pray with him. He finally consented to accompany his wife to the services; she had been going for some weeks. Yesterday we had the joy of seeing them both confess their sins in public and receive the Saviour. They do not understand all about it yet, but they have surrendered their wills. They send their children to our Sunday school.

Do not think, however, that the way is easy for Juan. He has many friends in Villegas, nearly all of whom he has had to forsake. He no longer goes to their houses to visit as he receives only scornful remarks, whereas, before he was received as a friend. Many of his former associates and even his own relatives do all they can to discourage him and make him turn back. Last Friday the priest himself sent a delegation of young men to tell him to return to the church. We are thankful that he had the courage to tell them there was no use talking. We believe he has found something much better than he ever knew before. He himself says there has been a great change in his life. He has lost all desire to go to the movies and dances, but has a great love for the house of God and divine worship.

Juan is a poor boy who earns fifteen pesos a month (3.75 U.S. currency). Seven pesos go for rent, so you can figure out how much is left for him and his mother. He goes around between working hours and gathers up small pieces of glass to sell so he will have money to help the poor children who go to Sunday school.

Many of the children whom Juan has brought to Sunday school are poor. We take this opportunity to thank all the Christian friends who have so kindly made it possible for our Relief Committee to send a little money to help buy food and clothing for some of them. What happy faces those five children had last Sunday morning for whom we had bought shoes! (The five pair cost about 85 U.S. cents.) Their father is in jail because he, being out of work, was hunting without a license. He was trying to collect a few rabbit hides to sell to buy food for his family. There are many of these children who come dressed in rags, and are in real need. We are glad that our own members are catching the vision also and are helping out. Yesterday one came to me and said she had made two pair of boy's pants from old clothing and would soon have some more made. She wants to give them to some of the poor boys who come to Sunday school. We believe we can strengthen our testimony by ministering to the physical needs of the lost.

When a Missionary Gets Sick

After reading the above-mentioned experiences my readers can all imagine that there is plenty of work to be done and that it must be quite a shock for a missionary to be told that she must stop all activities at once and rest. That is just what Sister Brenneman has had to do. For sometime she had not been feeling up to par but kept on working about as usual. Finally she went to the doctor who told her it would be necessary to go to bed and rest, and do absolutely no work. Not quite satisfied with the doctor's diagnosis we went to Buenos Aires to consult a specialist. The verdict was about the same. She can recover if she has the patience to rest and follow his instructions. Needless to say it was very difficult to do but there was no other way out. At present, after three months' rest in bed we are thankful to be able to report that sh is making satisfactory progress. However, i will be quite some time before she will be abl to assume her accustomed duties. It is a grea comfort to know that many of the home folk are remembering her in special prayer. W ask that you continue to do so. I also want t suggest that you who know her personall write a letter which will be a direct means o encouraging her and of answering your ow prayer. We believe our heavenly Father mus have some hidden and wise purpose in permit ting this illness when there is so much to b done. We need to walk by faith now an perhaps some day we shall discover His pur pose. Yours in His name,

Oct. 18, 1943. T. H. Brenneman.

Africa

A PRAYER CONFERENCE

Dear Herald Readers: "Bless the Lord, O my soul: and all that is within me, bless his holy name" (Psa. 103:1). We have great reason to bless the Lord and praise Him for His goodness to us continually.

It was the privilege of Bro. Simeon Hurst and myself to attend a prayer conference of the Africa Inland Mission at Nasa, Tanganyika, July 23-25 inclusive. Bro. and Sister Stauffer were there also. This was a season of great blessing to many of us and I hope it was for all who were present. Because of this I must take time to tell you something of the conference. Both Bro. Hurst and I could definitely see the leading of the Lord in our deciding whether to go or not. Now that it is past we firmly believe it was the Lord's will for us to go. As I have said, it was a prayer conference. There was a leader chosen who usually called for prayer requests or precious promises from the Word before the prayer sessions began. Our hearts were blessed as various portions of Scripture were opened up to us with new meaning.

I think the greatest blessings we received came through seeing souls delivered from things that bound them. Why do missionaries need to be delivered from things that bind them? They should have been delivered from the desire for things of earth long ago. But we learned that there is often a cherished desire, some lovely idol, self-will, selfish ambition, desire for recognition and praise, or some other subtlety hidden away in the heart which keeps Jesus from having undisputed control in the life. Any one or more of these things will hinder the Spirit, clog up the prayer channels, and render one helpless to battle against the powers of darkness. One in this condition cannot pray with unhindered faith nor can he come before the throne of grace with "confidence."

There were some very real conflicts with the powers of darkness at the Nasa conference, and after the conflicts there were some glorious victories. Some of the grounds where battles were fought and victories won were the hearts of several Mennonites. We praise our Lord for this. We beg you to pray that Christ may have full control in our hearts as missionaries that the building may not be of "wood, hay, stubble" but of "gold, silver,

precious stones" which will be a glory to the Lord.

A few of the Scriptures which were most precious to me while at the conference were: "They shall come out against thee one way, and flee before thee seven ways" (Deut. 28:7). "What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart" (Deut. 20:8). There were many other precious portions given, such as, Ps. 78:9 and Eph. 6:12, that came to us with new meaning. I am sure that to many the conference was like tuning up the instrument. We look forward to our own conference with faith and confidence that there will be battles and victories and blessings.

Our activities at Bumangi apart from the regular program have been in the line of evangelistic trips to a number of outlying sections of this tribe. Some native believers have also been engaged in this work. We rejoice that the Gospel is being carried to these parts and, though the visible results are small, we believe that He will send laborers to those parts through whom He will continue to seek lost sheep. Happy in Jesus,

Aug. 3, 1943. J. Clyde Shenk,
Musoma, Tan. Territory.

City Missions

TAMPA, FLORIDA

Dear Herald Readers: Greeting. We praise the Lord for continued health and strength to permit us to labor for Him.

We have been in Tampa a little over two months and we still have much the same feeling that we experienced when we first arrived. The exceeding wickedness and the powers of spiritual darkness surely make one feel his insignificance and helplessness.

During our short stay we have seen autumn turn to winter. It is so different from the North. There is no apparent change in vegetation. It simply stops being oppressively hot and turns cooler and even cold occasionally. So far we have had no frost and our garden is doing nicely. Citrus fruit is beginning to be very plentiful and a little more reasonable in price. A few of the winter tourists from the North have arrived. We expect to have our bishop, Bro. Mack, with us again for communion on Dec. 5.

We were glad for some money donated which made it possible for us to make some needed improvements at the Ybor City Mission.

Sometimes the work seems hard because of indifference on the part of those you are endeavoring to help. But what can you expect from syphilitic undernourished children whose minds have been poisoned with the enmity of Catholicism? One little girl remarked, "I am not going to that Sunday school anymore because my teacher tells me it is a devil church." We know that it must be located near where Satan's seat is. The greater the need, the more zealous ought we to be. Thanks be to God who giveth us the victory through Jesus Christ.

We have succeeded in building up an adult class at Ybor City, for which we rejoice because the Latins generally say that Sunday school is just for children. There were nine in this class last Sunday. The Wednesday evening meeting attendance has increased. Sunday-school attendance has also increased at Ida Street. We surely appreciate the faithful labors on the part of a number here who are not listed among the regular workers.

Health in general is good among our group. God has not forgotten the work at Tampa; have you?

Nov. 20, 1943. George F. Brunk.

LANCASTER, PA.

(Rossmere Mennonite Mission)

Dear Herald Readers: Season's greetings. The Lord is great and greatly to be praised. It is with pleasure that we bring to you an account of the work at this place. The Lord has blessed us in so many ways. Work is going on with good interest. We just closed a series of meetings. Bro. Martin Kraybill was in charge. There were four confessions; others are counting the cost; the church is being revived. Sunday-school attendance is good with an enrollment of 135. We are still able to keep up all our meetings in face of gas shortage. Sunday school every Sunday morning is followed by preaching; children's meeting and preaching are held in the evening with prayer meeting every Tuesday. We are granted a certain supply of gas to run our Gospel bus for which we are thankful.

We feel the loss of some of our workers who have gone out from us into other fields of labor. Sister Ruth Shenk, one of our faithful teachers, is in training at E.M.S. for Africa. Sisters Ethel Eby and Elsie Martin have gone to be nurses at La Junta, Colo. Bro. James Clymer is going to work on a farm near Parkesburg. Our minister and wife, Bro. and Sister Earl Mosemann, have gone to the South to bring the Gospel to the folks there; he will be gone six months. We surely do miss them all but rest on His promises when He says He will supply all our need. Summer Bible school was held this summer with 150 enrolled. Sister Frankhouser, one of our teachers, is on the sick list. May the Lord grant her a speedy recovery. The Lord willing, we again expect to give out Christmas baskets to some needy families so that good will might be maintained. Give as the Lord has prospered you; anything you give will be gratefully received. All goods should be at the Mission by Thursday, Dec. 23. Remember us in your prayers. Merry Christmas to all.

Nov. 24, 1943. David B. Groff.

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CHRISTIANS SHOULD PRAY

By Martha Oswald

All Christians are commanded to pray. It is our duty to do anything that God commands. Christians should want to pray. If we have a friend, we surely love to talk much with him. When we pray, we can have the assurance of an answer. We read in God's Word that the effectual fervent prayer of a righteous man availeth much and that if we ask we shall receive.

We should always pray according to God's will. He will always give us what He knows is best for us. No matter where we pray, God can hear us, whether in public places or in the dark closet. We sometimes think the dark closet is the best place where we can go in secret and shut out the worldly things and not be ashamed for fear someone might think our words are not as eloquent as they should be. To God it makes no difference. The plain simple prayer is what counts with God. We are not to pray like hypocrites who like to stand at the street corners making long prayers to be heard and seen of men. God says that they have their reward.

Christians should pray for grace to overcome temptations; today we need to pray more along this line than ever before. Temptations are on every hand leading our young people astray. There is only One who can help and that is God.

It is very necessary that we pray for sinners everywhere. This is one thing that we can be sure is God's will. We should pray for our enemies too. It makes no difference how people may treat us. We are told that we should pray for those who despitefully use us.

We need to pray too for the sick. "The prayer of faith shall save the sick." When God does not heal the person, He will heal him by taking his soul, and if that person is prepared He will take him to glory where he will receive a new life.

Can sinners pray? Yes, a sinner can pray, but there is only one prayer that he can pray, namely, the prayer of confession and pardon for sin. Recently I heard a sinner friend say that he had prayed for a certain thing and because the desired thing had taken place, he thought God had answered his prayers, when evidently it was the answer to the prayers of Christians who were praying for the same thing.

Our prayers should not be only asking. We must also thank God for the many blessings we receive and for so kindly taking care of us.

Above all, may we pray for lost souls —that backsliders may be brought back and that those who never knew Him might find Him and be washed in the blood of the Lamb. "Pray without ceasing."

Topeka, Ind.

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The devil is a master in handling his business. If he cannot get you to be an out-and-out sinner, he will be content to get you to be a do-nothing; your life a blank, doing nothing to aid in rescuing lost and ruined souls from the doom of an endless hell.—Paul R. Miller.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

GIVE US MEN

God give us men; a time like this demands
Strong minds, great hearts, true faith, and ready hands.
Men whom the lust of office cannot kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagog,
And brave his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble, with its thumbworn creeds,
Its large professions, and its little deeds,
Mingle in selfish strife—lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps. —Holland.

WHAT DO THE CHILDREN NEED?

During my days in the schoolroom, I was once presented with a poster on which I was instructed to write the names of my small charges; whereupon I became a committee of one to find out in the morning what each little tot had eaten for breakfast. "Hot cereal—or cold?" was the important question—and the child who could answer "Hot" was given a special mark of honor on the poster.

That particular standard of nutrition may by this time be somewhat old-fashioned. But the question, "What shall the child eat?" is answered more expertly and scientifically today than ever before.

What we sometimes wonder is why the mental diet of children is not more carefully watched by experts trained to do so. It is true that children nowadays have access to wonderful storybooks of science and invention, and biographies of great men and women, brightly and attractively written. In such ways they are privileged beyond the small readers of any previous generation. But it some times seems to us that there is a shortage of that sort of reading material which is calculated to aid in the building of good, solid, old-fashioned character.

Even current school Readers show the lack. They are entertaining and instructive—but where is that bedrock formation of character that appeared in the school literature of earlier days?

The idea that school is solely for the propagation of the three R's has long since been outmoded. Modern educators tell us that the aim of the school is to teach children how to live. But we cannot help asking—with due respect to all really fine modern education methods—Has the school advanced or retrograded in this most important of all respects?

Henry Ford is an old man, and for that reason many might pass him by without giving him too attentive a hearing on such a subject as this. Yet, we are learning increasingly these days that youth does well to give heed to the voice of age. Let Mr. Ford speak:

"My generation learned some of the best things it knows out of the McGuffey Readers. It was a sound, sensible mental training that McGuffey gave us. The emphasis was always on quality and right methods—then the quantities and the results could be trusted to take care of themselves. The ambition that McGuffey taught was the ambition to excel, not the cheap ambition to attain a certain place. There were no false notes in the Readers, and few false notes in the generations reared on them. McGuffey believed that right thought could be taught; and that isn't done now, is it? Isn't it taken for granted that these things need not be named or taught any more? Maybe that is the reason the signposts of life are meaningless to so many nowadays—they are unable to read them!"

Laying heavy emphasis on character training as we do, at the same time we acknowledge, from experience and observation, that the molding of youth must go farther than that. The tendrils of the young soul must be trained toward God. We have never thought of Mr. Ford as a religious man, and so are somewhat surprised to hear him reminiscing in this fashion:

"Basic in my religion . . . is a reverence for the old hymns. It goes back to my boyhood when I used to hear these hymns in my home and in Sunday school. My mother was deeply religious and we always had hymn singing and Bible reading in our home.

"In grammar school we always started the day with what we called 'devotions,' consisting of reading a Bible passage and singing a hymn, with a brief prayer at the end.

"This kind of religious emphasis in school is a great thing and I wish it still prevailed in every schoolroom in America. For that way of beginning the day instills subconsciously in every scholar a feeling of reverence and a set of ideals that cannot be lost in later life."

Our last observation on this subject we admit to be distinctly old-fashioned; but we have never found occasion to alter the firm belief here expressed. Children can be the subjects of Gospel conversion, and they ought to be. Without this experience, be a child ever s scientifically and ethically reared, h is not properly equipped for life.

Strangely enough, very good and eve religious parents seem to overlook thi fact. They do everything for the chil —except to tell him that God will giv him a new heart, and then pray for hin and with him until he is soundly con verted.

Child conversion is not merely beautiful theory. I say it from persona experience, after having lived lon enough to prove the priceless worth o this experimental fact. When I wa seven or eight years old, my soul wa touched with the finger of God; and th memory of that touch is fresh to m yet. It was not an adult's mature ex perience of grace, it did not continu unbroken through the years; but i equipped me with an evidence of th divinity of religion that no futur doubts could successfully assail. I furnished me with a tender conscienc that saved me from accumulating sin which I would probably have been un able to surmount in a future effort t get to God. In the hour of temptation the thought would rise up before m like a wall of protection—"No, I can not do that; I want to go to heaven.' That germ of purpose—early plante in my soul by God and my mother—offers the one and only explanation a to why today I am treading the heaven ward pathway.

It is true that children cannot under stand the intricacies of theology—no need they. But certainly their smal minds can encompass the whole of the theology of Sir James Simpson, the great scientist—"I am a sinner, and need a Saviour; and Jesus is the Saviour I need."

What I am trying to advocate is far more than the mere teaching of a theology. It is the implanting of an attitude toward God. That is what the children need. It will hold them steady in the hour of temptation and lead them in the way everlasting—M. M., in "The Burning Bush."

HELP FROM ABOVE

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Psa. 121:1, 2).

"Each of us may be sure that if God sends us on stony paths He will provide us with strong shoes, and will not send us out on any journey for which He does not equip us well," is a quotation in one of my letters, which agrees with Deuteronomy 33:25, "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."

"God hath not promised skies always blue,
Flower-strewn pathways all our lives through;
God hath not promised sun without rain,
Joy without sorrow, peace without pain.

(Continued on page 749)

Sunday School Lesson

Theme for the Quarter: The Ten Commandments and the Teachings of Jesus

XI. CHRIST'S NEW COMMANDMENT

Lesson for Dec. 12, 1943.—Mark 12:28-34; John 13:34, 35; 15:10-14.

Golden Text.—A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.—John 13:34.

Introductory.—Having completed the Ten Commandments and our Saviour's teachings expounding the same principles, we still have three more lessons before this quarter is completed. The lessons thus far have been quite illuminating and important. This lesson on the "New Commandment" which Christ gave His disciples is not only appropriate, but we trust may help to lift the Sunday-school world to a higher spiritual plane and to more perfect fellowship in the promotion of Christ's Kingdom on earth.

The Two Great Commandments (Mark 12:28-34).—These two commandments, as Christ explained them, are (1) supreme love to God, and (2) love to our neighbor as ourselves. Concerning these, Christ has well said, "On these two commandments hang all the law and the prophets." In other words, if we love the Lord our God with all our heart, soul, mind, and strength, we have risen to the heights of Christian attainments and experience and will instinctively be led to the second, namely, "Thou shalt love thy neighbour as thyself." That means supreme love to God and wholehearted service in the cause of Christ and the Church.

A New Commandment (John 13:34, 35).—This new commandment, the commandment to love one another, was imparted by Christ to His disciples soon after Judas Iscariot had departed from the company of the disciples. After Christ had washed the disciples' feet and explained the meaning of this new ordinance, He conveyed to His disciples the awful fact that one of their number should betray Him! "Is it I!" they exclaimed in unison,—Judas with the rest of them. But Judas did not try to conceal his hypocrisy very long. After Christ gave the sop to him, indicating that he was the one who should betray Him, he "went immediately out." It was then that Christ told the remaining disciples about this "new commandment," a commandment that bade them love one another to the extent of rising to the standard of "in honour preferring one another." Jesus was preparing His disciples for the trying ordeal just ahead. He Himself was to set the example that would make clear what this "new commandment" means to the life of those who obey it. This love is "the bond of perfectness" which makes all real disciples one in the Lord. Peter had a true conception of it when he wrote to the "strangers" in many provinces telling them to "see that ye love one another with a pure heart fervently." Christ mentions this as one of the tests of true discipleship: "By this shall all men know that ye are my disciples, if ye have love one to another." John, in his first epistle, offers this testimony: "We know that we have passed from death unto life, because we love the brethren."

More About This "New Commandment" (15:10-14).—We have said before, and we repeat it, that love and obedience are inseparable. This evident fact is brought out in a number of our Saviour's teachings, especially in His testimonies during the night of His betrayal. After Judas had gone out Christ taught His other disciples many things, closing with His High Priestly prayer as recorded in the seventeenth chapter of John. There is no richer instruction to be found anywhere than that found in the 13th, 14th, 15th, 16th, and 17th chapters of John. Here are a number of things that He taught about love and obedience:

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

"This is my commandment, That ye love one another, as I have loved you."

"Greater love hath no man than this, that a man lay down his life for his friends."

"Ye are my friends, **if ye do whatsoever I command you.**"

We do well to remember that Christ, at the time He taught these things, was in the very shadow of death; as His betrayer was at that time consorting with the enemies of Christ, bargaining with them to sell his Lord for money. Naturally this situation had its effect on His voice and feelings otherwise, so that sorrow filled the heart of His disciples. Soon after this the mob appeared in the garden of Gethsemane, Judas betrayed Him with a kiss, and from that time forth He was in the hands of His enemies until He expired the next afternoon upon the cross. His love was real; and if we are loyal to the "new commandment" of which He spoke during these trying hours we are in sympathy with His sufferings for our sakes, and the sacrificial love of Christ will be manifest in our daily lives.—K.

Bible Meeting Topic

MEN OF FAITH—DAVID (Jr.).—Heb. 11:32; I Sam. 16:1-13

Topic for December 12

MOTTO

"The Lord hath sought him a man after his own heart."

OUTLINE STUDY

I. **David Is Chosen King of Israel.**
1. God's choice of David.—I Sam. 16:1-13.
2. David waits God's time.—I Sam. 24:1-22; 26:5-25.
3. The tribe of Judah anoints him king.—II Kings 2:1-4.
4. All Israel anointed him king.—II Kings 5:1-5.

II. **Incidents of Interest in David's Career.**
1. The slaying of Goliath.—I Sam. 17:1-58.
2. Saul is jealous of David.—I Sam. 18:1-30.
3. Jonathan and David make a covenant.—I Sam. 20.
4. David committed a great sin.—II Sam. 11.
5. David repents and is forgiven.—II Sam. 12.
6. David's son Absalom rebels.—II Sam. 15-18.
7. David makes Solomon king.—I Kings 1:5-53.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, "David."
2. David the Shepherd.
3. David Anointed by Samuel.
4. David a Sweet Singer.
5. David Serving Saul.
6. David and Jonathan.
7. David's Life Sought by Saul While David Returns Good for Evil.
8. David Wants to Build God's House (II Sam. 7).

For Seniors.
1. David as a Spirit-filled Worshiper.
2. David as a Shepherd of Israel.
3. Points of Greatness in David's Character.

PERSONAL THOUGHT

God will always find a man who is faithful and will give him the work He has for him to do. We need not fear that our life will be forever hidden.

SEED THOUGHTS

That man is placed under serious, and oftentimes hopeless, disability who fails to win the great victory over self-will in the time of his youth.—Tuck.

"The Lord seeth not as man seeth . . . the Lord looketh on the heart." How large a part does personal appearance and social position, or intellectual attainment have in my estimation of others?—Sel.

How fully have I come to believe and to rest in the assurance that if I quietly and faithfully proceed to do my duty as it is made known to me, no one can prevent my coming to the place and doing the work which God has in His thought for me?—Sel.

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THURSDAY, DECEMBER 2, 1943

Field Notes

An all-day meeting is to be held at Miners Village, Pa., on Sunday, Dec. 5.

* * *

Bro. Leonard Haarer of Scottdale, Pa., filled the appointments at the Mennonite Church at Masontown, Pa, on Sunday, Nov. 28.

* * *

Bro. Allen Erb, La Junta, Colo., is conducting a series of meetings with the Spring Valley congregation near Canton, Kans.

* * *

Bro. Elmer E. Yoder, Allensville, Pa., is scheduled to be at the Columbia, Pa., Mission Sunday, Dec. 5. On the afternoon of the same day he is to speak at the Oreville Home, near Lancaster, Pa.

* * *

Revival meetings are now in progress at the Williamson, Pa., Church with Bro. J. M. Nissley, Altoona, Pa., in charge. The meetings are to continue until Dec. 5.

* * *

Bro. Nelson Kauffman, of Hannibal, Mo., began a series of meetings with the Pleasant View congregation, near Hydro, Okla., on Nov. 23.

* * *

Called Home.—Elsewhere in this issue appears the obituary of Bro. Harry H. Loose, Menges Mills, Pa., one of our aged ministers. He served in the ministry for forty-seven years.

* * *

Bro. C. Z. Martin, Mountville, Pa., closed a series of meetings at the Otelia Mission, near Mt. Union, Pa., on Nov. 21, with fourteen confessions. Prayers are requested on behalf of this work.

* * *

Bro. Fred Brenneman, Hesston, Kans., is to be the principal speaker in a missionary program arranged for the West Liberty, Kans., congregation on Nov. 28.

* * *

A series of meetings will be held, the Lord willing, at the Sonnenberg Mennonite Church, Dalton, Ohio, Dec. 5 to 12, with Bro. Nevin Bender, Greenwood, Del., as evangelist. L. A.

* * *

Request for Prayer.—For a wayward son who has lost respect for his home and family, that he might be brought back to the fold of Christ before it is too late.

* * *

Bro. Floyd Kauffman, Minot, N. Dak., is spending a few weeks in central Kansas. He brought two sermons to the West Liberty congregation, Nov. 21.

* * *

Bro. Irvin Shantz, Loman, Minn., brought a helpful message and gave information concerning the mission work in Northern Minnesota when visiting with the West Liberty, Kansas, congregation recently.

* * *

No name was attached to a Gospel Herald subscription remittance of $1.50 received at the Publishing House Nov. 26. The envelope was postmarked at Elkhart, Ind. Further information is desired. Sub. Dept. Men. Pub. House.

* * *

Bro. and Sister Curtis C. Cressman, New Hamburg, Ont., were pleasant callers at the Publishing House on Saturday of last week. They were on their way home from Pennsylvania and Virginia, where they had spent some time in meetings and visiting friends.

* * *

The Executive Committee of the Missouri-Kansas District met at Hesston, Kans., on Nov. 22. Among other things there was acceptance of an invitation from the Kansas City congregation for the ministers' conference, which may be held the latter part of January. Programs and announcements will be sent out in due time.

Bible School at Casselton.—The brotherhood of the Dakota-Montana District are sponsoring a three-week winter Bible school at Casselton, N. Dak., beginning Dec. 29, the Lord willing. Bros. Norman Hobbs, Iowa City, Ia., and J. G. Hochstetler, Creston, Mont., are to be the instructors.

* * *

Ontario Mennonite Bible School.—We are in receipt of an attractive folder announcing the session of the winter Bible school to be held at the Mennonite Church, Kitchener, Ont., from Jan. 3 to March 24. The course of study looks attractive and the expenses seem very reasonable. No doubt the Ontario School will again have a prosperous season.

* * *

A group of C.P.S. brethren, engaged in dairy work in western Pennsylvania, worshiped with the Scottdale congregation last Sunday. They were met by Bro. Roy R. Miller, of the M.C.C. office at Akron, Pa., who has oversight of the dairy work. Besides Bro. Miller the following were in the group: John R. Breneman, D. Lowell Nissley, Butler, Pa.; Lloyd H. Ranck, New Wilmington, Pa.; Clayton Berkey, Terrace, Pa. Maurice Scholl, Raymond Shank, Imperial, Pa.; Roy Brubaker, Washington, Pa. Bro. Brubaker was accompanied by his wife. The visit of these folks was much appreciated.

* * *

Sold Out.—These are common words in almost every store today. Even our Book Department is using them. It hurts, because we do not like to disappoint any of our customers. Demand for merchandise has more than doubled while the supply in many cases has been reduced. **Christmas Card Assortments** are already entirely "sold out," so we cannot fill any more orders for them. (Plenty of Christmas Post Cards, however, at 15¢ doz.) Books for the most part are still available, and we want you to send your orders anyhow. Give second and third choice wherever possible. We'll do our best to supply your needs and will refund your money for what we cannot send.—Book Department.

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Correspondence

GARDEN CITY, MO.

(Sycamore Grove Congregation)

Dear Herald Readers: Greetings. At this Thanksgiving season we have reasons to thank God for a bountiful harvest in this community. We praise Him for the spiritual blessings, also, that have been ours in the past few months.

Twelve souls stood for Christ during our revival meetings conducted by Bro. Wilbur Yoder, Middlebury, Ind., Sept. 9-19. Nine of these were baptized and received as members of our congregation on Nov. 7. Three have placed their membership elsewhere. Following the baptismal service, Bro. Charles

Diener, Canton, Kans., brought to our minds afresh the suffering and death of our Lord, after which the ordinances of communion and feetwashing were observed. It was with a feeling of sadness that we noted the absence in this service of our aged bishop, Bro. I. G. Hartzler, and his companion, both of whom were unable to be present because of ill health. This was only the second communion service in sixty years that Bro. Hartzler has missed. They, with several other members who were unable to be present, partook of the sacred emblems in their homes that afternoon.

Bro. A. Lloyd Swartzentruber, superintendent of the Kansas City Children's Home, with a group of children from that place, gave us a much appreciated program Sunday evening, Nov. 14. It was an inspiration to all to hear and see this group of children give their testimony for Christ in song and Scripture memory verses. Following this program, we were favored with a sermon by Bro. Floyd Kauffman, Minot, N. Dak., who with his family stopped en route to Conway, Kans. He used Heb. 12:1, 2 as a text.

Other ministering brethren in the recent past were Bro. Edward Yoder, Kansas City, Aug. 1; Bro. J. G. Hartzler, Windom, Kans., Sept. 5; Bro. D. L. Sommers, Pryor, Okla., Oct. 3. Each brought us a message from the Word of God.

Missionary Day will be observed next Sunday with an afternoon and evening missionary program at which time the juniors will present the returns from their missionary quarter investments.

Bros. Walter Yoder and Ralph Hershberger of C.P.S. Camp #33, Fort Collins, Colo., with their wives, are enjoying a ten-day furlough with home folks before taking up new duties assigned them at Hawthornden Hospital, Macedonia, Ohio.

The adult group of our midweek Bible class is taking up the study of "Living the Christian Life," part 4 in Studies in Christian Doctrine, while the junior group is using as their textbook, "Must Christians Fight?" The children also have their group and seem much interested in their task of Scripture memory work and other lessons assigned them by their leader.

Nov. 18, 1943. Cor.

MIDLAND, MICHIGAN

On Aug. 1, Raymond Byler, Pigeon, Mich., preached for us on "The Three Last Moments," the moment after the last trumpet sounds, the moment when Christ appears, and the moment when we meet Him in the air.

On Aug. 8, Eli Bontrager, St. Johns, Mich., preached for us. The Twenty-first annual Michigan Sunday-school meeting was held with the Midland congregation, Aug. 28, 29.

Lloy Kniss, Johnstown, Pa., and Claude Culp, Brethren, Mich., were the speakers at week-end meetings, Sept. 10-12.

On Oct. 17, communion services were observed. Nearly all members partook of the sacred emblems. This is always a joyful occasion for Jesus said that if we know these things happy are we if we do them.

The evening of Oct. 17, a group of C.P.S. men from Ypsilanti Hospital, Mich., gave a program to a large audience. The meeting was enjoyed by all.

Bro. Lyons of the River Brethren Church brought us an inspiring message from John 12:2, on the evening of Oct. 24. His theme was, "Sitting at the Table With Jesus."

In September our bishop, Floyd Bontrager and family moved to Fairview, Mich., to make that their future home. Our deacon, Albert Wyse, and his wife plan to spend the winter in Florida. This leaves the work of the Church for our minister. May God's blessing abide with him.

Our revival meetings started Oct. 28, with Bro. E. W. Kulp, Bally, Pa., as evangelist. The brotherhood was revived and strengthened and the sinner was warned to flee from the wrath to come. We have a class of sixteen converts who meet with the minister every Sunday afternoon at the church in an instruction meeting. May they be shining lights in the Church and may we older ones be examples to them.

On Missionary Day the children are requested to bring their mission boxes to the evening service.

The Christian Endeavor will give a program for the congregation on Thanksgiving evening.

On Nov. 28 we expect to reorganize our Sunday school. Remember this place in your prayers.

Nov. 21, 1943. Mrs. A. D. Miller.

RICHFIELD, PA.

Dear Herald Readers: Greetings of love in Jesus' name. On Sunday, Nov. 21, we had with us Bro. Raymond Peachey, Allensville, Pa., who brought us an inspiring message from the Word of God at the Lauver's Church.

At present we are having revival meetings at the Susquehanna Church conducted by Bro. Donald Lauver. Souls are being saved and the Church is being built up. A number of children's meetings were conducted by Bro. Lauver which were appreciated by the children and the older ones.

We are looking forward to an all-day meeting on Thanksgiving Day at Lauver's Church with Bros. Paul Graybill and Clarence Fretz as instructors. We have the promise that as His Word goes forth it will not return void.

Remember us in your prayers.

Nov. 22, 1943. Cor.

SPRINGS, PA.

Greetings of Christian love to the Herald Readers: As we approach and engage in another Thanksgiving season let us remember the verse as the Psalmist says, "O give thanks unto the Lord, for he is good: for his mercy endureth forever." God has been very gracious in supplying our every need.

Our activities the past several months have included a musical program by the chorus from the C.P.S. camp No. 20 near Sideling Hill. They rendered an excellent program to a large audience. They also allowed themselves to be used in the morning church service on Sept. 26.

The marriage of Sister Elsie Eash and Bro. Clayton Sutter occurred Friday evening, Oct. 8, with Bro. Sanford Shetler officiating, assisted by Brethren James Saylor and Roy Otto. Sister Sutter teaches in a near-by school and attends the services here. Bro. Sutter is a camper at Sideling Hill Camp.

A communion service was observed on Sunday morning, Oct. 24, Bro. Roy Kinsinger bringing the message.

Bro. Milton Brackbill of Paoli, Pa., was in our midst from Nov. 5 to 14 engaged in evangelistic services. He preached the Word with a fervent spirit and as a result 14 young people are in a class for instruction.

We are looking forward to our annual Bible conference to be held Dec. 2 to 5 with Brethren Harry Y. Shetler, Johnstown, Pa., and A. J. Metzler, Scottdale, Pa., as the instructors. Visitors are welcome.

Quite a number of our young people are attending the several church schools.

Besides canning and drying foodstuffs for ourselves we were able to fill approximately 1590 quarts of fruits and vegetables for the C.P.S. camps. "It is more blessed to give than to receive."

Nov. 23, 1943. Freda L. Maust.

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TWO WAYS

By Titus Lehman

Grave thought is in order when Christian faith is mocked by picture messages such as are constantly appearing either on magazine covers or other widely distributed literature.

The New Testament is not a guide, manual, or handbook for soldiers as such. For men who face possible death, however, it is the only reliable authority on death and the hereafter. But is there not cause for gratitude? Though we are in a horrible war, is it not good that so many men are for the first time giving attention to the Word of Life? A rather expensive means of encouraging Bible reading! one might say.

The occupation of homicide may well account for unaccustomed seriousness in the attitude of any man, particularly Christians.

But the Testament-reading-soldier pictures are intended to create another impression—an impression of sympathy, familiarity, of common purpose existing between the Gospel of Christ and a nation busily engineering more efficient slaughter of its enemies; a way of the earth, earthy.

How thoroughly and earnestly this great effort is rationalized, with suppositions, propositions, impatient questionings!

The rational rationalize. The rationally obedient trust in God.

Beware of the former. Beware of committing violence and insult against the essence, the foundation, the primary compulsion of Christian faith and life—love, love to Jehovah God in every thought, word, and deed, love to our fellow men in every thought, word, and deed.

Whitehorse, Yukon.

Miscellaneous

THE GOOD SEED

Sow in the morn thy seed;
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broadcast it o'er the land.

Thou know'st not which shall thrive,
The late or early sown;
Grace keeps the precious germ alive,
When and wherever strown;

And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length.

Thou canst not toil in vain;
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garners in the sky.

Then when the glorious end,
The day of God shall come,
The angel reapers shall descend,
And Heaven shout, "Harvest Home!"

—James Montgomery.

—o—

MARKS OF MODERNISM

By J. B. Gehman

Bro. John Horsch, in the introduction to his book, "The Mennonite Church and Modernism," says, "The Mennonite Church of today finds itself face to face with the most insidious foe of the old Bible faith. Modernism is a perversion and denial of the fundamentals of the faith, yet, by an obvious distortion of church history, it claims to be true Mennonitism, the faith of the fathers. It is safe to say that never before in her history has the Church faced such a crisis. . . . The principal danger arises from a possible failure on the part of the Church at large to see the real issue." I agree with Bro. Horsch and I believe that the Church is not awake concerning this matter as she should be. I wish to point out a few of the earmarks or identifications of modernism.

I. Modernism Denies The Verbal Inspiration of the Bible

The first of the eighteen Articles of Faith drawn up at General Conference (1921) reads: "We believe in the plenary and verbal inspiration of the Bible as the Word of God." Modernism says the words were not inspired, only the thoughts. Again we quote Brother Horsch: "The doctrine of the plenary or verbal inspiration of the Scrpitures is taught in the Bible and it the only doctrine of Biblical inspiration that is consistent with the claims and contents of the Bible message. Its practical meaning is that the Bible is infallible. . . . In recent times the opinion has been advanced that the inspiration of Scripture has to do merely with the thought of Scripture. It is supposed that the writers of the books of the Bible wrote the thoughts, or the messages, that were given him of God but were not under the special guidance of God."

Recently a certain Mennonite, in speaking to a group of young people, held up the Bible and said, "This is not the Word of God; oh yes, there are a lot of words written in it, but we open up the book and read, then we get the thought. That is the real thing." Innocent sounding words, indeed, to those who do not know the language of modernism.

"All scripture is given by inspiration of God, and is profitable. . . ."

"We have also a more sure **word** of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."

"Thy **word** is a lamp unto my feet, and a light unto my path."

II. Modernism Denies the Bodily Resurrection of the Lord Jesus Christ, As Well As The Bodily Resurrection of The Saints

Article 15 of the afore-mentioned articles reads: "We believe in the bodily resurrection of Jesus Christ and in the bodily resurrection of all men, both of the just and the unjust—of the just to the resurrection of life, and of the unjust to the resurrection of condemnation." This article is based on the following Scriptures: John 20:20, 24-29; Luke 24:30, 31; I Cor. 15:42-44; Acts 24:15; John 5:28, 29; I Cor. 15:20-23. The bodily resurrection of Jesus Christ is the very foundation of the Christian faith. The Apostle Paul says, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." Peter in his powerful sermon at Pentecost said to the Jews, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

It was the body that they had crucified, and it was the body that rose from the dead. The spirit could not die and the spirit could not be crucified; therefore it is folly to say that it was only the spirit that rose and that it was only the spirit that appeared to His disciples after the resurrection. I repeat, The spirit does not die. At funerals, when the body is lowered into the grave, it is usually said, "We commit the spirit (or soul) to God who gave it and the body to the grave, dust to dust," etc. This being true that the spirit goes to God who gave it, what else would there be in the grave to be resurrected but the body? Those who are in Christ will some day come forth with purified and glorified bodis. I Cor. 15:51-55; I Thess. 4:13-18.

III. Modernism Denies the Personal Return of the Lord Jesus Christ

This naturally must follow the denial of the bodily resurrection. Those who deny the verbal inspiration and the bo ily resurrection must consequently de a lot of other things that the Scriptu teaches. The denial of the verbal i spiration must be one of the first ste so that they can twist the Scriptur to make them fit in with their ow ideas. This same Jesus, which is take up from you into heaven, shall so com in like manner as ye have seen him g into heaven" (Acts 1:11). This **sam Jesus** whom the Jews crucified, wh was buried and rose again, who wa seen by and who spoke to many of H disciples, the same Jesus who ascen ed into heaven in the body that bo the marks of His crucifixion—**th same Jesus** shall so come in like ma ner.

"Behold, he cometh with clouds; an every eye shall see him, and they als which pierced him: and all kindred of the earth shall wail because of hin Even so, Amen" (Rev. 1:7). "Behol the Lord cometh with ten thousand of his saints" (Jude 14). The persona return of the Lord, coming to gathe His saints to Him that they might eve be with Him, has been the blessed hop of the believer ever since Christ as cended into heaven.

IV. Modernism Denies the Person ality of God

Modernism says that God is not person; God has no form whatever. W do not dogmatically assert that Go is a person like a man, but we do assert upon the authority of Scripture, tha He is a being who has personality that He dwells in the highest heaven and that He has a throne. Stephen sav Jesus standing at the right hand of God When men think of God only as a forc in the universe that has no personality a force that is everywhere present an nowhere in particular, then heaven be comes just a state or condition and hel becomes a fable or a myth.

The writers and translators of the Scriptures evidently thought of God as a person. As you read your Bible notice how often the personal pronoun is used. If God is not a person, then the writers of the Bible should have used some other words instead of the personal pronoun, according to the rules of good grammar. The language of the Bible is correct. The group of twenty-one well-known preachers and teachers who were chosen to write the book, "Doctrines of the Bible," were evidently agreed that God is a person. On page 23 we read, "As we thus get our first glimpse of Him we are impressed with the fact that He is a real **BEING**, just as man is a real being: for we are taught that man was created in His image, a Being having a personality, just as man has a personality." "Who being the brightness of his glory, and the express image of his **person**" (Heb. 1:3). "Who, being in the **form** of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the

orm of a servant, and was made in he likeness of men" (Phil. 2:6, 7).

The following is part of an editorial f a radical modernist journal reprint- d in the book, "The Mennonite Church nd Modernism," page 10: "Christian- ty according to fundamentalism is one eligion. Christianity according to nodernism is another religion. There s a clash here as profound and as grim s that between Christianity and Con- ucianism. Amiable words cannot hide he differences. The God of the funda- nentalist is one God; the God of the nodernist is another. The Christ of the undamentalist is one Christ; the Christ of the modernist is another. The Bible of fundamentalism is one Bible; the Bi- ble of modernism is another. That the ssue is clear and that the inherent in- compatibility of the two worlds (posi- ions) has passed the stage of mutual olerance (in the same religious fold) s a fact concerning which there hardly seems room for anyone to doubt."

To anyone who wishes to study this subject, we heartily recommend Bro. Horsch's book, "The Mennonite Church and Modernism."

East Earl, Pa.

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THE SERVICE OF CONSECRATED WORKERS

By Viola Baer

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scatter- ed abroad, as sheep having no shep- herd" (Matt. 9:36).

God is concerned in the salvation of all people in all nations and at all times. He is interested in their salvation whether they live in the rural field, in the city, or in the foreign field. God is not willing that any should perish. He so loved that He gave, and He gave His best. He wants all to come to a knowledge of the truth.

God's love for fallen humanity is not a weak or sentimental love. He did not merely send a post card containing a picture of the celestial city, heaven, to this poor lost world and say He feels sorry for the human family. His love made it necessary for Him to give. He gave His best for earth's worst. What does our love for the lost compel us to give?

Christ was concerned for the masses that were lost. At different times in the New Testament we read that Jesus was moved with compassion; His ten- der heart was touched when He saw a throng of persons lost or only one lost.

Obedience to the great commission demands the spread of the Gospel to the lost everywhere. Toward the close of the Saviour's life, He personally com- missioned His disciples that, after His departure, the glorious Gospel of salva- tion should be carried to the lost. This is the consecrated worker's service.

The commission to go and teach is given in five books of the New Testa- ment.

"Go ye therefore, and teach all na- tions, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have command- ed you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:19, 20).

"And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusa- lem" (Luke 24:47).

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21).

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

To believe in Christ means also to obey His commandments. Obedience to Christ demands that we do not close our eyes to the multitudes that are lost in the rural fields.

Paul said in Rom. 1:14: "I am debtor both to the Greeks, and to the Barbar- ians; both to the wise, and to the un- wise."

God has made us trustees of His Gos- pel, "the glorious gospel of the blessed God, which was committed to my trust" (I Tim. 1:11). Let us ponder well the words, "The glorious gospel . . . com- mitted to my trust." Let us ponder them till they thrill and inspire us. He has chosen us, has trusted us, and is depending on us. If His children fail Him He has made no other provision. Are we true to Him or are we disap- pointing Him?

Just what is the task assigned to us as workers in His harvest field? In Acts 26:17, 18, we have the answer: "I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and in- heritance among them which are sanc- tified by faith that is in me."

Also in Isa. 61:1-3, we are told that Christ came "to preach good tidings unto the meek; . . . to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, . . . to comfort all that mourn; to give . . . beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." The task of the Christian worker is to carry on this work which our Lord started here.

Christian worker, here is our task as defined by Jesus Christ Himself. Like Paul, we are divinely sent. We are divinely sent to be an eye opener. We are divinely sent to turn people "from darkness to light, and from the power of Satan unto God." We are sent that the people may receive two things— forgiveness of sins and an inheritance among them that are sanctified.

In order to be consecrated workers, we must be faithful to God, faithful to Christ and His teachings, obedient to the voice of the Holy Spirit, and loyal to the Church and her leaders. We must have a heart of love that goes out to the poor and needy, the wretched, the unlovely, and those lost in sin.

Without faith it is impossible to please Him, and without prayer it is impossible to work for Him. As we see the throngs going to a Christless grave and as we see the darkness of sin, may each one of us pray that God may open our eyes to see the fields all white to harvest and that we may be used just where we are most needed.

"Open my eyes that I may see
This one and that one needing Thee,
Hearts that are dumb, unsatisfied,
Lives that are dead, for whom Christ died.

"Open my eyes in sympathy,
Clear into man's deep soul to see;
Wise with Thy wisdom to discern,
And with Thy heart of love to yearn.

"Open my eyes in faith, I pray;
Give me the strength to speak today;
Someone to bring, dear Lord, to Thee;
Use me, O Lord, use even me."

Meadville, Pa.

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"DISAPPOINTMENT—NO!"

The ruddy glow of the softly-shaded light enclosed two figures, the pastor and his wife, rocking quietly back and forth, the musical ticking of the clock adding accompaniment to the rhythmic noise of the rockers.

"And if we don't waken in time, that means, my dear, that the Lord does not want us to go to Madison. Shall we ask Him in that way to direct us? If He does, we will arise in plenty of time to catch the train."

Pastor Moran pulled his chair around so he could study his wife's face. A faint, peaceful smile crept over her features. Glancing at him over her mending, she replied, "Yes, His will be done."

So the two left the trip in God's mighty hands, for God's plan to be worked out, according to His will.

So again, kneeling by the bed, prayers were sent up to Him, uncertain whether to go; still, perfect peace within their hearts, they committed their way unto the Father.

"Lord, Thou has promised, if we com- mit our way unto Thee, Thou wilt bring it to pass, therefore we cast our burdens on Thee. Any way, Father, will satisfy. Work out Thy good will within our lives, and especially, Lord, in our trip tomorrow. We ask God in Jesus' name," finished the fervent prayer of Pastor Moran.

Mother Moran, love flooding her soul, murmured an ardent, "Amen."

A childish voice, shrill but sweet, called plaintively, asking if they "please, weren't going to Madison this morning, it was, way past train time," and then apparently it was too late to go by train.

"Mother, I still feel as if we ought to go. How about calling the bus depot?" So on sudden thought, the bus depot was called, inquiry made as to connections, and then a hurried get away.

As the pastor, wife, and little boy, breathless but happy, settled themselves in the streetcar to make connections with the bus at Oshkosh for Madison, a Jewish man, suitcases in hand, stepped up and asked the congenial conductor just how to find a bus to Madison, and of course, Pastor Moran, going to Madison, came over and told the Jewish man he was going there, and as there was no other vacant seat in the car, to sit with him.

Now on a long streetcar journey as this, sometimes many beautiful acquaintances are formed. Again in this way, God's way of doing personal work may also be accomplished. So it was, God's "plan" was being fulfilled.

"Yes, sir, so you are going to Madison. Long way, isn't it? My name is Samuel M. Taxe of New York City."

Proffering his business card, he continued, "Rosenburge Concern, ever heard of them? Rain coats, dresses, yard goods, small notions. Yes, I'm traveling for this company now." Sitting down, he was about to continue.

"Samuel Taxe, my brother, I am glad to meet you. Traveling for Rosenburge Concern you mentioned. I am traveling for a bigger company than that. The Father, Son, and Holy Ghost." Happiness illumined the pastor's face.

"Oh, so you are a preacher, are you?" His self-confidence seemed to drop from him, he became rather embarrassed, but he listened to the pastor's next words very attentively.

"Do you ever read the 'Torah' (Jewish name for first five Books of the Bible, written by Moses), my brother?"

"First Books of Moses," he echoed, wondering how the pastor knew the Jewish Bible. It pleased him immensely to hear these familiar names used by this Gentile, and to hear his Ishuah Mosach (Jewish name for Jesus Christ) called so in the Jewish tongue. He responded, all attentiveness now. He knew the prophet (Nuryim) and his black eyes snapped with pleasure as he recognized all the Jewish words.

And now, that Pastor Moran had touched a responsive chord in the Jewish man's heart and won his confidence, he proceeded to unfold the beautiful record of Christ. He explained and made clear how God sent His only begotten Son into the world to save sin-sick humanity; how this Son of God bore all of our transgressions and washed them away on Calvary with His redeeming blood; how He rose from the dead and was coming again; and, last of all, he explained His love for **all** mankind.

The Jewish man was deep in thought. The pastor's wife, with bowed head and tears in her eyes, sent prayers of supplication to the throne of grace. Little David, even love flooding his soul, passed his graham crackers generously around.

"But that isn't a true story, because God has no son. If so, where is God's wife?" asked the Jewish man. Wanting to believe, yet doubting within, his Jewish teachings so grounded in, from one generation unto the next, it was very hard for him to comprehend, to see clearly "Light." "How can it be, this Jesus?"

"Mr. Taxe, let me show you; look at this. Even in your Bible, see?" Turning over the leaves, he came to Isaiah 7:14 and began to read:

"'Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall can his name Immanuel.'

"Now let us see what Solomon says about God's Son:

"'Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell'? (Prov. 30:4)."

He read reference after reference, drawing out and weaving the verses together, presenting a wonderful life-saving picture to the sinful man.

"And so your 'Ishia Nuvy' and my Prophet Isaiah are one. This prophesied Immanuel (Isaiah 7:14) is our now risen Lord and King I've just told you about," he concluded.

A thoughtful expression replaced the questioning, puzzled look on the face of the unsaved Jewish man. Silence then came over the two men; only the humming conversation of the other car occupants was heard.

Little David had fallen asleep, while the teardrops fell upon the curly head nestled in her lap.

Did these heart-sent prayers of Mother Moran help change this man's outlook? My dear readers, prayer always changes things.

"Well, reverend, maybe you are right! Maybe you are right!" he said characteristically throwing out both upturned palms, his Jewish gesture emphasizing the answer. "Yes, maybe you are right."

The bus had stopped. "Madison! Change for cars going East; River Boulevard next. Remember parcels. Check baggage." The bus driver's voice rose and fell over the excited crowd.

"Oh, Father, I've been asleep, I guess. Are we at Madison now? I'm so hungry. Oh, yes, Mother, where is that funny man Father sat with and talked to?"

His blue eyes wide and stary, his curly hair damp and tousled, little David looked askance first at one parent, th at the other.

Yes, where did the man go? And he take Ishia Nuvy's Immanuel w him?

Some days later, Mother Mora while waiting for mail, glanced up a shadow fell across her path, and s recognized this Samuel Taxe. Restle depressed, and ill at ease he seemed, if under conviction—perhaps God w dealing with his soul, making him s the utter hopelessness of it all witho Jesus.

We will leave Pastor Moran and h little family now, but we realize ho great was God's plan in working o His method of doing personal work.

Millions of tiny stars danced ar sparkled in the blue blackness of t heavens. Below, on the busy New Yo street, the hurrying, worldly peopl rushing to and fro, paid no attentic to the melodious voices coming fro the mission doorway.

"'Almost persuaded,' now to believe;
'Almost persuaded,' Christ to receive;
Seems now some soul to say,
'Go, Spirit, go Thy way,
Some more convenient day
On Thee I'll call.'"

Now and then one paused and listen ed, sometimes went in, and then again just passed on; some passed as if afraic others passed jeeringly. But look, tw are entering now—Samuel taxe and hi wife.

Many, many times before, Samue Taxe and Mrs. Taxe had passed th mission doorway—he always willing t go in, but she reluctant, regarding th great decision, that of accepting he husband's account concerning this Je sus. Quarrels, heartaches, and misun derstandings were many, but after al this bitter persecution, he by sweet for bearance, received answer to his earnes prayers, and she finally accepted ou Lord as her King.

Inspired by God, these two became firebrands for Him, doing personal work in the Jewish settlement in New York pointing many of their fellow-men tc their Lord and King, showing them in their daily lives how great and marvelous He is, changing ever the drabbest existence to that of a glorified daily life.

Disappointment? My dear friends, if we would only let God have His way with our lives we would never know disappointment or unhappiness. A truly consecrated life, a prayerful, thankful heart, yields more inner satisfaction, more joy, more beautiful blessings than anything this world could give us. Trust and obey. Let God have His way.—Evalyn Radke in Gospel Herald (Cleveland).

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It is essential today that they who accept Christ "must be born again" as it was in the days of Nicodemus.—Simon Gingerich.

HELP FROM ABOVE

(Continued from page 742)

ut God hath promised strength for the day,
est for the labor, light for the way,
race for the trials, help from above,
nfailing sympathy, undying love."

A young mother remarks: "My days re so full, I could not possibly get hrough them alone. But God never ails me, not once!"

Another, an old mother, recently shut n, and living now "from pillar to post," ays: "How wonderful to have a dear eavenly Father who is able to help ll of us! What a wonderful, loving eavenly Father, if we will trust and bey Him! I thank and praise Him for His loving kindness to me."

A hopeless girl, a shut-in, in a county ome, says: "Yes, it surely pays to trust esus. I couldn't get along without Him. He is an ever-present Help in very need. I haven't any money, and ave to look to Him for everything I eed—and He never fails me. Praise His name!"

Another, a semi-shut-in, says: "My eart goes out to all the poor, sick, and onely. I sometimes feel my lot is hard, ut when I think of those even homeless, I thank God, and, were it not for His abiding strength, I never could go n."

Still another, a needy one, and a oung mother, says: "God will help us hrough. 'For the Lord is good; his nercy is everlasting; and his truth endureth to all generations'" (Ps. 100:5).

Summing them up in that wonderful aean of praise by Annie Johnson Flint, ve join in praise for His help for today, nd always:

"He's helping me now—this moment,
Though I may not see it nor hear,
Perhaps by a friend far distant,
Perhaps by a stranger near;
Perhaps by a spoken message,
Perhaps by a printed word;
In ways that I know and know not,
I have the help of the Lord."

—Selected.

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THE DYING CHRISTIAN TO HIS SOUL

Vital spark of heav'nly flame!
Quit, O quit this mortal frame:
Trembling, hoping, ling'ring, flying,
O the pain, the bliss of dying!
Cease, fond Nature, cease thy strife,
And let me languish into life.

Hark! they whisper; angels say,
Sister Spirit, come away!
What is this absorbs me quite?
Steals my senses, shuts my sight,
Drowns my spirits, draws my breath?
Tell me, my soul, can this be death?

The world recedes; it disappears!
Heav'n opens on my eyes! My ears
With sound seraphic ring!
Lend, lend your wings! I mount! I fly!
Oh Grave! Where is thy victory?
Oh Death! Thy sting?

—Alexander Pope.

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True prayer is an earnest soul's direct converse with its God.—T. L. Cuyler.

NEWS NOTES FROM OUR CHURCH SCHOOLS

EASTERN MENNONITE SCHOOL LIFE IN NOVEMBER

The first day of November marked the beginning of the second nine-week term. Sadie Hartzler delivered the term address on Wednesday morning, Nov. 3, speaking interestingly and practically on the subject, "Things We Can Afford."

An evening of genuine Christian fellowship was enjoyed by the faculty and their wives on Saturday, Nov. 6, at the home of Melvin Ruth, Dean of Men. Visiting, singing, devotion, and refreshments, were planned by the host and hostess. Bro. John Alger, chairman of the Board of Trustees, and his wife, were guests with the faculty. He addressed the group in familiar style, giving encouragement to all.

The Public Literary held on Nov. 5 pictured the development of American life in the West with the use of stories, readings, and history.

Visitors during November included Bro. Ernest E. Miller, president of Goshen College, who had charge of chapel exercises on Nov. 8. Bro. Paul Bender, director of the Grottoes Camp, was also present and led the music. The following evening Bro. and Sister Earl Mosemann of Lancaster, Pa., were present in conjoint prayer circle. They traveled with a trailer house and were en route to Florida to spend some months in itinerary evangelism there.

Several gospel teams were sent out during the month. A group of four went by train to Ophir, Kentucky, the week end of Nov. 6, and visited the mission workers at that place. They gave three programs, two at Burchett's School and one at the Lost Creek School. On Nov. 20 and 21 six persons traveled in the station wagon to Job, W. Va., and gave programs at Riverside, Bethel, Horton, and Lambert's Schoolhouse.

Bro. Paul Erb, of Goshen College, with his daughter, Winifred, arrived on the campus Friday noon, Nov. 12. The regular devotional period was postponed until their arrival when Bro. Erb addressed the student body on the subject, "The Lift of Literature to the Soul." The illustrated travel talks on Friday and Saturday evenings were intensely interesting and highly educational as Bro. Erb toured us to buildings famous for their architecture and to spots made precious to Mennonites through martyrdom.

"The Integrated Life" was the subject discussed in the Mission Prayer Meeting on Sunday morning at 6 o'clock. A discussion of "The Conscience" was given at the close of the Sunday-school hour. Following this three young men, students in this institution, were received into church fellowship by baptism.

Communion service was observed in the evening, and Bro. Erb preached on the subject, "Fellowship with a Persecuted Christ."

An open forum on "Worship" was conducted in the regular Wednesday morning activities period on Nov. 10. Practical suggestions were offered for the improvement of our worship services. The week following, a program on "Letter-Writing" was presented. Various types of letters were discussed which was followed by the reading of letters of the kinds mentioned.

A number of faculty members attended meetings pertaining to church activities and were away in the interests of school matters, or otherwise. On Nov. 5, J. L. Stauffer met with the Peace Problems Committee at East Chestnut Street Church, Lancaster, Pa.

Chester K. Lehman and John R. Mumaw were in Lancaster on Nov. 11 and 12 serving on the Curriculums Committee in a seminar preparing lesson topics for use in the teaching agencies of the church with particular reference to Summer Bible School lessons.

On Nov. 13 and 14 J. Mark Stauffer took a ladies' quartet to the C.P.S. Camp at Wells Tannery (Sideling Hill), Pa. A program of secular music was given on Saturday evening, and one of sacred music on Sunday.

John R. Mumaw was in Scottdale on Nov. 19 and 20 in the interests of Sunday-school work in the church as sponsored by the Mennonite Commission for Christian Education and Young People's Work.

Chester K. Lehman was speaker at a Thanksgiving and Mission program held Saturday evening and Sunday, Nov. 20 and 21, at the Providence Church near Oyster Point, Va.

Students and faculty again enjoyed a donation of fish from interested friends in Michigan.

Six college boys and D. Ralph Hostetter spent Friday night, Nov. 19, at Reddish Knob. The same night Melvin Ruth accompanied the high-school boys to Shenandoah Mountain where they slept outdoors.

The high-school sophomore class enjoyed a social Saturday evening, Nov. 20, planned for them by their sponsor, Grace Lefever. The high-school juniors met the same evening in Study Hall and participated in a period of entertainment provided for them.

Each month brings the building program nearer its completion. Since the installation of the chapel benches some weeks ago, there has also been some grading done on the chapel grounds. Day students are enjoying a large new study hall located on the west side of the former chapel. The new typing and business rooms are located on the east side. The new bookroom occupies part of the former Room A. A private office for the business manager joins the former business office which is to be converted into an information office. Another private office is being occupied by the bookkeeper.

Thanksgiving Day brought no vacation as far as books were concerned. However, a special Thanksgiving service in the morning, and tables graced with turkey created a holiday spirit, even though regular classes met. Bro. Curtis C. Cressman of New Hamburg, Ontario, preached the Thanksgiving Sermon.

A Thanksgiving Social was held Saturday evening in the Assembly Room.

—Elizabeth B. Mosemann.

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Weekly News Notes

RELIEF NOTES

Life in Internment

Three letters forwarded to the Akron Office from the relatives of Henry Buller and Lois Gunden tell about their life while interned at Baden Baden, Germany. To make use of their time profitably they have the privilege of attending classes at the Badheim University. They are enrolled in courses such as African History, Russian Language, Bible Reading, French Conversation, Shakespeare Reading and American Literature. They also do some teaching.

For relaxation and exercise they are permitted to hike in the adjoining Black Forest. Lois Gunden finds diversion by singing in a quartet.

China Unit Returning

A letter from Robert Kreider, dated October 28, Mennonite member of the C.P.S. China Unit, states that he with three other members of the Unit left Durban, South Africa, October 12. At the time of writing they were due to arrive in Rio de Janeiro. Two members of the Unit had sailed from South Africa on an earlier ship and one member had to remain for a later ship. If their plans carry, Kreider should be in the States before very long.

C.P.S. CAMPS

Plans for Relief Training

Men in C.P.S. interested in relief work have been selected to train in a number of special units set up by the M.C.C. At a recent meeting in Philadelphia it was decided to consider plans for the training of 150 to 200 Mennonite C.P.S. men. Already provisions have been made for approximately 90 men in relief training Units at:

Ypsilanti State Hospital, Ypsilanti, Michigan	25 men
Florida Health and Sanitation Unit, Mulberry, Florida	25 men
Alexian Brothers Hospital, Chicago Illinois	4 men
Duke University Hospital, Durham, North Carolina	4 men
State Hospital for Mental Diseases, Howard, R. I.	20 men

Training that will supplement the project work has been outlined. It will be the equivalent to twelve academic hours of annual work in scope and quality, and will be divided to cover the following areas:

(a) Language studies	one third
(b) M.C.C. concerns and background	one third
(c) Studies relevant to the project work	one third

To give direction to the program a clear and comprehensive statement of standards for relief worker acceptance is being prepared. The following appointments have also been made:

Relief Candidate Secretary	C. L. Graber
Director of Relief Worker Training	E. E. Miller

C.P.S. Briefs

A number of **special speakers** have been secured by the Educational Secretary to visit the Mennonite C.P.S. camps over the holidays. The list is composed of church leaders and members of the faculties of the various Mennonite schools.

The **U.S. Experiment Station,** located at Beltsville, Md., will receive a unit of Mennonite C.P.S. men. The project will be carried out under the Department of Agriculture on a dairy farm with 400-500 head of cattle.

Lt.-Col. **Franklin A. McLean** of the Camp Operations Section of Selective Service, recently reported on his three-week tour of eastern C.P.S. dairy counties. His report was favorable, stating that for the most part everyone had good reports of the assignees' work.

PEACE SECTION

Civilian Bond Subscriptions

The total amount subscribed by Mennonites in Civilian Bonds as of November 17 was $2,205,796.00. The amount subscribed by all groups was $3,097,475.00.

Fourth War Loan Drive

According to a recent announcement by the U.S. Treasury, the Fourth War Loan Drive will be launched January 18, 1944.

Released November 22, 1943

Compiled by Irvin B. Horst

Special Meetings

MIDDLETOWN, PENNSYLVANIA

Report of the twenty-first annual Bible meeting of the Strickler's and Shope's congregations, held Oct. 16, 17, 1943.

Organization.—Mod., Herbert Maust; Chor., Reuben Miller; Secy., Rachel Longenecker.

Program and Speakers: Hebrews 3:12, John Burkholder; Hebrews 3:13, Noah Risser; Sunday-school Lesson, John Burkholder; Children's Meeting, Herbert Maust; "What Shall This Man Do" as Applied to Present Day Issues (John 21:21), Sanford Shetler; Rest, a Present Possession of the Christian Believer, Sanford Shetler; Rest, a Future Portion of the Christian Believer, John Burkholder; Victorious Living (Rev. 3:21), John Burkholder; The Believer's Hope and Sinner's Doom, Sanford Shetler.

Thoughts Gleaned: The counsels of God will not fail; if we fail, God will raise up someone else to take our place. The moral man is in a dangerous place; we should measure ourselves by God's Word. The Lord's Day is a day of rest from manual labor, but a day of ceaseless activity in the work of the Lord. Unless we obtain this present rest now, at the feet of Jesus, there will be no future rest. Hope deals with the future strengthened by happenings in the past. —Secretary.

LANCASTER, PENNSYLVANIA

Report of the annual Bible Instruction Meeting held at the Rossmere Mennonite Mission, Nov. 7, 1943.

Organization: Mod., Earl Mosemann; Chors., Daniel Miller, Milton Huber; Secy., Alma Martin.

Program and Speakers: A message to the children, Harvey Shank; Evangelistic Sermon, Martin Kraybill; The Persecuted Life, Leroy Stoltzfus; My Responsibility as a Teacher: In Preparing the Lesson, Abner Stoltzfus; In Teaching the Lesson, Christian Charles; In Living the Lesson, Aquila Stoltzfus; Remove Not the Ancient Landmarks, (Prov. 22:28; Jer. 6:16), Harvey Shank; Children's Meeting, Benjamin Martin; Reaching the Children in the Community, Harvey Shank; Evangelistic Sermon, Martin Kraybill.

Thoughts Gleaned: Small sins in the lives of children may help them grow into criminals. Persecution brings us closer to God. We need to endure persecution in our witnessing for Christ today. Teaching is a supernatural job and requires supernatural preparation. We should never attempt to teach a class without first praying to God for the Spirit's leading. It is necessary for teachers to live exemplary lives for pupils copy after them. Children are jewels in the rough, but God can polish them and make them shine for Christ. Teachers need to keep in touch with the home life of their pupils. Two thirds of the children in our country are not reached and only one half of the remaining third are in Sunday school. Acquaintance with God is lacking in the world today. Satan brings afflictions in order to discourage Christians. God allows them that we might, as Job, become better acquainted with Him. The devil is mighty, but God is almighty. —Secretary.

Married

Nolt—Musser.—Bro. Elam W. Nolt and Sis Esther G. Musser, both of the Bowmansv congregation, Pa., were united in marriage Bro. J. Paul Graybill at his home, Nov. 13, 19 May the Lord bless them through life.

Garber—Miller.—On Sept. 25, 1943, Maur Garber, Goshen, Ind., and Elizaheth Mill Shipshewana, Ind., were married at the home the bride. Bishop S. C. Yoder officiated. M the Lord grant them a happy married life.

Hertle—Garber.—Albert Hertle and Lore Gene Garber were united in marriage Oct. 1943, at the Mennonite Church, Alpha, Mi The ceremony was performed hy Bro. C. Garber, grandfather of the bride. May their w through life he guided hy the Lord.

Diener—Eiman.—On June 6, 1943, at t home of the hride in Iowa City, Ia., occurred t marriage of Roy Edward Diener and Erma M Eiman, both of the Wellman congregation. B W. S. Guengerich officiated. May their journ through life hring glory to God.

Pletcher—Harter.—On Nov. 20, 1943, B Ephraim Pletcher and Sister Berdene Hart hoth of the Olive congregation, Ind., were unit in marriage at the home of the bride's paren by Bro. D. A. Yoder. May the blessing of a ki heavenly Father attend them through life.

Wagler—Roth.—On Nov. 11, 1943, Bro. Jol S. Wagler and Sister Beulah Roth, both of t Wellesley, Ont., congregation, were united marriage at the Maple View A.M. Church Bishop Samuel L. Schultz. May the Lord hle them.

Jantzi—Lichti.—On Nov. 7, 1943, Bro. Jac B. Jantzi and Sister Fannie Lichti, hoth of t Wellesley, Ont., A.M. congregation, were unit in marriage at the home of the officiating bisho Bro. Samuel L. Schultz. May the Lord bless the through life.

Hoover—Weaver.—At the home of the bride parents, Bro. and Sister Chester Weaver, Ne Holland, Pa., occurred the marriage of Br Lester Hoover of the Groffdale congregation an Sister Lena Weaver of the Weaverland congr gation. Bro. J. Paul Graybill officiated. Ma they find much joy in serving the Lord togethe

Yoder—Stutzman.—On Nov. 11, 1943 at th home of the groom's parents, Bro. and Siste Joe D. Yoder, occurred the marriage of Br Willard Yoder and Sister Ellen Stutzman, bot members of the Lower Deer Creek Church, nea Kalona, Ia. Bro. J. Y. Swartzentruher officiated May the Lord ahundantly hless this union.

Swartzendruber—Yoder.—Bro. Raymon Swartzendruher, Pigeon, Mich., and Sister Louis Yoder, Parnell, Ia., were united in marriage o Sunday morning, Nov. 14, 1943, at the Wes Union Church, Parnell, Ia., with Bro. J. Y Swartzendruher officiating. May the Lord bles them as they journey through life together.

Miller—Kulp.—On Oct. 15, 1943, Bro. Georg Miller of the Plain View congregation, Aurora Ohio, and Sister Grace Kulp of the Bally, Pa. congregation were united in holy matrimony. The ceremony took place in the Bally Mennonite Church with Bro. John E. Lapp, Hatfield, Pa. officiating, assisted by Bro. E. W. Kulp, father of the bride, and Bro. Mahlon Hess, Washington Boro, Pa. May the hlessing of the Lord be with them through life.

Swartley—Landis.—Bro. G. Merrill Swartley and Sister Miriam K. Landis were united in marriage at the home of the bride's parents, Saturday, Oct. 23, 1943. Bro. Ahram K. Landis, hrother of the hride, officiated. Both are members of the Souderton, Pa., congregation. Bro. Swartley is in C.P.S. work at the State Hospital, Howard, R. I. His wife accompanied him there. May God bless this union and grant them many happy years of Christian service.

Obituary

Basinger.—Willard Eugene, son of Amos and ie (Steiner) Basinger, Wooster, Ohio, was rn May 13, 1938; departed this life Nov. 1, 43; aged 5 y. 5 m. 18 d. He was a patient ild during his long illness. He is survived by s parents, 3 brothers (Doyle, Clarence, and alph), and one grandmother, besides other latives and friends. Funeral services were eld at the home in charge of Bros. Rudy auffer and Stanford Mumaw. Text, Job 1:21. terment in Martin's Cemetery.

"Ere sin could blight or sorrow fade
Death came with friendly care,
The opening bud to heaven conveyed,
And bade it blossom there."

Brubaker.—Anna K., daughter of Abram R. nd Fannie G. Miller, was born in East Hemp- eld Twp., Lancaster Co., Pa., Oct. 29, 1892; assed away very unexpectedly at her home ear Mt. Joy, Pa., Oct. 30, 1943; aged 51 y. 1 d. n Oct. 7, 1915, she was united in marriage to ro. Henry E. Brubaker, Mt. Joy, Pa. This nion was blessed with 2 daughters and 2 sons. hose who mourn the loss of their beloved mother re: Frances, wife of Walter E. Habecker, ershey, Pa.; Helen, wife of Wilmer Kraybill; ohn Henry, and J. Omar, at home. She is also rvived by her husband, her aged parents, a andson, and the following brothers and sisters: arry K., Ada K., Bertha K., Fannie K., all of ohrerstown; Phares K., Manheim, Pa.; Abram ., Lancaster, Pa; Norman K., Los Angeles, alif.; and Martin K., Landisville, Pa. She cepted Christ as her Saviour at the age of 3 years and remained faithful until death. She as a member of the Mennonite Church at Mt. oy, Pa. She had faithfully completed her duties r the day and was in normal health, when st as she was ready to retire, the Lord saw fit call her home. Her sudden passing was a ock to the family, but we submit to Him who eth all things well. We are comforted with e thought of meeting her again in a better land. he often spoke about her heavenly home and pressed her readiness to go there whenever od saw fit to take her. She had a deep concern at her family remain faithful to their Lord. he also had a deep interest in her unsaved eighbors and friends. With loving hands, a niling face, and a heart filled with love, she ecomplished many works never to be forgotten. er devoted life to her family and to the Church ill long be remembered. Funeral services were eld Nov. 3, at her late home and at the Mt. oy Mennonite Church, conducted by Bros. enry Garber, Amos Hess, and Henry Lutz. exts: Job 17:11; II Tim. 4:7, 8. Her body was id to rest in Kraybill's Cemetery.

In our hearts your memory lingers,
Sweet and tender, fond and true;
There is not a day, dear Mother,
That we do not think of you.
— The Family.

Hartzler.—Minnie Mae, daughter of Mr. and Irs. Christian Hauder, was born at Cullom, ll., July 14, 1890; died Saturday evening, Nov. 3, 1943, at her home in Goshen, Ind.; aged 53 . 3 m. 29 d. Death came 24 hours after she uffered a stroke. In 1913, she was married to evi J. Hartzler. They resided at Garden City, lo., until February 1941, when they moved to lkhart, Ind. In September of the same year ey moved to Goshen where they resided since. urviving are her husband, 2 sons (Lloyd E., lkhart; Dale, at home), a daughter (Lois earl, at home), 2 grandchildren, 2 brothers Peter A. Hauder, Goshen; Harve Hauder, razee, Minn.), and a sister (Mrs. Pearl Hel- uth, Huntington Park, Calif.) Early in her outh she became a Christian and united with he Mennonite Church of which she was a faith- ul member. Ever since she was old enough to each, she had taught a class in Sunday school nd was active in other affairs of the Church here her help will be greatly missed. The home as lost a loving mother, the Church a faithful ember, and the community a helpful friend. uneral services were held at the home, con- ucted by Bros. Levi C. Hartzler and S. C. oder. Interment in the Violett Cemetery, Go- hen.

Loose.—Harry H., son of Jacob and Anna Huntsberger) Loose, was born April 19, 1858, in Lancaster Co., Pa.; died Oct. 12, 1943; aged 85 y. 5 m. 23 d. He moved to Washington Co., Md., with his parents, when a boy. His mother died when he was 12 years old. He had the ambition to make a success in life and knew that it could be done only by his will power and help of God. He spent several years as clerk in a store and gave up a good position so that he might not be influenced by bad company. At the age of 17 years, he made a trip to York County where he was asked to teach school. He held this position for 14 years, having as high as 90 pupils in a one-room school. Quite a number were older than he. He was also a traveling salesman for a fertilizer company for 18 years. He made a wide circle of friends in this work. He was ordained to the ministry in 1896. He will be missed in the community where he was known, for he was looked up to as one who gave good advice. His wife, who before marriage was Annie Miller, preceded him in death, also a son, Harry. Those left to mourn their loss are: Minnie (Mrs. Nerias Henry), Menges Mills; Irvin Loose, Bairs Station; Samuel Loose, Glyndon, Md.; Kathryn (Mrs. Herbert Prout), Elkhart, Ind.; Margaret (Mrs. Adam Swartz,) Spring Grove; Mary Loose, at home. She also leaves 17 grandchildren 8 great-grandchildren, 2 sisters (Mrs. Edward Bushung, Lancaster, Pa.; Mrs. John Strite, Washington Co., Md.). and a brother (Albert Loose, Schaefferstown). Funeral services were conducted at the Garber Church, Oct. 15, by Bros. Noah Mack, Richard Danner, Chester Harbold, and William Martin. Text, James 4:14. Interment in adjoining cemetery.

Peachey.—Sadie Catherine Sharp, daughter of Christian and Elizabeth Sharp, was born Jan. 12, 1895 near Milroy, Mifflin Co., Pa.; died Oct. 11, 1943; aged 48 y. 8 m. 29 d. She was converted and baptized in the Amish Church at the age of 16 years. Later she transferred her membership to the Mennonite Church. On Aug. 19, 1913, she was married to John H. Peachey. The children are: Mary E. (Mrs. Glenn A. Martin); Christian C., Gettysburg, Pa.; Martin L., John W., and Joseph S., at home. A daughter (Beatrice) died at the age of 11 months. The surviving brothers and sisters are: Joseph E., Samuel, Benjamin, Lydia (Mrs. C. P. Yoder), Mary (Mrs. E. J. Kurtz), Fannie (Mrs. D. A. Yoder), and Barbara (Mrs. J. Z. Yoder). Sister Peachey moved with her family to Scottdale, Pa., in April 1921. After moving to Clarence Center, N.Y., in September 1922, she became a charter member of the Mennonite Church there. In 1929 she moved to Belleville, Pa. A year later she was admitted to the Lewistown Hospital for 66 days and was bedfast for 6 months when a bone specialist decided that amputation of the right leg was necessary. She had faith to be anointed and was healed. In May 1940, she had to undergo a major operation from which she seemingly recovered. In April 1941, she moved to Riverdale, Md., where her husband and sons were engaged in the building trade. Her death was caused by a cancerous tumor of the liver. Sister Peachey was happy in the Lord and rejoiced in His salvation. Her life testified that she was sustained by the Spirit in affliction and health. Funeral services were conducted at the Gasch Funeral Parlor, Oct. 12, by Bro. R. J. Shenk, and at the Maple Grove Church, Belleville, Oct. 13, by Bros. E. B. Peachey, Amos Meyer, Gettysburg, Pa., and Aaron Mast, her pastor. Interment in Locust Grove Cemetery.

Snyder.—Lucinda Shantz was born in Wilmot Twp., Ont.; died at her home near New Dundee, Ont., Nov 2, 1943: aged 84 y. She was united in marriage to David Snyder. To this union were born 6 children, 4 of whom survive (Eldon, Alvin, Ida, and Mary, all at home). She was the last surviving member of the Joshua Y. Shantz family. She was a member of the Mennonite Church in which faith she died. Her life was a silent testimony. She was much concerned for her children. Funeral services were held at the home in charge of Bro. Moses N. Baer and at the Blenhiem Mennonite Church in charge of Bros. C. C. Cressman and Manasseh Hallman. Burial in the adjoining cemetery.

Studer.—Anna Sommer, daughter of John and Anna (Smith) Sommer, was born in Livingston Co., Ill., Feb. 29, 1872; passed away at her home, Nov. 7, 1943; aged 71 y. 8 m. 7 d. Her death came after 5 days' illness, resulting from a paralytic stroke which left her helpless until death. She united with the Mennonite Church at an early age and remained a faithful member until death. After her marriage to Samuel Studer, Sept. 8, 1909, they moved to Champaign Co., Ill., and since that they had resided in the Fisher community. Besides her husband, who is critically ill at this writing, she leaves the following: 4 children (Bert Studer, Green Bay, Wis.; Katherine Henson, Urbana, Ill.; Harve Studer, Fisher; Gene Weerts, Chillicothe, Ill.), 6 grandchildren, one great-grandchild, 2 sisters, 4 brothers, and a host of other relatives and friends. Preceding her in death were 3 brothers and 2 sisters. Three of these died in infancy. After enduring much suffering and illness she found her comfort in committing her body to the divine Physician. By the worn pages in her Bible, one can easily tell that her favorite passages of Scripture were Psalm 91 and John 17. Even on her death bed, though speechless, she desired to have the Word of God read and after the reading she clasped the Bible in her arm. Her joy in life was the welfare of others.

"Mother, thou art sweetly resting;
Here thy toils and cares are o'er.
Pain and sickness, death and sorrow
Never can distress thee more."

Weaver.—Aaron, son of Henry and Anna Buckwalter Weaver, was born in Elkhart Co., Ind., March 6, 1860; died Nov. 11, 1943; aged 83 y. 8 m. 5 d. He was the eighth child of a family of 12. Of this number all have passed to the great beyond except 2 brothers (George, Mapleton, Ia., and Samuel E., Elkhart, Ind.). The first 40 years of his life were spent mostly on the farm where he was born. About 26 years following were spent in Mishawaka, Ind., and then he came to the home of his nephew, Frederick Bixler, where he remained until death. He was very fond of music and flowers. When a new song was heard in the home he would accompany it on his violin. He had been in failing health for a number of months. Funeral services were held at the Olive Church conducted by Bros. C. A. Shank and D. A. Yoder. Burial in the adjoining cemetery.

Weaver.—Levon B., son of Samuel E. and Magdalena (Eby) Weaver, was born Nov. 15, 1913, near Wakarusa, Ind., on the farm where he spent his entire life; died Nov. 9, 1943; aged 29 y. 11 m. 23 d. At the age of 21 he worked for his father and a few years ago took over the mauagement of the farm. On April 21, 1933, he was united in marriage to Thelma Hartman and moved in the tenant house in the same yard with his parents. In the evening of Nov. 9, he told his wife he would clean his gun preparatory to going hunting with his brother, Merrill, and his nephew, Edward Weaver, on the following day. A short time later his body was found in the summer house. The gun in some manner had discharged and the bullet passed through his heart. In the recent past Bro. Levon had often earnestly prayed that the Lord might come soon, but the Lord's coming has meant a great shock to the home, community, and Church. Bro. Weaver was a kind and loving husband and father. At the age of 13 years, he gave his heart to the Lord and united with the Olive Mennonite Church, and in his quiet and faithful living served the Church until his work was finished. He leaves to mourn his departure, his wife, 2 children (Lewis Edward and Wanda Joan), his parents, a brother (Merrill), a sister (Mrs. Dwight Ehret), 2 nephews (Robert Ehret and Edward Weaver), and many other relatives and friends. One brother, Ivan, preceded him in death in 1915. As we look at life, we think there was great need for his remaining with us but we humbly submit to Him who does all things well. Funeral services were held Nov. 13, at the Olive Church with one of the largest gatherings of friends and neighbors in many years. Services were in charge of Bros. D. A. Yoder and C. A. Shank. Text, Luke 12:40. Burial in adjoining cemetery.

Yoder.—Ervan La Vou, son of Ivan and Pearle (Villiard) Yoder, was born near Hawley, Minn., Sept. 24, 1943; died Nov. 14, 1943; aged 1 m. 20 d. He leaves to mourn his departure his parents, 2 sisters (Donna Lou and Iva Marlene), a brother (Harold), one grandfather and 2 grandmothers. Funeral services were held Nov. 17, at the funeral home in Hawley and at the Lake Region Church, in charge of Bro. E. D. Hershberger. Burial in adjoining cemetery.



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Items and Comments

Of a prominent member of Congress who has served in that capacity since 1910 it is said that he neither drinks, chews, smokes, nor swears. If this is typical of all his qualities, it would be to the advantage of the public welfare if all congressmen were of this type.

*

Wars are costly things. It is estimated that the total war expenditures of the U.S. Government from July 1, 1940, to Aug. 30, 1943, have totaled the enormous sum of $138,000,000,000 or more than three times the total cost of World War I. Stupendous as this sum appears, however, it is still far below the total cost of drunkenness, gambling, immorality, sinful pleasures, and other losses for which money can not serve as a recompense. "What shall it profit a man [nation], if he shall gain the whole world, and lose his own soul?"

*

One of the live issues before Congress at the present time is that of providing for subsidies to prevent a sensational inflation in prices of farm products. For various reasons the idea of subsidies is being warmly opposed by the agricultural interests, but looked upon more favorably by the labor interests. The weakest point in the whole issue is that it would tend to raise the prices on things produced by the laboring classes, and vote a subsidy on farm products to enable farmers to keep supplied with hired help and agricultural machinery at prices which the farmer could not afford to pay. Supposing that this proposed law could be honestly enforced, it would mean higher wages for laborers and higher prices for farm products and farm machinery at the taxpayer's expense. Another evidence of weakness in this issue is the frequency with which the words "politics" and "spoils" are heard at the time when this issue is being discussed.

—*—

Can we, whose souls are lighted with wisdom
from on high,
Can we to men benighted the lamp of life
deny?
Salvation! O Salvation! The joyful sound
proclaim,
Till each remotest nation has learnt Messiah's
name.—Sel.

NOTICE TO BOOK BUYERS

Word is being received frequently from other publishers that their stock is exhausted and that no more can be supplied before 1944.

However, we have a good stock of most of our Mennonite publications, and therefore we suggest that you make your selections from books by Mennonite authors for your further holiday purchases.

MENNONITE PUBLISHING HOUSE
Book Department,
Scottdale, Pa.

EASTERN MENNONITE SCHOOL
SPECIAL BIBLE TERM

Opening Date—Dec. 29, 1943. This is a day later than both the catalogue and the Special Bible Term Bulletin give.

Instructors—Director, J. Irvin Lehman, Chambersburg, Pa.; Milton Brackbill, Paoli, Pa.; together with regular members of the faculty.

Courses—A wide selection of subjects including many of the Christian Worker's Training are offered. The range of subjects includes book studies, doctrinal studies, Christian education, church history, personal evangelism, missions, and music.

Expenses—Through an error the expenses for the Special Bible Term were not revised for the special bulletin which has been recently sent out. It should read:

Room and Board, six weeks	$57.50
Day Students, six weeks	14.00

Special Features—Revival meetings; mission, Christian life, and music programs; lectures; literary societies; discussion groups on subjects vital to the Christian life; etc.

Special Opportunities—A school environment where studying is already a habit; fellowship with a large group of regular students as well as with fellow Bible term students; personal interviews with those interested in your spiritual problems; etc.

Transportation—Trains for Elkton, Va., leave Harrisburg, Pa., at 7:15 a.m. and 11:25 p.m. B. & O. trains connect with Meyer Transit buses at Cumberland, Md., for Harrisonburg, Va., at 7:30 a.m. and 4:50 p.m. C. & O. train leaves Toledo, O., for Staunton, Va., at 6:57 p.m.

Please write the school of your coming. Send for special bulletin.

Chester K. Lehman, Dean,
Harrisonburg, Va.

—o—

ONTARIO MENNONITE BIBLE SCHOOL

The school term for the Ontario Mennonite Bible School will be from Jan. 3 to March 24, 1944. Write to J. B. Martin, Waterloo, Ont., for information. If you want to engage a room for School, write to Helen Betzner, Cameron St., Kitchener, Ont. Young people from United States and Canada are invited.

J. B. Martin, Secretary.

SUMMARY OF ANNOUNCEMENTS

Below is given the page and issue of the Gospel Herald for the full announcements of the following meetings, with winter Bible schools, etc.

Kishacoquillas Valley Bible School, Dec 13-31—p. 672, Nov. 4 issue

Goshen College Winter Bible School, Jan 3-Feb. 11—p. 672, Nov. 4 issue

Canton, Ohio, Bible School, Jan. 3-Feb 11—p. 656, Oct. 28 issue

Johnstown Bible School, Dec. 29-Feb. 11—p. 656, Oct. 28 issue

Maple Grove Winter Bible School, Jan. 3-14—p. 664, Nov. 4 issue

—o—

Baptized into the Father's name,
We'd walk as sons of God;
Baptized in Christ, we own Thy claim,
As ransomed by Thy blood.

Baptized into the Holy Ghost,
We'd keep His temple pure,
And make Thy grace our only boast,
And by Thy strength endure.

—Mary P. Bowly.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, DEC. 9, 1943 (Herald of Truth Established 1864) No. 37

EDITORIAL

"Remember NOW thy Creator **in** ıe days of thy youth."

*

Christ, at the early age of twelve, ıve us an illustration of the way this ıay be done. At that early age His ıotto was, "I MUST be about my ather's business."

*

It is to consecrated young people ıat this advice is given: "Let no man espise thy youth; but be thou an exmple of the believers." From the ays of our youth until the time we ear the final summons, "Come up high-," let this be our rule: "I MUST be out my Father's business."

*

Many people have the idea that true hristian piety belongs to aged people nly—that the rest of us, especially the oung, may walk "according to the ourse of this world," and it is nodv else's business. The apostle ohn, however, did not share in this iew. Writing to youths and to the ıore aged ones, he says: "Love not ıe world, neither the things that are ı the world. If any man love the world, ıe love of the Father is not in him."

*

Denominationalism.—We frequently ear the words, "undenominational," Nondenominational," "interdenominaonal," "intradenominational," "antienominational," etc. These are all ıe children of the same mother. The ıore of these there are in the same eighborhood, the more religious conısion there is in evidence.

We wish that there were but one hristian Church — worshiping the ıme Lord, adhering to the same creed, ıe in faith and fellowship, united in ıe world-wide effort to win all the orld for Christ and salvation. But nce this is not the case, the thing to o is to make the most of circumances: affiliate with the denomination ıat we believe to be in completest harıony with the teachings and standards f the Gospel, and dedicate our lives to the cause of advancing its interests. Leaving the members of all other churches to the same Lord to whom we have dedicated our lives, when we hear His call, "Follow thou me," let us obey Him promptly and without reservations. When Peter wanted to know, "Lord, and what shall this man do?" he got the prompt reply, "What is that to thee? follow thou me." All other people, like ourselves, are in the hands of a just and merciful God, and will be dealt with finally according to His Word.

*

"All things work together for good to them that love God." We delight in hearing people quote this oft-repeated saying from Paul's writings, especially when they quote it with a seeming relish. But here are a few things that are essential to making this Scripture precious: (1) a faith that makes the omitted opening words ("We know") a reality; (2) a recognition of God as the Worker through whose wisdom and goodness and power the "all things" become possible; (3) an assurance that here is a promise that applies only "to them that love God."

Bearing these things in mind, let us meditate upon the truth expressed in Rom. 8:28 concerning what God does for us during the four seasons of the year. Which of these four seasons do you prefer? Some would answer, "Summer"; some may indicate a preference for spring or autumn; very few people express a preference for winter. But the longer you think of these comparisons, the more you are impressed with the wisdom and love of God in so arranging the characteristics of all four seasons that the human family would be impoverished to the extent that these distinguishing qualities were omitted. All such manifestations of God's wisdom and power and love make certain the many unmerited blessings and favors which He showers upon "them that love God." Blessed be His holy name.

Scriptural Discipline.—Here is good advice for all faithful disciplinarians: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16). This wholesome advice includes the following precepts:

1. "Take heed unto thyself, and unto the doctrine." In other words, study earnestly to the end that in your practice and preaching you are in complete harmony with and submissive to the Word of God as set forth in the Gospel of Christ.

2. "Continue in them." These precepts are not only to be applied when it happens to suit your convenience or advance your own interests, but are intended for continual practice and propagation as long as you live.

3. Results: "Thou shalt both save thyself, and them that hear thee." They are submitted for the benefit of both preachers and hearers, both leaders and followers.

Speaking of discipline (for home or school or Church), there are two kinds: (1) scriptural discipline, or government by direction of the Holy Scriptures, through the instrumentality of scripturally loyal leaders; (2) world-inspired discipline, or government by direction of "the god of this world," through the instrumentality of world-compromising leaders. Naturally we expect the Christian Church to uphold and administer scriptural discipline, maintaining all the standards of the Gospel, keeping herself pure from every form of world domination or influence.

"If ye know these things, happy are ye if ye do them."

*

Hebrews 10:23-25.—The tenth chapter of Hebrews is a chapter of pure gold which enriches the lives of all who read it in faith. In this editorial we include only a small part of it, hoping that it may give some people a taste for the rest of it. Let us notice a few of its healthful admonitions:

1. "Let us hold fast the profession of our faith **without wavering.**" This faith, we understand, includes everything belonging to the Gospel of Christ. "Let us hold fast" not only "the profession" but also the **possession** of this faith enlightening—and that "without wavering." Wanted! in every community, scores of valiant soldiers of the Cross, who are "stedfast, unmovable, always abounding in the work of the Lord."

2. "He is faithful that promised." This was said with reference to Christ, the Head of the Church—let it also be said of us. Of every Christian promiser it ought to be true that "his word is as good as his bond."

3. "Not forsaking the assembling of ourselves together, as the manner of some is." This also belongs to the record of all faithful disciples of our Lord. It was the custom of the early disciples to assemble themselves together "on the first day of the week," literally, "all with one accord in one place." They were assembled together in Christian fellowship on other occasions, but the Lord's day meetings made a good start.

Let the kind reader open his Bible at the tenth chapter of Hebrews and continue the meditations.

"**The grace of God** . . . hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, **in this present world.**"

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

God Dress America

By Harold Brenneman

Adam and Eve seem to have set the example for six thousand years of sin, the dress question not excepted. They dressed in leaves, as they saw fit, only to learn that God would not accept such clothing. Someone has aptly remarked that if the apple brought upon Eve a sense of shame and nudity, it is high time to pass the apple again.

This vital question is much abused in some parts of the Mennonite Church because the laymen fail to strike at fundamental issues involved, treating the symptoms of the disease rather than the real cause of the trouble. I honestly believe there are few consecrated Church members who do not realize and keenly sense the Gospel standards and requirements of dress, whether they follow them or not.

I say, "God dress America." I should say, "God dress Christian America," or, better still, "God dress our Mennonites!" Adam and Eve were clothed to cover their sin. The human relationship was pure, not under law, but perfect. The fruit which Eve ate did not change this, but the fact that she and Adam ate and thereby became obedient to the devil, placed guilt upon them. Their sin was manifested in a physical desire which Satan misinterpreted to deceive Eve.

Now nakedness is nothing more nor less than the absence of a thing. Adam and Eve were naked and unashamed because out of a pure heart there was no warring between the flesh and the Spirit. They were clothed in the righteousness of God. (Cp. Job 29:14; Eph. 6:13-15; Rev. 3:17, 18; 16:15); therefore, after God's righteousness was gone, they were naked. Nakedness then, since the fall of man, is indicative of sin or of sinful motives. The guilty one may be ignorant of this fact, but it nevertheless is so, and ignorance excuses no one.

There is no question in the minds of civilized people (to say nothing of Christians) concerning nakedness; at least, total nakedness. Clothing as a covering was the sole meaning of God's provision for nakedness—a covering for sin. The two requirements the Bible sets up are necessity and modesty. (I Tim. 2:9, 10; I Pet. 3:3, 4; I Tim. 6:8; Matt. 6:25, 28; etc.) The priests wore robes to the ankles to cover completely the nakedness of the body.

Is there any reasonable argument that would justify the Christian in following worldly fashions even to the extent of seminudity? This stops not at the Christian's appearance in church, but puts a decided question mark on public bathing, on certain public athletics, on seminude working, and so on. Much could be said here. Think it over fairly.

Here are facts: Mennonite girls appearing in public in "formals" with lace and gauze (weddings not excused); Mennonite boys working in undershirts (or no shirts whatever), and worshiping in service with arms bared nearly to the shoulders; Mennonites of all ages on public beaches—some of them in the most abbreviated swimming apparel that even the world provides its own; Mennonite mothers and daughters on city streets with legs bared above knees out—some in sun suits and adult women in shorts! And Mennonite ministers' families are not always the exception. These are facts to which many can witness.

What is consistency? Some mothers wear hair long but think that children are "cute" with theirs bobbed. The children could not be told from any children of the world, in the schoolroom or on the street. They are taken out in public in dresses that would not make a decent shirt. Their God-given children are presented in public in such a way that Christians are often embarrassed with the nudity so innocently displayed by the little ones. When are they expected to make the change? What will they think of parents who ask them to do differently some day? Or do parents expect (as thousands of Mennonite mothers have done and are doing) just to feed them right into the Church as they are? Parents may never wear the latest fashions, but their children are dressed in them. Fathers may wear the plain garb but fail to train their sons to dress plainly. If you are wearing plain clothes because you believe it is consistent with the plain teachings of the Word to do so, then you are inconsistent in not applying the same principles to your family.

Why would a Mennonite minister seem out of place in two-tone spectator shoes, jewelry, tweeds, tie, robin-egg blue pants? "Exaggerated," you say, "men should not dress like preachers." Then I challenge you, on the basis of God's Word, When did God set up a separate standard for the laity and for the ministry? We do not look as though we belonged to the same group. With all charity, I pose an honest question to the scores of preachers and lay members in the Mennonite Church who wear plain clothes but who also include an identifying mark with the world. Shall we evilly think that we can accomplish more or hold our influence better by compromising? God forbid! "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" You say it is too small a matter to be essential to the soul's salvation—that you will not make a spectacle of yourself. If it is that small it is not worth keeping; if it is so big that you are a spectacle, then may God be praised! The devil will always assail Christian people to compromise. It may be his last stronghold.

As I have listened by the hour to the arguments and tears and trials of young people on this question, my heart goes out to them in sympathy, in view of the fact that our teachings and Church discipline seem to leave a gap here. Oh, the heart-rending tragedies and shipwrecked Mennonite youth! Yet we wonder why! Listen to the words of the evangelist, Harry W. Vom Bruch

Look at the lack of clothing. They call . . . [it] . . . a full dress affair. I call it an undressed affair. Mothers, remember that if you clothe your daughters in such a way as to kindle fires about them, and they are burned, you will be responsible. . . . If you want to know what is causing the wave of sensualism among the youth of our land and bring it to a halt, then, young women, take down your sign.

I have seen fine Christian young men at a critical age losing out spiritually when the companions they chose aroused in them unholy desires. I quote further from Vom Bruch:

Someone has said, "An immodestly attired young woman so attires herself that she may enjoy the attention of those with whom she is not acquainted, strangers and passers-by; she has, knowingly or unknowingly, conformed to the advertising methods of the underworld denizens; she has made herself a gazingstock for the most debased men, and an object of pity to the upright men."

Judge Chester H. Bryan, of the Juvenile Court, speaking in San Antonio, Texas, said:

As pure and sweet as she believes her daughter to be, she [the mother] is certainly placing every temptation in her way when she allows her to dress as many girls dress today.

Some day a broken heart will pay the price that Madame Fashion has exacted. You can stand on the principal business streets of Houston any hour of the night and see young girls, not in the rear seat [of automobiles], but in the front seat where all who wish may gaze upon them, brazenly cuddled up to the men beside them. Their clothes consist of almost nothing above the waist and only a little more below. Their limbs are frequently crossed until the man on the street corner can see above the knee. If that is possible in the business section, what must be true of roads about the city?

Vom Bruch says further:

A young girl came home in anger one day and told her parents that a young man on the street had spoken to her in a disrespectful way. Her mother was as much angered as the girl, when she heard the story, and both thought the father should take the matter up.

But the father said, "Daughter, you are not an immoral girl; but let me tell you a few things that may help you to look differently at this matter. You are young and attractive; and your dress is such that it displays all your charms of face and figure. Your arms are bare almost to the shoulder; your waist is cut so low that a good portion of your shoulders and breast are exposed to view; your skirt is scant and narrow, and the slit in front, with your bright, short petticoat and your silk stockings, displays your limbs almost to the knees; your dress is so cut that every line of your figure is seen in bold relief.

"He is a stranger here, and did not know that you were a moral girl, for he would not think so by your appearance. I'm sorry that this has occurred, but, daughter, you are as much to blame as he."

A young man recently stood before a Milwaukee Judge, facing an awful charge. A young woman was there to charge him with the crime. He pleaded guilty and before pronouncing sentence the Judge asked, "Have you anything to say?" Said he, "I would appreciate the privilege, your Honor, of saying I was raised by as wonderful and godly a mother as a boy ever had. She brought me up to bigger, better, and finer things than this of which I now plead guilty. Your Honor, I met this young lady in a lonely secluded spot on a country lane. She was so immodestly attired that the moment my eyes fell upon her my lust feasted upon her. Had she not so aroused those unholy desires within me, I would never have been guilty of this dastardly deed. I ask the court, ought she not to share my blame? Did she not contribute to my downfall?" The Judge said to the young man, "Go, and sin no more," and he kept the young woman and gave her a lecture on the way to dress up—all the way up and all the way down—in public. And I say, God bless that Judge. Why women can't leave anything to the imagination of men. . . . I can't understand. Shame on the young woman of today who so dresses, that, when passing, she challenges every young man to study her anatomy.

Nudity doesn't give anyone sanctimonious thoughts, and if God holds you responsible, as the Bible says He does, for the deeds done in the body, some of you young women will have a lot to answer for.

Mrs. Anna L. Davern, for eleven years a juvenils court officer in Chicago, . . . finds that "short skirts and flimsy waists have increased the cases in the court. Why? Because the girls thus use flamboyant sex attractions and men make special efforts to pursue them." For this reason, "I'm in favor," she said, "Of punishing girls for contributing to boys' delinquency. It's often the girls' fault these days."

(There are striking truths embodied in this stinging rebuke administered by the judge, which should not be lightly esteemed by any of our readers. A fatal weakness, however, is noticeable in his stinging rebuke of the girl, as compared with the weak alibi he gave the moral weakling, excusing him as a victim rather than rebuking him also because he was one of the aggressors in the crime. If it is true, as many believe, that man is the stronger of the sexes, it is also true that this young man's sin was the most reprehensible, because he ought to have asserted his manhood and kept himself pure. On practically exonerating him, the judge virtually encouraged other sinful men in their weaknesses and sins.—Editor.)

Christian friends, there it is. Will you go on excusing yourself and your family and try to persuade your conscience that your people do not exert such influences nor are they influenced by others in that way? If Christian people are unwilling to accept the teachings and spirit of Christ after they have had His illumination, proper teaching, and prayerful consideration, then they cease to be safe members in the Church. How long will the Mennonite Church allow her discipline enforcement to be so lax—long enough to leaven the whole lump? May we pray to God that it may not be until the Revelation is fulfilled: "He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still" (Rev. 22:11, R.V.).

Kalona, Iowa.

GOD HATES FALSEHOOD

When a friend is assailed, and our words on his side may be as the weapons of the valiant, are we not cowards if we withhold them? When the absent are maligned, are we to let them remain undefended? If it be not a fellow being, but a truth of God which is failing of effect for lack of a champion, are we blameless if we hold our peace?—Margaret Sangster.

THE IMPORTANCE OF A RENEWED LIFE TO BE TRULY SEPARATE

(A paper read by Hazel Gingerich before a young people's meeting at Detroit Lakes, Minn., and by request submitted for publication.)

First, what is life? "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Life, then, is that in us which makes us active human beings.

What is renewed life? Whether this topic means a person who has at some time or another given his life to Jesus and then backslidden, become repentant, and given his life anew to Christ, thus renewing his spiritual life, or whether it means leaving our sinful life and following Christ, our life is changed; it is a new life. With Christ in us, we are different, are we not?

Let us consider the first of these two ideas. Someone has accepted Christ as his sin-bearer and seemingly his life is transformed. But as time goes on he is tempted and falls into sin. He becomes discouraged and gradually grows weaker. Perhaps someone is praying for him, or a revival is held, and he is made to see his sin. He repents, and starts anew. We say, he has renewed his spiritual life, and so he has. Now, then, how can one remain close to God and be near Him at all times so that Satan cannot overpower us?

This is where separation comes in. We MUST separate ourselves from the world unto God. We cannot walk hand in hand with Satan and expect to lead a victorious life. Oftentimes I think when we speak of separation we think of it as—you can't do this or you can't do that. Our ministers tell us we must separate ourselves from worldly pleasures, from worldly associations, and from worldly adornment; and we need to be reminded of these things, or we would not hear so much about them.

While we must separate ourselves from the world and worldliness, we are not exiled from everyone and everything. We are with God, and have His fellowship and the fellowship of the body of believers. If our spiritual life has been renewed, then we must separate ourselves from the world. Better than that, we must separate ourselves unto God. To those of us who have renewed our lives the Scriptures say, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you" (II Cor. 6:17).

Detroit Lakes, Minn.

"The souls of men of undecided and feeble purpose are the graveyards of good intentions."

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

SERMON OUTLINES

SEVEN SCRIPTURAL MEDITATIONS

By Lawrence Keister

III. Tuesday

Whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

This is a fact founded on a law, and it proves that life is not a gamble. Human life is calculable because it is subject to the choice of each individual. If the seed sown governs the harvest, then the course and outcome of our life are to be considered from the beginning.

He that soweth to the Spirit shall of the Spirit reap life everlasting.—Gal. 6:8.

He will have a spiritual harvest. The mind and heart are fertile fields and fruitful, especially when associated with the Spirit of God. The soil that the farmer tills yields its increase, but the Spirit that is cultivated surpasses expectation. Eternal life is such as God lives.

This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.—John 17:3.

To know Him not only from hearsay, but by personal knowledge, personal obedience, personal association. We live on His level, even while we live on earth. We can do His will as the angels do, cheerfully and continually. Christians are related upward.

Whosoever will, let him take the water of life freely.—Rev. 22:17.

Help yourself. This water is within reach. Anyone who desires it can get it, but it is forced upon no one. It is provided without payment; or, as Isaiah says, without money and without price. God gives it, and it cannot be commercialized.

Scottdale, Pa.

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OUR MINISTERS

By J. M. Martin

The success of our ministers depends a great deal upon ourselves as lay members. Do we love them as Paul tells us to in II Cor. 8:7? "And in your love to us, see that ye abound in this grace also." Let us have much of this love which gives us grace.

Do we pray for our ministers? Paul says, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me" (Rom. 15:30). We are taught that the prayers of a righteous man avails much. We can be a great help to our ministers if we do our part in praying for them.

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief" (Heb. 13:17). Let us take our ministers by the hand and urge them on in this most important work, that many souls may yet be brought into Christ's kingdom.

We may think that God has nothing for us to do, but God has something for all of us to do if we are willing to do it. We cannot all be ministers, but we can all pray. Let us do our part, whatever it may be. Oh, that we were more earnest in His service and that we were bound together with such love that we could all go hand in hand encouraging one another, our ministers especially, that the borders of Christ's kingdom might be extended and many souls find refuge during these trying times!

Maugansville, Md.

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WHAT MAKES A RELIGIOUS SERVICE PROFITABLE?

1. **The Presence of Christ.**—"Where two or three are gathered together in my name, there am I in the midst of them." "Without me ye can do nothing."

2. **Genuine Worship.**—"O worship the Lord in the beauty of holiness." "The hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and in truth. . . . God is a Spirit: and they that worship him must worship him in Spirit and in truth."

3. **Consecrated Pulpit Messages.**—"I determined to know nothing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in the demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever."

4. **Christian Unity.**—"Keep the unity of the Spirit in the bond of peace. . . . Till we all come in the unity of the faith, and unto the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of Christ." "When the day of Pentecost was fully come, they were all with one accord in one place . . . filled with the Holy Ghost. . . . Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostle's doctrine and fellowship."

5. **Obedience to the Faith.**—"Teach all nations . . . to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even un the end of the world." "If ye love m keep my commandments."

6. **Christian Love and Peace.**—"No abideth faith, hope, charity, these thre but the greatest of these is charity "See that ye love one another with pure heart fervently." "We know th we have passed from death unto lif because we love the brethren." "Fo low peace with all men, and holines without which no man shall see th Lord." "The weapons of our warfar are not carnal, but mighty throug God." "Peace I leave with you, m peace I give unto you: not as the worl giveth, give I unto you. Let not you heart be troubled, neither let it b afraid." "Glory to God in the highes and on earth peace, good will towar men."—K.

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SOME HINTS TO PASTORS

How can a pastor succeed in getting hi congregation to grow?

Use the well-established young peo ple in leading prayer meeting.

Encourage every member to invit and bring others to church.

Encourage new children to come an before long the parents will follow.

Make calls on church members an keep them coming.

Pray for the members and newcom ers.

See that every member is a tither.

Have prayer groups in the church.

Have two or three revival meeting in a year.

Pray the fire down on members al ready in the church, and others will b drawn in.

Make more pastoral calls.

Visit non-church goers.

Get all members working. Give them something to do, and visit people and ask them to come to church.

Boost Sunday school and young people's meetings.

Pray with every member of the church.

Call on non-church goers. If they do not respond call again and again.

Visit the needy.

Teach personal evangelism to members.

Have members pray.

Place more responsibility on members.

Insist that every member win one soul a year.

Encourage every one to bring some one else to church.

Teach every member to pray for other members and for the pastor.

Discourage members from speaking unkindly of other members or of their pastor or church.

Get the congregation interested enough to give and their interest will be maintained.

Keep the church active and interested in souls.

Keep several jumps ahead of the members in spirituality and pull upward.

See that every member is interested one hundred per cent in the church and speaks well of it.

Insist on every member reading the Bible through each year.

Don't forget children.

Make special effort to visit the sick.

Check up on members.

Make strangers welcome when they come to church.—Joshua Stauffer.

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COUNTERACTING THE INFLUENCES OF WORLDLINESS

By request of Bro. David M. Nolt, Ephrata, R. 1, Pa., we reprint the address on the subject, "What does this Conference recommend to District Conferences in order to help them in counteracting the influences of worldliness?" which was given at the 1925 General Conference by Bro. T. K. Hershey.

I feel this morning like a little boy coming home and telling his older brothers what to do. Representing, as I do, the youngest Conference in the Church, I am supposed, according to the question, to give some suggestions on how the older brothers may counteract these influences in the Church.

First, let us see what the Bible has to say on the subject of worldliness and its relation to God's people.

1. His people are to be a separate people from the world.

They are not of the world, even as I am not of the world.—John 17:16.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—II Cor. 6:17, 18.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.—I Peter 2:9.

These scriptures, I think, set forth very clearly that children of God are members of a separate people. They cannot be like the world. You will notice that our acceptance with God is conditioned upon our separation from the world. Read the above text again. Separate yourselves and "I will receive you." One thing is certain, If we do not separate ourselves from the world, the world will separate us from God.

2. The love of the world and the love of God cannot dwell in the same heart.

Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.—Jas. 4:4.

Here we have a clear statement. The moment I begin to hanker after worldly things, I am making myself an enemy of God. Clear it is that if we are friends of the world we are then enemies of God.

3. His people are not to be conformed to the world.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.—Rom. 12:1, 2.

These are old scriptures, but they imply so much. I believe it is possible to know what is that "good . . . and perfect will of God." The reason so many people are in doubt as to His will, with respect to their own lives, is because they have not presented their bodies a living sacrifice. In order to know the will of God this must be done. This is the only place in the Bible that mention is made of a **living sacrifice.** With this presenting of our bodies a living sacrifice, comes the transformation and renewing of the mind, which makes it that we do not want to conform to the world, but are now anxious not only to know His perfect will, but to do it.

4. If we love the world, the love of the Father is not in us.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.—I John 2:15, 16.

When I look into the face of an individual who loves this present world to the extent that he caters after its things, and decks his person or spends his thousands to be like it, I am forced to believe that the "love of the Father" is not there.

5. Pure religion requires that its possessors keep themselves "unspotted from the world."

Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself **unspotted from the world.**—Jas. 1:27.

We need only to look at some who call themselves Christians to note the spots of the world. "Unspotted from the world," however, goes further than clothes. It may be in business, pleasure, buildings, furniture in our homes, automobiles, etc.

6. Modest apparel is a command.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.—I Pet. 3:3, 4.

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.—I Tim. 2:9, 10.

In Proverbs (chapter 7, verse 10) the inspired writer speaks of the "attire of an harlot," and then describes the kind of women such are. A reference from that verse in my Bible cites the above texts in Peter and Timothy. We conclude therefore that what the above scriptures say women are not to do in the way of attire, the harlots do. Do our sisters want to be like them? In II Cor. 6:16, we are told that we are the temples of the living God. Then the inspired writer adds, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Let me ask, If one decks these temples with the "attire of an harlot," may we suppose that God dwells in them and walks in them?

I wondered what the Resolutions Committee would do in framing a resolution to this question. Then I looked through General Conference reports, and discovered that at the General Conference held at Kalona, Iowa, in 1913, this question was considered, and as a result we have a concise report of the Dress Committee. I believe every brother and sister ought to read and reread it. In the booklet of reports of General Conference, page 163, this report can be found.

The question is, How help District Conferences to counteract the influences of worldliness?

First, I want to direct my remarks for a little while to the ministers in our different District Conferences.

I have had the privilege of traveling all over the United States and much of Canada. I came in contact with many people. I have spoken to many missionaries, ministers, bishops, and deacons about general Church work; I know of the problems before the Church. I have watched the methods used. Some I liked and some I did not.

When it comes to dealing with the question of worldliness, we have about as many definitions as to what is and what is not worldliness as we have preachers in these different District Conferences. That is most unfortunate. Here are some helps for preachers in helping them to overcome or counteract worldlinss in our cheurchs.

1. **Do not use the club and pitchfork method from the pulpit.**

To club the whole congregation to hit one or two is unfair, unjust, and shows lack of wisdom.

2. **Preach sermons on worldliness, but do your dealing with individuals in a personal way.**

We give two illustrations to illustrate these two methods of handling the problem.

I know a certain minister, who desired to get white vests and brown shoes off two of his members. He went into the pulpit, and after throwing clubs directly and indirectly at these two young men, he said, "Every brother that wears white vests and brown shoes cannot commune." What happened? These two persuaded two others to wear the forbidden white

(Continued on page 762)

FOR OUR SHUT-INS

BUT GOD

Selected by Mrs. E. B. Burkhart

I know not, but God knows;
Oh, blessed rest from fear!
All my unfolding days
To Him are plain and clear.
Each anxious puzzled "Why?"
From doubt or dread that grows,
Finds answer to this thought:
I know not, but He knows.

I cannot, but God can;
Oh, balm for all my care!
The burden that I drop
His hand will lift and bear.
Though eagle pinions tire—
I walk where once I ran—
This is my strength, to know
I cannot, but He can.

I see not, but God sees;
Oh, all-sufficient Light!
My dark and hidden way
To Him is always bright,
My strained and peering eyes
May close in restful ease,
And I in peace may sleep,
I see not, but He sees.

—Author Unknown.

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A FEW BIBLICAL ILLUSTRATIONS

"We know that all things work together for good to them that love God."

No sooner do these words reach the ears or the eyes of the Bible reader than the text, Romans 8:28, reaches the mind's eye. It is a favorite, oft-repeated text, expressing a truth that is appreciated by all who love the Lord and who are familiar with the holy Scriptures. Paul does not say, "We think," or "We believe," but he speaks from experience and lovingly testifies, saying, "We know." To make the words, "We know," emphatic, let us notice a few Scriptural illustrations:

The Patient Job

"Ye have heard of the patience of Job" (Jas. 5:11). Yes, many times; but it was not until after his experience as a shut-in that his patience became proverbial; and it was not until after the many other excellent qualities (which from the start brought from God the statement that he was "perfect") were strengthened through trial that his patience was developed to the extent that it has received recognition throughout the ages. As James says, "The trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (Read the entire first chapter of James.) Because of Job's patience we read: "So the Lord blessed the latter end of Job more than his beginning."

The Faithful Hezekiah

We read of the life of Hezekiah, king of Judah, in II Kings, chapters 18 to 20. He was not a perfect man, but his faithful loyalty to God was near enough perfection that we read this inspired record of his life: "He did that which was right in the sight of the Lord. . . . He trusted in the Lord God of Israel. . . . For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him" (II Kings 18:3-7).

Some may question whether it is right to put Hezekiah in the class that can properly be called "shut-ins," but we have reference to those times only when he and his people were sorely oppressed by the Assyrians, limited because of their persecutions, the kingdom of Judah being a vassal state under Assyria during this part of the history of the kingdom of Judah. During these threatening times Hezekiah was a faithful counsellor with the prophet Isaiah, whose prayers and counsels he implored. He had faith and courage enough that when Sennacherib sent him a threatening letter, instead of surrendering to Assyria he laid Sennacherib's letter before the Lord and prayed for deliverance, committing himself and his people wholly into the hands of the Lord. Results: the Lord heard his prayers, and protected Judah; that night the angel of the Lord slew 185,000 among the Assyrians; later Sennacherib was slain by his own sons; and Hezekiah's reign stands out as one of the best and most fruitful ones in the history of Judah.

Whether it is in home life or in any of life's experiences, some of the richest experiences of life are what are often called "blessings in disguise."

The Persecuted and Pure-minded Joseph

Like the other prominent men mentioned in this narrative, we do not usually think of a shut-in when we speak of Joseph, but rather think of his excellent qualities and great achievements. It is important, however, to meditate upon the fact that a bright future may be ahead for those in positions where the future seems very dark. Who, for instance, would expect this seventeen-year-old "dreamer" in Palestine and the subsequent helpless prisoner in Egypt ever to attain the prominence and become the benefactor that Joseph did afer his prison-life experience in Egypt? But the hand of God was with him, and this accounts for the wonderful things which God wroug through his life during the ninety-thr years of his career after his brothe sold him to a marauding band of Is maelites who carried him to Egypt ar sold him as a slave. Through the pro idence of God this "dreamer" prove to be a divinely inspired interpreter dreams, and this slave became one the most God-honoring liberators th the world has ever known.

Paul, "a Chosen Vessel" of the Lor

This class of scriptural illustratior of shut-ins might be extended indef nitely, but with this one we shall clos leaving it to the reader to add as man more to the list as he or she may choos

Like the others mentioned, we woul list the apostle Paul (formerly Sa of Tarsus) as one of the world's mos active and prominent men, rather as shut-in who spent part of his life i prison. He stands out before the worl in a threefold sense: (1) as Saul of Ta sus, one of Christianity's most activ and destructive persecutors; (2) as " prisoner of the Lord," behind priso walls a number of times, mercilessl persecuted for righteousness' sake; (3 as the apostle Paul, able and active an zealous in the cause of Christ and th Church, "a chosen vessel" unto th Lord, bearing His name before Jew and Gentiles. It is the second of thes spheres of service that qualifies him fo a place among the class of shut-ins.

In Conclusion

Using these four men of God as im pressive illustrations, we desire to of

(Continued on page 763)

—o—

EXPRESSION OF APPRECIATION

Lancaster, Pennsylvania

I wish to thank my many relatives an friends for remembering me with cards an gifts and for the prayers offered in our behal during my recent stay at the hospital. My prayer is that God may richly bless you all.

Mrs. John H. Buckwalter.

*

Atglen, Pennsylvania

We wish to thank all the kind friends wh so wonderfully gave of their blessings to us during our past affliction. May His rich blessings follow you through life. We especially thank the one who signed the name, "Unknown." We, too, want to help those in need as we have opportunity.

William and Lydia Shetler.

*

Neffsville, Pennsylvania

I wish to take this opportunity to express my sincere thanks and appreciation to my many friends and relatives who so kindly remembered me with sympathy cards and letters of comfort and consolation during my late bereavement. May God reward you for the same. Your sorrowing sister,

Rebecca H. Hauck.

*

I wish to thank my many friends, relatives, and neighbors for their kindness in remembering me during my illness with prayers, cards, gifts, and flowers. May God's blessing be with you all.

A. Murry Thomas.

Sunday School Lesson

Theme for the Quarter: The Ten Commandments and the Teachings of Jesus

XII CHRIST THE FULFILLMENT OF THE LAW

Lesson for Dec. 19, 1943.—Heb. 1:1-9; Rom. 10:4-10.

Golden Text.—God . . . hath in these last days spoken unto us by his Son.—Heb. 1:1, 2.

Introductory.—In this lesson we have a comparison between the Old and the New Testament times in the matter of how God revealed Himself to man. In the first of these portions of Scripture belonging to our lesson text we have a comparison between God's revelations through the prophets and His later revelations through His Son. In the second portion of our lesson text Christ is held up before us as "the end of the law for righteousness to every one that believeth." Both Hebrews and Romans are rich in their teaching on the comparison between the law and the Gospel.

God's Revelation to Man (Heb. 1:1, 2).—"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." In this the superiority of Christ is held forth, as it is in subsequent comments concerning the comparison between Christ and the angels.

The Superiority of Christ (3-9).—In the first comparison we are told that during Old Testament times God revealed Himself to man by speaking through the instrumentality of the prophets, while under the present dispensation He is speaking to us through His Son. The greatness of the Son is emphasized in these words: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." The rest of the narrative is devoted to a comparison between the angels and Christ. While great deference is manifested in the inspired writer toward the angels, here are a number of things which God said of the Son that He never applied to the angels: "Unto which of the angels said he at any time, Thou are my Son, this day have I begotten thee?" "Thy throne, O God, is for ever . . . therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Useful and noble as has been the work of God's prophets, and wonderful as are the power and wisdom of angels, none of them can in any way equal the immaculate and infallible Christ the Son of the living God. This is necessarily so, for "in him dwelleth all the fulness of the Godhead bodily." The central figure in both the Old and New Testaments, the "only begotten Son of God," the great "Lamb of God which taketh away the sin of the world," He stands out as unrivaled by any of God's created beings.

The Law and the Gospel (Rom. 10:4-10).—The greatness of Christ, as compared with men and angels, gives us a starting point in the comparison between the law and the Gospel. Moses prophesied, "A prophet shall the Lord your God raise up . . . like unto me." Moses, one of the greatest and most highly gifted of all men, honored above all other men from the standpoint of divine favors, was after all but an imperfect human being; Christ, on the other hand, though "in all points tempted like as we are," was yet "without sin," equal with the Father in heaven.

Speaking of the law, Christ said, "I am not come to destroy, but to fulfill." With this agrees the testimony of Paul who said that "Christ is the end of the law for righteousness to every one that believeth." Of the law he says that "the law was our schoolmaster to bring us unto Christ"; he also shed further light on the connection between the ceremonial law and Christ when he spoke of the "handwriting of ordinances" being taken "out of the way, nailing it to his cross" (Col. 2:14).

Faith in our Lord Jesus Christ renders men righteous in the sight of God. The promise is, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." It has well been said that while under the law the rule was "do, and live," under the Gospel it is "live, and do." We have an illustration of this in the narrative found in Eph. 2:8-10: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." So far it is clear that salvation comes by grace through faith. But if we should stop here we might come to the conclusion that our works have nothing to do with our salvation. Paul however, leaves no room for such a conclusion. The next verse clears up this point. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Yes, we are saved through faith; but since "faith without works is dead," the absence of good works proves also the absence of a living faith. It is the "faith which worketh" that assures us a place among the people of God.—K.

Bible Meeting Topic

THE SON FROM ETERNITY.—Jno. 1:1-14; Heb. 1:1-4

Topic for December 19

MOTTO

"He is before all things."

OUTLINE STUDY

I. **The Origin of God's Son from Eternity.**
   1. The Creator of all things.—Col. 1:16; Heb. 1:2; Jno. 1:3.
   2. Existing from everlasting.—Mic. 5:2; Jno. 8:58; Jno. 17:5.

II. **Came into the World to Redeem Man.**
   1. Given by God the Father.—Jno. 3:16; Jno. 6:32.
   2. Voluntary sacrifice of the Son.—Jno. 10:17, 18; Jno. 6:38, 51.
   3. Satisfactory to the Father.—Isa. 53:11, 12.
   4. The only salvation.—Jno. 14:6; Acts 4:12; I Tim. 2:5, 6.

III. **Manifested God in the Flesh.**
   1. Made in the likeness of men.—Phil. 2:6-8.
   2. Sympathetic with man's condition.—Heb. 2:14-18.
   3. Revealing the Father to us.—Jno. 1:18.
   4. Our Emmanuel.—Matt. 1:23.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, "Son."
2. The Son from Heaven.
   a. He that came down from heaven (Jno. 3:13; Jno. 6:33).
   b. God's only begotten Son (Jno. 3:16).
   c. Gave Himself for our sins (Gal. 1:4; Matt. 20:28).
   d. Went back to glory (Heb. 12:2; 1:3).
   e. Waiting for Him to come again (I Thess. 1:10; Tit. 2:13).
   f. God's unspeakable gift (II Cor. 9:15).
3. Receiving the Best Christmas Gift.
4. Giving the Good Tidings to Others.

For Seniors.
1. The Eternal Nature of Christ.
2. What His Coming into the World Has Meant.
3. Giving Due Honor to the Son of God.

PERSONAL THOUGHT

"We love him, because he first loved us." Do we realize what wondrous wisdom and power were back of the love of God, making it possible for fallen men to be saved from the condemnation into which they had fallen?

SEED THOUGHTS

O wondrous Lord, our souls would be
Still more and more conformed to Thee!
Would lose the pride, the taint of sin,
That burns these fevered veins within,
And learn of Thee, the lowly One,
And like Thee, all our journey run,
Above the world and all its mirth,
Yet weeping still with weeping earth.

Be with us as we onward go;
Illumine all our way of woe;
And grant us ever on the road
To trace the footsteps of our God;
That when Thou shalt appear, arrayed
In light to judge the quick and dead,
We may to life immortal soar
Through Thee who livest evermore.

—Arthur C. Coxe.

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THURSDAY, DECEMBER 9, 1943

Field Notes

Bro. Marcus Lind, Portland, Oreg., preached the Thanksgiving Day sermon for the Sheridan, Oreg., congregation. E. J. B.

* * *

A series of meetings is scheduled to begin at the Baden Mission, Baden, Ont., from Dec. 14 to 21, with Bro. C. F. Destine of Kitchener as evangelist. F.

* * *

The Porter, Oreg., congregation is looking forward to having about five special services at Christmastime, with Bro. Glenn Whitaker, Los Angelese, Calif., in charge. E. J. B.

* * *

Bro. Noah H. Mack, New Holland, Pa., is spending some time in Florida, where he has been rendering a much appreciated ministry to the brotherhood at Sarasota.

* * *

Bro. Edwin Weaver, missionary on furlough from India, is scheduled to hold a series of meetings at the Providence Church, Oyster Point, Va., Dec. 14-21.

* * *

Brethren S. B. Martin of Kitchener, Ont., and Angus Weber of St. Jacobs, Ont., visited the Markstay district in the interests of the Rural Mission Board of Ontario.

* * *

Change of Address.—Bro. Paul T. Huddle and family from Salina, Pa., to 1418 Ashland St., South Greensburg, Pa. Bro. H. is engaged in teaching at South Greensburg.

If previous plans carried, Bro. Hugh Wolfer of the Sheridan, Oreg., congregation spoke at the Porter Church near Estacada, Oreg., on Sunday, Dec. 5, on, "Is the Jew Accepting Christ?" E. J. B.

* * *

An all-day mission meeting, comprising the churches "East of the River," was held at the Weber Mennonite Church near Strasburg, Ont., on Nov. 28. Good attendance and interest were reportd. F.

* * *

Bro. Paul Mininger of Goshen, Ind., closed a series of meetings at the Waterloo, Ont., Mennonite Church recently. Interest and attendance were good, and there were a number of confessions and reconsecrations. F.

* * *

A series of revival and evangelistic meetings will be in session at the Detroit Mennonite Church from Dec. 5-12. Bro. Aaron Mast, Belleville, Pa., will be the message bearer during that time. We trust many of you will hold these meetings up to the throne of grace. R.

* * *

Bro. M. H. Roth of Baden, Ont., is beginning a series of meetings on Dec. 1 with the Wideman congregation at Markham, Ont., to continue until Dec. 9 with a Bible Conference, Dec. 8 and 9, Bro. S. F. Coffman of Vineland, Ont., colaboring in the Bible Conference. R.

* * *

The Western Bible Institute a new movement on the Pacific Coast, reports an average attendance of 61 for the first week. The Institute is in progress now with the Sheridan congregation. Look for the announcement of the second session of the Institute on another page of this issue. E. J. B.

* * *

Bro. C. Z. Martin, Mountville, Pa., closed a series of revival meetings at Oak Shade, Lancaster Co., Pa., recently. There were fourteen confessions and the church was strengthened spiritually. A request is made that our readers pray for the work and workers at this place.

* * *

The brethren Elmer Swartzendruber and Chris Miller of Wellman, Ia., recently spent a week in Oregon, during which time they filled appointments in a number of churches in the Williamette Valley. On Nov. 23 they left for California to visit brethren in C.P.S. camps. B.

* * *

Bro. Richard Showalter, Perryton, Tex., Assistant Camp Pastor for the Missouri-Kansas Conference, in company with Bro. Nelson E. Kauffman, Hannibal, Mo., visited Bro. Ralph Holderman at the Federal Reformatory, El Reno, Okla., on Nov. 28. During the following week Bro. Showalter planned to visit brethren in the military camps in Oklahoma and Texas.

Bro. M. S. Zehr, Pigeon, Mich., now located at Phoenix, Ariz., havi gone south in the interest of his heal He was accompanied by Bro. Nev Bender, Greenwood, Del. He is nc comfortably located with a Mennon family, and should be addressed c Harold Brooks, R. 8, Box 613, Phoen Ariz.

* * *

Visitors who recently visited t Publishing House or friends in t community were: Joseph W. Merv Homestead, Pa.; Albert Stull, Parne Ia.; Pauline Stutzman, Bernice a Grace Hostetler, Louisville, Ohic Melvin Zook, Allensville, Pa.; H. Ralp Hernley, wife, and son Rodney; Cla ton Sutter, Wells Tannery, Pa.; and h wife, Springs, Pa.

* * *

Bro. Daniel Shenk, Denbigh, Va an aged veteran of the cross, we known to many Herald readers, passe away at his home on Dec. 1, at the ag of ninety years. Obituary notice wi appear later. May the Lord comfo and sustain the bereaved ones. Br Shenk was one of the pioneer settle of the Mennonite colony at Denbig and the first minister ordained fo the church there.

* * *

A number of committee meetings c church-wide interest were held a Goshen, Ind., the latter part of las week. On Friday afternoon the Execu tive and Relief Committees of the Mis sion Board met in joint session; on Fri day evening there was a meeting of subcommittee of the Hospital Commit tee of the Mission Board; on Saturda the Interboard Committee met in join session with the Executive Committe of General Conference, which meetin was followed by a meeting of Executiv Committee. These committees wrestle with problems that have to do with thei

(Continued on last page)

A MENNONITE HOME FOR THE AGED IN VIRGINIA

For a period of years there has been some interest in the establishment of a Home for the Aged in Virginia. There had been some offers earlier of financial support if such a project would be undertaken. In recent years this interest has been growing. As an indication of such interest one brother has already made a very substantial contribution, and there are others who are interested to the extent that they are ready to contribute as soon as the project is undertaken.

It is felt by a number that Virginia would be a very suitable place for the establishment of this Home because of its reasonably mild climate and its attractive scenery of hills and valleys and mountains. In addition, the possibility of locating it not too far from our Church School would be a drawing factor for some people because of the possibility of being able to enjoy some of the activities of

the school such as special music programs and other programs of special interest that are held at the school from time to time. No definite location has yet been chosen, of course, as plans have not yet advanced that far.

Because of the growing interest in this Home it has been decided to begin soliciting for funds and to make plans to go forward with this work as the Lord leads and the way opens. It is impossible, of course, to build at the present time but it is desirable to begin laying up funds and it is possible that property suitable for a small beginning may be available until building restrictions are relaxed and a permanent Home can be erected. If you are interested in this project and wish to lend your financial support you are heartily invited to do so. Contributions should be sent directly to Lewis S. Martin, Treas., Virginia Mennonite Board of Missions and Charities, Harrisonburg, Va.

—o—

Correspondence

DETROIT 19, MICH.

(Detroit Mennonite Mission)
(15559 Curtis Ave.)

Greetings in His name. This is Thanksgiving Day. Indeed there is a great responsibility resting upon the nation to return sincere Thanks to God. Often we find ourselves thinking of material things rather than appreciating the eternal and blessed relation we have with the Lord. Gipsy Smith one time was called from a revival meeting to be at the bedside of an aged, devoted Christian aunt. When he came into the gipsy wagon, he said to his aunt, "Auntie, shall I kneel down and ask God to bless you?" The old aunt smiled and said gently, "No, my boy. Just kneel down and thank God because he has blessed me."

There is the point in a brief sentence. Let us be grateful here and now for the rich and varied blessings we have just because we are Christians. Jesus told the seventy disciples when they returned from the commission on which they had been sent and were rejoicing in their visible success, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Thus we should not allow the things about us to influence us as to our joy or sadness in the Christian life. However, it is of vital importance that we rejoice in that we have our names written in the Book of Life in heaven. If our names are written there, if we are saved, if we have been redeemed by the blood of Jesus and if we have Him as our Lord, there should be nothing of greater importance. Our rejoicing should be grounded in the one eternal fact—saved by the blood of Jesus and thus as long as we abide in Him we cannot be overthrown by circumstances about us.

Today, all about us are things which cause people to be up and then again down, sad and then again glad. It is necessary that we see beyond the **things** that are happening around us. When we allow the vital and real phases of the saved life to be uppermost in our interest and thus give ourselves in gratitude to Christ for salvation, the material, earthly, worldly, and timely things lose their attraction. Christian friends, on this Thanksgiving Day in the U.S. are we or are we not truly grateful to our Lord for it being possible to have our names written in the Book of Life. If we are, we should live with that appreciation taking precedent over every other thing in life. Thus our interest will be in eternal matters and not in fighting and killing and the like to be able to stay a bit longer here in this life. May God bless all to this end, and may there be others here and there who will look up unto God and thus enjoy having their names written in heaven.

Here in Detroit we are happy to say the devil has not been able to prevail against those who are in the saving grace of the Lord Jesus. As Jesus so plainly said that the Gates of Hell shall not prevail against the church, we witness to the fact that he, the devil, is attempting to do that very thing. But those who are in Him are saved to the uttermost. The testing time is on and the purifying is revealing many things, but blessed be His name the grace of God is revealing many things also and many folks are being willing to be used of God against the wiles of the devil. It is of definite interest to Christian leaders to see this loyalty.

Surely the Mennonite phase of the Christian Church has been faithful in standing by her mission projects with support both in prayer and in finance. The congregations in Michigan have been doing their part. Many individual people here and there are showing special interest and wishing to render service without being mentioned in print. This is of special interest to us. However, I feel I must mention two cases where this type of monthly service has been rendered regularly for many months and it has made it possible for us to enlarge our program. The first I mention is the Sunday school of the Martins Creek Church, near Millersburg, Ohio, who has been faithfully supporting our mailing list of literature. The other name is that of Mr. and Mrs. John Reschly, of Mt. Pleasant, Iowa, whose gifts are so much appreciated in so many extra ways including gifts of Bibles, etc.

No doubt many of you have read much about the city of Detroit. I will need say nothing more, but allow me to say that we have folks among us who are willing to work for, and in, the cause of right and righteousness. Thus, we are having a live work among the boys in a craft shop set up in one room on the basement of the church house. Also a work among the girls is held in the home of one of the leaders. A weekly Bible class among the ladies is ever a real blessing. Our publication work and distribution of literature has been enlarged many per cent. The Sunday-school work goes on and there is a steady attendance in the regular services. We would rejoice if the attendance would be larger, but you will recall a former statement that the sifting process is having its effect, but the Spirit of God is doing a great work also. And so the work goes on, some people are greatly influenced by the **things** about them and others sacrificing things to keep up their interest, attendance and service in the Christian life. We are praying that more of us will be able to cut in the things of this life and to exalt the spiritual side of life that together, as a group, we might show we believe in and rejoice that our names are written in heaven.

Again we are looking to God for support in the effort to exalt His name in the Christmas message and during the Christmas season. Faith in God supports us in believing that there are those whom He will be able to use in this way. Thus I am making no special urge nor dictation, but allow me to call your attention to our mailing address. If the entire address is used it will prevent delay in our mail delivery and thus cause our mail to reach us earlier. Use this street and city address, 15559 Curtis Ave., Detroit, Mich.

In these days of many voices we pray God to enrich the experience of everyone of you in the true spirit of Christmas as you listen to the true voice from heaven: "Glory to God in the highest, and on earth peace, goodwill toward men." Until this letter reaches the readers a series of meetings held at this place by Bro. Aaron Mast will either be in progress or will be past. We ask that you will pray with us that these meetings might be a rich and lasting blessing to each one of us.

Frank B. Raber.

EGELAND, N. DAK.

Greetings of love to all Herald Readers. Again God has blessed us with a good harvest. Although winter is drawing close, the weather has been mild so far.

On Nov. 9, Bro. and Sister John Stoll and daughter, Dorothy, left for Detroit Lakes, Minn., to visit relatives, Bro. Joe Stoll and family. After two days they went to Loman, Minn., where they stayed over Sunday and held services at two schoolhouses. Dorothy stayed at the mission as a worker throughout the winter months. She received a hearty welcome from the mission family (Bro. and Sister Shantz) and from the Sunday-school children. Dorothy had spent two months on this field the past summer.

The district Bible school will be held at Casselton, N. D., beginning Dec. 29. They invite everyone that can to attend.

We have been quite well this summer although Sister Stoll had a bone broken in her foot because of a fall. Now their youngest son, Howard, has a broken arm. He must carry it in a sling for five or six weeks more.

Grandma Stoll and her daughter, Mrs. Edna Showers, and children spent Thanksgiving here. We enjoyed their visit very much.

We trust that the Herald readers will remember us in their prayers as we live in this place away from our people, and pray that there might be an opening somewhere that we might have our own church privileges again.

Nov. 26, 1943. Mrs. John Stoll.

MANHEIM, PA.

(Erisman Congregation)

We closed a twelve-day revival effort here on Thanksgiving evening. The Word went forth with power as Bro. John Hiestand from Marietta, Pa., labored with us night after night proclaiming the glad tidings with a

(Continued on page 764)

Miscellaneous

THEY ALSO SERVE

By Rev. Francis W. Thompson, 93 Colonial Avenue, Howard, Rhode Island. This article appeared in a local newspaper, "Cranston Herald."

If you want to see vital democracy at work, visit the State Institutions at Howard, Rhode Island.

Less than a year ago a critical situation had developed there, due to the manpower shortage. The health of thousands of patients and workers was at stake. Then in January the United States Government allowed twenty-five young men, who were doing "work of national importance" in Civilian Public Service Camps for Conscientious Objectors to war, to be stationed at Howard.

It was like a gift from heaven to have such manpower provided, yet nurses and doctors were outspoken in their criticism of the plan. Allow "slackers" and "draft dodgers" to work there while their brothers, husbands, and loved ones were off fighting? Never! But that was before they understood what C.O.'s really were.

It was not long before the most outspoken critics were frankly praising the young men who had stepped into the breach. Twelve hours a day, six days a week, they carry on, fifty strong now, doing the difficult and menial jobs about such an institution as Howard. Their pay has been raised from $2.50—not per day, nor week, but month—to $10.00 a month.

These young men, along with some 7,500 others in our nation, have landed feet first in the middle of the Sermon on the Mount.

They are serving their nation in the only constructive way they feel is consistent with their Christian understanding. During the last war their fathers were beaten, locked in solitary, given "water cures" and other forms of modern torture because there was no provision for conscientious objection to war. This time these objections have been given constructive outreach.

C.O.'s have dropped from planes to fight forest fires; some are working in war-torn lands, in hospitals, and on farms. Some are serving as "guinea pigs" for dangerous medical experimentation.

Yes, they also serve MY country, doing work which the army terms of national importance. They serve this state by relieving one of the most critical man-power shortages we ever had. They serve these broken peoples whose conditions are tragically needful. They serve their conscience by losing their popularity and place in society in order to make their testimony to our God.

With the Apostle of old, they "must serve God rather than man," but who can say in this case that by serving God they are not also serving man?

They are not asking for exemption, but only for an opportunity to work in the only way they believe will serve a true Christian democracy.

—o—

ANSWERED PRAYER

By a Sister

I often read incidents where people had debts or mortgages that had to be paid on a certain date or they would lose their home; then just in the nick of time some one would step in and pay the debt. I wondered if some one would help us out if we would get in a similar strait. Then one day the man from whom we had borrowed some money was killed, and the family wanted to settle up the estate in a few months. They gave us a year to pay back the money. During this time we prayed about the matter and also asked several people to help us out, but we were unable to pay back the amount at the end of the year. The family then extended the time six months longer. We kept on praying and trusting the Lord to take care of us. Some one suggested that perhaps we should let them have our home. We thought the matter over and asked the Lord if that was what He wanted us to do; if so, we prayed that He would help us to be satisfied. It was very hard to think of giving up our home. We had built it and had lived in it for twenty years.

"Man's extremity is God's opportunity." He led to the end that my husband secured a very good job. It did not call for Sunday work; it was not defense work, and his age was not against him. Praise the Lord! It was not long until we were able to save up a little. At the end of the six months we reported how much we could pay (which was not one fourth the amount we owed), and also what we could pay each month. We also told the officer that we had asked the Lord to help us to be satisfied to do just whatever he said, and that we knew of a house we could rent if necessary. He had previously told us that we would have to move if we could not pay the whole amount at the end of the specified time.

After listening to our report, the officer said, "If you can do that, it will be all right."

I said, "Praise the Lord. He did it." We had fasted and prayed and had asked many others to pray too. It will take only about four years to pay off the whole amount. Praise the Lord! I kept on praying and am still praying that we will have all the work we can do and that we need to meet these obligations. So far we have just been showered with work and we are trying to please Him in all we do.

We try to meet all the conditions in His sweet and precious promises and to obey all His commandments. We want Him to have all the honor and praise for all He does for us.

COUNTERACTING INFLUENCE

(Continued from page 757)

white vests and brown shoes, and went to the communion, and when the bishop passed the bread and wine they stood up and partook of it. Certainly this was wrong on their part, but the home minister made his mistake in not dealing with them personally.

I know another minister, who decided not to use the above-named method. A young man from another Conference District came into his congregation and began wearing a stiff hat. The older members thought the minister should go into the pulpit and preach against it. What did the minister do about it? Allow it to go on without a word from him? No. Hammer him? No, Soon there was one of his own members wearing a similar hat. This good minister then invited the former to his home, and after dinner they took a walk to the back field. After winning the confidence of this young brother, he said, "Brother, would you like to be responsible for bringing into the Church here a new fad or style?" The young man replied, "Not I!" "Well," said the minister, "we never were accustomed to the wearing of stiff hats in this church; would you be willing to put yours away?" He replied "Yes"; and he did. That evening he took his own young brother to one side and gently talked to him and he took laid it off. The trouble was all removed and no one knew how it was done. Brother minister, I will let you decide which of the two methods is the better to use in your church.

3. **Don't make any one subject a hobby.**

There are those who see their hobby in every text they select. A hobbyhorse never gets a person anywhere. We are told that President Coolidge had a hobbyhorse that he rode to take exercise. He did not get anywhere, but he did get exercise. That is the way with some preachers. They get lots of exercise riding their hobbyhorse every sermon they preach, but they get nowhere. Let us do more real preaching and teaching.

4. If you want to teach against worldliness, **be consistent in your own appearance** and in your own home.

I cannot see how a minister can preach against worldliness, and have at the same time a summer and winter automobile, in which are thousands of dollars invested, or have equally as much in his house and furnishings. I was in a home some time ago where the widow was worth thousands of dollars, and to get rid of me she gave $10.00 for missions. When I sat on the sofa, I almost lost myself among the pillows and upholstery. That is worldliness, if anything is. Let all the preach-

rs be consistent in their homes and n their business, before they tackle the subject of worldliness.

5. **Seek to win the confidence of your people.**

Moody once said, "If I can get my people to love me, I can tell them anything." That is it. Before some ministers begin to preach on the subject before us today, the people stop their ears. You cannot tell such anything.

6. **Feed the flock.**

Let every minister read Acts 20 to find out how he should act as a minister of a flock. "Feed the flock of God." If we do not feed the flock of God on the sincere milk of the Word, the devil will feed them on the husks of the world. We should not scold our people for getting into worldly things, if we have not been feeding them properly.

7. **Spend more time on your knees.**

When a young man in Argentina was assigned his work, he felt very keenly his inability, for the opposition was great. When we knelt in prayer, this young man prayed thus: "O God, if these people are to be taken for Thee, they must be taken on our knees." If ever this worldliness is to be gotten rid of in our churches, it must be gotten rid of on our knees.

8. **Keep your members active.**

An idle brain is the devil's workshop. This has often been quoted. And it is so true. You show me a congregation where the young people are intensely interested in saving souls, and I will show you a congregation where the problem of worldliness is not a great one.

9. **Don't go any farther than the Bible goes, but go that far.**

Once in Argentina a tract was handed to a woman, who after reading I Pet. 3:3, 4; and I Tim. 2:9, 10, asked her husband if that meant her earrings. He did not know. Later she asked the missionary. He did not say yes or no. They read it together several times, when she, without being told, began to take them off. No one told her to—oh yes, there was; it was the Holy Spirit. I believe, brethren and sisters, we want to be clear and definite as to what God says in His Word with respect to worldliness; then the Holy Spirit, who is the best interpreter of His Word, will direct the messenger and interpret his Biblical message.

I wanted to get the earrings off the first of our converts we had in Argentina. I asked them if they were willing to obey and put into practice all this good old Book says. They answered, "Yes." Then I asked them if they were willing to obey the plain ordinance of feet washing, and to put it into practice. They said they were. We then read together a number of similar doctrines, after which I read the scriptures already given (I Pet. 3:3, 4; I Tim. 2:9, 10). They looked at each other. Now they saw that they would either have to go back on their word or take off their earrings. We just kept talking of what the Bible said, and, while no earrings came off at that meeting, at the next one I noticed they were all off. Now my point here is this—when people get a conviction from God's Word that they should not do certain things, they will cease doing them. They might have taken off that jewelry to please me, or the Church, but it would not have stayed off. As it is, it has remained off from the moment they got a Bible conviction on the subject of worldliness. Yes, it works.

10. **Teach against worldliness with conviction.**

I fear one of the reasons why people are so slow to accept the teachings on worldliness is because they see it is not taught with conviction and backed up by practice. Some ministers teach it because the Church stands for it. That is good and ought to be so, but it is not enough. We must teach it because the Bible says so.

An enthusiastic young paint agent tried to sell a new brand of paint to a certain hardware man, who turned him down flatly. The young man, believing in his paint, succeeded in landing a nice big order before he left. Another young man, who made his mark in the world by climbing the ladder of fame came to be a millionaire. He got his start by selling matches. But he believed in the matches he was selling. He believed they were a bit better than any other, and people bought. This is my point. If our people are to get a conviction from God's Word that worldliness is contrary to its teachings, then it is absolutely necessary that you and I as ministers of the Gospel believe and have a conviction on the subject ourselves.

Now let me direct my thoughts for a few moments to the members of the Church.

You can help in this matter. I wish we might stand solidly on the subject of worldliness or nonconformity to the world. We must stand together on what God's Word says. You as members of the Church should also make a definite study of the subject. Go to God's Word and let it tell you what simplicity is. There are many definitions of simplicity, but get yours from the Bible, and then you will be in harmony with that taught by the Church. Let each one examine himself in the light of God's Word. I could take you into many homes in Argentina, where the inmates got hold of God's Word somewhere, and without the aid of the missionary, the Holy Spirit just took the scripture read and revealed to them the plan of salvation, and they were converted. I desire you to go home, and make this subject of worldliness a careful and prayerful study. I am sure that the Holy Spirit will show you if you are guilty before God, and in what way. Personally I cannot understand why some professing to be children of God dress the way they do. They take as much off or put as little on as the law allows, and then say they are God's children in whom He dwells. Can it be? We shall let the Holy Spirit be the teacher in this as in all things.

May God help us and bless us, as bishops, ministers, deacons, and all Christian workers first of all to get a conviction on this subject for ourselves, and then be wise in teaching it. I do not mean that we are to compromise, for I believe that it becomes necessary in order to safeguard the Church, to do some "dehorning," as one has said, if there be rebellious and stubborn ones among us, but let us all try the other plan first; I know it works.

In conclusion, let me say again, Get a conviction from the Bible on the subject of worldliness, or nonconformity, and your problem of how to counteract the inroads of it in your churches will largely be solved. Let this be your motto. "God says it, I believe it, and that settles it."

And what does He say? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Why? Because friendship of the world has made him an enemy of God.

May God bless you all.

A FEW ILLUSTRATIONS

(Continued from page 758)

fer a few comments for your consideration:

1. "We know that all things work together for good to them that love God." Recognizing this fact, and committing our all to God, we are in position to say with Paul: "I have learned, in whatsoever state I am, therewith to be content."

2. Though sickness, persecutions, and other afflictions which confine us to house or prison, may properly be called "blessings in disguise," there are times when we are personally responsible for such afflictions. It behooves us at all times to so govern our lives that our afflictions or limitations are not brought on because of our own short comings. Read I Pet. 2:19-23; 3:8-16.

3. It was the testimony of the psalmist, "It is good . . . that I have been afflicted." What the exact nature of his affliction was, we are not told. Possibly his case was similar to a few instances that we have noted in our time. Not mentioning the many cases where unconverted people were brought to the Lord through the ministry of affliction, let us think of some faithful man or woman who in times of robust health rendered faithful service to God and fellow man. Because of sickness or other affliction, that person became a shut-in the rest of his or her life. Circumstances were such that for that person's remaining years his life meant more for the cause of Christ and the

Church than before the shut-in life began.

Whatever may be our circumstances in life—riches or poverty, robust health or sickness, apparent success or failure—"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—K.

CORRESPONDENCE

(Continued from page 761)

zeal and earnestness that added new charm to the old, old story.

The joy of fellowship experienced during these meetings is mingled with sadness because we realize that many are still waiting for a more convenient season. However, we know that our labor was not in vain. Four young souls responded to the Gospel call.

We are more conscious than ever that man's first and greatest enemy is still beguiling men and women. It is unbelievable that flesh and blood alone could withstand the gracious invitation that is still extended to whosoever will.

We wish Bro. Hiestand God-speed in his work of love, and for the rest of us a more active concern for those who are still outside the promise.

Nov. 27, 1943. Elam B. Longenecker.

ORRVILLE, OHIO

Dear Readers of the Gospel Herald: In these days of war and strife we have burdens that seem hard to bear, but we find Christ more precious than ever and it is comforting to know that He is with us and will help us when we call upon Him.

We have been experiencing many spiritual feasts. A number of visiting ministers have worshiped with us preaching the word with power. During the week of June 2, our bishop, Bro. A. J. Steiner, held evangelistic services at this place. The Spirit of the Lord prevailed during these meetings. We feel that the congregation as a whole was greatly strengthened and revived. Several young souls confessed Christ as their personal Saviour.

On Wednesday evening, Oct. 20, Bro. J. S. Gerig was with us for our counsel meeting and preparatory service. The following Sunday, Oct. 24, we had our communion services. A spirit of love and fellowship prevailed.

Starting Friday evening, Nov. 12, our congregation sponsored a Youth Conference. The sessions were very well attended and important subjects concerning the problems confronting our youth of today were discussed. Brethren P. L. Frey, of Archbold, O.; J.C. Wenger, Goshen, Ind.; Loren King, West Liberty, O.; Paul R. Miller, Walnut Creek, O.; and Raymond Short, were the guest speakers. A number of people of local talent gave helpful messages. We are sure that each one who attended these sessions of conference has been helped and has been brought face to face with the facts concerning our responsibility to our young people in the Church, home, and school.

Missionary Day was observed Nov. 21. A special program of Scriptures, songs, and verses were given by the primary and intermediate departments. We appreciate the messages brought by our boys and girls. May they have a real missionary vision. May God bless them.

Bro. Paul Erb from Goshen conducted a missionary hymn sing and brought us a stirring message in a vesper service held the same day.

At this writing our pastor, Bro. I. W. Royer, is engaged in evangelistic services at Sterling and Freeport, Ill. We miss him in our services here, but we know that he is bringing messages of encouragement and is helping others to accept God's plan of salvation. We are glad for the visiting ministers from neighboring churches who brought messages from the Word during our pastor's absence.

As the Christmas season approaches may we have a deeper vision of what the Christ Child has meant to us. We ask an interest in your prayers for the work at Orrville.

Nov. 28, 1943. Mrs. Melvin Hostetler.

SOUDERTON, PA.

(Haycock Mission)

On Thanksgiving evening, Bro. Wilson Overholt from the Deep Run congregation preached at our church. His text was taken form I Thess. 5:18. He brought a very inspiring message. We surely have a lot to be thankful for, and most of all for the gift of salvation.

In the morning of Nov. 28, our bishop, Bro. Stanley Beidler, brought an encouraging message for the five brethren who were in the lot from which one was to be ordained to the ministry that afternoon. His main text was Isa. 6: 5-8. That afternoon the ordination was held. The house was filled at 1:15. Song service was conducted from 12:30 to 2:00 o'clock, after which the service started. Bro. Warren Bean from Skippack Church had devotion and Bro. J. L. Stauffer from Harrisonburg, Va., was with us and brought the message. His text was II Tim. 4:2. After prayer the ordination took place and the lot fell on Bro. James Millen, Silverdale, Pa. May we pray for this young brother and his family that they may serve God faithfully.

Nov. 28, 1943. A worker.

MIDDLEBURY, IND.

(Forks Congregation)

Dear Readers of the Gospel Herald: We know that in this land we are enjoying many blessings. Let us make every day a day of thankfulness.

On Thanksgiving Day, our congregation and three other congregations, Topeka, Emma, and Shore, met for a Sunday-school meeting at the Shore Church. Many good thoughts were given.

On Sunday, Nov. 28, we observed Missionary Day at our church. Those that served on the program outside of our home congregation were: Bro. David Steiner, now at Goshen, who preached in the morning and evening; Bro. Clarence Shank from Olive Church; Sister Kathryn Miller who is a mission worker in Minesota; and two Emmert sisters from Hesston College. God only knows what the results of this meeting will be.

Remember us in your prayers.

Nov. 29, 1943 Mrs. Aaron J. Albrecht.

WESTOVER, MD.

Revival meetings were held in our cong- gation this fall by Bro. Levi Horst, Oys Point, Va. Four young girls confessed Ch and all of us were spiritually enriched.

Bro. Menno Detwiler, is recovering fr a light stroke.

Stella Ross and two children, and Ru Smucker, all from Oyster Point, Va., spe the Thanksgiving holidays with relatives he

Our annual Bible conference was held N 25-28 with Bro. George R. Brunk as instruct

Recently we have been favored with vis from three C.P.S. boys: Mark Hostetler a Edward Martin from Mulberry, Fla., a Harold Hostetler, Luray, Va. All three bo were on their way to take up work in ment hospitals.

Nov. 29, 1943. Cor.

MEADVILLE, PA.

(Meadville Mennonite Mission)

Dear Gospel Herald Readers: As we thir of the suffering and unrest in the world, v rejoice that we can have a peace in Hi which cannot be disturbed by outward ci cumstances.

On Nov. 7, we had our dedication service We had four very good meetings, one o Saturday night and three on Sunday. Ou guest speakers were, Bro. Stanford Mumav Dalton, O.; Bro. D. D. Miller, Berlin, O.; an Bro. Rudy Stauffer, Wooster, O.

Bro. Stanford Mumaw preached the ded icatory sermon Sunday afternoon. The sam afternoon, Bro. T. D. Knight gave the histor of the Meadville Mission. He told some ver interesting things about the work. Bro. an Sister Knight are the charter members of th mission. Before the evening services started we were pleasantly surprised to have Bro. E. B Frey from Archbold, O., come into our midst He gave us a short message which was much appreciated.

The Monday evening following the dedica tion services, we started our evangelistic meet ings with Bro. J. W. Birkey, Spartansburg Pa., in charge. These meetings continued fo two weeks. Bro. Birkey was used mightily o the Lord. He brought the Word with powe and conviction. As Christians we were strengthened and encouraged. There were a number of confessions, among them were four of our Sunday-school boys and one young girl. These young people come from homes that are not Christian. While their parents are not opposed to the step they have taken, they are no help or encouragement to them. They have many temptations in their own homes. We deeply feel our responsibility in teaching and helping them and ask that you join us in praying for them that they may be faithful.

We wish to thank all of you who have been helping the work by your prayers and offerings. We also want to thank the sewing circles for the work they are doing. Just recently we received a lot of clothing, bedding, and supplies from the sisters' sewing circle at Archbold, O., also a nice assortment from the junior sewing circle at Belleville, Pa. The churches at Archbold, O., and the Sunnyside congregation at Conneaut Lake, Pa., have sent in canned goods, fresh vegetables, and other

rovisions. With these supplies we were able o fill twenty-two Thanksgiving baskets.

We do not have as many needy homes this all as we have had other years, but we have a umber of widows who have a hard time to rovide the necessary things. Then there are lways those who have had sickness and other isfortunes.

On Wednesday evening, Nov. 24, we had ur Thanksgiving meeting here at the mission. he children gave a program which was fol- owed by a praise and testimony meeting.

On Sunday afternoon, Nov. 28, we took me of our children to the home of one of ur shut-ins and had a Thanksgiving meet- g there which was much appreciated.

The congregation at New Wilmington, Pa., as donated a sum of money to be used for a unday-school library and for fixing up our unday-school room for a reading room where ur boys and girls can come and spend their venings. Most of these children have no holesome literature in their own homes and em very eager for the opportunity to read ood books. We trust the reading they do ere will have a marked influence in their oung lives.

We ask that you remember the work here in our prayers. Will you remember the parents f our children here who are not right with od? Some are counting the cost but are not illing to break away from sin and yield

(Continued on last page)

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Weekly News Notes

RELIEF NOTES

Bennett Returns

Ernest Bennett, M.C.C. commissioner o England, arrived safely in Akron, Pa., oday (November 29) after crossing the tlantic by ship.

Clothing Depot Busy

The preparation of clothing for relief oes on apace at the Ephrata depot as the vinter donations come in from the church- s. Because the work has increased an dditional worker has been secured to as- ist Mrs M. C. Lehman. The new worker s Elma Esau from Whitewater, Kansas, nd recently a member of the relief train- ng unit at Ypsilanti State Hospital, Ypsil- nti, Michigan.

An additional cutting room in charge f Mrs. J. E. Schultz has been opened at Bluffton, Ohio. This brings the number f cutting rooms up to four which provide ewing circles materials to be assembled or new relief clothing.

Letter from German War Prisoner

A letter of appreciation for an M.C.C. devotional booklet was received at Akron rom a German war prisoner. This book- et was one of the 3,000 distributed to erman war prisoners. This prisoner is n Camp Philips, Salina, Kansas, after be- ng captured by the Allies in Tunisia this ast May. He writes (translation): "I am lso a Mennonite belonging to the church t Weirhof, Rheinpfalz, Hessen, Germany. would be much pleased if one of your inisters from this vicinity could visit me. Vith brotherly greetings, Hans Schnebele." Bro. C. L. Graber is planning to have a Mennonite minister in Kansas visit him.

Farewell for Puerto Rico Boys

Last evening (Nov. 28) a farewell service for N. Paul Stuckey and Erwin Warkentin, C.P.S. men leaving for Puerto Rico, was held at the M.C.C. headquarters office. Both workers gave testimony to their conviction for and their consecration to the work before them.

China's Need

84,000,000 persons in China will be in need of relief by the time this war has ended, reports C. F. Tsiang, Chinese delegate to the U.N.R.R.A. Conference. This figure represents considerable more than half the total number of persons who will be in need of relief throughout the world when the war comes to a close. The total for the world will be 150,000,000 persons according to authorities at this conference.

German Books for Mennonite Colonists

A. E. Janzen and Cornelius Krahn have begun a collection of German books for the Mennonite colonists in Paraguay. Bro. Janzen, who recently returned from Paraguay, reports that there is need for German Bibles, Testaments, Bible commentaries and readers for use in the public schools. All books should be in good condition, and may we sent to either A. E. Janzen or Cornelius Krahn at Tabor College, Hillsboro, Kansas.

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C.P.S. CAMPS

Camp Staff Appointments

Mrs. Oscar Wiebe, Dietitian, Hill City. South Dakota

Harry Wenger, Business Manager, Downey, Idaho

Vera Yoder, Nurse-Matron, Luray, Va.

Naomi Shank Dietitian, M.C.C. Headquarters.

Christmas Leaves for C.P.S. Men

C.P.S. men will have their Christmas leaves regulated by Selective Service as in 1942. Not more than ten per cent of the men in camp will be permitted to have furlough at any one time during the period, Dec. 11, 1943 to Jan. 11, 1944. Furthermore they will not be permitted to commence their travel from either their camps or their homes the two days of Dec. 24, 25. The details of these rulings do not apply to C.P.S. men on maintenance projects but they are expected to carry out the spirit of the regulations.

More Men to Hospitals

In addition to the 748 men from Mennonite C.P.S. camps already assigned to mental hospitals, probably close to 100 more will have opportunity to enter before the end of the year.

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PEACE SECTION

Draft Status of Ministers

A number of reports have been received indicating that several ministers ordained before Pearl Harbor have not received a 4-D classification, but have been content with some other deferred classification, planning to request 4-D if status is changed. 4-D classification should be procured as it is quite permanent and not considered for change, while dependency and occupation classifications are open for reconsideration at any time.

Pre-Pearl Harbor Fathers to be Drafted Last

Passed by the Senate and waiting the President's signature is a measure delaying the induction of pre-Pearl Harbor fathers. According to this legislation fathers will be placed at the bottom of the draft pool, and will only be subject to call after non-fathers deferred for occupation or other reasons have been called. This bill again places dependency and not occupation as the basis for deferment. It is overdue for draft boards began to call pre-Pearl Harbor fathers October 1 and many fathers have already been inducted.

Released November 30, 1943
Compiled by Irvin B. Horst

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Special Meetings

THE FALL MEETING OF THE COMMISSION FOR CHRISTIAN EDUCATION AND YOUNG PEOPLE'S WORK

By George R. Brunk

October 30 and 31 were two busy days for the members of the Commission in session at the Mennonite Mission at Fort Wayne, Indiana.

Those days were filled with hard work, intense study, and inspiring fellowship. Various aspects of the work at hand were discussed and plans were made, which are calculated to be of permanent and far-reaching benefit to the Church.

This is not a detailed report of all the proceedings of the meeting. We aim here to give several points only which we feel will be of particular interest to our general membership.

Each year the Commission adopts a major emphasis with related objectives toward which to strive. We list here several of the objectives for the year 1944, under the purpose of "Deepening the Spiritual life," as set forth in the report of our general secretary:

1. To develop conviction against setting our affection upon earthly things.
2. To create deeper convictions in Christian experience.
3. To stimulate greater loyalty to the Word of God.
4. To deepen our concern for evangelism.
5. To strengthen the desire of persons for righteous living.
6. To develop a keener sense of stewardship.
7. To inspire Spirit-filled living.

A very important step forward was taken when a Literature Production Fund was established. This is an effort to make it financially possible for more writing to be done by our own Mennonite authors. This fund is open for contributions from which money will be drawn to remunerate qualified persons for their time in research and in producing needed literature and to meet other expenses involved in planning and publishing such literature, particularly of the type which comes in the scope of the interests of the Commission.

Another new project has grown out of the desire to be of more definite help to Sunday-school superintendents. Our Secretary of Sunday Schools presented a plan for a superintendent's kit, outlining a list of materials which should prove helpful to every superintendent. This will be ready for distribution during the early part of the new year.

For several years considerable thought and study have been given to the matter of increasing the effectiveness of our young people's Bible meetings. It was decided at this meeting to recommend to the Publication Board the enlarging of the Topics Booklet to include more and better materials, and to make it a quarterly. In connection with this we should mention action regarding the Sunday evening junior

Bible meeting. The Commission adopted the recommendation of the Curriculums Committee that junior meeting should include all children up to and including the intermediates who shall assemble in a separate meeting during the time of the young people's Bible meeting. It is proposed to have materials for such a meeting appear in a quarterly published for this and other related purposes. This material will likely be published along with the young people's Bible meeting topics in the Topics Quarterly.

The secretaryships of Young People's Institutes and of Young People's Problems were combined into one secretaryship of Young People's Activities, widening its scope of interest to include also literary societies. Bro. Paul Erb was elected secretary for this combined field of work with Bro. Jess Kauffman as assistant.

All secretaries whose scope of work was not changed were returned to office by reappointment. Bro. A. J. Metzler was re-elected chairman and Bro. Nelson E. Kauffman, secretary-treasurer. Bro. Paul Erb was elected vice-chairman. Bro. J. L. Horst was elected a member of the Inter-board Committee.

Denbigh, Va.

Our Winter Bible Schools

On this page appear together the announcements for Bible Schools soon to open. Other Bible Schools will be held besides the ones here listed, whose announcements we do not have.

KISHACOQUILLAS VALLEY BIBLE SCHOOL

The School which has been in session at various times since 1914 is after much prayer and effort better organized and prepared this year for Bible School work than possibly ever before.

The term begins Dec. 13, 1943 and continues for three weeks.

The courses continue to be so arranged which lead to graduation from an outline prescribed and recommended by the Mennonite Church.

Tuition for this year is $3.00 for three weeks. Special rates are given to worthy poor. Board and room are free.

The faculty is composed of J. Irvin Lehman, Chambersburg, Pa.; Milton G. Brackbill, Paoli, Pa.; and Elmer E. Yoder, Allensville, Pa. A Christian Life Conference will be held in connection with this year's School.

During the week of Dec. 27 to 31 inclusive special Bible instruction will be provided for school and preschool children. This is a week of vacation for the public school children. Qualified teachers will be provided for all classes.

Prospective students are invited to write to J. Irvin Lehman, Principal, Chambersburg, R. 6, Pa., or J. Elrose Hartzler, Secretary, Belleville, R.D., Pa., for Bulletins and any other information regarding the School.

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MAPLE GROVE WINTER BIBLE SCHOOL

The annual two weeks' Winter Bible School will be held at the Maple Grove Church, Atglen, Pa., Jan. 3 to 14, 1944.

Instructors: Elias W. Kulp, Principal, Bally, Pa.; Isaac G. Kennel, Parkesburg, Pa.; and Clarence Fretz, Philadelphia, Pa.

Courses include: Old and New Testament book study, Bible Survey, Bible Doctrine, Sunday school Administration, Christian Principles, Mission Study, and Vocal Music.

Room and board furnished to students from a distance.

For further information write: Isaac G. Kennel, Parkesburg, Pa.

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WESTERN BIBLE INSTITUTE

The Western Bible Institute, of the Pacific Coast Conference, will convene for a second session for this winter at the Hopewell Church near Hubbard, Oregon, Dec. 27—Jan. 14. There will be two sessions of classes each day except Saturday and Sunday.

The completion of the following courses will enable one to work toward receiving the Certificates of Progress and, eventually, the Christian Worker's Training Certificate which are all granted by the Mennonite Commission for Christian Education and Young People's Work: Bible Doctrine I; Mennonite History I; Nonresistance; Missions; Ephesians; Bible Geography; Gospel of John; Rudiments of Music; and Personal Work.

Faculty: Principal, Marcus Lind, Portland, Oreg.; Glenn Whitaker, Los Angeles, Calif.; and Ernest Garber, Nampa, Idaho.

This Institute is designed for young and old.

Further information may be had by contacting the principal, or the Hopewell bishop, H. A. Wolfer, R.1, Woodburn, Oregon, or Ernest J. Bontrager, R. 1, Estacada, Oregon,

Secretary of Pacific Coast Conference Y.P.I. Committee.

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JOHNSTOWN BIBLE SCHOOL

The Johnstown Bible School will open its twenty-third term of school on Dec. 29, 1943, and will close Feb. 11, 1944. Ministers' week session will be held from Jan. 4 to 11. A number of ministers will bring instruction to the group. The special Sunday-school session will be held from Feb. 9 to 11.

This year a new feature has been added. A course of advanced study will be offered for those who have already completed the six years' course. The subjects that will be offered for this course are

Life and Teachings of Jesus
Mennonite History and Doctrine
The Church—Corinthians and Ephesians
Methods of Christian Work
Bible Doctrine
The Mennonite Church at Work
Use and Interpretation of the Bible

There are some who have attended Johnstown Bible School for a number of terms, and this announcement goes out to them especially, while there may be others who have not had regular short-term courses and who also may wish to enroll in this course. It is open to anyone who can carry advanced work.

Also the six weeks' course for ministers, which proved so valuable in our last term, is being continued this year.

The regular courses as heretofore offered are also included in our curriculum.

The faculty is composed of Lloy A. Kniss, Principal; Paul Roth, Aaron Mast, Myron Livengood, C. C. Culp, Elizabeth Kniss, Matron.

For further information and the Bulletin, write to John A. Thomas, Sec., Johnstown, R. 4, Pa. or Lloy A. Kniss, Principal, Johnstown, R. 4, Pa.

CANTON, OHIO, BIBLE SCHOOL

The Canton Bible School Board announ a six weeks' Winter Bible School to be h at the Canton Mission, beginning Mond Jan. 3, 1944.

The following have been appointed members on the faculty:

O. N. Johns, Principal, Canton, Ohio
Stanford Mumaw, Dalton, Ohio.
Edwin I. Weaver, Dhamtari, C. P., Inc
J. J. Hostetler, Business Manager, Cant
Mrs. J. J. Hostetler, Matron, Canton, Oh

The Brethren J. L. Stauffer, Harrisonbu Va., and Paul Mininger, Goshen, Ind., ha been engaged for the Ministers' Study Weel

J. J. Hostetler, Secretary
A. J. Steiner, Chairman

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GOSHEN COLLEGE WINTER BIBLE SCHOOL

The forty-fourth annual Winter Bib School will be held at Goshen Colleg Goshen, Ind., from Jan. 3, 1943 to Feb. 1944. A Bulletin of information will mailed in November to anyone who w write for the same. Address inquiries D. A. Yoder, Principal, R. 1, Elkhart, In or to I. E. Burkhart, Secretary, Gosh College, Goshen, Ind.

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ONTARIO MENNONITE BIBLE SCHOC

The school term for the Ontario Me nonite Bible School will be from Jan. 3 March 24, 1944. Write to J. B. Marti Waterloo, Ont., for information. If y want to engage a room for School, wri to Helen Betzner, Cameron St., Kitchene Ont. Young people from United Stat and Canada are invited.

J. B. Martin, Secretary.

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EASTERN MENNONITE SCHOOL SPECIAL BIBLE TERM

Opening Date—Dec. 29, 1943. This is day later than both the catalogue and t Special Bible Term Bulletin give.

Instructors—Director, J. Irvin Lehma Chambersburg, Pa.; Milton Brackbill, P oli, Pa.; together with regular members the faculty.

Courses—A wide selection of subjec including many of the Christian Worke Training are offered. The range of sul jects includes book studies, doctrinal stu ies, Christian education, church histor personal evangelism, missions, and musi

Expenses—Through an error the e penses for the Special Bible Term we not revised for the special bulletin whic has been recently sent out. It should rea

Room and Board, six weeks	$57.50
Day Students, six weeks	14.00

Special Features—Revival meeting mission, Christian life, and music pr grams; lectures; literary societies; discu sion groups on subjects vital to the Chri tian life; etc.

Special Opportunities—A school env ronment where studying is already habit; fellowship with a large group regular students as well as with fello Bible term students; personal interview with those interested in your spiritu problems; etc.

Transportation—Trains for Elkton, Va leave Harrisburg, Pa., at 7:15 a.m. an 11:25 p.m. B. & O. trains connect wit Meyer Transit buses at Cumberland, Md for Harrisonburg, Va., at 7:30 a.m. an 4:50 p.m. C. & O. train leaves Toledo, O for Staunton, Va., at 6:57 p.m.

Please write the school of your comin Send for special bulletin.

Chester K. Lehman, Dean,
Harrisonburg, Va.

Married

Shantz—Snyder.—Bro. Arnold Shantz, Guernsey, Sask., and Sister Reta Snyder, Waterloo, Ont., were married at the home of the bride's parents. Bro. J. B. Martin officiated. May the Lord hless this union to His glory.

Feather—Hartzler.—On Nov. 5, 1943, Maurice D. Feather and Anna Margaret Hartzler, hoth members of the South Union congregation near West Liherty, O., were united in marriage at the home of the officiating minister, Bro. Marion Y. King. May God's richest hlessings accompany them through life.

Weaver—Kandel.—On Tuesday evening, Nov. , 1943, at the Martin's Creek Church, Bro. Levi D. Weaver and Sister Mary Kandel, both of the Martin's Creek congregation, were united in marriage by Bro. D. D. Miller. Bro. Weaver is in C.P.S. work on a farm in Michigan and his wife went with him to work in the same home. May God lead them through life.

Hershberger—Wisseman.—On Nov. 25, 1943, at the bride's home, Greenwood, Del., occurred the marriage of Clayton C. Hershberger and Betty Jane Wisseman, memhers of the Tressler Mennonite congregation near Greenwood, Del. Bro. William C. Hershberger, pastor of the congregation and father of the bridegroom, officiated. May the blessings of God attend them through life.

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Obituary

Burkholder.—Sarah (Weaver), daughter of the late Peter S. and Nancy (Brubaker) Burkholder, was born May, 7, 1860, in Clay Twp., Lancaster, Co., Pa.; passed away after a brief illness at the home of her daughter and son-in-law, Mr. and Mrs. Norman M. Bollinger, Denver, Pa., Oct. 22, 1943; aged 83 y. 5 m. 15 d. In 1879 she was united in marriage to Samuel S. Burkholder who preceded her in death 6 years ago. Two sons also preceded her in death. After the death of her husband she made her home with her 3 daughters. Those surviving are 3 daughters (Emma B., wife of Phares G. Frantz; Sadie B., wife of Rev. Peter S. Heisey; and Katie B., wife of Norman M. Bollinger, all of near Cocalico), 7 grandchildren and 7 great-grand children, and a host of relatives and friends. She was a faithful member of the Ephrata Mennonite Church. She kept her hands husily engaged in knitting and sewing for her family and for the Aid Society. She was blessed with a keen mind and a good memory. She kept a diary regularly since 1915 until one day before her departure when she lapsed into a coma. She took an active part in gathering the history of the Brubaker family. When she and her husband retired from farming, they spent some of their time in traveling, visiting relatives and friends. They took a trip to the West Coast and to Canada, and spent 13 consecutive winters enjoying the climate of Florida. Funeral services were held Oct. 26 at the home where she passed away, with further services at the Indiantown Mennonite Church, conducted by Bros. Amos Horst and Mahlon Zimmerman. Text, Phil. 1:23; Ps. 90. Interment in the adjoining cemetery.

The lights have gone out in a mansion of clay.
The curtain is drawn; the dweller's away.
She slipped over the threshold of time into night
To take her abode in the City of Light.

Culp.—Lucinda (Bixler), daughter of Samuel B. and Hetty Bixler, was born Sept. 2, 1875, in Elkhart Co., Ind.; departed this life Nov. 24, 1943; aged 68 y. 2 m. 22 d. She was married to David Culp, Dec. 17, 1893. Had she lived until Dec. 17, they would have been married 50 years. To this union was born a son, Howard, who is at home; also 4 daughters (Grace, wife of Harvey Stichter, Goshen; Laura, wife of Harvey Weldy, Wakarusa; Alva, wife of Vernon Huber, Goshen; and Edna, wife of Paul Ramer, Nappanee). She leaves 12 grandchildren, a half sister (Mrs. Emma Stewart, British Columhia, Canada), 3 sisters (Mrs. George Culp, Mrs. Oliver Culp, Mrs. Amos Homes), 2 brothers (Fred and Samuel Bixler), all of this vicinity, who, with her husband, mourn her departure. She was a devoted wife and a kind and loving mother. She will he greatly missed by all. She was a faithful member of the Yellow Creek Mennonite Church where she and her husband held their membership since their conversion soon after their marriage. She is preceded in death by her mother, father, a half sister, a brother, and one grandchild.

"Dearest Mother, you're not forgotten
Though on earth you are no more.
Still in memory you are with us,
As you always were before."

Eshleman.—Martha M., daughter of John and Rhoda (Martin) Eshleman, was born Nov. 28, 1930, near Hagerstown, Md.; departed this life Nov. 16, 1943; aged 12 y. 11 m. 19 d. She is survived hy her sorrowing parents, 4 sisters (Catherine, wife of Mervin J. Martin, Smithsburg, Md.; Grace, wife of Andrew H. Eby, Hagerstown, Md.; Esther and Iva at home, a hrother (John, Jr,. at home), 2 nieces, a grandmother (Mrs. Amanda Eshleman, Smithshurg, Md.), and a host of other relatives and friends. An infant brother preceded her in death. Her death was caused by an incurable disease, leukemia. All that medical science and loving hands could do was of no avail. God thought it best to take her home with the redeemed ones and we submit to His will. Martha started to have backache early in the summer and was taken to the doctor, but her illness grew worse. She was bedfast for 2 months but she never complained. The doctor made the remark that he never had such a cheerful patient. Just 2 weeks before her death she expressed a desire to he baptized. After that she seemed resigned to the Master's will. Though her life's journey was short, she scattered much joy and sunshine along the way. She will be greatly missed in her home, church, and school, for she had won many friends. Funeral services were held Nov. 19, 1943, at the Paradise Mennonite Church in charge of Bros. Moses K. Horst and Amos J. Martin. Text, Matt. 9:24.

Friends may think the wound is healed
When they see us smile;
But they little know the heartache
That is hidden all the while.

Gibson.—Ida Mahel, daughter of Peter and Fannie Sutter, was born near Creston, Mont., May 12, 1909; passed away Nov. 8, 1943; aged 34 y. 5 m. 26 d. She confessed Christ as her Saviour in her youth and united with the Mountain View Mennonite congregation of which she was a faithful memher at the time of her departure. On Nov. 29, 1925, she was married to Jacob Gibson, Deary, Ida. She leaves to mourn her early departure, a sorrowing hushand, 3 daughters (Frances Ellen, Lucille Anna, Nancy Lena), an infant son (Lawrence Edward), one sister (Mrs. Silas Mast), and 3 hrothers (Joseph, Kalispell, Mont.; David, San Francisco, Calif.; and Albert, Columbia Falls, Mont.). Her parents, 2 sisters, 4 hrothers, and an infant daughter preceded her in death. Funeral services were conducted hy J. G. Hochstetler, assisted by Marcus Lind, Portland, Oreg.

Friends may think the wound is healed,
When they see us smile.
But they little know the heartache,
That is hidden all the while.

Kauffman.—Harry M., was born Sept. 21, 1862; died Nov. 10, 1943; aged 81 y. 1 m. 19 d. Bro. Kauffman very faithfully served the community in which he lived and was in business as a machinist. Honesty and reliahility were prominent characteristics of his. The best testimony he gave, however, was when he surrendered self to serve the Lord. He gave very clear evidence of repentance, and his confession of his need of a Saviour was genuine. He enjoyed his last half year on earth in fellowship with the helievers. He united with the Mennonite congregation at Habecker's Church and was in regular attendance until his last Sunday on earth. On Tuesday evening while crossing the road from a neighbor's home to his own, he was struck hy an automohile receiving injuries from which he died the following morning. Surviving are his wife (Mary Herr Kauffman), 6 children (Samuel H., Central Manor, Pa. Harry H., Millersville, Pa.; Mary, wife of John Snyder, and Ira H., Mountville, Pa.; Ruth, wife of John Eshleman, and C. Paul, both of Millersville), 13 grandchildren and a sister (Elizabeth M. Kauffman). Funeral services were conducted by Bro. C. K. Lehman, using Amos 4:12 as a text; and Bro. J. K. Charles, using Luke 12:40 as a text.

Peaceful be thy silent slumber
Peaceful in the grave so low.
Thou no more shall join our number;
Thou no more our songs shall know.
Yet again we hope to meet thee
When the day of life is fled
And in heaven with joy to greet thee
Where no farewell tear is shed.

Orchodnicky.—Steve Stephen, horn Jan. 6, 1918; died Nov. 20, 1943; aged 25 y. 10 m. 14 d. He was the fourth son of Mr. and Mrs. John Odchodnicky, who lived at 1617 S. Desplains St., Chicago, and he spent most of his life in this vicinity. He was married to Lillian Moskal Nov. 18, 1939. He leaves to mourn: his wife, Lillian; his mother, Susan Odchodnicky; 4 sisters (Olga Palmer, Susan Bishop, Elizabeth King, and Mildred Odchodnicky, all of Chicago), and a brother, John, who is in the service now in England. His father and brother, Paul, and an infant brother preceded him in death. He attended the Mennonite Home Mission Sunday School until he was about 14 years old. Later on he was affiliated with the Roman Catholic Church. During the past 3 years his health failed from tuberculosis which caused his early death. The funeral was at 1:00 p.m. Wednesday, Nov. 24, 1943. Interment at the Woodlawn Cemetery. The officiating minister was Bro. Raymond M. Yoder.

Petersheim.—Christian L., son of the late Samuel and Barbara (Lapp) Petersheim, was born near Bird-in-Hand, Pa., Feh. 17, 1866; died at his home, Nov. 19, 1943, of heart failure; aged 77 y. 9 m. 2 d. He was a member of the Old Order Amish Mennonite Church in the district where Henry Lapp is the laboring bishop. He attended services regularly and will be missed. He was of a quiet disposition and was always ready to give a helping hand in time of need in the church and in the neighhorhood. He is survived by his wife, Lydia (Fisher) Petersheim. The following children also survive: Rebecca, wife of Christ S. Beiler, Gordonville, Pa.; Fannie wife of Dan U. Stoltzfus, Honey Brook, Pa.; Lydia, wife of Stephen R. Stoltzfus, Elverson, Pa.; Christian, on the home farm; Jacob, Bird-in-Hand, Pa.; Barbara, wife of Fred K. Stoltzfus, Elverson. Also 55 grandchildren survive and 25 great-grandchildren. Two sons and a daughter have passed to the great beyond before him. Funeral services were held Nov. 22, conducted by Bishop Noah Bontrager of Indiana and Bishop Henry Lapp of his home congregation. Text, II Tim. 4:7-10. Burial in the Myers Cemetery near Monterey, Pa.

Schwedergoll.—Marie, was born March 18, 1855, in Vienna, Austria; died Nov. 7, 1943; aged 88 y. 7 m. 20 d. In 1906 she came with her family to the United States and lived in Chicago in the 18th and Halsted Sts. area until her death. Her husband, Frank Schwedergoll, preceded her in death ahout 1900. Surviving are: a son, William; 8 grandchildren, and 8 great-grandchildren, all of Chicago. She was a devout Christian mother affiliated with the Roman Catholic Church from her childhood. She was handicapped by being very hard of hearing during the greater part of her life, thus she was never enahled to learn the English language. Funeral at 2:00 p.m., Nov. 10, 1943, at the Baroska Funeral Home. The officiating minister was Bro. Raymond M. Yoder. Interment at Woodlawn Cemetery.

Shantz.—Aaron, was horn 3 miles north of Waterloo, March 3, 1851; died Sept. 28, 1943; aged 92 y. 6 m. 25 d. He was married to Leah Snider who predeceased him 2 years ago. Surviving are 2 sons, Herhert and Ephraim, and a daughter, Sabina (Mrs. Urias Snider), all of Waterloo. One daughter, Lucina, died a little over 7 years ago. Nine grandchildren and 21 great-grandchildren also survive. Bro. Shantz in his early years after his conversion united with the Mennonite Church and lived a faithful devoted Christian life until the Lord called him home. He attended church services as long as his strength enabled him. Funeral services were conducted by Bro. J. B. Martin at the Erb Street Mennonite Church, Waterloo, Ont.

Shantz.—Ananias C., son of Jacob W. and Magdalene (Cressman) Shantz, was horn Oct. 21, 1873, in Ontario, Can.; passed to his reward Nov. 2, 1943, 4 days after he had a stroke; aged 70 y. 11 d. He was united in marriage to

Anna Steckle, Feb. 16, 1897, who preceded him in death, July 22, 1940. To this union were born 4 sons and 4 daughters (Ivan, Stoughton, Wis.; Ada, wife of Oliver Handrich; Melvin; Ernest; Clifford; and Alma, wife of Floyd Bontrager, all of Fairview; Emma, wife of Edgar Yoder; and Edna, both of Midland. He moved with his family to a farm near Fairview, Mich., in the spring of 1908 where he lived until death. He leaves to mourn his departure besides his children, 29 grandchildren, 2 great-grandchildren, 2 brothers (Emanuel, Breslau, Ont.; Addison, of northern Canada), 4 sisters (Mrs. Emma Schroeder, New York state; Mrs. Hatte Llyness, N. Dak.; Mrs. Ed Nolan, Wis.; and Mrs. Grant Palms, Minn.), also Naomi Markley who has been in the home for a number of years besides many other relatives and friends. As a young father he accepted Christ as his Saviour and united with the Mennonite Church in which faith he died.

One family, we dwell in Him.
One Church, above, beneath.
Though now divided by the stream,
The narrow stream of death.
One army of the living God,
To His command we bow;
Part of His host has crossed the flood
And part is crossing now.

Troyer.—Ronald Ray, son of Roy and Mattie Troyer, Shickley, Nebr., was born Sept. 30, 1943; departed this life Nov. 16, 1943; aged 1 m. 16 d. He was almost 4 weeks old when he took whooping cough. He seemed to be getting along well as could be expected, when he suddenly became worse on Nov. 15. After all was done that loving hands could do, the Lord called him home. He leaves to mourn his departure his parents, his brother (Wayne), 2 grandfathers, a grandmother, 2 great-grandparents, 20 uncles and aunts, and a host of relatives and friends. He was preceded in death by a brother, one grandmother, 3 uncles, and 3 aunts. Funeral services were held Nov. 18, at the Salem Mennonite Church in charge of Bishop Peter R. Kennel. Interment in cemetery adjoining the church.

A bud the Father gave us,
A pure and lovely child.
He gave him to our keeping
To cherish undefiled.
But just as he was opening
To the glory of the day
Down came the heavenly Father
And took our bud away.

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Announcements

ILLINOIS CHRISTIAN WORKERS' NORMAL

December 27, 1943-January 2, 1944

Seven days of fellowship and inspiration at the Hopedale Mennonite Church, Hopedale, Ill.

Daily Schedule of Classes

Mennonites in Action ..... John C. Wenger
Epistle of I John ..... Henry J. King
Neighborhood Evangelism, J. E. Gingrich
Epistles of I & II Timothy, C. Warren Long
Chorus Singing ..... Andrew Schrock, Jr.

Inspirational messages; on each evening there will be a half hour of "singspiration" prior to the message.

Registration fee: $1.00; Meals and lodging free.

For further information write to the director,
Lester T. Hershey, 1907 S. Union Ave.
Chicago, Ill.

CORRESPONDENCE

(Continued on page 765)

their lives, and Satan seems more busy than ever to get them to put it off.

We also ask that you remember us in all the activities of the work here that His will may be done and that souls may be won for Him.

Nov. 29, 1943. The Workers.

ALLENSVILLE, PA.

Dear Christian Friends: On Nov. 21, a missionary program was held at Otelia, one of our mission points. This was an all-day meeting, preceded by one week of evangelistic meetings with Bro. C. Z. Martin as evangelist. The results were encouraging. Our responsibility is to follow them up with proper instruction and nourishment.

We enjoyed a very uplifting Sunday-school conference Saturday evening and all day Sunday, Nov. 27, 28. Bro. Ross Metzler from Rockton, Pa., was our guest speaker, along with local talent.

The Lord willing, our Bible school will open Dec. 13 for a three weeks' term. This is to be preceded by a Christian Life Conference at the Belleville Church.

Nov. 30, 1943. Cor.

WEST LIBERTY, OHIO

The meetings held in the three churches in the vicinity of West Liberty, O., Nov. 14-28, were in charge of J. Irvin Lehman, Chambersburg, Pa. The meetings were well attended considering that gas is rationed. The teaching was highly appreciated. Many were helped in their Christian experiences, we believe. A number confessed Christ and a few reconsecrated their lives to the Lord. We praise the lord for His presence and blessing through the entire series. A hearty invitation is extended to Bro. Lehman to return to West Liberty when "the pillar of cloud" leads this way.

Nov. 30, 1943. Cor.

BIRD-IN-HAND, PA.

(Stumptown Congregation)

Dear Herald Readers: Greetings. This past summer, on July 28, two very impressive meetings were held to ordain two ministers, one for the Mellinger congregation and one for Stumptown. In the morning at Mellinger's Church, the lot fell on Bro. Harry Lefever; in the afternoon at Stumptown, the lot fell on Bro. Lloyd Eby. Both are filling their high and holy callings very well. Since these brethren have been ordained, we have services at both churches every Sunday morning and find that it works out very well.

Sunday, Nov. 21, we had an all-day Sunday-school meeting. It was a very good meeting with Spirit-filled speakers preaching the Word. In the evening of the same day, our evangelistic meetings started with Bro. Daniel Sensenig from New Holland, Pa., in charge. He came filled with the Spirit and night after night declared God's Word in no uncertain way. We as a church were strengthened and eight precious souls made the wise choice. May we not forget them in prayer, and let us remember the many more whom we have on our prayer list.

Nov. 30, 1943. Florence Snader.

FREEPORT, ILL.

Dear Herald Readers: We are indeed grateful that we can again worship in our newly remodeled and redecorated church.

On Nov. 14, we held our communion an baptismal services. Bishop A. C. Good Sterling had charge. At this time two mo were added to our number. Mrs. Jesse Sho accompanied some of the C.P.S. men wh are located on farms near Beaver Dam, Wi We appreciated their fellowship and the sho talks which they gave in the evening service.

Nov. 21 was our annual all-day missionar meeting. Bro. and Sister J. N. Kaufmar Pleasant Hill, Ill., were the principal speaker In the morning we held rededication service with our pastor, Bro. Zehr, in charge. Bro Kaufman brought an appropriate mornin message.

In the afternoon session, Bro. and Siste Kaufman presented interesting talks in di alogue form, telling of their missionary ex periences among the people with whom the worked in India and Africa. In the evenin they again gave fine, inspiring talks.

On Nov. 25, we held our praise and thanks giving service. In the evening Bro. I. W Royer, Orrville, O., was with us to conduct short series of meetings which lasted unti Sunday evening, Nov. 28. These were profit able and inspiring services.

Dec. 1, 1943. Cor.

FIELD NOTES

(Continued from page 760)

interests and later reports will give more publicity to their work.

* * *

Ordination.—Bro. James Millen, Silverdale, Pa., was ordained to the ministry at the Haycock Mission, Quakertown, Pa., on Sunday, Nov. 28, in the presence of a large audience. Bro. J. L. Stauffer, Harrisonburg, Va., preached the sermon, and Bro. Arthur D. Ruth had charge of the ordination services, assisted by Bros. John E. Lapp and Stanley B. Beidler. There were five brethren in the lot. May the rich blessings of the Lord rest on our brother in his new responsibilities.

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CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

December, 1943



The Magnificat

My soul extols the Lord,
And my spirit triumphs in God my Saviour;
Because He has looked on His maid-servant in her lowly position,
For from this time forward all generations will account me happy,
Because the mighty One has done great things for me—
Holy is His name!—
And His compassion is, generation after generation,
Upon those who fear Him.
He has displayed His might with His arm.
He has scattered those who were haughty in the thoughts of their hearts.
He has cast monarchs down from their thrones,
And exalted men of low estate.
The hungry He has satisfied with choice gifts,
But the rich He has sent empty-handed away.
His servant Israel He has helped,
Remembering His compassion—
As He promised our forefathers—
To Abraham and his posterity for ever.

—Luke 1:46-55, Weymouth's Translation.

Editorials

Christmas Greetings

THE CHRISTMAS SEASON is here again. We are entertaining happy thoughts for our homes, for our congregations, and for our friends. The serious danger associated with Christmas is the neglect of thoughts about the One whose birthday we commemorate. We are commending to every reader of Christian Missions the highest thoughts of our Lord and extend to you best wishes for His love to prevail in your lives.

A Missionary Dies

IN THIS ISSUE we are submitting a brief sketch of the life of one who served long as a missionary to India. Sister Sarah Lapp very quietly slipped away from her friends to be with the Lord. Her life has been a noble example of consecration, sincerity, and sacrifice. We pray the Lord of the harvest to send forth more laborers into His harvest.

An Indian Christian Passes Away

IT IS RATHER SIGNIFICANT that we have also for this issue an article entitled "In Memoriam" in respect to a native Christian worker of India. This gives us a sense of brotherhood with our Indian membership of the Church and makes us feel that we share alike in these losses of friends and fellow Christians. The sketch of our Indian brother's life leads one to believe that here must have been one who was dedicated to and useful in the service of God. We trust that such home-goings will challenge those who witness their departures to greater loyalty and greater faithfulness in His kingdom.

Native Christians Write

WE ARE GLAD to call your attention to the increasing number of messages we are receiving from native Christians in our foreign fields. Do not fail to read the testimonies of the several Indian brethren who have written for this issue. We are very happy with the splendid messages they have submitted through the correspondent from India. We trust that many more will be able to contribute to these columns in the months and years to come.

Universal Bible Sunday

THE SECOND SUNDAY of December (the twelfth) has been designated as Universal Bible Sunday. It is encouraging to know of the interest which men have in the promotion of Bible reading. In times like these when such great changes are occuring in all parts of the world, men and women everywhere need to hear the voice of God. He speaks through the written Word, and the distribution of this message rests with those who are willing to give and sacrifice of time and energy for that purpose. The major emphasis for this year is selected from the Old Testament. The book of Isaiah is recommended s being particularly applicable to the circumstances of o day. The message of the prophet has special significan for a world at war.

The Harvest Truly Is Great

AT THE TIME Jesus sent out the seventy to witness f Him He was moved with deep emotions. He gave e pression to those great feelings by saying, "The harve truly is great." These words from the lips of our Lo are quite expressive of the challenge which this gener tion is facing in our world.

There is an interesting consciousness, among people the world, of the social disorder of the time. Labor di putes are becoming more and more complex. The de astating effects of war are being felt over larger territo ies, and there is personal fear seizing the hearts of man many people. This global tragedy presents a need whi few generations have witnessed before us.

The hearts of many unbelieving people have bee touched with fear. They feel threatened by a dark futur Many old landmarks have been removed, leaving peop with a sense of insecurity. Changes in social and politic order have failed to satisfy the human heart. Men hav been taken from their homes and friends. Women are b coming tired and lonely. Youthful ambitions have bee frustrated. There is great loss of energy and time. Th world needs the Gospel that saves. "Pray ye therefo the Lord of the harvest, that he would send fort laborers into his harvest."

The Laborers Are Few

OUR MISSION STATIONS are calling for workers. Missio boards, mission superintendents, and church leaders ar looking for men and women who are consecrated to th great task of evangelism. We have a Gospel that is effe tive. It provides for satisfactory living on ethical princ ples, but it is more than a mere ethical system. It emphasiz es certain social aspects of life, but it demands more than process of development. We have a message that save

It is to be regretted, however, that ours has becom

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Living in the Power of the Spirit

HOW TO BE FILLED WITH THE SPIRIT

BY THE EDITOR

IN ADDITION to the personal factors involved in the obtainment of spiritual fullness, as discussed in the November issue, we want to discuss here specific means by which the child of God is filled with the Spirit. This concerns our relationships to the Holy Ghost as He performs the function of His office in every Christian worker. It is dealing with the quality of Christian experience that makes our witness vital and convincing.

There are some methods used by well-meaning Christians which are inconsistent with the high standards of New Testament experience. For instance, there is no need to sing, "Come, Spirit, Come." He came many long years ago on that day of Pentecost. He is here; there is no occasion to beg His presence. Some people desire to be used of God in Christian service, but will in their dedication insist upon dictating how the Spirit shall use them and when and where. That is not ours to say. Such attitudes curtail the Spirit's infillings. This is equally true of those who seek for power, forgetting that power belongs to God. It is through seeking God that we find the source of power for Christian service. Occasionally one hears of people who beg and beg for the Spirit. This is altogether unnecessary. Our God is not loath to have the Spirit fill us; it is His holy purpose to meet every need of infilling.

To be filled with the Spirit for Christian service requires complete confidence in the power of the Gospel. Paul unhesitatingly preached the Word of God in Thessalonica "in much assurance." He believed that the faithful preaching of the Word would be accompanied by the Spirit's effectual working. He had faith in the Gospel and in its power to save. One who would see a demonstration of the Spirit's work today must put confidence in the Word and rely on its effect upon those who hear it. "Preach the Word."

To be filled with the Spirit requires the appropriation of the grace of God. The presence of the Spirit is not an exchange of personal ability for something better; it is a gift which God bestows as an "earnest of our inheritance." Being filled with the Spirit is a favor offered to us and one which is ours through meeting the conditions of His infillings. This we may have for the asking, if we ask in faith believing and in an evangelical obedience.

Another prerequisite to being filled with the Spirit is a definite dedication of our all to the cause of Christ. This implies aggressive witnessing for Him. A readiness to give a personal testimony for God qualifies the Christian to be used of the Spirit in winning the lost. The exercise of talents and of acquired skills for Christian service makes room for the Spirit to operate through the Christian's personality. It gives God a chance to make him an individual blessing to others and to the cause.

Dedication to the cause cannot be separated from consecration to a Person. Our bodies, the temple of the Holy Ghost, are under the claims of God. He calls for them to be living sacrifices through which He proves His perfect and loving will. To abuse the body and to misuse its senses grieves the Holy Spirit and hinders His inner operations. Lying, anger, stealing, laziness, corrupt conversation, wicked thoughts, and doubtful living of any kind displease Him. Pleasure-seeking and self-indulgences are definite hindrances to Spirit infillings.

One who would be filled with the Spirit must learn to depend upon supernatural guidance. This implies a self-abandonment that gives the Spirit control of both the inner life and the outward behavior. It includes a willingness to trust the judgment of God in ordering all the providences that touch the Christian's experience. It means that the choices of services, time, and place are left in the control of His Spirit.

Another essential to becoming filled with the Spirit is the exercise of the spirit of submission. "Be filled with the Spirit . . . submitting yourselves one to another." God has designed our human relationships so that they can be used as a field of maneuvers in which we practice virtues essential to satisfactory relationships with the Spirit. A self-willed person who persists in having his own way among his fellows is a poor candidate for Spirit infillings. His attitude among men is merely reflecting his inner life and dealings with the Spirit.

Finally, if you would be filled with the Spirit you must be fully yielded to the will of God. This principle covers a wide scope of personal experience in the religious life of every Christian. It implies service with singleness of heart and purpose, with the view to doing whatever the Spirit prompts. It is a rule applied to all phases of life; so there is no contradiction in conduct and profession. It is the key to that spiritual quality of life and service that represents truly the glory of God. Yielding is the conditioning process that prepares the heart for the Spirit's infilling.

GOOD ARGUMENTS

A glorified Saviour and a heart that cannot do without Him are arguments that confound the enemy utterly: they drive him defeated from the field without another word. The sense of my need of Him and Himself the blessed gift are both divinely bestowed. Once I could not do without Him because of His own personal blessedness, and part of that blessedness consists in a love that *would* not do without me.

"Then said Jesus, Will ye also go away? . . . *Lord, to whom shall we go?* Thou hast the words of eternal life" (John 6:67, 68).—Scattered Seed.

Gone Home to be with the Lord

LYDIA LEHMAN

"For her price is far above rubies." "In the secret of His presence how my soul delights to hide" (Ellen Lakshmi Goreh). In constant fellowship and close communion with God she endeared herself to all who knew her. Auntie Lapp, as she was known by her fellow missionaries in India, has left a place among us which none other can fill; but she shall live on forever in the hearts and lives of those among whom and with whom she labored. "In quietness and in confidence shall be your strength," well defines her spiritual characteristics.

Sister Lapp was born in Clarence Center, New York, July 9, 1869. She was the oldest of five children born to Jacob and Anna Eyman Hahn. Sarah was the only girl, and only two brothers remained to witness her departure.

At the age of sixteen, Bishop Christ Gehman of Canada baptized her at Clarence Center.

A few years were spent at Elkhart, Indiana. Later she took up nursing in Chicago, Illinois, where she graduated. She was married to M. C. Lapp, June 10, 1901, and sailed for India in August of the same year, arriving in October.

By this time the great famine of 1897 and a more severe one in 1900 had left their effects on the Central Provinces where Brother J. A. Ressler had been led by the Lord to open the American Mennonite Mission and where Brother and Sister Jacob Burkhard had joined him in October 1900.

The coming back to life of five hundred orphan boys and girls, with all that was involved in providing homes, food, Christian environment and teaching, Church privileges, schools, hospital services, employment to keep them busy as well as to train them, was a real challenge to the small group of missionaries at Dhamtari, and gave the Lapps more to do than time and strength allowed.

It soon became necessary to separate these boys and girls. This meant the buying of land and building up a new station for the girls at Rudri, four miles from Dhamtari, on the banks of the Mahanadi River. This task fell to Brother and Sister Lapp.

Even though they had no children of their own, they were real parents to these girls as well as to many others. Sarah's motherly, quiet, calm, refined, cheerful, pure, consecrated Christian life was a wonderful spirit at work among and with the girls. She was firm but kind; she was very quiet but could enjoy a good joke. Her wholesome laugh was enjoyed by all. She was a most interesting conversationalist and letter writer.

As a pioneer missionary and in building up the new station for the girls at Rudri and later the new village station at Balodgahan, she cheerfully shared with her husband the hardships that go with such undertakings.

Living in tents under trees or in a small two-roomed mud house with thatch roof, and moving from place to place, putting up with all kinds of inconveniences and privations until better-living quarters could be had—these things she endured happily for the sake of her Lord.



Sarah H. Lapp

Her training as a nurse was a great blessing to many girl and poor illiterate village women, for in the hospital, in th dispensary, in the poor Indian home, and at the bedside of som fellow missionary, she ministered very efficiently to those wh needed her care.

She was a mother to Tabitha—their adopted Indian girl— and to Tabitha's husband, Milap, and their family of children Her counsel, teaching, and advice were highly respected b them.

On May 30, 1923, Brother Lapp passed on to be with th Lord and was buried near Brother Burkhard in the mango grov at Dhamtari. This made India dearer to Sarah than ever an her one wish was to die there among those whom she serve for over forty years. She wished to be buried near her husband Circumstances and world conditions, however, led her bac to her native land, in July 1942.

After Brother Lapp's death she was released from th appointment of the Widows' Home, where she also had don a great work, and was given charge of the Bible women. T these women and to this work in the villages she gave her un divided and most prayerful, sincere, devoted attention. Da after day she and her Bible women faithfully took the messag of love to high and low, to rich and poor alike. In touring season they would spend weeks and months at a time together in th villages. In heaven alone will the results of these labors an contacts be known. To her dying day, the work in India, th church in India, and the people without Christ in India were the burden of her prayers.

Today a host of boys and girls, men and women, Christians Hindus, and Mohammedans in India with many friends and relatives in the homeland, mourn her departure. Many rise an call her blessed and rejoice in the privilege of having know her, for to know Sister Sarah was to love her. She was one o the few people in the world in whom others did not find fault.

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The Victorious End of the Righteous

A TRIBUTE TO SISTER SARAH LAPP

S. C. YODER

Let me die the death of the righteous, and let my last end be like his!—Num. 23:10.

To those who are familiar with the scriptural setting out of which this text grew, it may seem an inappropriate one for such an occasion as this. But it expresses the desire of most, if not all, people who come to the end of the way and find themselves face to face with an unexplored, but certain, future to which they will be bound eternally. Such a life as Sister Lapp lived and such an end as she came to certainly create in each one who has known her a desire to die the death of the righteous and a wish that his last end may be like hers.

No one can stop the messenger of death nor can anyone escape the consequences of the way he lived, however much he may desire to do so. When the end comes, people lay their tasks by and go—some walk into a night and become a part of a future they do not know—unknown, unhappy, eternally separated from all that is good, with no hope or chance for anything else. Others who have been wiser enter into a full realization of an existence, the foretaste of which they have had here on earth as the children of God.

This then leads us to the question of what one shall or can do in order that his end may be a victorious end, as was that of our sister.

The first step, I would say, is to consecrate one's life to God in youth. To wait till the fruits of a sinful or misspent life mature and the evil days come as a result, will not lead to such an end. One may find forgiveness at the termination of such a life, but even so, his end will not be like hers. She has years of service to her credit—rich years that bore fruit for God. He will not have such a record to cheer him as he comes to the end of the road, neither will throngs of people hear with sorrow of his departure—people who benefited from a life that was consecrated to God. If we want our children, our relatives, our neighbors, our friends, and ourselves to come to a glorious end, we must bring them to a faith, through a knowledge of His Word, that will produce such a life.

The second step is to seek the will of God and to abide in it. Balaam knew the will of God on the occasion when these words were spoken. He knew God and perhaps loved Him, but he loved other things more. Honor, wealth, and great repute seemed to be of greater value to him at the time than the favor of the Lord. When he was denied the liberty to do what he desired to do, he went on anyway, trying to do what he was asked to do. When this failed, he suggested ways by which Israel might fall under the displeasure of God, and betrayed them into the hands of their enemies. Such a one can not have the end that Balaam wished for.

The third step is to give God all of ourselves—our love, our will, and our life. Sister Lapp was a nurse. No doubt she loved her profession. She could have enjoyed its remunerations, its rewards, and its honors. She had her friends and her possessions to which she was attached. She could have served, in a professional way, a large number of people in the homeland and could have enjoyed their esteem and love, but she chose to do the humble things of life among the poor, the ignorant, the outcast, and the lost souls of the world, that they might come to a light that would bring them into a new life and a new hope. This led her away from the usual practice of her profession, away from friends, home, and homeland, to a strange world and a strange people, where life was hard, but where the need was great. Her life, however, was not empty, nor was it lived in vain, as some might think. When one considers the high regard which the people of India had for "Auntie Lapp," it would be in vain to say that her sacrifice was too great. They will long remember her, and as they recount her love, her labors, and her sympathetic service, they will value her life more and more. No doubt, as long as those remain who knew her familiar form on the village street and in their humble homes, she will not be forgotten.

And the last step is to live a life of service. Forty-two years of service in India! What years those were! She went in the days of slow ocean voyages. She began her work when people traveled by oxcart over jungle roads. She spent her years among a strange people with old, old traditions and ways of life that were foreign to her. But she left behind her a train of friends whom I know will be saddened when they hear that she is gone. But she left more than friends. She won souls for God, some of whom, no doubt, will carry on in her stead.

A noble life has come to an end, and at its conclusion I wonder what she would say to us now if she had the chance to speak. She would probably do just what she always did. She would get up in the morning and prepare her soul for the day. Then she would do what she was accustomed to doing—she would speak words of kindness and encouragement to those who needed them. She would encourage the downhearted and reprove in her godly way the erring, and at the close of day she would commit herself to God for the night and for eternity. To her, getting ready to die was not something different from her daily way of living. All her lifetime she was preparing for just this occasion.

When one thinks of the price she paid for being a missionary, one is led to wonder whether it is worth while. Hear the reply of a prominent businessman and editor of a nationally-known journal, who spent some time traveling in the Orient on an Educational Study Commission. Upon his return, he was often asked the question: "What was the most wonderful thing you saw?" In answering this question he said that one hot summer day, while traveling in South India, they passed a very poor mud hut on the outskirts of a village. Outside in the sun sat a leper. He was blind and his face was disfigured until it hardly looked like the face of a man. His fingerless hands were raw with the disease. His feet were covered with sores. Wishing to know what people such as these have to say about life, he ordered his driver to stop. Approaching the man, he asked him how he was getting along, upon which his poor scarred face lit up with a radiance that hardly seemed of this earth as he told of the joy he had experienced since becoming a Christian, of how much he had to be thankful for, and of how good God had been to him. This, the traveler said, was the most wonderful thing he saw in India—more wonderful than its great cities, its beautiful buildings, its Taj Mahal, its wall of mountains—the loftiest in the world.

To people such as these, Sister Lapp ministered. No doubt some of them have found a happiness that is greater than their sorrow and a joy that offsets their suffering. But now she is gone, and the ranks of that Old Guard—the first group to go to India—have grown thinner. But the work must go on, and the voices of those who have gone before call back across the sea—yea, I almost fancy I hear them—Burkhardt, Lapp, Esch,

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The Blessing of God On a Consecrated Life

ALLEN ERB

The Gospel of Christ is for all people and every Christian should give a witness and a testimony to the power of the Gospel in his appointed way. We want every brother and every sister, every preacher, missionary, and Sunday-school worker, every farmer in the field, every worker in the shop, every mother in the kitchen, wherever you are stationed by God, to feel the call to consecrate yourself to God. In keeping with that thought let us quote the outstanding consecration text of the Bible: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). We notice first that our consecration is to a person. I want to emphasize this phrase, "by the mercies of God." We are to present ourselves to God in view of the revelation of His mercy, and of course the outstanding revelation of His mercy is Jesus dying on Calvary.

Now if we are going to devote ourselves we must have something to which we can be devoted. We do not have a great general, powerful and glorious to think of just at this moment, although He is the King of glory, and we could extol the glories of His majesty and His power and think of Him as the conquering King going forward, and saying, "Come, yield yourself to me." But I do not want you to see that here.

In the verse it says, "I beseech you. . . by the mercies of God." He, the suffering Son of God of Calvary makes this appeal: "Present yourself to me, the suffering one." Now this is full of tremendous implications. When Peter was on the seashore after the resurrection, Jesus asked him three times, "Do you love me?" Peter said, "Well, here is John, what shall he do?" Jesus said, "Peter, it is nothing to you. When you were a young man you had strength to go around like you wanted to, but you will be an old man. Somebody else will carry you where you do not want to go." Here was a prophecy of the death by crucifixion that this great missionary would die. To consecrate ourselves to Christ means consecration to a suffering Christ. James McConkey, in his wonderful devotional tract, tells of a man who prayed, "O God, help us not to be afraid to trust the man who died for us." Who of all the redeemed children of God should have any fear or any reserve in saying to Him, "Here, Lord, I surrender all that I am to Thee"? So "I beseech you. . . by the mercies of God."

It has been suggested that the rain comes on the just and on the unjust, but that power does not come that way. That was a new thought to me. I want you to remember, rain comes upon the just and unjust, but the power does not. That leads us to our responsibility. Power will come if we consecrate. Moses the sheepherder in the wilderness was to go before Pharaoh the king. He said, "Lord, I cannot go before him." God said, "What is in your hand? Just take your rod and use it." David had just a shepherd sling. Use it; give it to God. The little lad on the shores of the sea of Galilee had five loaves and two fishes as his precious lunch. Give it to Jesus. He had the power to keep it for himself. This thought of consecration and this act of consecration hinges on me and you, and the moment we say, "Lord, here it is; I will give it to you," then we have opened the way for the power of God to work in us and in our church.

We have been informed of the needs of the world and of the great task that is before us. Probably we have asked ourselves the question, "What have I got to present to Jesus?" There is no man or woman so small or weak, who has nothing to consecrate, nothing to give. Will you pray at this moment and say, "Show me Lord, what I have to consecrate"?

As you prayed, God told you something that you had consecrate. I want to use a parable from the Old Testame In Exodus 10 and 11 there is a story of Israel's coming out Egypt. After the plague of flies, Pharaoh said to Moses, "No you can go and consecrate, and worship God, but worship in t land." The next thing he said was "You can go but do not very far away." Now as you are thinking of consecration, wh you have to consecrate to God, your lives and service, the fi temptation presented to you will be just to consecrate as you a In the eighth chapter of Leviticus the priests were consecrate First of all, Moses washed Aaron with water and put on hi holy garments. As we think of consecrating ourselves to G the first responsibility is holy living. God wants a clean vess and one that is separate from the world. Oh, what a power wou come in our lives if we would consecrate ourselves to holy living In the Bible we read that the altar sanctifieth the gift. Then to Aaron had blood put on his right ear and on his right toe, and h was sanctified by the blood. As we think of all our failures an all our selfishnesses and carnalities just depart from it all an say, "O God, put the blood upon my right ear, upon my body. Like Isaiah say, "O God, come and cleanse these lips, for I a an unclean man and I dwell in the midst of an unclean people. God purifies as we consecrate, and the altar sanctifies the gif Let us do that right now as we consecrate ourselves to God. L us ask for cleansing and Christlikeness. Let us depart fro the world and its sin. Let us be completely renewed and trans formed into the image of God.

The next compromise that Pharaoh presented was, "Go, y that are men, but leave your wives and little ones behind." Ther are a lot of implications, but we will call attention only to this God needs men. He needs workers, and we all need to be work ers. We need people in the summer Bible school, in the praye meeting, in the sewing circle room, people to clean up afte the meeting is over, people to open the church, and we set aside just a few. God wants the whole church—every man and woman every boy and girl. Let us consecrate the entire church. Let u come as one man—not just the men, not just the women, no just the children, but every one of us—and consecrate ourselve to God. Let us call for God to send forth laborers into every department of Christian activity.

The next compromise was, "Go, ye that are men, women, and children, but let your flocks and herds stay behind. Everything can go but your pocketbooks." Pharaoh knew mankind. He knew they would soon be back. We want to dedicate our wealth to God. We have done much the past year, but we have not done what we should have. I got this story some years ago when the India mission was being established. Grain was being gathered to feed the starving people in that land. There was a girl in Kansas about twelve or thirteen years of age whose folks did not believe in missions. She said, "Father, if I rake the wheat stubbles may I have what I get to give to this famine program?" The father consented, and the girl raked and threshed the grain. She got about $10.00 worth. It was so much the father was surprised and hesitated to give it, but he had promised. So she gave it to the famine relief program. At the foundation of this great work lay the consecration of the resources and possessions of that humble girl on the Kansas prairie. There ought to be some new tithers in the church. Let us consecrate our money to God.

La Junta, Colo.

(A message delivered at the May, 1943 meeting of the Mennonite Board of Missions and Charities. Stenographically reported by Lester C. Shank.)

Christopher Saur - One Man Bible Society

COMMEMORATING THE BICENTENNIAL OF A NOTABLE ACHIEVEMENT IN THE STORY OF THE BIBLE IN NORTH AMERICA

MARGARET T. HILLS

The Bibles printed by Christopher Saur were used by the Mennonites of early Pennsylvania. Occasional copies are still found in the possession of Mennonite families. The pulpit Bibles in some congregations of the Franconia Mennonite Conference were Saur volumes, and a few are still to be seen in the meetinghouses to this day. A copy of the first edition of the Bible was lately donated to the Historical Library of the Mennonite Publishing House by Mrs. Mary A. Allen of Louisville, Ohio.—E. Y.

A German Bible, the first in a European language printed in North America? Even before an English Bible? Indeed, that is so. Of course, the first Bible printed in all of America was that for the Indians in Massachusetts, in 1663; but that is another story.

It was the last day of August 1743 when, in the shop of Christopher Saur in Germantown, Pennsylvania—just two hundred years ago—the last sheets of a German Bible came from the press, the culmination of three years of pioneering work.

The printer and publisher, Christopher Saur, was a pious, energetic, and ingenious young man, who came from Germany in 1724, with his wife and small son. After graduating from the University of Marburg, he had studied medicine at Halle. In Germantown he led a busy life as physician, apothecary, optician, glazier, wood turner, and clockmaker. He was a deeply religious man. The lack of spiritual reading matter among the German community in Pennsylvania and Virginia moved him to the extent that he wrote several people in Germany for supplies of such books, and then set up a press to try to do something about it here. Paper, type, ink, and labor were expensive and scarce. His first press he built himself. In 1738 he started a series of very popular German almanacs, containing "various needful and edifying theological things, and also household remedies." The next year he began a religious newspaper, the first in the United States, which at one time had a circulation of 10,000 copies. In 1739 he also printed a German hymnal of some 800 pages for the Seventh-day Brethren at Ephrata, Pennsylvania. Then he began to think of printing a Bible. He had already been selling and giving away Bibles, Testaments, and other religious books sent him from Germany—a sort of one-man Bible Society. But the printing of a complete Bible in good type was an enterprise not to be rushed into. In his almanac and newsppaper he asked for subscriptions for a Bible, so that he could form some idea of how many copies were needed, and to help cover the purchase of paper and type. He wanted it to be sold at a price "so low, that the parsimonious and avaricious may have no excuse; and those of lesser means, no burden." A new font of type was contributed by Dr. Heinrich Ehrenfried Luther, head of a famous type foundry at Frankfurt am Main. The press seems to have been secured from another printer, who lacked Saur's ability to get things done. The paper had been requested from a religious organization in England; but he may have used American paper. The ink he made himself from a formula of his own devising. The text followed was that of one of the Luther editions printed at Halle. Saur's first edition consisted of 1,200 copies. The fat, square volume is usually bound in stout, brown calfskin over oak boards, sometimes with a little simple tooling. The title page is strikingly printed in red and black, and charming cherubs appear at the end of the Old Testament and of the New. The volumes were sold at eighteen shillings, which is about $2.50; but, announced Christopher Saur, "to the poor and needy we have no price." In his preface Saur says the book contains no notes or explanations, because, "firstly, . . . by means of Scripture parallelisms, one phrase frequently illuminates another in the spiritual sense; secondly, because it is certain that to him who reads the Scriptures with an upright heart, the Holy Spirit in the heart reveals his true meaning by the reading itself; and according as every believer himself undergoes such an experience in himself, individually, so one believes assuredly that the time nears when the whole earth shall be full of the knowledge of the Lord (Isa. 11:9), and there shall be no need that brother teach brother and admonish him to know the Lord (Jer. 31:34). . . . "

To friends of the American Bible Society it is interesting that the first Bibles printed in this country were not profit-making books, but what we now call missionary editions, and also were without "note or comment."

A fascinating sidelight on the Saur Bible is that twelve copies were sent to the Dr. Luther in Frankfurt who had supplied the type. The ship on which they were sent was attacked by pirates off the coast of France ,and the cargo sold at auction. Two years later, the Bibles were redeemed by Dr. Luther and presented by him to various European libraries.

In 1745 Saur began a series of German New Testaments, which continued to appear until 1775.

After setting up a paper mill of his own and a foundry for making cast-iron stoves, in addition to his other activities, the older Christopher died in 1758. His son Christopher carried on the press and in 1763 printed 2,000 more German Bibles—these on paper made at Williamsburg, Virginia.

A third edition, printed from type cast in Saur's newly established type foundry, was printed in 1776. Only a part of this edition was bound and sold before the American Revolution reached Germantown. Saur, an elder of the Church of the Brethren, opposed war, and was held a loyalist by his fellow townsmen. As he refused to take the oath of allegiance to the state of Pennsylvania in 1778, his goods were confiscated and sold at auction, including many unbound copies of this last edition. These, bound, were still on sale in Philadelphia early in the nineteenth century. The fascinating story that these unbound sheets were used as litter for horses or gun wadding by either the British or Continental troops during and after the battle of Germantown, seems to be unfounded.

Now, two hundred years later, the American Bible Society is printing thousands of German Bibles, many of which may be returned to Germany to help supply the postwar need there—all because the time still seems far off when, as the elder Saur quoted in his preface, "the whole earth shall be full of the knowledge of the Lord, and there shall be no need that brother teach brother and admonish him to know the Lord."—Bible Society Record.

Trying to work for Christ without the power of the Holy Ghost in the life is like trying to run an engine without fire and water. A certain man waiting at a railway station for the train to move, grew weary. He inquired if the trouble was the want of water. "Plenty of water," was the prompt reply, "but it's no bilin'." That is what is lacking among Christian workers—the fervency, the enthusiasm and the power of the Holy Spirit's boldness in witnessing, and the constraining love in service.—D. B. Rote.

Your Fellowship in the Gospel

F. C. H. DREYER

"Your fellowship in the Gospel." This striking phrase was used by Paul in writing to the Philippian believers. Phil. 1:5. It is still more clear and forceful in the American Standard Version, "your fellowship in furtherance of the Gospel," and in Weymouth's translation, "your co-operation in spreading the Good News." From the time when Paul met the Lord on the road to Damascus and received his call, not only to salvation but also to service (Acts 26:16-18), the furtherance of the Gospel was the one consuming passion of his life. So successful was he in this that his enemies accused him and his fellow laborers of turning "the world upside down" (Acts 17:6), and when Tertullus, the orator, who was spokesman for the Jews at Paul's trial before the Roman governor, called Paul "a pestilent fellow" (Acts 24:5), he unintentionally paid him the highest compliment, for as a man with a pest or plague carries the infection wherever he goes, so Paul carried the Gospel wherever he went, and larger or smaller groups of believers became "infected" with the same holy love and devotion to the Lord Jesus Christ that Paul had.

But no one realized better than Paul that this work of furthering the Gospel is a fellowship, a partnership, an association, a sharing together, not only of those on the field actually doing the work, but also of those other believers at home who by their personal interest, their intercessory prayer, and their sacrificial gifts, make the missionary labors of those on the field possible. No doubt this is one of the reasons why Paul, who had been sent forth by the church at Antioch, in obedience to the call of the Holy Spirit (Acts 13:1-3), was so careful, on his return from his missionary journeys, at Antioch, and in such other places as opportunity offered, to gather the church together and "rehearse all things that God had done with them." Acts 14:26, 27; 15:3, 4, 12; 21:17-19. In this connection it is to be noted that on each occasion Paul spoke of what God had wrought among the Gentiles through his ministry, emphasizing the fact that God was the worker and that Paul and his companions were merely the human instruments in God's hands. Paul also was careful to enlist the converts in every place from the beginning in this holy enterprise. Cf. I Thess. 1:8; II Thess. 3:1. Thus it was that the Philippian believers in common with others entered into this fellowship.

When we seek to analyze this fellowship, this partnership, we find the Scriptures suggest that it manifested itself in several ways:

1. *In Personal Interest.* Notice the pronoun "your." From the beginning the Philippians took a real personal interest in Paul's labors and did what they could to help him, not only by entertaining him and his party while in their midst (Acts 16:11-15), but also by active, personal effort devoted to the interests of the Gospel (Phil. 1:7, 27, 29; 4:3), and by corresponding with him after he had gone (Phil. 2:25), crowning their service by sending Epaphroditus to minister to him and aid him by whatever work he was able to do in Rome. Phil. 2:25, 30. Similar personal interest was manifested also by believers in other places where Paul labored, who not only assisted his work by their personal efforts but who also stood by him, guarding and protecting him when in danger (Acts 9:25; cf. II Cor. 11:32, 33), escorting him to places of safety (Acts 17:10, 14, 15), and keeping in touch with him by messengers and correspondence. In fact, Paul's epistles are his missionary letters to his converts and to other fellow believers and fellow workers who shared this "fellowship in furtherance of the Gospel."

2. *In Earnest Prayer.* In view of such passages as I Thes 5:25; Eph. 6:18, 19; Col. 4:3; Rom. 15:30; II Cor. 1:11; a Philem. 22, in which Paul requests prayer on his own beha we may be sure that the Philippians also followed him and l work in earnest intercession. This is confirmed by the incident reference to their supplications for his release found in Ph 1:19. On the other hand, Paul also constantly remembere them in his prayers (Phil. 1:3, 4, 9) as was his habit with b lievers of other churches. Rom. 1:8, 9; I Cor. 1:4; Eph. 1:1 16; Col. 1:3, 9; I Thess. 1:2; 2:13; 3:10; II Thess. 1:3; 2:1. II Tim. 1:3; Philem. 4. Thus there was mutual intercessi one for the other.

3. *In Sacrificial Gifts.* The word which Paul uses for "fe lowship" is a broad word and sometimes means "sympathet co-operation," but also has the meaning of "contributions" as i II Cor. 9:13 (R.V.); Rom. 15:26; and Heb. 13:16 (commun cate); so we are not surprised to find that not only were Pa and his party entertained by individual believers when they we in Philippi (Acts 16:11-15, 40), but the Philippian church als repeatedly sent gifts to Paul to assist him in his work. Phi 4:10, 15, 16; II Cor. 11:8, 9. They sent Epaphroditus as the messenger, not only to carry their letter and their gift, but als to be Paul's fellow worker for a time. But his serious illnes made his return advisable. Phil. 2:25-30. Paul deeply appreci ated the gift that Epaphroditus brought, not only because supplied his need, but also because it showed the fellowship o the Philippian believers in his affliction, and was fruit that woul increase the credit side of their account (cf. Heb. 6:10), "a odor of a sweet smell, a sacrifice acceptable, well pleasing t God." Phil. 4:10-18. "The figure is drawn from the sweet smelling incense burnt with the sacrifices: their gift being i faith was not so much to Paul as to God, before whom it cam up 'for a memorial' (Acts 10:14), sweet-smelling in His pres ence. Gen. 8:21." This led Paul, under the guidance of the Hol Spirit, to pen that precious promise of God's bountiful provisio for every need, whether spiritual or temporal, that has bee such a comfort and blessing to myriads down through the cen turies: "My God shall supply every need of yours according t his riches in glory in Christ Jesus" (Phil. 4:19), teaching tha the money that is given to God's cause is well invested and wil yield a rich return. Cf. Acts 20:35; Prov. 11:25.

4. *In Steadfast Continuance.* It is thought that Paul wrote the letter to the Philippians about ten years after his first visit t Philippi. From a small beginning, recorded in Acts 16:6-40 the believers in that city had multiplied and the church had grown, so that not only one but several bishops (overseers, R.V. margin, Acts 20:28) and deacons were needed and had been chosen, yet Paul was able to say that their "fellowship in furtherance of the Gospel" had continued "from the first day," that is, from the day Lydia was baptized (Acts 16:14, 15), "until now"—the time of writing, when Paul was a prisoner at Rome—showing that they were presevering in their missionary zeal.—China's Millions.

Discouraged missionaries are as much benefit as are the drones in a beehive. The bees carry their burden out so they can work unhindered. The discouraged worker in God's harvest-field ought to carry himself out on the ash-heap of nothingness.—D. B. Rote.



And when they were come into the house, they saw the young child, with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold and frankincense, and myrrh.—Matt. 2:11.

The first outburst of joy at the birth of the Saviour was over, and the holy family must have found more comfortable quarters when a new incident of worship and praise comes to us.

We wonder, as perhaps we always shall wonder, why the first visitors to the manger home were shepherds. Just so, we may well wonder why the next ones were "wise men from the east." What a lesson in the wonder and magnificence of the Christmas story! What lessons and suggestions for us now!

The giving of gifts has a deep and lovely meaning for us today. How our lives are cheered and brightened by the loving thoughtfulness of those dear to us! There is plenty of sorrow and hardship, there are plenty of burdens and cares, just as there were then, but now, as then and always, there is the one great Gift from heaven, there is the true joy that needs to be shared.

Shall we help to spread the "Glad tidings," and share the joy?

This year our Sister Sarah Lapp is not with us to help celebrate the Christmas season with us here. We are glad to feel that she has gone to join the many who have laid down their cross to receive a crown. Hers was a long life of quiet service. Her memory will continue to be a help and a blessing.

BE THOU AN EXAMPLE OF THE BELIEVERS IN WORD

By Mrs. Alvin Schloneger

It is stated upon good authority that the average person in one week says enough to fill a two-hundred-and-fifty-page book. Imagine dictating a book of that length! In fifty years this conversation would make a library of twenty-six hundred volumes. Do you think you could find much worth-while reading in your books? If this is true, we certainly want to heed the admonition given by Paul to Timothy to be an example of the believers in our speech. This must start in the home.

Our manner of speech among ourselves, in the home, community, and Church, if it is really acceptable to God, will be a powerful testimony of His righteousness.

"Would you like to know how always to say
The pleasantest things in the pleasantest way,
To bring you the friends you will always need?
This bit of advice you must surely heed—
Just say pleasant things to the home folks first.

"For home folks are nearest and dearest and best
And home love is surest to stand every test;
So if you would know how to do and to say
The pleasantest things in the pleasantest way,
Just try them with the home folks first."

"Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6). Our children come to us with many, many questions. Do we have time to talk with them or do we cut them off sharply and say, "Some other time I'll tell you"?

A little four-year-old girl, having had a severe scolding from her mother, was heard to sob pitifully to herself, "I wish Mother loved me and talked to me as she does to God. She talks so kind to Him." Can we hope to instill the love of God into the lives of our little ones, if we do not practice patience and self-control ourselves?

It would be well for us to consider the following proverb: "When angry, count ten before you speak; if very angry, count one hundred." Perhaps one could add, Keep still after counting one hundred. Let us be very careful, too, that we do not lie to our children.

A little boy with a sad heart was sitting on a log out in a field, where he thought no one could see or hear him. He was troubled. He thought to himself, "All these things I've been told about Santa Claus and about life are only lies, but if I tell my parents a lie, I get a whipping. I wonder whether there is any truth in these stories they tell me about Jesus?"

A teacher visited the home of a small boy whom she had found telling a number of falsehoods. She wanted to talk it over with his mother. How surprised the mother was with this news. "Why, John never tells lies to me. He is out in the yard now. I'll have Anna call him in right away." In a few minutes Anna returned without her brother. "He won't come," she said. "Did you tell him who is here?" inquired the mother. Anna shook her head. "All right, go back and tell him his grandmother is here and has some candy for him. That will bring him."

What a challenge to parents to set an example in speech to their children! How the people in our neighborhood and community watch us too! Here is a catalog of things which do not belong to pure speech: idle words, bywords, slang phrases, vulgar language, profanity, bragging, and gossiping which is perhaps the most common sin among professing Christians. And very often we are blamed for gossiping too much at our sewing circle meetings. The sins of the mouth are just as surely sins as stealing or murder but they are not considered as serious by most Christians. "To speak evil of no man" is as distinct a command as "Thou shalt not kill."

Solomon wrote, "A word fitly spoken is like apples of gold in pictures of silver." Let us ever take heed to the words of Matthew: "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by the words thou shalt be condemned."

Let us not be talebearers. If there is no fuel to put on the fire, it will soon go out, but add fuel and give it plenty of draft and you will have a roaring fire. A talebearer can have a whole community ablaze very soon.

"First someone told it;
The room would not hold it;
The busy tongues rolled it,
Till they got it outside.
The crowds came across it,
And they never lost it
Until it grew long and wide."

Often a mistake or misunderstanding among brethren would soon be forgiven and forgotten if the tattler would not get busy and go visiting.

"In the multitude of words there wanteth not sin" (Prov. 10:19). It is a dangerous business to talk too much. Holmes said, "Talking is like playing on a harp; there is as much in laying the hands on the strings to stop their vibrations as in twanging them to bring out their music." It is fully possible for one's spirituality to leak out at the mouth. We go to church to praise and worship God and with the same little tongue pour forth deadly poison at times.

Fault-finding is another evil of speech. We cannot afford to employ our tongues in finding faults in others, for we can be assured that we have plenty of our own which we would not like to have people speak about.

Refrain from quarreling. Instead of fretting and grumbling, let us be of a sunny, cheerful disposition, for this is contagious. If, in the morning, you arise and feel depressed and are apt to grumble about everything and everyone, the atmosphere is such that it will soon affect the whole family.

If, on the other hand, you will find yourself cheerful, with a willing mind to work and to help along gladly with others' burdens, the atmosphere is felt too and everyone seems more joyful, for joy makes life worth while.

How would it make us feel if some evening after a day's work, we could sit down and listen to a phonograph recording our conversation for the entire day, exactly as the words were spoken? No doubt there would be some things we would not want to have repeated.

When a pen flows too freely, it is a

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AFRICA

NEWS FROM NYABASI

A Prayer Burden

During the past heavy rainy season this station has had a lull in building work, possibly the first of its kind since the opening of the work here. It has been greatly appreciated, for the decrease in construction work has given added time to duties which seem more essential, such as language study and spiritual building for eternity. We have at the present time, however, some more material building to do since we are in need of several more medical huts. One is to be a dwelling house for one of the hospital helpers and his family and the other one is to increase the accommodations for in-patients. We have found out that the mud along the stream about three fourths of a mile from here makes good, hard, sun-dried bricks, so we have men at present making bricks down by the stream. This eliminates carrying all the water up the hill for brick making, as was formerly done. The two donkeys which the mission purchased for hauling sand have now been called into service to transport the bricks from the station to the mission. This is accomplished by tying several of our indispensable petrol boxes on the backs of the donkeys. It may sound crude but it works.

The past several months have afforded more time for village work which I have enjoyed very much. With a meager knowledge of the tribal language I have endeavored to give the message of Calvary to those who are not able to understand Kiswahili. When out in village work one meets many who know very little Kiswahili. One is therefore compelled to try to speak to them in their own tongue or else pass them by with a mere greeting, thus failing to bring to them the much needed message. Our gracious God is enabling us and in Him we trust as we continue to study the vernacular.

For quite some time the Lord has placed a heavy prayer burden upon our hearts for several young men of this tribe that they may really learn to know the Lord as Saviour and be willing to take a stand against circumcision and all the ungodly heathen rites connected with it. Circumcision is something to which every young man of this tribe looks forward, for it opens up to him a door which leads into all manner of ungodliness plus prestige among his own people. The devil will muster all his forces to hinder this custom from being broken by any individual, for he reaps a great harvest through it. He knows that if the young men taste of all the evil associated with this custom they will be his followers forever unless the mighty power of God delivers them from his tenacious grip. For a young man to stand against this will probably mean all kinds of ridicule and possibly persecution. Of their own strength they will not be able to stand, but we know that the young man who has found cleansing at Calvary and learned deliverance from the power of sin will find abundant grace, strength, and joy in the power of his God to deliver. Our Almighty God who laid flat the walls of Jericho is also able to break down this barrier, and in Him we trust and continue on in faith believing that He will perform. Will you join us in prayer for the youth of the Kuria tribe?—Simeon W. Hurst.

Women of Indecision

School has closed for this term, and so we missionaries have a little more free time to spend on language study and other necessary duties. July and August are vacation months —also the months in which most of the natives harvest their grain. Crops look fairly good around here, and the food shortage, which is so much more acute in other places, seems to be about over here. We thank Him for sending us the necessary rains.

One of the problems in Africa is to reach the women with the Gospel. Contrary to the way it usually is at the city missions in America, the men are the first to accept the way of salvation. Women have always been held in a subordinate place and have not had to make decisions for themselves. In all the tribal meetings and discussions, the women never have to make a decision, and are seldom allowed to attend the meetings. It is only the Holy Spirit who is able to show them that salvation is an individual matter, and that the husband's conversion does not save the whole family. The Lord has been laying a burden on us for the women, and the native Christians share the burden with us. We are glad to say that He who entrusted us with the burden is also hearing our prayers and calling some of the women to salvation. One of the greatest pleasures I have had in Africa is fellowship in prayer with a native sister in this way. She has a real burden for others, and is willing to be used of the Lord in prayer and in witnessing. We have made a prayer list, and we know that the Holy Spirit has been striving with nearly every one on the list, although not all have yielded. Some have confessed sin but have not yet come to the place of victory at the Cross. It is an encouragement to the babes in Christ here at Nyabasi when they see how the Lord is answering prayer. Some of them have had testing experiences recently and have gotten victory through prayer.

We praise the Lord for the work of His Spirit among us, but as the Spirit finds more liberty to call sinners to repentance, Satan also increases his attacks. We appreciate your prayers and are learning more and more that prayer is the secret of victory—prayer and following the leading of the Spirit.

—Muriel T. Mack.

A Jewish Refugee

At the present time we have a Jewish r ugee from Poland spending a few weeks wi us so that she might obtain some much nee ed medical help. Her husband spent sor time in a concentration camp. Later th moved to Palestine, thence to Cyprus, a finally here. I have met a number of the people. They seem to have suffered so mu that their nervous systems have not recover from the shock. They do not have the anch in the Rock which means so much to us. O can hardly realize the fears that are in su hearts. We had hoped that in our group f lowship on the mission she might find t Lord, but the fact that she knows practical no English or Kiswahili is a barrier. I fe certain that if her spiritual problem we solved her physical difficulties would no lon er exist. May we continue to pray that a rer nant of these sin-sick and war-sick childr of Israel may find the Lord.

A Wrong Impression

We have been encouraged recently by th interest manifested by some of the patien in the hospital. Others of course seem harden their hearts against the Gospel and th is especially a burden to us when we see tho whose days on earth must be few and who opportunities for accepting the Gospel a about to be closed. For some time I have ha the conviction that we were giving these pe ple the wrong impression by having servic at the graves of all those who died here the hospital. It has been a Roman Cathol custom to give a false hope to relatives b baptizing those who are dying and servin them the "last rites." We had always a tempted to point out, in our messages at th grave, the need of a Saviour and the fact th there could be no hope without Christ. Th heathen, however, had put out the rumo that if anyone died at the hospital the docto or pastor would forgive their sins, and ther seemed to be the general impression left o the minds of these people that their friend were therefore safe from judgment. We hav finally decided to spend more time with th relatives in personal work and to have n services at the grave except in the case o Christians.

It is difficult for us to realize what effec our most insignificant acts may sometime have on these people. At one time I kille a hyena and had it buried near a village. Thi raised considerable contention as I was sup posed to have placed a curse on the villag by this act. At another time I obtained per mission to remove fertilizing material fron a village for our gardens, but I removed i from the wrong portion of the pile and th result was that the members of the villag had to kill a goat to remove the curse. Some times it is wise to break their taboos to show them the nature of the bonds by which they are held, but mostly it antagonizes them. I is mostly the slow, hard way of going before as shepherds and showing them all the pit falls, that wins them. If force could have won the law would have won long ago, but it i an all-pervading love that breaks down the barriers.—Noah K. Mack.



INDIA

DHAMTARI

Medical Station

As usual, September weather is very hot and icky. It seems we have very little rain but lenty of heat. But as far as crops are con-erned I guess most of the danger of lack of ain is gone. Crops on the whole look good. Ve rejoice that this is true, for what would eople do who are already too poor to buy the igh priced rice, if prices would go up more?

The hospital wards are full most of the ime. Provisions are being made for some emporary wards by closing up verandas, un-il the new ward, now in progress, will be eady.

Not long ago a young man from Mohadi ame to the hospital for treatment. He had ttended one of our own primary schools at a illage near Mohadi and had learned to know uite a bit about Christ and our Bible. He nade known his desire to be baptized. After ome further preparation he was baptized here t Bethena. We praise the Lord for those who are willing to pay the price. We ask you o pray for him that he may remain faithful where he is and not only be a Christian in ame but be filled with the Holy Spirit and e ready to witness wherever he is.

In the month of August, we had a repre-entative of the Children's Special Service Mission with us here for seven days . He gave worth-while teaching for old and young, His messages were especially prepared for young people and children. We are glad for the in-erest shown and hope that the seed sown may bring forth fruit unto life eternal.

The coming month of October our Bible women and evangelists will spend the full ime at Balodgahan in Worker's Normal. We ope and pray that this may be a very prof-table month of study and preparation for work through the coming year. Please re-member these workers very definitely in your prayers. They are faithful in going out and doing what they can but their task is a hard one. They meet up with opposition and diffi-culties. They need all our prayers and help. They need to be encouraged. May the Holy Spirit guide and make them able to glorify the Master everywhere they go sowing the precious seed.

We are still waiting for a nurse to come and help us. There is a definite need for one and we hope that some one may receive a special call to this task.

The high prices are making it very difficult for the poor people in Dhamtari. We are trying to help them all we can in such a way that we will not destroy their ability to de-pend on themselves. Sometimes this is very difficult, as a bit of help creates a demand for still more. But here in Dhamtari the sit-uation is much better than it is in some other parts of India. Truly with war everywhere and high prices, this world is in a turmoil. And until people learn to know Jesus things will not be better. —Fyrne Yoder.

A New Convert

August 29, 1943, was a day which many of the Dhamtari congregation will remember. In 1936, when the Balodgahan middle school opened its doors to boys, a Hindu boy entered from a village twelve miles away. During his four years of middle school he brought food from home and did his own cooking. Then he studied in the special Bible class and first year high school. It would be too long a story to tell all his interesting experiences in these brief notes. But we saw from the first that Kiyaram was more than an average student. He has experienced much that has been hard since he told his people of his belief in Christ. It took a great deal of courage for him to go home this year to spend his hot season vaca-tion but he was led to do so. He testified for Christ while there and was severely persecuted. His father said he would never permit him to meet a Christian again. Many and earnest were the prayers that ascended for and by the boy during those two months. School opened at the beginning of July and to our great joy Kiyaram came. He was ready then to take baptism so far as he was concerned but the opposition from his home was more than even those most closely connected with him could know. So we waited. During the church service on this date he sent a note up to the pastor saying, "I wish to be baptized now. It is God's work." There was no time for the usual committee proceedings when there is an applicant for baptism, so the pastor took the vote of the congregation and Kiyaram was baptized. It was an impressive service. Only he and the One who gave His life for his salvation know how hard this separation from his people has been. And now we must join him in his prayer for his people, that they too may come to the light.

—Mary M. Good.

BALODGAHAN

Glory Be to God in the Highest

A natural father takes good care of his children. He provides them with food and clothes. How much more will the Father of fathers care for those whom He has created in His own image! Jesus, knowing our needs, sent Mr. P. M. Dass from Orissa to work among us. He is from the Children's Special Service Mission. For twelve days he con-ducted spiritual meetings twice a day. By his messages many wandering hearts were helped to follow in the right path and many hearts were touched. Many of our school girls got blessings from God. May God guide us always to follow in His footsteps.

This year in our school there are about one hundred boys and girls. We are thankful that there are thirteen non-Christian boys too who come here from villages near and far. We are glad that there are those among them who realize the reality of Christianity. We are sorry for such boys who know all the good in our religion but are still tied up due to their family belief. It is our duty as Christians to help them by our prayers so that they may some day become true followers of Christ.

Every Saturday forenoon, the last period of the week is recreation period. At that time the children give a program and thus put into practice what they learn in their classes. May God help each of our pupils in carrying out His will. —Bhagwati Rupao, Teacher,
Garjan Memorial Middle School.

SANKRA

A Native Christian Writes

We are happy to write that the Lord is blessing the work at this place. Brother and Sister Miller are living here and the pastor is Brother John Haidar. There is a dispensary and a primary school at this place. We have a church membership of about fifty. Sister Haidar has been ill for a long time. Please pray that she may be healed and that God may be glorified through her healing.

At this station there are two evangelists and four Bible women who go to the villages regularly and tell the Gospel story. In our district there are about thirty villages and all the people in the villages are non-Christians. It takes us a month to get around to all the villages. People listen well and we see ev-idences that the Lord is working in their hearts. One morning we two evangelists prayed that God would lead us into a home where there had been a death so that we could tell the people that Jesus is the Comforter. When we got to the village we were hindered from stopping in the center of the village but were led to go to the far side and into the home of a Brahmin whose wife had just died. We told him about the raising of Lazarus and what we believe about life after death. Finally he said that Jesus is the Comforter and that the Word of God is the "well of comfort." He then told us that a former evangelist often spoke to him and told him to accept Christ as his Saviour. He said, "Since that time whenever I think of the Word of God it seems like a thorn in my flesh and I know that I can get relief only through Jesus Christ." The Lord told us to put this man on our prayer list that he may be won for Christ. We believe that some day he will accept Jesus as his Saviour. Please pray for this man and for all of us, that the Lord's work may grow and His kingdom come. Pritam Singh.

SHANTIPUR

Bible Study

Bible classes for groups of lepers have been conducted for the last three months. The interest in the study of God's Word has been good among the Christians and non-Christians alike.

Bisakin, the wife of Masihdas of Mangal-tarai, passed away here in Shantipur where she had come for treatment. As an adult she had accepted Christ at Dondi and was bap-tized a number of years ago. Her life was a good testimony for Christ.

The prospects for a good rice crop at Mangaltarai and also in the Leper Home fields here at Shantipur are encouraging. The early varieties of rice will be a bit short due to a shortage in the early rains. We thank our heavenly Father for His blessings.

—A. C. and Eva Brunk.

DRUG

Serious Difficulties

Brother Lapp, our only bishop at present, has just arrived. Due to the difficulty of travel, he cannot visit outlying congregations except for very urgent matters. We have a problem which he has come to investigate in co-operation with the writer and the deacon of this congregation. It is the problem of the care and nurture of those who are considered members of this congregation but who live in other mission and church territories.

Many of our Mennonite young people have received special training in trades and have sought employment in cities where there are mills, factories, and other industries, and where they can receive higher wages. Some seventeen or eighteen such families are now living in Rajnandgaon, eighteen miles west of Drug. Most of them have found employment in the large cotton mills of that city. Due to their previous religious teaching and background and also due to differences in convictions from those of the established local mission and church, there have developed strained relations between them and the local community and church administration. The fault is not one-sided. Our people have been grossly inconsistent in attitudes and actions and in many things have failed to live up to the standards of living and loving relationships they should manifest toward others.

The problem is a serious one and involves church policy. We certainly want to indoctrinate our people in the principles and distinctive witness of our Church and want them to uphold them wherever they go. But we do not want any of our people to become a problem in any community in or near which they may choose to reside. Should we merely take a passive attitude and encourage our people to change their membership whenever they change their residence to other church or mission areas? There are those who seem poorly established in the faith and who cause trouble and live inconsistently with either our or any other church administration. Just how to deal with them and also maintain peaceful relations with neighboring churches and missions is our problem.

Many of you will remember that we took over this Drug district mission field from the Methodist Church in 1934. Those who have united with us from other churches and those from our own congregations who have become resident here have presented a continuous problem. We are happy to state that one brother who moved here from one of our own congregations and who had started a court case for alleged defamation when he was excommunicated has made a good confession and is to be reinstated. Careful teaching and discipline are required in indoctrinating those who unite with us from other churches.

Then there is the strong nationalistic spirit which has taken an anti-Christian turn among non-Christians of this place. It is also affecting our Christian community to a certain extent. When the enemies of the Cross can take up a slogan, "Fighting Quarrelsome Christians," and use it to counteract the witness and influence of our sincere conscientious brethren, it hurts. How to remove such pernicious influences is also a problem.

Will you pray for Drug? We believe that "our preaching is not in vain in the Lord" and we also believe that adversities caused by the world bring us into closer communion with God. —John A. and Genevieve Friesen.



SOUTH AMERICA

SOME COMMON SUPERSTITIONS IN ARGENTINA

By Nelson Litwiller

As do all other countries of the world, Argentina contributes her share of superstitious beliefs. Some of these evidently have common origin with those of other countries.

Have you ever heard of the **hen that crows?** Some of the older folks still speak of the misfortunes that are sure to come over the home, if a chicken in the pen should crow. The danger however is quickly averted, for the crowing hen usually gets her head chopped off and lands in the dinner pot. Personally I have never heard a hen crow, nor have I studied sufficient zoology to be able to say that hens can crow. I do not think they can, but if they can, woe to the one that does so here in Argentina!

How to keep storms from coming too close to your home.—In case a heavy storm threatens your home, make the mark of the cross on the ground. At the intersection of the two lines, stick a knife in the ground. This it is believed will invariably cause the storm to go "by on the other side." If you have a preference as to which side the storm is to pass, then place a handful of salt on the ground on the side which you are especially anxious should be storm free!

If you want to be fortunate at all be sure never to start on a trip on a Tuesday, nor should you marry on that day. A very large number of people believe this seriously. Because of this belief many foolish and comical things are done. The thirteenth of the month must also be considered an unlucky day and therefore nothing of vital importance will be begun on this day.

The Umbrella is supposed to have some mysterious power that should receive reverence. This refers, of course, to an umbrella that is opened inside a building. Several years ago, so I was told, a man entered a coffee-drinking and gambling saloon and insisted on keeping his umbrella open. The fanaticism and fear of ill luck were so great that someone killed the violator on the spot.

One of our present students in the Bi school relates how, as a young chap, he visi in a large ward in a hospital and while th inadvertently played with and opened umbrella. The consternation of the patie was great. The nuns in charge demanc that the umbrella be closed immediately wh was done, much to the relief and general isfaction of the sick and visitors.

The bad light.—Argentine folklore still fers to the **bad light.** It seems that in early days of the pioneer, there appeared certain phenomena, a faint light on the pam or prairie. Some have tried to explain it some phosphorescence produced by skelet of dead animals. However that may be, light on the prairie filled the hearts of Gaucho with terror, for it was always an e omen.

No less **fear inspiring** were the vacant a abandoned shacks. If these were without habitants for any length of time, rumor i mediately gave them occupants in the form evil spirits or ghosts, and naturally, bei possessed by spirits, the places were filled wi strange noises, groanings, and screams. Eve body kept as far as possible from such plac

Some of these beliefs seem very foolish us, and yet we find some of them almost i bred in some of our members. Surely whe there is faith in a loving heavenly Father, wl guides and keeps, there is no need to fe such irrational things as certain days, or thin to stave off trouble.

But we should not be too hard on o Argentine friends. Not only here but in Nor America there are still those who believe th breaking a mirror brings seven years of luck, that black cats carry a curse, that c mixed with three hairs from a cow's ears is good remedy for sore udders, etc.

"Perfect love casteth out fear."

City Missions

KANSAS CITY, KANSAS

(Mennonite Gospel Missions)

Dear Christian Friends, Greetings in th Master's Name: The past year has been on of innumerable blessings and also many prol lems through which God has manifested Hi goodness and sufficiency for every need.

This school year has greatly enlarged ou Bible school opportunities. Besides our ow week day Bible school at the church whic is now in its nineteenth year, this work wa extended to an 8-room rural school withi two miles, where there are over 200 pupil enrolled. Then later on the City Counci asked us to take over still another school i the Quindaro district where no other churcl was operating this year. Thus we are nov each Wednesday, with a corps of ten teachers some doing double duty, teaching in tw schools, and we have under our instructio

ver 400 children. Had we ability to handle the ork, we could easily have 150 more. With the ild delinquency problem growing by leaps nd bounds in our cities, we feel that a great nd effectual door of opportunity has been pened to us in this work.

There were three summer Bible schools nducted this past summer. Our three Sunay schools have a total average attendance of ver 225.

Within the past year, two series of evangestic Meetings have been held, one in March, ith Bro. C. F. Derstine as Evangelist, and nd just recently another with Bro. J. J. ostetler in charge. The meetings just closed esulted in twenty decisions for Christ—fteen children and five adults. Several of hese were aged men who were contacted in heir homes. One man whom we have known or many years, a very profane and ungodly an, has after a year's illness, seen his need of Saviour. There were also some reconsecraons, and all of us have seen anew, the glorious possibilities of a more earnest life for our ord.

Besides the schedule of regular services here are regular monthly cottage prayer meetngs in the homes of the underprivileged, a onthly jail service, and a monthly appointent at the City Union Mission in the worst ection of Kansas City, Mo. Here one sees he wreckage of humanity, the results of erving the devil for the wages of sin. Here, lso, are evidences of the mighty power and race of God to lift souls out of the mire, to luck brands out of the fire.

There is also the regular appointment at the .C.T.U. Home for aged ladies, where there s always a keen appreciation. Also, our exension department renders a real service in earching out and ministering to the neglected, lind, poor, helpless, and forgotten, which ervice always reminds us how our Lord minstered to the poor who heard Him gladly.

Our workers are: Anna Histand, Edna ook, and Elizabeth Yoder, the latter having een added this year. In view of the present igh wages, these workers are rendering real, acrificial service. Besides these, others from ur congregation are making a real contribuion to our Bible school work. We feel deeply reatful to God for this splendid spirit of ervice and co-operation.

We wish to thank you all for the contributions of food, clothing, and funds which make his work possible, and solicit a continued nterest in your prayers that God may keep us it vessels for the Master's use, to His glory nd to the furtherance of His work here in Kansas City. The Mission Family.
Edward Yoder, Supt.

LANCASTER, PA.

(Colored Mission, 460 Rockland St.)

Dear Readers, Greetings.—Our evangelistic meetings were held Nov. 7-14. Bro. John S. Hess labored faithfully with us in that work. The interest was good and there were several confessions. Children's meeting was held every evening. Twenty-three children received rewards for perfect attendance. We were thankful for the speakers who came in to give the lessons to the boys and girls. Pray for those who have made a confession that they will have grace to go on in the Christian life.

On the evening of Nov. 26, Bro. Edward Yoder was with us for a prayer and praise service.

Sister Lehman praises the Lord for an improvement in her health. However, she is still unable to take her place in the work. She is glad for the prayers of God's people.

The sewing circles are sending in clothes and bedding for which we are thankful.

Nov. 28, 1943. Elizabeth Landis.

LOS ANGELES, CALIF.

Third Anniversary

Many of the pedestrians who passed the little mission on Thirty-fifth and Normandie Sunday night stopped to peek in the window. They were no doubt wondering why there was such a crowd there, for one does not often see church buildings crowded as that little mission building was. Every available seat was taken. Benches were placed in the aisle, children sat on the platform, and some adults stood around the doorway. It was the service marking the third anniversary of our little mission among the colored folks. A number gave testimonies, telling of many ways in which the Lord blessed the work during these years.

As we looked back over the work we thought of the dirty, run-down store building, and of the days of work that were necessary to clean up the place and make it at all suitable for Sunday school. The people of that community were not only of the colored race, but they were complete strangers. To invite strangers to a Sunday school held in an old store building and to get them to come is not such an easy matter. We decided to have handicraft classes during the week and thus get acquainted with the children before opening up the Sunday school, but on the opening day of shop there were no boys there. We had invited them and many had promised to come, but they were not there. Finally, we offered some boys a nickel if each of them would bring another boy to the shop. It was not long before some came, each one bringing another boy in order to get the nickel. We still rejoice in the bargain we made, for, in reality, we had two boys for a nickel.

The first few months of Sunday school definitely tried the faith of the superintendent and teachers. There were days when there were no children present at all. In spite of these discouragements, the teachers continued to labor on, believing that God had directed in the work and that He would bless it. Little by little the attendance grew, and today there are from fifty to sixty-five present each Sunday including the teachers.

The auditorium has been remodeled inside as well as outside until one can hardly think of it as the same building. While we rejoice in the change that has been made in the building, our joy is greater as we see the transformation that has been made in the lives of those who have been won for Christ. One would hardly recognize them as the same people. Seven have already been taken into the Church and there are others who are counting the cost.

At the anniversary service Sunday evening, a number of the teachers gave short talks and there were expressions of gratitude given by several of the colored folks. After the message, the altar was crowded with seeking souls, many of them desiring a deeper Christian experience.

We covet your prayers in behalf of this work. While it deals with those whose skin is colored a bit different from ours, their souls are just as precious in the sight of God. We are planning to purchase the building and will also appreciate your prayers in behalf of this need. These souls are as precious as the souls in Africa, and our responsibility is at home first. May God help us to fulfill our responsibility in bringing the Gospel to the lost about us. Yours in Christ Jesus,

Nov. 25, 1943. Glenn W. Whitaker.

Rural Missions

EMBARRASS, MINN.

Dear Fellow Pilgrims: For several weeks we have been experiencing real winter weather. Our first severe snow storm came the first Sunday of this month, lasting several days. Roads were blocked and schools were closed for three and one-half days. The snow is deep, and the roads are rough and icy. All this, with more recent snow storms, have made it difficult and sometimes impossible to have some of our evening services.

Last winter we had Sunday school in our home. In many ways this was not convenient. We prayed for more suitable quarters, thinking especially of the schoolhouse at Embarrass which must be heated during the whole winter. The Lord granted our request near the end of October. We were given permission to use the schoolhouse for Sunday school and also for occasional evening services.

The same day that we received permission to use the schoolhouse, we also received a telegram stating that a week from that evening an evangelist would be there to start a short series of revival meetings. These meetings lasted five days. That was our first attempt in having such meetings here. The first two nights only a few came. On the third night there were about seventy there and on the closing day we a good attendance again.

This was something new to most of the people here. Our first call was given on the third night. About a dozen came forward. Most of them were young people who had sometime come to our Bible schools. While some of these would be kneeling and praying, their mothers would come and scold them and tell them to come out and go home with them, but the girls kept on praying until they had peace with God.

Space will not permit me to tell of all the glorious experiences, but I will tell of one. On Sunday night, the last night of our services, a girl who was saved on Friday night brought another girl friend to the services. When the invitation was given, the unsaved girl came forward. While one of our sisters was speak-

IN MEMORIAM

Sukrit Bangalia

Sukrit came into the Dhamtari orphanage in 1900. His home was in Khairagarh State. He came to the orphanage alone. He was a well, strong boy and took good care of his body. He never touched tobacco nor drugs and this good quality is also found in his children. In the orphanage when the others were taking their noon rest, Sukrit spent his time in reading and studying. He was a lover of good books. From 1918 to 1920 I was a teacher in the same schol with Sukrit and I found that he had good books, as well as Bible study books, in his possession. He spent his time in reading and in good works. He took no part in questionable amusements in the village.

Sukrit and I were together in our classes from first standard until we passed the normal course. He was very good in arithmetic. When he had finished his normal course, Bishop G. J. Lapp opened a school in the village of Bhatgaon and placed Sukrit there as headmaster. His pleasing manner and kindness won the hearts of his pupils, some of whom after finishing primary school under his teaching, went to higher schools and have passed high school. They give Sukrit the credit for creating in them a desire for more education.

He was a teacher from 1908 to August 1943. He was also interested in giving the Gospel to the lost. One hot season he, with seven other teachers, went on a preaching tour into Kanker State. In 1908 he was married to Bahura Bai, an orphan girl. Four sons and three daughters blessed their home. The oldest son is married and is living and working in Jagdalpur. The second son is a forest officer in the Sihawa area and is well spoken of by his superiors. The third son is a teacher and the fourth is in high school. The oldest daughter is a Bible woman at Sankra. The second one is learning midwifery and the third daughter is in middle school. These children's father was very much interested in their education. Every year he was chosen as a delegate to Church Conference. He was always present and took part in the discussions.

In Bhatgaon, where Sukrit taught for many years and where he owned fields, he helped to organize a rice bank, or farmers' co-operative society. This bank contained as much as twelve thousand bushels of rice at one time. For many years he served as secretary.

One thing makes me sad, and that is this: On Aug. 4, Sukrit came to Balodgahan to see his youngest daughter who is in school here. I tried to persuade him to spend the night with us but he said he had to get back home for some business. As he left he said, "I will not come to Balodgahan again." That became true. In July he went to Bagtarai to be headmaster of the school in place of Matthias Master who died in the hot season. He took ill with malaria and was brought to the Dhamtari hospital where he was a patient for a week and then went to his heavenly home.

After his home-going one Christian sister said, "He had a very kind and loving disposition and never had any differences with anyone." One Indian pastor said, "Two beautiful flowers have gone from our Mennonite Church." (Matthias Master and Sukrit Bangalia). It has been truly said, "A man's virtues become known after his death." The writer's desire is that we may all cultivate a kind and helpful spirit.

Maluwa Kalib,
Headmaster, Balodgahan Primary School

ing to her, the other girl who had been saved Friday night came up front again. Afterward I was told that she had gone up to pray for her unsaved friend.

Many were under deep conviction who did not yield during the meetings. One such woman was visited the day after the meetings closed. She was miserable and admitted her need of a Saviour. The following week when we had a little service in her home, she gave her heart to Christ.

Bro. and Sister Earl Ressler have moved into the Waasa district east of Embarrass. They live eight miles from our place. We work together in our Sunday school and radio work.

Sister Kathryn Miller and Sister Doris Wengerd are at the present time in their home communities in Indiana and Ohio.

We thank all our "fellowhelpers to the truth" for your part in this work. There would be no joyous reports of saved souls were it not for your help and prayers. May the Lord bless you and prepare you to receive the best He has for you in and through Christ.

Nov. 29,1943. Paul W. Lehman.

It does matter as to how faithful we are in teaching the pure Word of God in all our churches.—Elmer Swartzendruber.

From Our Institutions

MILLERSVILLE, PA.

(Mennonite Children's Home)

Dear Herald Readers: Greetings in the name of the Lord Jesus. Have our thanks and praises to the Father been acceptable this Thanksgiving season? We observed the day with twenty-five children that are in the home at present. Expressions of thankfulness to God were taught the children in our devotional periods.

A turkey dinner was served and all the things that go with it. The children gave expressions of appreciation for the enjoyable day. Bro. Levi Brubaker presented the turkey, Bro. and Sister Ralph Witmer presented five ducks, Sister Clarence Nolt gave cookies, and quite a few sent donations in money. We thank all who contributed to our happy Thanksgiving Day.

Health is good, with the exception of a few stomach disorders, but according to present indications all the children are normal again.

We have twenty-five children in the Home and one hundred and ten in foster homes. These children for placement in foster homes range from four months to fifteen years of age. Here are opportunities to some for mis sion work among the children by taking on or two into their homes. Jesus said "Whos shall receive one such little child . . . receivetl me." Surely great possibilities and blessing are awaiting for someone.

Our working force consists of the superin tendent, the matron, and one worker. This i not sufficient help to do justice to the oppor tunities awaiting us. It is inadequate to th responsibility assumed by the Church in thi work. Are we as a Church going to let ou opportunities and responsibilities to need children pass by and lose this blessing? Ma the Spirit awaken someone to help. Are w going to neglect the needy children?

We are often asked if we receive only Men nonite children. Of course our answer i "No." We receive any needy children o dependent children who become public charge because of the neglect of parents. We, how ever, are sorry to say that we have childrer from Mennonite families who have failed ir their matrimonial duties, and their childrer have become dependent. Will someone writ to us or call on us that we may give our re quirements and terms? May the Lord con tinue to bless all.

Yours for needy children,
Bro. and Sister G. S. Eberly

Nov. 26, 1943.

BE THOU AN EXAMPLE

(Continued from page 777)

ign that it is nearly empty and should e filled. The caution can be applied o human beings. Gossip, slander, idle hatter, all testify to the emptiness of he mind and are a dangerous sign.

Two things are essential to success in liminating these faults: (1) We must ave a pure heart, for "out of the abund- nce of the heart the mouth speaketh." (2) We must make a prayerful effort o overcome these faulty habits.

Just as there are so many evil things rom which we must refrain in our peech, so there are things that are need- ul and helpful in our conversation: indness, sympathy, encouragement, ruth, cheery greetings, friendly good- ys, words of appreciation—all of these o to make up the speech of a Chris- ian.

A man who had recovered from a erious illness remarked that no one nows how much a kind word means to ne who is sick and helpless except the ne receiving it.

A certain man attributed his salva- ion to **one word** in a sermon preached y Whitefield. What if that minister ad not spoken that one word? Here gain we could say, "A word spoken in ue season, how good is it!"

Sometimes, too, we do well to keep ilent. Throughout the Scriptures we ind instances when men kept silence. n many cases, like it would be today, he motive was a good one. On several ccasions it is recorded of our Lord hat He held His peace. "And no man vas able to answer him a word, neither lurst any man from that day forth ask im any more questions."

Paul in writing to the Colossian Church instructed them: "Let the word of Christ dwell in you richly in all wis- dom; teaching and admonishing one another."

A certain mother prayed thus: "May my advice be deemed wise, and let only that which is true, chaste, and kind spring from my lips. Forgive me, Father, for I am so quick to gossip. Not only would I refrain from any unkind accusation, true or false, but give me the courage to stop or admonish those passing it on."

May each one of us be able to say, "Let the words of my mouth . . . be acceptable in thy sight," and let them be "an example of the believers."

Louisville, Ohio.

DURING 1942 THE AMERICAN BIBLE SOCIETY--

—achieved a known distribution, even on incomplete returns from Foreign Agencies, of 8,254,629 volumes of Scripture, exceeding that of any year since 1931;

—distributed in the United States 5,371,293 volumes of Scripture, the greatest number in any year of the Society's history;

—issued in the United States for domestic and foreign distribution, 8,230,865 volumes of Scripture, exceeding that of any earlier year;

—distributed 1,511,777 New Testaments in the United States, the greatest number since the year 1918;

—participated in the formation of the "United Bible Societies" of Brazil, bringing together the work of the American Bible Society and of the British and Foreign Bible Society;

—distributed 8,924 embossed volumes and talking-book records for the blind—surpassing that of any other year in 108 years of service;

—produced an average of 5,444 New Testaments in the Army and Navy editions, every working day of the year;

—maintained its work in both occupied and unoccupied China;

—inaugurated studies with the British and Foreign Bible Society looking to the supply of Scriptures for the postwar world.

—Bible Society Record.

AFRICA'S GREAT NEED

Recent correspondence from Liberia shows the nemesis which follows neglect of the proper instruction of immature converts. There has been a tendency to stop at preaching and baptizing, and to fail to realize the equal urgency of Christ's further word: "Teaching them all things whatsoever I have commanded you." A great need here is the training of a teaching, as well as a preaching, ministry, and that is an urgent need in the African continent. Missionaries are needed who have the gift of teaching and inspiring others who, in turn, can perform the same service for their fellow African Christians.

—World Dominion.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

OCTOBER, 1943

GENERAL

Total	3,115 05

INDIA

General	1,769 42
India Missionary	1,773 32
Missionary Children	268 31
Evangelist	176 55
Bible Women	173 44
Educational	201 00
Orphan	559 30
Widow	64 50
Medical	57 00
Lepers	5 00
Building	500 00
Literature	20 00
Famine Relief	45 00
Bible Fund	10 00
Total for India	5,622 84

SOUTH AMERICA

General	2,275 56
South America Missionaries	1,038 48
Missionary Children	149 64
Evangelist	173 51
Bible Reader	16 00
Orphan	64 45
Building	660 00
Chaco Indians	38 75
Personal	60 00
Printing Press	80 00
Publication	17 50
Samuel Miller Auto Fund	193 90
Twenty-Fifth Anniversary Fund	332 55
Total for South America	5,100 34

AFRICA

Total	456 00

CITY MISSIONS

Bellevue Illinois	5 40
Chicago Mexican Miss Ill	99 00
Detroit Mich	40 20
Fort Wayne Ind	158 31
Fort Wayne Auto Ind	94 89
Kansas City Kansas	78 28
Lima Ohio	261 04
Peoria Illinois	72 34
Total for City Missions	809 46

CHARITABLE INSTITUTIONS

Children's Home K C Kans	60 91
Orphans' Home Ohio	319 69
Home for Aged Ill	40 91
Old Peoples' Home Ohio	60 35
LaJunta Hosp-Nurse Home	538 42
LaJunta Hosp-Nurse Support	32 75
LaJunta Hosp Colo	99 41
Total for Charitable Inst.	1,152 44

OTHER FUNDS

Administration Expense	4 65
American Bible Society	1 34
Board of Education	68 75
Bible Fund	5 00
China	35 00
Commission for Chr Ed	63 82
Dak-Mont Dist Mission Fund	16 51
Goshen College	155 51
General S C Comm	102 00
Hebrew Chr Alliance	39 00
Hesston College	11 50
Jewish Evangelism	5 00
Mex Work Colorado	53 55
Northern Minnesota	42 21
Paraguay Indians	4 17
Personal	20 00
South Bend Mission	50 00
Total for Other Funds	677 71

RELIEF FUNDS

War Sufferers	3,553 10
Amish War Sufferers	337 00
Famine Relief	10 00
Greek Relief	19 00
China Relief	1,389 50
General Relief	64 58
Total for Relief	5,373 18

C.P.S. FUNDS

Civilian Public Service	16,864 18
Amish C P S	1,637 80
Total for C P S	18,501 98

SUMMARY

India	5,622 84
South America	5,100 34
Africa	456 00
City Missions	809 46
Charitable Institutions	1,152 44
General and Other Funds	3,792 76
C P S and Relief Funds	23,875 07
	40,848 91

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS which are under the MENNONITE BOARD OF MISSIONS AND CHARITIES

Canton Ohio	109 65
Chicago Mex Miss Ill	72 00
Detroit Mich	16 51
Kansas City Kans	56 85
Mexican Border	40 00
Lima Ohio	38 16
Peoria Ill	67 45
Toronto Ontario	58 00
Kans City Children Home Kans	75 05
Orphans' Home Ohio	43 98
Home for Aged Ill	1,113 10
Old Peoples' Home Ohio	806 73
	2,497 48
Grand total received by Elkhart Off and Institutions	43,346 39

Respectfully submitted and Gratefully acknowledged

E. C. Bender
P. O. Box 574
Elkhart, Indiana

THE LABORERS ARE FEW

(*Continued from page 770*)

too much of a non-aggressive religion. There are too many of us satisfied with feelings of self-complacency; we see little need for personal sacrifice and giving. The Church is challenged with the need of producing men and women who have convictions for the task and who are thoroughly saturated with the message of the Word. We should be able to see coming from the halls of our educational institutions young people who have vision and convictions and who are yielded to the Spirit of God. The Church is asking our schools to give us missionaries, church workers, leaders, and laborers for the vineyard of the Lord.

Our congregations must share in this responsibility too. Not all who can qualify to serve have the privilege of attending our church schools. Ministers and leaders of the congregation mush share in this great task of preparing men and women for service in the Church. This is the time of year when Christian Workers' Training can be sponsored by the local group with a view to bringing men and women face to face with the need of deeper consecration and of better preparation. The world needs an army of Christian witnesses who are able to handle the sword of the Spirit effectively and with power.

GONE HOME TO BE WITH THE LORD

(*Continued from page 772*)

She spent five terms of faithful service in India, from 1901 to 1942. Since her last return she visited among relatives, friends, and churches in Virginia (her parents' latter home), Pennsylvania, New York, Illinois, Michigan, Indiana, and Ohio. She was living with her brother Daniel and wife, near North Lima, Ohio, where she made her last home. It was there on October 26, 1943 that this God-ordered life passed into eternity. Her death was beautiful. It reminds us of Gen. 5:24, "And Enoch walked with God: and he was not; for God took him Without illness or warning she slipped away thus answering t call home.

We all miss her, but the grave is not the end, and we live the hope of joining her sometime when the fuller complete li can be lived in the presence of the Master. Till then we sh cherish happy memories of years of service together, "for h price is far above rubies."

Akron, Pa.

THE VICTORIOUS END OF THE RIGHTEOUS

(*Continued from page 773*)

Ressler, and others—calling from yonder world for recruits fill the gaps. Victor Hugo, in his graphic description of t Battle of Waterloo, tells of the last stand of the Old Guard France. Faced with annihilation, they heard through the smo and above the din of the battle, a voice calling, "Surrender, bra Frenchmen," but back rang the reply, "The Old Guard die but it never surrenders." Scattered over the plains of India a America are graves of those who have dropped out of the rank Others have been withdrawn on account of health until our for on the field is greatly depleted and the demand for recruits great, but the spirit of the Old Guard lives on!

Years ago when Samuel Morris, a negro boy from Afric came to America to fit himself for service among his people, l attended college at Taylor University. He was about to comple his work and go to the field when he became ill and died. T those who knew him it seemed as though a great light had go out. A promising servant of God was dead—a great soul w taken away, the people said. But the resources of God are nev exhausted. At his funeral, three men raised their hands an promised God to take "Sammie" Morris' place. Since the they with others have kept the work alive. When I view th large numbers of young people—earnest, capable, and worthy- I have confidence that the dwindling ranks of our missionar force will be filled and that such occasions as the one today wi call them forth to their task until their own sun shall go dow behind the hills of time and they shall enter into their rest wit those of that noble company that has gone before.

Goshen, Ind.

GLEANINGS

BORN-AGAIN JEW TESTIFIES

"It was the power of the press that directed me to the power of God," is the testimony of a born-again Jew. "I was on my way to end my life by hurling myself from the open window of a tall hotel when a newspaper article led me to visit the Christian Industrial League to find out what was meant by the superintendent's having been 'successful in the rehabilitation of the lives of unfortunate men.'

"With a confused mind I accepted the invitation to attend the service in that friendly chapel on that eventful Sunday night. I found myself among men of different types. The Scripture verses on the walls seemed to talk to me, especially 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' The hymn, 'Softly and Tenderly, Jesus Is Calling,' brought tears to my eyes.

"And the message of the night! It seemed that God was speaking to me. When the invitation was given to those wanting prayer, I went back to the prayer room and there on bended knees I repeated the publican's prayer, 'God be merciful to me a sinner, and save me for Jesus' sake.'

"An emotion stirred within me. I could feel the change. Then and there I accepted Jesus Christ as my personal Saviour—the Christ I didn't know for over fifty years! Though I was born a Jew, yet that night I was born again and became a Christian. I lost the desire to die; I wanted to live! As I began to read the Bible devotionally and to pray, I began to grow in the knowledge of Jesus Christ, not as a mere man, but as my living Saviour.

"It was not necessarily the Jew in me that Christ appealed to, but to the unhappy, brokenhearted orphan without a heavenly Father, who was wandering so close to a premeditated death, until I found Him. I can see Christ now as I never did before, a star in human history, illuminating all life. Christ can satisfy all—all races, every human being. He satisfies me, and guards me against all temptations and testings and I know from experience.

"And finally I have never left Judaism, but have FOUND it! Christ is the completion of all the hopes and aspirations of Judaism. In Christ have all prophecies, types, and symbol of the Old Testament been fulfilled. 'It i the blood that maketh an atonement fo the soul:, (Lev. 17:11). That is the pur teaching of Judaism, and from the mo ment I acknowledged Jesus as my own per sonal Saviour, the promised Messiah of th Jewish people and Saviour of the world, I re ceived a peace which the world could not giv nor take away. Amen, and may God sav you." —Home Missions.

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A BUDDHIST TESTIFIES

The Chinese ambassador to the Unitec States, a Buddhist, said recently, "As an un reconstructed heathen I wish to pay my re spects to all the Christian missionary worker who have aided China during these years o her struggle. Many of these missionaries have lost their property and have suffered physical injury. Their women have suffered grave indignities, physical hardships, and misery, but so far as I know no missionary has de serted his post. Their missions have become centers of refuge for thousands and tens o thousands of Chinese." —Grace and Truth.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, DEC. 16, 1943 (Herald of Truth Established 1864) No. 38

EDITORIAL

"Pride goeth before destruction, and haughty spirit before a fall."

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"These six things doth the Lord hate: a, seven are an abomination unto m: a proud look, a lying tongue, and nds that shed innocent blood, an art that deviseth wicked imagina- ns, feet that be swift in running to ischief, a false witness that speaketh s, and he that soweth discord among ethren."

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We sometimes hear people say that ove and hatred can not dwell in the me heart." That is correct, so long we love the things which God loves, d hate the things which He hates. God is love"—so much so that He tes every form of evil. When "the ve of God is shed abroad in our hearts the Holy Ghost," we are ready to erish and to heed the divine injunc- on: "Love not the world, neither the ings that are in the world. If any an love the world, the love of the ather is not in him."

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Speaking of love in its highest sense, e are reminded of what our Saviour id in answer to the question, "Which the great commandment in the law?" e said, "Thou shalt love the Lord y God with all thy heart, and with all y soul, and with all thy mind. This the first and great commandment. nd the second is like unto it, Thou alt love thy neighbour as thyself." harmony with this declaration by r Lord is that by the apostle Peter: See that ye love one another with a re heart fervently"; also that of the isciple whom Jesus loved: "We know at we have passed from death unto fe, because we love the brethren."

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Drafting of Fathers.—After much dis- ssion of this subject by Congress and long period of uncertainty, the draft- g of fathers is now a fact which must e faced by many people. It becomes a eal problem to our nonresistant breth- ren, who are faced with the prospect of leaving their families without support while they as fathers are in Civilian Public Service. As more and more fa- thers in our church are being called the matter of support of their families be- comes a challenge to their near rela- tives, the home churches, or the church as a whole. The Peace Problems Committee has prepared a statement on this matter which is published else- where in this issue. We trust all who are interested will give it a careful reading.

*

"Give God the Praise."—On a certain occasion, after Christ had opened the eyes of one born blind, the Pharisees came to the young man and offered this advice: "Give God the praise."

This was good advice; butf rom the fact that it was hypocritically offered, the motive of the Pharisees being that of bringing reproach upon Christ be- cause He had performed this miracle on the Sabbath, it made their hypo- crisy and seeming sound advice all the more reprehensible. Yes, we want to give God the praise for all things that He has ever done; for He never did anything (and this includes His Son Jesus Christ) that was not praise- worthy. Of Christ it is said that He "was in all points tempted like as we are, yet without sin"; that "in him dwelleth all the fulness of the Godhead bodily"; that "in all things he might have the pre-eminence"; and for these reasons we want to remain true to the advice found at the beginning of this editorial—save the spirit of hypocrisy in which it was given. Keeping in mind the words of Peter that Christ left us an example, that we "should follow his steps," let us remember the words of the poet when he said, "Praise God from whom all blessings flow."

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What is it to be a Christian? In Romans 8:1 Paul gives us an enlighten- ing idea of it when he holds it forth as a present experience (**"now** no condem- nation"), telling us that those who are in Christ Jesus "walk not after the flesh, but after the Spirit." The child of God is not governed by what the flesh lusts after but by what the Holy Spirit does when He guides us "into all truth." Our standing before God is not determined by what we claim to be, not by our denominational name, but by the record which we make in walk- ing after the Spirit. As Paul admon- ishes us, "Be not drunk with wine, wherein is excess [or with anything else worldly which intoxicates or de- files]; but be filled with the Spirit."

*

We look to the Lord as our highest Example and perfect Teacher as to what constitutes love and hatred. Though "the whole world lieth in wickedness," so great was His love for fallen man that He made the supreme sacrifice, laid down His own life, that sinful man might be saved from his sins. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (I Jno. 3:16). This is His message—this the example which all Christian people should follow: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (Jno. 14:27). While the nations of the world are destroying life and property and happiness by the wholesale, it was the testimony of Christ the Prince of Peace that "The Son of man is not come to destroy men's lives, but to save them." In the language of inspiration, we should "follow his steps." This we do so long as we "follow peace with all men, and holiness, without which no man shall see the Lord."

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The Great Revivalist.—"O Lord, re- vive thy work in the midst of the years . . . in wrath remember mercy."

We are greatly impressed with this wonderful prayer. In the first place, it gives due recognition to the Great Source of all movements in which the power of the adversary of souls is over-

come by the power of God. Too often, when you hear people talk of great revivals, you hear of some eloquent evangelist, of some gifted singers, of some zealously affected workers, of some lavish donations of gold or glamour, or of something else which seems to make the glory of man outshine (in the estimation of their fellow beings) the greatness and goodness and power and glory of God.

The last four words in our quoted text may well absorb our attention and call forth our praises to the "Friend that sticketh closer than a brother," "from whom all blessings flow." It is men's sins that stand out as the great need for revivals, and merit the wrath of God and fellow beings. But the prayer of the prophet on this occasion is equivalent to that of Christ upon the Cross: "Father, forgive them; for they know not what they do." It is the attitude of mercy, coupled with an attitude of loyalty to God and a burden for the salvation of the lost, that usually brings about best results during and following revivals. Well may we pray with the prophet, and with our Lord as He pours out His sacrificial plea on the Cross, that all revival efforts may be in the spirit of mercy, not wrath.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

Three Attitudes Toward the Hat and Bonnet Question

By C. F. Derstine

Recently one of our readers sent in a digest of the following article which appeared in the Feb. 3, 1938 issue of the Gospel Herald. After securing the article from back files, we decided because of its moderate length to reprint the article in full as written by Bro. Derstine in 1938. Obviously illustrative details in the article will not apply to fashion-styles of 1943, but the principles held forth are today as important as almost six years ago.—Editorial Note.

The Mennonite Church is one of the churches which still attempts to keep from following the senseless changing styles of the day. These styles they used to say come from the following source: "New York got them from London, London got them from Paris, and Paris got them from Hell." Personally, the writer still feels that in 1938 there has been no improvement. In the attempt of the Church to keep herself free from the slavery of changing fashions, one of the problems has been the headgear of the women and girls. Shall it be a bonnet or a plain hat or the latest—they call "Em Hats"? It is well to stop sometimes, and ask the question, "Is there a deeper underlying principle involved than the mere question of which?" There is!

This brings us to the deeper principle that lies in the background. The deeper principle involved is the following: First, shall the Christian women and girls **follow** the fashions of the day? Second, or shall they **trail** on behind? Third, or shall they **break** with fashion? In simple words, that can be remembered, it is this, **Follow-Trail-or-Break.**

Following Fashion's Dictates

Let us look at the first **proposition.** The question is not between a bonnet or hat. It is between a bonnet and a changing style of hats. Sometimes the styles are more conservative, but this does not change the fact that the world is doing the dictating to the Christian lady. The Scriptures clearly declare that no follower of the Lord is to obey the world's dictation. The world-system nailed Jesus Christ to the Cross. In 1938 He is still there, so far as the world is concerned. His dying, His rising, His ascension, His being seated at the right hand of the Majesty on High, has not changed the character of the world. The world of 1938 still "lieth in the evil one." Shall that system direct the Christian's mode of dress? Then also, the Word of God condemns **"changeable suits of apparel"** in a number of places in the Bible.

The following quotation comes from the pen of the editor of the "Kitchener Record," the daily paper of several cities and a large community. This write-up from the pages of a secular newspaper, apart from Biblical principles, ought to keep any Christian lady from wanting to follow such senseless and ridiculous dictation. The editorial:

To determine just how fantastic milady's hats can be without arousing comment, a former New York show girl took a stroll along Hollywood's famous boulevards. On her carefully marcelled locks she wore a gaudy lamp shade trimmed with one rubber band, two artificial flowers, one chain off a bathtub plug, and one shoelace. No one took the least notice of her ornate chapeau! Wh goes to prove—well, what does it prove?

It is said that the majority of the fair would rather be dead than out of style; a when one contemplates the monstrosities t pass under the name of hats one is inclir to believe the statement. The creation t failed to attract notice in Hollywood wo no doubt have escaped comment on our o King Street. So extraordinary are samples of headgear worn by Twin C women that anything as mild as the la shade and its accessories would go unch lenged by the most searching eye. If notic at all it would probably be termed real c and modish.

One sees hats that look like perky c nucopias, some that resemble inverted gl pots. Still others might trace their parenta to garbage cans with a bit of celery stu fetchingly on one side. Others again lo like a guessing contest taking a day off. O dusky sisters in Borneo and the Fiji Islar have nothing on their Canadian sisters wh it comes to hats.

The poor hats can't help being crazy. Th are made that way. It is, of course, just pc sible that our womenfolk are putting o over on us men—just to see how far th can go and get away with it. Well, it strik us that they have gone a long way and g away with it. It has been said that in contemporary history of our times our vered Queen Mary may yet go down posterity as the one woman who wore an thing even faintly resembling a hat. Ble her! We like her hats and we admire h courage in refusing to be coerced by fashi into wearing some of the freak creations th we hope have almost run the gamut.

Just a casual review of the nam this editor called the "hats" advocate and worn by fashion devotees:

"Monstrosities."
"Perky cornucopias."
"Inverted glue pots."
"Garbage cans."
"Guessing contest."
"Poor hats."
"Crazy hats."
"Freak creations."

The same editor wrote several day later: "Fashion authorities tell us tha hats this year will be lower and flatte From the ridiculous to the more ridicu lous! Eh?" With such confessions, an such comments, why should Christia women ape after such ridiculous pass ing innovations?

Trailing Fashion's Dictates

There are those who say, "We do nc believe in following the senseles fashions, but we would use our ow judgment and discretion." **How long** Then supposing some women in th Church would use good judgment, (Th writer believes some would.) there ar many who would not; these in turn would lead others back into the vorte of fashion's whirlpool. Consequently the strength of the stronger would be menace to the weaker. In the questio of fashionable attire, the same rul holds true as with the moderate use o strong drink. The moderate drinker i a more dangerous example than th drunkard. The drunkard is despised the moderate drinker often is a respect ed man. Thus, one person's strengt

of will power may become the temptation of the other.

It has been true in the history of the Christian Church that denominations who maintained no standard, or who held up no ideal on the **"dress question"** usually **had none.** The business of **"trailing"** fashion never works in the long run. This was the attitude of the large Methodist denomination. It worked for a short while, but not long. Even before the godly founder (John Wesley) died, he bemoaned the fact that he made the mistake of not setting a standard for his people.

Breaking with Fashion

The Bible clearly teaches that the true follower of Christ must break with Satan, self, sin, and the world—in such scriptures as the following, "Love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:15-17). If changing fashion is not included in one of those things, **what is?** The slavery of fashions costs millions of dollars; the time of millions, which could be more nobly employed. The money diverted into the channels of fashionable dress and headgear would easily fill the coffers of all **"Missionary Boards."**

Another prominent factor which has a close connection with the question of the "bonnet or hat" is the **"devotional covering,"** taught in I Cor. 11. When the bonnet goes, and the hat comes in, the devotional covering usually goes in time. When the bonnet and devotional covering left the rear door, **"bobbed hair"** came in the front door.

To **"break with fashion"** takes a good Christian experience. It has been the writer's observation, that ninety nine out of one hundred times when this question was settled, the headgear was settled also. A few illustrations from life today must suffice. Two young ladies, whose Christian experience was excellent, were discussing the question as to a Church home; also, whether it would be a church which expects its women and girls to wear the bonnet, or not. They decided not to discuss the question with anybody for two weeks—nor to discuss it with each other—but for two weeks to study the Bible, meditate, and pray. They decided to listen to the Lord for that period of time, and then meet to compare impressions. After meeting, their convictions were the same. Both called at my study, with beaming faces, telling their experience, requesting to be received into Church fellowship.

Another, a wide-awake, intelligent young lady, began to question the advisability of wearing the bonnet, suggested by the Church. For more than a year she wore the hat. In that time she visited and attended quite frequently, the more spiritual denominations of her community. She had the opportunity of wide observation, and came back to her former standard, with much joy, with this confession: "The trouble with me was **not the bonnet,** it was **my pride."** When the Lord changed her, the bonnet was satisfactory and fitting.

Lately, a young lady whom the Lord raised up from the very gates of death, in answer to prayer, consecrated her extended life to the Lord. No sooner did she do this, than the Lord suggested to her a change in other directions; one of these was the "bonnet question." It has been our experience, over and over again, that when the heart was changed, it is not difficult to make the change on the headgear, and otherwise.

In the city of Kitchener lived a family where the parents truly loved the Lord and His book, the Bible. They were members of a denomination that advocated fighting during the World War period. At this time they left the fellowship of this church. For a long time they fellowshiped with the more spiritual Christians in the city, and worshiped at home. Later, the wife said to her husband, "This way may work all right with us, but it is not working with the children, we ought to get into fellowship with a church." To this he replied, "Well, I'm ready, and it's the Mennonite Church. I'll seek to meet their standards, and you do the same." This brought an intense struggle into her life, for she had been a follower of the fashions of the day. One evening she said, **"Lord, I want you to answer my question. If you want me to unite with the Mennonite Church, let me know. If you want me to wear a bonnet, make it plain."** That night she prayed from seven until around eleven o'clock. No answer. A little later, she seemed to see the Lord hanging in large profile form on the Cross. She saw His crown of thorns, with the blood trickling down over His face. But not a word about the dress question. Presently, it seemed a voice spoke: **"Child, I wore this crown of thorns for thee."** She responded, "If you wore that crown of thorns for me, I'll cease following fashion." She did. That same night, near midnight, she phoned and said, "Mr. Derstine, the question is settled. My husband and I will take our stand, and want to be received into the fellowship of the Mennonite Church." She said, "I have an indescribable peace in my heart." This conversation, and what followed, will be one of the gems which will remain in memory's casket. They have had the joy of seeing two of their children converted, the daughter and son, and are waiting in faith for the conversion of the others.

Another editor of our daily wrote after the division of the Mennonite Church in this city on the headgear and other questions in 1924: **"The Mennonite Church may change on the headgear question, but she will have a long way to go to get anything more quaintly becoming for Christian women."**

A minister of the Gospel in this city, while reading I Pet. 3:3-5, was strangely gripped by: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is **in the sight of God of great price.** For after this **manner** in the old time the holy women **also."** What gripped him was this, "that it was not so much a question as to **HOW** you dressed, but as for **WHOM** you dressed." That is what Peter meant when he said, "Which is in the **SIGHT OF GOD** of great price." He said, "When you settle this question for **HIM,** then the way you will dress will be different, and the fashions will have lost their pull."

Kitchener, Ont.

SEPARATION OF CHURCH AND WORLD

By Paul Redcay

We are very definitely admonished in the Scripture to maintain separation from the world. Romans 12:2 says, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." The world is all around us, but we need to be careful that the world does not get in us. When we run after the things of this world, it is a sure sign that our spiritual life is at a low ebb.

How can we overcome the world? In I John we read: "This is the victory that overcometh the world, even our faith." Our victory is found in God and His Word. The Holy Spirit will also help us in overcoming the world. I John 4:4 says: "Greater is he that is in you, than he that is in the world." Jesus says we are in the world but not of the world. If we are not of the world, then we are Christians. But if we are not Christians, then we are of the world.

In I John 2:17 we read, "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." What is meant by the term **world?** We are not referring to the earth, but to the people who are outside of Christ. There are people who are of the world and at the same time are members of the Church. Many people in our day and age want to be in the Church and go to Heaven. These same people also want to enjoy the **pleasures of sin.** The Word of God says that "no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the

(Continued on page 795)

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

ILLINOIS GIRL PRAYS FOR ARGENTINE FRIEND

This is the month of the year which our elderly people dread. The past few weeks have been exceptionally cold and windy and there have been heavy frosts which have damaged the tender plants. Last Sunday morning all the pumps were frozen up—and I am afraid it even affected the people's hearts, for few came to the Sunday morning service. The few that were present shivered with topcoats on in an unheated church building. The winter had been so mild and damp. Just now rains are needed again.

On Aug. 6, the Casares Mission Home was the scene of a wedding when Alba Ac, a former orphanage girl, returned to this town to be married. Perhaps this borders on the unusual in missionary work and experience, but we trust that this new home will be based on Christian principles and that the Christ life will be reflected in its influence.

We had a pleasant surprise a few days ago, Elvira Armenino made us a short visit. She is in nurses' training in the Capital and had a few days off to visit in Bragado and Casares. The three girls in training are living together and board themselves. It helps solve the problem of boarding. They seem quite happy and are making progress in their studies. They especially appreciate the prayerful help given by our home people in making this education possible. Pray that they may be a real benefit to the Lord's work.

Sometimes I feel that my contacts with the people about us are too few, but opportunity to witness for the Master comes in such unthought-of ways. This was the occasion of a street conversation with a former friend, a young Jewess. I had not seen her for some time; therefore, I decided to invite her in for tea. A lively conversation followed. She pretends to be an atheist and at the same time considers herself Jewish. For some years past she has had correspondence with a Christian girl from Illinois in the U.S.A. This girl wrote that she was praying for the conversion of the Argentina friend; and the following comments were offered me. The Jewess could not accept what evangelicals believe when they express their faith in God through adoration and praise in our "cultos." She said it was absurd to believe that God could be spoken to in our spiritual congregation of believers. She had replied sarcastically to her Christian friend in a letter, saying that it was ridiculous that she should pray for her conversion. To her, God did not exist and it made little difference what one believed. Religion was just a good piece of business for someone. Her faith was staked in something more real than such superstitions; she was going to make her own way through life.

I explained to her as well as possible what I considered a basis for our faith and belief in God. She listened, interested in a way, for she did admit the presence of sin in our lives and the need of pardon. She promised to visit the evangelical church in the town where they are moving. My prayer continues that in her search for more knowledge and truth that it may be sincere and that she may be led to know the Lord Jesus Christ as her Saviour. I invited her to our service but she excused herself, saying that a Jew cannot enter a Christian church and that she had been severely criticized for conversing with me since I was a Christian missionary. Remember the many Jews in this town who are without salvation. They receive our tracts and Scripture portions when taken to their homes.

Our family has enjoyed quite good health this winter. The grippe made a rather long visit and baby Grace had a spell of croup which made us anxious for a few days. She is fine again. Marion and Agnes spent a few days in bed with swollen smallpox vaccinations in July. Now they are due the antidiphtheria vaccination. It is required of all school children in town. Marion will finish in the grade school this November, and Agnes is in second grade. We have no national high school in town. It is just a little difficult to decide about further studies for our boy.

We continually need your untiring efforts in prayer that His kingdom may be extended even in the face of great adversity and confusion all about us. But God is still on His throne and will care for His own and lead them through to victory. We praise Him for this. Trusting in faith,

Mary F. Snyder

Aug. 25, 1943.

India

HOSPITAL WORK AT DHAMTARI

Jonathan Yoder, Dhamtari, C.P., India, July 23, 1943: Here are just a few news items from India to let you know that we want you to remember us, and that we very much remember all of you. As usual, our chief interest is in the hospital work; so we will tell you about the "Rich Man." Last week we had one of the richest men of Dhamtari here at the hospital for treatment. It seemed that in spite of everything we could do he steadily grew worse. And the worse he got, the more visitors he had. Here it seems just impossible to control visitors like we can at home—they just will not mind. And it seemed that all the visitors were bent on getting a share of his money. The poor man (indeed he was very poor in goods of the other world) also became conscience stricken, and according to reports started to distribute some of his money in his last days. Gifts included money for a free hotel for poor travelers, a hundred cows for Brahmans at Rs 3-4 each (about one dollar), and a sack of ri daily for the poor beggars of Dhamta There were reported to be many more don tions, and when the people failed to be ab to bring enough pressure on him there in o hospital, they prevailed on him to go back his house, where he lived about two mo days. I could not help but remember th Rich Fool of the Bible as we took care of hir We tried to teach him of Jesus, but after a the death bed repentances are few. He real did seem to be very apprehensive of deat and was very frightened. Rich people of th country who have gotten their wealth by fa means are very few. After seeing a bit of th country one understands a bit more of wh the Bible means when it speaks of oppressin the widows and the fatherless. If someone not present to protect from unscrupulous me in power, it is just too bad for the orphans.

Just now we have a young man in the ho pital from Singapore, where we have had school for some time. He is on the road t health and very much wants to be baptized We have talked with our Indian pastor abou it and we think we will probably baptize hir next Sunday. So we do see that not all th seed is cast on barren ground. He know much about the Bible and the life and deat of Christ, and seems sincere in his desires t be a Christian. Will you pray for him?

We left Joan up in Boarding School a Landour this year. That really was difficul to do. It seems that children of that age ar just a bit too young to be without their par ents. But even if we were able to give then education as far as books are concerned, her in our homes, still it is not possible for chil dren to develop normally without children o their own status to play with. It is very necessary, as we saw more and more, for chil dren to have playmates with whom they car play on equal terms; so we left her up there and came back with Mary Jean only. I be lieve this living apart from one's family i about the hardest part of missionary work.

Politically, the country has become much quieter. Since the government has taken a firm stand it seems that much of the opposition has become frightened, and is quiet But we cannot feel that the political problems have been settled; they have only been postponed. There are bound to be big changes some time, and we wonder how they will affect our mission work when they finally do come.

We are anxiously looking forward to the arrival of new and old missionaries. Truly, our numbers are a bit less than usual, and it would be so refreshing to hear that others are on the way. But I guess the way times are at present, we just need not expect any new arrivals. We know you do continue to pray for us, and we are very glad for all the letters you write.—Mission News Bulletin.

City Missions

ALTOONA, PA.
(2504 Fourth Ave.)

We praise the Lord for His continued blessings. While we were engaged in evangelistic work at the Williamson, Md., congregation,

the following services were held at the Mission: On Sunday, Nov. 28, a group of students from the Eastern Mennonite School had charge of the services. The group consisted of Daniel Lehman, Norman Derstine, Rohrer Eshleman, Ruth Alderfer, Tillie Yoder, and Ruth M. Krady. On Sunday, Dec. 5, Bishop James Saylor, Hollsopple, Pa., served.

The Lord willing we would again appreciate the usual Christmas donations, reaching us not later than Dec. 23.

The Thomas congregation supplied us with the November provisions. The cash value of clothing from the sisters' sewing circles is as follows:

Maugansville	$ 5.41
Cedar Grove	10.00
Belleville and Allensville	1.80
Cross Roads and Lauvers	5.18
Conestoga	2.09
Crown Hill	6.24
Bethel	2.11

The Lord willing our annual revival will begin at Mill Run, Jan. 1, 1943, in charge of Evangelist Elmer E. Yoder, Allensville. An all-day meeting is planned for Jan. 1.

We beg a continued interest in your prayers. Joseph M. Nissley.

Dec. 7, 1943.

LIMA, OHIO

Readers of the Gospel Herald, we greet you in the name of our Lord. We have had our annual business meeting at the Lima Mission, Thursday, Dec. 2. Officers were elected as follows: Norman Smith, Supt.; Frank Cook, Asst. Supt.; Bernadine Cook, S.S. Secy.; Mary Golden, Chor.; Fanny Hartman, Asst. Chor.; Frank Cook, Frank Hartman, Henry Mueller, Norman Smith, Mods.; Norman Smith, All-day Program Committee; Maurice O'Connell, State Mission Board; Bernadine Cook, Church Secy.; Evelyn Cook, Correspondence Secy.; Fanny Hartman, Delegate to Sunday-school Conference. Frank Cook, Trustee; Grace Howell, Library and Enrollment Secy.

Every year we give books and Bibles to our Sunday-school pupils who have not missed a Sunday during the year. The children look forward to the Christmas treat, too. Because of high prices we will have to spend more this year. We will be thankful for any help that the Lord may lay on your heart.

Delinquency among smaller boys and girls is increasing because of mothers and fathers working every day. A movement has been made to bring those children off the streets into our Sunday schools. The Board of Education is now considering this problem. A new field has been opened and we need your constant prayers in our behalf.

Sunday, Dec. 5, Bro. E. M. Yost, Greensburg, Kans., gave us a surprise visit. He gave us an inspiring sermon.

We have enjoyed many blessings this last year and we are looking forward to a fruitful season this coming year.

Dec. 7, 1943. Cor.

Rural Missions

GERMFASK, MICHIGAN

Dear Christian Friends: It is with great rejoicing in the privilege of being a child of God that we come to you at this season of the year. We feel that God has been so good and great unto us this past summer that it is our only desire to hide away in Him, for He is all in all and whatever has been accomplished is because of His divine power and guidance.

Feeling that a located worker would be of added blessing to the work in the Green School District, we made an appeal to the District Mission Board of Indiana-Michigan Conference. After due considerations and plans we were very happy to have the arrival of Bro. and Sister Norman Weaver and family of three daughters. We are made to rejoice for the way they have entered into the work and spiritual needs of the field, as well as to see an increase in the attendance and interest in the community itself. Because of the lack of an empty house to be obtained, they must of necessity live for the present at the extreme south edge of the Germfask community, and from the Germfask post office. This has given us the opportunity to have them in the services and work of the Fernland congregation.

The forepart of November our bishop, Bro. Edwin J. Yoder, was with us for one week in the interests of the Upper Peninsula Mission work. During this time communion and feet washing services were most blessedly enjoyed by the membership. He brought one or more messages in each of the four communities of the two congregations. One soul was received by baptism at Fernland and one also at Sandtown. We are happy to give our wishes and blessing of God upon the Sandtown brotherhood since they are now a separate congregation, with the Naubinway Mission work in their charge. We counted it a privilege to enter into a fellowship service with the other workers, Clarence Troyer, Norman Weaver, and families, and Bro. Yoder during his week with us. At this meeting Bro. Yoder brought the message. Songs were sung, testimonies given, and each departed feeling a new appreciation for one another and the privilege of being a worker for God and the church.

At this Christmas season we wish to extend the blessings of the season to each friend and interested one in the work of reaching lost souls in the Upper Peninsula of Michigan. May the renewed interest and attendance of both the Green School and Germfask communities continue to the glorifying of Jesus Christ. Our attendance is the highest it has been in the six years that we have lived here. The community seems to be more open to a consideration of their soul needs than ever before. May our joy, and the stirring of Heaven, in souls turning, be your joy also this Christmas.

"And now, Lord, . . . grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus" (Acts 4:29, 30).

Dec. 2, 1943. Chester C. Osborne.

HARMAN, WEST VIRGINIA

(Job Mission Home)

Dear Readers of the Gospel Herald, Greetings: Thanksgiving season is past again, and we had indeed many things to be thankful for, and not only had but we still have and we ought to be filled with gratitude continually for the innumerable blessings which come from the Giver of every good and perfect gift.

When we take a look into the world and see at least in part the world conditions, we can not help but to say with the Psalmist, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage;" "The Lord is good, and His mercy endureth forever."

Now concerning the work here, we find that Satan is still busy and deceiving and discouraging many. However, there is also a bright side. The Lord is working also, and there are still those who are faithful and interested in the salvation of their souls.

The work in the different congregations continues about us as usual. Bro. and Sister Simon G. Huber, who arrived on the field Oct. 5 and are stationed at Horton, are by this time pretty well acquainted with the people and are taking an active part in the work. May the Lord bless their labors for Him.

A Gospel Team from E.M.S., including five students and one teacher, arrived at the Mission Home Saturday afternoon, Nov. 20. The same evening they gave a program at Bethel Church, Sunday forenoon at Lambert Schoolhouse, Sunday afternoon at Horton Church, and Sunday evening at Riverside Church. One program rendered was on the Word of God, the others were Christian Life programs. Some of this group were also used in the Sunday schools while here. They returned to E.M.S. the next morning.

We wish you all the blessings of a kind Heavenly Father, as well as the Season's greetings. We again ask you to remember the work here in your prayers. In His glad service,

Dec. 7, 1943. Hiriam Weaver.

—o—

THE HOLY TOUCH

We cannot get in touch with our friend across town without first getting in touch with the central telephone exchange. So we cannot get in touch with God and man but through Jesus Christ. It is through the blood of His atonement that we get in touch with God, and it is through the blessing of His love that we are able to reach other people and influence them towards a happier life through a Christian faith. Tune in on the central power if you would obtain the necessary strength to a glorious triumph of accomplishment! —Mont Hurst.

—o—

"'A broken and a contrite heart, O God, thou wilt not despise" (Ps. 51:17).

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

OTHERS

We travel the way of life but once,
'Tis filled with sorrow and joy;
We have our trials as well as our songs;
The gold is oft mixed with alloy.

Pleasure will vanish like morning dew;
Time is the balm for pain;
But what we do for one in need
Will live over and over again.

To make life truly worth the while,
For others we must live.
The rule for joy is not to withhold,
But to give, and give, and give.

Often we meet a tired heart
Made weary by toil and care;
If we but give a cheery smile,
'Twill help their load to share.

The soul of man doth yearn for love,
For God hath made him so.
Just give some love to an unloved one,
As on through life you go.

Oh, may I then forget myself,
And all for others live;
Assured that I will happiest be
When I give, and give, and give.

—Eva S. Gilger.

—o—

HOME—A TRAINING GROUND

No doubt it was for the very purpose of a training ground that God instituted the wonderful plan of the home; for there not only the children are trained, but we believe the parents as well learn most valuable lessons, if they are willing to look at the whole situation in the light of eternity and with a keen desire to do God's will.

God intended that the main attribute of the home should be love. Paul said that husbands were to love their wives "even as Christ also loved the church, and gave himself for it"; and he said also that wives should submit themselves unto their husbands. "A wife is to seek to please her husband, to do whatsoever she can for him, to work in harmony for the good of the family, to have the love that delights to serve with unselfish devotion."

If a home is based on these principles, the training of the children in the right way naturally follows. We are told that the word train in the original denotes "to draw along by a regular and steady course of exertions; and is hence very naturally used to signify drawing from one action to another by persuasion, promises, and other efforts, continually repeated."

How often have we seen the need of encouraging a child to obey, by promises if necessary; and if that does not produce results, the rod used in the right spirit works wonders. We thoroughly believe that to spare it spoils the child, as the wise man has warned us.

"Childhood is the seedtime of life—the season in which everything sown in the mind springs up readily, grows with peculiar vigor, and produces an abundant harvest. In this happy season, the garden is fitted by the heavenly Gardener for the very best cultivation. If good seeds are then sown, valuable productions may be confidently expected; if not, weeds of every rank and poisonous kind will spring up of themselves, of which no future industry will be able to cleanse the soil."

The Mosaic law tells the children to honor their parents. The word honor we understand to mean reverence; and if children are to revere their parents, parents should live in such an attitude before God that they can command that reverence.

"A little boy who had exhibited bad temper was punished for it and sent to his room to pray for a better temper. This is the prayer he was overheard to utter: 'O Lord, please take away my bad tempter. And while you are about it, you might as well take Mother's too.'"

Children are naturally devoted to those they love and who they know love them—those who care for their physical needs, and help them out in their little troubles. And as it is most natural for them to imitate, they begin early to imitate their parents. Oh, how careful parents ought to be to set the right example before them, from the very first! It is said that example is better than precept; and we have no doubt that it is true.

It is most important that when children are small, the parents should teach them to feel that God is always watching over them and knows exactly what they say and do; and when they disobey, they should be made to feel that the sin against God is greater than that against the parent. Whenever a punishment was necessary in our family, we tried to impress upon the child the fact that he owed God an apology for wrongdoing; so off he had to go, and kneel down and ask God's forgiveness. There was nothing harder for one of our little boys to do, after he had taken a punishment and then been made to stop crying, than to be told to smile and "shout the victory." That simple little act seemed to chase his trouble all away.

Children should be required to read their Bibles and spend a little time in prayer every day. Otherwise they will never feel their dependence upon God and it is certain that they can never run a successful Christian race without Him. It was a regular habit with us when one of the children thought he needed something—an article of clothing, or a toy—to require him to pray for it before we would give it to him and sometimes he had to pray for it a good long time.

It seems that one of the surest ways to spoil a child is to let him have every think he wants. A child ought to be as cautious about spending his pennies and nickels as older people are; and no doubt he will be, if he has been properly reminded, through the years, of the sufferings that many in the world endure because of the lack of the necessities of life.

Also, by praying for things children learn that all good things come "from above."

One day a little fair-haired boy took an important paper from an envelope lying on a dresser. He carried it outside and lost it. When Mother came to get the envelope and found the paper gone, she was greatly agitated and asked who had taken it. The guilty one immediately confessed, but had no idea what he had done with the paper.

A careful search was made, but to no avail. After a time, when the search seemed hopeless, Mother saw the little fellow kneeling by his bedside, asking God to help him find the paper.

When he arose, he took a flashlight—as it had grown dark by that time—and went out in the yard for one more careful search. He found the paper. And from that time to this—small though he was then—he has never doubted that God answers prayer.

It was always a happy time when our little flock gathered for family prayers; and some of the missionary books read to them at those times made lasting impressions upon the children's minds. The requirements of the Gospel were made plain, and we believe that the way of the Cross looks attractive to them today.

We have heard of young children being converted and continuing a course of obedience right through their whole lives. No doubt there would be many more such cases, if the Christian training in homes were more thorough; for the Bible says, "Train up a child in the way he should go: and when he is old, he will not depart from it."—The Burning Bush.

—o—

Jesus "went about doing good" in many ways. Sometimes He opened the eyes of the blind; sometimes He healed the sick; sometimes He fed the multitudes; oftentimes He preached; but at all times, wherever He went, "He went about doing good."—J. L. Horst.

Sunday School Lesson

Theme for the Quarter: The Ten Commandments and the Teachings of Jesus

XIII. GOD'S GREAT LOVE AND HIS GIFT

Lesson for Dec. 26, 1943.—Matt. 2:1-12.

Golden Text.—For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.—Jno. 3:16.

Introductory. — Usually, when a Christmas lesson is chosen for Sunday-school recitation, said lesson appears on the Sunday before Christmas. But on this occasion those responsible for the assignment of these lessons saw fit to assign it for the Sunday immediately after Christmas. It is a very appropriate selection, as we have been studying the teachings of Christ during the entire quarter. The visit of the wise men from the East has been an old story for nineteen centuries; however, it is a story that is ever new, a story from which all people may profit.

Wise Men from the East Make Inquiry Concerning the Infant King (1, 2).—The occasion of their visit was that they had seen a star in the East which they believed to be the star of prophecy. The reference takes us to Num. 24:17, where we are told about the strange course of Balaam, a heathen prophet who at that time was under the power of God, probably against his own will. Among other things he referred to the Star of Bethlehem as follows: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab," etc., etc. Whether the visit of the wise men was based on this or some other prophecies, there was a general expectation of the coming of the Messiah, and the Star of Bethlehem figured in these expectations. Thinking that of course Jerusalem was the proper place to get the desired information, these wise men came to that city and inquired: "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

The Troubled Herod Orders an Inquiry (3-8)).—But the wise men were disappointed. When Herod heard of this inquiry he was greatly troubled; and so were the other authorities in Jerusalem. Calling the chief priests and the scribes together, Herod demanded of them where the promised Messiah should be born. These men had no trouble to find the facts, for the Scripture was plain. They said: "In Bethlehem of Judaea: for thus it is written by the prophet. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

The wily Herod had a scheme which he felt sure would work. Instead of rejoicing, as he should have done, because of the coming of the promised Messiah, he had murder in his heart. He called the wise men, pretended to be greatly interested in their search, and said unto them: "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also."

The wise men, evidently believing that Herod was sincere, took him at his word, and started for Bethlehem. But the Lord so overruled that Herod was thwarted in his wicked designs.

Worshiping the Infant King (9-12).—Scarcely had the wise men started in the direction of Bethlehem when the star again appeared unto them. Evidently the star had disappeared when they, taking it for granted that Jerusalem would be their destination, set their faces in that direction instead of following the star. But when they were turned in the direction of Bethlehem the star again appeared. "And when they saw the star, they rejoiced with exceeding great joy." They were not disappointed this time, as they were following the leadership of God instead of man.

Now came the time of real worship. The star stood above the house where Jesus lay. "They saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." That it was an act of real worship is evident from the fact that they poured out at His feet the most priceless treasures that they possessed. The best that we have always goes in the direction of the supreme object of our worship. These wise men from the East were abundantly rewarded for their journey of faith to the shrine of the infant King in Bethlehem.

The rest of their journey was in harmony with their journey thus far. They did not go back to Jerusalem because they were warned of the Lord to go back home some other way. God protected the infant King and possibly the wise men also by directing them homeward according to His word, and not by way of the murderous king who was plotting against the life of His only begotten Son. We are always safe when we follow the directions of the Lord. As we praise the Lord for guiding these wise men in the path of safety, let us pray to Him always that we may follow their example.—K.

Bible Meeting Topic

THE CONSECRATED LIFE.—Rom. 12:1-21

Topic for December 26

MOTTO

"I am thine and all that I have."

OUTLINE STUDY

I. **The Sacrifice of Our Bodies.**
1. Christ, our Substitute, makes us **acceptable.**—Lev. 1:1-9; II Cor. 2:15; Eph. 5:2; Jno. 17:19.
2. We are therefore to present our bodies, "a living sacrifice, holy, acceptable."—Rom. 12:1.
   a. **"Living"** (not dead, since Christ died in our stead).—Heb. 13:15, 16.
   b. **"Holy"** (through the virtue of Christ's atonement).—Heb. 13:12.
   c. **"Acceptable"** (as seen above under section 1).

II. **Practical Consecration.**
1. "Glorify God in your **body.**"—I Cor. 6:20.
2. "And in your **spirit,**" which are God's.—I Cor. 6:20.
3. By purity of life.—I Cor. 6:15-18.
4. By holy thoughts.—Phil. 4:8.
5. By devoted service.—Rom. 12:1; II Cor. 5:15; Rom. 6:11-13.
6. By magnifying Christ in the body.—Phil. 1:20, 21.
7. By a life becoming the Gospel of Christ.—Phil. 1:27.
8. By an exemplary conversation.—I Tim. 4:12; Tit. 2:7.
9. By separation from evil.—II Cor. 6:14-7:1; II Tim. 2:21, 22.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Sacrifice."**
2. The Life Given Wholly to God.
   a. Our love for the Lord.
   b. Our thoughts for the Lord.
   c. Our hands, feet, eyes, ears, and bodily powers for the Lord.
   d. Our time, talents, possessions, and service for the Lord.

For Seniors.
1. The Meaning of a Consecrated Life.
2. Practical Consecration.
3. Promoting Consecration among Christians.

PERSONAL THOUGHT

We are saved that we may be consecrated to God. Love impels consecration. Fellowship with God requires it. Happiness depends on it. The success of the Christian life is lost without it. Eternal glory cannot be gained if we fall by a hardened heart, refusing to be instruments of righteousness unto God.

SEED THOUGHTS

Ah, my friends, it is not only from the study walls of pastors, but from the walls of every shop, every counting room, and every hall of justice and legislation, that the countenance of the all-holy Jesus is looking down, and saying, **"Do all for me."**—T. L. Cuyler.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, DECEMBER 16, 1943

Field Notes

The quarterly Bible meeting is scheduled to be held at the York, Pa., Mission on Sunday, Dec. 19, with Bros. Christian K. Lehman and B. Charles Hostetter as speakers.

* * *

Bro. Walter Lehman, Chambersburg, Pa., filled the pulpit at the Midway Church, Columbiana, Ohio, Sunday, Dec. 5. His message on "God's Love," was timely and appreciated. A.J.S.

* * *

The ministerial meeting, held at the Salford, Pa., Church Nov. 30 and Dec. 1, was largely attended and was a very profitable and inspirational meeting for all ministers and Christian workers.

* * *

Bro. C. Z. Martin, Mountville, Pa., conducted a series of meetings at Oak Shade, Pa., Nov. 26 to 30, as a result of which there were fourteen confessions. Prayers on behalf of the work at Oak Shade are solicited.

* * *

Bro. J. Snively Martin, formerly of Hinton, Va., and for forty-seven years a minister in the Virginia Conference, died recently at the Old People's Home near Rittman, Ohio. May the Lord comfort the bereaved ones.

* * *

Bro. A. J. Metzler of this office conducted a short series of meetings at the Midway Church, Columbiana, Ohio, from Friday evening, Dec. 10, to Sunday evening, Dec. 12. There were two services on Saturday and Sunday.

The Executive Committee of General Conference met at Goshen College, Goshen, Ind., Dec. 4, 1943, to give attention to matters relative to their work. One of the major concerns at this meeting was considering plans for the special conference as called for by the delegates of last General Conference. The committee solicits your earnest prayers. It will be necessary to have a place to hold this meeting. If any congregation, school, or conference feels moved to extend an invitation, please correspond with the secretary, Amos O. Hostetler, Topeka, Ind. The committee will be glad to receive invitations before its next meeting in February.—Executive Committee of General Conference.

* * *

Bro. Richard Danner, Hanover, Pa., is engaged in holding evangelistic meetings at the Chambersburg, Pa., Mennonite Church at this writing. May the Lord bless this work to the salvation of souls and the strengthening of the Church.

* * *

Revival meetings at the Stahl Church near Johnstown, Pa., conducted by Bro. C. Z. Martin, Mountville, Pa., closed last Sunday night. We do not have the latest report but there were already a number of confessions earlier in the meetings.

* * *

A special song service will be held, the Lord willing, at the North End Church, 204 Steven St., Lancaster,] on Sunday, Dec. 19, at 7 P.M., w Bro. Robert Stetter leader. Bro. Da Mosemann will talk on songs a preach the sermon. Come and wors with us. J. S. B

* * *

Revival meetings at the Williams Church, Franklin Co., Pa., closed Su day evening, Dec. 5, with a well-fil house of worshipers. The interest w good throughout and there were twe confessions and reconsecrations. B J. M. Nissley, Altoona, Pa., was t evangelist.

* * *

Jan. 18, 1944, is the date set for t ordination of a bishop in the Easte District of the Franconia Conferen The brother to be ordained is to fill t place left vacant by the death of t late Bro. O. A. Histand. This ordi tion service will be held in the Bloo ing Glen Church.

* * *

Ordination.—On Dec. 5 an impressi ordination service was held at the Loc port Mennonite Church near Stryk Ohio, when Bro. Wyse Graber w ordained as a deacon. There were fi brethren in the lot. The service was charge of Bros. E. B. Frey, E. F. Hart ler, and Maurice O'Connell.

* * *

The Johnstown Bible School Boa met at the Stahl Church, Dec. 7. Tl Dormitory Solicitation Committee r ported that more than $4,900 we pledged or contributed for the purcha of the former Shetler residence as dormitory. All pledges may now h handed to your local church treasure or be sent direct to Bro. Lloy A. Knis Johnstown, Pa., R. 4.

* * *

On Tuesday, Dec. 7, Bro. J. Sila Graybill, manager of the Graybill Boo Store, Souderton, Pa., was ordained t the ministry at the Doylestown Churcl There were four brethren who share the lot. Bro. J. Paul Graybill, a brothe to J. Silas, the one ordained and prin cipal of the Lancaster Mennonit School, preached the sermon. The or dination was in charge of the hom bishops, Bros. John E. Lapp and Wa ren G. Bean.

* * *

The Boys' Activities Committee, subcommittee of the Commission fo Christian Education, met at Scottdal on Dec. 9 to prepare materials for booklet to serve as a suggestive guid for those interested in working wit boys. It is planned that the booklet wil be published early in the spring, an that it will be distributed free to in terested persons who may request it Members of the committee from a dis tance were Bros. Clayton L. Keener Nottingham, Pa., and John R. Mumaw Harisonburg, Va. Bro. E. D. Zook o this office is the third member of th committee. H.

Correspondence

PHOENIX, ARIZONA

Greetings of love in Jesus' name. After having been more and more seriously afflicted with asthma, I was advised to change climates. On Nov. 22, Bro. Nevin Bender, who had been holding meetings at our church, kindly consented to accompany me to Arizona. We arrived in Chicago the same evening. The Lord was with us in a very definite way. While I rested in a hotel room, Bro. Bender secured reservations on the Golden State Limited to leave the following day which took us directly to this place without any change. After traveling 50 hours, Bro. Bender took me to a comfortable hotel while he was miraculously led to find the Brooks' home about eight miles away. It is a Mennonite family who came here last spring for Bro. Brooks' health. I am staying with them at least for a time.

The weather here is like June at home, although at night the temperature falls about 30 to 40 degrees. This is an irrigation valley; so I may have to move to a more dry place for my affliction. I feel much better already.

This place is only 425 miles southeast of Los Angeles, Calif. We have ripe oranges on the trees in the front yard, and nice grapefruit, although they do not make a business of growing this fruit here.

As we commit all to Him, we desire your prayers that all we undertake to do may be to His glory and our final victory in Him.

M. S. Zehr

Nov. 29, 1943.

MOLALLA, OREGON

Dear Herald Readers: Greetings in Jesus' name. On Sunday, Oct. 17, we had our communion services with Bro. H. A. Wolfer in charge.

In the absence of our pastor who has been holding evangelistic meetings at Harrisburg, the Brethren C. I. Kropf, Omar Miller, Fred Gingerich, and Sam Schrock have preached for us. On Nov. 28 our deacon, Bro. H. J. Yoder, gave a talk.

We had a Missionary Day and Thanksgiving program on Nov. 21. We also had services on Thanksgiving morning. Pray for us that we may prosper spiritually and grow in grace. Cor.

Nov. 30, 1943.

VERSAILLES, MO.

Dear Readers: We have many reasons to thank our heavenly Father because of the many blessings He bestows upon us. We are looking forward to that season when we celebrate the birth of Christ, the greatest of all gifts. May we show our appreciation for His goodness by living faithful, obedient lives.

On the evening of Nov. 19, Bro. Lawrence Horst, Peabody, Kans., began a series of revival meetings here. He labored earnestly and gave very impressive messages. We feel that the church has been greatly strengthened and sinners warned. May these messages not be forgotten, and may they keep us in the narrow way.

Visitors during these meetings were Bro. Dave Miller and wife, Edwards, Mo.; Sister Esther Detwiller, Birchtree, Mo., who is teaching school at Climax Springs, Mo.; and Sister Lydia Driver, Garden City, Mo., who teaches at Edwards, Mo. We greatly appreciated their presence and help while they were with us.

On Thanksgiving Day, preceding a sermon by Bro. Horst, we reorganized our Sunday school for the next year. May we all go forward with new zeal for the Lord. Cor.

SARASOTA, FLORIDA

We were glad to have Bishop Noah Mack from Lancaster, Pa., with us Sunday, Nov. 28. We will have communion at Tampa, Dec. 5, if it is the Lord's will. We had an attendance of 84 in Sunday school and church here, but we will have many more soon. The 83-year-old bishop had for his text John 14:19. He preached in German also, and we sang his favorite hymn, "Above the Trembling Elements." We are starting midweek prayer meetings here and ask an interest in your prayers. Cor.

Nov. 30, 1943.

NAMPA, IDAHO

Dear Readers of the Gospel Herald: On Wednesday evening, Nov. 17, Bro. George Beare began a series of evangelistic meetings which closed on Sunday, Nov. 28. The messages were inspirational and instructive and challenged us to a more consecrated way of living. Each sermon was preceded by a talk on the home. Bro. Beare's accounts concerning India and his traveling experiences were most interesting.

On missionary Sunday a short program was rendered by the Sunday school. We were glad to have Bro. Beare with us. He spoke a few words on how appreciative the natives of India are of the help given by our American Sunday schools. Truly the work and the people in India were brought just a little bit closer because of Bro. Beare's having been with us and surely each one will put forth a little more effort in the missionary endeavor.

Bro. Ralph Miller and family of Hammett, Idaho, are making Nampa their home. Bro. Ralph was formerly of Nampa and is now attending the Northwest Nazarene College. We welcome them in our midst. We also welcome Bro. Harold Miller and family who have returned after having lived in Emmett and Boise, Idaho.

Bro. Ernest Garber left for Minnesota to hold evangelistic meetings. We are glad to share his service with others but we always look forward to his return.

The sisters' sewing circle has put in a busy season preparing food for the C.P.S. camps, as well as doing some other work. We have 1,176 quarts of vegetables and fruit canned and about 125 pounds of dried food for the camps.

Bro. L. C. Miller and wife of Manitou Springs, Colo., visited in Nampa, en route to Oregon. Bro. Miller gave several appreciated messages. We welcome them back and extend an invitation to any others who come this way.

We are having a comparatively dry fall which is a decided advantage to the farmers right now since the harvest of crops has been late.

Our Sunday school is busy preparing for the annual Christmas program.

Continue to pray for the work at Nampa. We extend sincerest wishes to all for a blessed Christmas and all that is good in the New Year. Edna Zuercher.

Dec. 1, 1943.

TISKILWA, ILL.

(Willow Springs Congregation)

We observed Missionary Day on Dec. 5, because the speakers we were getting were engaged some other place on the third Sunday in November. After a short program by the primary department and a report of the income from the Quarter Investment Fund and the Savings Boxes, Dr. Lillie Kaufman of Peoria spoke to us on "The Way Africa Calls to Us." Bro. J. N. Kafman then spoke on "Our Entrustment with the Gospel." Both talks were interesting and inspiring and we trust that seed has been sown that will spring up and bring forth fruit to the honor and glory of Him who said, "Go ye into all the world, and preach the gospel." A generous offering for missionary purposes was lifted, and it was decided to divide the amount given to Africa and India for evangelistic purposes since both the speakers were at one time foreign missionaries, Dr. Lillie Shank Kaufman in Africa and Bro. J. N. Kaufman in India. Cor.

Dec. 6, 1943.

PEABODY, KANSAS

(Catlin Congregation)

Dear Herald Readers: As we enter another Christmas season may our hearts be increasingly grateful for our Saviour.

While our hearts are saddened by the great distress and suffering of so many in this world, we in America can truly say with the Psalmist "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation" (Ps. 68:19).

We have had a very nice fall here. Farmers are busy making final preparations for winter. Fall wheat has grown nicely and is making good pasture for livestock now.

On Sunday, Oct. 17, Bro. Charles Diener of Canton, Kans., worshiped with us and brought the morning message.

The members of our congregation met at the L. L. Beck home on Tuesday evening, Oct. 19, for the annual church business meeting. Bro. Lester Beck was re-elected as chairman of the Board of Trustees to serve three years. Your correspondent was also re-elected.

On Sunday morning, Nov. 14, we held our council meeting. Bro. Joe Brenneman and family of Hesston and Sister Beulah Stauffer, Tofield, Alta., were visitors.

In the evening of Nov. 14, we enjoyed a program given by the Gospel team from the

(Continued on page 796)

Miscellaneous

MY SHEPHERD

The Lord is my Shepherd,
He's guiding my way;
His presence is with me
By night and by day.

There's nothing I want when
My Saviour is near;
Beside all waters He
Leads; I need not fear.

His rod and His staff are
A comfort to me;
His arms are about me;
His love sets me free.

His presence so precious,
His love so divine;
Through sunshine and shadow,
This Jesus is mine!

His goodness and mercy
Shall follow for aye,
And I shall dwell with Him
In Heaven alway.

—Kathryn E. Huber.

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OBLIGATION OF THE LOCAL CONGREGATIONS IN CASES OF NEED FOR DEPENDENTS OF MEN IN C.P.S.

A Statement from the Peace Problems Committee

The drafting of pre-Pearl Harbor fathers which has just begun will probably increase the number of needy dependents of Mennonite men in C.P.S. These will be cases where the obligation to support aged parents, or wife and children, existed before the war began. When the sole or chief source of support is taken away from these dependents, and they are not not able to support themselves, who is responsible for their support?

This problem was discussed earlier in the **Gospel Herald** series of articles, "Thoughts for Nonresistants in the Midst of War," at which time the obligation of the church was pointed out. In the **Gospel Herald** for Nov. 4, the Mennonite Central Committee published its "Policy Regarding Cases of Dependency of Men in C.P.S." In this article it was clearly stated that the first obligation in cases of dependency, provided the immediate family is unable to provide, falls upon the local congregation, thereafter upon the conference. The Mennonite Central Committee, would step in to aid only when the local congregation and the conference fail in their Christian duty.

The Peace Problems Committee of General Conference agrees with the policy of the Mennonite Central Committee, and believes that the church as a whole is in accord with it. We also believe that our church is able to provide for all of its members without calling upon the Mennonite Central Committee for help. We would be greatly disappointed if for any reason dependents of our members in C.P.S. should not be provided for by the home church or conference. Such a case could occur only through failure of the home congregation either in failing to find the need, or in failing to call on outside help to carry the burden.

Because of the possibility that cases of dependency may be neglected either because the men involved, out of a sense of Christian modesty, are hesitant to present their need to the church, or because of lack of proper organization, the Peace Problems Committee has decided to send a letter on this matter to all our ordained men, urging them to be alert and to take timely steps to meet the need in the local congregation.

In the present statement in the **Gospel Herald** the Committee desires to call attention of the entire church to what it believes to be the best way to handle this problem.

1. The local bishop or minister in charge should definitely take the responsibility to see to it that no drafted member of the congregation is neglected in case of need for dependents. He should see to it that either the deacon, the trustees, or some special committee, is definitely charged with the responsibility for looking after this matter.

2. A survey should be made at once of any prospective cases of dependency in the congregation. This should be done in advance of the draft call. All cases discovered should be carefully studied in order to determine whether the congregation should give any additional assistance when the drafting of the family head actually takes place. This can be done without undue publicity and without violating the sacredness of the family tie. We do not recommend that individual cases be considered publicly by the congregation as a whole.

3. A definite plan should be set up to care for needs as they arise, even to the extent of guaranteeing a regular supplementary allowance if needed, although in some cases the best aid will certainly be in other forms.

4. The congregation should in some way express its willingness in advance to provide for the need so that no prospective draftee need have any occasion to fear that his dependents will not be provided for. The Apostle James says (I Timothy 5:8): "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." The head of a family should provide for his dependents before he goes to camp, and he should know what the church will do.

5. In case an undue burden of support falls upon any one congregation, an appeal should be made to the conference for help. If the conference is unable to assist, the conference officers should appeal to the Relief Committee of the Mission Board. The Relief Committee has instructed the M.C.C. office to call upon the Relief Committee whenever unprovided needs from our numbers are reported to it. We are confident that the Relief Committee will provide for all cases of need reported to it. In no case should an appeal be made to the Mennonite Central Committee until the above procedure has been followed.

6. It is the responsibility of the local ministry to take this entire matter in hand at once. We suggest that a meeting of all men of draft age (18-38) be called that the minister in charge explain the entire situation, and make definite plans to meet the needs. This meeting should be repeated as often as necessary (quarterly or semiannually) to make certain that the full responsibility of the church to instruct and provide for its members is met.

H. S. Bender, Chairman.

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THE SIN OF "ABSENCE"

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin (Jas. 4:17).

A great Bible teacher once exclaimed, "I am more afraid of James 4:17 than of almost any verse in the Bible. It tells me that sin is not merely an act or an attitude; but it is an **absence.** It is what I do not do that I know I **should** do. Who then is without sin?"

Perhaps the "Sin of Absence" is a new term to many. We are so accustomed to thinking and speaking about sins of commission that we are often guilty of paying little or no attention to the more subtle but nonetheless dangerous sins of omission.

Years ago, in a certain community we knew a man who took a strange attitude toward the Word of God. He came from a godless family and had had no religious training whatsoever in his home. When he reached manhood, a neighbor, realizing his lost condition, tried to reason with him concerning the things of God and his eternal welfare. But the man, with real fear showing in his countenance begged his friend to say no more. "I don't want to hear any of that stuff," he exclaimed: "I don't want to know about God and the Bible. . . . If I know about those things, I'll be held accountable when I die, for all my sins. If I don't know, I can't be guilty."

This, of course, was a most extreme case. Yet the man, in his ignorance of spiritual things, was doing just about the same thing that modern Christians do when they ignore the truth of James 4:17. He was seeking to cover the "absences" in his life by "not knowing"; by not "knowing to do good." If we willfully ignore James 4:17, we are standing upon dangerous ground, to put it mildly.

Not many people in America are wholly ignorant of the things they

ight to do—the good deeds, acts, ords which God would have folks do d speak; the correct attitudes He ould have them embrace concerning is things. With comparatively few ceptions, Americans have had some lvantage of Sunday school, mission hool, church, radio sermons and aching, and the like. Most of us noweth to do good" on a sufficient ale that by our very omission we are mmitting sin.

This Sin of Absence is just plain Disedience. And to obey, God's Book ys, is always better than sacrifice. et us look at some other

Sins of Absence

Absence from Public Worship. This one of the most flagrant sins of abnce in America today. "Not forsakg the assembling of ourselves toether . . . and so much the more, as see the day approaching" (Heb. 10:). Surely no Christian can say that **does not know** that his presence in e house of God at regular intervals is ne of the ways of "doing good" which od desires, unless, of course, health other good reason prevents. **"For if e sin wilfully** after that we have reived the knowledge of the truth, there maineth no more sacrifice for sins, ut a certain fearful looking for of judgent and fiery indignation, which shall evour the adversaries" (Heb. 10:26, 7). So many of the Sins of Absence or mission are willful sins. That is why ey are so exceedingly dangerous!

Absence of Kindness. "And be ye nd one to another" (Eph. 4:32). This a direct command to Christians. Its mission means disobedience. Yet how any times we are unkind. How often indness of spirit, word, deed, attitude absent!

Absence of Forgiveness. The same erse in Ephesians (4:32) commands us forgive one another. Of all the sins omission—the "absences"—lack of enuine wholehearted forgiveness auses perhaps the most distress in this fe. What a terrible Sin of Absence e commit when we fail to forgive thers!

Absence of the Smile. The best conordance we can consult fails to show ne word "smile" as being used in the ible. But who can deny that the abence of a smile has often been a woeful mission in our "knowing to do good?" miles don't cost any dollars—yet real miles are not "cheap" by any means; ey are invaluable! How often have e failed to smile when our smile might ave meant victory for another!

Absence of Hospitality. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2). Christian hospitality certainly is a Christian grace. ts omission—its "absence"—is regretable in any Christian's make-up. One as to be truly "a stranger in a strange land" and devoid of hospitality before one can fully realize the real importance of His grace—and the sinfulness of its absence.

Absence of Faith. "But without faith it is impossible to please him [God]" (Heb. 11:6). But, we exclaim, We **have** faith! Then—do we always demonstrate it? Do we always speak and act as though we have true faith—the God-pleasing kind? The absence of such demonstration before others may mean discouragement to them. It is a Sin of Absence. "He that knoweth to do good" by having, and **using,** faith must be careful of this omission. It is one of the most prevalent of sins among Christians—this forgetfulness to use their faith; this substitution for faith of plans, and excuses, and fears, and gloom inspiring predictions. "O ye of little faith!" These words of our Lord probably apply today in many instances.

Absence of Praise and Thanksgiving. "O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord **say so . . .**" (Ps. 107:1, 2). Someone has said that America would be better off without a Thanksgiving Day—that because we have one day of thanksgiving each year, we are so prone to relegate our thanksgiving to that day only. But who can deny that most of us are guilty of the sin of absence with regard to praising and thanking the Creator for "his goodness, and for his wonderful works to the children of men?" How quickly most Christians—and many sinners—will call upon God for help in times of trouble, distress, and danger . . . and neglect to thank Him for the deliverance which He often sends! This is a grave sin of absence.

Absence of Concern for the Souls of Men. Are we more concerned about our own souls' salvation than those of others? Do we "know to" be concerned about the lost, but fail to do anything about it? The devil will bring all his pressure to bear here. He will allow us to do almost anything else if he can keep us from being "fishers of men." The Lord Jesus Christ promised His disciples that He would make them "fishers of men"—and He did. The same promise is for any consecrated Christian today. But the Sin of Absence will destroy this possibility.—Chester E. Shuler.

SEPARATION

(Continued from page 787)

one, and despise the other." "If any man love the world, the love of the Father is not in him." We may think that America is a Christian nation. Let us look at some statistics: Nineteen million people of America go to church on Sunday. You may think this is quite good, but do you realize that that is only fifteen per cent of the population? Do you know that eighty-five million people of the United States go to the movies each week? Do you realize that twenty-five thousand churches have been closed in the United States since the war of 1914-1918? Do you still say that America is a Christian nation? Jesus says, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." It seems that there is a scarcity of salt—that it will not preserve the world much longer.

I am inclined to believe that one of two things will happen: either Christ will come soon, or God's mercy must intervene. It is appalling to see Church members take off their coverings and go into the movies. It is equally as appalling to see men in the Church wearing the regulation coat and at the same time smoking the filthy Indian weed called the cigarette. The poet has written, "Tobacco is an Indian weed; it was the devil that sowed the seed; it robs your pockets, spoils your clothes, and makes a chimney of your nose." One thing is sure—you cannot chew in heaven, for if you do, you will have to go to hell to spit.

Our bodies are the temple of the Holy Ghost, and the Holy Ghost and tobacco juice (or smoke) will not mix. I challenge any man who says he is saved and sanctified, and who still uses the filthy weed. If you smoke, you are sure to smoke the Holy Ghost out; and if you chew, you will chew Him out. I know there are people who will argue this question. However, most people, when starting the habit, get sick or dizzy, or are affected in some other way, because such poison is positively contrary to the human body. Why does eating not affect us that way?

Christ wants His Church to be without spot or wrinkle. The Church is to be His Bride. Do you think Christ would want a wicked and filthy Bride? God forbid! The Bible says, "And every man that hath this hope in him purifieth himself, even as he is pure."

There are three types of people in the Church today: (1) Those who think they can get to heaven by their good works. These are like the Pharisees with whom Christ and the Apostle Paul had to deal. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: **not of** works, lest any man should boast" (Eph. 2:8). (2) Those who go to the extreme when it comes to self-denial. Some even go so far as to torture themselves, forgetting that Christ died for their sin. We readily know and realize that we are not worthy of God's grace and pardon for sin. (3) Those who are lukewarm. They are not concerned. To all this, we quote Matt. 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that **doeth** the will of my Father which is in heaven."

How far should we go in carrying out this separation from the world? Some people believe that we are conforming to the world when we have telephones, electricity, automobiles, etc. The world eats, and so do we. They live in houses, and we do too. Are we then conforming to the world when we do these things? Where is there an answer to this question? How do we know where to draw the line? Is it all right to follow the crowd? Or is there a definite answer for this question? There is danger in going to either extreme. The Word of God will give us some good examples. We know that Christ and the Apostles lived lives of simplicity, this being a fundamental characteristic of the Christian. We should keep from fashion that would create pride. We are to be humble, meek, and lowly people, like our dear Saviour. If we are truly born again, we will have convictions; we will obey the leadings of the Holy Spirit. In conclusion, we quote II Cor. 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

Wells Tannery, Pa.

CORRESPONDENCE

(Continued from page 793)

Yoder Church, with Bro. Clifford King as leader. The theme was, "The Truth Shall Make You Free." Speakers were Vernon Beachy, Kenneth King, and Willard Diener. Selections by the mixed octet were greatly enjoyed.

On Tuesday evening, Nov. 16, we met for our fall communion service. We regret that some could not attend.

On Wednesday, Nov. 17, Bro. Laurence Horst left here to spend several weeks in evangelistic work at Versailles, Mo.

On Thursday, Nov. 18, the sisters of our congregation enjoyed attending the annual all-day Thanksgiving meeting of the Hesston Homemaker's organization. They also made Christmas gifts for ladies in our rural mission congregations.

During Bro. Horst's absence, Bro. Allen White, a Bible student at Hesston College, and chairman of the Y.P.C.A. Extension Committee has been responsible for our church services.

On Sunday morning, Nov. 21, Bro. White brought a message on "Charity," based on I Cor. 13. He was accompanied by his two little sons, Donald and Ivan, and a Gospel Team composed of Arlie Hershberger, Audrey Swartzendruber, Beulah Shank, Wilma Wenger, and Paul Friesen. The group spent the afternoon bringing Thanksgiving cheer in testimony and song to homes of the community, and they rendered a much appreciated young people's meeting program in the evening.

On Sunday, Nov. 28, Bro. White and sons were again with us for morning service when he brought a message on "Forgiveness," based on the story of Joseph.

On Sunday, Dec. 5, we held our annual Sunday-school election which resulted in Floyd Good and Clifford Stutzman as superintendents; Helen Horst and Evelyn Beck, secretaries; Lillian Stutzman and Anna Horst, choristers. Bro. Allen White and sons of Hesston worshiped with us, and he delivered a message from Luke 16.

Sister Lizzie Good left, Nov. 19, for an extended visit in her brother's home in California.

Sister Anna Horst spent several weeks at the home of her daughter, Mrs. Allen White, in Hesston to care for her new grandson and the other two grandsons.

On Thanksgiving day families of our congregation, who had no other plans, enjoyed a basket dinner at the Clifford Stutzman home.

Our aged deacon, Bro. L. L. Beck, is still very well and active for one in his ninetieth year.

We are looking forward to having Bro. P. A. Friesen, Denver, Colo., with us for a series of meetings in February.

We ask an interest in your prayers.

Dec. 5, 1943. H. Horst.

GUERNSEY, SASK.

(Sharon Congregation)

Greetings in His precious name. A very successful term of summer Bible school was held with the children in August. The teachers were Mrs. Fred Bowman, Mrs. Nelda Steiner, Fern Burkhart, and Howard Snider. It was held in the morning only. May the Lord bless to His honor and glory the seed that has been sown in the hearts of these young lives.

Late in August, Bro. E. E. Kulp of Pennsylvania was with us as an evangelist. The result of these meetings was four reconsecrations and one confession.

On the evening of Oct. 1, Bro. C. F. Klassen of Winnipeg gave a lecture on relief work in foreign lands. He also showed some slides. Conditions as they exist in the world today teach us to be more thankful for blessings which we have.

Our Sunday school was reorganized on Oct. 31, for the year 1944. Officers are as follows: Claude Schlabach, supt.; Howard Snider, asst. supt.; Fern Burkhart, primary supt.

Winter Bible school opened Nov. 16, and closed on the evening of Dec. 1, with Bros. C. J. Ramer and Ezra Stauffer of Alberta as teachers. Four subjects were treated which proved to be very interesting and helpful. Bro. Stauffer taught "Scriptural Determinates of Bible Doctrine," and a prophetic study based on the book of Zechariah. Bro. Ramer had a study of the Tabernacle and the Life of Christ. These two were a continuation of last year's studies.

Preparatory service was conducted Nov. 28 in the morning, and communion services were held in the evening. In the morning special prayer was offered for Bro. and Sister Elmer Snider's youngest son, who has been sick for some time with diabetes. It is our prayer that he may be healed of this disease if it is the Lord's will.

Dec. 6, 1943. Cor.

GOSHEN, INDIANA

(North Goshen Congregation)

Greetings to all Herald Readers: On N 9, we buried Larry Devon, the two-mo old son of Jonas D. Stutzman. The child fered a great deal for one so small. Exp ences like these are often for our own g to make our hearts more tender and to m heaven seem closer.

On Nov. 11, the Young People's Fellows met in the home of Bro. and Sister Al Yoder where they spent a very enjoyable ning.

On Nov. 14, at the regular Sunday mo ing service, Bro. Paul Mininger preached love. This was a very timely and helpful s ject. If there ever was a time when pe needed love, it is now. We need Christ love. In the evening Bro. David Steiner fr North Lima, Ohio, spoke to us.

On Nov. 21 Bro. J. C. Wenger preac at the regular morning service since Mininger was holding revival meetings Waterloo, Ont. This was also Mission Day. The children gave a program a which all the mission boxes were turned

At the present, we are studying "Glimp of Mennonite History," with J. C. Wen in charge. He has also been instructing converts at Locust Grove the past few mon

We had a service at the church on Than giving Day.

Bro. Paul Yoder from Columbiana, O preached on the Prodigal Son, Nov. 28. enjoyed this message very much.

We hope to have a baptismal service D 12. Please pray for us that we may be fou faithful to the Lord Jesus in all things to honor and glory. Maude Miller

CULP, ARKANSAS

(Bethel Springs Congregation)

To all Christian Friends, Greetings of season: Many interesting experiences are o as we endeavor to follow His steps. T longer we engage in this work, the more come to realize our own unworthiness and efficiency and our utter dependence up our Lord.

Bishop J. R. Shank was with us, Oct. 6- for visitation work and fall communion. D ing that time an elderly man was received to our fellowship. His testimony is that t experience has brought him the inner pe he was seeking and his life is so much ric and happier.

We are happy to say that our young broth Master R. T. Hamby, 355 Nyberg, State S atorium, Ark., who has been in the sanat um since early July, has recovered sufficien to allow him a furlough home over the Chri mas holidays. We take this opportunity to press thanks to the many friends who ha remembered him with letters and gifts. Th have been a real help to him; he says th were so many that he couldn't answer th all. As a group we feel that we are at le beginning to learn the blessings of givi and sharing.

We have been able to keep our quota to date as well as giving to the Lord in ot capacities. The combined total offering

ir Missionary Day service was almost $45. he interesting services of the day were end- l with an appealing missionary sermon by ro. Histand.

If present plans carry and the Lord contin- :s to lead that way, Bro. Earl Buckwalter Hesston, Kans., will spend a few days with soon. Bro. Buckwalter is president of our istrict Conference Mission Board. We also an to have a Christmas program at the urch on Christmas Day.

Present extension work includes regular ap- intments at Casteel School, Saturday night

(Continued on last page)

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Weekly News Notes

RELIEF NOTES

Cable from Palestine

CABLE RECEIVED EGYPTIAN VISAS AUSING DELAYS. . . . (Signed) Yoder, irchhofer. The reference to Egyptian isas in the above cable is understood to ean that the M.C.C. commissioners in ie Middle East are attempting to contact ie Greek War Relief Organization at airo, Egypt, to obtain information on the elief situation in Greece.

Passage to Buenos Aires

The lately appointed M.C.C. workers to araguay, Bro. and Sister Willard Smith id Sister Sara Histand, will leave New rleans for South America, Jan. 15. Pas- ge has been secured for them aboard the .S. Rio Jachal.

Ernest Bennett Reports

At an informal gathering of the M.C.C. mily, Ernest Bennett reported on his ree-month visit to England. His travel n the high seas was without serious in- rruption but was exciting several times. n wartime England he especially noticed ie barrage balloons, blackouts and search- hts at night, extensive destruction in ties like Bristol, Birmingham, and Lon- on, parks and lawns plowed for food roduction, and a tremenduous effort on ie part of the people to live normal lives. Reporting on the living conditions of ie British people, he pointed out how the ombing of the big cities has produced xtreme poverty and low living standards or a large number of people. There has een a revival of interest in spiritual things nly to a limited extent and church life is eglected. Our relief workers are doing good work in providing for aged and onvalescent war victims. Bro. Bennett lso thought that there is special need for n evangelical peace witness in England.

Reports on India Famine

Several lengthy letters reporting on amine conditions in the Bengal area have een received at M.C.C. Headquarters from . D. Graber and Sam Goering, and also rom P. W. Penner, Secretary-Treasurer of ie Mennonite Relief Committee of India. Excerpts from these letters are given be- ow:

"We are now in Calcutta and have been aking investigations for some days. We nd distress very acute. Thousands of istressed people have naturally streamed nto Calcutta expecting to find food there. Government and numerous agencies are at ork with kitchens in an attempt to feed he multitudes, but in spite of this effort an cute need continues. One can see on the treets bodies of those who have died of radual undernourishment and starvation. Yet we have practically decided that we can do a more necessary as well as a more permanent work by undertaking a more concentrated and longer term program in a village area where the people can be built up physically and rehabilitated in their own home villages. These investigations are still in progress and definite decisions as to location and exact scope have not been made" (J. D. Graber).

"In the neighborhood (of Calcutta) detail records are not published but judging from intimations daily between 500 and 1,000 must die away, yes, starve to death. These sufferings were thus far more or less restricted to that province (Bengal), but people would not bear the suffering any longer there and have flocked to areas lying more than 400 miles away. They would enter the railway coaches without tickets and the officials could not cope with the situation. When a train stops at a station sometimes more than 200 simply hang on the doors or lie on the floors of the wagons. I was recently in Calcutta on money business in behalf of relief work. In all the thirty-five years since coming to India scenes on that order have not been seen here. . . . In the central station at Howard, where one hardly ever sees a beggar, large hosts awaited the incoming passengers. On the streets in the city every corner had a number of haggard personalities lying, sitting about individually, mothers and families of children on the hard cement, walking in rags and looking anxiously for something to eat" (P. W. Penner).

C.P.S. CAMPS

C. P. S. Camp at Lapine Will Close

Selective Service has selected C.P.S. No. 60, Lapine, Oregon, as the second camp to be operated by the government. Beginning January 1, Lapine will be set up similar to the camp at Mancos, Colorado, and will receive C.O.'s who prefer government to church agency administration. Campers at Lapine at the present time will not be transferred to other M.C.C. camps. M.C.C. considered Lapine a desirable camp as the plant was up to date, a valuable and constructive project was provided and morale seemed to be high among the campers. Selective Service evidently desired Lapine because of its expansion possibilities.

Mennonite Men in C.P.S. Camps

The number of men in C.P.S. from the various Mennonite denominations is shown in the following table. Figures are as of November 30, 1943:

Brethren in Christ	77
Central Conference Mennonite	40
Church of God in Christ Mennonite	106
Conservative Amish Mennonite	81
Defenseless Mennonite	14
Evangelical Mennonite Brethren	24
General Conference Mennonite	501
Hutterian Brethren	11
Krimmer Mennonite Brethren	28
Mennonite	1126
Mennonite Brethren	174
Mennonite Brethren In Christ	30
Mennonite Kleine Gemeinde	10
Missionary Church	5
Old Order Amish	285
Old Order Mennonite	37
Old Order River Brethren	1
Reformed Amish Christian	2
Reformed Mennonite	4
United Zion's Children	3

Florida Unit Expands

Permission has been received to increase the C.P.S. camp at Mulberry, Florida, by the addition of ten men for relief training which is given at this camp.

Released December 8, 1943
Compiled by Irvin B. Horst

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Special Meetings

REPORT OF PEACE PROBLEMS COMMITTEE

The enlarged General Conference Peace Problems Committee had its first meeting in this biennium on Nov. 5. The committee met in Lancaster, Pa., at the East Chestnut Street Meetinghouse. The meeting was called to order at 9:15 a.m. by Chairman H. S. Bender. It was not possible for any of the Canadian members to attend. However, all the members of the United States section were present except J. A. Heiser, Fisher, Ill. Those present were: H. S. Bender, H. A. Diener, C. L. Graber, Simon Gingerich, Amos Horst, O. N. Johns, Milo Kauffman, John E. Lapp, O. O. Miller, J. L. Stauffer, D. A. Yoder. Shem Peachey, Springs, Pa., representing the Conservative Amish Conference, was also present.

The following items considered by the committee and the committee's reaction thereto are taken from the official minutes:

Milo Kauffman read from James 2 and led the group in prayer. The chairman submitted the agenda which was approved as given. Amos Horst reported results of the election of officers, that has been conducted by correspondence, as follows: H. S. Bender, Chairman; Orie O. Miller, Secretary; C. L. Graber, Treasurer.

The minutes of the July 19 meeting were approved as read.

The Treasurer's report was accepted and approved.

The report of the distribution of "Must Christians Fight," as made by Bro. Bender, was received, and he was urged to complete the distribution as planned to our group as soon and expeditiously as possible. H. S. Bender also reported that Bro. Hershberger's manuscript, "War, Peace, and Nonresistance," has been re-edited in line with July 19 direction and is ready for publication except preparation of the "Special Preface" which takes note of viewpoints not given in the book.

* * *

Moved and passed to grant $25.00 to Goshen College as our annual subsidy to the Peace Materials Library—to be used as heretofore.

Amos Horst, Chairman of C.P.S. Camp Visitation, reported on this committee's service to date. Harry Diener, D. A. Yoder, John Lapp, and O. N. Johns also reported their experiences in this visitation.

Adjournment.

Shem Peachey led the afternoon session's opening prayer.

The request from the Industrial Relations Committee for endorsement, through Interboard Committee to General Conference Executive Committee, of their plans for organizing Mennonite Mutual Aid was presented for discussion by the Chairman and the secretary. The secretary read the October 16 Industrial Relation Committee minutes. After quite lengthy discussion and numerous expressions of the need for such an organization as Mennonite Mutual Aid and its service, it was moved and unanimously passed to give the endorsement requested and that the chairman represent us in this.

By committee ballot vote Orie O. Miller was elected the committee's representative on the Interboard Committee.

The M.C.C. program of aid to C.P.S. dependents was presented by Secretary

Miller. The question as to whether this committee owes additional organized procedure and help in this field was discussed. Motion was made and passed that the chairman prepare a letter to be mailed to all bishops and ministers supplementing the M.C.C. letter, calling attention to our own responsibilities and suggesting procedures in the congregation—an article on this also to be prepared for Gospel Herald publication.

Decided to continue our special present and future C.P.S. concerns through two continuing subcommittees—one on "C.P.S. Policy Study and Recommendation" and the other for organized pastoral visitation of C.P.S. men. Brethren Amos S. Horst, O. N. Johns, John E. Lapp, D. A. Yoder, and Harry Diener were designated the committee on Pastoral Visitation. Bros. Milo Kauffman, J. L. Stauffer, H. S. Bender, J. A. Heiser, and Simon Gingerich were designated the committee on "C.P.S. Policy Study and Recommendation." The officers with the subcommittee chairmen, Amos Horst and Milo Kauffman, were designated an Executive Committee.

It was agreed that the chairmen of the several subcommittees should feel free to call their several committees into session whenever occasion warrants, but that all matters involving Peace Problems Committee policy should be acted upon by the committee as a whole.

O. O. Miller was asked to review M.C.C.-C.P.S. to date and outline the trends in prospect. General discussion followed. 1943 General Conference recommendations and suggestions relative to C.P.S. were then submitted by the chairman for consideration and discussion. They were read one by one.

Moved and passed that Brethren H. S. Bender, J. L. Stauffer, and Milo Kauffman be a committee to prepare a leaflet outlining the Church's position on Nonresistance vs. Pacifism for help to our C.P.S. men and others.

Moved and passed to approve the budget as submitted by the treasurer, calling for a quota allocation of five cents per member per year for this biennium, and from this to allocate two cents for the current year to the M.C.C. Peace Section—the treasurer to inform the congregations.

Decided to refer the recommendation from 1943 General Conference not already acted on today to the subcommittee on C.P.S. policy for further study and recommendation.

John E. Lapp raised the matter of preparing a statement of counsel to bishops and ministers as to procedure in taking care of church members returning from military service. Decided to put this item on the next meeting agenda.

After closing remarks by the chairman and closing prayer led by Bro. John Lapp, the meeting adjourned.

Orie O. Miller, Secretary,
Peace Problems Committee.

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OYSTER POINT, VIRGINIA

Report of the harvest home and mission program held Saturday evening, Nov. 20, and all-day Sunday, Nov. 21, 1943, at the Providence congregation near Oyster Point, Va.

Program and Speakrs: (Saturday evening) Trusting in a Living God, David High; Giving Unto God the Glory Due Unto His Name, C. K. Lehman. (Sunday Morning) Sunday-school Lesson, Truman Brunk; Children's Meeting, David High; Sermon: Salvation for Service, C. K. Lehman. (Sunday Afternoon) Song and Praise Service, C. K. Lehman; Arousing Men and Women to Their Need of Christ, David High; Serving Christ Joyfully, C. K. Lehman; (Sunday Evening) Our Privileges in Christ, David High; Looking Forward to That Blessed Hope, C. K. Lehman.

Thoughts Gleaned: People are trusting in the strength of the nation, but there is nothing as sure as the Word of God. Worry is an indication of distrust. Has our nation lost the original Thanksgiving spirit? We should be thankful for religious liberty. Praise God for a government that recognizes the rights of conscience. God delivered the Israelites from Egypt that they might render to the world their service. What is our business in life? Are we desiring to honor and glorify God in it? Our first service is to render our spiritual contribution. Christ's love constrains us to serve. We need to serve Christ joyfully. There are two kinds of service, that rendered by compulsion and that rendered voluntarily. If we are in Christ, our privileges are many. The Christian is different from the person of the world; he has power in his life while the person of the world does not. Looking forward to the blessed hope is the impelling force of the Christian church. There is a heaven to gain and a hell to shun. Heaven is worth striving for.

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GAP, PENNSYLVANIA

Report of the Thanksgiving and Home Mission Meeting held at the Millwood Mennonite Church, near Gap, Pa., Nov. 25, 1943.

Organization: Mod., M. S. Stoltzfus; Chors., John R. Kennel, Isaac Mast; Secy., Melville Nafziger.

Program and Speakers: Thanksgiving Sermon, Christian Kurtz; My Responsibility to My Unconverted Neighbors, Reuben Stoltzfus; Let No Man Despise Thy Youth, Noah Good; Our Church at Home—Past, Amos S. Stoltzfus; Future, John A. Kennel; Our Church at Coatesville—Past, John E. Kauffman; Future, George Stoltzfus; Our Church at Parkesburg—Past, Levi M. Mast; Future, C. D. Kennel; Reports: Mission Committee, Ray S. Yost; Senior Sewing Circle, Malinda Buckwalter; Junior Sewing Circle, Martha Kauffman; To the Work, Noah Good; Jewish Evangelism, Martin Z. Miller; "Whom Seek Ye?" Martin R. Kraybill.

Thoughts Gleaned: People of today are neglecting to give God the praise that is due Him. He will be praised whether or not men praise Him. Nature responds to its Creator better than man. If we appreciate God's goodness, we will share it with others. The secret of a prosperous church is that it be fed only with the true Word of God. We do not know what is ahead of us, but we know who is above us. In order to succeed in the work of the Lord, we must look into the future with a God-given desire to do our best, forgetting mistakes of the past. If we want to do hard work, we must be strong; if we want to be strong, we must do hard work. Some churches have merely a form of social improvement. We have a unique Gospel. Let us keep it such. Secretary.

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SUNNYSIDE, PENNSYLVANIA

Report of the Annual Bible Meeting held at the Sunnyside Mission, Nov. 25, 1943.

Organization: Mod., Christian Brubaker; Chors., John Hess, John Lehman; Secy., Kathryn A. Hess.

Program and Speakers: (Morning Session) Thanksgiving Sermon, Charles Hostetter; Conditions of Discipleship, Ira D. Landis; Evidences of Unbelief, John W. Hess (Afternoon Session) God Wondered That There Was No Intercessor, Charles Hostetter; Loyalty to Christ and His Church, Ira Landis; Come Over and Help Us, John S. Hess. (Evening Session) Children's Meeting, David Thomas; "Behold, I Have Set Before Thee an Open Door" (Rev. 3:8), Charles Hostetter.

Thoughts Gleaned: What do we ha that we have not received from God? T outstanding thing that should fill c hearts with gratitude and praise is salv tion, that our sins and iniquities are go A disciple is a learner, one who sits at t feet of Jesus. Four conditions for discip ship are: loving one another, bearing fru continuing in the Word, denying self. So evidences of unbelief are: the absence people from worship, not accepting t Lord as Saviour, gossip about the Chr tian, a defiled and impure thought li Ninety-eight out of every hundred perso do not know Jesus Christ. Thousands ha gone to hell since we have been sitti here at this meeting; do you care? Wh the church gets down and prays witho ceasing, Christians, it will be astonishir Have we found our Macedonian call? T Lord has set the door of salvation op and if we do not enter, it is because v will not. Secretary.

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BREMEN, OHIO

Report of the Quarterly Mission Meeti held at the Turkey Run Mennonite Churc Nov. 28, 1943.

Organization: Mod., Ellis Good; Cha Bertha Norris; Secy., Marcella Good.

Program and Speakers: Children's Mee ing, Mildred Norris; The Church Gratitude for the Government's A titude, Ira Plank; Our Responsibility the Jew, Roy Detweiler; Five-Minute tal on "Appreciating Our Blessings," R Plank, Donald Plank, Leota Good, Wiln Good.

Thoughts Gleaned: It is a Christian duty to be subject to the laws of our go ernment. Persecution does not hurt t Church as much as prosperity. We can very grateful to our government for allov ing us to have freedom of worship. G never turned anyone down who came Him believing. Jesus said, "To the Je first," and it is a Christian's duty to responsible to the Jew. Many are recep tive to the Gospel when it is given them. We show appreciation for our bles ings by living in obedience to the will God. Let us daily lift our hearts and voic to Him in thanksgiving for His goodne to us. Secretary.

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Married

Nussbaum—Wengerd.—Bro. Aldis Nussbaun Dalton, O., and Sister Delma Wengerd, Massilo O., were united in marriage on Thanksgivin evening at the Pleasant View Church. The bride father, Bro. Alva J. Wengerd, officiated.

Stoltzfus—Yoder.—On Nov. 25, 1943, Br Aquila E. Stoltzfus and Sister Mary A. Yode were united in the bonds of matrimony at th Conestoga Church, Morgantown, Pa., by Br John S. Mast. May God bless them through lif

Nofziger—Mehl.—On Nov. 13, 1943, at th home of the bride's parents, occurred the mar riage of Bro. Dale Nofziger and Sister Mildre Mehl. Bishop E. B. Frey officiated. May God' blessing attend them through life.

Stauffer—Yoder.—Bro. Aaron Richard Staul fer and Sister Ruth Yoder were united in mar riage, July 31, 1943, at the Conestoga Churc Morgantown, Pa., by Bro. John S. Mast. Ma God bless them through life.

Metzler—Frey.—Bro. Warren B. Metzler o the Mellinger congregation and Sister Erma Ma Frey of the Elizabethtown congregation wer united in marriage at the Elizabethtown Men nonite Church on Dec. 4, 1943, by Bro. Noah W Risser. May God's blessings attend them.

Zeager—Myers.—Bro. Ralph B. Zeager an Sister Naomi Myers, both members of the Goo congregation, were united in marriage Dec. 4 1943, at the home of Bro. Noah W. Risser wh officiated. May God bless and direct them through life.

Beachy—Troyer.—On the evening of Nov. 4, 1943, Bro. Jonas Beachy, Arthur, Ill., and Sister Marie Troyer, Middlebury, Ind., congregation were united in marriage at the home of the officiating minister, Bro. Samuel S. Miller. May the Lord hless this union.

Forwood—Flory.—Bro. J. Harold Forwood and Sister Anna Mae Flory, both memhers of the Bossler congregation, were united in the holy bonds of matrimony on Nov. 6, 1943, at the home of the officiating bishop, Bro. Noah W. Risser, Hershey, Pa. May God's blessings attend them through life.

Bucher—Barnhart.—Bro. Raymond N. Bucher of the Hess congregation and Sister Mildred L. Barnhart of the Bossler congregation were united in matrimony at the home of the hride's aunt, Sister Mary Barnhart, Florin, Pa., on Nov. 27, 1943. Bro. Noah W. Risser officiated. May God's hlessings he theirs.

Schelle—Baer.—On Dec. 1, 1943, at the home of the officiating hishop, Bro. Moses K. Horst, occurred the marriage of Bro. Alfred O. Schelle of the Pineshurg congregation and Sister Ida Mae Baer of the Miller congregation of Washington Co., Md. May the rich blessings of God ever be with them.

Stoner—Good.—Clarence B. Stoner of the Metzler congregation and Martha M. Good of the Bowmansville congregation, Pa., were united in marriage at the home of the bride's parents, Bro. and Sister Howard Good, Nov. 27, 1943. P. Paul Graybill officiated. May the blessing of the Lord rest on this union.

Mast—Miller.—On Octoher 14, 1943, Bro. Amos Mast of the Middlebury congregation and Sister Rachael Miller of the Nappanee congregation were united in the bonds of holy matrimony at the home of the officiating minister, Bro. Wilhur Yoder, Middlebury, Ind. May a happy life in God's service be their portion.

Yoder—Yoder.—Bro. Ralph A. Yoder, Middlebury, Ind., and Sister Bernis Pauline Yoder, Topeka, Ind., were united in marriage Nov. 7, 1943, at their newly furnished home in the presence of a numher of guests. Bro. O. S. Hostetler officiated and was assisted in the service by Bro. Calvin Miller. May their future he blessed with the joys of Christian service.

Coffman—Pells.—On Nov. 20, 1943, in London, England, occurred the marriage of John J. Coffman, of 20 Gordon Square, and Eileen Pells of 29 Roscoe St. The marriage took place in the Moreland Street Mission where both worshiped and engaged in mission work. The pastor, Rev. Liddle, officiated. The bride was engaged in assisting in the Relief work carried on by the Mennonite Central Committee, and, having come in touch with our workers and their witness for the faith, has fully accepted the doctrine and testimony of the Mennonite Church. Both will continue, for the time being, in the relief work at 20 Gordon Square, London, W.C.1, England. The best wishes and prayers of their many friends are with them.

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Obituary

Baer.—Adam H., son of Adam and Hannah Herr Baer, was born in Lancaster Co., Pa., Sept. 18, 1865; died after a lingering illness at his home in Hagerstown, Md., Oct. 30, 1943; aged 78 y. 1 m. 12 d. At the age of five he moved to Washington Co., Md., with his parents. Most of his life he resided on the homestead near Paramount except for a few years that he spent at Denbigh, Va. In 1895 he was married to Bertie L. Metz of Winchester, Va. As a young man he united with the Mennonite Church and became very active in the work of the Church. He and his father became the first promoters of the Sunday school movement in Washington Co., Md. He served as superintendent and teacher for a number of years. He was always interested in young people and their activities. He was the first representative from Maryland on the Mennonite Board of Education and was active in promoting the Elkhart Institute and Goshen College, serving on the first building committee of Goshen. He may he considered the father of the Eastern Mennonite School, first promoting the idea in 1913 at Denbigh, Va.; later calling the first meeting at his home for organizing the school. He shouldered most of the obligations of the Hatfield, Va., Bihle Institute, and when the school's future looked uncertain, he called a meeting at Maugansville, Md., that resulted in establishing the school at Harrisonburg, Va. Later he served as a member of the Board of Trustees. In his later years he was active in mission work in Hagerstown. He started the mission, which is still active, by his personal contacts. He was interested in starting activities that others might carry them on. Besides his wife, the former Bertie L. Metz, he is survived hy 2 daughters (Hannah E., at home, and Mrs. Wilbur Shenk, Wayne, Pa.), 4 sons, (Martin S. and John M., Hagerstown, Md.; Adam D., Frosthurg, Md.; Amos C., Maugansville, Md.), 10 grandchildren, and a sister (Mrs. Jacob Eshleman, Hagerstown, Md.). Two children preceded him in death (Anna and Grace). Funeral services were conducted at the home by Bros. W. C. Hershberger and John F. Grove. Interment in the Paradise Cemetery.

"In the unaccustomed silence
Our father's voice was stilled;
Our hearts are overflowing
And the cup of sorrow's filled.
But the hright and certain knowledge
Of another life more fair
Makes easier this sad parting
For we know he journeys there."

Deter.—Daniel H., son of Andrew and Elizabeth Hoover Deter, born Dec. 1, 1852, near Chamhersburg, Pa.; passed away in his ninety-first year at his home in Morrison, Ill., Nov. 22, 1943. He had been in failing health the past few years hut was hedfast only about a week hefore his death. As a young man he worked at the cahinet trade at Waynesbóro, Pa. In 1872 he came west to Wooster, O. The following year he came to Morrison, Ill., to work for the late Adam Steiner. On Dec. 16, 1879, he was married to Elsie Steiner. They began farming on the Jake Kornhaus farm which was located several miles north of the Steiner farm. In 1892 they moved to Ralston, Ia., where they farmed for the next ten years. In 1902 they returned to Illinois, locating on a farm near Morrison. Here they continued to farm until 1920, at which time they retired and moved to Morrison. In 1880 he and his wife were converted and united with the Mennonite Church. In 1884 he was ordained a deacon and served in that capacity for many years. He was a man of firm convictions holding to that which he believed to be biblical. He was preceded in death hy his wife, 6 sisters, and 2 brothers. He is survived by 8 children (John, Adam, Mrs. Abner Nice, Andrew, Eunice, and Daniel S., of Morrison; Ezra, Chicago, Ill.; Ira, Coleta, Ill.), 19 grandchildren, 7 great-grandchildren; a brother (Michael H. Deter, Sterling, Ill.), and a sister (Mrs. Susan Wingert, Chamhersburg, Pa.). Funeral services were held at Mennonite Brick Church, Nov. 24, 1943, in charge of Bro. A. C. Good, Sterling, Ill., and Bro. I. W. Royer, Orrville, O. Text, Matthew 25:21. Burial was made in the adjoining cemetery.

Detweiler.—Jacob L., son of Jacob H. and Arie (Hartzler) Detweiler, was born Feb. 27, 1864, near Bellefontaine, O.; died Nov. 16, 1943; aged 79 y. 8 m. 19 d. He began failing in health in 1937 because of hardening of the arteries which later rendered him helpless for several years. He was married to Mattie Ann King, Dec. 15, 1891. They were blest with 7 children. The oldest son, Lewis, died in 1914. The following children survive: Roy, Logan, O.; J. Arthur; Nellie (Mrs. Freeman Fisher); Martha (Mrs. Oliver Byler); Pearl (Mrs. Chauncey Smucker); and Dorothy, at home. Also 14 grandchildren survive and 7 stepgrandchildren, a sister (Mrs. Sarah Yoder, Manchester, N. H.), and 2 hrothers (Crist, Anthony, Kans.; and Joe, Minneapolis, Minn.). His cheerful disposition and kindly spirit won for him the friendship of neighbors and a large host of friends. His great love and devotion to his companion and children will be a cherished memory of each one. As a young man he confessed Christ as his Saviour and became a member of the Mennonite Church, to which he remained faithful throughout life. Funeral services were held at the South Union Church, Thursday, Nov. 18, 1943, in charge of Bro. S. E. Allgyer, assisted hy Bro. Wallace Kauffman and Bro. J. Irvin Lehman.

Think of stepping on shore and finding it heaven!
Of taking hold of a hand and finding it God's hand,
Of breathing a new air and finding it celestial air,
Of feeling invigorated and finding it immortality
Of passing from storm and tempest to an unknown calm,
Of waking up and finding it "Home."

Rohrer.—Wayne B., son of the late Isaac and Martha (Binkley) Rohrer, was horn in Upper Leacock Twp., Lancaster Co., Pa., Dec. 18, 1851; peacefully fell asleep in Jesus at the home of his son, Sept. 29, 1943; aged 91 y. 9 m. 11 d. His death was due to infirmities of age. He was the last of his family. His companion, Barbara (Stauffer) Rohrer, preceded him in death 19 years ago; a daughter also preceded him in death. Two children survive (Sue S., wife of Milton B. Landis; Christian, with whom he had his home at the time of his death), also 9 grandchildren and 19 great-grandchildren. He was a faithful memher of the Mennonite Church at Stumptown for many years. He was a kind and loving father—very patient, even though his health was failing for the last few years. Funeral services were held at the house, Oct. 2, by Bro. John K. Charles, with further services at Stumptown Mennonite Church, conducted hy Bros. Elmer Martin and David Landis. Text: Ps. 92:13, 14. Burial in the adjoining cemetery.

Beneath our eyes he slowly faded
Getting weaker day by day
Till God in His heavenly wisdom
Called him peacefully away.

Rupp.—Emma E., daughter of Christian and Magdelena Wyse, was horn May 13, 1882, near Archbold, O.; went to be with her Lord at her home near Wauseon, O., early on the morning of Nov. 18, 1943; aged 61 y. 6 m. 5 d. On Aug. 9, 1900, she was united in marriage to Simon Rupp. This union was hlessed with 5 children (Herma, wife of Dennis Stuckey; Cora, wife of Offie Sluder, hoth of Wauseon, O.; Eldon, Archhold, O.; Lawrence, Wauseon; and Elsie, wife of Alhert Reynolds who with her family has lived with her parents). She is survived by her devoted husband, 5 children, 19 grandchildren, a great-grandchild, and the following brothers and sisters: Ed. Wyse, Elmira, O.; William Wyse, Detroit, Mich.; Mrs. Dan. L. Rupp, Wauseon, O.; Mrs. L. B. Frey, Pettisville, O.; Jefferson Wyse; Dan E. Wyse; Mrs. Ezra Short; and Mrs. Louis Britsch, Archbold, O. She was preceded in death by her parents, a grandchild, a brother, Simon, and a sister, Ella, wife of Elmer Wyse. She accepted Christ in her youth and united with the Mennonite Church of Fulton Co., O., and remained a faithful member until death. For the past 11 years she did not enjoy good health hut hore her suffering patiently always with the attitude of, "Not my will hut thine he done." Her illness became more severe ahout four days before her death and early in the morning when the family was out of her room only for a moment she went to be with her Lord. Our loss is her eternal gain. Mother was always much concerned ahout the welfare of her family, both spiritually and materially, and often expressed her desire to assist if health would permit. Funeral services were conducted at the home by Bro. Roy Sauder, and at the West Clinton Mennonite Church by Bros. Simon and Walter Stuckey. Text, Isa. 35:8. Burial in Pettisville Cemetery.

Rest on, dear Mother; your labors are o'er
Your willing hands will toil no more.
A faithful mother true and kind,
No friend on earth like you we'll find.

Rychener.—Amanda, daughter of Gideon and Mary Rychener. was born near Archbold, O., Feh. 6, 1882; suddenly passed away Nov. 14, 1943, while visiting at the home of her cousin. Will Rychener, Pettisville, O.; aged 61 y. 9 m. 8 d. She lived with her parents until their death in 1924 and from that time on made her home with her sister, Mrs. Ed. Crossgrove. She leaves to mourn their loss, a sister (Ida Crossgrove, Elmira, O.), and 2 hrothers (Sam, Elmira, O., and Elmer, Archhold, O.), also 12 nieces and nephews and a host of relatives and friends. She was preceded in death by her parents. Amanda accepted Christ as her personal Saviour in her youth. united with the Mennonite Church near Archhold, and remained a faithful memher until her death. At the time of her death she was staying at the home of her aunt, Mrs. Henry Rychener. She spent the day in her usual way, attending church and Sunday school in the forenoon. Then while eating the evening meal, she suddenly suffered a heart attack and within a few minutes went to be with her Lord. Our loss is her eternal gain. Funeral services were conducted at the home hy Bro. Walter Stuckey and at the Central Mennonite Church by Bros. E. B. Frey and Jesse

Short. Text, Rev. 22:20. Burial in Pettisville cemetery.

Call not back the dear departed,
Anchored safe where storms are o'er.
On the borderland we left her
Soon to meet and part no more.
When we leave this world of changes,
When we leave this world of care,
We shall find our missing loved one
In our Father's mansion fair.

Stoltzfus.—Marie Salinda, daughter of Elmer and Sarah (Glick) Stoltzfus, was born near Morgantown, Pa., Dec. 15, 1929; died at her home at Yellow House, Pa., Oct. 25, 1943. Her death was caused by lymphatic leukemia. She is survived by her parents, 10 brothers and sisters (Paul, Roy, Luke, Jason, Myrtle, Noah, Rhoda, Hazel, Ira and Leonard, all at home), maternal grandfather (Samuel Glick), and paternal grandparents (Mast and Mary Stoltzfus). Marie was in the Reading Hospital for 55 days, but was at home the last two weeks of her life here on earth. While in the hospital she accepted Christ as her Saviour and desired to be baptized. This was granted to her Aug. 26. She gave a bright Christian testimony and expressed herself as being ready to go if it was God's will. We miss her in our family circle, but we know God's way is the best way. Funeral services were held Oct. 28, at the Conestoga Church in charge of the home ministers. Text, Ecc. 12:1. Her body was laid to rest in adjoining cemetery.

Sweigart.—Adam G., was born March 28, 1875; died suddenly at his home in New Holland, Pa., Nov. 12, 1943, after a brief illness of angina pectoris; aged 68 y. 7 m. 14 d. He was a member of the New Holland Mennonite Church. On Dec. 31, 1899, he was united in marriage to Lydia Shirk who survives with the following children: Mary, wife of Amos Rutt, Farmersville, Pa.; Martha, Lancaster, Pa.; Viola, wife of Christian Hornberger, Stevens, Pa.; John, Akron, Pa.; Samuel, Elverson, Pa.; Elsie, Denver, Pa.; Lloyd, Stevens, Pa.; Ruth, wife of Arnold Witmer, Ephrata, Pa.; Amos, C.P.S. Camp No. 45, Luray, Va.; Edna and Arlene at home. Two infant sons preceded him in death. Also surviving are 20 grandchildren and the following sisters: Annie, New Holland; Mrs. Mary Zimmerman, Ephrata; Mrs. E. T. Line, Denver; Mrs. C. H. Musselman, Biglerville, Pa., and a large number of relatives and friends. Father will be greatly missed in the home and in the church where his seat was seldom vacant when health permitted. Funeral services were conducted at the late home by Bro. Noah Sauder with further services at the Groffdale Mennonite Church by Bros. Mahlon Witmer and Daniel S. Sensenig. Texts: I Cor. 15:54; II Tim. 4:6,7,8. His body was laid to rest in the adjoining cemetery to await the resurrection.

The call was sudden, the shock severe.
We little thought the end so near.
And only those who have lost can tell
The sadness of parting without farewell.

Yoder.—John K., son of Nathan and Franie Yoder, was born Oct. 28, 1875, in Juniata Co., Pa.; suddenly departed this life at his home near West Liberty, O., Nov. 18, 1943; aged 68 y. 1 m. 10 d. On Feb. 4, 1904, he was united in marriage to Emma Belle Hartzler. One daughter, Lucetta, was born to this happy union. He was a hard worker, following his chosen vocation of farming, and he enjoyed good health until several days before his death. His sudden departure came as a shock to his neighbors and friends. He was a devoted companion and father, a helpful neighbor, ever ready to lend a helping hand to those in need. He will be greatly missed in the home, the church, and the community. He leaves to mourn his departure his companion and his daughter (Mrs. Harold Esh), and 4 grandchildren. Funeral services were held at the Oak Grove Church, Saturday, Nov. 20, in charge of Bro. S. E. Allgyer, assisted by Bros. N. E. Troyer and J. Irvin Lehman. Burial was made in the Oak Grove cemetery.

We miss you from our home, dear Father.
We miss you from your place.
A shadow o'er our life is cast;
We miss the sunshine from your face.
We miss your kind and loving hand,
Your fond and earnest care;
Our home is dark without you, Father;
We miss you everywhere.

Announcements

ANNUAL MEETING OF THE MENNONITE BOARD OF EDUCATION

The Annual Meeting of Mennonite Board of Education is called to meet at Goshen, Ind., Feb. 14 and 15, 1944. First session on Monday, 1:00 p.m. All members are requested to be present. All proxies should be appointed in writing.

D. A. Yoder, President,
Elkhart, Ind.

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ILLINOIS CHRISTIAN WORKERS' NORMAL

December 27, 1943-January 2, 1944
Seven days of fellowship and inspiration at the Hopedale Mennonite Church, Hopedale, Ill.

Daily Schedule of Classes

Mennonites in Action ..... John C. Wenger
Epistle of I John ..... Henry J. King
Neighborhood Evangelism, J. E. Gingrich
Epistles of I & II Timothy, C. Warren Long
Chorus Singing ..... Andrew Schrock, Jr.

Inspirational messages; on each evening there will be a half hour of "singspiration" prior to the message.

Registration fee: $1.00; Meals and lodging free.

For further information write to the director,
Lester T. Hershey, 1907 S. Union Ave.
Chicago, Ill.

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HESSTON COLLEGE WINTER BIBLE SCHOOL

December 28, 1943-February 4, 1944

Because of crowded conditions at Hesston the number of Winter Bible students that can be accepted will be limited. Write at once for room reservation.

Winter Term Faculty: Jess Kauffman, Hesston, evangelist, printer; Ezra Stauffer, Tofield, Alta., teacher in Bible schools of Canadian northwest; Charles Diener, Canton, Kans., pastor; Richard Birky, Adair, Okla., rural missionary; A. Lloyd Swartzendruber, Kansas City, Supt., Children's Home; A. C. Good, Sterling, Ill., bishop, evangelist (In charge of revival meetings); Eva Yeakley, Milford, Nebr., teacher, summer Bible school worker.

Members of the regular faculty will also assist. There will be other lecturers and speakers.

"These six weeks I have learned as much or more than I have any other six weeks of my life"—One of last year's winter Bible School students.

For bulletin or information write, Milo Kauffman, Hesston College, Hesston, Kans.

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LANCASTER MENNONITE SCHOOL SPECIAL BIBLE TERM

From Dec. 27, 1943 to Feb. 4, 1944, the Lancaster Mennonite School offers a period of intensive Bible study. These courses are arranged especially to meet the needs of young people, but interested persons of all ages are invited to share the blessings our Lord has in store for us.

Faculty: Mahlon M. Hess, Director; Henry E. Lutz, Assistant Director; Christian K. Lehman, Henry F. Garber, and Clyde B. Stoner.

Courses of Study: Book study courses from both Old and New Testaments; two courses in Bible doctrine; and Christian Workers' Training courses, as follows: Bible Survey III, Child Study, Principles of Teaching and the Teaching Work of the Church, Old Testament Geography, Mennonite Church History, and Rudiments of Music.

Extracurricular Activities: Secular and religious programs conducted by bot students and faculty members; circle peri ods on Christian Service Activities, Th Christian Library, and Vocational Guid ance; Hymn Appreciation Period; Mixe Chorus, and Mission Prayer Meeting.

Rates: Lodging students, 7 days a week $42.50; 5 days a week, $35. Day students one meal daily included, $17.50.

Write for full descriptive bulletin fo further information and reservations t Special Bible Term, Lancaster Mennon ite School, Route 4, Lancaster, Pa.

Mahlon M. Hess, Director.

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SUMMARY OF ANNOUNCEMENTS

Below is given the page and issue of th Gospel Herald for the full announcement of the following meetings, with winte Bible schools, etc.

Canton, Ohio, Bible School, Jan. 3-Feb. 1 —p. 766, Dec. 9 issue

Eastern Mennonite School Special Bibl Term, Dec. 29-Feb. 9—p. 766, Dec. issue

Goshen College Winter Bible School, Jan 3-Feb. 11—p. 766, Dec. 9 issue

Illinois Christian Workers' Normal, Dec 27-Jan. 2—p. 768, Dec. 9 issue

Johnstown Bible School, Dec. 29-Feb. 11— p. 766, Dec. 9 issue

Kishacoquillas Valley Bible School, Dec 13-31—p. 766, Dec. 9 issue

Maple Grove Winter Bible School, Jan 3-14—p. 766, Dec. 9 issue

Ontario Mennonite Bible School, Jan. 3- March 24—p. 766, Dec. 9 issue

Western Bible Institute, Dec. 27-Jan. 14— p. 766, Dec. 9 issue

CORRESPONDENCE

(Continued from page 797)

singings at Coldwater School, and Sunday school conducted by Sister Mae Strubhar, Hubbard, Oreg., who is teaching at Coldwater this term.

Farm and garden yield in general has been good, considering the scarcity of rain. This is reported to be the driest weather we have had for many years. A light rain yesterday morning was very welcome. Health has been good except for an epidemic of colds.

Laborers together with Him,
Dec. 7, 1943. Frank Horst.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY DEC. 23, 1943 (Herald of Truth Established 1864) No. 39

EDITORIAL

"Take heed, and beware of covetousness"; for, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

*

We have an illustration of what Christ meant by such teaching, in the words, "The Son of man hath not where to lay his head," added to the fact that He voluntarily laid down His own life that the world through Him might be saved.

*

"The heavens declare the glory of God; and the firmament sheweth his handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."

*

"The righteous shall flourish like the palm tree. . . . Those that be planted in the house of the Lord shall flourish in the courts of our God."

*

It is the sure promise of God that the righteous shall flourish." The blessing of the Lord rests upon His people in this life, and infinitely more so in the life to come. Even in the midst of suffering and persecution we have this assurance: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven."

*

In leisure times we often feel like reading again some soul-refreshing articles that we failed to read at the time they appeared in print. If that is your feeling at this time, you might turn to the November 18 number of the Gospel Herald and read again the refreshing article, by George J. Lapp, on "Behold, I Make All Things New."

Two reminders.—Christmas and New Year's days are two reminders of what the ideal life ought to be. The first of these reminders puts us into the company of the shepherds of Bethlehem who listened to the heavenly refrain, "Glory to God in the highest, and on earth peace, good will toward men." The second marks the beginning of a new year, reminding us of the importance of spending each day of the year in a God-glorifying way. The holiday week between these two days is a time for serious meditations and the renewing of our resolutions to spend the remainder of our lives to the glory of God and the spiritual uplift of fellow men.

*

The birth of Christ in Bethlehem has been hailed as one of the world's greatest events because it proved to be the beginning of blessings for the people of God in this Messianic age. The shepherds of Bethlehem, Simeon and Anna in the Temple, the Wise Men from the East, and all others who have hailed His advent and all other experiences were (and are) moved in their worship and praise because of the blessings which His advent meant for humanity.

Likewise the second advent of Christ, so frequently mentioned in Scripture, is hailed by the people of God as one of the outstanding events of the future because of the blessed hope that it will prove to be the beginning of the promised blessings connected with and following the second coming of Christ and extending into the blissful and endless ages of eternity. This blissful and glorious event inspires all true worshipers to join in themes of praise recorded in Luke 2:14 and Rev. 7:9-12. Blessed be His holy name.

*

"Not Far from the Kingdom."—Too many people today are like the learned scribe who came to Christ with the question concerning which is the greatest commandment. Much of their theology is commendable, but they are not quite willing to risk their popularity with the enemies of Christ. Though in some of their excellent qualities they are "not far from the kingdom," in their love for the praises of men they belong to a class whom Christ and John the Baptist admonished, "Repent: for the kingdom of heaven is at hand." The Christian who has yielded himself to God is not only **"not far** from the kingdom," but completely **in it.**

*

The Pre-eminence of Christ.—A few striking comparisons between Christ and God's created beings are found in our Sunday-school lesson for December 19. The writer of Hebrews begins his message with these words: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Then follows a comparison between Christ and man, and this is followed by a comparison between Christ and angels.

Concerning Christ, the inspired writer says that God appointed Him "heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

Then follows the comparison between Christ and the angels, He "being made so much better than the angels." This statement is followed by a number of illustrations showing His superiority over the angels, as he had previously shown Christ's superiority over man.

These comparisons prepare us for what Paul writes to the Colossians (1:17, 18), saying: "He is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." Let this be our attitude toward Him—in thought, word, and deed—**at all times.**

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

LESSONS ON CHRISTMAS

By George J. Lapp

Unto us a child is born.—Isa. 9:6.
Unto you is born this day . . . a Saviour.—Luke 2:11.

In Jesus' coming into the world we have the fulfillment of a lost world's need. All who were engulfed in the darkness and blindness of unbelief, idolatry, sin, and self-indulgence were not sufficiently aware of this need. But since the sincere and devout cried out in their distress and sought salvation for themselves and also for the lost of earth. During the centuries of prophecy and expectancy every religious belief and observance was that of agony and of dependence on individual or organized effort for moral and spiritual emancipation. The peeps into slums and alleys and into the discontented homes of the rich reveal the tragedy of unclean and unholy thought and living. They also reveal the tremendous need of a Saviour. Thank God, He has come, and we celebrate His coming as the Babe of Bethlehem.

1. **Jesus' Coming Had Been Proclaimed by Prophet and Seer.** When one turns to the Old Testament Scriptures he finds many references to the coming of the Messiah. He also finds references to the fulfillment of these prophecies in the New Testament. Let us note a few significant references. In Rev. 12:5-11 is found a graphic description of the birth of Christ and a desperate attempt by the dragon (the devil) to destroy Him. Then comes the final casting out of the dragon and the triumph of the Kingdom of our God and of the redeemed through the blood of Christ. All this is a fulfillment of Gen. 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

From a careful study of the book of Daniel in regard to the rise and fall of world powers and the ultimate triumph of the Kingdom of God, and also in regard to the coming of the Messiah King in 9:24, 25, the people of Daniel's time and the following generations could come to an approximate idea of the time when the Messiah might be expected to come. Sixty-two figurative weeks of seven years each were determined from the time of the Jews' return from captivity to the coming of the Messiah Prince. In the same figurative language are foreshadowed His crucifixion, the terrible abominations committed by His enemies, and His ultimate triumph. Rachel's sorrow (expressed in Jer. 31:15) over her tragic loss foreshadows the terrible massacre of the innocents by Herod after the birth of Christ. The flight into Egypt as recorded in Matt. 2:15 is intimated in Hos. 11:1. That Jesus was to be born of a virgin and in Bethlehem is also intimated in Isa. 7:14 and Mic. 5:2, 3.

Thus the prophets proclaimed the coming of the Messiah. They also expressed the great need and a great longing for Him. In chapter 9:33, Job groans out his longing for a Daysman who might lay His hand upon both him and his God. But in 19:20 his faith reaches out into a certainty that his Redeemer at last shall stand upon the earth. The same kind of faith is expressed in Psa. 17:15, where David hopes to behold His face in righteousness and states that he shall be satisfied when he shall awake with His likeness. Faith becomes a living hope when through belief in our Saviour we become the sons of God and bear our Lord's likeness, and come into the joy of looking for His second glorious coming when "we shall be like him; for we shall see him as he is" and know as we are known. See I John 3:1-3.

2. **The Babe of Bethlehem, Born of a Virgin.** Compare Isa. 7:14 with Matt. 1:18-23. The first creation was wrought without parents for any human or animal life. Should we wonder then that the second Adam should come into the world as a divine creation, born of a virgin, and conceived of the Holy Ghost? Should it be expected that our Saviour's birth should be less of a miracle than He Himself who, as the Son of God, left His home in glory to live among sin-laden and lost humanity, to give His life, and miraculously to rise again from the dead for our redemption? Should our Lord's birth be less miraculous than the miracles He wrought as He healed the sick, cleansed the lepers, and raised the dead? What could be more blessed than that a pure virgin should become the vessel to bear the holy Child who as the Son of God was to become the Son of Man?

Wherever Christ is born in the human heart it is by a miracle. It is the same operation as in His miraculous conception, and by the same Spirit. So also were new pages of history born with the bringing in of the Christmastide. From this time on there was not merely a shadow of better things to come but a grand reality of actually experiencing the power and worth of spiritual rebirth and of the transformation of the [b]elievers in Christ. They became [a] body, a living structure, which sho[uld] witness to His having come and of [His] dwelling in the heart and life of ev[ery] regenerate soul. In joy or in sorrow, [in] health or sickness, in pleasure or [in] pain, in plenty or in poverty, alone [or] in association with others, we poss[ess] within us and among us the Light [and] Life whose torch was lighted on [the] Christmas Day. Let us not fail to r[ead] the virgin's psalm of praise in Luke [1:] 46-55.

3. **Heaven Honored Him.** The an[gel] announced Jesus' birth to the shephe[rds] while they watched their flocks [by] night. Then the heavenly chorus [in] sweetest accents sang, "Glory to G[od] in the highest, and on earth peace, go[od] will toward men." The star was he[av]en-sent to the Wise Men of the E[ast] who followed it to Bethlehem. Ma[ny] noted astronomers have striven to d[is]cover the secret of the Star which gu[id]ed the Wise Men. They agree that th[ere] was an actual peculiar combination [of] planets, but none have yet disproved [the] appearance of this guiding Star, n[or] will they be able to do so. It point[ed] the way and stood over where the Ch[ild] lay; and it stands to this day as a p[er]f of heaven's witness to the adorati[on] which the Babe received. There w[as] joy in heaven at the birth of Jesus.

4. **The Living Honored Him.** Jose[ph] a man of honor and self-respect, acce[pt]ed this holy Child as sent by his hea[v]enly Father to redeem Israel. T[he] shepherds, in response to the ange[l] announcement, came to the stable a[nd] worshiped the child Jesus. The Wi[se] Men followed the Star and after the[ir] experience with Herod came to Bethl[e]hem and offered the holy Child gol[d] frankincense, and myrrh in acknow[l]edgement of His divine Sonship, of H[is] right to become the Redeemer of ma[n]kind, and also of His right to becom[e] the King of kings and Lord of lord[s]. At the time of the presentation of t[he] child Jesus in the Temple, Simeon, t[he] aged seer who waited for the fulfillme[nt] of the promises of His coming, bless[ed] the Child and said, "Now lettest th[ou] thy servant depart in peace, accordi[ng] to thy word: for mine eyes have see[n] thy salvation, which thou hast prepare[d] before the face of all people; a ligh[t] to lighten the Gentiles, and the glor[y] of thy people Israel. . . . Behold, th[is] child is set for the fall and rising agai[n] of many in Israel; and for a sign whic[h] shall be spoken against; . . . that th[e] thoughts of many hearts may be revea[led]" (Luke 2:29-32, 34, 35). The pa[ren]thetical clause of V. 35 casts th[e] shadow of the cross over the infanc[y] of the Saviour bringing to the worl[d] the reality of its redemption throug[h] suffering. While it mellows the joy o[f] this occasion it also hallows it. Th[e] prophetess Anna gave thanks for th[e] coming of the Messiah as the Babe o[f]

thlehem. In the flight to Egypt and ring His sojourn there, as well as in s return to Nazareth, Jesus was nored through the devotion and otection of a loving mother, of a voted foster father, and of friends nong whom He dwelt. It is impos-le that He was not among friends in ypt since so many devout Jews lived ere.

5. **"A Light to Lighten the Gentiles."** sus has become a spiritual luminary vealing to mankind the will of His avenly Father. He has become the ght of the world, lighting every man ming into it. By accepting Him as the ght, we become the children of Light. hat dense darkness would be in the rld if the Light had not come and if e Day Star had not arisen in our arts! II Pet. 1:19. Jesus is the true ght and He illuminates our pathway. is the way to spiritual victory and imate eternal glory. "If we walk in e light, as he is in the light, we have lowship one with another, and the od of Jesus Christ his Son cleanseth from all sin" (I John 1:7).

The radiant Light of Truth divine, carnate in the Son of God, can bring darkness to His own. "The light thin His own clear breast sits in the nter of our lives and brings bright y." By it we grow; we bear fruit; become increasingly conformed to is image, and our lives and all their terests witness to His grace and pow-. How tragic "he that hides a dark ul and foul thoughts and benighted alks under the midday sun, himself s own dungeon, blinded by the prince this world"!

On this glad day we commemorate e birth of our Lord Jesus Christ. The irit of good will toward man pos-sses us. We express our good will to r families, to our friends, to our ighbors, and also to those who are in ed. Then there is the spiritual minis-y we can render to those who have t the joy of this glad day. The noble-ss and magnanimity of our Christian ith are embodied in such expression. e should manifest that love that God d in giving His only Son that will in the hearts of those who are un-lieving and sinful. Our blessed Mas-r came not to destroy but to save. He as a friend of publicans and sinners. ne friendless found in Him "a friend at sticketh closer than a brother." The ildren nestled in His bosom. Repent-t sinners caught the sunlight of His mpathy and were turned from their il ways.

Wild demonstration and mere enter-inment do not belong to the celebra-on of the birth of Christ. We should id no pleasure in them. As we gather the family circle quietly and prayer-lly to celebrate, let it be in the spirit true devotion to the memory of the blest birth earth has ever known. In y public capacity let us maintain a spirit of true reverence and loving kind-ness.

"O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels,
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel!"

Baladgahan, via Dhamtari, C.P., India.

—o—

JESUS, WONDERFUL NAME!

"His name shall be called Wonderful" (Isa. 9:6).

The Holy Spirit, through the Apostle Peter, declared that **"there is none other name under heaven given among men, whereby we must be saved"** (Acts 4:12). Because of this, there never was a name so much despised.

The Apostles were forbidden by the Sanhedrin at Jerusalem to speak or teach in the name of Jesus, because they saw the powerful effect of their preaching in the healing of the lame man, who had been laid daily at the gate of the Temple.

In the Old Testament a man's name represented his character and ability. So the name of Jesus stands for His power to "save his people from their sins" (Matt. 1:21).

Jesus was wonderful in His birth, life, death, resurrection, and ascension. He is wonderful in His love and power.

We "have life through his name" (John 20:31).

We are "justified in the name of the Lord Jesus" (I Cor. 6:11). And "to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43).

The name of Jesus is yet despised by many when it is lifted up as the **only** name by which we can be saved, but his name is also loved and adored by many above all other names.—Selected.

—o—

THE CHRISTMAS MESSAGE

Christmas brings with it a message of hope and of cheer. When sin entered into this world, God lifted from man the privilege and joy of His presence and of His fellowship. Gen. 3:1-24. This judgment of God, because of man's disobedience, brought gloom and despair over all creation. Separation from God's presence always means despair and death. We all were therefore without hope, and without God in this world. Eph. 2:12. This picture is a sad one; but the scene changes—"But God" who is rich in mercy, seeing the utter helplessness of man, and the impossibility of man to redeem himself, sent a Ransom, in the person of His Son Jesus Christ. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). With **Jesus'** appearance on this earth, came hope and cheer. **Listen** to the angel's message to the shepherds abiding in the field, at night. The angel's presence in itself, caused fear—"they were sore afraid." But the message brought **hope.** Let us read Luke 2:10-14: "The angel said unto them, Fear not: for, behold, I bring you **good tidings** of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth **peace,** good will toward men." Oh, the good tidings! **Jesus** has come—the One of whom it was spoken before His birth: "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). True! "the wages of sin is death," but it is also true, "the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Do we realize the great importance of the Christmas message? "Thanks be unto God for his unspeakable gift."—Gospel Herald (Cleveland).

—o—

THE PURPOSE OF CHRIST'S BIRTH

Christ Jesus came into the world to save sinners.—I Tim. 1:15b.

The birth of Christ was divinely planned of God with a wonderful purpose in view, and that was that He should become the Saviour of the world. This truth was foretold by the Prophets many years before it came to pass. To Joseph also was it revealed when the angels said unto him, "Thou shalt call his name JESUS: for he shall save his people from their sins." What a wonderful revelation! What a blessed consolation to know that there has been a remedy provided to cleanse the soul from sin! What joy, what peace has been designed by God for mankind. "Behold, I bring you good tidings of great joy, which shall be to all people," was the annunciation made by the angels to the shepherds. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Yes, Jesus came to be a Saviour to **all** people. To Calvary's Cross He went and poured out His life's blood that He might save us from our sins, and give us joy and peace in our hearts. But there is only one way by which we can become conscious of this joy and peace. That is by believing and receiving the Lord Jesus Christ as our own personal Saviour. Millions have caught the spirit of Christ's birth in respect to presenting gifts, as did the Wise Men. But the spirit of Christ Himself, the Saviour, they do not possess. Their backs they have turned upon Him; their hearts have they closed to Him. There-

(Continued on page 811)

Ohio Mennonite Christian Workers' Conference

(Formerly Ohio Mennonite Sunday School Conference)

Forty-Ninth Annual Conference

Held at the Central Mennonite Church near Archbold, Ohio, August 3-5, 1943

Foreword

The Ohio Mennonite Christian Workers' Conference, formerly known as the Ohio Mennonite Sunday School Conference, held its forty-ninth annual meeting at the Central Church near Archbold, Ohio. Since the Central Church was the largest meetinghouse in our district and was larger than our Conference tent, the tent was not used. The people who could not be seated in the main auditorium were accommodated in the basement by the aid of a loud speaker. About nine hundred free meals were served by the local people to the guests, and overnight lodging was provided in the homes of the brotherhood. The largest attendance at any session was estimated at about two thousand. We were warmly welcomed and courteously cared for.

The theme of the Conference was "The Word of God." The text taken from Psalm 119:130 was "The entrance of thy words giveth light." The Conference hymn was "Thy Word Have I Hid In My Heart." We were reminded again and again of the priceless possession we have in the Bible and were made to realize how careless we are in appreciating its wonderful messages and in recognizing its indispensable value to us. "The Word of God" was a very fitting theme for a Christian Workers' Conference since our guide and handbook as Christian workers is the inspired Word of God. Especially in the closing session were we made aware of our task or duty toward God and our fellow man whether we be at home or abroad. We hope and trust the inspirations received and the interest shown in the Bible at this Conference were carried into the labors of all Christian workers present.

Moderator: Frank Byler.
Chorister: Walter Stuckey.

Tuesday Evening

CONFERENCE SESSION.

Song Service, Chorister.
Opening Remarks, P. L. Frey.
Scripture and Prayer, J. C. Wenger.
A Word of Welcome, E. B. Frey.
God's Words, Frank Byler.
Sermon, Conference Text, J. R. Mumaw.
Closing Prayer, J. R. Mumaw.

Wednesday Morning

CONFERENCE SESSION.

Song Service, Chorister.
Scripture and Prayer, O. N. Johns.
The Written Word, Paul R. Miller.
The Spoken Word, Lois Johns.
Special Prayer for those who teach the Word, Edwin Yoder.
Reading of the Minutes, Secretary.
Bible Study—The Gospel of Mark, J. C. Wenger.
Announcements relative to the bookstand, O. N. Johns.
Appointment of Resolutions Committee: Walter Oswald, William G. Detweiler, Harley Nofzinger.
Appointment of Nominating Committee: Raymond Short, I. W. Royer, Elmer Stoltzfus, Dennis Steiner, S. C. Plank.
Closing Prayer, Eli Nissley.

Wednesday Afternoon

CONFERENCE SESSION.

Song Service, Samuel Swartz.
Scripture and Prayer, J. W. Birky.
"These Words Shall Be in Thine Heart," Abram Kauffman.
Secretary's Report, Loren King.
Treasurer's Report, E. O. Hilty.
"In the Name of Christ," J. N. Byler.
Prayer, Jesse Short.
Children's Service (in basement), Irene Eschliman and Kristina Smucker.

DELEGATES' MEETING.

Prayer, J. R. Mumaw.
Registration of Delegates.
Reports of Officers: Chairman, Secretary, Treasurer, Tent Manager. The work of the Commission was presented by J. R. Mumaw and Nelson Kauffman.
Reports of Committees: Historical, Young People's Institute. Nominating and Resolutions Committees as appointed were approved by the delegate body.

Wednesday Evening

FELLOWSHIP HOUR (on the lawn).

Subject, The Word of God in the Lives of Men.
Leader, I. W. Royer.

CONFERENCE SESSION.

Young People's Service.
Subject, The Ten Commandments and the Teachings of Jesus.
Leader, Lowell Short.
Chorister, Ernest Martin.
Scripture, Leader.
Prayer, Jesse Short.
Reverence for God, Rosa Nussbaum.
Jesus and the Sabbath, Laura Troyer.
The Sanctity of the Home, Warren Miller.
Christ the Fulfillment of the Law, John Koppenhaver.
Offering for Expenses, $413.23.
"Wherewithal Shall a Young Man Cleanse His Ways?" Ne Kauffman.
Closing Prayer, Nelson Kauffman.

Thursday Morning

CONFERENCE SESSION.

Song Service, Roy Sauder.
Scripture and Prayer, Reuben Hofstetter.
"Study to Shew Thyself Approved Unto God," Dennis Steiner.
Believing and Obeying the Word, Eli Kramer.
"The Power of God Unto Salvation," M. L. Troyer.
Prayer that we may consecrate ourselves to study, believe, and ol I. W. Royer.
Bible Study—The Gospel of Mark, J. C. Wenger.
Closing Prayer, Simon Sommers.

Thursday Afternoon

DELEGATES' MEETING.

Song Service, Chorister.
Prayer.
Committee Reports: Constitution, Book and Library, Resoluti Nominating.
Election of Officers.
Support of Indian and South American native workers was appro
Donation of $50.00 to the Peace Problems Committee was appro
Conference was authorized to send a love gift to our C.P.S. boys.
Delegate body authorized the division of the mission offering as us after the C.P.S. gift was taken out.

CONFERENCE SESSION.

Song Service, Chorister.
Scripture and Prayer, Orrin Smucker.
Subject, My Task:
In the Home Congregation, Elmer Stoltzfus.
In a Missionary's Home, Mrs. Edwin Weaver.
Special Prayer for our homemakers and missionary homes, P. L. Fr
In India, Edwin Weaver.
Song in Hindi Language, Edwin Weaver, Mrs. Weaver, and Min Kanagy.
Missionary Offering, $965.77.
Acceptance of resolution of thanks to the local people.
Response, E. B. Frey.
Closing Prayer, Edwin Weaver.

REPORTS

Report of the Secretary

Your secretary during the past year contacted your Sunday scho through letters to the officers, by visiting personally eleven of yo congregations in their regular services, and by contacting the offic and workers of sixteen of your congregations through four worke meetings which were held at Walnut Greek, Britton Run, Orrvi and Holly Grove. I enjoyed and appreciated the help and co-ope tion of the chairman of the Executive Committee in three of th meetings. We also used every opportunity to present the work the Conference at various Sunday School and Christian Worke meetings.

Summer Bible Schools in 1942

Number of schools		
Number of superintendents		
Total enrollment		2,0
Average attendance		1,7
Average length of term	(days)	1
Number of teachers		1
Number from Mennonite homes		1,1
Number from other homes		8
Number in adult classes		1
Number in high-school classes		1
Range in age	(years)	2-
Number of diplomas granted		
Total Missionary offerings		$164.
Total expenses		414.

(Continued on page 812)

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

THE INNKEEPER'S LAMENT

Sent by M. Catherine Martin

I but knew!
The throngs that come, it matters not
hoe'er they are or from whence they came
To Bethlehem, as their custom was
ibute to pay, rich, poor the same.

I but knew!
Who are the humble, lowly folk
fusing not the stable floor.
Their voices softly, slowly spoke,
matters not; why ask for more?"

, if I but knew!
A better place, but it's my one and all,
shelter for the tired, weary pair.
The lowly oxen stir within the stall,
hile stillness settles o'er the air.

)w, if I but knew!
What are the voices that I hear.
ying o'er that wondrous glad refrain?
It sounds like music to my ear.
eace on the earth, good will to men!"

id then I knew!
When shepherds came to see the Babe
ho within the manger sweetly lay.
Their humble gift of love to give,
id homage to the Christ child pay.

is true, I knew
'Twas not a king, as I had heard
ould come to reign some day.
But had I known, ah, bitter word!
ie best I'd glad repay.

f I but knew!"
Was the innkeeper's sad lament.
it are we like him, turning Christ away
Our lives in sad neglect, and spent,
, are we welcoming Him today?

Rittman, Ohio.

—o—

Africa

NYABASI STATION

Dear Herald Readers: It has now been veral weeks since our annual Church Con-ence at Mugango. I suppose that some of u have already read how the Lord came nong us at the time, working in our hearts d bringing us right back to Calvary, show-g us the complete victory of the cross. How praise Him that when Jesus died there, not ly did He provide perfect atonement for is, but He also provided the complete vic-y over self and all his tendencies. Daily tory is God's plan for each of His chil-en, and as we take our place with Christ His death, that victory is ours. And every y the meaning of Calvary becomes clearer id the blessed fellowship with the indwell-g Christ becomes more precious. And how onderful to know that Satan is a defeated e! ! Praise Him!

We are praying for four natives on each our stations who will take their place with rist in His death and enter into an ag-essive warfare against the powers of dark-ss. Here at Nyabasi the Lord has been speaking to the Christians. But Satan is also busy, bringing in distractions, confusion, and deception. But God is able and we stand with Him at the place of victory. The Lord has been speaking to unsaved souls, too.

This week we plan to open the elementary school again. In this, too, we want God to be glorified. The Lord has been definitely speaking to Josia, our teacher, and we hold on for Him in prayer until God brings Him the whole way to the cross, and teaches him the meaning of "dying daily."

You, who know the true meaning of prayer, stand with us against all the onslaughts of the enemy on all his fronts! !

Sept. 12, 1943. Muriel T. Mack.
Musoma, Tan. Ter.

—o—

OUR WITNESS BEFORE THE WORLD

By Amos A. Ressler

"And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

The testimony of the people of God to the people of the world around them concerning their faith in their Lord and Saviour is one of the most important, as well as the most potent, functions of the Christian Church.

Our testimony may be given in various ways. It may be verbal, or it may be by act or attitude. It is not an idle saying that men are more inclined to believe what they see than what they hear. It is of the utmost importance then that we conduct ourselves in such a manner that our life and actions will coincide with our profession. This is important at all times. It has been said, and I think truthfully so, that the inconsistencies of Christian professors are the greatest hindrance to the advancement of the cause of Chrst. If this is true, then it is time for us to awaken. There have been and are times when our influence is rather local. But just now it is, for obvious reasons, nation wide, if not indeed world wide. Never before, perhaps, have we as a distinctive people, been more closely watched; and never before have we had an opportunity to make our Christian testimony count for more, if we are true to our profession.

Our standing before the world, and our government in particular, tomorrow, depends largely on how we behave ourselves today. Where shall our testimony begin? Are all of us older folks doing our best to impress the younger ones among us that "Life is real, life is earnest" (Longfellow), and that "whatsoever a man soweth, that shall he also reap?" The importance of the home is being emphasized on every hand, and it is there that a solid foundation must be laid for a life of usefulness and Christian piety. Sadly enough, some of us have learned this only after many mistakes and failures. Conformity to Bible standards on the part of parents, coupled with an exemplary life of prayer and trust in God, will impress children and, with ordinary teaching, start them with a correct idea of life. Children who have not been taught the importance of observing regular seasons of prayer, and who have had no opportunities to learn to pray, have often been forced wtih embarrassing situations, and in some cases this neglect has even led to their downfall.

There is one phase of our testimony that we would gladly pass by, for, in some quarters at least, it is receiving its full share of attention. But, we are sorry to say, the attention that the subject gets is largely on the part of those who teach; and the teaching is not heeded by those who are being taught. We refer to our general appearance. It is often said that the clothing does not make the Christian. Neither does the uniform make the soldier, but it identifies him; we know him at sight, and we know what to expect of him.

Ever since God called Abraham to leave his native land and kindred, there has been a line of demarcation between the people of God and the people who are not His, designated in the Scriptures as the people of the world. This line of separation does not consist of appearance only, but if genuine it reaches to it. Separation in attire is valuable not only as a mark of identification, but it serves as a constant reminder that we have pledged our allegiance to the One who said, "They are not of the world, even as I am not of the world." We would like to pause long enough at this point to say that it is poor logic to suppose that since the admonitions given by Paul and Peter in regard to modest apparel are directed to women, then men are free to choose whatever pleases their fancy, even though that be the garb of the fashionable world. Men are subject to vanity, to love of popularity, to personal pride and display, and if their testimony is to count for the most it must be consistent here as elsewhere.

The person who is thoroughly converted—who is out and out for Christ—will have the respect of the community and the blessing of God; while the one who tries to walk with one foot in the world and the other in the church will soon find himself an undesirable quantity in either place and of little value.

Having lighted our candle, let us not put it under a bushel, but on a candle-

(Continued on page 809)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

THE STAR'S APPROACH

In the East a star of splendor
Twinkled through its cloudy way,
Till it stood above the dwelling
Where God's Son incarnate lay.

Harbinger of still Another
Was this guiding star of old;
Heralding the Star from Jacob,
In the ages past foretold.

He has come to bring salvation,
Light and life, and hope and cheer,
And His love within us dwelling
Will dispel tormenting fear.

Now that Star again approaches,
Toward the earth from up on high,
And His light is all a-quiver
In His setting in the sky.

Fix your eyes upon the setting,
Loving watchers, till the blue
Parts to give the bright and shining
Morning Star a welcome through.

Nearer, nearer He approaches;
Soon your faith will merge to sight;
May He come, oh, haste the morning,
Heated noon, or darkest night!

—M. G. Holdeman.

THE SEALED LETTER

Tom Norris was a member of a large family, and he had a Christian mother who prayed very earnestly for each of her children and tried to lead them to Jesus. To her delight, several of them yielded themselves to Him; but Tom, her youngest, and if possible the most dearly loved of all, was very careless and indifferent to the claims of God upon his life. He fell into the habit of swearing, and came to hate the very name of religion. I suppose he thought, as many young people do, that he could have a better time if he left God out.

When his mother spoke to him about his soul, it made him very angry; and he hated to have her pray with him or for him. Little did he realize how highly valued a praying mother should be.

One day Tom told his mother that he intended to go to sea. She was very grieved to hear this, and told him it would break her heart if he did so. But he just laughed, and told her that hearts were not so easily broken.

She cried and begged him not to go. "Yes, Mother, I am going," was all he would say.

Before Tom left home, his mother gave him a Bible; also a sealed letter, which she asked him not to read until December twenty-first—her birthday.

Now I shall give you Tom's story in his own words, as he told it some time later to two of his messmates:

"Mother gave me her blessing, and I went off. I was glad to be away from home and prayers, texts and Bibles. But I soon found I could not get away from God.

"We had not gone very far on our voyage when a storm arose. It was very violent, and the ship and all of us were in great danger.

"The storm subsided; but sickness came upon me, and it proved to be a dangerous fever. I lay in my bunk, tossing about, as wretched as a man could be. The ship's doctor told me I was at the point of death, adding, 'If you have any preparation to make for eternity, you had better make it; for you have not very long to live.'

"This he repeated in the saloon among the passengers; and one of them, an aged Christian man, came to see me.

"As he entered my cabin, with a Bible in his hand, he said kindly, 'Young man, you are very close to eternity; I thought you would like to have me read the Word of God with you and pray. I feel sure it would be a comfort to you.'

"Instead of being touched, ill as I was, I cried out in a rage, 'Hand me that Book!' Seizing it, I threw it across the cabin, vowing that I would have nothing to do with it, or with God, and bade the man leave the cabin.

"As I lay alone in my bunk, after he had gone, I felt more miserable than I had ever felt before. It was evening, and pitch dark, for I had no light with me. Suddenly I remembered it was the twenty-first, my mother's birthday; and I thought of the letter she had asked me to read. I could not get up and look for it, I was so weak. I thought of calling a messmate to fetch it for me; but the letter was in the Bible, and I was ashamed to let anyone know that I wanted that Book.

"At last one of my messmates came, and I asked him to get a lantern and go to my sea chest and get the Bible with a letter in it.

"'Oh!' said he, 'now you're sick, you're turned coward!'

"'I don't want the Book,' I said, 'but the letter that is in it.'

"He found the Bible and handed it to me. Then he hitched the lantern to a rail, and went off.

"I sat up in my bunk and opened that sealed letter. The first words, 'My dear Tom,' in my mother's handwriting, brought tears to my eyes. I read carefully from beginning to end. It was my mother's prayerful pleading for the conversion of her son.

"For the first time in my life I felt sorry for my sins; and a great dread of judgment crept into my heart. I was afraid to die. I had laughed at prayer before; but now I earnestly prayed God to let me get well again, and I m a solemn promise to Him that if would only raise me up I would lea new life.

"Then I opened my Bible. My mot had marked a text here and there; when I read Isaiah 1:18, 'Though y sins be as scarlet, they shall be as wh as snow,' I felt that there was me for even me.

"After some hours, light seemed dawn upon me, and I found peace believing that Jesus Christ came save sinners.'

"At last I sent for that old Christ man; and he came, never upbraid me with my behavior of the eveni before. Through him, Christ's me became better known to me. Oh, h thankful I was that I did not die! I lieve my new peace of mind helped to recover, to the great surprise of t ship's doctor and my mates.

"'Tom's turned pious,' they said; I didn't care. My heart was so happ I seemed to live in the sunshine, a was all wrapped around with a swe peace. I used to hate my home; but longed for it now! I did so yearn my mother. Oh! I wanted to see h and put my arms round her neck a say, 'Mother, forgive me.'

"Aye, and when I got back to h lads, weeks after, I can tell you th was a meeting! I believe the ange were present; anyway, I felt them the She was very feeble, and seemed ne her grave; but she took a new lease life that day, I guess, and lived to s me standing true to Jesus on shipboa for years after."—The Burning Bush

HOME

"Let home stand before all oth things! No matter how high your ar bition may transcend its duties, r matter how far your talents or your i fluence may reach beyond its doors, b fore everything else build a true hom Be not its slave; be its master! Let not be enough that it be swept an garnished, and its silver be brillian that its food be delicious, but feed th love in it, feed thought and aspiratio feed all charity and gentleness in i Give God His rightful place in ever thing; then from its walls will com forth the true woman and true ma who shall rule and bless the world." I this an overwrought picture? We thin so. What honor can be greater than t find such a home? What dignity highe than to reign its undisputed mistress?

What is the ability to speak from public platform to large, intelligen audiences, or the wisdom that may com mand a seat on a judge's bench to tha which can insure and preside over true home, that husband and childre "rise up and call her blessed?" To b the guiding star, the ruling spirit in such a position is higher honor than to rul an empire.—Author Unknown.

Sunday School Lesson

Theme for the Quarter: The Gospel of the Son of God: Studies in Mark

JESUS BEGINS HIS MINISTRY

Lesson for Jan. 2, 1944.—Mark 1:9-22.

Golden Text.—Repent ye, and believe he gospel.—Mark 1:15.

Introductory.—With this lesson we egin another quarter of interesting citations. A good way to begin the udy of this series is to read the entire ook of Mark, as nearly all the lesson aterial for the quarter is taken from is book. We are introduced to the les- on before us by a brief description of he ministry of John the Baptist, the orerunner of Christ.

The Baptism of Jesus (9:11).—While ohn the Baptist was in the wilderness reaching the baptism of repentance, reat multitudes were drawn to him and ere baptized in the River Jordan. mong them was Jesus of Nazareth, econd cousin of John, who demanded aptism. John hesitated. "I have need o be baptized of thee," he said, "and omest thou to me?" He was conscious f who it was that was before him, re- uesting baptism at his hands. In reaching to the multitudes, telling hem whose forerunner he was, he had aid: "I indeed baptize you with water nto repentance: but he that cometh fter me is mightier than I, whose shoes am not worthy to bear: he shall bap- ize you with the Holy Ghost, and with ire." No wonder he hesitated; but John he Baptist was true to his Master, and romptly obeyed when the one whose orerunner he was requested baptism. hat both John and Jesus were justified n what they were doing is evident from he remainder of this narrative: "And traightway coming up out of the vater, he saw the heavens opened, and he Spirit like a dove descending upon im: and there came a voice from eaven, saying, Thou art my beloved on, in whom I am well pleased." The on of God was now ready to enter pon His earthly ministry.

Jesus Tempted in the Wilderness 12, 13).—Immediately after His bap- ism Jesus was led by the Spirit into the vilderness, and was there tempted orty days and forty nights by the devil. A fuller description of this is found in Matt. 4:1-11 and Luke 4:1-13. Armed with "the whole armour of God" and with His invincible "It is written," Christ completely overthrew the devil, hereby demonstrating unto all human- ty how we also may live the overcom- ng life. The promise is ours likewise. 'Resist the devil, and he will flee from ou."

Jesus Preaching the Gospel of the Kingdom (14, 15).—Christ having over- ome the adversary, He returned to Galilee, began His earthly ministry and, like John the Baptist, preached "the gospel of the kingdom;" saying "Repent: for the kingdom of heaven is at hand" (Matt. 4:17). John the Baptist, having fulfilled his mission as the forerunner of Christ, finally died a martyr's death, due to the treachery and vengeance of Herod's unlawful wife.

Choosing of the First Disciples (16-20).—As Christ was walking by the sea of Galilee He saw two fishermen, brothers named Simon and Andrew, "casting a net into the sea: for they were fishers." Going a little farther, He saw James and John, sons of Zebedee, in the ship, mending their nets. These four fishermen He invited to follow Him, which invitation they promptly accepted. We are not to conclude, however, that this was their first invitation to discipleship, for in the first chapter of John we read of several of John the Baptist's disciples becoming the disciples of Jesus. These five men (four of whom were named and the fifth one was evidently John, a son of Zebedee) were probably among the earliest personal followers of Jesus, while the two sets of brothers named in the lesson before us were probably the first to be definitely selected for a place among the twelve apostles.

One thing that should not be lost sight of is the promptness with which these men accepted Christ's invitation to become His disciples. Of Peter and Andrew it is said that "straightway they forsook their nets, and followed him." Of James and John we read (in connection with another "straightway,") "they left their father Zebedee in the ship with the hired servants, and went after him." "Straightway" is an appropriate word to use in connection with the activities of the loyal servants of Christ. Does it appropriately describe our attitude toward Christ, the Head of the Church?

Impressive Teaching (21, 22).—Coming to Capernaum, we notice another "straightway" in connection with the work of Christ and His disciples: "They went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes." As the Son of God from heaven, Jesus filled and thrilled the minds and the hearts of the people with a message which no mere human message can equal.—K.

Bible Meeting Topic

FIRST THINGS FIRST.—Matt. 6:19-34; 19:16-30

Topic for January 2

MOTTO

"Seek ye first the kingdom of God and his righteousness."

OUTLINE STUDY

I. **The Higher Goals of Life.**
1. Things above rather than on earth.—Col. 3:1-3.
2. Heavenly treasure above earthly.—I Tim. 6:17-19.
3. God's glory above selfish motives.—I Cor. 10:31.
4. The high calling of God in Christ above selfish gains in the flesh.—Phil. 3:7-14.
5. Things eternal above the temporal.—II Cor. 4:17, 18.
6. God's kingdom and righteousness above all else.—Matt. 6:31-33.

II. **Getting in Line to Do First Things First.**
1. Accepting salvation.—I John 1:5-9.
2. A full consecration.—Rom. 12:1, 2.
3. Complete obedience.—Lk. 14:26-33.
4. Study to be approved of God.—II Tim. 2:15.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, "First."
2. First Things for Boys and Girls.
   a. Remembering their Creator.
   b. Obedience to parents and teachers.
   c. Learning the Holy Scriptures.
   d. Giving the heart to Jesus.
   e. Working for Jesus.

For Seniors.
1. The Greatest Aim in Life.
2. The Place of Salvation in the Program of Life.
3. Temporal Things Compared to Eternal Things.

PERSONAL THOUGHT

My success in life can only be measured by my progress in the possession of things that endure.

SEED THOUGHTS

In II Cor. 4:17, 18, the distinction is made between "the things which are seen" and "the things which are not seen." It is a question of what we are looking at. This concerns especially periods of distress, persecution, and suffering here on earth; and what is involved is nothing less than our weight of glory. If we are following with our inward eyes the direction which the Holy Spirit is pointing, then we are looking at "the things which are not seen," the things which "eye hath not seen, nor ear heard, neither have entered into the heart of man," but "which God hath prepared for them that love him." It will not do to wait until the trouble comes, and then expect to arouse an interest in the invisible things, if, during our untroubled seasons, we have been looking at, and developing an interest in, "the things which are seen."—Mauro.

Self-denial is the result of a calm, deliberate, invincible attainment to the highest good, flowing forth in the voluntary renunciation of everything inconsistent with the glory of God and good of our fellow men.—Mark Hopkins.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, DECEMBER 23, 1943

Field Notes

Bro. Aaron Mast, Belleville, Pa., was scheduled to hold a series of meetings from Dec. 12 to 18 at the Bethel Church, Ashley, Mich.

* * *

Bro. John E. Gingerich, Elkhart, Ind., is engaged as evangelist for a series of meetings now in progress at the Olive Church, Elkhart, Ind.

Revival meetings are scheduled to begin on Christmas evening at the Landisville Mennonite Church, Landisville, Pa., with Bro. Abram Risser as evangelist.

* * *

Bro. C. Warren Long, Peoria, Ill., will spend Jan 5 to Feb. 12 in evangelistic work among the churches in Oregon. Prayer is requested in behalf of the work and in behalf of Bro. Long.

* * *

Visitors who recently visited the Publishing House or friends in the community were: Joseph J. Yoder, Meyersdale, Pa.; John A. Thomas, Melvin Nussbaum, and Merle Alwine, Johnstown, Pa.

* * *

Bro. C. Z. Martin, Mountville, Pa., closed a series of meetings at the Stahl Mennonite Church, Johnstown, Pa., on Sunday evening, Dec. 12. Six confessions were the visible results and the church was strengthened.

* * *

Bro. G. S. Eberly, superintendent of the Mennonite Children's Home, Millersville, Pa., writes as follows: "Twin baby boys are looking for a good Christian home. They can be adopted." Anyone interested may write or personally contact Bro. Eberly.

* * *

A glance at your Family Almanac will remind you of the unusually large number of changes in our ministerial list, both in the number of deaths and of ordinations during the past year. We thank the Lord for His plan of keeping the ranks of His responsible church leaders well filled.

* * *

The Annual Bible Meeting will be held, D.V., on New Year's Day, Jan. 1, 1944, at the Mill Run Chapel, suburb of Altoona, Pa. Speakers are: Elmer E. Yoder, Allensville, Pa.; Roy Kinsinger, Grantsville, Md.; and Oliver H. Zook, Allensville, Pa. Bro. Yoder will begin a series of evangelistic meetings on the same evening. J. M. N.

* * *

A Joint meeting of the Executive Committee of the Mennonite Board of Education and the faculty of Goshen College was held at Goshen College on Saturday afternoon, Dec. 18. The fellowship was enjoyed and the meeting proved profitable. The subjects discussed at the meeting lead to a closer fellowship in the study and solution of problems facing both the Board and our Church Schools.

* * *

Bro. B. B. King, of Sheldon, Wis., began a series of meetings at the Mennonite Mission in Iowa City, Iowa, on Tuesday evening, Dec. 7. Good interest is reported, a number of precious souls having come out on the side of the Lord during the first few evenings. The birth of Christ in Bethlehem ought to be a mighty stimulus to the souls that are lost in sin to seek the second birth.

Sister Katherine Royer, Orrville, is spending a number of weeks at Publishing House helping to prep for publication the Kindergarten I Sunday-school lesson course. The nurse and Kindergarten II together with Kindergarten I will be available for use our Sunday schools for the first quar in 1945, D.V.

RELIEF NOTES

(Continued from page 813)

cent meeting of the Executive Commit of the M.C.C. this suggestion was pass upon favorably and it was decided to ha Ernest Bennett assist in the opening this office probably in Toronto.

C.P.S. CAMPS

C.P.S. Camp Personnel Appointment

Jake Goering—Educational Direct North Fork, California to succe Daniel Neufeld
Mrs. Jake Goering—Dietitian, North Fo
Emanuel Hertzler — Director, Grotto Virginia to succeed Paul Bender Farm and Community School
Ralph Beechy — Director, Hagersto
Francis Smucker—Unit Leader of Ag Unit, Orono, Maine

* * *

Director's Wife Fatally Injured

The following telegram was receiv at the Akron Office: ELSIE BOHRE KILLED IN AUTO ACCIDENT. ALBEI HAS MINOR HEAD INJURIES. Albe Bohrer is director at the C.P.S. camp Colorado Springs, Colorado, and his wi was nurse-matron at the same camp. Bo the M.C.C. Executive Committee and t C.P.S. Headquarters Office have sent the condolences.

* * *

C.P.S. Briefs

Carl Yoder is the latest C.P.S. assign to be assigned to the Headquarters Offic He will serve the office stenographicall Carl comes from Adrian, Michigan, whe he was secretary to C.P.S. directors, Ra mond Hartzler, Midwest Area Direct and Orin Beechy, Michigan-Ohio Far Unit Leader.

The following **news item** appeared in a issue of the "Medaryville Herald." "Fro Sept. 25, 1942, to Sept. 24, 1943, the me from the local C.P.S. camp aided the farm ers and vegetable growers to the exte of 5,774 man days. For this labor the su of $16,020.23 was paid into the U.S. Treas ury."

* * *

PEACE SECTION NOTES

C.O.'s in Prison

The Department of Justice has estima ed the number of conscientious objecto who violated the Selective Training an Service Act and were sentenced under thi law to be 2,446, as of Oct. 15, 1943. At leas three fourths of this number were Jeho vah's Witnesses who refused to report fo induction or refused to report to C.P.S.

* * *

Turnover in the Armed Forces

"About 70,000 men are being discharge each month from the armed forces an about 280,000 a month are being inducted January will be slightly higher, with total of about 300,000. It is possible tha 300,000 to 350,000 men a month will be in ducted from February to July." (Note fron National Service Board)

Released December 14, 1943
Compiled by Irvin B. Horst

Correspondence

HOPEDALE, ILLINOIS

Greetings to all Herald readers: On Nov. , twenty-six young souls were received into he church by water baptism and two were re- laimed.

On Nov. 14, Bro. Dan Unruh, field worker f the Northern Bible Society, preached for is in our morning worship. In the evening Bro. Paul Lehman, who is doing rural mis- ion work in Minnesota, gave an interesting alk about their work.

Services were held on Thanksgiving Day. After the services we had our annual business neeting and election of officers for the com- ng year. On Nov. 28, communion services vere held. A large number partook of the acred emblems.

If previous plans are carried out, the Illinois State Bible Normal will be held at this place luring the holiday week.

On Dec. 4, Bro. A. H. Leaman, Chicago, ll., delivered the evening message.

Dec. 6, 1943. Cor.

SHELDON, WISCONSIN

Dear Herald Readers: On Nov. 7, we held ur communion services. Bishops Eli Hoch- tettler and Elmer Hershberger had charge.

On Nov. 17, we reorganized our Sunday chool for the year 1944.

Bro. James Bucher brought us some very nspiring messages, Nov. 17-19.

Bro. L. A. Kauffman came into our midst, Dec. 3, and gave a very uplifting message.

As the Christmas season draws near, let us ot become entangled with the customs of his world, but from the depths of our hearts et us give thanks to God for the gift of His Son, Jesus Christ, through whom we have eternal life.

Dec. 9, 1943. Cor.

ARCHBOLD, OHIO

Dear Herald Friends: A very profitable all- day meeting was held at the Central Church, Sunday, Aug. 22. Bro. Kore Zook, St. Johns, Mich.; Bro. Tobias Schrock, Clarksville, Mich.; and Bro. Chester Osborn, Germfask, Mich., were the speakers, rendering timely messages on the theme of "Holy Living."

On Sunday, Aug. 30, at the Lockport con- gregation, a group of brethren from the Ypsilanti State Hospital conducted the eve- ning service, which consisted of several talks about their work and some selections from a quartet. We praise the Lord for the testi- mony many of our young brethren are giving.

Bro. Albert Wyse, Midland, Mich., preached in the morning and evening services at the Clinton Church, Sunday, Sept. 5. Bro. I E. Burkhart, Goshen, Ind., delivered helpful messages at the Lockport Church, Sunday morning, Oct. 3, and at the Clinton Church, Sunday evening.

Bro. M. L. Troyer, Elida, O., spoke to the Central congregation Sunday evening, Oct. 10, in the interests of the Ohio Mennonite Mission Board Committee. He also preached a challenging missionary sermon.

On the evening of Oct. 19, a men's quartet from the State Hospital at Farnhurst, Del., rendered an inspirational program at the Lockport Church.

Bro. Phil Frey has accepted the task of serv- ing as pastor and supervisor of the boys who are working in hospitals in the eastern states. May the Lord richly guide and instruct in Bro. Frey's labors.

We welcome Bro. Dan Sommers and fam- ily from Pryor, Okla., along with several other new families, who have recently moved into our community. Bro. Sommers has been willing to be used in the Lord's service and has delivered some very helpful messages in the three local congregations since his ar- rival.

Bro. Edwin Weaver, Akron, Pa., preached a message at the Clinton Church Thanksgiv- ing morning. On the evening of the same day he spoke to the Central congregation, telling about their work in India, and express- ing a desire to return to India when the way opens.

An all-day missionary service was held at the Central Church, Sunday, Nov. 28. Very challenging as well as instructive messages were given by Bro. Allen Ebersole, Ft. Wayne, Ind.; Bro. Levi Hartzler, Goshen, Ind.; and Bro. Jesse Short, Beaver Dam, Wis.

Bro. Wyse Graber was ordained deacon at an impressive service held Sunday evening, Dec. 5, at the Lockport Church. Bro. Maurice O'Connell, Lima, O., and Bro. E. F. Hartz- ler, Salem, O., assisted in the work. Will you pray with us that the Lord may use Bro. and Sister Graber mightily in His service?

Dec. 9, 1943. Cor.

SHIPSHEWANA, INDIANA

(Shore Congregation)

Greetings. On the evening of Dec. 4, we had our annual business and reorganization meeting. Besides having reports given by the various departments, the following officers were elected: S. S. Supt., Orvan Hooley; Asst. Supt., Glen Troyer; S. S. Chor., Mary Ruth Mishler; Asst., Paul Mishler; Y. P. M. Mod., Homer Miller; Asst., Ora Miller; Church Chor., Calvin Troyer; Church Trustee, James E. Mishler; Church Secy.Treas., J. E. Nelson; S. S. Secy-Treas., Glada Troyer; Local Mis- sion Board: Percy Miller, Jerry Troyer, and Vernon Neff; Ushers: Truman Miller, Ernest Neff.

On Dec. 5, we had an all-day mission meet- ing. Edward Diener brought the morning message. The afternoon speakers were Miriam Haarer, Clarence Shank, and E. C. Bender. In the evening Dorsa Mishler and Edwin J. Yoder spoke.

Following the evening meeting a sad ac- cident occurred when William Yoder, eighty- year-old brother, driving off the churchyard onto U. S. 20, was struck by a large truck and injured so that he died on the way to the hospital.

There is quite a bit of sickness in the com- munity. There are many cases of measles and some scarlet fever among the children. The older folks have colds and "flu."

Yours in His service,

Dec. 10, 1943. Cor.

STERLING, ILLINOIS

(Science Ridge Congregation)

Dear Herald Readers: Greetings. On May 16, while our pastor was attending General Conference, Bro. Howard Zehr preached for us.

Our summer Bible school was held again this year. The attendance was not quite as large as last year but a very profitable ses- sion was reported.

During August and September our pastor used the morning worship service for special evangelistic messages. Three precious young folks gave themselves to Christ. They were instructed in church doctrines on Sunday eve- nings. On Oct. 24, preceding the communion service, they were taken into the Church.

During September our pastor conducted a series of meetings in Kalona, Ia. He plans to be at Hesston for meetings during the first week in January.

One of our young men, Willard Barge, is with the C.P.S. Unit at Ypsilanti, Mich., State Hospital. He wrote a letter telling that the inmates were anxious to have Bibles. We plan to send 50 so that they can be used as Christmas gifts.

Bro. I. W. Royer, Orrville, O., conducted special services beginning Nov. 21, which was our annual Neighbors' Day, and ending on Thanksgiving morning. He gave us a great many thoughts on the importance of a Christian home.

On Nov. 1 our hearts were saddened by the homegoing of our pastor's wife. She had been bedfast for several weeks due to heart trouble.

Dec. 13, 1943. Cor.

OUR WITNESS

(Continued from page 805)

stick so that the light of the glorious Gospel of Christ may shine over the world, and men, seeing the light re- flected in our lives, may give glory to the God of heaven, to whom all glory belongs.

Ronks, Pa.

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THE ASTRONOMERS

In Matthew we read how the Wise Men from the East came to Jerusalem inquiring, "Where is he that is born King of the Jews?" (Matt. 2:2). These Wise Men believed in God. They were astronomers, but they **believed**. They not only believed in God but they came to **see Him**. They went to the trouble of searching for Him. Their inquiry was for the King of the Jews. Thus they acknowledged His Kingship, the Hope of Israel.

These astronomers believed in God and they wanted to see Him. They went to the right place to find Him. There is a possibility of searching for God where He is not to be found. Those who search for Him in history will be led by the "Star" to the manger and the Cross. Thus their search will be duly rewarded.—Selected.

Miscellaneous

THE BABE OF THE MANGER

He came to be born in a manger,
That Christmas, for you and for me,
When He might have been born in a palace,
For the King of all kingdoms was He.
He came from the glory of heaven,
And 'twere small that the glory of earth
Should offer its best on that Christmas
To the Prince of Peace at His birth.
But the bed in the palace was empty,
And the light of His glory instead
Shone over the blessed Redeemer
In Bethlehem's low manger bed.

The angels who brought the glad tidings
That Jesus, the Saviour, was born
Told it not unto kings and to princes,
Nor the great, on that first Christmas morn.
While flocks were peacefully sleeping
Out on the hills of the night
The message was brought to the shepherds
And sung by the angels of light.
They said that He lay in a manger,
This Saviour whose glory they told,
And 'twas there that the glad shepherds found Him
When they hastened the Christ to behold.

Ah, dear little Babe in the manger,
We are glad that no ivory bed
With curtains of gold and of purple
Was the place where you pillowed your head.
No one could have entered a palace
But the mighty and great of the earth,
So for us it is well that the manger
Held the Prince of Peace at His birth.
And we join in the song of the angels
As they softly the message let fall,
For as a wee Babe in the manger,
The Christ-child can come to us all.

—Mabel Brown Denison.

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FARM OR CITY?

By John Umble

At a rural life conference early in December of this year, a speaker made the statement, "Of course, some young people should not stay on the farm." This statement went almost unchallenged during the entire conference. What was implied in the statement seemed to be that certain young people reared in the country dislike farm life, and since they do not like the farm they probably would not make a success of it anyway. This statement should be examined critically before it is accepted at face value.

In the first place, how do boys and girls fifteen and sixteen years old know that they do not like the farm? They certainly cannot be very scientific about their "dislike." What do they dislike? The unobstructed view of the sky, the clouds, the sunrise, the sunset? Pure air, free from smoke and odor? Abundance of fresh wholesome food? The farm animals that are the delight and wonder of the visiting city children? The miracle of the process by which the soil, the sun, and the rain transform inert elements into food in the field laboratory? The rainy days in the farm shop making interesting things? The days off for hunting, fishing, or visiting? Or the outdoor exercise through the ever-changing seasons? Or the work, perhaps? But surely no one would be so naive as to think that he can get away from work by leaving the country! For some of the most grinding toil in the world is done in the offices of the skyscrapers and in the smoky, noisy factories. How can a boy who has always lived in the country be sure that he prefers the city?

Then, where does the young person raised in the country get the idea that he dislikes the farm, or that the city offers greater opportunities? In the first place, it may be that he does not hear enough about the advantages of life in the country. It may be that he takes for granted that all the advantages of country life would be his no matter where he lives, and that the country is responsible only for the disadvantages which he seems to see there. He may see only the early rising, the ceaseless round of chores, the heat of summer and the cold of winter, his calloused hands, his soiled shirt and battered old hat. Because he is so close to the unpleasant elements in his surroundings, he fails to note the beauty, freedom, and peace of rural life.

In the second place, the present-day education of the country boy is likely to lead him away from rural life. Many an American country boy is roused out of bed early in the morning, does a few chores before daylight, gulps a hasty breakfast, jumps into his school clothes, and rides to the centralized school miles away in a bus. During the day he is entertained and instructed, and life is made pleasant and easy for him. In the evening the bus again brings him back to chores and more chores and an early bedtime. The net result is that he associates his home surroundings with work, hurry, and other disagreeable things, while his school life is made enjoyable. This gives him a distaste for rural life and makes him to look forward to some occupation which will take him away from the farm.

In many cases his school life, his teachers, and his courses also direct his mind toward the professions. Most of his teachers are trained in other fields than farming. His course in vocational guidance, intended primarily to direct the city boy into one of the less crowded urban vocations, becomes in the hands of an enthusiastic young high school teacher, the country boy's guide to one of the nonrural occupations or professions.

It is interesting to speculate what this boy's interests would be and what kind of life he would plan if it were not for these influences leading him away from the farm. He is probably no different from what his grandfather and his great-grandfather were. But his grandfather and his great-grandfather became farmers, or rural workers of other types, without any question. Who is to say, then, that this country boy would not also become a contented, happ farmer or rural worker of some type it were not for the influences whic draw him away from the country?

Two other questions need to be co sidered before we can say with ver much assurance, "Of course, som young people should not stay on th farm." One of these questions is, Wh is the effect on the community of ha ing this young person leave? The oth is, Does his leaving the farm add to hi happiness or usefulness?

How many rural communities hav broken up because of dissatisfactio created by the removal of its brigh active young people? The history c some Mennonite congregations whic have died out in the last fifty or sixt years is closely related to this questio The withdrawal of certain live, pr gressive people from the communit has finally led to the complete disint gration of the congregation.

The second question stated above ha far-reaching implications. A consider able number of Mennonite young pe ple have let the rural community withi the past fifty years. At first when ther were only single individuals here an there who left the country, they simpl went into the city, found work, an were lost to the Church. More recentl a larger number have moved to the cit and in a few places successful city co gregations have developed. Only with in the past few years has the Churc become alive in any real sense to th problems incident to the migration fro the country to the city. Trade unio ism, the breakdown of nonconformit (which the sociologist calls secularize tion), and the difficulty of maintainin Christian family life in the city ar beginning to be recognized as very rea problems.

The writer not very long ago talke with a Mennonite mother living in large Eastern city. She is being drive to the verge of hysteria by the problem connected with bringing up her daugh ter in the city. She stated emphatically "We must get away from here, an we must get away soon." Another form er Mennonite, now a grandfather, i having his declining years embittere by the thought that his descendants fo the next one hundred years or mor probably will be members of a denom ination whose principles and religiou philosophy he thoroughly disapproves When he and his wife, both Mennonite and both raised in the country, left fo the city forty years ago they did no think of what would be involved i rearing their children in an atmospher alien to the principles which they them selves had had woven into the ver fiber of their being, but for which the at that time had little regard.

This is one of the major tragedie of the urbanization of a rural family The first generation may live on th heritage of their fathers even thoug they themselves do not appreciate tha

heritage or do not consciously value it. But when it is too late, they find that they have not transmitted to their children the heritage which has given strength and meaning to their own life.

Before we grant offhand that "some young people should leave the farm," might it not be well to consider these three questions: Would that be their choice if they now could see and understand the advantages of rural life and the disadvantages of city life as they will see them later? What will be the effect on the home community of losing their talent, their energy, and their vision? And, finally, Will they be able to rear their family in the city in such a way as to preserve and transmit their own ancestral heritage, those principles of life and conduct which underlie a godly life and testimony?

Should it not be the duty of every rural pastor, and parent, and church worker to help rural young people think through these questions? Might teachers with a rural background not also help to make farm boys and girls conscious of the advantages of farm life in terms of holy living and of rearing a Christian family?

Goshen, Ind.

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CHRISTIAN IDEALS IN CHRISTMAS CELEBRATION

By J. R. Shank

A young brother has asked that I write what principles of Christian truth cause me to discourage "Christmas trees." It has challenged me to scorn to stop with Christmas trees alone; but to look into the subject of celebration of the day called Christmas, and to seek to find what is the Christian's privilege and duty in reference to it.

Those of a historical turn of mind, may look up your encyclopedias and see how that the worship of heathen deities in celebration feasts and practices were "made over" into corrupted celebrations of the birth of Christ, by those who, in the course of the years, had received the message of the coming of a Redeemer into the world. These corruptions were reformed from time to time by the Church when their superstitions and lusts had led into evident un-Christian practices. A few simple facts may serve us well to discern our own duties and service concerning such a day (which is called Christmas) on the 25th day of December.

The date also has a heathen origin, and is not the true birthday of our Lord. In fact, there is no Scripture authorizing us to celebrate the birth of Christ as a yearly practice. Neither is there a date given by which we may know for certain what day it was; only, that it was in a time when Caesar had decreed that "all the world should be taxed or enrolled for taxation. Luke 2:1.

As we look upon many of the practices (both secular and religious) in our own day, it is well that we search into them and see what is the purpose or the motive in them that should receive the support, or the censure of the Christian of today who is enlightened by the Holy Scripture.

By turning to the accounts in Luke 1 and 2 we find that the birth of Jesus Christ is a birth of greatest significance in heaven and among the people of God on earth, and in behalf of all nations. The angels of God announced it and celebrated it in a song of rejoicing and praise, to God.

They not only rejoiced for their own judgment, but that they might enlist the thoughts of men in the same. "Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." "Glory to God in the highest, and on earth peace, good will toward men."

The shepherds investigated and then told the wondrous story of a divine revelation made to them. Likewise the Wise Men from the East followed their revelations and found the Child and worshiped Him and gave gifts in homage to Him as a king Matt. 2. By a careful meditation on these scenes and teachings we may draw for ourselves the facts that lead our minds to worship and serve this same person who was born in the years gone by and has proved through the centuries that He was indeed the Christ and the Saviour of the world.

But as we observe the great preparations made, and see the actual celebrations carried out, in our day, in various countries of the earth; we find much that only leads away from the true meaning of the Christ and the spirit of grace which was brought into the world, through Him.

The day is popular as a day for carnal pleasures by many who do not profess to follow the Christ. It is often filled with many carnal plans, without a thought of Christ, even among those who are nominally called Christian. It is a day of merchandising and money-making by those who furnish the things which people will buy for their celebrations and gifts. It is a time when a Christmas tree is set in many places by those who consider this a part of the Christmas program. This, too, has its setting in the heathen superstitions concerning the "turn of the year" foretelling the future season of productiveness as symbolized by **green decorations** and the **green Christmas tree** upon which gifts were loaded for those attending the feast. Fanciful stories of Santa Claus were woven into this celebration that had nothing to do with the message of the beautiful revelation of the birth of the Saviour of the world, which in simplicity and truth satisfies the deepest need of the human heart. In fact, we find many children to whom the true Christmas story is as a foreign theme. So many things in the excitements of the day, in feasting, and gladness, and gifts, only lead the mind away from the Christ while it fixes them upon earthly pleasures and treasures and indulgence.

In view of the turn of affairs concerning a celebration which God never appointed, we wonder what is our Christian duty concerning the matter. We might ignore the day, and denounce those who celebrate it as engaging in what is purely worldly in its greatest effect. On the other hand, we note that the Lord often **capitalized the thinking of men** and placed the truth in its stead that they might turn from their vanities. Paul thus capitalized the heathen "altar to the unknown God," at Athens, and pointed them to the Lord who made heaven and earth and all things. We too may arise to the occasion and capitalize the thoughts of men on the day, and turn them from their vain practices to the worship of the living Christ in glory, as we teach them the wonders of His glorious Gospel of salvation.

Let us worship Him today and lead others to worship. Let our joys flow out in sincere praises and enlist others to rejoice with us in Him who is the Saviour of all who will accept His grace. Let us live the life of true Christian piety and love to all men and point away from the superstitions that bind men in folly; and away from the indulgence in lusts and vanities that only enslave and plunge men into deeper sorrow and sin. Let us testify of the goodness of God toward men, by our lips and by our daily conduct. Let us give gifts, spiritual blessings, and deeds of kindness, and words of love to the sin-sick and destitute about us. In this way, we may celebrate the day not only on December 25, but every day that we live. Gather together those who will into a place of worship, and tell them the story of Jesus. "By him therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name. But to do good and to communicate forget not, for with such sacrifices God is well pleased . . . (Heb. 13:15, 16).

Versailles, Mo.

CHRIST'S BIRTH

(Continued from page 803)

fore, they are void of the real spirit of Christmas.

Truly, there is joy in giving. But God also wants to have the joy of giving you His gift. From His own bosom, He sent forth His only begotten Son to you, to me, the very best heaven could afford to give. Have you given Him the joy of receiving His gift? If not, why not this Christmas Day accept God's Son as your own personal Saviour? Then will the true light of Christmas shine in your heart and you shall have that divine joy and peace which you never witnessed before.—Selected

CHRISTIAN WORKERS' CONFERENCE

(Continued from page 804)

Young People's Bible Meetings in 1942

There were 28 meetings which reported, and all used the topics as outlined by the Commission in the topics booklet. However, some used the topics only part of the time. Seventeen kept records of programs rendered and six kept a record of attendance.

Sunday School Report

	1941	1942
Number of Sunday schools	44	44
Number meeting every Sunday	40	41
Number reorganizing at New Year	40	43
Number of officers	326	345
Number of classes	645	632
Total enrollment	8,227	8,208
Average attendance	6,251	6,002
Number enrolled in:		
Cradle Roll	218	226
Beginners' Department	502	483
Primary Department	695	531
Junior Department	517	595
Intermediate Department	504	744
Adult Department	3,257	4,205
Home Department	43	34
Pupils over 12 who are non-church members	306	185
Pupils of non-Mennonite parentage	628	463
Pupils under 14 who completed reading New Testament	18	15
Pupils under 18 who completed reading the Bible	8	11
Others who completed reading Bible	42	28
Number of Sunday-school libraries	27	28
Total number of volumes	3,171	3,807
Number of schools using Savings Boxes	32	35
Number of schools having Youth Missionary Projects	9	9
Number of schools observing Missionary Day	34	38
Number of Mission Sunday Schools	9	10
Offerings for supplies	$ 6,937.98	$ 5,295.74
Offerings for missions	25,685.73	23,195.34
Total offerings	$32,623.71	$28,491.08
Number of schools using Words of Cheer	40	40
Number using Beams of Light	36	36
Number using Youth's Christian Companion	39	41
Number of pupils received into church fellowship	219	261
Total number of homes	1,643	2,063
Number of homes having family worship	531	547
Are your church members in Sunday school?	Not all	89%
Do your S. S. pupils remain for church service?	Mostly	98%
Number of teachers' meetings	11	9
Number of study classes	26	3

Respectfully submitted,
Loren S. King, Secretary.

Report of the Treasurer

Total receipts during the year amounted to $2,644.95 which added to last year's balance of $228.80 gave us a total of $2,873.75. Total expenditures amounted to $2,109.83, leaving a balance in the treasury of $763.92.

The offering for missions received from last year's Conference, amounting to $663.60, was divided, one half going to India and South America and the balance being equally distributed to the Ohio Old People's Home, Ohio Orphans' Home, Lima Mission, and Canton Mission.

The total receipts of 1943 were nearly double those of 1942. Last year's offering for missions was nearly double that of the previous year, while the Conference offering for expenses remained nearly the same. The offerings from the schools for the expense fund were over three times as much as the year previous. The Missionary Day offerings were also considerably higher.

Gratefully submitted,
E. O. Hilty, Treasurer.

Summary of Delegates' Meetings

There were two sessions of delegates' meetings with 40 congregations represented. The total number of delegates was 88. These were divided as follows: 31 elected delegates, 18 Sunday-school superintendents, 14 ministers, 7 members of the Executive Committee, 6 Young People's Bible Meeting representatives, 5 bishops, 4 deacons, 2 visiting ministers, 1 visiting bishop.

The following reports were given and accepted:

Report of the Chairman

To the Delegate Body of the Ohio Mennonite Christian Workers' Conference: Greetings. During the year we held three meetings of the Executive Committee, at which meetings we took care of the routine work of the committee. I also visited a number of Sunday schools in the district and in co-operation with the Secretary we conducted a number of district workers' meetings. These meetings, which were held at Britton Run, Pa.; Walnut Creek, Holmes County, Ohio, and Orrville, Ohio, were well attended and we felt prove beneficial. I also had the happy privilege of attending the Pacifi Coast Sunday School Conference. The work has been a pleasure an trust it may have been for the good of the cause of God's kingdom

Gratefully submitted,
P. L. Frey, Chairman.

Report of Young People's Institute Committee

The Executive Committee appointed Loren King and J. J. Hostetle as members of the Institute Committee to serve for one year. Th Executive Committee of the Ohio Church Conference appointe O. N. Johns as their representative. The Institute Committee or ganized and promoted the tenth annual Young People's Institute a the Sebring Camp Grounds for five days, July 28 to August 1.

The following served on the staff of the year's institute: Paul Erb Goshen, Indiana (music director); Edwin Weaver, Dhamtari, C.P. India; John Koppenhaver, Hesston, Kansas; William G. Detweiler Orrville, Ohio; and Frank Byler, West Liberty, Ohio. In the adminis tration Loren King served as director, O. N. Johns as secretary of th Institute and chairman of the committee, J. J. Hostetler as busines manager, Frank Byler as men's adviser, and Nettie Glick as girls matron.

The enrollment was about 15% higher than the year before, an the week-end meetings were very well attended by other young people

Respectfully submitted,
O. N. Johns, Chairman
Loren King.
J. J. Hostetler.

Report of the Constitution Committee

The new Christian Workers' Conference Constitution that was adopted by the Sunday School Conference last year was presented to the Ohio Mennonite and Eastern A.M. Joint Conference in May of this year. After a reading and discussion of same it was approved and declared to be in effect.

According to instructions of the delegate body, your committee prepared a suitable Preamble for the Constitution.

Under direction and authorization of the Executive Committee we are now preparing for a printed issue of the new Constitution. This will be in the form of a little booklet made up in four parts as follows:

I. The Story of the Constitution.
II. The Constitution itself with some blank pages for notes and future amendments.
III. Historical Data.
IV. Our Teaching Standards.

It is planned to have the new booklets printed and in the hands of each worker by the first of the year.

Respectfully submitted,
J. J. Hostetler, Chairman.
Walter Oswald.
O. N. Johns.

Report of the Book and Library Committee

For quite some time we have felt the need of providing more reading material for our boys and girls and are therefore recommending more books for this group this year, as follows:

"Bible Picture Book," Egermeier.
"A Bible Verse," Brunbock and Osborne.
"Helpful Stories No. 3" and "Helpful Stories No. 4," Lina Z. Ressler.
"Crusaders on Wheels."
"Hope House."
"Fifty-two Primary Missionary Stories."
"Famous Hymns with Stories and Pictures," Elizabeth Hubbard Bonsall.
"Henner's Lydia," Marguerite de Angeli.
"Skippack School," Marguerite de Angeli.
"Flying Worms," Rimmer.
"Climbing," Goforth.

E. O. Hilty, Chairman.
Kathryn Royer.
Frank Byler.

Report of the Nominating Committee

The Nominating Committee submitted the names of P. L. Frey and M. L. Troyer for chairman of the Executive Committee for a three-year term; for committeeman from the eastern district J. J. Hostetler and Paul R. Miller, and from the western district Sherman Swartz and D. C. Kauffman for a term of two years. The report was accepted by the delegate body and the following were elected: P. L. Frey, chairman; Paul R. Miller, and Sherman Swartz.

Report of the Resolutions Committee

Two resolutions were adopted by the delegate body as follows:

1. Whereas the theme of this Conference is "The Word of God," and whereas the Bible is the Word of God, fully and verbally inspired by the Holy Spirit (II Tim. 3:16), forever settled in heaven (Ps. 119:

89), the power of God unto salvation unto every one that believeth (Rom. 1:16), and the instrument ordained by the Lord to build up believers in Christ (Acts 20:32), and whereas there is a dire lack of knowledge of the Word, and a pronounced departure from the faith; Therefore be it

Resolved, That we as Christian workers reaffirm our faith in the Bible, and rededicate ourselves to the diligent study of the Word, and to the faithful teaching of the same in our homes, in our churches, and wherever the Lord gives us opportunity, even unto the uttermost part of the earth.

2. Whereas the brotherhood of Fulton, Williams, and Henry counties has efficiently and cordially entertained this Christian Workers' Conference; therefore be it

Resolved, That we the visiting friends hereby express our sincere appreciation to this brotherhood for its services and hospitality.

Other Business

Moved and carried that we continue the support of a native worker in South America and one in India.

Moved and supported that we donate $50.00 to the Peace Problems Committee of General Conference instead of $25.00 as before.

Moved and carried that the advisability of having S.B.S. and Y.P.B.M. Workers' Conference be left to the discretion of the Executive Committee.

Moved and carried that this Conference send one dollar as a love gift, which shall be accompanied by a letter, to each boy from our member congregations who is in C.P.S. work. This gift to be taken out of the missionary offering and the balance to be divided as heretofore.

THE EXECUTIVE COMMITTEE of the Conference for the year is as follows: P. L. Frey, Archbold, Ohio, Chairman, 3 years; Loren King, West Liberty, Ohio, secretary, 1 year; E. O. Hilty, Rittman, Ohio, treasurer, 2 years; Raymond Short, Stryker, Ohio, 1 year; Walter Oswald, North Lima, Ohio, 1 year; Sherman Swartz, Elida, Ohio, 2 years; Paul R. Miller, Sugarcreek, Ohio, 2 years.

Loren S. King, Secy.
(Mrs.) Anna Byler, Asst. Secy.

Weekly News Notes

RELIEF NOTES

Relief to India

The detailed letter from Sam Goering and J. D. Graber, quoted from last week, closes with a paragraph outlining tentative plans for a relief project in Bengal:

"As plans now seem to be shaping up, there will likely be a famine camp at Sonarpur, a village twelve miles out from Calcutta, a rice selling project where rice is sold at cost, and less than cost to needy people at Kalyanpur, a village about twenty miles out, besides some subsidy to well managed mission relief kitchens, especially those of the American Baptist Mission in Midnapur and Balasore districts. This will be but a drop in the bucket as far as the colossal Bengal famine is concerned, but it looks as if this were as effective a way as is feasible for us to use our resources."

* * *

A director for the relief work in India has been appointed. F. J. Isaac of Newton, Kansas, has been asked to serve in this position, after securing a leave of absence from his mission board, for a period of six months to a year. Bro. Isaac has been under appointment as a missionary to India by the Board of Foreign Missions of the General Conference of the Mennonite Church of North America. He plans to leave for India within the month of December traveling to Buenos Aires by air.

* * *

Cable from China

A telegram was received recently at M.C.C. Headquarters Office from China relief commissioners, J. D. Graber and S. J. Goering. An excerpt is given here: . . . TENTATIVELY RECOMMEND ESTABLISHING FIRST UNIT AROUND CLOSED MISSION HOSPITAL HONAN FAMINE AREA. REQUIRE DIRECTOR ONE DOCTOR SEVERAL OTHERS FOR RELIEF ADMINISTRATION, HANDICRAFTS, ORPHANAGE, ETC. ONE MUST SPEAK CHINESE. INITIAL UNIT COMPRISING MEN SUITABLE FOR LEADERSHIP LATER DEVELOPMENT. LEAVING FOR INVESTIGATING FAMINE AREA NEXT WEEK.

* * *

Robert Kreider Returns

Robert Kreider, member of the ill-fated China Unit returning from South Africa, has arrived in the States. The following telegram was received from him: ARRIVING NEW ORLEANS SUNDAY. PROBABLE LEAVING FOR PHILADELPHIA MONDAY NIGHT ARRIVING WEDNESDAY. SAFE PLEASANT VOYAGE. (The Sunday of the telegram is Dec. 12).

Puerto Rico Workers Leave

Sunday evening, Dec. 12, a farewell service was held at the Akron Headquarters Office for Roman Gingerich of Wellman, Iowa, and Elmer Gingerich of Hartville, Ohio. Both are drafted men and have been assigned to the Mennonite C.P.S. unit at La Plata, Puerto Rico. The Gingerichs are workers number eleven and twelve to go to Puerto Rico. They are scheduled to leave Dec. 18 from Miami, Florida, by air for San Juan. Roman will serve in recreational supervision and Elmer will work on maintenance.

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Grace Kauffman, R.N. Manson, Iowa, is the latest worker to be appointed to Puerto Rico. She will serve the unit as a nurse, and will be leaving Miami, Dec. 29. Sister Kauffman is a graduate of La Junta Mennonite Hospital and until appointment was employed at the University of Iowa Hospital, Iowa City, Iowa.

* * *

Conference at Ottawa

Orie O. Miller and Ernest Bennett met with six Canadian Mennonite brethren in Ottawa, Ont., Dec. 8, 9. Representatives were present from three Canadian relief committees and from the Ontario Conference of Historic Peace Churches, whose constituencies support M.C.C. relief activities. Plans were discussed as to how the relief efforts and interests of the Canadian Mennonites might be better co-ordinated with the relief activities of the M.C.C. It was suggested that the M.C.C. might set up a branch office in Canada. At the re-

(Continued on page 808)

NEWS NOTES FROM OUR CHURCH SCHOOLS

THE MENNONITE HOSPITAL SCHOOL OF NURSING

The reorganization of the Student Council resulted as follows: President, Grace Gerber '45; Vice President, Helen Bontrager, '44; Secy-Treas., Bonita Landis '46; Faculty Sponsor, Inez Snyder; Additional members of the Executive Sommittee, Elta Yoder '45; Myrtle Christensen '46. Chairman of Religious Committee, Marnetta Yake '46. Social Committee, Mildred Yoder '45; Library, Betty Augsburger '46; Recreation, Catherine Gray '46; Nurse's Problems, Vera Graybill '45; Program, Lois Kuhns '46.

The predominating activities receiving attention by these committees at this time are preparation for Christmas programs both at the Hosptial and Sanitarium and at the local church and radio station.

The graduate Nurses' Home will soon become a reality. There are many duties which need to be taken care of before we will actually be situated, but we anticipate a most pleasant "home life" once we become possessors of our dwelling.

The fourteen graduates of 1943 successfully passed their State Board examination and are now registered in the State of Colorado. All but four of this group have now scattered to their various homes and places of work. Barbara Birky Hartzler is the first to become a bride and is now engaged in Psychiatric Nursing at the State Hospital in Ypsilanti, Michigan, where her husband is serving as a hospital attendant.

Mabel Pfile, Lorene Springer, Martha Good, and Dorothy Davidson are doing private duty and general staff nursing at their Alma Mater since "State Board." Miss Springer and Miss Good are employed as General Staff nurses for the school year; Miss Pfile and Miss Davidson expect to return to their respective homes in the near future.

Miss Grace Hardy, a preclinical student, who has served a term as a missionary in India, spoke to the children of our local church at our missionary program on Missionary Day.

A group of students and several faculty members assisted in giving a program at the Mennonite Sunday School in Pueblo a few weeks ago.

We enjoyed a brief visit with Joe Weaver of Washington, D. C., who stopped between trains and had lunch in the nurses' dining room one day last week. We always appreciate these contacts with those of our own faith.

Edna Amstutz and Helen Moser have charge of the radio program which broadcasts an hour of song service the first Sunday of every month. Joe Shank is the instigator and supervisor of these services.

During the month of November, Bro. Erb, Superintendent of the Hospital, spent about four days in Texas in the interest of the church and is now holding a ten-day series of meetings at Canton, Kansas. While he is gone, each member of the hospital personnel takes his or her share of responsibility and the institution continues to function.

The Nursing School Committee has been reorganized with the following as members: Joe Shank, Myron Lapp, Paul Hershey, Ruth Ebersole, Faye Gibb, Allen Erb, and Maude Swartzendruber. It is the purpose of this committee to assist the faculty in carrying out the educational activities of the School. The two objectives for this year's activity are: (1) to become acquainted with the organization of the school;

(2) to endeavor to acquaint our constituency with their school of nursing.

As a token of our thankfulness for our blessings the past year, the students and hospital group gave of their means to the famine sufferers in India. A village hut designed by the Religious Committee received the offerings on Thanksgiving Day, just outside the dining room entrance.

Truly the Lord has given us much the past year.

Maude Swartzendruber.

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Special Meetings

SALIX, PENNSYLVANIA

Report of the Bible Conference held at the Pleasant Grove Mennonite Church, Nov. 24-28, 1943.

Program and Speakers: How Shall the Christian Deal in Business, C. C. Culp; How Shall the Christian Use His Money, E. F. Hartzler; Thanksgiving Sermon, E. F. Hartzler; False Religions of the Day, E. F. Hartzler; Why I Am a Mennonite, C. C. Culp; How Shall the Christian Worship, C. C. Culp; How Shall the Christian Keep the Lord's Day, E. F. Hartzler; How Shall the Christian Use His Tongue, E. F. Hartzler; How Shall the Christian Dress, C. C. Culp; Spiritual Indifference, Cause and Cure, E. F. Hartzler; The Human Soul (A Study), C. C. Culp; Modern Evils Affecting Our Youth, C. C. Culp; Christian Marriage, E. F. Hartzler; Forgiveness of Sin, E. F. Hartzler; Resting in Him, C. C. Culp; How Shall the Christian Treat His Enemies, C. C. Culp; How Shall the Christian Attain His Goal, E. F. Hartzler.

Thoughts Gleaned: In our business we should remember our relationship with God and be sure that it is the work He wants us to do. A Christian should use his money faithfully and remember that God gave him the strength to earn it. A false religion puts the world and religion together and still tries to get to heaven. The Mennonite Church gives well-balanced teaching, and its doctrines are built on the whole Bible. Our worship should be accompanied with praise. What comes from the tongue usually proceeds from the heart. Dress is the Christian's first line of defense. Spiritual indifference is caused by refusing to walk with God and by covering our sins. Christ is the anchor of the soul. With the divine grace of Jesus in our heart, we can do good to our enemies. We need to get a vision of our calling and how God wants us to serve, and He will guide us into all truth.

Secretary.

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CULP, ARKANSAS

Report of Thanksgiving services held at the Coldwater School near Culp, Ark., on the afternoon of Nov. 25, 1943.

Program and Speakers: A word of welcome and explanation by the teacher, Mae Strubhar; Congregational singing led by Bro. Frank Horst; What I Am Thankful For: letters by the school children; testimonies from the audience; Five choruses and songs by the school; Thanksgiving Sermon and prayer, Nelson Histand; Two duet numbers, Bro. and Sister Frank Horst; Song: God Be With You Till We Meet Again.

Thoughts and Comments: To thank the Lord for something and afterward grumble about it is not true Thanksgiving. The children expressed thanks for homes and other material blessings, for educational privileges, for nature, for our country, and for Sunday school. The sermon was thought-provoking: We should be thankful for victory, for encouragement, for changed hearts, for deliverance from sin, for the Gospel, for material blessings. How to be thankful: by giving, by testifying, by praying, by singing, by writing.

Although Thanksgiving Day is 322 years old, its observance is a bit new to this community. May God bless the seed that was sown.

Mae Strubhar, Teacher.

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LEOLA, PENNSYLVANIA

Report of the Sunday-school meeting held at the Stumptown Mennonite Church, Nov. 21, 1943.

Organization: Mod., Harry S. Lefever; Chors., Elvin Landis, Jonas Longenecker; Secy., Lloyd Huber.

Program and Speakers: (Morning Session) Sunday-school Lesson, Martin S. Landis; Filling My Place in the Sunday School, Daniel Sensenig; Sermon (Matt. 14:16), Clayton Keener. (Afternoon Session) Children's Meeting, Willis Kling. The Need of Consecration in Sunday School Work, Raymond Charles; Good Things for the People of God, Simon G. Bucher; Standing for Principle in Setting an Example for Our Young People, Henry E. Lutz. (Evening Session) Properly Directed Activities for Our Young People, Clayton Keener; Evangelistic Sermon (II Chron. 7:14), Daniel Sensenig.

Thoughts Gleaned: Honesty in all things is a commandment brought over from the Old Testament to the New Testament. It must be practiced at all times. Let us deal wisely with others so that we might win them. To fill our place in the great responsibility of teaching the Gospel to others, we need to prepare our lessons. Much time should be spent in prayer and in searching the Scriptures daily. God's storehouse is never empty. Are we supplying the spiritual need today? Let God control your tongue and use it in spreading the Gospel. A family altar should be established in every home. The energies and activites of our young people should be directed into right channels. The world needs regeneration, the Church needs a revival. Peace can be had only through Jesus Christ.

Secretary.

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Married

Horst—Martin.—Bro. Noah E. Horst and Sister Martha Frances Martin, both of the Reiff congregation, Washington Co., Md., were united in marriage at the home of the officiating bishop, Bro. Moses K. Horst, Dec. 9, 1943. May the rich blessings of God be with them.

King—Hostetler.—At the home of the bride's parents, Uriel K. Hostetler and wife, near West Liberty, O., on Dec. 11, 1943, Herbert L. King and Mary Lou Hostetler were united in marriage in the presence of a number of friends. S. E. Allgyer officiated. May they have a happy and prosperous journey through life.

Schrock—Linder.—On Nov. 23, 1943, at the home of the bride's father, J. J. Linder, Canton, O., Bro. Walter Schrock, Middlebury, Ind., and Mary Rose Linder, Canton, O., were united in marriage. Bro. O. N. Johns officiated. May the Lord richly bless them as they journey together through life.

Stoltzfus—Beiler.—Chester Stoltzfus, son of John D. Stoltzfus, Talmage, Pa., and Mary Beiler, daughter of Omer Beiler, Ephrata, Pa., were married at the bride's home on Nov. 23, 1943. The groom's uncle, Bishop Jacob Stoltzfus, performed the ceremony. May God bless this union.

Lind—Slatter.—On Sunday evening, Oct. 10, 1943, at the Filer, Ida., Church, occurred the wedding of Gilbert H. Lind of the Portland, Oreg., congregation, and Sister Iola Slatter of the Filer, Ida., congregation. N. A. Lind, father of the groom, officiated. May God bless them in life's journey.

Stoltzfus—Stoltzfus.—Benjamin L. Stoltzfus son of Isaac Stoltzfus, Bird-in-Hand, Pa., and Emma Stoltzfus, daughter of Moses Stoltzfus Bareville, Pa., were united in the holy bonds of matrimony at the bride's home, Dec. 2, 1943. The groom's aged grandfather, Bishop Sam Stoltzfus, Morgantown, Pa., performed the ceremony. May God bless them.

Brunk—Wagler.—On Dec. 2, 1943, Bro. David A. Brunk of the Poole A.M. congregation and Sister Mary Wagler of the Maple View A.M. congregation were united in the bonds of holy matrimony at the home of the bride's parents in the presence of immediate relatives and friends. Bishop Samuel L. Shultz officiated. May the blessing of God rest upon this union.

Short—Holsopple.—On the evening of June 12, 1943, at the home of the bride's parents Bro. Elden Edward Short, formerly of Archbold O., and at present at C.P.S. Camp No. 24, Unit 1 Hagerstown, Md.; and Sister Erma June Holsopple of the Blough congregation near Holsopple, Pa., were united in marriage. Bro. Sanford G. Shetler officiated. May God bless this Christian union.

Headings—Hostetler.—On the evening of Dec. 6, 1943, at the home of Bro. Hamer Hostetler Bro. Howard J. Headings of the Oak Grove congregation and Sister Miriam Hostetler of the South Union congregation were united in the bonds of holy matrimony in the presence of the immediate families and close friends. Bro. N. E. Troyer officiated. May the Lord bless this union and this new Christian home and may He guide and comfort them in their pilgrimage.

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Obituary

Armentrout.—Roy David, son of Bro. and Mrs. Fred Armentrout, Whitmer, W. Va., was born July 5, 1943; died Nov. 9, 1943; aged 4 m. 4 d. He leaves to mourn his passing his parents and 5 brothers. A sister, Helen Lydia, preceded him in death in 1938. Funeral services were conducted in the home Nov. 11, by Bro. Hiram Weaver. Burial in the Armentrout cemetery.

Brubaker.—Mary L., daughter of the late John D. Brubaker and Maria Landis Brubaker, was born in Manor Twp., Lancaster Co., Pa., Dec. 4, 1863; passed away Nov. 23, 1943; aged 79 y. 11 m. 19 d. She was a faithful member of the Mennonite Church for many years. She spent the last 8 years at the Orville Mennonite Home. She was always cheerful and happy in the Lord in spite of the fact that she spent the last 9 years on a wheel chair. She is survived by 3 brothers, Levi L., Isaac L., and John L. Brubaker. Funeral services were held Nov. 26, 9:30 a.m. at the Orville Mennonite Home in charge of Bishop Christian Lehman. Burial Millersville Cemetery.

Burkey.—Della Marie Henley, daughter of Nancy Lee and Robert Henley, was born at Carthage, Mo., July 13, 1920. She passed away very unexpectedly at her home in Milford, Nebr., Dec. 6, 1943; aged 23 y. 4 m. 23 d. On Oct. 12, 1941, she was united in marriage to Larence Burkey, son of Mr. and Mrs. Arthur Burkey, Beaver Crossing, Nebr. This union was blest with 2 sons, Lloyd Larence, aged 1 y. 7 d. at the time of his mother's death, and Verlin Lee, aged 10 d. Della was well and very happy Monday morning as she again resumed her duties and ate breakfast with her family for the first time since her confinement. Shortly after breakfast her death occurred very suddenly because of a blood clot. Those who mourn her early departure are her husband, 2 sons, her mother (Mrs. Nancy Phillips, Galveston, Tex.), her sister (Laura, wife of Howard Sieber, San Diego, Calif.), a half sister (Jo Ann), a half brother (Johnnie Lee). Her father and brother preceded her in death. She also leaves to mourn, her mother-in-law and father-in-law, 2 brothers-in-law (Perry and Marlin), and 4 sisters-in-law (Mrs. Lloyd Swartzendruber, Parnell, Ia.; Mrs. Clayton White, Madison, Wis.; Loretta and Arla Lean at home), her foster parents (Mr. and Mrs. Floyd Stauffer), and a host of friends. In 1932, she came to make her home with Floyd and Meriel Stauffer who loved and cherished her as a daughter. She had a kind and pleasant personality, and learned to know her Lord and accepted Him as her Saviour at the age of 14, uniting with the East Fairview Mennonite Church near Milford, Nebr. She was true and faithful and conscientious in her Christian life.

We don't know why someone so young should be called so soon, but we do know that God does all things well for those who trust Him.

A Wife so loving, faithful, and true,
A mother so cheerful the whole day through,
A daughter obedient, unselfish, and kind,
A sister, the dearest you ever could find.

We miss our dear Della; we can't understand,
But God in His mercy holds life in His hand.
He loves all His children; He knows what is best,
And some day we'll meet her in the Home of the blest.

Clymer.—Stella Marie, infant daughter of John M. and Stella Harnish Clymer, was born Thanksgiving Day, Nov. 25, 1943; died Nov. 26, 1943, at the home of her parents, Quarryville, Pa. Besides her parents she is survived by 2 brothers (Paul and John) and 2 sisters (Erma and Ruth), also her paternal grandparents (Mr. and Mrs. Martin Clymer) and her maternal grandparents (Mr. and Mrs. Jacob T. Harnish). A brief service was held at the home and the little body was laid to rest in the Mechanic Grove cemetery.

Jesus has taken a beautiful bud
Out of our garden of love,
Born it away to the city of God,
Home of the angels above.

Coffman.—Sarah Rebekah Guyer, last survivor of Jacob and Mary Guyer family, was born in Rockingham Co., Va., Feb. 21, 1860; departed this life Dec. 4, 1943; aged 83 y. 9 m. 13 d. On Feb. 11, 1883, she was united in marriage to Daniel H. Coffman. Together with their 5 children, they moved to Indiana and became residents of Elkhart and vicinity. Almost 40 years ago, they moved to the farm east of Goshen, Ind., where they had resided until the past year which was spent in the home of her son and daughter-in-law, Mr. and Mrs. C. Victor Coffman in Ligonier. Nine children survive Victor and John Coffman, Mattie Eldridge, Eva Eaton, Dorothy Shoup, Mary Prough, and Lizzie, Clara, and Ruth Coffman), 23 grandchildren, and 8 great-grandchildren. Two children (Grover and Anna) and her husband preceded her in death. She united with the Mennonite Church over 50 years ago, remaining true to that faith to the end. Her entire life was spent in a quiet unassuming religious way. She was ever mindful of the family, the home, and her friends. She accepted the labors and cares of life in a motherly, faithful way. She had been seriously ill for about only 48 hours when she quietly fell asleep and went to be with the Lord. Funeral services were conducted Dec. 7, 1943, at the home by Bro. Samuel Miller and at the Clinton Brick Church by Bro. Amos Nussbaum and Bro. Oscar Hostetler. Burial in the adjoining cemetery.

Detweiler.—Abram W., was born Oct. 29, 1887, in Bedminister Twp.; died Sept. 1, 1943; aged 55 y. 10 m. 2 d. He was about 6 years old when his father died and his uncle, O. A. Histand took him into their home where he was brought up as one of the family. He accepted Christ as his Saviour in his youth and united with the church at Doylestown. When he grew up, he came to the Deep Run community where he was a faithful member of the Church until the Lord called him home. On Oct. 4, 1911, he was united in marriage to Sallie Tyson. To this union were born 2 sons and 5 daughters. Those who remain to mourn the loss of a loving father and husband are his wife, 2 sons, 5 daughters, 1 grandchild, and his mother. He was a member of the Franconia Mission Board and took a great interest in mission work and in bringing his own children to the fold of Christ as well as others. In the early part of the summer his health began to fail. He was in the Sellersville Hospital for 3 weeks and had an operation. He came home and seemed to be pretty well, but he soon made a change and became weaker until the Lord called him home. The funeral was held at Deep Run, Sept. 5, at his home in charge of Bro. Abram Yothers and at the church in charge of Bros. Ahram Yothers, Erwin Nace, and Melvin Bishop. Texts: 1 Sam. 20:18; Phil 1:21-24.

We miss thee so, O Father dear,
Since thou hast gone and left us here.
But we will try hy the grace of God
To walk the path that thou hast trod.

Hartzler.—Sarah, was born near Mottville, Mich., March 2, 1874; died Nov. 4, 1943; aged 69 y. 8 m. 2 d. She was the second child in family of 8 children horn to John J. and Magdalena Mast Hartzler. At the age of 6 years, she came with her parents to Cass Co., Mo., where she lived until about a year ago when she came to Illinois to make her home with her brother, C. A. Hartzler of Tiskilwa. At the age of 15 she accepted Christ as her Saviour and united with the Mennonite Church of which she remained a faithful member until the time of her departure. Her oldest brother Samuel preceded her in death in 1898. The following brothers and sisters remain to cherish her memory. Bishop C. A. Hartzler, Tiskilwa, Ill.; Mrs. Mary King, Garden City, Mo.; Ira Hartzler, Harrisonville, Mo.; Mrs. William Eigsti, Buda, Ill.; Bishop Joe D. Hartzler, Gridley, Ill.; Lee J. Hartzler, Goshen, Ind. Funeral services were held at the Willow Springs Church near Tiskilwa, Ill., by Bro. Ira Eigsti of the home church and Bro. E. M. Yost of Greensburg, Kans. Text, I Thess. 4:13-18.

Horning.—George, son of the late Joseph and Lizzie (Good) Horning, was born, Sept. 3, 1887, near Bowmansville, Pa.; died Nov. 27, 1943, in St. Joseph's Hospital, Lancaster, Pa.; aged 56 years, 2 months, and 24 days. On November 16, 1907, he was married to Sallie Gehman of Adamstown, Pa. Four children were born to them. Two daughters (Edith May and Carrie) preceded their father to glory. Those surviving are a son (Charles), a daughter (Lucy), his mother, his maternal grandparents, 2 brothers (Harry and Barton), and 3 sisters (Clara Good, Lavina Musser, and Anna Weber). On June 10, 1925, he was called into the ministry to jointly serve the congregations at Bowmansville, Gehman's, Alleghany, and Red Run. For 18 years he faithfully discharged his duties as a minister of the Gospel of Jesus Christ. One of his favorite phases of the work of the ministry was visitation work. Of this he did more than any of his co-laborers. He was a lover and preacher of the Godly home and family life. With a faith undaunted he met the varied obstacles that come to every preacher's life. In his last sickness Bro. Horning suffered for about 8 weeks. Ahout 2 years ago he had a major operation. From this he had recovered sufficiently to follow fairly well the ordinary duties of farm life. His gateway to glory was through much physical pain. His prayer was "The Lord's will be done." While he had a longing to be with the Lord "which is far better," he, like the Apostle Paul, had a desire to stay and continue his labors for Christ. Funeral services were held on Wednesday afternoon, Dec. 1. One of his co-laborers served at the house. The other one had the services at the grave. The brethren J. Paul Graybill and Mahlon Witmer had charge at the church. Texts: II Cor. 4; John 14:1, 2.

Lengacker.—Barhara, daughter of Joseph and Lea Delarange, was born Nov. 20, 1885, in Allen Co., Ind.; died Dec. 5, 1943, at the Lutheran Hospital, Ft. Wayne, Ind., of a cerebral hemorrhage; aged 85 y. 15 d. In her early youth she accepted Christ as her Saviour and became a member of the Amish Mennonite Church in which faith she remained until God called her home. On Sept. 30, 1906, she was united in marriage to Jacob Lengacker. To this union were born 4 sons and 4 daughters. She leaves to mourn her departure, her husband, 3 sons (Victor, Woodburn, Ind.; Louis and Jess, Grabill, Ind.), 4 daughters (Leah and Margaret, at home; Mrs. Anna Levy, Auburn, Ind.; Mrs. Emma Zehr, Huntertown, Ind.), 2 sisters (Margaret Lengacher, Hicksville, O.; Mrs. Emma Miller, New Haven, Ind.), 5 brothers (Daniel and Joseph, Ft. Wayne, Ind.; John, Sherwood, O.; Henry and Amos, Woodhurn, Ind.), and 4 grandchilden. She was preceded in death hy her parents, one son (Joseph), a brother (Victor Delegrange), and a sister (Mrs. Samuel Schwartz). Funeral services were conducted at the home hy Bro. Menno Coblentz and at the Conservative Church by Bros. Allen Ebersole and Noah Zehr. Texts: Ps. 23; Joh. 7:8-10. Burial in the Conservative cemetery near Grabill, Ind.

Although we do not understand
The Lord knows what is best.
He led her by His loving hand
To her eternal rest.

Martin.—Lloyd, East Lewistown, O., son of Mr. and Mrs. Stephen Martin, Columhiana, O., was born in Green Twp., Jan.1, 1907; died at the Salem City Hospital, Dec. 2, 1943, following 9 days' illness of heart trouble; aged 36 y. 11 m. 1 d. His sudden going home came as a shock to his friends and the community. The past several years he was employed at the Harrold Machine Shop and People's Lumber Co., Columbiana, O. He married Mary Ethel Burkholder of North Lima, O., Dec. 8, 1935. Two children were born to this union. He united with the Midway Mennonite Church, Aug. 11, 1918, and remained faithful until death. He leaves his wife who is a patient at the Mahoning County Sanatorium, a daughter (Shirley Jean, at the home of her maternal grandparents, Mr. and Mrs. J. A. Burkholder, North Lima, O.), and a son (Gary Eugene, at the home of Mr. and Mrs. Stephen Martin, his paternal grandparents), 2 sisters (Elsie and Bertha, at home), 2 brothers (Homer C., Greystone Park, N. J., and Eber S., Lima, O.), and a grandmother (Mrs. Sarah Martin, Chambershurg, Pa.). Funeral services were held at the Midway Mennonite Church, Dec. 5, 1943, in charge of Bishop A. J. Steiner, assisted by Bros. I. B. Witmer, Walter Lehman, and S. A. Yoder. Text, Ps. 23. Burial in the adjoining cemetery.

Neff.—Benjamin L., son of the late Cyrus and Catherine Lehman Neff, was born in Manor Twp., Lancaster Co., Pa., Jan. 6, 1878; departed this life very unexpectedly at his home in Millersville, Pa., Nov. 16, 1943; aged 65 y. 10 m. 10 d. He was converted and received into the Mennonite Church in his early twenties and remained faithful until death. On May 14, 1907, he was united in marriage to Katie Newcomer, Wadsworth, O. This union was blessed with 3 sons and 2 daughters. He leaves his sorrowing companion and the following children: Mabel, wife of Amos M. Herr Lancaster, Pa.; Joseph E, Phoenix, Ariz.; Cyrus H., Lancaster, Pa.; David E., Camp Campbell, Ky.; and Lois A., wife of Roy D. Landis, Lancaster, Pa. Also surviving are 3 grandchildren, 3 brothers (Cyrus L., Lancaster, Pa.; Edward L., San Bernardino, Calif.; and Amos L., Chicago, Ill.), 2 sisters (Mrs. Harry Lichty, Columbia, Pa., and Mrs. Homer Minnich, Lititz, Pa.). He was subject to heart attacks but was apparently in good health when he retired. He spent his last afternoon visiting a number of sick persons of the church. His sudden passing was a shock to the family, but we submit to Him who doeth all things well. His devoted life to his family and to the Church will long he remembered. Funeral services were held Nov. 19 at the Snyder Funeral Home followed by services at the Millersville Mennonite Church of which he was a member. Services were conducted by Bros. D. N. Gish, Landis Shertzer, and Jacob Hess. Texts: John 14:1-4; Matt. 24:38-44; Luke 17:34, 35; Prov. 27:1. Interment in the Millersville Mennonite Cemetery.

Rush.—Jacob M., was born in the Deep Run community, Bedminster Twp., Bucks Co., Pa., April 2, 1862; died Sept. 29, 1943; aged 81 y. 5 m. 27 d. In 1883 he was married to Mary (George) Moyer of Plumsteadville. He worked on his father's farm until he was 20 years old. Then he secured employment in the Plumsteadville Creamery. Soon he was advanced to foreman. After his father-in-law's death in 1886, he bought the homestead where he had since resided. In 1895 he was ordained by lot as a minister in the Deep Run Mennonite Church where he served until his death. His grandfather, Isaac Myers, served as minister in the same congregation from 1843 to 1896; so the Deep Run congregation has had the services of grandfather and grandson continuously for 100 years. Twelve children were born to this union. Nine of them survive (Mrs. Erwin Yothers, Mrs. Henry Rice, Mrs. Henry Overholt, Joseph, Paul. Raymond, Isaac, Theodore, and Mrs. Elmer Wismer), also 43 grandchildren, 9 great-grandchildren, a sister, and 3 brothers. Services were conducted at the home by Bros. Erwin Nace and Abram Yothers, at the Deep Run Church by Bros. Wilson Overholt, Warren Bean, and Enos Wismer.

Schrock.—Gertie Miller, daughter of Simon and Mary Miller, was born in Holmes Co., O., Feb, 23, 1867; departed this life Oct. 23, at her old home near Goshen, Ind.; aged 76 y. 8 m. She was married to Solomon Schrock, Dec. 24, 1885. To this union 7 children were born. She is survived by her sorrowing companion, 6 children, 46 grandchildren, 35 great-grandchildren. 3 brothers, and one sister. Benjamin preceded her in death at the age of one year. Surviving are 3 sons (Levi, Menno, and Ezra, all of Goshen), 3 daughters (Mrs. Levi Miller and Mrs. Jacob Bontrager, Goshen; Mrs. Ahe H. Mast, Riverside, Ia.), her sister (Mrs. Pete Eiman, Kalona, Ia.), 3 brothers (Noah, Kalona, Ia.; Seth, Fruitland, Ia.; John, Goshen). In her youth she united with the Old Order Amish Mennonite Church and remained faithful unto the

end. We need not mourn as for those for whom we have no hope.

Mother, thou art sweetly resting.
Here thy toils and cares are o'er.
Pain and sickness, death and sorrow
Never can distress thee more.
—A daughter.

Shank.—Samuel Ervin, son of Benjamin and Anna Shank, was born Nov. 25, 1889, at Roseland, Nebr.; died Nov. 27, 1943, at American Lakes, Wash.; aged 54 y. 2 d. At an early age he was converted and united with the Mennonite Church at Roseland, Nebr. When he was 24, he and his mother came to Filer, Ida., and he transferred his membership to the Filer congregation where he held his membership until death. His father, mother, and 3 brothers, and a sister preceded him in death. He leaves to mourn his departure 3 brothers (Eli, Albany, Oreg.; Harvey, Filer, Ida.; Guy, Nampa, Ida.), and 2 sisters (Grace, Nampa, Ida.; Mrs. Chancey Kropf, Hubbard, Oreg.). Funeral services were held at the Filer Mennonite Church, Dec. 2, in charge of Bros. George H. Beare, L. J. Miller, and S. Honderich. The following Scriptures were used: I Cor. 15:42-58; John 1:12; 11:25, 26.

Smoker.—Hannah M., daughter of Jacob and Lydia Zook, was born near Lancaster, Pa., March 2, 1865; died at her home near Intercourse, Pa., Nov. 27, 1943; aged 78 y. 8 m. 25 d. In her youth she united with the Amish Church and was a faithful member until the time of her departure. She was unable to attend church services for over a year. On Nov. 24, 1885, she was united in matrimony with Isaac Smoker near Intercourse where they enjoyed their life together for 57 years when the Lord saw best to call Father home. Mother was with us only 10 months after Father's death. She had a heart attack and was confined to her bed over his funeral. This was very hard for her, but we know that God's ways are not our ways. She was a kind and loving mother of 9 children (Joseph, Strasburg, Pa.; Samuel, Gap, Pa.; Jacob, Gordonville, Pa.; Lydia, wife of Josiah L. Beiler, Intercourse; Isaac and Elmer, Intercourse; Suvilla, wife of Christian Kauffman, Bird-in-Hand, Pa.; Barbara, wife of Eli Kauffman, Strasburg, Pa.; and Malinda, wife of Peter J. Miller, Intercourse, Pa., with whom the deceased lived). One sister also survives, Lydia Zook, Talmage, Pa. She had 46 grandchildren and 12 great-grandchildren. We hope some day to be with her again. She was a wonderful mother to us. For as much as she suffered she complained very little. About every 3 or 4 months she suffered with a heart attack and was then confined to her bed for about 6 weeks. Her desire was to leave this sinful world and be with her loved ones in the great beyond. Funeral services were held at the Weavertown Amish Church and burial was made in the Gordonville Cemetery. Short services were conducted at the house by Christ King and a hymn was read. Services at the church were conducted by Daniel Stoltzfus and Peter Stauffer. A hymn was read by John A. Stoltzfus. Text, Phil. 1:21.

Her chair is empty, her room is still.
But we want to feel it was God's will.
There's a heavy feeling in our hearts so deep
But her trials are o'er, she has fallen asleep.

Weber.—Henry B., son of Samuel and Catherine (Bally) Weber, was born near Maugansville, Md., Feb. 18, 1879; passed away at the home of his son, Dec. 4, 1943; aged 64 y. 9 m. 16 d. In early manhood he became a member of the Reiff Mennonite Church, in which faith he remained until death. He was interested in the work of the Church and attended services regularly as long as health permitted. On Nov. 23, 1904, he was united in marriage with Rosa V. Brunk who survives. Also surviving are, a son (Leonard D.), a foster daughter (Beulah M.), 2 granddaughters, and a brother (Samuel), all of Hagerstown, Md. Two daughters preceded him in death. Services were conducted in the home by Bro. John D. Risser and at the Reiff Church by Bros. Stanley Martin and Moses K. Horst. Text, I Pet. 1:13. Burial in adjoining cemetery.

"No matter how heavy the burden
No matter how deep the despair,
Does not heaven seem nearer and dearer
To know that our loved ones are there?"

Announcements

ANNUAL MEETING OF THE MENNONITE BOARD OF EDUCATION

The Annual Meeting of Mennonite Board of Education is called to meet at Goshen, Ind., Feb. 14 and 15, 1944. First session on Monday, 1:00 p.m. All members are requested to be present. All proxies should be appointed in writing.

D. A. Yoder, President,
Elkhart, Ind.

—o—

OPPORTUNITY TO ENTER COLLEGE AT MID YEAR

Some of our Mennonite parents are anxious that their children, especially sons who are liable to be drafted within a year, should have the opportunity to spend some time at a church school before the opportunity passes because of the war situation. For the sake of such parents we should like to announce that we will accept Senior High School students, particularly young men, to enter college at the beginning of a second semester, which opens January 6, or for two weeks thereafter, even if they have not finished high school. We believe it will be possible to arrange for such students to complete their high school diploma and also secure college credit.

Young men who feel called to prepare for service in the church, such as the foreign mission field or elsewhere, may enter our two-year preparatory course leading up to the Th.B. curriculum, and may be deferred in class II-A for this purpose. Premedical students may likewise be deferred in class II-A if they have one year of college and have been admitted to a medical school.

In any case we urge interested parents or students to write to us at once for further information, since each case will need to be handled on its own merits and arrangements made with the local high school. For further information write to Harold S. Bender, Dean, Goshen College, Goshen, Indiana.

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CASSELTON, N.D., DISTRICT WINTER BIBLE SCHOOL

December 29-January 19

Instructors: Norman Hobbs, Iowa City, Ia.; J. G. Hochstetter, Creston, Mont.

Courses: O. T. Poetry and Prophecy; Studies in N. T.; Mission Study Class; The Church, Ephesians and Corinthians; Personal Work; Bible Doctrine.

District Bible School Committee: Floyd Kauffman, Chairman; J. H. Stoll, Edw. Hershberger.

School will be held every day except Saturday and Sunday. You are invited to attend. For further information write to Edw. Hershberger, Casselton, N. Dakota.

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SUMMARY OF ANNOUNCEMENTS

Below is given the page and issue of the Gospel Herald for the full announcements of the following meetings, with winter Bible schools, etc.

Canton, Ohio, Bible School, Jan. 3-Feb. 11—p. 766, Dec. 9 issue

Eastern Mennonite School Special Bible Term, Dec. 29-Feb. 9—p. 766, Dec. 9 issue

Goshen College Winter Bible School, Jan. 3-Feb. 11—p. 766, Dec. 9 issue

Hesston College Winter Bible School, Dec. 28-Feb. 4—p. 800, Dec. 16, issue.

Illinois Christian Workers' Normal, Dec. 27-Jan. 2—p. 800, Dec. 16 issue

Johnstown Bible School, Dec. 29-Feb. 11—p. 766, Dec. 9 issue

Kishacoquillas Valley Bible School, De 13-31—p. 766, Dec. 9 issue

Lancaster Mennonite School Special Bib Term, Dec. 27-Feb. 4—p. 800, Dec. issue.

Maple Grove Winter Bible School, Ja 3-14—p. 766, Dec. 9 issue

Ontario Mennonite Bible School, Jan. March 24—p. 766, Dec. 9 issue

Western Bible Institute, Dec. 27-Jan. 14 p. 766, Dec. 9 issue

—o—

Items and Comments

Essential Work.—These words are hea quite frequently since nations have beg to draft men for industrial labor as we as for military service. Christ, at t early age of twelve, adopted a rule f Himself that should govern the work all Christian people. They who follow th rule— "I **must** be about my Father's bus ness"—are thereby led into "essenti work" which keeps them faithful ar profitable servants of God as long as the follow the rule.

The difference between the Christi way and the world way of observing ho days is that of the difference betwe walking "after the flesh" and "after t Spirit." Rom. 8:1. When Thanksgiving da comes in sight, the Christian thinks praising God because of blessings r ceived, while the worldling places t main emphasis on turkey or on carnal musements. At the approach of Christm the Christian thinks of the birth of Chri and the blessings which that, the greate of all blessings, brought to humanity, whi the worldling thinks of candy, of Chris mas trees, and of a season of carnal feas ing. Also there is a world of difference b ween the way the Christian and the worl ling look upon independence days observe in different countries. Paul gives us a ru for the observance of such days whi should never pass from our mind "Whether therefore ye eat, or drink, whatsoever ye do, do all to the glory God" (I Cor. 10:31).

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A BIMONTHLY SUPPLEMENT TO THE GOSPEL HERALD

CHRISTIAN DOCTRINE

PAUL ERB, EDITOR



"Thou Shalt Call His Name Jesus"

When a person is dear, everything connected with him becomes dear for his sake. Thus so precious is the person of the Lord Jesus in the estimation of all true believers, that everything about Him they consider to be inestimable beyond all price. "All thy garments smell of myrrh, and aloes, and cassia," said David, as if the very vestments of the Saviour were so sweetened by His person that he could not but love them. Certain it is, that there is not a spot where that hallowed foot hath trodden—there is not a word which those blessed lips have uttered—nor a thought which His loving Word has revealed—which is not to us precious beyond all price. And this is true of the "names" of Christ—they are all sweet in the believer's ear. Whether He be called the Husband of the Church, her Bridegroom, her Friend; whether He be styled the Lamb slain from the foundation of the world—the King, the Prophet, or the Priest—every title of our Master—Shiloh, Emmanuel, Wonderful, the Mighty Counsellor—every name is like the honeycomb dropping with honey, and luscious are the drops that distil from it. But if there be one name sweeter than another in the believer's ear, it is the name of "Jesus." Jesus! it is the name which moves the harps of heaven to melody. Jesus! the life of all our joys. If there be one name more charming, more precious than another, it is this name. It is woven into the very warp and woof of our psalmody. Many of our hymns begin with it, and scarcely any, that are good for anything, end without it. It is the sum total of all delights. It is the music with which the bells of heaven ring; a song in a word; an ocean for comprehension, although a drop for brevity; a matchless oratorio in two syllables; a gathering up of the hallelujahs of eternity in five letters.

"Jesus, I love Thy charming name.
'Tis music to mine ear."

CHARLES SPURGEON

Observations

BY THE EDITOR

Within the last year or two some of the country's biggest distillers, prevented by war conditions from keeping up their whiskey stocks, have bought large California wineries, and are embarking on a campaign to make wine an item of everyday diet in America. Pointing out that 15.7 per cent of the people in the United States drink 96.4 per cent of the wine, "What about the other 84.3 per cent?" they ask. The radio, which bans whiskey advertising, is now advertising whiskey-makers' wines.

* * *

A patriarch of the Orthodox Church has been officially installed at Moscow with the approval of the Stalin government. Events will demonstrate whether this is a change of heart on the part of a government which had determined to stamp out all religion or whether it is a blind to secure the favor of Russia's allies.

* * *

The Chinese government has authorized a 50 per cent increase in the official exchange rate, that is thirty dollars for one United States dollar, for educational and missionary work within China and a 100 per cent increase or forty dollars for one dollar for relief work.

* * *

At a recent Jewish conference in New York a resolution was adopted calling for the removal of restriction on Jewish immigration to Palestine. There was, however, considerable anti-Zionist sentiment. The Zionist movement for a Jewish commonwealth will probably find further opposition in the federation of Moslem states which is now being developed in Egypt, Syria, Trans-Jordania, Irak, and Saudi Arabia. Arabian objection has been the chief hindrance thus far in the development of Palestine as a national Jewish home.

* * *

According to a cable from the Geneva office of the World Council of Churches, the Tavola (synod) of the Waldensian Church in Italy met just before the Capitulation of Italy, and there was comment in the Italian press to the effect that this was the only democratic parliamentary body which has survived the Fascist regime. Religious movements hold fast to their purpose when political movements come and go.

* * *

Stewart Herman, who was minister of the American church in Berlin for five years before the war, expresses, in an article in the November *Christian Herald,* the opinion that religious interest is rising in Germany. "Upon the basis of my own observations I am ready to assert that the Christian faith and the Christian church have a stronger hold on a larger number of both adults and youth in Germany than in Britain."

* * *

The Protestant Episcopal Church held its triennial convention in Cleveland early in October. Two of its actions are of interest. One was the postponement of action on a proposal to unite with the Presbyterian Church U.S.A. The other was a refusal to liberalize the position of the church against the remarriage of divorced persons.

* * *

George A. Buttrick, former president of the Federal Council of Churches and author of a widely-read recent book on Prayer, has been appointed head of a committee on Conscientious Objectors of the Presbyterian Church U.S.A.

* * *

The race question continues to be one of very pressing importance in the United States. In a recent speech Professor Louis Wirth, University of Chicago sociologist, expressed the opinion that the greatest racial tension will come after the war when there will again be competition for jobs. That the nonwhite races of the world will not much longer tolerate the assumed superiority of the white races is evident. It is a matter of interest to know that Gandhi got started on his program of prapaganda against the British dominance in India after he had been refused admittance to a white church in South Afric Gandhi claims that he is following Christ but is unwilling accept the perversion of Christ's teaching which is call Christianity.

* * *

G. V. Job, a native Christian of India, in his book, *"Rethin ing Christianity in India,"* puts his finger on a fundament weakness of Christianity as it is practiced in our modern worl He says, "It is readily recognized by missionary observers the Christian movement in the East, that it is likely to be se iously hampered by the tendency on the part of Eastern Chri tians to be good Hindus, Japanese, or Chinese first and th Christians. But is not the trouble with the world and the chur entirely due to the fact that in the West it is not a tendency, b an established fact, that people are good Englishmen, Frenchme Germans, or Italians first, and then Christians?" The apost Paul was first a Christian and then a Roman. Certainly we ca not most effectively witness for our Christ in the world unle we put Him first.

* * *

The new editor of the *American Friend,* Quaker weekly orga is Errol T. Elliott, President of William Penn College, Osk loosa, Iowa. He will retain his college position.

* * *

Francis Grover Cleveland, youngest son of the ex-Presider earlier in the year answered a critic of conscientious objecto in the *Manchester* (N. H.) *Union.* After stating that he w not a C.O., the writer pointed out that pacifists struggle wi their own consciences and that it takes courage to "resist t pomp and circumstance of war, mass psychology, hysteria, ar all the accouterments which drive us into what you qui properly call the HELL of war, against a lifetime of bett judgment. No, I think that to be a conscientious objector yc must have courage of soul tenfold deeper than the courage fighting. For you are answering a still, small voice. All yo young life, quietly and without ballyhoo, you have lived accor ing to a certain theory—a theory which puts love of your fello man, and love of God above any other love which may be thru upon you. There is no furlough from this conscience, nor a there any exceptions to its application. Truly, these young m cannot fight for their freedom within your meaning of the wo fight. For what is their freedom, if they lose their souls to ke it?"

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Editorials

When the Will Is Dead

UNDER THE NECESSITIES OF THE WAR SITUATION theological thinkers who are unwilling to take a nonresistant position are driven into some very strange corners in an attempt to justify participation in war. One of these becomes in effect a denial of the final sovereignty of the will. War, say those who take this view, is a punishment for the sins of mankind. The sins in view are not so much personal sins that have to do with man and his God alone, but those social sins which are the breeders of war. In this guilt we are all participants, runs the argument. Since we are guilty, it is useless to think that we can escape the penalty, which is war. Therefore we must participate in the war as a sort of penance. We are caught in the grip of circumstances which it is too late to avoid. The time was when war could have been avoided if we had acted right. That time is past. It is too late to assert our wills against war. We must surrender to the inevitable.

It is a sad thing when Christian thinkers surrender themselves to the pessimistic fatalism which is the outstanding characteristic of modern thought. For when we are no longer free to will, character loses its meaning. If we cannot choose to do right, about the only possible concept of a good man is of one who courageously faces his doom. If this is our situation, then man no longer has a mission; he simply has a predicament. A surrender to such a philosophy but marks the end of effete society.

Thank God, there are some people, many, let us hope, who have not run up the White flag on the fortress of their wills. It may be very difficult to do the right thing when most people have surrendered to the evil, but those who are willing to obey God's commands will let God be true, and every man a liar. In ancient Sparta mothers told their departing soldier sons to return with their shields or upon them. Surrender to the inevitable is an easier way out, but it does not bring peace to the conscience nor glory to the God who gave man a will that man might glorify God.

The Unity of God

"Now to the immortal, invisible and eternal King, who alone is God, be honor and glory for ever and ever! Amen."

—I Tim. 1:17 (Weymouth).

PLAINLY TAUGHT IN BOTH the Old Testament and the New Testament is the truth that there is but one God. One of the important witnesses to the world of both Judaism and Christianity is that God is one; numerically He is one, and in the indivisibility of His nature He is one. In Greek mythology, where the gods are pictured as scheming and contending one against the other, one sees how impossible is any concept of an absolute god unless that god is but one. Two gods would have to take each other into consideration, at least, and so there could be no absolute will. Since we have but one God, so we have but one law, one Gospel, one doctrine, and one object of human love and obedience. Polytheism, or the belief in many gods, was for many centuries one of mankind's outstanding sins. How often did Israel grieve the Lord by setting up the worship of some false god! Probably they turned from the true God in order to evade their responsibility to Him. The people of Christendom today consider themselves too intelligent to descend to the polytheism of pagan peoples. But when modern unbelief reduces God to mere Force, to an impersonal Oversoul, man is creating and naming his own gods. Perhaps the impelling motive is the same, to deny the moral attributes of God and hence His moral requirements.

Go Forward

"Speak unto the children of Israel, that they go forward."—Ex. 14:15.

CHURCHES AND CHURCH LEADERS often come to places where progress seems impossible. All our efforts seem to result only in going around and around in some sort of futile, horsepower existence. We may sometimes need to back up when we have gone off on some course that is not in line with the will of God. Repentance is a process of coming *back* to God; but when we are living and working with God, the course is always forward. Paul, imprisoned in Rome with his efforts at preaching the Gospel apparently hindered, nevertheless said, "Forgetting those things which are behind . . . I press toward the mark."

When our progress stops, it may be caused either by our disheartenment or by our complacency. We may be so discouraged because of an unfavorable past with its mistakes and blunders or its apparently small accomplishment that we have no heart to be obedient to the hand of God beckoning us onward. In such a situation the dead hand of the past chokes and stifles all our present effort. Or we may be so complacent over what we have accomplished that we have no particular desire to press onward. Our goals are already achieved. We have done enough; we are good enough. "The man who says 'enough' is dead," said Augustine.

Normal Christian living is progress in the face of difficulties. Like the bicycle rider we cannot stand still. Living may often be humdrum, but to stay alive we must press forward to new vision, new power, new accomplishment. This is true of the church as well as of the individual. There is no future for the church which does not see greater things ahead. As men of faith we must believe that God has provided some better thing for us. Heb. 12:40.

Fighting the Good Fight

IT MAY BE THAT MEN are driven to war partly because they want some cause to fight for. At any rate, one of the most effective methods of stirring up war spirit is to appeal to some noble idealism, to show that we are fighting

to make a better world. Many years ago William James, the psychologist, urged the necessity of a moral equivalent for war. If men are not to be attracted to the many specious causes for engaging in military conflict, they must have instead something to fight for in the realm of spirit which appeals to them as worth-while and challenging to a man of courage. One of the reasons sometimes found for dissatisfaction in our C.P.S. camps is the apparent triviality of the "made work." Men feel ashamed to be doing something that does not need to be done.

The Christian has a moral equivalent for war when he fights the good fight of the soldier of the Cross. Any real Christian has to endure hardness. He finds himself in conflict with tremendous forces of evil in the principalities of Satan and his cohorts. He has evil in his own nature to conquer, and there are constantly perversions and sins in the world around him that challenge him to opposition. It is wrong and unworthy of a real man to live a trivial life; but genuine significance is found, not in the ebb and flow of political and military struggle between states, but rather in the never-ceasing conflict between principles of evil and good on the mental and spiritual plane. Man is a spirit endowed for mental and moral conflict rather than for the physical antagonism of locked horns and slashing tusks.

The Queen of Sciences

President Robert M. Hutchins of the University of Chicago, in an address delivered at the opening of the federated theological seminary of his university, paid theology the tribute of calling it the queen of sciences. He said that "theology exceeds all other disciplines because God reveals what the wisest man does not know and can never learn—or at best can see but dimly and remotely—God's being and man's destiny. . . . Metaphysic and natural theology deal with these questions too, but intellectual history reveals nothing so clearly as their inadequacy for the task. The existence and nature of God, the character and destiny of the human soul, and the salvation of man are problems which remain obscure in the light of natural reasoning. Theology, which adds faith to reason, illuminates them."

Although the seminary in Chicago represents a very liberal type of theology, it is interesting and refreshing to see the head of a great modern university, in this and other utterances, recognize that the human intelligence is not sufficient for man's guidance into truth. President Hutchins sees Christian theology as the one means by which human thought may be integrated and delivered from hopeless contradiction and futility. If he will now go on to accept the Bible and the person of Jesus Christ as the true and only manifestation of revealed truth, he will be leading our humanistic culture back to where it parted company with true Christianity several centuries ago. When our civilization made its declaration of independence against revelation, it plunged not only into spiritual impotence and moral chaos, but also into intellectual nonsense. Only the fool thinks he can get along without God. Men who are both wise and honest will return to Him.

The Principle of Separation

Giving Christ the pre-eminence means admitti Him into the very center of one's heart. But that cent cannot be doubly occupied. If Christ is at the center being, the world cannot be there. "They are not of t world, even as I am not of the world," said our Lor And James adds to this, "Know ye not that the friendsh of the world is enmity with God?" Separation from t world is the logical consequence of a theocentric religio We are hid with Christ in God, but the world lieth in t wicked one. Those resting places are far separated fro each other.

The eternal destiny of the soul, as taught in Scriptur clearly reveals the fact of separation. The one class go to the right and the other to the left; the one enters int the joy of the Lord, the other into everlasting fire pr pared for the devil and his angels. Those destinies a far apart and the roads which lead to them cannot coi cide or lie parallel. There is an inherent divergence whic makes it logically necessary that every step along t Christian road takes one farther away from those wh are walking the road of sin. The two roads are differen not only in width, but in direction. One leads to destru tion and the other to life. There can be nothing in con mon to the ways which issue so oppositely. Is it not saf to assume that if our road is the same as that of the worl it is leading to the same place? To follow the Lord is t depart from evil, and that is separation from the worl

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At the close of the service, a preacher was accosted by one his hearers who, after conceding that the sermon possessed ce tain commendable features, added, "But it had one damning d fect." The startled minister, having inquired what this defe was, received the following reply: "I am a Jew. I have onl recently been born again. Up to that time I attended the syna gogue. But there was really nothing in your sermon that I coul not have heard in the synagogue, nothing that a Jewish rabl might not have preached." "That," said the preacher, in afte years, "was the greatest lesson in homiletics I was ever taught. —*Sunday School Times.*

God's Gift

Thanks be unto God for his unspeakable gift.—II Cor. 9:1

Another Christmas—fear and dread and sorrow
Cast shadows on the peace and joy it brings.
The while the world hopes on that some glad morrow
Will usher in the dawn of better things.
Christ is forgotten—all the nations, learning
The art of hate, the subtle curse of war;
Still fail to see the truth that His returning
Will bring the peace the world is waiting for.
Silent the bells that ring the Christmas story
While people peer through war clouds for a rift,
But joy unspeakable and full of glory
Is theirs who will receive God's gracious gift.

C. A. Lufburrow, in Moody Monthly.

The World Into Which Jesus Was Born

Mary Rose Linder

Jesus' life seems quiet and peaceful enough in its little corner of the world; but Roman soldiers are present when He dies, Greek and Latin and Hebrew stand over His cross, and the story of His life goes forth to the world, not in Hebrew, but in Greek. Paul's case is even more suggestive. He was a Hebrew of the Hebrews, and he bore the message of a Jewish Messiah; but he spoke in Greek, he himself was a Roman citizen, and his field was the Roman empire. Therefore these three worlds must be studied separately: (1) the Roman world, political and social; (2) the Grecian world of language, culture, and religion; (3) the Jewish world which we study for its religion alone.

When Jesus was born in the reign of Augustus, Rome had fully entered upon her great career as a world empire. The nations about the Mediterranean had been merged under her rule, and great roads stretched everywhere for the Roman soldier. The sea had been swept free of pirates, and everywhere there was safety and quiet. Travel was almost as general in the empire in comparison to population as it is with us today.

But the peace and increase of wealth meant little or nothing to the common people. Rome was never a democracy, and there was no great middle class to form the strength of the nation, as with England or America. In the Roman world the wealth and power belonged to a very few of the fifty million population. Rome was a constant drain on her provinces. Augustus proclaimed that he had eight gladiatorial exhibits in which ten thousand men fought, and twenty-six exhibits of conflicts with wild beasts in which thirty-five hundred beasts were killed. Every excess of cruelty and novelty was tried. At the same time Augustus was making food donations and money donations to thousands of Roman citizens. There was also the support of large Roman armies. All this money had to come from the poor. In addition to this were the governors and tax collectors moving out to the provinces, growing rich in a brief term of office, and then giving way to others. No wonder the people compared themselves to the beggar, who would not chase away the flies that fed at his sores since to do so would only be to make room for others unfed and more hungry.

Slavery is another side of this picture. After a Roman war the soldiers would return with thousands of slaves. These slaves were not always from an inferior race, but were brought under subjection by the Roman master. The slaves were treated cruelly, and often they suffered death for a small misdemeanor. These common folks and slaves composed the mass of the members of the early church. To them Christianity's message of deliverance was indeed gospel—"good news." It showed them that their souls might be free though their bodies were in bondage. It introduced them into a fellowship where all men were brothers, and it gave them the sustaining hope of the new kingdom that was coming, which their Master would speedily establish upon earth. Despite conditions in the Roman empire, the Roman rule did much toward the spreading of Christianity. It broke down the old barriers that divided race from race, and the unity of the empire prepared the way for that great conception of one brotherhood and one Father that the great missionary Paul proclaimed. Peace of the empire made possible that active intercourse and travel which did so much for the spread of the new faith. Little did Rome dream that her highways of travel would be remembered longest, not for the tread of proud armies, but for the journeys of a humble preacher whose message was to lay the foundation of a new and greater realm.

Equally extensive with the Roman rule was the world of thought and culture which we call Grecian. Greek was the language of the West: the Roman conquerors had gone to school to their captives and taken from them language, philosophy, and art. Greek was the language of the East: Alexander's empire had not lasted long politically, but he had carried Grecian culture wherever he went and this had remained. As Mahaffy remarks, wherever Greek was spoken or known it was accompanied by a certain amount of Greek culture and Greek thought, the needs and the ideals of the Greek spirit. That the gospel was so successful on Greek territory proves, therefore, that not only the Greek tongue but the indefatigable efforts of the Greek spirit prepared the way for Christ—if in no other way than by raising problems which only Christanity could solve, and by giving clear expression to needs that only Christianity could satisfy. The language was thus like another Roman road, and even more important. Along the road of the mind, ideals and influences of the greatest power could travel: the great conceptions of Greek

A Christmas Carol

Christina Rossetti

In the bleak mid-winter
Frosty wind made moan,
Earth stood hard as iron,
Water like a stone;
Snow had fallen, snow on snow,
Snow on snow,
In the bleak mid-winter
Long ago.

Our God, heaven cannot hold Him
Nor earth sustain;
Heaven and earth shall flee away
When He comes to reign;
In the bleak mid-winter
A stable-place sufficed
The Lord God Almighty,
Jesus Christ.

Enough for Him, whom cherubim
Worship night and day,
A breastful of milk
And a mangerful of hay;
Enough for Him, whom angels
Fall down before,
The ox and ass and camel
Which adore.

Angels and archangels
May have gathered there,
Cherubim and seraphim
Thronged the air;
But only His mother
In her maiden bliss
Worshiped the Beloved
With a kiss.

What can I give Him,
Poor as I am?
If I were a shepherd
I would bring a lamb,
If I were a Wise Man
I would do my part,—
Yet what can I give Him?
Give my heart.



philosophy, the great religious ideals of the Greek Old Testament, and finally the religious conception that came from the farther East. To the considerations of these we now turn.

First we have the national religions. In ancient times religion was the concern of the state, not of the individual. It touched and included every phase of the life of a people. In Greece and Rome this religion was polytheistic. As a religion it could not last because it could not stand the test of reason; it could not meet the needs of men. The Greek philosopher wrote long before Christianity: "Everything that men count as disgraceful and immoral—theft, adultery, and deceit—that Homer and Hesiod have ascribed to the gods." The time of individualism was coming; men wanted a life for themselves, and not simply as part of a city or nation. The old faiths had no answer for these questions.

Next we have Grecian philosophy. The Greek philosophy, in the main, was deeply religious. It was monotheistic; though the gods are often spoken of, it is one divine Being that is meant. It was ethical. Plato sets forth a noble ideal of righteousness, of the just man who shows good to foe as well as to friend. But Grecian philosophy, too, failed to meet the needs of the day. It had nothing for the common man. It was a religion for the strong and the wise, and the common man needs more than an ideal; he needs some power to help him reach it. Further, there was no message here of any God who cared for men, or who would redeem them. The world was waiting for a religion of redemption, a religion of hope and help.

Last of all we have the mystery religions. We could call them the new religions because they began to pour into the Roman world from the East. We know very little about these religions, for the classical writers of Greece and Rome looked down upon these cults as beneath their notice. It was for the very same reason that these writers did not mention Christianity. Like Christianity, these were the religions of the "lower classes." But the real religious life of the empire was in these faiths. These, and not the old polytheism or the noble philosophies, became the real competitors of Christianity. There are many kinds of these mystery religions, and yet they all had certain aspects in common: (1) They were usually founded upon some story, the mystery, the tale of some god and of his life and death and coming to life again. (2) These religions were no longer in the form of national religions. They came to men individually and united them in societies, just as the believers were joined together in the Christian Church. Both the state religions and the private mysteries offered to men a hope through the symbolism of nature. (3) These religions were marked by ceremonies and sacraments. The members were initiated into the myth, or secret story of the god. There were sacred meals, washings, and other rites, sometimes bloody and barbarous, sometimes involving great excess. (4) The great thought was that of redemption. The great end was deliverance from evil, especially death, by means of union with the god. The two big differences between Christianity and the mystery religions are: (1) The salvation which Christianity offered was ethical; (2) these religions were built upon a myth. Christianity came with a great historical fact—Christ as the revelation of the will of God, as the bearer of the mercy and help of God.

Greece, Rome, and the Orient all had their influences upon Christianity and its development, but it was the Jewish world from which the new faith directly sprang. Its founder was a Jew and spoke a Semitic tongue. His work was done within the narrow borders of the little Jewish province. Above all, it was the noble faith of Israel in which Christianity rooted. Palestine was the old home of the Jews. It was the meeting place for three continents. Along these roads swept in turn the armies of the great conquering nations—Babylonia, Assyria, Egypt, Macedonia, Syria, and Rome. Israel had felt the influence of all these and yet had preserved her individuality. At the time of Jesus' birth she was ruled by Herod the Great, a selfish and cruel but strong monarch. The Jews had a very large measure of sel government in Judea under their high priest and Sanhedrin. F the most part their religious customs and scruples were respec ed. But the crushing burden of taxation was never intermitte Poverty and distress abounded. But the Jew was not limited Palestine then any more than he is now. The scattered Je were called the Diaspora, or Dispersion. The Jew had on been a nomad with herds and flocks, as his Arab cousin is toda When he settled in Canaan he became an agriculturist. B before the time of Christ he had begun the career of tradesma in which we know him so well. Then, as now, the Jews we scattered throughout the world. Over a century before Chris the Grecian geographer, Strabo, wrote, "One cannot readi find any place in the world which had not received this tribe ar been taken possession of by it."

This dispersion of the Jews was of the greatest significance f Christianity. Rome built roads for the gospel, Greece gave it language, but the Jews had prepared the approach to men hearts and minds. Every Jewish synagogue was a center religious influence. Despite the prejudice against the Jews, th pure faith, the simple worship, and the high moral ideals mu have proved attractive to many noble souls in the Roman worl The religion of Judaism is of supreme interest to the Christia Jesus did not profess to bring a new faith. He came to the Jew with the faith of their fathers; His God was Jehovah, "th God of Abraham, the God of Isaac, and the God of Jacob." Th highest expression of the Hebrew religion was in the prophe and the psalms. It was not merely the thought of one God, suc as Grecian philosophy had reached; it was the character of th God as a God of righteousness and mercy. From this conceptio of God came the pure and noble idea of religion; for such a Go asks of men not sacrifices and ritual, but "to do justly, and t love mercy, and to walk humbly with . . . God." Upon th religion of the prophets Jesus built, and we cannot understan Christianity without it. The last four centuries before Chri were of great importance for the Jewish religion, though w read little of this history in the Old Testament. The Jews ha become a part of Alexander's empire. The Greeks, not contente with political rule, wished to change the eastern civilization an Hellenize it. At first they made some progress with the Jew Grecian games and customs were introduced. There was strong and growing liberal party. Then Antiochus, calle Epiphanes, tried to force the process. As a result he merel strengthened the opposition and aroused the people. The part of the law triumphed. Everything that separated the Jews fro the nations was emphasized. The passion of the Jews and th chief concern of religion became more and more the mere keep ing of the many precepts of the law. All this bore its fruits i Jesus' day. Religion was not fellowship with God. Religion wa keeping these laws, and the endless traditions which had grow up about them.

We have spoken so far as though there were no differences o religious thought among the Jews. The New Testament page show us that there were different parties and classes. Firs among these are the Pharisees. They were the separatists, o Puritans, of their day. In the days of the struggle agains Antiochus and the Greek customs they stood for the law an for separation of Israel from all the pagan life about them. The favored the strictest observance of the law and all the rules tha had been built about it by tradition. There were not man of them—Josephus says six thousand—but their influence wit the people was very great. With them are usually mentioned i the New Testament the scribes. They were the teachers of th law, the lawyers, and they usually belonged to the Pharisai party. They studied not so much the law as the mass of teaching about the law which had been handed down from the older rabbis Their teaching was simply a remembering and repeating o these traditions, a dreary and endless process that sank mor

(*continued on page* 328)

The Philosophy of Christian Education

Selected by Shem Peachey

"The fear of the Lord is the beginning [that is, the principle] of knowledge" (Prov. 1:7). "Unite my heart to fear thy name" suggests the process of knowledge getting. Analyzing this process in the light of both the Old and the New Testament, we can set forth the educational process in three fundamental propositions:

I. Education is a *unifying process.*

II. Education is a unifying process *which has for its objective the God-glorying life.*

III. Education is a unifying process which has for its objective the God-glorying life in and through Christ.

I. Education is a unifying process.

Education in the narrow sense—Education of the intellect.—Education considered narrowly is education of the intellect. Education of the intellect may be described as a mental process which is bent on classifying, organizing, systematizing school study materials. Thus conceived, education is a mental unifying process.

Christian thought regards the unifying process going on in the mind of the pupil as something that is utterly dependent upon the unified thought in the mind of God. God's thought is original. Man's thought—if correct—is a creatural copy of God's thought. The thought of God is right for the simple reason that it is His thought. Our thinking is right or wrong depending upon whether or not it is a rethinking of God's thoughts. This dependence upon God pertains to all knowledge, all facts. "If there are facts independent of God, God is not all-comprehensive in His knowledge and control of the world. He then is finite and man is really on a par with Him."

Education is therefore not pupil mastery of some sector of a dark unknown. In so far as creatural limitations permit, education is reflecting in the mind of the creature that which is known in the mind of the Creator. "All things are knowable because they are known." Our knowledge must ever be seen against the light background of God's knowledge: Accordingly, our interpretation is ours only in the sense that it is our reinterpreting of God's interpretation. Our word is ours only in the sense that it is echoing God's Word which He has expressed in His twofold Self-revelation (Scripture and nature). Our intellectual light is ours only in the sense that it is our reflecting God's light. "In thy light shall we see light."

In short, education in the narrow sense, that is, education of the intellect, is a unifying process going on in the mind of the pupil which has for its pattern the unity that is in God. Only if education is thus understood does God come to His own.

Non-Christian thought seeks to be independent of divine thought. Instead of acknowledging that our educational unifying process has objective reality in God, non-Christian thought proceeds from the false assumption that this unifying process is purely a subjective experience. This position—so common these days—dishonors God. It not only ignores God in a domain where He should be recognized but it makes man to be a god—an original.

Education in the broader sense—education of the whole pupil.—Education is something more than an intellectual process. The pupil in respect to his will and feeling, as well as his intellect, must undergo a unifying process. Accordingly, education is more than a pouring-in process. It is also more than a skill-cultivating process. It concerns itself with something more than the sum total of the pupil's capabilities. True education directs itself primarily to the person who has the capabilities. While keeping the person of the pupil in sharp focus, education concerns itself with the pupil as a whole—his entire life.

Viewed in this broader sense, education is still essentially a unifying process. Whether we define education in terms of "preparation" or "adjustment," "molding" or "orientation," we are thinking in terms of a unifying process. For example, if we define education as *preparation* or *molding,* we have in mind a fitting of the learner into a certain anticipated life. And if we define education as *adjustment* or *orientation* we have in mind an adapting of the learner to his environment so that he virtually becomes one piece with it. In each case the educational process is a unifying process of some sort—it is bringing the learner into a more harmonious, fruitful relation with what is regarded as a more abundant life.

The unifying process which characterizes a pupil's education may be broken down into smaller, subsidiary units: In the study of history the pupil undergoes a unifying process which brings him into fruitful relation with the past. The study of geography brings the pupil in closer union with the surface and the peoples of the earth. The study of science is the pupil's undergoing a unifying process in respect to nature. However, when we speak of education we have in mind the pupil's undergoing a unifying process in respect to life in general.

Also in education taken in its broader sense we should distinguish carefully between Christian thought and nonChristian thought:

According to *Christian thought* the pattern of man's unified life is objectively fixed in God. Christian thought regards the pupil and his entire life as being creaturally modeled after God his Maker. That is to say, the pupil in his intellectual, emotional, and volitional expression should be a creatural copy of divine thought, feeling, and volition. As such his whole life should be God-motivated, God-determined, God-centered.

The pupil pattern as conceived by *non-Christian thought* is not God-made. Its standard of intellectual, emotional, and volitional expression is considered to be either that which seemeth right in the eyes of the individual or that which seemeth right in the eyes of society to impose upon the individual. The first implies the supremacy of the individual, the latter implies the supremacy of society. To make the *individual* supreme—as does the democracy based upon individualism—is to invite moral delinquency. To make *society* supreme—as is done in totalitarian states—is to invite social and political ruin. (Totalitarian states are a constant threat to one another for the simple reason that each regards itself as supreme.) Even if the one world state were established we still would lack the true unified objective pattern of life, for we would merely have substituted one great false god for many gods. However great man may vaunt himself to be, he can never aspire to supremacy without inviting self-destruction. Educationally as well as religiously the word of St. Augustine is true: "Great art Thou, O Lord . . . Thou madest us for Thyself, and our heart is restless, until it repose in Thee."

Whether we conceive education narrowly or broadly, the educational process is a unifying activity. This unifying activity can be illustrated by the activity of fitting together the pieces of a jigsaw puzzle. Both of these activities consist of parts being brought together in fruitful relation to each other so as to form a preconceived whole. As we shall see later, the educational process of forming *one whole* extends vertically as well as horizontally. It involves God as well as His creation.

II. Education is a unifying process which has for its objective the God-glorifying life.

We have seen that a certain interpretation of the creature makes for self-destruction. It is therefore of the utmost importance that we have a correct understanding of the essence of the creatural data that comprises the subject matter taught in school.

The Essence of the Subject Matter Taught. The subject matter taught in school is the lesson content of school studies. Just what is the essential nature of this subject matter? Is it an *independent* something or is it a *dependent* something? An *original* or an *image of an original?* Upon a moment's reflection it should be clear that our educational process is profoundly influenced by the answers which we give to these questions. If the things we study, as well as we ourselves, are independent beings, originals, then our thought and life are on an independent, individualistic basis. If, however, the things we study, as well as we ourselves, are dependent beings, images of an original, then our thought and life are carried forward on a dependent, preconditioned basis.

All subject matter taught in school is a creation of God. When God created the school subject matter content He did not make something that was independent of Himself. In the nature of the case there can be only one who is independent, namely, God. For the Independent One to create that which is independent would be to destroy Himself. When God created the world and all that it contains, He made dependencies, images. These dependencies, images, are creatural copies, or if you will, analogies, of God—they reveal in a finite way some of the infinite "invisible things" which are in the All-comprehensive One. Accordingly, all *creatures are God-revealing, God-manifesting.* "God as the original, the higher level of reality, reveals Himself on an analogical level in and through His own creation." Since our God is an All-glorious God, *all studies as to their essence are heralds proclaiming God's glory.* That is to say, *they are God-glorifying.*

That it is the intent and purpose of the *heavens* and the *whole earth* to declare God's glory is plain from such Scripture passages as the following:

> "The heavens declare the glory of God."
> "The whole earth is full of his glory."
> "O Lord our Lord, how excellent is thy name in all the earth!"
> "The invisible things of him [God] from the creation of the world are clearly seen, being understood by the things that are made . . . when they know God, they glorified him not as God."

Yes, even the mars and the scars of sin, the thorns and the thistles, the wars and the woes of life—all reveal God's glory, in this case the glory of God's justice and chastising love.

Man was made to reveal God in a special sense. For this reason He was created in God's "image," after His "likeness." Man is the crown of creation; He is God's representative on earth. As such man was created to be *creation's interpreter* discerning the name of God spelled out everywhere, and *creation's mouthpiece* praising the glorious excellence of this name. Whereas creation glorifies God unconsciously, man was fashioned to glorify God self-consciously. "Man is a compendium of all nature."

In studying creation, the material of school studies, the pupils as well as the teacher should realize that, whatever the subject may be, the material in hand is not primarily something that helps the pupil. It is first of all something that reveals God. Fundamentally it can truly help the pupil only because it reveals God, for that which is good is found in God and in Him alone. Mk 10:18. What is true of God's general revelation (creation) is especially true of God's Special Revelation (the Bible). The Bible must not first of all be thought of as comprising the specifications of a blueprint for a heavenly mansion. Its sacred pages show us rather the footprints of the Almighty revealing unto something of the greatness of our God. God's general a special revelations are not so much revelations of things prese and things to come. They are fundamentally revelations God Himself. Creation and the Bible are *Self*-revelations God. Since they reveal God, we can know God. And sin we can know God, we can have eternal life and its heaven mansions. "This is life eternal, that they might know thee t only true God . . . ."

Non-Christian thought has a fundamentally different vie of the essence of the subject matter taught in school: All fac and objects of study are taught not as revealers of God but things which exist in and of themselves quite independentl of God. If God is credited with creating them, this is conceive in a deistic sense. Non-Christian thought does not know Go as the Source, the Sustainer, and the End of all things. It there fore is a denial of scriptural truth: "Of him [God], and throug him, and to him, are all things: to whom be glory for ever."

The True Objective in Teaching Subject Matter.—We hav tried to point out that (1) teaching is a *unifying* process and tha (2) the thing taught is *God-glorifying* in its real essence. Con sidering now the objective of teaching in terms of these tw points, we can say that *true teaching has for its objective suc a union of pupil life with the God-glorifying life of school sub ject matter that the pupil becomes a living demonstration of thi God-glorifying life.* In other words, pupil life self-consciousl reflecting the God-glorifying life of school subject matter—thi is the true aim of education.

Now it should be noticed that the pupil who reflects God is pupil in union with God. In saying this we must bear in mind tha there is an essential difference between God and man: God i transcendent, supernatural . . . man is a child of the dust. God i Creator . . . man is creature. God is infinite . . . man is infinite God is All-in-all . . . man in and of himself is nothing. But relat ed to God as a true image to its original, this humble creature o the dust becomes heir of all things. The image-bearer expressing in so far as this is possible on a finite level, Him whose image he bears—this is the extent of man's union with God. Accordingly this union is not pupil participation in the eternal Being of God, but it is a pupil becoming a finite likeness of God. When this "man of God" is furnished completely unto every good (God-glorifying) work, the educational objective is realized.

The teaching aim or objective is therefore something far more than acquainting the pupil with useful information concerning the subject matter in hand. The true teaching objective goes

The Eternal Mills

Leander Hershberger

The old mills of God
Grind on, grind on;
Grind on steadily,
And years are gone.
Sunrise and sunset,
Day after day,
And youth does vanish
And hair grow gray.

Each man knows best—
(He thinks he knows!)
The path he should trea
Where fortune glows.
But thoughts and actions
Fancied and real,
Somehow determine
His woe and weal.

A man may blind self
To what is chaff,
He may jest the miller
And have his laugh,
But man makes his choice
From dawn to dawn,
And God's aged mills
Grind on, grind on!

—Nappance, Ind.

Kings and the King

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take council together, against the Lord, and against his anointed. Ps. 2:1, 2.

The kings of the earth are men of might,
And cities are burned for their delight,
And the skies rain death in the silent night,
And the hills belch dearth all day!

But the King of heaven, who made them all,
Is fair and gentle, and very small;
He lies in the straw, by an oxen's stall—
Let them think of Him today!

Be wise now therefore, O ye kings be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling . . . Blessed are all they that put their trust in him. Ps. 2:10-12.

—Missionary Broadcaster.

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even beyond interpreting school subject matter as something which glorifies God. The real objective of true education is that union of the pupil with God which consists of the pupil's becoming the reflector as well as the interpreter of God-glorifying subject matter.

It is common among us to say that all must be to the glory of God. What should we mean by this expression?

Speaking *negatively*, we can say that if we in our act of glorifying God think of Him as one who is not the All-original One of whom all creatures in a sense are finite copies, or if we ourselves assume the role of an original—in either case we fall short of the glory of God. In fact, in either case, we deny that God is All-glorious, however much we may praise the Lord with our lips. Let me explain: In our most holy activities we may deny that God is the All-original One. We do this when we interpret the "ultimate objective" of glorifying God as something which is limited to the *most remote step* in a hierarchy of objectives, instead of interpreting the "ultimate objective" as the soul and life of *all* objectives. We assume the role of an original if we praise God in view of some ulterior consideration as in the case when we regard the act of glorifying God as a work which *merits recognition* either because we *do* consider it to be meritorious or because we *do not* consider it to be meritorious. (To reflect our All-glorious Father as a self-conscious act is our chief end in this life and in the life to come. We must learn to acquiesce in the fact that this our chief end is the END. It is the *end* for the simple reason that God is GOD—the All-worthy One. It is *our* end for the simple reason that we are IMAGES, finite COPIES, of God—the All-original One.) In so far as our religious life must be characterized as a bargaining with God for present or future benefits, we credit ourselves with being an original and the truth is not in us.

Speaking *positively*, in glorifying God we must reflect God's glory as a matter of course on the basis of our being *images* of the All-original One. That is to say, our God-glorifying thoughts and acts must ever be present as natural implications of our being finite likenesses of God. Being copies of God, our whole life should be conditioned by Him who is our original, as a natural consequence. If we would live to the glory of God, our daily Christian life should increasingly be characterized by self-forgetful spontaneity. That is to say, it should be characterized by the spirit of the right hand doing something for the kingdom without the left hand knowing it (Matt. 6:3), or if you will, it should be characterized by the spirit which prompts the righteous to say, "When saw we thee an hungered, and fed thee . . ." (Matt. 25:37)? We do not glorify God in order that we may *become* what we are not now, but we glorify God because of what we *are*: Being raised, we "seek those things which are above" (Col. 3:1). "Ye are a chosen generation . . . that ye should shew forth the praises of him . . ." (I Pet. 2:9). In reflecting God's glory in thought, word, and deed, we should regard ourselves as unprofitable servants doing what we *ought to do*. So . . . when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

All *secular education*—education which teaches subject matter as though it were not God-revealing—is God-ignoring and therefore God-denying. "We cannot leave God out of education without denying Him." "Leaving God out of education is the same as leaving the author out of an autobiography." The community that gives secular instruction to its youth has embarked upon a dechristianizing program in the home, church, nation. And the educator who teaches subject matter as though it were not God-revealing is like unto a salesman who misrepresents his goods, for he treats the lesson content, which depends upon God moment by moment, as though it were independent of God. Such teaching is not only fundamentally in error but it is in essence committing idolatry, for it honors the creature as though it were the Creator. Since in education the pupil undergoes a unifying process with respect to the subject matter studied, secular education has serious consequences for the pupil himself: As true education makes for the practice of glorifying God, secular education tends to make the pupil a practical atheist.

III. Education is a unifying process which has for its objective the God-glorifying life in and through Christ.

Given immature pupils, *edueation* is a necessity. Given naturally depraved pupils, *Christian* education is indispensable.

Human depravity dates back to man's fall in Adam. This fall was a falling away of the image-bearer from its divine Original. It was God's earthly copy committing the high treason of playing the role of an original and doing so in vaunted pride, by an act of voluntary choice. This perversion of "copy" acting the part of "original" broke the union which is implied in the image Original relationship. Instead of the image-bearer voluntarily, moment by moment, reflecting his divine Original, in thought, word, and deed, the image-bearer (Adam) with reckless abandon took himself to a "far country," taking all mankind with him in his stride. Spurning God's fellowship, the image-bearer turned his back to God and turned "to his own way." One who was utterly dependent acting as if he were independent, a copy acting as an original—this is the perversion of sin which characterizes all the children of men.

As an image reflected in the water or in the mirror can be said to live, move and have its being in its original, so man, the image of God, lives, moves, and has his being in God his divine Original. Accordingly, the falling away of man from God must needs spell death, impotence, and loss of real being for man. To be again restored to life, action, and being, man must again be united with God after the fashion of an image and its original.

This re-union was brought about in an *ultimate sense* by Christ, who through His incarnation became the new Head of the human race. Being identified with a sinful race, He was burdened with sin. Being the perfect "image of the invisible God," He responded perfectly to the holy Original: The holy Original registered His just displeasure because of sin . . . and the perfect Image—unlike the first Adam who hid himself among the trees—took His place upon the accursed tree. The Original expressed consuming wrath for sin . . . and His Image was consumed. The Original displayed pleasure for justice done . . . and His image was restored to life. These mighty (ultimate) works of God constitute the background of our redemption from sin's perversion. In Christ, God was reconciling the guilty of high treason to Himself.

Ultimate reconciliation with God in Christ must become a *personal, practical matter* in the life of those who are in Christ. We must personally work out our own salvation. (This is possible because it is God who, applying to us through His Spirit the ultimate work of redemption, works in us both to will and to do.) We—the prodigals—must come to ourselves. We must repentingly die to sin and self. We must feel ourselves buried under Heaven's curse. We must arise to a life of fellowship with the Father and begin to reflect once more the will of our Father.

It is important to note that what *we must do* by way of working out our salvation is implied in what *Christ, our Head has done.*

> "One died for all, then were all dead."
> Christ died for sin and rose in newness of life; even so we reckon ourselves "to be dead indeed unto sin, but alive unto God through Jesus Christ."
> "If ye then be risen with Christ, seek those things which are above."

Abiding in Christ, our Head, implies that we "walk even as he walked." Christ "walked" as Prophet, Priest, and King. So likewise we, the members of His spiritual body, must be proph confessing Christ, priests crucified unto the world (Gal. 6:14 and kings exercising spiritual power. Eph. 2:6. In all this are witnesses, representatives, of Him who is the Perfect Ima of God, and as such *one* with Christ.

Given a fallen world, an education that is not Christian based upon the false assumption that man can pull himself educationally by pulling on his bootstraps. An education th is not Christian is a guide that has lost his way in a trackle woods. Christianity is the *way of education.* It is this becau Christ is the *way* to the Father.

For us sinners to be one with the Father implies that we a one with the Son. Accordingly, in seeking to promote the unif ing process that we call education, it is not enough if we as e ucators pray and work for our pupils that they may be one wi the Father. Our prayer and work should be to the effect that G grant the prayer of our Lord,

"That they all may be one; as thou, Father, art in me, and I thee, that they also may be one in us: that the world may belie that thou hast sent me" (Jno. 17:4).

—Mark Fakkema, in Christian Home and School Magazine.

An Attempted Alliance Between Faith and False Philosophy

John A. Hostetler

My purpose in writing this article is to stimulate and provoke a conscience against the unscriptural doctrines and unwholesome ideas of men which seem to be influencing certain church members and church groups. It is intended as a warning to the young in faith and as a tribute to our Christian forefathers and parents who have rightfully taught us the great doctrines of divine Truth without alteration or contamination. Many are unaware of the modern teachings and false beliefs which are creeping into the present-day churches.

Modernism is the modern name for the error in the age-long controversy between truth and error. It claims to seek truth and freedom by attempting to harmonize modern scientific knowledge and Biblical criticism with the spirit of Christianity, usually regarding certain creeds as expressions of progressive faith and enlightenment rather than as fixed tenents. The term "modernism" is sometimes misused and misapplied, or used in a destructive manner. Throughout this paper I wish to define the term as meaning the compromise between truth and error in professed Christianity. There is convincing evidence that there are certain groups among our Christian society and churches which have lost (or have never caught the significance of) the Christian testimony to an indifferent and unconverted world. It is not difficult to find its presence in modern periodicals or in our public libraries, neither does it require any diligent seeking to find its influence in some churches or their agencies. It is no more uncommon for men to regard the doctrine of salvation and regeneration through faith in the atoning sacrifice of Jesus as unimportant. Quoting from *Christian Century,* June 2, 1943, p. 695, in an article by Hornell Hart, "The anthropological and historical study of comparative religions finds Jesus a sublime figure, but a figure who fits readily into the general pattern of religious pioneers. Like other religious innovators He made use of the materials provided by His cultural predecessors, selecting, recombining, dramatizing, and developing. Like other great prophets, of Judaism and of other religions, He challenged ecclesiastical formalism and raised to new and higher levels the direct spiritual and ethical emphases. Like other great religiou leaders He stressed the basic oneness of mankind with each othe and with God. Like many other religious innovators (in spit of the supreme act of forgiveness on the cross) He showe marked evidences of resentment against those who disagree with Him and opposed Him. Like other prophets He wen through periods of depression and self-distrust. Like othe founders of religions He displayed (according to the record certain psychic powers. To hold that God selected one mino province of the Roman empire, after hundreds of thousands o years of blind human groping, to reveal Himself once for all in complete, adequate, and final manner, is so similar to the ethni egotism of all the other peoples who have claimed supremacy fo their religions and their exclusive revelations, that well-informe social scientists cannot accept it without stultification." An from the same author and paper, August 4, 1943, p. 893, w quote: "The conceptions presented in the New Testament ar very far from being adequate foundations for modern religion."

This author would have us believe that Jesus was just anothe prophet, similar to the prophets of Judaism, and that He wa no more divine than were the founders of other religions Furthermore, he would have us believe that the New Testament teachings of Jesus are not adequate foundations for present-day religion. We are living in a day and age when it is sometimes considered smart or popular to doubt the authentic Word of God. Those of us who believe in the authority of the Bible are sometimes considered old-fashioned and odd. Many young people are being taught that the Bible is only a book of religion, and while there is much value in it, it is not necessary to believe all of its contents. This teaching usually comes from unchristian schools and modern religious liberals who wish to base their beliefs on science and human understanding rather than on the Scriptures and faith. I make no attempt to defend the Bible. It needs no defense. It can stand firm and secure on its own record. But I am bringing these facts in the hope that many of you, especially those of high school and college age, may face the

flood of false teaching and religious propaganda in the firm conviction that we need never apologize for being old-fashioned enough to accept the Bible, and that the real ignoramus is not the the simple soul who dares to believe God, but the fool who would say there is no God and who will accept the theories of man instead of the Word of God. "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." We should at all times approach the Bible teaching with an attitude of willingness to be led by it. By many critical scholars no part of the Bible is considered in any sense authentic truth or a divine record of God's revelation to man. Rejecting the authority of the Bible, these groups accept only such truth as can be understood without the aid of divine revelation. The Bible is accepted as a human book and is to be critically studied; thus a large part of the Bible is unacceptable to these groups.

Modernism seeks to stress and develop the natural goodness in man, thus believing that God overlooks sin and its penalties to a great extent. The modernists tell us that man is not so bad as traditional teaching would have us believe, but he is good, and in the process of getting better through our modern scientific knowledge. Since man is supposed to be essentially good by nature, his sin is not considered so important that God cannot forgive without the blood atonement of Christ. These teachers and philosophers would tell us that to believe in the scriptural concept of man's sinfulness and his need for salvation shows that we have a lack of faith in man. They picture modern man as standing in the pride of self-attainment. This is of course fallacious, for the Scriptures indicate very clearly that the cause of Satan's fall was the abundance of faith and pride in himself which he cherished.

The Christian faith stands for a vital personal fellowship with Christ, who is recognized and worshiped as God. False teachers would have us believe that Jesus is no more alive or divine than are other departed persons. In their view, He was a human being only, and the fact that His soul was immortal does not mean that we may obtain supernatural aid from God. If we were to accept this theory, we might as well speak of having communion or personal relationship with Moses, Adam, Shakespeare, Buddha, or Martin Luther. Jesus, in the mind of many liberals, was a religious reformer or genius who brought to the world a good example by His excellent moral life. Many other prophets and men have set great examples of higher living, but they would class Jesus as the most worthy of imitation. Many modernists say there is no need for salvation, but should there be such a need, it would be adequate to follow the good example and advice of Jesus. The modernistic program for eliminating sin and cultivating the good in man usually consists of social, political, and educational endeavors, thus avoiding regeneration, repentance, and confession as taught by the Scriptures. They also tell us that there is no essential difference between human and divine. Although they profess to believe in the incarnation, they do not accept the Biblical conception of the virgin birth of Christ. They declare the virgin birth to be only a theory of the incarnation. They wish to interpret the divinity of man as meaning that all humanity is an incarnation of God. This view would have us believe that man by nature is good. This leads to naturalistic morality. If humanity is an incarnation of God, and man by nature is good, then there is no reason why man should not follow his natural instincts and desires. Again, this is not in harmony with the teaching of Scripture.

Word juggling or "hedging" has been developed into a fine art by many of our modern preachers and writers. Many books have been written on fundamental subjects whose authors do not commit themselves. And those for whom these noncommittal books were written are usually scholarly groups who, in their own opinion, are too far advanced in mental development to accept the doctrines of the Christian faith. Could there be more convincing proof of the superficiality and unworthiness of our modern liberalistic teaching? These authors and influential preachers may speak of the most fundamental doctrines. The skilled reader may be aware that they do not defend the true Christian faith, but it is impossible for him to know what they mean when they speak of such subjects as the Holy Spirit, the Deity of Christ, the Atonement, and others. How can those who accept word-juggling practices expect a sympathetic understanding from thoughtful men unless they let them know what they are talking about? It would seem necessary that current modern theological writers should furnish a vocabulary, explaining the meaning of the terms which are used. It would seem evident that an author or preacher, who is unwilling to commit himself and to let his people know whereof he speaks, does not have a purpose or an urgent message behind his teaching, save that of campaigning for self-accomplishment. This noncommittal practice was not sanctioned or used by the early believers and our Christian forefathers. They would deem it beneath moral dignity to condescend to such questionable practices, which have no appeal to those who are in a position to do their own thinking. We must remember that modernism has great difficulty in making an acceptable and positive statement of its religious teachings and in finding a foundation upon which it can be established.

The mission activities and enterprises of modernism are chiefly confined to co-operating and conferring with other religions. They put forth considerable effort to convert those who stand for the fundamental doctrines of the Christian faith. They deem it their duty to harmonize and to bring together all church groups into a common understanding. By this we can see that such a spirit has no distinct message to heathen religions. Their efforts tend to combat the faith, and they choose to co-operate in social enterprises with adherents of foreign religions which are indifferent to Christianity. The mission field of modernists is within the Christian Church. Denying the fundamentals of the Christian faith, they do not have a positive message. It is negative, much as they would like to call it positive.

Christian experience is much different from that experience which modernism talks about. The victorious Christian life is a continuous expression of the truth of the Christian Faith. Conversion is the result of a supernatural change and cannot be explained by human reasoning. If a man becomes conscious of personal sin and of unsatisfactory relations with God, Christianity offers a way for removing the guilt and burden of sin. Christianity enables a man to abound in the fruits of righteousness and of the Spirit, and to live a life of victory over sin and failures of life. When adversities and tests come which prove many philosophical conceptions of God utterly inadequate, the Bible faith and truth will enable one to be victorious over earthly disappointments and defeats. A genuine Christian experience will also cure the individual of the foolish idea that the endeavor to improve social conditions is the essence of Christianity and is of greater importance than keeping the proper relationship with God. Unless your Christian experience is merely motivated by pride and the desire for social approval, you will come to know that it is the greatest treasure which you possess. If a man has the Christian faith and experience, he will gladly give up his social advantages and earthly possessions for his faith. Your greatest desire will be to get others to know of the Christian message and of the abundant life. It will become increasingly clear to you that the greatest possible service you can render to the church and to society is to preach the Christian Gospel in your God-given capacity so that souls may be converted to Christ, to prevent the chaos and destruction that are threatening our present-day society. The experience which modernism speaks of is bound by limitations of human understanding; consequently, it does not extend into the realm of the supernatural.

Why do men accept such false beliefs when it is evident that God has provided the true way of redemption? There may be numerous reasons and theories for such liberal and erroneous conceptions of Bible truths, but I wish to sum them up in a

single thought: The devil is diligently at work perverting the paths of truth and righteousness, and leading men astray. The Scriptures assert that false teachers shall lead men astray in the latter days. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring . . . upon themselves swift destruction" (II Pet. 2:1). Christianity is distinctly a religion of atonement. To eliminate the doctrine of Jesus Christ that bears His name would mean the surrender of the supreme revelation of God to man. It is the redemptive feature of Christianity that distinguishes it from all other religions. Christianity is more than a system of ethics; it is the story of the life, death, and resurrection of Jesus Christ, the Son of God and Redeemer of mankind. We are reconciled to God by the death of the Son of God on the cross. This is the unique message of the New Testament. Christ partook of flesh and blood that He might die. His purpose was to give His life a ransom for many. The atonement is the central theme of the Scriptures. If sin is regarded as merely an offensive against the brotherhood of man and a weakness of the flesh rather than a transgression against God's law, we shall not, of course, see any necessity for the atonement. We must deal with sin as God deals with it. We must accept the Scriptural conception of sin as something which brings wrath and eternal separation from all that is righteous. We cannot denounce sin in the lives of others or in our own life unless we see sin as God sees it. The Bible points out two outstanding fundamental truths—the holiness of God and the sinfulness of man. How then does God manifest His mercy in a way that He does not compromise by His assuming a merciful attitude toward sinners in the granting of pardon and forgiveness? The answer is, by way of the atonement.

Should the spirit of false philosophy be unconditionally condemned, or what should our attitude be? Will any good emerge from these controversial differences? We must admit that the modern spirit seems to have many good principles and techniques of teaching, and a very unique way of presenting ideas; these cannot be thrown overboard one hundred percent. We cannot, however, in any sense accept these questionable doctrines, because they do not compare with the spiritual truth revealed in the Scriptures; we must therefore reject them. We are commanded to resist the devil and not to condemn him: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 9). The business of condemning and judging belongs to God and not to man; however, God has given man the power to approve or disapprove. We are witnesses for the truth. As ambassadors for Christ, we should have no time to flirt with any questionable teaching or doctrine which this world has to offer. We must, however, not make the mistake of becoming radical without attempting to investigate the validity of the facts. We should at all times display a spirit of love and compassion toward all men and pray for those who are groping in spiritual uncertainty. The amount of good coming from these ecclesiastical differences will depend upon the attitude taken by the individual. The presence of false doctrines should make us more conscious of the need of living up to our Christian profession. It should be the means of spurring us onward to a richer and fuller experience in Christ, and of increasing our vision and passion for those who hold false conceptions of divine Truth.

One of the basic requirements for the Christian experience is to accept by faith the promise of God as found in the Scriptures, by a definite act of will. Only after we believe and act on God's promises does the Spirit of God reveal to us the things of God. Our sincerity, together with our choice of belief, is not necessarily going to save us. We must find out God's truth and His holy will. The Scriptures insist that a man who is an unbeliever cannot know the mysteries of God. The Apostle Paul says, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (I Cor. 1:27). The life an unbeliever will naturally be filled with doubt and endle confusion until he accepts by faith the things of God. We shou pay no attention to any individual or group who are trying destroy our Christian faith with their worldly and materialist mixture of religious confusion. They are continually getti over into the field of spirituality for which they have no qualific tions. Unless the Spirit of God dwells in us and directs us, v cannot know the things of God. Let us always make sure of clear personal relationship with God. The Lord has provid so that we can know. "The Spirit itself beareth witness wi our spirit, that we are the children of God." If any try to que tion our faith we may not be able to give a logical answer that c be understood by human reasoning, but the important thi is that God's Spirit bears witness with our spirit. There is r other power that can safely guide us through the flood of que tionable teachings and give us this inner spiritual satisfaction ar assurance.

New Raymer, Colo.

THE WORLD INTO WHICH JESUS WAS BORN

(*continued from page 822*)

and more to the trifles and the puerilities, while neglecting "th weightier matters of the law, judgment, mercy, and faith."

The Sadducees were aristocrats, the party of the priestl nobility. They were conservatives in theology, disregarding th traditions of the scribes, holding only to the older written lav and refusing more modern doctrines like those of the resurre tion and of spirits. In religion they represented the more libera and worldly wing. They were not so strict in observing the lav and were quite ready to make alliance with the Romans if would keep them in power. They had no influence with the pe ple, and their power depended upon their control of the Templ After the destruction of the Temple and the city in the year 7 they disappear.

With all their faults the Pharisees were the real representa tives of the religious life of the people. But if they show th strength of Judaism, they show its weakness too. The religio of the law could not save men. With those who felt that they ha kept the law, like the Pharisees, it gendered formalism and pride With others it created either indifference or despair; the lav was no help, but an impossible burden. But it could not giv men peace of heart or moral victory. Judaism trained the con science which she could not still. She stood far above the othe religions of the day. She saw that salvation must mean righteous ness.

It seems as though every event was leading to a climax an getting the world ready for this climax. Jesus' birth was tha climax. Jesus did not come to solve the people's political an social problems, but He came to give the people a new way o life and a promise to the faithful of a life after death.

Canton, Ohio.

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A short man wanted to drive a nail in a wall to carry a bi picture. He stood on a chair, but it was not high enough. Hi wife put on a small box, and, balancing himself precariously he began to give the nail hesitating taps with the hammer. Hi wife said, "Why don't you give a brave blow or two, and settl it?" He replied, "How can a man give a brave blow or two whe he is standing on a foundation like this?" That settles the ques tion of certainty or uncertainity. *It depends upon the foundatio on which the preacher or teacher is standing.* The Hebrew prophets never sounded a note of uncertainty because God Al mighty was their foundation and they knew that God stood behind their "Thus saith the Lord."—Toronto Globe.

Peace Section

BY EDWARD YODER

CHRISTIAN THINKING ON WAR

During the first World War numerous ministers and theologians of the American churches openly and vigorously supported the nation in the war. American soldiers were frequently praised by them as knights and crusaders going forth to fight for right and for God and to give battle to the Devil and all his evil hosts then incarnate in the form of Germans. All too often the only duty they could see for themselves was that of joining by voice and pen in the fight against the terrible Huns who were the embodiment of evil and wickedness. It was to their minds a war between right and wrong, between good and evil, between God on our side and the Devil on the enemy's side. All who would not join in the fight were likely to find themselves denounced as creatures of the lowest and basest type.

Today after two years of war the ministers of religion in America are far less ready to eulogize the conflict in such oversimplified terms as was done the other time. The light of truth from Christ and His teachings seems to have dawned upon the conscience of large numbers of Christians in America since twenty-five years ago. Many clergymen and theologians hesitate to teach openly that it is the Christian's duty to go forth and slay his fellow men in carnal combat. Apparently they are not certain that it is the God-given duty of Christians to fight and destroy other men.

At the same time those who think and write on the subject express the claim to be realistic and the desire to see their own country win the war. They feel they must help in some way to bring about the desired victory, thereby helping to preserve Christian civilization. The result has been some profound and searching thinking on the question of the Christian's attitude and relation to the war. From reading what has been written on the matter one fears too there has been not a little abstruse rationalizing in the search for some way to sanction fighting in the war and at the same time to salve the uneasy conscience which is disquieted by the light that has come from Christ on the matter of war.

Among the Christian thinkers who have labored to formulate a position somewhere between that of the Christian pacifist and the Christian militarist is Charles Clayton Morrison, a prominent liberal clergyman and editor of the **Christian Century.** Immediately upon the entrance of the United States into the war, Dr. Morrison staked out his rather unique position in a series of editorials. These were later collected and published in revised form in a book of 145 pages entitled, **The Christian and the War** (Willett, Clark & Co., Chicago, price, $1.50).

The implications of the position taken by the author have since then continued to be amplified and expounded by him in the pages of his periodical. He has found himself obliged to defend and explain and repeat his contentions against copious criticism from various sources. It is the purpose of this brief article to consider a few of Dr. Morrison's principal conclusions and note the premises upon which they rest. Naturally it is impossible to consider here all the arguments advanced by him, or even to give a complete presentation of the position he holds. His position on the Christian's relation to the war rests on a rather intricate system of argumentation. The nonresistant Christian has some serious question to raise regarding both the logic and the premises used by the author in the arriving at his position.

In fairness it must be said too that some of the author's contentions have in them important elements of truth and are in agreement with the Scriptures. For example, the assertion that war is God's judgment on nations for their sins and the wrongs they have committed we can accept as true. The further definition of war as 'hell' may be accepted as true, if it is not implied that this definition of hell exhausts the content of the Scriptural doctrine on that subject. Also the statement that war is tragedy in the dramatic sense has in it an important truth, the fact that sinful men and nations find themselves caught in a chain of consequences resulting from their wrongdoing, so that they finally reach a point where they are forced to suffer and to fight and do what they are convinced is wrong. A divine nemesis finally overtakes nations who sin as well as individuals.

It should be noted too that Dr. Morrison's reasoning moves uniformly on the plane of theological and philosophical argumentation. He does not profess to base his argument directly on Scripture teachings. He does at certain points emphasize his determination to be realistic, though it is evident that the claim to realism comes at just those points where he has to rationalize the Christian's participation in war, which it is admitted on all hands is a stupid and monstrous business. Certain of the author's concepts are of a metaphysical nature, as for instance when he speaks of the church as such, of the nation, of war as a fact or situation, of unescapable necessity, and others. We shall deal more particularly with some of these in the course of what follows below.

Because of the involved line of reasoning and the rather airy, insubstantial nature of his major concepts, most plain, unsophisticated readers find Dr. Morrison's book unconvincing and his conclusions unpalatable. One who tries to think on the problems related to war from the Biblical and common sense viewpoint is not satisfied that the argumentation used in the book is on the right track, or that the major premises and assumptions are valid.

One of the conclusions which the author states is that the Church as such is not in the war. This is a true statement. In the other World War many church bodies openly declared and carried on their active support of the war. Churches and church agencies were freely used then for recruiting soldiers, for creating a war and fighting spirit among their members, for furthering campaigns to sell war loan bonds, and so forth. This our author would say was a mistake. The churches were out of place in doing that, and they are more nearly correct in their present attitude of generally abstaining from direct participation in the nation's conflict.

It is gratifying to find the author contending that the church as such has other duties in this time of crisis than that of taking part in the war. But it is at once disappointing to note that the author escapes the most obvious and logical deduction that could be made from the above conclusion. By a strange twist which he gives to the concept of the church his further statement is to this effect; The individual Christian as a citizen is at war, he is unescapably involved in the fighting of the war, he is forced to fight willingly or unwillingly because of the very fact that he is a citizen of the nation that finds itself in a war situation. Among other things this contention ignores the New Testament concept of what the church is. The church is not an imaginary, insubstantial entity, existing somewhere and somehow apart from the membership which composes the church itself. The only church which the New Testament knows, so far as this mundane sphere is concerned, is the body of converted men and women who are its membership. Wherever two or three believers are gathered together in Christ's name, there He is Himself present and there is the church. The attempt to distinguish between the church on one hand and its members on the other is futile and impossible. The members are the church and the church is the members; if one is in the war, both must be in the war; if one is not in the war, then neither is in the war.

The claim is made that the individual Christian who does not fight for his nation in a time of war is in fact fighting on the side of the enemy. Logically the same would have to be said of any church that does not lend its full influence openly to the prosecution of the war. According to reports, the totalitarian dictators of today reason along this line. The communal solidarity which the author premises for the unescapable necessity that the Christian must fight on one side or the other in the conflict would necessarily mean that the church as such is involved in the same unescapable necessity to fight on one side or the other, for the church with its influence and resources is also a part of the national unit, according to the totalitarian

pattern in which the author conceives of the latter.

Closely related to the argument, that the Christian church as such is not at war and the individual Christian is unescapably involved in the fighting of the war, is the further assertion that: The Christian is under the unescapable necessity of fighting when a state of war has become a fact, and that the only choice open to him then is on which side he will fight in the war; if he does not fight for his own nation, he is fighting in fact on the enemy's side. The author contends that this is true "by virtue of their implication in the indivisible solidarity of their national community whose total resources, including the pacifist himself and his job and all his civilian duties and activities are integrated in one vast military machine."

Just as the author premises an unrealistic concept of the church in the attempt to distinguish between the church as such and its members, so here he seems to hold to a similar concept of the nation. The national community is for him an indivisible unit in which what the majority decide to do no individual within the group can escape doing too. This is an unrealistic view of the nation. No nation has such an indivisible solidarity, except in theory. The totalitarian nations of today do seek to approximate just such a solidarity. In democratic countries, however such a solidarity is not even accepted as good political theory.

A complete integration of a nation's population and resources for fighting a war, such as the author postulates here, is never a reality. Even in the most totalitarian of states there exist underground movements of opposition to the rulers in power. In a democratic nation like ours large numbers of persons continue in wartime to be engaged in activities which can in no way be classed directly or indirectly as fighting in the war. An obvious example would be where able-bodied persons spend their time caring for the very aged and for invalids and for those who are otherwise hopelessly incapacitated. The official practice of euthanasia for such incapacitated persons would be realistic in an integrated nation at war, such as our author conceives. The reported attempt to enforce the practice of euthanasia in certain totalitarian states today reflects this kind of realism. The concept of an unescapable necessity due to absolute communal solidarity is another of the author's metaphysical definitions which is not in accord with the plain facts.

It is a surprising thing that in his argument the author premises for the nation a solidarity which he denies to the Christian church itself. Whereas he contends that the individual citizen as a citizen is under the escapable necessity of doing what his nation does, he at the same time argues that the individual Christian, when a state of war exists, must do the opposite of what the church as such does. This is a curious reversal of the true state of the case. It is quite the opposite of the New Testament teaching.

The New Testament Scriptures set the solidarity of the Christian church above the solidarity of the national community or any other earthly community. Jesus taught in clear words the fact that He has chosen out of the world those who believe on Him, so that His believers are no longer of the world, even though they are still in the world (John 15:19; 17:6, 14). The Christian's separation from the general society through His faith in Christ not only brings him into vital union with Christ, as a branch is united with the vine, but it also unites him with other believers in a vital unity or oneness (John 17:20-26). This is the true solidarity in which the Christian is involved. This solidarity of the Christian church, which is the body of Christ, imposes upon the Christian believer the unescapable necessity of following Christ. This solidarity necessarily takes precedence over that of the Christian's relation to the general society. The persecution which the Christians suffered in the early centuries at the hands of imperial Rome seems to have proceeded from the state's canny recognition of this fact.

The converse of the solidarity of the Christian church and all its members is the absence of such a solidarity, or their separation from the general society of the nation or of the world. The New Testament stresses the separation of the Christian from the unregenerate society of the world. Therefore we find the believers described as aliens and exiles in this world (I Pet. 2:11). Their citizenship is designated as being in heaven rather than in any nation of this earth (Phil. 1:27; 3:20). The kingdom of God to which the Christian owes his first allegiance transcends the geographical boundaries of any and all earthly nations. This fact in itself makes impossible the kind of solidarity the author speaks of with the society of any particular geographical community. It is passing strange that Dr. Morrison, who has written in favor of the present ecumenical movement among Christian bodies, could sidestep the implications of such a movement and think of this war in purely nationalistic terms.

This is not to say, of course, that the Christian citizen has no obligations to the nation in which he happens to live in a time of war. He does have and he freely acknowledges these obligations and endeavors to discharge them. There are certain respects, too, in which he shares in the communal life of his nation. But these obligations and this sharing are incidental and peripheral rather than central in his life. The center of gravity for the life and obedience of the Christian is somewhere else than in the nation where he happens to reside at the moment. The kingdom of God and the will of God are his first concern under all circumstances. He must always obey God rather than men.

The author lays emphasis on the statement that the C.O. position of the pacifist or nonresistant Christian is an illusion an actual war situation. He contends th whereas the C.O. thinks he is not fightir in the war, he is in fact doing so, whe ever he consents to do any work of n tional importance at all. Even in refrai ing from doing anything to obstruct t nation's war effort he is fighting for t nation. Since the nation, as the auth contends, is using all its resources to w the war, every person within the natio who does any work at all for the gener welfare is in fact fighting in the war. Th line of reasoning stretches the word 'figh ing' far beyond its true significance. the integration of the national communit for war were one hundred per cent com plete, there might be some truth in th assertion. But as already shown, such complete integration exists only in theor and in democratic countries is far fro real. Our own nation allows by law fc less than complete integration by recogni ing the C.O. position as legal. Therefor it is realistic to distinguish between cor structive work done for the general we fare and apart from direct war work, th giving of welfare services which men nee at all times whether there is war or no on one hand, and the direct effort that i put forth to help the nation destroy th lives and property of other men.

It may be true that today the testimon of the C.O. against war is not as strikin and dramatic as in the previous war whe many men were tortured or imprisone for holding to this position. Still this doe not prove there is no such testimony bein given under the present program o civilian public service. Nor does it prov that the present program is not a mor constructive testimony, of a kind tha commends itself to large numbers o thoughtful people who read or hear of th C.O.'s of this war.

Another major conclusion reached b Dr. Morrison in his thinking on war i that from the moment in which a wa situation exists all moral and ethical judg ments relating to war and participation i it cease to apply. When man is unde an unescapable necessity to act he canno be held responsible for what he does ac cording to the usual canons of right an wrong. That is, in a war situation righ and wrong as commonly understood are meaningless. They simply do not appl under such circumstances. Sheer force and weight of arms are then the sole de ciding factors. Therefore the person wh refuses to take part in war because he judges such participation to be immora and wrong is laboring under an illusion The author goes so far as to make the un qualified statement that "the teachings o Christ cannot be practiced in total war.'

This line of reasoning certainly appears to be the **reductio ad absurdum** of the author's position in regard to the Christian and his relation to war. The Christian who has made the sincere commitment to follow Christ and obey Him has never from reading the New Testament gotten any hint that the teachings of Jesus

are to be practiced at certain times and not at other times, in time of peace and not in time of war. Jesus clearly warned those who wished to follow Him, that they must be prepared to bear the cross after Him in doing so. No suggestion ever came from His lips that men should obey Him and practice His teachings in those situations where it is convenient to do so, and in different situations, where it is inconvenient to do so, they might be excused from practicing them. To sense the weakness of such counsel one need only observe that if all Christians of past centuries had reasoned on this wise there could have been very few martyrs for the Christian faith. It is doubtful if Christianity would have survived even in its present attenuated form, had there not been those who chose to follow Christ regardless of the situations in which they found themselves.

Right and wrong are not subject to the relativity of changing situations, as from peace to war and war to peace. The conscientious Christian is not required to stultify his conscience and his moral integrity in any situation by acting contrary to what he knows and believes is right according to the will of God as revealed in Jesus Christ. He can and must practice the teachings of Christ in every situation in life, or he must be prepared to die in the attempt.

At the very outset of his book Dr. Morrison makes an assumption that is faulty, which in turn determines pretty largely the direction of his argument on the Christian's fighting when his nation is at war. He says: "When the nation's destiny has been committed to the arbitrament of gun and tank and bomb, every citizen faces three simple questions, and the question of righteousness is not among them: Do I want my country to live? Do I want its independence preserved? Am I willing to do the monstrous evil which war requires in order to maintain the power upon which the independence of my country now depends?" The author assumes without argument that the only possible answer a citizen can give to these questions is an affirmative one. The express statement that the question of righteousness is not among the questions to be asked in such a situation is a perfectly gratuitous assumption. And one cannot help calling to mind in this connection the caustic words of the apostle Paul when he dealt with people who said that one must do evil that good may come. In another place the author asserts that every pacifist prefers victory to defeat for his country, and he prefers victory for the reason that he cannot help it!

Naturally the nonresistant Christian cannot help loving his native land and also feeling a desire to see it prosper and survive. He loves it more than he loves any other nation, but not more than he loves the kingdom of God. From both Scripture and history he is taught that God punishes nations for their sins, that nations rise and fall and succeed each other on the stage of history. There is nothing sacrosanct about the existence of any particular nation as such. He also knows to his great grief that there are today many sins and evil practices among his fellow citizens, sins which are destroying the moral fiber and stamina of the nation. He is also aware that his nation in its domestic and foreign policies has been selfish and sometimes unjust toward other peoples. In a time of war particularly "the Lord hath a controversy with the nations," not with one nation or one side only, but with them all. In such a time the Christian is concerned that he may be found fighting on God's side.

For these and similar reasons the nonresistant Christian does not accept the unqualified assumption which Dr. Morrison makes, that one's nation must live and be independent at the cost of all other considerations. This idea may appear unpatriotic for those who place patriotism before loyalty to Christ. The purposes of God, which no human being can know with certainty, are more important to the Christian than the survival of earthly states. The kingdom of God, that is, righteousness and peace and joy in the Holy Ghost, demands our first and highest loyalty and devotion. The nonresistant Christian is certainly 'fighting' when a war is going on. We do not admit, however, that he is shut up strictly to the two alternatives of fighting for his country or for the enemy's side. There is a third possibility, and this he would take, for he chooses to fight on God's side, witnessing for God's truth, doing good to fellow men in the name of Jesus Christ, building up the moral forces of his nation, advancing the cause of righteousness and evangelism. Building up the moral and spiritual resources of his country is an essential contribution to a nation's survival and independence. In time of war such work may by some be called fighting on the country's side, but those who carry it on do so in the name of Christ and for the service of God. The "work of national importance" which the C.O. pacifists are doing is of a kind that is constructive for the highest welfare of society and the nation, particularly so when it is done primarily as a service to God. At the same time it is such work as the C.O.'s would willingly perform for any and all nations involved in the conflict, if they had the opportunity.

If the nonresistant Christian is reproached for want of patriotism because he places his devotion to the kingdom of God before his devotion to the state, he can site authority for doing so. Christ and the apostles apparently did not conceive of national autonomy and independence as among the highest values for which men must fight. If there did not exist an actual war situation at the time Jesus lived in Palestine, He certainly foresaw a time when there would be just such a situation in that land. In the light of that vision He did not instruct His followers, whenever such a time would come, that then they must fight either on the side of their patriotic countrymen or on the side of the invading legions of Rome. His instructions were that they should flee from Jerusalem and Judaea and escape for their lives. And when the time approached, when the tension between the nationalistic Jews and imperial Rome was nearing the point of breaking out into actual war, both Paul in **Romans** and Peter in his First Epistle warned Jewish Christians against participation in the patriotic uprisings of their countrymen. They were asked to submit to the powers that be. The New Testament gives us no ground for setting up any nation as a sacred cow, in the manner that the author of this book apparently does when he makes the existence of the nation the starting point and the principal frame of reference for his thinking on the Christian's relation to the war situation. In order to be faithful to Christ we must take the cue for our thinking on this subject from the life and the teachings of Christ.

Upon Dr. Morrison's own admission his conception of the Christian's dilemma in relation to a war situation is without any parallel in human experience. He begs his readers to help him find some approximate parallel which might serve to illustrate what he conceives to be the Christian's dilemma in wartime. This fact in itself tends to draw suspicion upon the validity and the reality of his argument and the conclusions he reaches. It is of course quite possible that there could be such a situation as this, absolutely unique and without parallel, but in the realm of human affairs it is unlikely. This fact tends to confirm the idea that the whole argument as framed and expounded by the author is somehow artificial and unreal.

The author does not, however, begrudge the conscientious objector to war a word of respectful recognition. After belaboring him and denouncing his position as an illusion, as a futile attempt to witness against war, as illogical and inconsistent with objective reality, he gives him a kind of lefthanded compliment in these words: "Every Christian must concede that in the providence of God the faithful devotion of these young men, who commend a kind of respectful awe from all their fellows, may be taken up and made fruitful beyond all logical calculation in bringing the rest of us to our senses concerning our disobedience to the laws of God which has brought us into the hell of war."

In offering this criticism of Dr. Morrison's book and the position which he advocates regarding the Christian's relation to the war it is only right to add that thoughtful nonresistant Christians are aware of weaknesses and shortcomings in their own practice. There are no doubt serious questions relating to the details of the C.O. position in a modern state, and they are not sure all the answers have yet been found. Hence they do not wish to appear self-righteous in undertaking to state their position and express their convictions. They too feel the need for repentance and forgiveness for their share

the communal guilt in bringing on the present terrible war. Above all they have reasons for being humble and teachable. At the same time they see no higher duty for themselves and all Christians than that of trying to follow Christ and practice His teachings at any cost. In this attempt if need be, they are content with the apostle Paul to be fools for Christ's sake in the eyes of others.

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BOOK REVIEW

Must Christian Fight, by Edward Yoder in collaboration with Jesse W. Hoover and Harold S. Bender. Published by the Mennonite Central Committee, Akron, Pa. 1943. Price, $.20.

In this time, as during wars of the past, Christian people who want to go along with the war effort find it necessary to quiet their consciences by finding in the Bible a justification for war. Through books and pamphlets and through radio messages this militaristic "fundamentalism" has reached and convinced a wide audience, including even some of those who formerly had been committed to a nonresistant position. Nonresistant literature has also become fairly plentiful, but there was a great need for a work which would meet squarely these supposed Biblical arguments for war. Edward Yoder, with the collaboration of Harold S. Bender and Jesse W. Hoover, has produced such a work. The method adopted was to extract from a wide range in the literature of militaristic Christianity the arguments set forth, and to put them in the form of fifty-six questions. These questions are answered concisely, not in the heated style of debate, but with full reliance on the ability of the Scriptures to bear the weight of the argument. The clear light of sane Biblical exposition is thrown upon the issue; the subtitle is—"A Scriptural Inquiry."

The booklet has been widely distributed among our constituency by its publishers, the Mennonite Central Committee, and should be placed in the hands of any person who, to assure his own mind or to persuade others, needs help in thinking through true Bible teaching on nonresistance. A well-selected and up-to-date bibliography adds to the value of the booklet.

—Paul Erb.

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THE ANCHOR OF FAITH

We live in a cold, materialistic age, an age when faith is ridiculed and cold materialism and rationalism is the creed of our educational and scientific, and even religious, systems. That is the reason why the world is anchorless today. The human heart is by nature a skeptic. Our institutions of learning are good incubators for a race of men destitute of Faith. Let America open her eyes to the revolting sight going on in Europe. What are the underlying causes? We point the finger at Hitler, but Hitler would never have arisen if that land which gave us masters of music and of science had retained the faith of their forefathers. Before Hitler arose, great men arose who questioned the authority of the Bible. These critics murdered faith in the hearts of men. We never would have witnessed a Nazism with its revolting and hideous immorality if these men had not crucified faith on a cross of so-called higher criticism.

Europe is bleeding and torn today and plunging like a mad horse into the pitch darkness of the chasm of anarchy and despair. These wicked men cut the cables of the anchorage of faith; faith in creation; faith in the divine revelation; faith in a divine atonement; faith in the divine Son of God. That is why Germany is drifting, and dragging along with her dozens of other helpless nations. What the world needs today is a restoration of faith—the Faith. Anchors may be lost—lost by a false education, by false hopes, by a false philosophy of life. Do not lose your anchor. Our Lord endured, so can we. He won the race, so can we. He despised the shame, so can we. How? By keeping our eyes upon Him. We see so many today who did run well; who in days gone by were true to Christ but they have given up the race; they have lost sight of the crown; worse still, they have drifted into carelessness and are now drifting down the stream like dead fish. The secret of endurance is considering Him. When Jesus becomes the subject of our contemplation, then the soul is anchored; we no longer lag behind but gird ourselves with new strength, and run that we may obtain.—The Voice.

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THE SWING BACK TO CERTAINTIES

We are living in a confused, befuddled world. It is not too much to say that Christ is as much the answer to the problem of the disturbed mind, as He is that of the condemned soul. For all of the bewilderment, the doubts, the fears, there is the unchanging answer of the Christ of the Bible. We are breaking faith with theories, with hypothetical teachings and speculations. Many who have been taught evolution in school and college have been rudely jarred loose from all the insecure homespun guesswork that goes with it. They don't appreciate any longer, as we never have, the idea of a super-animalism, nor a super-race, nor the survival of the fittest. They are going back with decided emphasis to the Biblical proposition "that all men are created, yes, and created equal." The answer to creation is God. Man's disobedience to God explains the present chaos, whether it be considered from the personal, the national, or the world viewpoint. And it is a mighty swing of the pendulum of thought that we need to complete to take men back from human speculation to divine revelation, from books to the Book from confusion to Christ.—The Missionary Worker.

NUGGETS FROM THE JOY MINE

By James T. Spangler

"Finally, my brethren, rejoice in t Lord" (Phil. 3:1).

The word joy in the Philippian epist occurs almost twenty times in some for The key text under this caption surely "Finally, my brethren, rejoice in the Lord Dr. Beecher says, "Paul in thinking, tryi to think of some better last word to spea and being at a loss for a moment, cri out, 'And again I say, well, just rejoice.'

Dr. Weddell characterizes the four cha ters as follows: 1. "The Joy of Faith"; "The Joy of Christian Love"; 3. "The Jo of Spiritual Communion"; 4. "The Joy an Assured Hope." Dr. Henry G. West always thought of Philippians as the epist of the ideal life, as setting forth, 1. Chara ter; 2. Model; 3. Method; 4. Result.

And now some of the nuggets, keepir in mind the great confessional of chapt two: Out of prison Paul speaks with dow right spiritual fervor, "Whether as a pr text, or for the sake of the truth, Christ preached, and in this I rejoice." "Rejoic in Christ Jesus, and have no confiden in the flesh": for "our citizenship is i heaven, from whence also we look for th Saviour, the Lord Jesus Christ." But, a part from this, I shall greatly rejoice, "F I know that this shall turn to my salvatio through your prayer, and the supply of th Spirit of Jesus Christ, according to m earnest expectation and hope, that in not ing I shall be ashamed, but that with a boldness, as always, so now also, Chris shall be magnified in my body whethe by life or by death. For to me to live Christ."

So also in Colossians 3:3, "For ye ar dead and your life is hid with Christ i God," and in Galatians 2:20, literally, " have been crucified with Christ, and I n longer live, but Christ is the life in me and that which I now in the flesh live, live by the faith of the Son of Goc who loved me and gave his life for me.

And so the apostle, expresses his hear attitude, a way of life for him, "What thing were gain to me these I counted loss fo the excellency of the knowledge of Chris Jesus, my Lord, for whom I have suffere the loss of all things . . . that I may knov him and the power of his resurrectio and the fellowship of his sufferings, bein made conformable to his death, if by an means I may attain unto the resurrectio of the dead: yea, in him, not having min own righteousness . . . but the righteous ness of the faith of Christ."

And finally the three key verses o chapter 4:6, in Mr. Moody's characteriza tion: "Be careful for nothing; be prayer ful for everything; be thankful for any thing." Verse 13, literally, "I am strong for all things in him who empowers me.' Verse 19, "And my God shall supply every need of yours according to his riches ir glory in Christ Jesus."

"And again I say rejoice, knowing tha he, who began a good work in me, shal complete it to the day of Jesus Christ."— Bulletin of Dallas Theological Seminary

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, DEC. 30, 1943 (Herald of Truth Established 1864) No. 40

EDITORIAL

"FARE YE WELL"

These were the concluding words ent by the conference in Jerusalem Acts 15) in a letter to the church in ntioch. They are also to be the con- uding words in this message, by your nworthy servant, to the readers of the ospel Herald. As most of you probably now, at the close of this year the ditorship of the Gospel Herald is to e assumed by Bro. Paul Erb, Goshen, nd., well known to the body of our eaders.

In October, 1899, I was informed by letter from Bro. J. S. Hartzler, then as now) one of our most widely known hurch leaders, that at a meeting held y interested brethren (from a number f states) in Wayne Co., Ohio, it was nanimously decided by those present nat the time had come when a new hurch paper was urgently needed, and nat my name was selected as one of the ditors. I was interested, but it was nore than five years before the pro- osed new paper finally appeared. In ne meantime, a number of similar ef- orts had been made, the one nearest uccessful being the periodical publish- d for several years under the name of Gospel Truths," with Bro. O. H. Zook f Belleville, Pa., as editor.

In January, 1905, while Bro. J. S. hoemaker and I were laborers together n a Bible conference near Palmyra, lo., he informed me that he had been equested by Bro. Aaron Loucks of cottdale, Pa., to find an editor for the hurch paper for which many of our eople had been planning and praying or a number of years. After several ays of prayerful and serious considera- on, we decided to open up a corres- ondence with Bro. Loucks, which re- ulted in the publication of the Gospel Vitness April 5, 1905. We found nough general interest in the church t large, so within that three years here was a church-wide organization in existence, known as the Mennonite Publication Board and composed of representatives of the Mennonite General Conference and Mennonite district conferences. This board then took charge of practically all of our church publications through a merger of church periodicals then in existence. Through this merger the Herald of Truth, published at Elkhart, Ind., and the Gospel Witness, published at Scottdale, Pa., were combined under the name of Gospel Herald. The home of our publication work became the Mennonite Publishing House, located at Scottdale, Pa.

After an editorial experience of nearly thirty-nine years, the editor is now ready to lay down his pen and leave the work to younger hands. We desire to thank our people for their hearty support during these years, and we trust that the same hearty co-operation and support may continue during the years to come. So long as we continue to praise the Lord and give Him the glory for all that He has done for us during these years we have the sure promise, "Lo, I am with you alway, even unto the end of the world."

In laying down our editorial pen, we do not mean to retire from active service. Our prayers shall continue to ascend in behalf of the work to which we have given the greater part of our life. May the Lord richly bless the labors of all who are devoting themselves to the furtherance of this great cause. As long as God gives us breath, our affections, minds, hands, feet, tongues, and pens should continue to be wholly upon the altar of the Lord. With this as our aim and ideal in life, may we press on in the service of our Lord as He gives us grace and do our best to the end that the standards of the Gospel may at all times be maintained as the standards of our church and of our homes. As long as God gives to our readers the grace and the power to continue faithful in His service, we are glad to say, in the language of inspiration, **"Fare Ye Well."**—Daniel Kauffman.

OUR RETIRING EDITOR

The following sketches of the work and influence of Bro. Daniel Kauffman, who retires as editor of the Gospel Herald with this last issue of the paper in 1943, were prepared by the former manager and present manager and three editors of the Mennonite Publishing House as a tribute to our brother who has been greatly used of the Lord in advancing the publishing interests and other work of the Mennonite Church. They are inserted in this paper by the direction of the management of the Publishing House and not by the planning of the editor.—H.

His Work as Editor of the Gospel Herald

There can be little question that the outstanding work which Bro. Kauffman has rendered to the Mennonite Church and through which he is best known is his editorship of the Gospel Herald, the official organ of our church. Through this means his writings reached into the great majority of Mennonite homes and into many others besides. There can be no doubt that many thousands of people read his weekly editorial messages, besides his many other contributions to the paper, and that both their thinking and their life were thus greatly influenced by him. When we remember that he gave nearly thirty-nine years of service as editor of church papers we may get a faint idea of the vast amount of editorial writing which he did. Not only did he contribute his regular page or more of editorials but during the major part of that time he also wrote the weekly Sunday-school lesson and made contributions of other articles.

Bro. Kauffman had already demonstrated his ability as a writer before he took up the work of editing our church paper. His books and pamphlets and articles in the Herald of Truth had shown that he was a clear thinker and good writer and a champion of the doctrines of the Mennonite Church. He kept up this record through years of his editorship of the Gospel Witness and Gospel Herald.

However, a good editor must be more than a good writer, for editing and writing are in a sense two different processes. For the editor of a paper must not only to a large degree shape its policies, but must see to it that there is sufficient suitable material to fill the paper and that it is properly prepared for publication. For this phase of editorial work Bro. Kauffman was again pre-eminently fitted. He knew the Mennonite Church probably better than any other one man, and he knew those who were

interested and capable of writing the kind of articles that were edifying to the Church and the cause of Christ. Here is where Bro. Kauffman's keen editorial sense came into play through the years. If an article contained good thoughts and was poorly written he knew how to give it the right touches to make it acceptable and helpful reading. And he also knew when it was best to send material back to the contributor for further revision or final rejection.

Bro. Kauffman had various assistants in his work during the long term of his service as editor of the Gospel Herald. At different times other interests or his health took him away from the home office for varying lengths of time, but he spent the most of the thirty-eight years of his editorship in Scottdale. When he was at his desk, especially during his most active years, he was editor in every sense of the word. Not only did he do considerable writing for the paper himself, but he gave the final touch to everything that went into it, whether articles, reports, field notes, marriage, obituaries, or announcements. Besides he conducted his own correspondence without secretarial help and often copied poorly written contributions. He was an indefatigable worker in addition to being a facile writer.

And now while he relinquishes the work to the new editor, Bro. Paul Erb, as editor emeritus he will continue to make contributions to the Gospel Herald. We wish him the rich blessings of the Lord as he retires as the editor of the paper, which he, more than any one else, made the acknowledged mouthpiece of the Mennonite Church.—John L. Horst.

Daniel Kauffman, Editor- and Counselor-in-Chief

It was my privilege to be more or less closely associated with Bro. Daniel Kauffman in the Mennonite Publishing House for twenty-four years. When I first began my services as editor on March 1, 1920, my office practically joined his. Shortly afterwards it was directly across the hall from his in the brick building. From the general manager, Aaron Loucks, and from Bro. Kauffman, I received most of my instructions concerning my work. It was apprenticeship for me in the full sense of the word, for it meant becoming acquainted with the Mennonite Publishing House as an institution with a policy of work developed within the institution by those in charge. In the process of my adaptation, Bro. Kauffman played a large part. While he was recognized as editor-in-chief because of his seniority and because of his position as Gospel Herald editor, his greatest contribution to me was as a counselor. Though he as editor-in-chief expressed himself with authority in group meetings, and with a seasoned last word supported by wide experience and usually sound judgment, his greatest service lay in practical and spiritual counsel.

In this service he reached practically every one in the plant. From general manager down to the workers in all departments he rendered the service of counseling from time to time in every avenue of life and work, seemingly. He knew his Bible well, and made it serve him in his counseling persons in all vocations of life. He was firm in his convictions and in his belief, and those with whom he disagreed found him not easily persuaded; at the same time they usually found him considerate and forbearing. He was skillful in avoiding arguments and yet holding to his own point in discussion. As chairman of the Publishing Committee, which approved most of the publications published by the House, his wise counsel and guidance proved very valuable. He kept a vigilant eye for that which was not sound in doctrine, and saw to it that only such material which furthered the cause of Christ and the church was published.

One of the most interesting phases of Bro. Kauffman's service in the Publishing House was that rendered in the stoneroom. One could see him frequently near the make-up man directing him in the arrangement of the Gospel Herald material. We never recall having seen Bro. Kauffman prepare a dummy for the Gospel Herald. He guided orally this layout work, although he had a specification sheet to direct the composer.

His presence in the House has been missed for a number of months, and will be missed continually throughout the days ahead. Yet somehow the spirit of his service is felt in a greater or less degree throughout the plant, and lasting impressions for good have been left by him. Possibly the greatest of these impressions is the missionary spirit which he so well exemplified in his service and testimony, and which he held uppermost as an essential qualification of any Publishing House worker. We shall miss him much, but we are glad for the eternal contribution which he has made in his ministry here as editor- and counselor-in-chief.—C. F. Yake.

Other Literary Activities

Bro. Daniel Kauffman has long been an advocate and a promoter of good literature and wholesome reading matter for Christian homes and for the church. He did not merely talk about good literature and the need of it, like Mark Twain said people do about the weather, but he has done something about it. He has written extensively himself for nearly fifty years. Articles from his pen on a variety of subjects appeared in the **Herald of Truth** from 1896 onward to the time when he became an editor himself. Besides the material he has produced for current publication in periodicals Bro. Kauffman has produced a considerable body of Christian literature of a more permanent nature which has appeared in a score or more of books and booklets during the past forty-five years.

His editorial work was not limited to the **Gospel Witness** and the **Gospel Herald** alone. The little Sunday-school paper entitled **Beams of Light** had him for its first editor. This paper still continues, and was first issued in December, 1905, by the Mennonite Book and Tract Society. Bro. Kauffman served as its editor for six months, and was succeeded in that capacity by D. H. Bender in June, 1906. The **Mennonite Teacher's Sunday School Lesson Help**, now entitled **Teacher's Sunday School Lesson Quarterly**, was first published January 1, 1907. Bro. Kauffman was joint author of this quarterly for eight years, until December, 1914, when he was succeeded by J. R. Shank, one of the present writers of the same quarterly. Bro. Kauffman also served for a number of years as editor of the **Family Almanac** and as **Tract Editor** of the Mennonite Publishing House.

Bro. Kauffman's first book was published in 1898. The list of the books and pamphlets which he wrote is as follows:

1898. **A Manual of Bible Doctrine**, Setting Forth the General Principles of the Plan of Salvation, Explaining the Symbolical Meaning and Practical Use of the Ordinances Instituted by Christ and His Apostles, and Pointing out Specifically Some of the Restrictions which the New Testament Scriptures Enjoin upon Believers. The book had 272 pages, and was published at Elkhart, Ind. It was announced as ready for distribution in May, 1898, and sold so rapidly that in less than eight months the first edition was exhausted. A second edition was printed before the end of the same year.

1899. **One Hundred Lessons in Bible Study**, Setting Forth by Means of Outlines and Notes the Biography, Doctrines, etc., of the Holy Scriptures. 2[illegible] pages, published by Mennonite Book and Tract Society, at Elkhart, Ind.

1900. **A Talk with Church Members**, 142 pages, published by J. S. Shoemaker, Dakota, Ill. A revised and enlarged edition of the same was published by the Mennonite Book and Tract Society, Scottdale, Pa., in 1907. It had 166 pages.

1903. **Life Insurance.** A booklet of 16 pages, published by request of the Bible Conference held at Elida, Ohio, Nov. 1902. Printed in **Herald of Truth** of May 7, 1903, and also in this tract form.

1906. **A Talk with Our Boys and Girls** on Subjects of Interest to Young People. 88 pages, published at Scottdale, Pa.

1908. **Bible Doctrines Briefly Stated** or 100 Points on Christian Faith. 5[illegible] pages, published at Scottdale, Pa. Reprinted in 1930.

1908. **One Thousand Questions and Answers,** on Points of Christian Doctrine. 185 pages, published at Scottdale, Pa., being a reprint from the **Gospel Witness.** This book has had the largest circulation of any Mennonite work, 18 thousand having been printed.

1918. **The Conservative Viewpoint,** Message to Members of the Mennonite Church. 146 pages, published at Scottdale, Pa.

1919. **The Message and the Message-Bearer,** Setting forth in simple form the teachings of the Word of God and the character of the people who should make this message known to the world. Published under the auspices of the Mission Committee of the Mennonite Board of Missions and Charities, at Scottdale, Pa. 156 pages.

1922. **The Christian Worker.** Published at Scottdale, Pa., under the auspices of the Mission Committee of the Mennonite Board of Missions and Charities. 135 pages, published at Scottdale, Pa.

1922. **The Gospel Mirror.** 111 pages. Published at Scottdale, Pa.

1923. **The Mennonite Church and Current Issues.** Published at Scottdale, Pa., 32 pages.

1923. **The Way of Salvation,** Including Thoughts on What to do after We are Saved. Published at Scottdale, Pa., 31 pages. This was reprinted in 1930.

1924. **The Two Standards.** Published at Scottdale, Pa., 23 pages.

1927. **Mennonite History,** Including a Brief Sketch of the Church from the Time of Christ. Published at Scottdale, Pa., 147 pages.

1938. **My Vision of the Future,** A Brief Statement setting Forth the Amillennialist's Vision of the Great Events Yet to Come, including the Destiny of Man. Published at Scottdale, Pa., 16 pages. Second edition in 1939.

1941. **Fifty Years in the Mennonite Church, 1890-1940.** Published at Scottdale, Pa., 92 pages.

1942. **Devotional Side of Life,** or Meditations on Practical Christian Living. Published at Scottdale, Pa., 70 pages.

Bro. Kauffman was also joint author and editor of a number of books as follows:

1905. **Mennonite Church History,** by J. S. Hartzler and Daniel Kauffman. Published at Scottdale, Pa., 422 pages.

1914. **Bible Doctrines,** A Treatise on the Great Doctrines of the Bible pertaining to God, Angels, Satan, the Church, and the Salvation, Duties, and Destiny of Man. Compiled by a committee appointed by Mennonite General Conference, Daniel Kauffman, editor. Seven chapters of this book were written by the editor himself. Published at Scottdale, Pa., 701 pages.

1928. **Doctrines of the Bible,** A Brief Discussion of the Teachings of God's Word. Daniel Kauffman, editor, assisted by a Committee of Twenty-one Brethren. Published by order of Mennonite General Conference, at Scottdale, Pa., 639 pages. The editor wrote the major part of this book himself.

1930. **Helps for Ministers** and Other Christian Workers. By Daniel Kauffman and John L. Stauffer. Published at Scottdale, Pa., 160 pages.

1937. **Mennonite Cyclopedic Dictionary,** A Compendium of the Doctrines, History, Activities, Literature, and Environments of the Mennonite Church, Especially in America. Daniel Kauffman, editor, assisted by many brethren. Published at Scottdale, Pa., 443 pages.—Edward Yoder.

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As a Churchman

This brief sketch will refer to Bro. Kauffman's many activities in the church aside of his service directly to and through her publishing agency. While Bro. Kauffman has been a full-time employee of the Mennonite Publishing House for many years, he has, however, during these years made a very valuable contribution to practically every phase of the church's work and to all her conferences. At times approximately half of Bro. Kauffman's time was given to general church activities aside of his regular editorial responsibilities. This was made possible by the long days which he constantly worked and the House's willingness to have members of her staff serve the church as opportunity afforded.

Bro. Kauffman was one of the first evangelists in the Mennonite Church. Very early in his Christian experience he followed in the footsteps of the pioneer evangelists—Brethren Coffman, Funk, and Brenneman.

He was also one of our pioneers in the Bible conference movement. Those earlier Bible conferences in the nineties which continued from one to two weeks, with several outstanding Bible teachers and church leaders such as Bro. Kauffman as instructors, proved a mighty influence in that particular stage of the church's development.

There is practically no major church board or committee where Bro. Kauffman's talent and experience were not used. His thorough knowledge of the church and his keen insight into her needs made his counsel always in demand.

If there were difficult problems arising in a congregation, institution, or district, requiring the assistance of a special committee, here again his services were in demand. His well-balanced judgment, together with his freedom from the petty prejudices and biases to which many are subject, caused his services in this field to be highly esteemed.

Having an unusual combination of qualities as a leader, he was usually found in the chair as moderator or chairman of the group with which he was working. This is shown by his connection with General Conference. His impact on the work of General Conference both in scope of time and in leadership exceeds that of any other single individual. He was active in the preliminary meetings leading up to the organization of General Conference. For more than forty years Bro. Kauffman's voice on the floor of General Conference led the way through its maze of problems and activities. The fact that he was moderator at four different times from 1898 to 1935 shows how he remained active in its work. Only three other men ever served their second term as moderator of that body.

Without question the total impact of Bro. Kauffman's life and service in the Mennonite Church the past fifty years is not even remotely approached by any other single individual. We of the present generation say to the man, "Thank you and God bless you"; and to the Lord, "Thank You for the man and our heritage today."—A. J. Metzler.

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An Appreciation

With the retirement of Daniel Kauffman as editor of the Gospel Herald I wish to offer a few words of appreciation for the faithful service he has rendered in the publication work of the church during the past thirty-nine years.

For a number of years preceding the launching of the Gospel Witness at Scottdale, some brethren were burdened with the desire to see the publication work of the church organized under the control of the church. After much prayer and consultation with many brethren throughout the church, the Lord opened the way for a beginning by a few brethren assuming the financial responsibility of the venture.

It was the general concensus of opinon of representative brethren who were consulted that Bro. Daniel Kauffman should be called as editor of the Gospel Witness. After consideration of many details and policies of the venture, arrangements were made to issue the first number of the paper April 5, 1905.

The growth and influence of the periodical spread rapidly, and conferences passed resolutions in favor of organizing a publication board, and appointing representatives on this board. Steps were taken to incorporate the "Mennonite Publication Board" and negotiations were started with the Mennonite Publishing Co. of Elkhart, Ind. to purchase church publications issued by them and to combine them with the Gospel Witness. The Mennonite Publication Board consolidated the publications, and took over control on April 1, 1908.

In the early beginnings of the work Bro. Kauffman spared no efforts in carrying on the work as he has done ever since. I appreciate the labor and sacrifice he has made to build up our church literature to its present standing.

(Continued on page 844)

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

OCCASIONS FOR REJOICING

Dear Herald Readers: Greetings in Jesus' precious name. The latter part of October three souls were added to the Salto church by water baptism. The one, Juan Pedro Laguardia, is a very intelligent young man of fourteen. Pray that he may be faithful and use his talents to glorify the Lord. The other two applicants were women. The husband and three grown children of the one sister were baptized earlier. At that time she was away taking care of her mother, who later died in Cordoba. The other lady, Sister Gonzalez, seems to have had a real experience with the Lord. Her husband never comes with her. Pray that he may not hinder her from coming and that he too may be saved. In our communion service, all the members took part except a mother and two daughters who moved to Buenos Aires, and also a young man who went to Buenos Aires to get work.

Some time before this we had a church wedding, the young couple both being members. They have also moved to a near-by town because of his work, but they will be able to come to Salto sometimes for the Sunday services. Pray that they may establish a real Christian home.

The workers' conference was a great spiritual blessing for all present—both native workers and missionaries. The guest speaker, Bro. Cochran of the Nazarene mission, is a very gifted and spirit-filled evangelist. He and his family are leaving for the States very soon.

Because Sister Brenneman had undergone an operation, none of the family could be at the workers' meeting. She is reported to be getting along quite well. May you remember her in prayer.

Last year the workers' conference was held at Casares, the town where we spent a good portion of our lives. The day before the conference was the twentieth anniversary of the work at that place. Bro. Lauver and I had subjects on the program, as well as members and native workers. Time was given for the members to mention past happenings. I shall tell you a few of the things that were mentioned.

One young married sister said she remembered how she had a desire to wear a certain gold locket, and that I told her what the Bible says about gold and separation from the world. She referred to another young sister who wore red beads which were more noticeable. Then she said I told her that she should follow Christ, not Maria, as Jesus said to a disciple: "What is that to thee? follow thou me." She also remembered that she had many things to memorize for Christmas programs but everything was a help to her, and she stated that she wants to continue serving the Lord wherever she may be.

Bro. Gorjon, the native pastor, said he caused us anxiety as there were times when he was not as faithful as he should have been.

The other native pastor from that town said he never caused us any trouble as he was converted just before we left on our first furlough and when we came back he had left Casares and was attending the Bible school. Since then he has been dismissed from the mission, as he left Satan lead in his life instead of following closely to the Master.

Another brother said he always enjoyed going with us on trips to sell Bibles, give out tracts, and hold street meetings.

Pray for them all that they may be faithful to the end. Also pray for the town where we now live. We have much more opposition here and the work is hard, but we love the people and the work.

Nov. 3, 1943. Florence B. Lauver.

City Missions

PORTLAND, OREGON

(2235 N. W. Savier St.)

Dear Herald Readers: Greetings in Jesus' name. This finds us at Portland, Oregon., much improved in health since our last letter to the Herald readers.

My wife and I are here in the interest of the Jewish work in the city. Bro. Hugh Wolfer, Sheridan, Oreg., began this work some time ago and now the interest is growing. Many are inquiring about their Messiah and the way of salvation. Therefore, the Pacific Coast Mission Board has decided to make this work more permanent. We must have a place of meeting and a place for them to come to us. The Mennonite Mission is far away from any Jewish settlement, so we are looking for a suitable location for this needy work.

Can we depend on you for prayer support for this present need?

Please send all our mail to the above address for the present.

In Christian love,
Bro. and Sister James Bucher.

Dec. 13, 1943.

BADEN, ONTARIO

(Baden Gospel Mission)

Our hearts are filled with praise. Since our last report of several months ago, we have had the joy of seeing several souls added to the Lord here at Baden Gospel Mission. Our number feels like pressing on in all the activities possible.

The Summer Bible School held annually was again well attended this year, with an enrollment of over two hundred and sixty. Diplomas were awarded to twenty-four of this number. From twelve to fourteen denominations were represented as well as about twenty-five different Sunday schools. At the close of the term, a program was held bringing together parents, children, and friends, and creating an atmosphere of joy and che

A young people's meeting is organized a bespeaks progress. Neighboring congregatic have added interest and are always welcoi to come again.

Improvements have been made in this m sion, making it inviting to everyone.

On Thanksgiving Day an all-day meeti was held bringing together a group of mi isters, laity, and outsiders. This was a wo derful day; from the very first song and d course until the last one, the Spirit of G prevailed. Thorough and practical topi were presented. The last topic, "The Fami Altar," was well outlined and very benefici If all the admonitions given in this talk we carried out by every listener, what joy, peac and happiness would radiate from our hom our community, and our land. World co ditions would change if more prayer we exercised.

A series of meetings are to be held in tl near future by Bishop C. F. Derstine, Kitc ener, Ont. Our hearts' desire is to see a re awakening that those who are halting b tween two opinions and those who are tir of sin may break loose and launch out ar find in Christ the all sufficient One who ca heal our soul's diseases and establish our g ings.

Dec. 20, 1943. Cor.

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REVIVAL IN THE MENNONIT CHURCH

By Irvin B. Horst

We have been hearing considerabl discussion these days about the need c a revival in the Mennonite Church, an how it might come about. That w need a revival no member of the Churc who is spiritually enlightened woul question. Young people and old ar equally burdened about the sin an spiritual indifference in our midst.

Sometimes we hear of plans an formulas to bring about a revival in ou Church. Prayer groups have bee organized to pray daily for a reviva others have emphasized a return t "conservatism," and still others hav suggested such things as more emphasi on the Christian home, the eliminatio or reformation of church organizations While many of these suggestions ar good and have their place it seems to m that we frustrate the Spirit's workin when we have our heart set on a specifi method. Revivals in the history of th Church broke out in various ways an frequently in the most unexpecte manner.

A revival in our Church will be th work of the Holy Spirit in the lives o individual Christian believers, an probably not the result of any organ ized effort. We should all ask our selves the test question, sincerely a we know how, "Do I really want a revival?" To all of us the work of th Holy Spirit among the believers woul mean humiliation and repentance. T some it will mean public confession o sin. To many more and the most o

us it would mean asking our brother to forgive us for lording over him or the failure to be charitable, forgiving, and understanding. One of the most pointed signs of the need of a revival in the Church is the lack of a genuine spirit of brotherly understanding toward those who differ with us, and lack of love toward those who are weak.

Let us pray God that He might send the Holy Spirit upon us, when, where and through whom He would, and at any cost to our individual lives and to the Church.

Akron, Pa.

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ESSENTIALS IN SOUL WINNING

(Taken from a message given to students and workers of the American Bible Missionary College.)

Whenever you seek to win a soul to Christ look him straight in the face. Salvation is a personal matter. Make a personal contact with the one you wish to win. Always use the second person. Do not say the world thinks so and so, or that everybody does this or that; you will not win a case, or catch a fish. Say, rather, "**You** need to be born again, the Saviour died for **you.**" For example, the woman at the well; Christ told her, "Call **thy** husband," and **He** was talking to **her** about **herself**—not generalities.

In soul-winning there are several very essential things. People who do not care whether they catch fish never go fishing. If they do, they read and sit there, but they never catch anything. First, you need a heart hunger for souls. If you are satisfied to go through the motions, such as singing or giving away tracts, you will never get souls for Christ. Just like the farmer; he does not throw out some seed into the field and expect to get a crop. He must tend his crop. When you go out, expect that the grain is ready to be gathered. The Lord has been dealing with people many years before you meet them.

Second, you need to know where things are in your Bible. It is the Word of God that does the work of God. Find the medicine. There are many ways of knowing where things are.

Third, you need to recognize that the Holy Spirit is the Lord of the harvest. Very few believers recognize the Holy Spirit in any capacity. The Spirit always teaches; the Spirit guides. We ignore the Spirit and go without depending upon Him. We cannot expect the Spirit to use us if we ignore Him. Ninety-nine per cent of the work which believers do is a failure for this reason. A great deal of effort without much result is caused, I believe, because the Spirit is ignored.

You remember that Philip went down to Gaza. It was a busy thoroughfare. He could have wasted three weeks, but the Spirit said to him, "Go near, and join thyself to this chariot." The Spirit is doing things Himself. Philip had a precious message for this ear, and the Spirit took the messenger to the needy soul.

The Spirit called Paul and Barnabas. "They, being sent forth by the Holy Ghost" (Acts 13:4).

The Holy Spirit should be treated like a person. He does His work and does it well. When you let Him do His work in you, your life will be transformed. It took me seventeen years to learn this lesson. One night I went to the Spirit of God and said, "I am no longer going to treat you like a handle." The very next day the Lord gave me two souls.

Joshua, at the capture of Jericho, saw a man with a drawn sword and asked him whether he had come to help Israel or whether he was for their adversaries. As Captain of the Lord's host He had come. All Joshua had to do was to blow his horn. You see the difference here—we are His servants and He will use us; but He is not our servant, carrying out our plans. We need to get our orders from our Captain.

Romans 12:1. When you give your body to Him, the second verse comes true. You will prove what is that good and acceptable will of God. No matter what comes to you, you will be proving the good and acceptable will of God. Whatever He permits, you will say that it is good and perfect in His sight. That is a miracle, and it is brought out in our lives only as we give our bodies to Him. In His service, in soul-winning, we must be given entirely to the Spirit.—Dr. Walter Wilson, in Europe's Millions.

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AMERICA'S ONLY HOPE

By Llewellyn Groff

(Sermon delivered at Detroit Lakes, Minn., and by request rewritten and sent in for publication.)

"Ye are the salt of the earth." What? Yes, just plain, ordinary, common salt; but our America could not exist without salt. Can it exist without the heavenly salt? When the third person of the Godhead left heaven to live in man, He came to plain, ordinary, common people in their ordinary home. Jesus was born in an ordinary place—in a stable, and was laid in an ordinary manger.

Salt is used to preserve. Heavenly salt has the same effect. God had only eight pillars of salt left in the old world—not enough to preserve it. Noah, a preacher of righteousness, offered it to others, but they were not willing to have the heavenly salt applied; therefore it could not penetrate. God, however, would not destroy the world till the eight pillars were safe from destruction. Gen. 6.

While eight pillars of heavenly salt were not enough to preserve the first world, ten pillars of heavenly salt would have been enough to preserve the cities of Sodom and Gomorrah. But there were only four there; so the cities had to be destroyed. Again God did not destroy them until the heavenly salt was removed. The angels were hurrying Lot and his wife and two daughters out of the city through the plain; then the Lord through one of the angels said, "Hurry to the mountains; don't stay on the plain." "Oh, I can't go to the mountains; can't I go to this little city near here?" said Lot. And the angel said, "Go, I will not overthrow this city." "Hurry," the angel said, "I cannot do anything until you are safe." The cities of Sodom and Gomorrah and the surrounding country were destroyed—all but the small city of Zoar. Why was Zoar spared? Because there was enough heavenly salt to preserve it when Lot and his family were there. "The Lord rained upon Sodom and upon Gomorrah brimstone and fire." The people were killed and everything was burned. Gen. 19.

Isaiah said that except the Lord had left unto us a very small remnant (of heavenly salt), we should have been as Sodom and Gomorrah. This small amount of heavenly salt kept the brimstone and fire from falling out of the sky on Judah. May it not be because there is enough heavenly salt left in America that bombs and fire were kept from falling out of the sky to destroy our country? Isa. 1:19.

Because Paul (salt) was sailing on a ship, two hundred seventy-six people were saved from a watery grave. Because of salt, the sailors stayed to control the ship. After many days of fasting and sadness, Paul took food and prayed and ate before all. The rest of the people on board ship also ate, and they were all of good cheer. Several times they lightened the ship that they might ride the storm more freely. Does it not look as though we, the people of America, were throwing everything over that we do not need for the immediate present, that we might ride life's sea more freely? But riding freely did not save the two hundred seventy-six on board ship. They were saved because Paul was aboard. The angel said to Paul, "God hath given thee all them that sail with thee." After the ship rode more freely, she ran aground and was wrecked. So will America be unless there is enough heavenly salt to preserve her. Acts 27:28.

"Ye are the salt of the earth." A Frenchman was seeking the secret of the greatness of America. He could not find it in the forests, streams, or fields. At last he found it in the American Christians.

When we, by the grace of God, have the virtues of the Beatitudes, we are not only blessed, but the world around us is blessed and preserved. "Ye are the salt of the earth." Remember, Joseph was hated because of his message from

(Continued on page 844)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

GOD IS MY HELP

God is my help in every need,
From Him all grace and might proceed:
God is my Help, right here and now
He doth with present help endow.

God is my Help, my very own,
His children are not left alone:
God is my Help, no longer frail,
With His strong arm I shall prevail.

In every need, God stands near by
Abundant mercies to supply:
In every need God helps each hour,
O'er any circumstance has power.

In every need, God is at hand
Heav'n's unseen forces to command:
I have no fear whate'er betide,
I feel His presence close beside.

—Selected.

A LESSON TO PARENTS

"O Mamma, don't take my pretty broom to sweep the stairs, please don't!" This came in shrill tones from Bessie, as she hurried into the front hall and stood suddenly in front of her mother.

The broom was a present to Bessie from the old broommaker round the corner; and because he had taken great pains in making it, it was an unusually good one. To a six-year-old child, the best thing about it was its gaily-painted handle. Bessie had always kept it among her treasures, and was horrified now to find her mother using it, like any common broom.

The work that Mrs. Allen had laid out for that day was enough to fill three days. There was a cake to be made, and everything to be put in order for company to tea. Perfect order, in the mind of this fastidious woman, meant a great amount of labor. With no help but an inexperienced girl, not a moment was to be lost. So she worked in nervous haste, taking no notice of Bessie's protest, except to say, "Be quiet, child; you will be heard in the street."

"I want my broom, please, Mamma," persisted Bessie.

"What a selfish little girl! For shame!" her mother said sharply, sweeping vigorously at the same time.

"Oh, don't use it so hard—my dear little broom!" pleaded Bessie, tears rolling down her cheeks. "You'll spoil it, Mamma; you truly will."

"If I spoil it, I'll get you another. Get out of my way now, quick!"

"Another broom won't do," sobbed Bessie, growing more excited at this suggestion. "I want to keep this one always, 'cause old Mr. Strong made it for me, and he likes me. It sha'n't be used, I shall put it away"; and she clasped her arms about her treasure, and sprang up the stairs.

The mother's patience was by this time quite exhausted. She angrily wrenched the broom from Bessie's hands, then seized and half-carried her to her own room in no gentle manner, bidding her to stay until she called her.

Bessie was not a difficult child to manage, nor was her mother a hard woman. It needed but a little loving tact on her part, and the little girl would have been happy to lend her broom. But, poor mother, she had allowed herself to become nervous and tired and heated through much serving. And so she forgot that she was outraging an innate sense of justice which the Lord Himself had placed in the child's heart—forgot, too, that it had been written, "Provoke not your children to wrath."

Her worries and cares and the entertaining of friends so absorbed Mrs. Allen that she gave her little daughter but slight attention during the rest of the day. It was not until evening that she discovered Bessie to be in a burning fever, and complaining of a sore throat. She remembered then, with a pang, that the usually amiable child had been irritable all day, which should have led her to suspect that somethng was wrong.

All through the night they watched the little one, while she tossed and moaned, murmuring words in her delirium that pierced the mother's heart like a knife. For it was all about a little broom—pitiful pleadings, such as "Please, Mamma, please don't"; then, drawing her white forehead into frowns, she would scream out, "It's mine, I say; you must not take my broom!"

The best medical skill and the tenderest nursing could not avail. For two days they fought with the terrible disease, and then they gathered about the darling to give her the last kiss. They thought that she would never speak again; but the blue eyes suddenly opened, and looked lovingly into the mother's.

"Good-by, Mamma," said Bessie. "You may take my little broom, and keep it forever. Forgive Bessie, 'cause she was naughty." And then the sweet mouth was put up for a kiss. The next instant the mother's kiss fell on still lips.

Do you wonder that for many years afterwards the most torturing, heart-breaking sight to that mother in all the world was a little broom? O dear mothers, it is well to be fine housekeepers and to entertain one's friends handsomely; but as we go bustling about, let us not load ourselves with such a weight of harassing cares that we have no time to be just and tend and patient with the little whims a fancies of our darlings. When we con to lay them down to their last sleep, o sorrow will be keen enough witho the stabs which memory, with cru faithfulness, will inflict. Not a har word or an unjust action will be fo gotten then.—Christian Globe.

"WHEELBARROW RELIGION"

Some church people — professe Christians—remind me very much of wheelbarrow.

A wheelbarrow has to be pushed it goes at all. It won't run down hi by itself. Its legs are too stiff. Som body must be behind it, not only t push, but to carry half the load.

There are multitudes who never, seldom, go in the right direction unle the pastor or somebody else push them. They must be lifted and shove and directed or they are worthless.

When a wheelbarrow upsets empties itself. All contents are poure out. Likewise, some of our church pe ple backslide every time they stumbl or fall. They are ready to give u They assume an upside-down attitud Then they want their names remove from the church record. They qu going to church. EMPTY!

When a wheelbarrow turns over stays upset until somebody comes alon and turns it back again. It just can get up itself. It does not know how Its feet are up in the air. While in suc a predicament you can't put anythin in it.

Too many professors of religio when upset, never try of themselves t get back again. While in such a fix, lik the wheelbarrow, they are dangerou things to stumble over. Every preache knows what it means to be everlasting ly after such people—tugging away almost day and night, to get them o their feet once again and headed in th right direction. But these wheelbarrov fellows are on our hands, and there i nothing we can do, it seems, but kee after them, straightening them up, eve now and then giving directions as t how they ought to do, and carrying good part of the burden they ought t bear themselves.—J. O. House, i Herald of Light.

NUGGETS

The only person who has a right t claim that he is a child of God is th one who has yielded himself to Hi and through faith and the cleansing power of the blood of Christ has be come "a new creature."—D. G. Lapp

The world and church have plenty o people who are willing to take hold an run things, but there are not enoug people who are willing to yield them selves to God as His humble servants —Charles Hostetter.

Sunday School Lesson

Theme for the Quarter: The Gospel of the Son of God: Studies in Mark

II. JESUS BUSY WITH HIS MINISTRY OF LOVE

Lesson for Jan. 9, 1944.—Mark 1: 32-45.

Golden Text.—I must work the works of him that sent me, while it is day; the night cometh, when no man can work.—John 9:4.

Introductory.—Two thoughts are emphasized in the lesson before us: (1) The ministry of Jesus was an exceedingly busy one. (2) From beginning to end, His was a ministry of love. His purpose of coming into this sinful world was "to save his people from their sins." No suffering human ever came to him but that His loving sympathy was made manifest in healing power, either in body or soul. Just previous to our lesson text we read of two notable miracles having been performed: (1) the healing of a demoniac; (2) the healing of Peter's wife's mother. Either of these miracles contains enough food for thought to occupy the entire time of a Sunday-school lesson.

Healing of the Multitude (32-34).—"At even, when the sun did set, they brought unto him all that were diseased and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases and cast out many devils; and suffered not the devils to speak, because they knew him." There was no limit to His powers, just as there was no limit to His love for suffering humanity. Notice what He did "healed many that were sick of divers diseases and cast out many devils; and suffered not the devils to speak, because they knew him." He towered above the ordinary modern so-called "divine healer" as a mountain towers above a molehill. His love seems all the more marvelous because of His marvelous power. Yea, verily, "with God all things are possible."

Secret of His Power (35, 36).—Our Saviour's power was none the more marvelous than was His devotion to His heavenly Father. "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." He was an early riser, just as we still have some early risers. Unfortunately, too many of our modern early risers are lifted on their feet through the power of money or pleasure rather than through the power of the Spirit. But it was the power of heaven that brought Jesus to His knees in the early hours of the morning, and vested Him with a power which moved Peter and they that were with him to say, "All men seek for thee." The power of the Spirit is the greatest drawing power there is.

A Missionary Journey (35-39).—The words, "All men seek for thee," brought forth from our Lord another proposition: "Let us go into the next towns, that I may preach there also: for therefore came I forth." How faithfully He carried out His resolution is evident from the following: "He preached in their synagogues throughout all Galilee, and cast out devils." That means: (1) good resolutions, (2) faithfully carried out, (3) with the best of results. To us comes the suggestion, "Go, and do thou likewise." May the Lord help us to manifest the same missionary spirit that Christ did during His earthly ministry.

A Leper Healed (40-45).—In the midst of Jesus' active Galilean ministry there came a leper to Him, saying, "If thou wilt, thou canst make me clean." It was a very severe case; yet it presented no difficulties for our living, loving Lord. Two things we notice in connection with this event: (1) the faith of the leper; (2) the motive which prompted our Lord. The leper's language—"If thou wilt, thou canst make me clean"—was an evidence of his faith in the power of our miracle-working Lord. Our Saviour's response and the motive which prompted it—"moved with compassion"—proved that it was not notoriety nor love of gain but compassion for suffering humanity that moved Him in what He did for those who pleaded for His aid. His loving response, "I will, be thou clean," is typical of all that He did for His patients.

Another incident that shows the weakness of humanity was the way in which the leper disregarded and disobeyed the wise counsels of our Lord. This is what Jesus advised: "See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded." But the leper thought he knew a better way. He "began to publish much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places." The leper doubtless meant it well, but like many people today, he spoiled it all by rating his own judgment above that of Christ. It is another incident calling attention to the wisdom of our loving Lord in admonishing His disciples, "If ye love me, keep my commandments."—K.

Bible Meeting Topic

TEACHING EVANGELISM.—Deut. 4:8-13; 6:6-12; II Tim. 3:14-17

Topic for January 9

MOTTO

"The holy scriptures . . . able to make thee wise unto salvation through faith which is in Christ Jesus."

OUTLINE STUDY

I. **God's Teaching Program.**
1. In Israel.
   a. By parents.—Deut. 11:19; Prov. 22:6; Ps. 78:1-8.
   b. By princes and Levites.—II Chron. 17:7-9.
   c. By Ezra the scribe and assistants.—Neh. 8:1-8.
   d. At regular intervals.—Deut. 31:9-13.
2. In the Church.
   a. By parents.—II Tim. 3:15; Eph. 6:4.
   b. By teachers of the Word.—Gal. 6:6; II Tim. 2:2.

II. **Results of Teaching the Word of God.**
1. Is able to make wise unto salvation.—II Tim. 3:15.
2. Is profitable.—II Tim. 3:16, 17; II Chron. 34:14-28.
3. Gives hope to the learner.—Rom. 15:4.
4. Results in regeneration when properly received.—1 Pet. 1:23; Jas. 1:18.
5. Makes wise the simple.—Ps. 19:7.
6. Promotes growth in grace.—I Pet. 2:2.
7. Produces faith and life.—John 20:31.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Teach."**
2. Learning to know the Holy Scriptures.
   a. From my father and mother.
   b. From the minister in my Church.
   c. From my Sunday-school teacher.
   d. From my Bible-school teacher.
   e. From my Christian friends.
   f. By reading the Bible myself.
3. Getting the Most from My Opportunities.

For Seniors.
1. Effective Instruction in the Word of God.
2. Plans That God Has Blessed for Winning Souls.
3. Opportunities of Teaching-Evangelism in Our Community.

PERSONAL THOUGHT

Do I value my faithful teachers and use my opportunity to learn the way of life, as well as to give myself to Him who is able to bless me?

SEED THOUGHTS

The Bible is a window in this prison-world, through which we may look into eternity.—Timothy Dwight.

The Bible is a treasure. It contains enough to make us rich for time and eternity. It contains the secret of happy living. It contains the key of heaven. It contains the title deed of an inheritance incorruptible, and that fadeth not away. It contains the pearl of great price. Nay, in so far as it reveals them as the portion of us sinful worms, it contains the Saviour and the living God Himself.—Jas. Hamilton.

God resisteth the proud, and giveth grace to the humble.—I Pet. 5:5.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, DECEMBER 30, 1943

Field Notes

Bro. Harold S. Bender, Goshen, Ind., spent some time at Scottdale on Dec. 27, in the interests of Relief Committee and other work.

* * *

Christmas services were held at the Zion Church, near Broadway, Va., on the forenoon of Dec. 25, according to announcements sent out.

Bro. Paul Mininger, Goshen, Ind., is conducting evangelistic meetings with the brotherhood in Fulton Co., Ohio, from Dec. 26 to Jan. 2.

* * *

Bro. Andrew Jantzi, Flint, Mich., closed revival meetings at the Alden and Clarence Center, N.Y., churches on Tuesday evening, Dec. 14. There were over 200 confessions and reconsecrations. To God be the honor and glory.

* * *

Bro. Wm. Jennings, Knoxville, Tenn., has been engaged in evangelistic meetings in and about the vicinity of Harrisonburg, Va., for the past month. He closed the third and last of these meetings at the Bank Church on Dec. 26.

* * *

An all-day meeting is to be held at the Pond Bank Mennonite Church, Franklin Co., Pa., on Sunday, Jan. 9, with Bros. Wm. Strong, Mechanicsburg, Pa., and John S. Hiestand, Maytown, Pa., as speakers. Pray for this meeting.

* * *

Bro. Paul Erb, Goshen, Ind., will conduct, D.V., a New Year and Christian Life Conference at the Scottdale Mennonite Church, Dec. 31 to Jan. 2. Bro. Erb is spending about ten days at Scottdale in the interests of his new work as editor of the Gospel Herald. H.

* * *

The Lindale, Va., Mennonite Church held its twentieth annual business meeting on the forenoon and afternoon of Dec. 27, if previous plans were carried out. Besides the hearing of reports and the transaction of business a number of practical topics are to be discussed.

* * *

A two weeks' Bible school held at the Allensville Pa., Mennonite Church closed its sessions on Thursday evening, Dec. 23. Good interest in the work is reported. The instructors were Harry Y. Shetler, Davidsville, Pa.; Elmer E. Yoder, Allensville, Pa.; J. Irvin Lehman, Chambersburg, Pa.

* * *

1944 Mennonite Yearbook.— Any recent changes for the new 1944 Mennonite Yearbook should be sent in as soon as possible. There is still time for corrections and your co-operation and assistance will be appreciated in helping to keep the information and statistics in the Yearbook as accurate and up to date as possible.—Z.

* * *

A special Bible study week program for ministers and Christian workers has been arranged by the Canton, Ohio, Bible School to be held Tuesday to Saturday, Jan. 25 to 29. This is to be followed by a Christian Life Conference Saturday evening and all day Sunday, Jan. 29, 30. The speakers and topics on the program indicate that a profitable time is ahead for all who can arrange to attend these meetings. Anyone interested in programs may write to J. J. Hostetler, 1939 Third St., S.E., Canton 4, Ohio.

Recent visitors at Scottdale includ Bro. and Sister Truman Showalt Waynesboro, Va., Earle Brilhart, Gr toes, Va., Leonard Brilhart, Evel Shoemaker, Ethel Yake, Lois Yak Elva Ruth Hernley, Dorothy Metzl E.M.S., Harrisonburg, Va.; Catheri Hernley, Helen Cutrell, Goshen, Ind Martha Hernley, L.M.S., Lancaste Pa.; Milford Paul, Medaryville, Ind Bro. and Sister Orlo Brenneman, Elid Ohio; Harold S. Bender, Goshen, Ind Paul Erb, Goshen, Ind.; David Zoo Poland, Ohio; Frank Robinson, wif and son Jackie, Banning, Pa.

—o—

Correspondence

HESSTON, KANSAS

(Pennsylvania Congregation)

Greetings in Jesus' name: The Lord ha done great things for us, whereof we are gla Truly our lines have fallen in pleasant place May we prove to the world, especially durin this Christmas season, that we have th Prince of Peace as King in our hearts an lives.

We have just enjoyed a ten-day reviva with Bro. P. A. Freisen as evangelist. At tendance and interest were very good and w feel the church has been strengthened. W also feel more keenly our responsibility an opportunity to make Christ known to a los world. One young soul accepted Christ, bu there are those who have again rejected Hi calling. May the revival continue until they too, find that blessed peace.

On Sunday, the last day of our meeting we had communion conducted by P. A. Fries en with Bro. Elmer Hershberger, of Detroi Lakes, Minn., assisting. The service was very impressive and we received a real blessing. Bro. Elmer Hershberger and wife were here over Sunday visiting relatives.

There are four young brethren from our congregation in C.P.S. camps. Albert and Ralph Buckwalter were home several weeks ago. We enjoyed their testimony and singing. Albert is in Howard, R.I., working in a mental hospital. Ralph is at Hill City, S. Dak. Milton Miller and wife are at Harrisburg, Pa., at a mental hospital and seem to enjoy their work. They have been there since May 1. Sister Elva Hershberger Dyck is at the same place where she and her husband are in the same kind of work. Lloyd Rodgers is at Fort Collins, Colo. He, too, was home several weeks ago. We are glad for their courage and testimony and pray God's blessing upon them.

Dec. 10, 1943. Cor.

HUTCHINSON, KANSAS

(Yoder Congregation)

Dear Readers of the Gospel Herald: Greetings in Jesus' name. Since last writing, we had our missionary program and the returns from the quarter investments and savings boxes. Again the Lord has greatly blessed those who gave to His work. This year a project was tried and the Lord richly blessed

it and gave us enthusiasm for more and greater projects in years to come. We planted a little over an acre of popcorn. The labor and seed were donated, and the landlord also gave his share. We took in $86.

Bro. Diener has returned after almost two months' absence. During this time he was visiting camps and participating in other church work.

The week of Dec. 5-12, we had Bro. Elias Kulp, Bally, Pa., with us to conduct a series of meetings. Although the weather was against us, the message of Christ and salvation was brought very near to all those who attended. There were a number of confessions and reconsecrations for which we give the Lord the praise. Only God will know how much good was done, and we give Him all the praise for the messages through His servant.

On Dec. 17, Bro. Willard Diener will leave for the Colorado Springs C.P.S. Camp.

Dec. 15, 1943. Cor.

CRESTON, MONTANA

(Mountain View Congregation)

Dear Gospel Herald Readers: Greetings. A very successful term of summer Bible school was held in June with Bro. D. D. Brenneman in charge. All the teachers were secured locally with the exception of Bro. Ezra Stauffer, Tofield, Alta., who taught the adult class. He also gave talks at the church on two Sundays and on a Wednesday evening. A program was given by the children at the end of the school.

Bro. Wilbert Nafziger, former director of the C.P.S. Camp, Belton, Mont. (located thirty miles from here), spent Sunday, July 18, in our services, both morning and evening. In the evening he gave a very interesting account of his work in Spain. He also conducted the children's meeting. All these services were much enjoyed.

Bro. Isaac Miller, Mazeppa, Alta., was with us in September for counsel meeting and communion services.

In recent months quite a few visiting brethren who were traveling through in the interests of the various C.P.S. camps stopped with us, bringing us much appreciated messages.

Our young people organized a youth's missionary project. The interest was very good. And we feel that the project was a success. The entire crop of potatoes, cabbage, and carrots was donated to the C.P.S. camp at Belton. Some of these boys helped to gather in the crop.

We are glad that quite a number of the boys from camp have been privileged to attend our services here at various times. We also appreciate having them visit in our homes.

Bro. Marcus Lind, Portland, Oreg., conducted our evangelistic meetings in November. Ten souls made the wise choice of accepting Christ as their Saviour. One of these is a young mother from a non-Mennonite home. Her husband, a former member of our church, desires to be reclaimed. There were also a number of reconsecrations. We greatly rejoice in the results of these meetings. Will you join us in praying for the "other lost sheep"?

On Sunday, Dec. 5, our Sunday school was reorganized. The superintendent was retained, with a new assistant. There were a few other changes in the staff of officers.

Health has been good with the exception of several of our members who lately underwent operations. Two of these were very seriously ill and requested the church to unite in special prayer for them. The one the Lord restored to health sufficiently to return home and also to attend our services again. The other, Sister Ida Gibson, He has seen fit to call up higher. She was a faithful member and is greatly missed in the church and in the home, where she leaves several small children and one grown daughter who we know very keenly feels the loss of her mother. May we all through our tears say, "Thy will be done." We solicit your prayers in behalf of this family. The grown daughter is a member of our church. The father was one of us at one time, but has gone away.

Dec. 20, 1943. Cor.

LOUISVILLE, OHIO

(Beech Church)

Greetings to the Gospel Herald Readers: We thank the Lord for the bountiful harvest and the spiritual blessings. We have been richly blest during the year.

Quite a number of our older members who were with us the beginning of the year are no more with us. They were called home to be with the Lord. Seemingly they were greatly needed but God has a purpose in whatever He does. The Lord's coming into our midst so often gives us a greater desire to live and walk more closely to Him so that we may be ready when the call comes for us.

We held our semiannual members' meeting on Oct. 10.

On Oct. 17 we again commemorated the death and suffering of our Lord. In this service we brought in our tithes for one month. This money is given for needed expenses to our boys who are giving their full time to the government.

During the winter months we are having our prayer meetings and Bible study in the homes of our members because of the shortage of fuel for heating the church building.

On Nov. 7, Bro. Venus Hershberger, of Walnut Creek, Ohio, preached to us on the subject, "Living a Life for Christ and His Cause." Text, Phil. 1:21.

Nov. 14, Peter Baumgartner of Oak Grove read the opening Scripture. Bro. Johns gave an interesting message on the subject, "How to Make a Success of Christian Living."

Bro. J. A. Liechty preached for us. Text, Acts 16:9. We need to use the talent we have at home. We had our annual Missionary Day program and offering. The offering amounted to $490.

We had a Thanksgiving service on Nov. 25. Each one took part in the service thanking God for the many things received during the year.

On Nov. 30 to Dec. 9 Bro. Raymond Yoder of Chicago, Ill., conducted a series of meetings at the Stoner Heights Mission.

We had baptismal services on Dec. 5. Twelve young souls were baptized and received into the church.

Bro. Ivan Maurer recently has been home for a two-week furlough from C.P.S. camp in Maryland. During his furlough Bro. and Sister Maurer were blest with a daughter. May the Lord bless their home as Bro. Maurer again returns to camp.

Another one of our boys, Bro. Myron Schmucker, and wife, was home during Thanksgiving. We welcome them home to worship with us whenever they can.

On Nov. 28, a gift offering was taken for Bro. J. A. Liechty, who celebrated his fortieth anniversary in the work of the ministry, Dec. 6.

On Dec. 12 an interesting message was given on II Tim. 1:12 by I. E. Burkhart, Goshen, Ind. During the week he had done solicitation work in behalf of the Board of Education among the members.

In the evening Sister Doris Wingard of Dalton, O., who is helping in the mission work in Northern Minnesota spoke to us concerning the work there.

On the evening of Dec. 19 we had our Christmas program. The Primary-Junior Department gave the first part of the evening. Our Church Chorus directed by Alvin Schloneger gave the Christmas Cantata, "The Star of Bethlehem."

Yours in the Master's Work.

Dec. 21, 1943. Eva Linder.

MORRISON, ILLINOIS

Dear Herald Rearders: Greetings to all. We were favored with messages from two visiting brethren recently.

Oct. 3, Bro. A. H. Leaman was with us. In the morning he brought a heart-stirring message on "The Power of the Christian" and at the evening service spoke of his work among the poor children of the city of Chicago.

We had communion on Oct. 10.

Bro. M. S. Steiner, Fairview, Mich., brought us the morning message on Nov. 28, speaking on the great commission according to Mark's Gospel. He spoke especially to the children. He preached for us again on Dec. 12 and 19. We appreciate the messages these visiting ministers gave us.

Dec. 22, 1943. Mrs. Aaron Nice.

PIGEON, MICH.

(Pigeon Mennonite Church)

Dear Herald Friends: Greetings. On Sunday, Dec. 12, we had our church and Sunday-school reorganization. Lewis Esch and D. D. Miller are our superintendent and assistant, respectively, for the next six months.

We are planning a Sunday-school Conference and Reconsecration Service for New Year's Day.

Our last month Sisters' Sewing was held at the church with good attendence. Most of the work of the day went to the Detroit Mission. But for quite some time previous most of it was done for Foreign Relief.

Our former pastor, Bro. S. J. Miller, and

(Continued on page 845)

Miscellaneous

ALL MY WAY

All my way my Father knoweth
From the first to last;
Knoweth He my future pathway
As He knew the past.
Sweet this truth, how reassuring
When the clouds hang low,
He who leads and guides and keeps me
All my way doth know.

All my needs my Father knoweth
Whether great or small,
With Him, too, are great resources,
He can meet them all.
Temporal blessings, food and shelter
By His hand are given,
Also for my soul He raineth
Bread and drink from heaven.

All my care my Father knoweth:
His observant eye
Always knows when trials are pressing,
Ere to Him I cry.
He not always ends the trial
But gives strength to bear;
And whatever He alloweth
He doth more than share.

How He loves to share each trial!
And we closer grow,
For to me His love He showeth
As we onward go.
Every trial shall soon be ended,
Then with Him I'll stand,
Gaze in rapture on my Saviour,
Clasp His pierced hand.

Then with voice no more unsteady,
But so sweet and clear,
I shall sing His praise forever
In that land so fair.
And I'm looking for His coming,
Yes, He soon may come,
And with Him I'll gladly enter
My eternal home.

—Edith M. Bennett.

—o—

LESSON ON NEW YEAR'S DAY

By George J. Lapp

Thou, O God, hast heard my vows; thou hast given me the heritage of those that fear thy name.—Psalm 61:5.

Three times during Holy Week in the Sistine Chapel in the Vatican at Rome they chant the **"Miserere"** ("Have Mercy"), which is the Penitential Psalm (51). It is a psalm of deep introspection and was composed and sung by King David after his gross sin and the rebuke by Nathan the prophet. In the chant the psalm is set to music and is sung in connection with an elaborate ritual. It becomes a musical expression of penitence for the sins of the past year, with a prayer for forgiveness that the new year might be begun with a clean slate.

Protestant Christianity has not officially instituted any special observance of either the last day of the old year or the first day of the new. The Christian Church has consecrated no death but that of our Lord and no birth but that of the Babe of Bethlehem. Any festival celebrated at this time has come into vogue from purely local or pagan sources. Nevertheless the death of the old year and the birth of the new bring cherished associations and deep heart searchings. They also suggest nobler effort and higher hopes in and for the coming year.

Sad it is that New Year's Day has been so deeply contaminated by worldly celebrations from the time of the "Saturnalia" of "Untrammeled Jollities" during the days of the winter solstice in pagan Rome up to the present time in which people abandon themselves to unrestrained indulgence and festivity. The modern Italian New Year Carnival is in reality only the Saturnalia "baptized into Christianity" so-called.

But for every devout child of God New Year's Day stands out as a challenge that there might be born anew in us a deep appreciation of the mercies shown us by a kindly Providence and a deeper sense of our obligations to fulfill His purposes for us in truehearted Christian loyalty and living each day of the year to come.

1. **The Old Year Is Gone.** It has meant little or much to us, in proportion to the little or much we have made of it. We look back upon our errors and failures with regret. We remember successes and tasks well done with satisfaction. The lessons learned from more or less stern experiences have been of profit to us. Only the memories can remain, and they are either regretful or gratifying.

The things that were said or thought or done cannot be erased or undone. Nor will they be altogether forgotten. The memories of them should be beneficial. We can use them as stepping-stones to better thinking, better speaking, better acting, better relationships with God and man, and also to a better control of us by His indwelling. Our living hope and triumphant faith in the Rock of our Salvation, Christ Jesus our Lord in whom we have redemption, should fortify us for every conflict we may have to wage.

The past year is a grim reminder that "time and tide wait for no man." There are those who left us and are no more to this world. They remind us that sometime, sooner or later, we too shall have lived our last year and shall face the Eternal to receive the just rewards of the deeds done in the flesh and of the motives for the doing of them. If we have failed either God or man, the past has become the record. Our future is determined by our attitude toward the frozen assets or liabilities of the dead past and the ever-present todays that make up the year to come.

2. **We Chant the Penitential Psalm.** Our only recourse is to throw ourselves upon the mercy of our heavenly Father. We are His children. Have we ignored His will and His immutable counsels? Let us return to Him with the whole heart. He will not cast us off. Unworthy as we are, yet He considers us worthy of His forgiveness and of His kindly care. He will show mercy according to His loving-kindness. According to His tender mercy He wi blot out all our transgression and wi cleanse us from all our iniquities. A we contemplate this, we become mor keenly conscious of our own unworth ness and of our dependence upon Hin But the knowledge of His forgivenes makes us more grateful for His grac The fear of the Lord will increase with in us, and the wealth of His wisdor will be our portion. Deliverance an cleansing from sin also will be our por tion. He will give us the spirit c stability and uprightness to guide ou footsteps in the way of truth. God ca and will deliver us from bloodguilt ness, and we will not delight in op pression or in the misfortunes of ou fellow men.

We will offer the sacrifices of a cor trite spirit of praise and thanksgiving and our lives and lips will constantl magnify our Maker. We will ever see to fulfill His pleasure in offering sac rifices of righteousness. "Then the that feared the Lord spake often one t another: and the Lord hearkened, an heard it and a book of remembranc was written before him for them tha feared the Lord, and that thought upo his name" (Mal. 3:16).

3. **The Heritage of Those That Fea His Name.** Our God, the living God, i our Rock and our Salvation, our sur Defense. His living Word reveals Hi will. We hide it in our hearts that w may not sin against Him. Our soul wait upon God, for our expectancy i in Him. Power belongs to Him. Hi mercy endures forever. We have ac cess to His inexhaustible storehouse c blessing. He is the God of our salva tion, and we can put unfailing trust i Him. He makes the outgoings of th morning and evening to be our joy He visits the earth and enriches it wit the bounties of His kindly Providenc He crowns the year with His goodnes and His mercies follow us all the day of our lives.

There is the rich heritage of spiritua certainty through our Lord and Sav iour Jesus Christ. We have been re deemed through the shedding of Hi precious blood. As we have come int the faith of Him, He has come into ou lives and has become for us the Way the Truth, and the Life. He has becom our Light, the Water of Eternal Lif the Bright and Morning Star, the Day spring, our soul's nurture. He has be come the Wellspring of our lives an of all their urges and issues. We mos gladly subordinate all we have an are to His wise guidance.

Then there is the rich heritage c association and fellowship. Our spirit ual fellowship is with the Father an with His Son Jesus Christ. There i that fellowship with our fellow-me with whom we associate and throug whom we are built up in character an straitened in conduct. There are nobl souls in the world with whom to mee and fellowship is an inspiration t

reach nobler heights in our acquisitions and accomplishments. The greater the souls, the more humble and unassuming they are; the less they emphasize their own accomplishments. They let the results of their efforts speak for themselves. The love of Christ in them "vaunteth not itself, is not puffed up."

There is that ancestral heritage of a sturdy faith of piety in the home, of sacredness of the marriage tie, of reverence for things spiritually worth while, of thoroughness of accomplishment through a "ministry of hard labor," of a ministry of silent suffering under difficulty, of trial or persecution for righteousness' sake, and of the ability to stand fast in the Christian faith as we understand it even though it mean standing alone.

We have not inherited a weak-kneed loyalty to Christian principle and practice. If we have weakened it is due to our own yielding to human frailty and our failure to live up to the rights and privileges of our heritage. Not loving the world or the things of the world; not doing violence or retaliating; entire dependence upon God for material as well as spiritual prosperity and happiness; refusal to be unequally yoked together with those of an unbelieving social or industrial order; abstinence from the sensual and the intemperate; adherence to carefulness, to clear-cut Christian experience, to sincere desire to remain worthy of divine approbation, to a distaste for sinful indulgence, to humble submission to the various disciplines that contribute to the shaping of our lives, to a witness of the grace of God wrought in us by the Holy Spirit—all these compose our heritage of inestimable worth. How can we help but prize it and seek to make every element a part of our own lives?

4. **Let Our Vows for the Coming Year Be unto the Lord.** One could consistently appropriate almost verbatim much of the wording of Matt. 6:5-8, 16-19, and apply it to making our vows for the coming year. Therefore when we vow let it not be as the hypocrites who vow for show and with loud acclaim that they may be seen of men. Let us enter into our closets, shut the doors, and make our vows in secret, and the Father who seeth in secret will reward us openly. Moreover, when we make our vows let not the left unclean hand know what the right clean hand does that our vow may not become contaminated by anything unworthy in thought, word, or deed. Moreover, when we vow let it not be apparent unto men except as it becomes manifest in loyal sincere living.

The placard on the wall containing the ten vows for the coming year may include worthy sentiment but, like the Ten Commandments, they are wittingly or unwittingly broken when adherence to them becomes inconvenient. But the vows paid to the Lord with an expressed dependence upon Him for guidance and strength in earnest prayer can and generally will be kept. Allowing for error in judgment and knowledge, one's vows made in the secret of His presence only become our stronghold and by His grace and wise guidance, we will remain in the center of His will. Under every circumstance we will inquire of Him the way we should go at every turn of the road and at every time of decision, whether seemingly insignificant or great. He will guide us with His eye.

While the Christian Church has not officially adopted New Year's Day as a festival, yet it is fitting that God's people congregate to renew their covenant relations with Him. It is fitting that families meet to express their love and loyalty to each other. The watch night service has been a help and an inspiration to many as upon bended knees they watched with God the passing of the old year and the advent of the new. Here again we would warn against participation in the unholy festivities of a "Saturnalia"-loving world. While New Year's Day is not necessarily a day of sacred memories, yet it is a day which should be hallowed by sacred observance.

The unbelief of the past years advanced throughout the world with astonishing rapidity, engendering in the hearts of men reactions against any form of religious loyalty or observance. Many currents of adverse thought have run through men's hearts tingeing them with darkness, irreverence, and open defiance to the things of the living God. Men's ways have become contaminated with abominations. Therefore should there not be every reason for the believers in Christ to meet in solemn penitence for the transgressions of the past year and in earnest prayer for guidance through the year to come? While corruption is manifest around us let us humbly and reverently pay our vows unto Him from whom we have received a goodly heritage.

"And now, my soul, another year
  Of thy short life is past;
I cannot long continue here,
  And this may be my last.

"Much of my hasty life is gone,
  Nor will return again;
And swift my passing moments run,
  The few that yet remain.

"Awake, my soul, with utmost care
  Thy true condition learn;
What are thy hopes? how sure? how fair?
  What is thy great concern?

"Behold another year begins;
  Set out afresh for heav'n;
Seek pardon for thy former sins,
  In Christ so freely giv'n.

"Devoutly yield thyself to God,
  And on His grace depend;
With zeal pursue the heav'nly road,
  Nor doubt a happy end."

Balodgahan, via Dhamtari, C.P., India.

THE MEANING OF CHRISTMAS

By Mrs. Charles Kreider

There never was any Christmas till many years after Jesus was born. Year after year the evergreen trees grew in the woods and nobody came to get them. Nobody thought of lighting them up with candles or loading them down with candies and ornaments. The holly berries glowed red, the mistletoe gleamed white in the treetops, but no one paid any attention to them. The twenty-fifth of December came and went like the twenty-second and the twenty-ninth without any thought of a celebration. Boys and girls grew up into men and women with never a Christmas carol, a Christmas tree, or a Christmas gift—because that was before the King came.

But God saw the sin and sorrow that were upon the earth. He heard little children and even grown men and women weeping because they were trying to be good and knew not how. So He decided to make Himself known in a new way. He decided to come to the earth, not in His royal robes of splendor, not accompanied by holy angels, but as a little child—to be born, to grow up, and to live among the people and teach them how to live.

If we would keep Christmas fittingly, it must bring to us a remembrance of Christ. Every true vision of the day must show us the Holy Child with the light of divine love shining in His face. We should stand again with the shepherds in eager wonder beside the manger. Christmas with no worship in its observance, no remembering of Christ, no thought of the love of Christ, is empty of all sacred meaning. While we give and receive gifts, it should be easy for us to remember God's unspeakable Gift.

As we enter into the gladness of this happiest day of the year, we may think of the joy with which the angels celebrated the birth of Christ. As we yield our hearts to the spirit of tenderness which pervades the Christmas air, we may think of the heavenly love which came into this world the night that Christ was born.

We keep Christmas truly only when we let the love of Christ into our hearts and lives. It may mean very little to us that Christ was born in Bethlehem a great many Christmases ago, but if we keep Christmas as we should, it is not merely another anniversary of a great event in history—it is a real birth of Christ in our own hearts.

If we keep Christmas in our hearts, we will have love for each other and for everyone. Christmas means love—good will to men. It is a time to forget ourselves and to think of others. The truest joy of Christmas is not found in receiving but in giving. The happiest people are those who make others happier. There is more of heaven in pleasing than in being pleased.

The wonderful outflow of kindness at Christmastide toward the poor and the suffering is one of the most remarkable fruits of Christianity. It is nothing less than the very Spirit of Christ diffusing itself in the world, pouring out through human lives. It is Christ coming again and living not only **among man,** but **in men,** reincarnating Himself in those who love Him.

Manmade pageants pass and fade, but God works in slower and more secret ways. He blows no trumpet; He rings no bell. He begins within, seeking His ends by quiet growth, by strange power which men call weakness, and by a wisdom often mistaken for folly. Man has one answer to every problem—force; but that is not the way of God. He did not send an army to conquer the world; He sent a babe to make a woman cry. The divine method is different. Instead of noise and parade there was—

The crowded inn
A mother and a Babe
No cradle, just a manger
A man stunned by wonder
A wandering star.

Christmas is both a fact and a faith; but even if it were only a brief season of good will, a holiday from our forgetfulness of others, or just a family festival, it would be welcome. At least it is a day of poetry in the midst of drab days of prose. It is a song out of the heart of God for a hungry world. It means much that we can hear it, despite gray fears and grim facts, forever singing above the din of strife; and, hearing it, take up its strain in the busy world of today.

It was not the angels' singing
Gave the Christmas thought,
Not the precious gold and incense
By the Wise Men brought;

Not the shining Star that led them
On their unknown way;
'Twas the Christ within the manger
Made the Christmas Day.

So 'tis not the tree and presents
Make our Christmas Day,
'Tis not what we get that counts,
But—what we give away.

'Tis the joy of loving service
Makes the glad hours bright,
Thinking first of others' pleasure,
Self put out of sight.

We need never mourn that Christmas
Comes but once a year,
Since the blessedness of giving
Brings the Christmas cheer.

If we keep the Christmas spirit
In our hearts alway,
Through the whole year we can make it
Christmas every day.

Wadsworth, Ohio.

—o—

In preaching the Gospel to the world, we have to face the results of the moral let-down in social circles because of present world conditions.—J. R. Mumaw.

OUR RETIRING EDITOR

(Continued from page 835)

Bro. Kauffman has also been actively associated with the Mennonite Board of Missions and Charities and the Mennonite Board of Education. He gave much time as instructor in Bible Conferences and in evangelistic work, and also served on numerous committees sponsoring church wide interests. Our prayers and good wishes go with him that he may still find many opportunities of service to the church to which he has given his life and service.—Aaron Loucks.

AMERICA'S ONLY HOPE

(Continued from page 837)

God. He was mistreated, falsely accused, imprisoned, and forgotten; but Joseph was the heavenly salt that preserved Egypt and the surrounding countries.

When Peter was in prison, the soldiers and guards were peacefully resting. After he was missed, there was a great stir among them, and they lost their lives because he was taken by the angel. "Ye are the salt of the earth."

In some countries, where there are no salt mines, the people dam up the sea water and let the sun evaporate it, then use the dry scum for salt. Missionaries call this dirty salt; and the mined, imported salt they call clean salt. Are we dirty salt or clean? God has promised that when His people (the heavenly salt) shall humble themselves, pray, seek His face, and turn from their wicked ways, then He will hear from heaven, forgive their sins, and heal the land.

Only if there is enough heavenly salt, will America be spared from all that we fear may come upon us. While we in America are using only 3% salt to season and flavor, we need more to preserve our bodies. Most people want just enough heavenly salt (or Christianity) to flavor; but we need more than flavor to preserve. The hotter the day, the more salt the body needs. Should it not be that way in our country? Sometimes salt is mixed with starch to give it more bulk and less strength. Might we have more pious starch than plain humble salt?

"Remember Lot's wife." Why? Because she was commanded not to look back, but she still had some interests back there. And because she looked back, she turned from a heavenly pillar to a pillar of earthly salt. Remember, Christ also told us not to look back. Luke 17:32.

Salt loses itself and brings out the flavor to whatever it is applied. Christ said, "And whosoever shall lose his life shall preserve it" (Luke 17:33).

Salt penetrates. If we are heavenly salt, we penetrate men for Jesus wherever we go. If we are heavenly salt, we are preserving our community. We are ambassadors from heaven. W have the ministry of reconciliation. Cor. 5:18.

We have no greater job than that preserving this world and reconcilin it to God. "Ye are the salt of the earth.

Are you preserving your Zoar?

Ogema, Minn.

—o—

PHILOSOPHICAL OR PRACTICAL?

By Orrie D. Yoder

They **say,** and **do not.**—Matthew 23:3.

Religion can be theoretical or prac tical. Our Christianity can becom philosophical, that is, be taken up wit the study and explanation of its prin ciples, or it can be practical, that is taken up with its demonstration i everyday life and conduct.

The subjects of our text must hav been of the philosophical type, for the did not neglect, but diligently studie and taught their religion. However, ou Lord most severely denounced then and their way of religion because the excused themselves from living an practicing that which they taught They who should have had heaven' highest blessing for their inherite knowledge of religion were utterly dis owned of God because their religio willfully became one of profession with out practice.

Can we afford to take an inventory of our present-day view of religion t ascertain whether such conditions ob tain in the Christianity we quite loud ly profess? As professors of the con servative standards of Christianity, w can well ask ourselves whether ou emphasis today is on the practical side of religion, such as our forefathers be lieved and lived. Or, might we be tak ing the easier and cheaper way, which permits us to study and say much about the elements and standards of our re ligion without emphasizing much t "observe and do"? Are we like the Pharisees, seeking the honor of men by our study and loud profession, or are we seeking the honor of our Lord by practicing our Christianity at the cost of self-denial and persecution?

What about the present world con flict and its terrible tragedies? Is it the result of the absence of a sufficient peace testimony? Doubtless there have been sufficient thousands who have cried "peace" and have advocated to nations and to individuals the way of peace as opposed to war, but the num ber who are willing to demonstrate the way of "The Prince of Peace" in prac tical life are too few. Not a philosophical but only a practical pacifism can keep away war.

As conservative churches who pro fess to believe in nonresistance and separation from the world, why are we drifting so rapidly from the very stand ards that we so loudly profess? Can we make God and the world, too, be-

ieve our professions, if we do not emphasize more the practice of the same? With renewed study and emphasis on these peculiar doctrines both from press and pulpit, how can the undercurrent of the world be so amazingly sweeping as away from these very things we boldly talk and write about?

Is there not abundance of evidence that we are becoming philosophical at the expense of the practical? Are we not fast coming to the place where we, like the Pharisees, are deceiving ourselves by thinking we can deceive both God and our fellow man with a loud profession of our religion? and at the same time excuse ourselves from the practice of the same? Because of the seeming cost to practice our Christianity in an ungodly world, are we not fast selling out the "faith of our fathers" and our inherited way of Christianity by going to school with the Pharisees who, to receive honor and praise from men, made a loud profession of their religion but both failed to live a practical religion and also taught such infidelity to others?

Christ our Saviour taught His standards of religion because He first lived them. Our forefathers sought to do the same. The Pharisees **taught** their religion with emphasis but failed to live it. From whom are we learning our ways of religion today? Whose trademark, with more and more emphasis and less and less practice, does our religion bear? The Pharisees acquired the "praise of men" for their philosophical religion. The true servants of God sought the favor of God by living their faith even if they were awarded the martyr's death. Which shall we seek today? Bannock, Ohio.

CORRESPONDENCE

(Continued from page 841)

family, are leaving the community in the near future and are locating near Leo, Ind. Bro. Miller will take up the work of the church at that place. I'm sure they will be missed here in the church and community, but since they feel that the Lord has called them away, we pray that His will may be done in all things.

Our pastor, Bro. Sherman Maust, is planning to take part in conducting a Bible Conference at Fairview, Mich., from Dec. 26 to Jan 2.

Quite a number of our people have been leaving the community for other parts, and we surely miss them all but we pray that the ranks might again be filled and the work carried on to His glory.

Dec. 23, 1943. Cor.

LIMA, OHIO

(Salem Congregation)

Another year has rolled around, and as we look back over the past year and try to count the blessings the Lord hath wrought upon us we feel to express our gratitude and thankfulness to Him who doeth all things well. How true Prov. 3:6 is: "In all thy ways acknowledge him and he shall direct thy paths."

Bro. C. Z. Martin, Mountville, Pa., was with us for a week in October and preached the Word with power. At the close of the meetings he asked all those to stand who felt like reconsecrating their lives to God. I think the whole congregation stood up, thus showing their willingness to allow God to lead and direct.

Sunday, Dec. 5, we were very pleasantly surprised to have Bro. Milo Kauffman drop off between trains and preach for us, admonishing us to keep the doctrines of our church and to deny ourselves of worldly lusts.

We were pleased to have the Central congregation worship with us on the same day.

On the night of December 5, some of us enjoyed a good sermon preached by Bro. E. M. Yost while he was at the Lima Mission.

Wednesday, Dec. 16 we held our business meeting and reorganized our Sunday school and transacted other church business.

The epidemic of influenza has hit us, as well as many localities, and quite a number have been absent from Sunday school and church.

During the last year, five of our members were in the hospital for treatment for various ailments. Four of them had operations, but all have returned home again, for which we truly thank God.

Pray with and for us.

Dec. 23, 1943. Clyde Swartz.

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE NEWS NOTES

On Saturday afternoon and evening, Dec. 18, the Executive Committee of the Mennonite Board of Education met with the faculty to discuss some of the problems of Christian education, in which both groups were interested. The afternoon meeting began with a devotional message by the chairman, D. A. Yoder. C. F. Yake, secretary of the Board, spoke on "What the Board Expects from Her Schools," and Carl Kreider replied with "What a Faculty Member Expects from the Board." Milo Kauffman, President of Hesston College and Bible School, then presented "Points of Emphasis in Our Nonconformity Program." The program was concluded with a discussion of "Experiences in Working with Students at Goshen College" by Paul Mininger, Viola Good, and Levi C. Hartzler. A period of open discussion followed the program. In the evening O. O. Miller spoke at a dinner meeting on "The Future Financial Outlook for Our Church Schools." Everyone present at the two sessions appreciated the spirit of unity which was present and the emphasis upon promoting an educational program in the spirit of Christ.

J. L. Stauffer, President of Eastern Mennonite School, spoke at the regular chapel service on Friday, Dec. 17. He was on the campus attending a meeting of a special subcommittee of the Peace Problems Committee.

On Sunday afternoon, Dec. 19, the College choruses sang the greater part of Handel's **Messiah** under the direction of Walter E. Yoder. On Friday evening, Dec. 10, the Collegiate Chorus gave a special Christmas program under the direction of Paul Erb.

The Senior Ladies' Quartet accompanied by Olive Wyse will leave for a Gospel Team tour Dec. 23. They plan to go to Sterling, Ill.; Wayland, Kalona, and Wellman, Iowa; Kansas City, Mo.; and Hesston and West Liberty, Kansas. The quartet is composed of Thelma Miller, Goshen, Ind.; Melva Kauffman, Hesston, Kans.; Adella Brunk and Areta Graber, both of Goshen, Ind.

Early in the second semester, Willard Smith, Professor of History, will go to Paraguay, accompanied by his wife, Verna Graber Smith. There he will serve as relief director for the Mennonite Central Committee for a period of two years. Glen Miller, Professor of Chemistry, is leaving in January for England where he will serve as relief director for one year. Olive Wyse, Assistant Professor of Home Economics, will be absent on leave next semester to continue graduate study in Home Economics Education at Columbia University, New York City.

Faculty members returning to the campus are President Ernest Miller, who has been at Princeton Theological Seminary taking graduate work since last September, and Paul Bender, Professor of Physics and Registrar of the College, who has served as director of the following C.P.S. camps during the past year and a half: Medaryville, Ind.; Denison, Iowa; and Grottoes, Va. Mrs. Carl Kreider will teach several Home Economics courses in the absence of Olive Wyse.

A number of students are graduating at the end of the first semester and receiving the B.A. degree: Elizabeth Barringer, Elkhart, Ind.; Jeanne McPherson, Goshen, Ind.; Earl Lehman, Lancaster, Pa.; Ezra Nafziger, Palmyra, Pa.; Lawrence Rule, Goshen, Ind.; Marcus Bishop, Kim, Colo.; Stanley Shenk, Biglerville, Pa.; Meryl Grasse, Chalfont, Pa.; and Paul Brenneman, Hesston, Kans. Earl Lehman, Marcus Bishop, and Stanley Shenk will continue during the second semester in the theological curriculum.

On Jan. 3 the forty-fourth annual Winter Bible School will open at Goshen College. Instructors this year include the principal of the school, D. A. Yoder; the secretary, I. E. Burkhart; and Ira Johns, Goshen, Ind.; Harold Zehr, Rantoul, Ill.; and Lester T. Hershey, Chicago, Ill. The Winter Bible School course covers six fields of study: (1) Bible Introduction and History, (2) Book Studies, (3) Bible Doctrine, (4) Practical Work, (5) Church History and Missions, and (6) Music. A special course giving information about relief work is listed for young men interested in relief. Registration will be held on Jan. 3 and classes will begin Tuesday morning, Jan. 4. Any young person interested in training for Christian service is invited to attend the Winter Bible School.

Classes for the second semester of the College will begin on Thursday morning, Jan. 6. High-school students who have fourteen units of credit will be permitted to enter college at that time. Young men who want to get as much college as possible before registering with Selective Service can take advantage of the accelerated program and complete a year of college before September 1944 by registering in January.

The program for the annual Ministers' Week, Feb. 9-11, and the Christian Life Conference, Feb. 11-13, has been planned. Ministers and Christian workers are invited to attend these meetings.

Dec. 22, 1943. Levi C. Hartzler.

Weekly News Notes

RELIEF NOTES

Picture of Bengal Famine

Statements relative to the famine in Bengal contained in these notes the past several weeks have come firsthand to the M.C.C. Headquarters Office from letters written by China commissioners, S. J. Goering and J. D. Graber, and from P. W. Penner, Secretary of the India Mennonite Relief Committee. This week again we are passing on further description of the India famine.

"Never in this age has a country echoed a deeper cry of the human heart and recorded human emotion as we see them today. 'I'm hungry,' this only voice vibrates in the air during the daylight or the dark hours of the night; there is everywhere this shrill cry that rings and rolls on and on.

"One can see only dark somber faces—so swollen that eyes could hardly be seen. Round the street corners, near the drains, close to the dust-bins are seen men searching for food while some are lapping up refuse like dogs. Scenes of abandoned children in the last stage of emaciation—of men lying by the wayside through sheer exhaustion are but frequent. Some fantastic people are crawling out on the streets dressed in worn-out tattered clothes. Yes, only rags dangling around their loins. A portion of the families are staying at home, or lying on the street corner only to starve and feed their babies with water instead of milk. What is most horrifying, children are sold in open markets! This is no over-dramatization. This is not merely a figure of speech—THIS IS FACT! A mother disposed of her child for a single meal of rice, another for $2.50, another for $5.00. Or the children are quietly put on the verandas of missionaries, etc., to be taken care of. Others throw them in the gutters for the dogs and jackals to take care of.

"The daily scenes that are being witnessed in the streets of Calcutta and all over Bengal break everybody's heart. Hungry emaciated women in rags snatching food from their children being almost insane, bereaved mothers mourning the loss of little ones, abandoned children wandering with sunken eyes and all the ribs sticking out, . . . boy fighting with a dog for a crumb in the dust-bin, wife killing husband driven crazy by hunger—never was it dreamed that it would fall to the lot of the present to see such ghastly sights" (P. W. Penner).

Robert Kreider Back Home

Robert Kreider is again safe at home with the M.C.C. family at Akron. He sailed from New York in June of this year as a member of the China Unit but was asked to return home when the unit was disbanded. He had already reached Durban, South Africa, and engaged in hospital service there until Oct. 13. Among his stops on the way home were Rio de Janerio, Dutch Guiana, and Trinidad. He arrived at New Orleans Dec. 12, and at Akron, Dec. 18. All the members of the China Unit have arrived in this country except one who is expected to arrive in the next few weeks. Robert will again be employed in the Akron Office.

Needed Rains Come to the Chaco

Vernon Schmidt writing from the Fernheim Colonia, Nov. 20, tells about welcome showers of rain:

"We have had wonderful rains here in the last two or three weeks; Mr. Klassen says that he had heard so much about the dry, hot Chaco, then when he gets here, it is cool and forever raining! Anyway, the most of the plowing and planting is now done, and soon the weeds will be big and a lot of cultivating necessary. Several have told me that never before here, have they had rains that covered the whole of both colonies so uniformly and at the same time in sufficient quantities that they could plow and plant everything at one time, with no interruption for dry weather in the meantime. So the people are much more satisfied now."

Workers to Puerto Rico

Grace Kauffman is at the M.C.C. Headquarters at present becoming acquainted with the work of M.C.C. The date for her to leave for Miami has been changed to Jan. 3. Latest word from Roman and Elmer Gingerich is that they left Miami on the morning of Dec. 8. N. Paul Stuckey and Erwin Warkentin have arrived in Puerto Rico. N. Paul writing from Castaner, says, "It took longer to travel between the two units (Castaner and La Plata) than it did between Miami and San Juan."

War Prisoner Contacted

The German Mennonite war prisoner, Hans Schneble, was contacted by J. M. Regier, Cornelius Krahn, and John A. Ewert. This prisoner had seen the name of M.C.C. on a devotional booklet and had written to Akron asking for a visit. He is interned at Camp Phillips, Salina, Kans. In a report of his visit Bro. Reiger says:

"On our return to Capt. Wickliff's office we found Hans Schneble waiting for us. As soon as he saw Dr. Krahn he said, 'Ich kenne sie' (I know you). They had been at the same conference at Danzig one time. We visited with him for about 20 minutes in the presence of two officers, the corporal being the interpreter, but of course we did not need his services. Schneble seems to be a man of about 30 years, is married, but has no children. The prisoners can write letters and receive them, but everything is first censored. His address would be as follows: Hans Schneble, Prisoner of War Camp, Co. No. 6, Camp Phillips, Kansas. In care of the District Postal Censor, 252 Seventh Ave., New York City."

C.P.S. CAMPS

Selective Service Notified

The agencies administering C.P.S. have finally notified Selective Service that they are willing to continue the program for another year. Mennonite Central Committee and Brethren Service Committee had made the decision in October, but the American Friends Service Committee was doubtful as to whether they should continue or not, and the final commitment was delayed for two months.

Canning and Drying Project

A preliminary report of the canning and drying project for C.P.S. camps places the total quarts canned well over 168,000. This total does not include quantities taken directly to the camps, but only the food handled in the collection centers. By this time almost all of the food is stored in the camp pantries.

Hagerstown Farm and Community Scho

The Hagerstown Farm and Communit School will not open on Jan. 1 as originall planned. Due to the cancellation of tra fers over the holiday season this proje will probably get under way around Feb.

Released December 21, 1943
Compiled by Irvin B. Horst

Special Meetings

ELIDA, OHIO

Report of the twenty-eighth quarterl mission meeting of the Mt. Pleasant, Salen Lima Mission, and Central congregation held at the Central Church, Nov. 7, 194

Program and Speakers: Sunday schoo Sermon (Eph. 1:19), Edwin I. Weave Experiences in a Missionary's Life, Edwi Weaver; Life in a Village Home, Siste Weaver; Sermon: The Missionary's Motiv (II Cor. 5:14-21), Edwin Weaver; Chil dren's Meeting, Sister Weaver; Our Tri Home, Sister Weaver; Sermon: Shee Without a Shepherd (Matt. 9:36-38), Ed win Weaver.

Thoughts Gleaned: Prayer is one of th most important factors in the Churc One of the most important things in lif is to estimate our ability properly. Sin i the reason for the lack of overcomin power in our lives. God bestows His grac and power as we need them and can us them. We need to be reconciled to Go before we can be reconciled to each othe When we realize how much we have bee forgiven, we are ready to forgive other The more spiritual and material bless ings we have, the greater is our respon sibility to the rest of the world. Th American people too often judge eac other by bank accounts and not by charac ter. Secretary.

CHAMBERSBURG, PENNSYLVANIA

Report of the sixth annual Sunday school meeting held at the Williamso Mennonite Church, Oct. 2, 3, 1943.

Organization: Mod., Harold Hunsecker Chors., John Eshleman, Adin Risser, Davi Frey, John Lehman; Secy., Martha E Horst.

Program and Speakers: (Saturday eve ning) Sermon, Frank Leaman. (Sunday morning) Sunday School Lesson, John L Horst; God's Harvest, Frank Leaman; Does God Need You? John L. Horst. (Sunday afternoon) Children's Meeting, Frank Leaman; Importance of a Right Beginning, John L. Horst; Self or Christ—Which? Frank Leaman. (Sunday evening) Weak and Strong Points of Our Present Practice of Nonconformity, Frank Leaman; Sermon, John L. Horst.

Thoughts Gleaned: God measures out blessings to us with a full measure. We are able to touch the riches of God through Christ Jesus. The Lord is concerned about the spiritual harvest because, like the natural harvest, if it is not gathered, it will be lost or spoiled. In this harvest the souls of men are at stake. God needs us to carry on His work. The right beginning, with self-denial as the principle and repentance as the foundation, results in a life of success. We can tell by our motives and thoughts whether we are living the Christ-life or self-life. The glory of Christ ought to be the purpose of our life; the grace of God, the principle of life; and the Word of Christ, the rule of life. If we live by this, we can be more than conquerors. If the heart is right, the outside will take care of itself. The Christian is continually looking to the Father's love, watching and praying, purifying himself, and living in anticipation of the coming of the Saviour. Secretary.

Married

Kropf—Neuschwander. — On Sunday afternoon, Nov. 21, 1943, Bro. Fred Kropf, member of the Mennonite Church, Harrisburg, Oreg., and Sister Velma Neuschwander, member of the Fairview Mennonite Church, were united in marriage at the home of the bride's parents. Bro. Nick Birky officiated. May the Lord bless his union.

Miller—Lehman.—Bro. Earl Martin Miller of the Reiff congregation, Maugansville, Md., and Sister Katharine Lehman of the Chambersburg, Pa., congregation, were united in marriage at the home of the officiating minister, Bro. C. V. Martin. May God's blessing attend this union.

Vasey—Rosenberger.—Harry B. Vasey and Ruth G. Rosenberger, both members of the Norristown congregation, were united in marriage at the Mennonite Gospel Mission, Norristown, Pa., Oct. 30, 1943. Bro. Markley H. Clemmer officiated. May their life together be happy and blest in the Lord's service.

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Obituary

Blosser.—Myrtle, daughter of the late George and Frances (Beery) Showalter, was born June 17, 1878, near Centerville, Va.; died at Rockingham Memorial Hospital, Nov. 14, 1943; aged 65 y. 4 m. 28 d. She was in her usual health until stricken suddenly with spinal meningitis and passed away 3 days later. On May 28, 1908, she was united in marriage to Jonas H. Blosser, near Harrisonburg, Va., who preceded her in death 8 years ago. Surviving are 2 daughters (Ruth Blosser and Mrs. H. Amos Coffman, near Harrisonburg, Va.), 5 grandchildren, a brother (Arthur Showalter, Tohh, Va.), and 3 sisters (Mrs. Samantha Shenk, Denbigh, Va.; Mrs. Ada Shank, Harisonburg, Va.; and Mrs. Gurnye Snyder, Wayneshoro, Va.). She united with the Mennonite Church early in life and was faithful until the end. She will be greatly missed in the home and community, but our loss is her eternal gain. Funeral services were held at the Weaver's Church, Nov. 17, in charge of Bro. S. H. Rhodes, assisted by Bros. Aldine Brenneman and Warren Kratz. Text, I Thess. 4:14. Burial in the adjoining cemetery.

Call not back the dear departed,
Anchored safe where storms are o'er.
On the borderland we left her
Soon to meet and part no more.
When we leave this world of changes,
When we leave this world of care,
We shall find our missing loved one
In our Father's mansion fair.

Ebersole.—John, son of the late Henry and Magdalena (Lehman) Ebersole, was born in Franklin Co., Pa., Jan. 10, 1858; passed away Dec. 4, 1943; aged 85 y. 10 m. 24 d. Death was due to infirmities of age. He was preceded in death by his companion, Mary Emma (Witmer) Ebersole, 11 years ago. Two children, a brother, and 2 sisters also preceded him in death. He is survived by 3 sons and 4 daughters (Noah, Samuel, Chambersburg, Pa.; Aaron, San Fernando, Calif.; Mrs. Jacob Lehman, Mrs. Charles Hunsecker, Mrs. Anna Gipe, Mrs. Lehman Wenger, Chambersburg, Pa.), also 32 grandchildren, 16 great-grandchildren, a brother (Daniel, Lancaster, Pa.), and a sister (Mrs. John Eby, Chambersburg, Pa.). He was a faithful member of the Mennonite Church for many years, attending services when health permitted. Funeral services were held at the funeral home Dec. 8, by Bro. C. V. Martin, with further services at the Chambersburg Mennonite Church conducted by Bros. Harvey E. Shank and Daniel E. Kuhns. Text, Matt. 24:44. Burial in adjoining cemetery.

Beneath our eyes he slowly faded
Getting weaker day by day,
Until God in His heavenly wisdom
Called him peacefully away.

Ferree.—Walter I., son of the late Milton and Angeline Lehman Ferree, was born near York, Pa., Oct. 8, 1891; passed away at his home near York, Dec. 1, 1943; aged 52 y. 1 m. 23 d. His death was caused by coronary occlusion which was responsible for the suffering he bore the last three days of his life. His desire to be anointed was granted a day before his death, but the Lord saw fit to take him home. He confessed Christ as His Saviour at the age of 29 and united with the Stony Brook Mennonite Church of which he was a faithful member at the time of his departure. He attended services at that place only 4 days before his death. On March 3, 1918, he was united in marriage to Mary M. Forry. He is survived by his wife and 3 children (Leona S., Ardel B., and Henry W., all at home). An infant daughter and son preceded him in death. Bro. Ferree faithfully served the community in which he lived and was by occupation a farmer and carpenter. He was a man of few words, but his actions showed his honesty and reliability. Funeral services were held Dec. 4, at the Stony Brook Mennonite Church. Bro. Richard Danner officiated, using James 4:14 as a text. He was assisted by Bro. Walter Gahle. Interment in Stony Brook Mennonite Cemetery.

Friends may think the wound is healed,
When they see us smile;
But they little know the heartache,
That is hidden all the while.

Gerig.—Barbara Conrad, daughter of Christian R. and Mary B. Gerig, was born near Wayland, Ia., July 23, 1883; passed away at the Fisler Nursing Home, Albany, Oreg., Nov. 8, 1943; aged 60 y. 3 m. 16 d. In 1904, her parents moved to Albany, Oreg. She had her home with her parents until the last few years. About 3 years ago she broke her hip and since that time had her home with her brother Amos, being bedfast most of the time. A few weeks ago she broke her leg again. The immediate cause of her death was double pneumonia. She leaves to mourn her departure, 2 sisters (Mrs. J. J. Roth, Wayland, Ia., and Mrs. D. A. Roth, Lebanon, Oreg.) and 6 brothers (Martin, Wayland, Ia.; Simon, Amos, Christian, and Ben, Albany, Oreg.; and Henry, Lebanon, Oreg.). Funeral services were held Nov. 10, at the Fortmiller Funeral Home and at the Fairview Church, conducted by Bro. N. M. Birky, assisted by Bro. C. C. Steckley. Text, I Pet. 1:3, 4. Burial in the Riverside Cemetery.

Horst.—Emery Glen, foster son of Silas and Nellie Horst, was born March 14, 1928; departed this life Dec. 14, 1943; aged 15 y. 9 m. He was received into the Mennonite Church by baptism, Nov. 10, 1940. Emery never was a robust child, being afflicted with sinus and bronchial trouble. His eyesight became so poor that in Sept., 1941, he was admitted to the School for the Blind at Vinton, Ia., where he passed away after an illness of several days. His condition was not considered serious until very near the end when an attack of encephalitis on the brain closed his earthly life very suddenly. He was an affectionate lad and made friends wherever he was. Although we sadly miss him, we can say with Job, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." He leaves to mourn their loss, his father, mother, one sister, and 2 brothers. Funeral services were conducted Dec. 16, by Bros. W. S. Guengerich and P. J. Blosser at the Liberty Church near South English, Ia.

Lehman.—Anna Roggie, daughter of Jacob Roggie (deacon of the Amish Mennonite Church, Croghan, N.Y.) and the late Anna Lyndaker Roggie, was born near Croghan, N.Y., June 17, 1903. She passed away at her home Oct. 24, 1943, after a sustained illness. She became a member of the Amish Mennonite Church, Croghan, N.Y., and at the time of her death was a member of the First Mennonite Church, Croghan, N.Y. On Feb. 26, 1936, she was united in marriage to Ervin Z. Lehman. She is survived by her husband, 4 stepchildren (Mary Ella, Clarence Chris, Susanna Mae, Verna Ruth), her aged father, 2 sisters (Mrs. John Lihhie Widrick and Katie Roggie), and 2 brothers (Menno Roggie and John Roggie). Her husband, family, fellow believers, and Sunday-school class of little ones to whom she was a devoted friend and counselor mourn her passing.

Litwiller.—Benjamin, son of John and Fanny Litwiller, was born near Delavan, Ill., Oct. 26, 1871; passed away at his home, Oct. 28, 1943; aged 72 y. 2 d. Death was caused by cerebral hemorrhage. He was united in marriage to Emma Litwiller, Tremont, Ill., Jan. 2, 1896. Three sons and a daughter were born to them. He is survived by his companion, 3 sons (Ervin and Wilmer, Hopedale; Alvan, Delavan), a daughter (Stella, at home), 16 grandchildren, 4 brothers (Amos and John, Hopedale; Simon, Minier; Aaron, Morton), and 3 sisters (Lydia Nafziger and Mary Springer, Hopedale; Lizzie Birky, Manson, Ia.). A sister (Katie Springer) preceded him in death about a year ago, and a brother and sister died in early infancy. He also leaves many other relatives and friends. He confessed Christ as his Saviour and united with the Mennonite Church in his early youth to which he remained faithful to the end. Funeral services were held at the Hopedale Mennonite Church, Oct. 31, Conducted by Ben Springer, assisted by Bro. Ernest Hochstettler and Bro. S. C. Yoder. He chose his own funeral text and also the hymns that were sung. Interment in the Hopedale Mennonite cemetery.

Nissley.—Mary D., daughter of the late Preacher John K. Brubaker and Catherine (Doner) Brubaker, was born at Rohrerstown, Pa., Feb. 16, 1878; peacefully departed this life at the Oreville Mennonite Home, Oct. 28, 1943; aged 65 y. 8 m. 13 d. She was the widow of the late Isaac P. Nissley, who preceded her in death 21 years ago. Also preceding her in death was an infant son. She leaves 2 children (Clarence B., Allentown, Pa., and John R., Camp Hill, Pa.), and one grandchild. She was the last of her immediate family. After Father's death in 1915, Mother became our sole parental defender and advisor—the only supporter and comforter of 2 small boys, one of whom was afflicted severly by a crippled condition. Her ministrations were faithful and true and her sacrifices were too numerous to mention in behalf of her boys that they might be brought to the Lord of life and to the way of truth, and that they might grow up to live honest and useful lives in the world. For her God's way was the best way, even though it led through clouds and dark valleys, pain and disappointments. God's Word held supreme sway and the advancement of His kingdom took first place in her thought life. She loved to sing and many times, she sang for us the old German hymn, "Mude Bin Ich, Gehe Zur Ruh." It was a hymn our grandfather, Preacher John K. Brubaker, had taught her in her youth. She will be greatly missed by her family and her many friends. She was a lifelong member of the Mennonite Church. Funeral services were held Nov. 1, at the Oreville Mennonite Home by Bro. Jacob Hess and further services at the Rohrerstown Mennonite Church by Bro. Christian K. Lehman and Bro. Jacob Hess. Texts: I Thess. 4:13-18; Rev. 4:1; Ecc. 12:7. Burial took place in the Mennonite cemetery near Rohrerstown where her body will rest until the resurrection of the just.

Mother was tired and weary,
Weary with toil and with pain;
Put by her glasses and rocker,
She will not need them again.

Into heaven's mansions she's entered,
Never to sigh nor to weep,
After long years with life's struggles,
Mother has fallen asleep.

Renno.—Esther Elizaheth, daughter of Pius and Keturah (Kauffman) Renno, was born at Belleville, Pa., Dec. 7, 1942; died Dec. 4, 1943; aged 11 m. 27 d. She is survived by her parents, 4 grandparents, and an aged great-grandmother (Mrs. Lydia A. Peachey), and a host of relatives and friends who learned to love her during her short life. She had a mild form of whooping cough, later developing pneumonia with which she was seriously ill for only a few days. She is greatly missed, since she was the only child in the home and the only grandchild. Funeral services were held Dec. 6, conducted at the home by Bro. John L. Mast, who read Psalm 90 in German, and at the Locust Grove Church by Bros. John Zook and Emanuel Peachey. Text II Kings 4:1-27. Burial was made in the Locust Grove Cemetery.

Gathering buds, gathering buds,
Wonderful care will he given.
Jesus is gathering day after day,
Buds for the palace of heaven.

Stutzman.—Katie Wyse was born Sept. 25, 1865; departed this life Dec. 11, 1943; aged 78 y. 2 m. 16 d. On March 22, 1885, she was united in marriage to Moses J. Stutzman. Together they shared the blessings and sorrows of life for nearly 59 years. To this union were born 2 daughters (Florence, wife of Ira B. Graber, Stryker, O.; and Della, wife of Louis Reigsecker) and a son (Roy, Archbold, O.). In her youth she gave her heart to the Lord and united with the Mennonite Church, and in her quiet and faithful living witnessed for her Saviour until death summoned her to her eternal rest. She enjoyed good health until about 4 years ago. Since that time she suffered several strokes from which she partially recovered. A week ago she became seriously ill and very quietly and peacefully fell asleep early Saturday evening. Her

life testified that she was sustained by the Spirit in affliction and health. A meek and patient spirit, a humble walk in life, and a readiness to lend a helping hand in time of need were characteristic of her. We are comforted with the thought of meeting her again in a better land. She leaves to mourn their loss her aged companion, 2 daughters, a son, 18 grandchildren, a brother, a sister, and many other relatives and friends. Four grandchildren, 5 brothers, and 5 sisters preceded her in death. All members of the immediate family live in the local community except one grandson, Milo Graber, who is somewhere in the navy. Funeral services were held at the Central Mennonite Church near Archbold, O., conducted by Bros. Walter Stuckey and Simon Stuckey. Texts: Job 14:14; Ps. 16:10.

Mother was tired and weary,
Weary with toil and with pain.
Put by her glasses and rocker;
She will not need them again.
Into heaven's mansions she's entered,
Never to sigh nor to weep;
After long years of life's struggles
Mother has fallen asleep.

Yoder.—Mahlon T., son of Tobias and Mary (Hochstetler) Yoder, was born near Kalona, Ia., July 26, 1865, and passed away near the place of his birth, at the home of his daughter (Mrs. Howard Gnagey), Dec. 15, 1943; aged 78 y. 4 m. 19 d. In his youth he united with the Mennonite Church in which he remained a faithful member until his death. On Nov. 13, 1890, he was united in marriage with Mary C. Yoder, Parnell, Ia., with whom he lived in matrimony nearly 42 years. His companion preceded him in death 11 years ago. This union was blessed with 5 children: Edward, Scottdale, Pa.; Daniel, Barbara (wife of Howard Gnagey), and Herman, all of Kalona, Ia.; and Ida, Wadsworth, O. Besides these children who are left to mourn his death, he is survived by 16 grandchildren, as well as many other relatives and friends. He was one of a family of 8 children, 4 of whom died young of diphtheria in the summer of 1862, before his parents moved to Iowa from Maryland. Those who grew to maturity were Noah, deceased, long a prominent farmer in Sharon Twp.; Henry, Kalona, Ia; Mahlon, the subject of this sketch; and Lewis, San Francisco, Calif. He enjoyed good health throughout his active life. In December 1936, he suffered a cerebral hemorrhage, from which he partially recovered, sufficiently to be about and care for himself. On Aug. 17, 1943, he had a relapse which left him practically helpless, and on Dec. 10, a further relapse occurred which led to his death five days later. He passed away quietly and peacefully going to be with the Lord whom he loved and served unassumingly, yet very conscientiously and sincerely. He always appreciated the opportunity of attending church services when his health permitted. Funeral services were held Friday, Dec. 17, at the Lower Deer Creek Church in charge of John Y. Swartzendruber.

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Announcements

SPECIAL BIBLE TERM OF LANCASTER MENNONITE SCHOOL

Our annual Special Bible Term will be held on the school campus from Dec. 27, 1943 to Feb. 4, 1944. A fuller announcement appears in the Dec. 16 issue of the Gospel Herald, a descriptive bulletin will be mailed upon request.

For the benefit of those who cannot attend the day school, the following courses are offered on Tuesday and Thursday evenings:

7:00 Devotional Service
7:15 I Corinthians ..... D. Stoner Krady
The Christian Church
Clarence E. Lutz
Judges and Ruth
Clayton L. Keener
Bible Suvey IIa ..... James H. Hess
Christian Nurture of the Child
John R. Kraybill
Personal Evangelism
Henry F. Garber
8:00 Ephesians to Colossians
Daniel S. Sensenig
New Testament Geography
Henry E. Lutz
The Christian Life ..... G. Parke Book
Bible Survey IIb ..... James H. Hess
Principles of Teaching
Noah G. Good
Church History Survey
Amos W. Weaver

At the same time courses for ordained brethren will be offered. Because the spiritual needs of the church today require carefully planned and prepared expository messages, a course in Expository Studies, in charge of J. Paul Graybill, is offered at 7:15. A period for open discussion of church problems and present-day issues is provided at 8 o'clock in charge of Amos S. Horst and Simon G. Bucher.

Rates: For evening students, two courses, $3.50; one course, $2.00.

A bulletin announcing Week-end Bible Studies for Jan. 7, 8 and 21, 22 will be issued shortly.

Feel free to write for more information and regarding your desires and plans. Address all correspondence: Special Bible Term, Lancaster Mennonite School, Route 4, Lancaster, Pa.

Mahlon M. Hess, Director.

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IOWA WINTER BIBLE SCHOOL

A Winter Bible School will be held at the Lower Deer Creek Church, Kalona, Iowa, from Jan. 3-14, 1944. Instructors: Simon Gingerich, Nelson E. Kauffman. Further information can be secured by writing the Principal.

Nelson Kauffman, Principal.
1417 Broadway
Hannibal, Mo.

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PIGEON RIVER WINTER BIBLE SCHOOL

The Pigeon River Winter Bible School term begins Jan. 24, 1944, and continues for two weeks at the Pigeon River Church, Pigeon, Mich.

Instructors: Elias W. Kulp, Principal, Bally, Pa.; Earl J. Maust, Bay Port, Mich.; Orie Kauffman, Pigeon, Mich.

Courses include: Old Testament Book Study, Acts of the Apostles, Bible Survey, No. 2, Doctrine of the Last Things, Personal Evangelism, and Music.

Room and board will be furnished to students from a distance.

For further information write to Floyd Steckley, Sec., Bay Port, Mich.

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OPPORTUNITY TO ENTER COLLEGE AT MID YEAR

Some of our Mennonite parents are anxious that their children, especially sons who are liable to be drafted within a year, should have the opportunity to spend some time at a church school before the opportunity passes because of the war situation. For the sake of such parents we should like to announce that we will accept Senior High School students, particularly young men, to enter college at the beginning of a second semester, which opens January 6, or for two weeks thereafter, even if they have not finished high school. We believe it will be possible to arrange for such students to complete their high school diploma and also secure college credit.

Young men who feel called to prepare for service in the church, such as the foreign mission field or elsewhere, may enter our two-year preparatory course leading up to the Th.B. curriculum, and may be deferred in class II-A for this purpose. Premedical students may likewise be deferred in class II-A if they have one year of college and have been admitted to a medical school.

In any case we urge interested parents or students to write to us at once for further information, since each case will need to be handled on its own merits and arrangements made with the local high school. For further information write to Harold S. Bender, Dean, Goshen College, Goshen, Indiana.

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SUMMARY OF ANNOUNCEMENTS

Below is given the page and issue of the Gospel Herald for the full announcements of the following meetings, with winter Bible schools, etc.

Annual Meeting of the Mennonite Board of Education, Feb. 14, 15—p. 816, Dec. 23 issue

Canton, Ohio, Bible School, Jan. 3-Feb. 11—p. 766, Dec. 9 issue

Casselton, N.D., District Winter Bible School, Dec. 29-Jan. 19—p. 816, Dec. 23 issue

Eastern Mennonite School Special Bible Term, Dec. 29-Feb. 9—p. 766, Dec. 9 issue

Goshen College Winter Bible School, Jan. 3-Feb. 11—p. 766, Dec. 9 issue

Hesston College Winter Bible School, Dec. 28-Feb. 4—p. 800, Dec. 16, issue.

Illinois Christian Workers' Normal, Dec. 27-Jan. 2—p. 800, Dec. 16 issue

Johnstown Bible School, Dec. 29-Feb. 11—p. 766, Dec. 9 issue

Maple Grove Winter Bible School, Jan. 3-14—p. 766, Dec. 9 issue

Ontario Mennonite Bible School, Jan. 3-March 24—p. 766, Dec. 9 issue

Western Bible Institute, Dec. 27-Jan. 14—p. 766, Dec. 9 issue

—o—

Oh, many a heart is longing
For words that are never said,
And many a heart goes hungry
For something better than bread.

—Selected.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JAN. 6, 1944 (Herald of Truth Established 1864) No. 41

EDITORIAL

A traditional form of observance at New Year's time is the making of resolutions. There is a feeling that a new year should be kept white and clean, and so there are firm resolves and promises to reform the life on some point or other. But many of these resolutions are not kept. The road just inside the gate of the new year is strewn with wrecks and fragments of the promises made with good intentions on the night of the old year.

Some feel therefore that to make resolutions is futile and foolish, but this is not the case. That life is certainly weak which is not frequently bolstered up with a new resolve. Daniel purposed in his heart that he would not defile himself. Jesus set His face to go to Jerusalem. Paul determined to know nothing but Christ and Him crucified. Forgetting the things that were behind, he pressed with determination to the goals yet before him. The wrong is not in resolving; it is in breaking those resolves. Perhaps broken resolutions may usually be accounted for by the fact that they are merely human. They have nothing back of them but the strength, or the weakness, of the human will. It is through the grace of God that we may purpose and perform. If we resolve in His strength, we can resolve highly.

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The Sunday evening service is a relatively recent part of the program in the Mennonite Church. Only a few decades ago there were no evening services at all in our churches. Certainly our fathers were seizing a real opportunity when they commenced to use the Sunday evening hour and the church which would have otherwise stood empty to supplement the teaching and preaching program. It is to be expected that the service would develop differently in different congregations. The young people's meeting and the Sunday evening sermon are two of the best-known forms for this service. Their success has been, and still is, quite varied. It is probably true that one of the great challenges facing the Mennonite Church at this particular moment is the problem of making this a worth-while part of the weekly program of the church activities. We recommend the careful reading of the article by Bro. Nelson E. Kauffman in this week's issue.

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Never before has the Mennonite Church been better organized for the work it would accomplish. We have a General Mission Board with a far-flung line of activity and a strong central organization in better position financially than ever before. We have a Publication Board with a publishing house fully paid for and doing a flourishing business. We have a Board of Education which operates schools well equipped to give our young people the best of education. We have the Commission for Christian Education and Young People's Work with a wide range of activity, meeting many needs in our congregations. To meet the emergency which arises from war conditions we have the Mennonite Central Committee. Most of our congregations are members of smoothly functioning district conferences, and the majority of our district conferences co-operate in a General Conference which takes care of church-wide problems. Within our communities and our congregations we have various forms of organization to administer the increasing program of activity in the church. There will probably need to be some developments and refinements of all this organization, but it would seem we have about all the machinery that we need to do efficient work as a denomination.

But organization alone is not enough. In fact, it is too often true that organization gets in the way of the operation of real spiritual power. We are in danger of thinking that because we have the machinery we will get the work done. There is always need for emphasis on the essential spiritual character of the church and the need for divine power in her functioning. Very timely, therefore, is the major point of emphasis which is to be used by the Commission for Christian Education and Young People's Work during 1944. "Deepening the Spiritual Life" is to be its motto, and it is an emphasis that every part of our church organization might well co-operate in. There are numerous evidences of need for a deeper spiritual life among both our ministry and our laity. There is no doubt that every preaching service, every Sunday school, every young people's meeting, every education, missionary, or publication project could give fresh attention to the springs of spiritual life upon which we must, as a church, depend.

Without the power of the Holy Spirit and the supernatural life which we may have alone from God our organization will become a top-heavy structure and be a liability instead of an asset. May the end of 1944 find every member of the church deeper in Christian grace than he was at the beginning of the year.

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The new year begins with the earth deluged by affliction and sorrow. In our favored land we know little about it as yet. What we hear about the homeless and the starving is hard to realize. But more and more as the war progresses, trouble and sorrow are coming our way, too. It is common to rationalize on our sad experiences by saying that they will be good for us. They will teach us the lessons we need to know, we say. Frequently this is true, but it is important to remember that affliction and sorrow are not necessarily beneficial. Ezekiel prophesied to people who had been taken into captivity. They were exiles in Babylon, but they were hard-hearted and stiffnecked. They had already experienced some of the judgments which God was sending upon them for their sins, but it did not

seem to do them any good. They were still unrepentent and their false prophets predicted that all would yet be well. Nor in our own day can we be assured that the world will profit by the cataclysmic judgment which is falling upon a God-forgetting world. Pronouncements of statesmen contain no evidences of a humble change of heart. Defeated nations will accept their defeat in grim bitterness, and victorious nations will probably boast of their accomplishment and go on committing the national sins which will bring another war. There is no evidence that the world is learning its lesson.

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On another page of this issue is an article by Bro. J. S. Hartzler, one of the veterans whom the Lord has kindly allowed to continue his labors for the church into his ninth decade. His article is in the nature of a tribute to the retiring editor of the Gospel Herald. Readers will recall that in Bro. Kauffman's concluding editorial in last week's issue he referred to Bro. Hartzler as one of those leaders who first urged the publication of an official church organ, which the Gospel Herald finally became.

The incoming editor would like to add his testimony of appreciation for the long period of service that Bro. Kauffman so gladly and so efficiently gave to the church as editor of her official organ. The present editor can scarcely remember the time when Bro. Kauffman was not editor of the Gospel Herald. This would be true, no doubt, of a majority of the members of the Mennonite Church today. Through his weekly messages to the church and through the guiding influence which he had upon all the important organizational activities of the church Bro. Kauffman has exerted an influence for good that probably has not been equaled in the past. In view of the large number of efficient leaders who during these years the Lord has raised up to direct the various activities of the church, it is not likely that any one man will ever again be asked to carry the heavy and varied responsibilities which Bro. Kauffman did. That he was capable of doing all the work he did was the Lord's rich gift to him; that he was extraordinarily faithful in all the tasks which fell upon him is the cause of deep thankfulness to the younger men who are taking up his various responsibilities.

Your incoming editor will not fill Bro. Kauffman's place. It is not necessary that he do so. And it is with a real sense of the deep responsibility involved that he takes up this portion of the work which Bro. Kauffman performed. We shall endeavor as the Lord gives us grace and as the church continues her prayers, her contributions, and her counsel, to continue the Gospel Herald as an efficient organ of the church, fully expressive of her life, her thought, and activities. We trust that the atmosphere of the Gospel Herald editorial office will never get beyond the influence of our faithful predecessor.

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OUR NEW EDITOR

By A. J. Metzler, General Manager
Mennonite Publishing House

Our new editor comes to us well and favorably known in many sections of our church. However, in a membership of sixty thousand, as well as the many homes beyond this membership in which the Herald makes its weekly visits, we realize that there are many folks to whom he is a comparative stranger, and therefore we think a statement introducing him will be appreciated.

Bro. Erb is just less than fifty years of age, and was born and lived most of his life in Kansas. He was a member of the Pennsylvania Mennonite Congregation near Hesston from boyhood until moving to Goshen two years ago. His parents were from Pennsylvania; his father, Bishop T. M. Erb, was an active church leader and took a prominent part in founding Hesston College, where he served as business manager until his death.

Bro. Erb's family are active members of the Mennonite Church. His wife has co-operated intimately in his service to the church as teacher, minister, and general church worker. They have collaborated in the production of some of our church literature. His daughter is in college and his son in high school.

Bro. Erb's formal training has been three years of graduate work beyond his regular college work. Aside from his attendance at our church schools, his further training has been in universities in the middle west. His graduate work has been mostly in the field of English literature, in which field he has been serving on two of our school faculties.

Bro. Erb's experience has been largely in three general fields: teaching, ministerial work, and general church work. As a teacher he served one year in the public schools of Kansas. Since the fall of 1918 he has been teachir regularly in our church schools, all b the last three years at Hesston. A minister and pastor he was ordained b the Pennsylvania Congregation ne Hesston, and served there regular until relocating recently As minist he has also had experience as an eva gelist, Bible instructor, and in speci work and meetings such as young pe ple's institutes, and conferences various types. His experience in ge eral church work has covered pra tically the whole range of work foun in our church at large and the averag district conference. In his own confe ence and in general work he has serve or is serving in the following capacitie district mission board president, distri mission board secretary, General Su day School Committee, Commission f Christian Education and Young Pe ple's Work, Board of Education, Me nonite Board of Missions and Charitie in its Executive Committee, Public tion Board, Publishing Committe Music Committee. In connection wit his long term of service at Hesston h was at different times registrar an dean.

While Bro. Erb's training and e perience have been largely in the fie of English literature, he has, as note above, been intimately associated wit our church literature. Either directl or in collaboration with others he ha produced the following: Summer Bibl School courses, Unit II in the Bibl Survey course, "What It Means to B a Mennonite," numerous articles for ou church publications, and in recent year editor of Christian Doctrine, one of th Gospel Herald supplements.

Those of us who know Bro. Erb mos intimately appreciate that, in additio to the above and more important tha any, is the definite Christian experienc and fine personality he brings to thi work. Surely all of us want to kno that the one whose guidance to th church through its official organ we wil be following in future years is one wh really knows and loves the Lord, an therefore will be in position to lead wit the vision, conviction, and courage need ed in these days. We, the publishers o the Gospel Herald, are happy to in troduce our new editor, Bro. Erb, t you, our readers, and in behalf of hin and the work solicit your fervent pray ers.

While our editor is getting adjuste to his new responsibilities and con tinuing to render part-time service fo at least several months at Goshen Col lege, Bro. Kauffman will be lendin some assistance. For the time bein he will be responsible for Sunday-schoo lesson comments, the Shut-in page, an the Family Circle. In view of Bro Kauffman's long years of service a editor of the Herald and his presen assistance, he has had the title Edito Emeritus conferred upon him.

The present editorial staff of the Herald therefore is as follows:
Editor Emeritus, Daniel Kauffman.
Editor, Paul Erb.
Associate Editors,
John L. Horst, John H. Mosemann.
Supplement Editors:
Christian Missions, J. R. Mumaw
Christian Doctrine, Paul Erb.

While Bro. Erb continues his residence for the present at Goshen, Ind., only articles for publication should be addressed to him there, in care of Goshen College. All other communications intended for the Herald should be addressed

GOSPEL HERALD,
SCOTTDALE, PA.

The Sunday Evening Service

BY NELSON E. KAUFFMAN

"It's the preaching of the Gospel that will bring people to church," said my minister friend of another denomination.

"That's what I believe," I said, as we talked on. "You and I both profess to do that as best we can, but still people don't attend our services as we would like to see them. Are we wrong about the thing men are longing for, or do we fail to preach the Word as we ought? May there be other reasons for the absence of unsaved folks in our pews?"

"We get our own members out fairly well on Sunday morning, but oh, Sunday night!" my friend lamented. "Our attendance at Sunday evening preaching service has dropped sharply in the past year. It was suggested to me that a vesper service at 4:00 p.m. would solve the problem. We have tried it, but with no success. I am going to the 7:30 service again. If we can get the unchurched out at any service, they are most likely to attend on Sunday evening. Something is wrong in Hannibal. I think possibly the radio keeps many folks at home. There are high-class programs at seven and again at eight and they can listen in comfort at home."

"I thought possibly it was the attraction of the theater," I suggested. "I see folks lined up for almost half a block, waiting to get in."

So our conversation continued on the problem of getting folks to the Sunday evening service. The preaching service has been the standard Sunday evening service in many churches for years. With us Mennonites, it has been young people's Bible meeting. Interest and attendance on Sunday evening in most all churches has been on the decline for some years. We may contend that others have failed to have a scriptural service. But what about us? Has our service failed too?

Do you who are reading this attend faithfully on Sunday evening? If not, why not? If you do, why don't others who could and should? Is it too cold to take the children out in closed cars? Isn't the service worth attending? Do you depend on others to carry on the work? Do you feel that one service is sufficient for a week? Do the children get home earlier, when you go visiting instead of going to church? Do you plan to train your children to stay at home or go visiting on Sunday night, and then expect suddenly to learn to love the courts of the Lord when they arrive at the accountable age? We should have answers to these questions, in order to analyze this problem adequately.

The manager of two of our town's theaters tells me that approximately ten per cent of the population of Hannibal are in the theater on Sunday night, when he has the largest attendance. On Sunday night he has the largest attendance of country folks. He felt that the attendance here was typical of the whole nation. If this is true one might conclude that country people are as susceptible to the movie temptation as city people. How many from our congregations miss church on Sunday evening to attend the theater? Can we hope to interest the unsaved in the Sunday evening service, if our own members fail to attend?

What We Do on Sunday Evening

We have young people's Bible meeting only, in about seventy-five per cent of our congregations, forty per cent never have preaching, 35 per cent have it occasionally, 24 per cent of our congregations have only fifty to sixty per cent of the morning attendance present on Sunday night; sixteen per cent have less than that.

In sixty-five per cent of our congregations the evening attendants are young and old as in the morning, while in thirty-five per cent of our meetings young people predominate.

The church as a whole supports the Sunday school. Most church members attend and take part, but in the young people's Bible meeting—well, we can't say that it has the support of the whole church. The support of that meeting is left to those that are particularly interested, and they are not too numerous.

Young married people with children in many places do not attend the Sunday evening service. These modern conveniences in transportation, roads, church buildings, and homes, seemingly do not help folks to venture out, either winter or summer.

We do very little for the evangelization of our communities, unless it is at revival meeting time. In some places a few unsaved attend our services. Few of our churches have services on Sunday evening that unsaved folks feel welcome to attend. Why should this be true? Possibly I have made the picture too dark. If so, correct me. Keep a record for a year of the unsaved of your community that attend services. We should then have an accurate picture.

The Problems of Our Sunday Evening Meeting

1. The Problem of the Pastor.

The ministers cannot shift the responsibility of the Sunday evening service to the young people. They usually are willing to follow and carry their share. But brethren, they do not enjoy working alone. We boys at home always enjoyed the work better when father was there to go ahead.

The pastor must have a vision of the possibilities of the Sunday evening meeting, if he expects the membership to have it. His vision and enthusiasm will not solve the whole problem, but it is certainly essential in any solution. How much support and help do we give to the young people's Bible meeting? Do the young people miss us when we are absent?

Do we feel that one sermon a Sunday is all we can prepare? Would it be too great a problem to find something to preach about twice a Sunday? Do we feel that our people would get too tired listening to us? Would we hesitate to have our neighbors come and listen to our sermon? Does our weekly preaching responsibility before God cease with the delivery of the Sunday morning message? Is our preaching the kind that would kill a Sunday evening meeting?

These may be searching questions. It is well, however, to ask ourselves these, and attempt a honest answer. It seems that as pastors we should be more concerned about the Sunday evening service than the young people's Bible meeting committee, leader, or anyone else. It is not only the problem of the church organization responsible for young people's Bible meeting materials, but primarily the problem of the local pastor. Brother, let's prayerfully wrestle with it!

2. The Problem of the Church

Your pastor cannot do it all. You have no right to get on the Gospel wagon, let him pull it alone, and then drag your feet, too! You say you do not. Do you attend when he preaches on Sunday evening? Do you pray for him and give him an encouraging word, or does the visiting minister get all the encouragement and gifts you can spare?

Too many church members leave the matter of the Sunday evening meeting up to "them." "They" have the meeting, especially if it is not too successful. There is little feeling of responsibility,

mixed with much indifference. Opposition is often less of a hindrance than this blighting indifference. God deliver us from it!

The young people need a service where they have an opportunity to serve, and they ought to have it, but why should they be expected to be spiritual, consecrated, concerned for the welfare of their souls, and endeavoring to bring the Gospel to the unsaved, when the older members of the church sit comfortably at home, enjoying the pleasures of the flesh? If the older folks are not willing to give up the things which they enjoy on Sunday night, lounging in a comfortable chair, good things to eat, an interesting book or magazine, a social visit with friends, ice cream, a cooling fan or a warm room, can we expect young folks to give up natural pleasures, for a season of worship, instruction, or evangelism? They are human, too, even if they are not as spiritual as they ought to be. What kind of example do we set for them? They do not need to try hard to see these things in us.

Possibly the Sunday evening program material is not what it should be. Those responsible for providing the suggestive programs are willing to be instructed as to the improvement of the program materials. It is hoped that soon more helpful material will be provided.

Better materials and methods will, however, not solve the whole problem. The congregation's concept of the Sunday evening meeting must be improved. That service can be and should be an asset to every congregation and not a liability. It can and should be made the fulcrum of evangelism for the whole church.

If the Sunday evening service is to be revived and made a blessing to the congregation, it must be enthusiastically evangelistic. We must become concerned for others if we would save ourselves. The young people will rally to such a program. The parents should see this need for their children. The unsaved will become conscious that the church is alive and that Christ is calling them through the service of the church.

3. The Opportunity of the Sunday Evening Service.

It is the opportunity of evangelism. If the church seeks to save only herself she will herself be lost. How can a church which believes in the "all things" be other than concerned for the souls of the unsaved? When does your congregation do any evangelizing? When you have your series of meetings? Too often that is just a revival of church members. Into how many unsaved homes does the evangelist get when he comes to hold meetings for you? Into how many do you go? Why should he, a man who will be there only a few days meet those unsaved?

Why should not the congregation be considered responsible for the unsaved in the church community? Why could not the pastor lead the congregation in a continuous program of evangelism? Why should not the young people's Bible meeting be an active enthusiastic group seeking to win others for Christ, exercising itself in making every possible effort to get the unsaved under the influence of the gospel in the Sunday evening service?

The young people's Bible meeting could canvas the church territory. Within a six-mile radius of one church in a sparsely settled community there are three hundred unsaved folks. What a field for distribution of literature, and for inviting folks to the Sunday evening service to hear the pastor preach the glorious Gospel! Why wait for an evangelist from a distance? Why not use several Sunday evenings a month to evangelize your community?

A minister from the east went southwest for his health at Thanksgiving time. In the city where he was staying he called the pastor of his denomination and asked about Thanksgiving services. The pastor said, "Yes, there will be a Thanksgiving service at the appointed hour, but the attendance will be small. Our people do not come out very well."

This visiting minister in his hotel room took the telephone book, and began calling folks, total strangers to him. He asked if they were planning to attend Thanksgiving services at their church. If they were not, he told them of the services at his church, and invited them to attend. When the hour for service came the house was filled, to the amazement of the pastor.

Just a simple thing done by a man whose heart was full of love to God brought people to church. Why not try that in your young people's Bible meeting group? In one community a general ring was given announcing the movie program for Sunday evening. Why not call people to come to the Lord's house? Oh, for a passion for souls that would enable us to see our opportunities!

4. Improving the Opportunities of the Sunday Evening Service.

Bend your knees before God in prayer. Lift up your eyes and look at your community. Fill your minds with the commands and promises of our Lord Jesus. Use your tongue to speak your convictions. Turn your feet in the way of the Holy Spirit!

Young people's Bible meeting committee, consult your pastor, plan to contact every home in your community, including Mennonite homes, with tracts and a personal invitation to attend the Sunday evening service. Support your pastor in prayer. Ask the whole church to attend. Appoint your people for singing, devotion, testimony or a short talk, ushering, and anything else that needs to be done. Have such a canvas program once a month more or less, but make the community conscious tha they are always welcome at church, bu especially on Sunday night. Have som young people's Bible meeting progran or activity each Sunday evening but al so have a sermon for the older folks an unsaved that attend. Present to you pastor a copy of two books! **Every Minister His own Evangelist,** by Work and **Evangelism in the Home Church** by Blackwood.

Every minister should be delighted with such an opportunity. He may object that he cannot preach evangelistic sermons. "If the man is evangelistic his sermons will be evangelistic. A minister's personal feeling and application of the Gospel make his sermons what they are. He himself is a stronger sermon than he can preach. Men of power in prayer cannot preach a sermon, no matter what the subject, without making it evangelistic" (Work, p 41-43).

"The most vital work any pastor can do is to lead his people in praying for unsaved and unchurched neighbors and friends" (Blackwood, p. 68). Brethren, can we be the ministers or pastors we ought to be if we do not have a passion for souls and seek, with our people, to utilize every opportunity for the evangelization of our own communities?

The problem of the Sunday evening services cannot be solved by novel means, methods, or men, but by a yielding of ourselves to the scriptural purpose and program of the church in the world. Lord, give us grace to yield ourselves to the leading of the Spirit, as He directs us in our mission in the world!

Hannibal, Mo.

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I cannot admit that, with regard to the origin of life, science neither affirms nor denies Creative Power. Science positively affirms Creative Power. It is not in dead matter that we live and move and have our being, but in the creating and directing Power which science compels us to accept as an article of belief. . . . There is nothing between absolute scientific belief in a Creative Power, and the acceptance of the theory of a fortuitous concourse of atoms. . . . Forty years ago, I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers that we saw around us grew by mere chemical forces. He answered, "No, no more than I could believe that a book of botany describing them could grow by mere chemical forces". . . . Do not be afraid of being free thinkers! If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion. You will find science not antagonistic but helpful to religion.—Lord Kelvin, one of the greatest scientists of the nineteenth century.

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

THE RIGHT HANDS OF FELLOWSHIP

By Amos R. Wells

How glad is the grip of a hand! How firmly does fellowship stand! How strong for the blessed and right when our brotherly hands we plight! There were James and Peter and John; there was Barnabas, comfort's true son; there were Titus and Silas and Paul, there were Luke and Barsabas and all. They were thoughtful, original men; they were earnest of word and of pen; and each, though brotherly kind, had a valiant and vigorous mind. They had difficult things to decide, and the chasm was yawning wide. They debated with arguments stout; should the Gentiles be in or out? But in differing views' despite, they all of them wanted the right; and though much was urgently said, they were all by the Spirit led. So in spite of differing word, in the Spirit they found accord; and in spite of their varying thought, they were all into union brought. Oh, glad is the grip of a hand and fellowship's loving command! and firm is the lasting might when brotherly hands we plight!—The Sunday School Times.

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SERMON OUTLINES

WHAT WE HAVE

I. What We Have in Heaven

1. A Father. Matt. 6:9; 23:9.
2. A home in glory. John 14:1; Phil. 3:20.
3. A rich inheritance. I Peter 1:4.
4. A supply of untold wealth. Phil. 4:19.
5. A crown. II Tim. 4:8; Rev. 3:11.
6. Our names written in the Book. Lu. 10:20.
7. A glorious hope. Col. 1:5.
8. A Saviour. Heb. 7:25.

II. What We Have on Earth

1. The Holy Spirit to guide us. Jno. 16:12, 13.
2. The great promises of God. II Pet. 1:4.
3. Employment in His service. Matt. 25:14.
4. The Church, the Body of Christ. Matt. 18:20.
5. His peace and His joy. John 14:27; 15:11.
6. Fellowship and communion. Gal. 6:2; Rom. 12:10.
7. The Bible, our sweet companion. Psa. 119:105, 130.

III. What Unbelievers Do Not Have

1. They have no faith and no excuse. Rom. 1:29.
2. No Christ and no hope. Eph. 2:12.
3. They have no God. Eph. 2:12; Rom. 1:28.
4. They have not the Spirit. Jude 19.
5. They have no love. John 5:40.
6. They have no life. John 8:24; 7:3.
7. They have no freedom. John 8:32.
8. They have no peace. Isa. 48:22.

—A. B. Carrero.

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SAVE THE YOUNG MEN

Of course, you and I, as Christian believers, are not worried that our Bible is in any way in danger. It has lasted now, parts of it for over 3,000 years, and all of it, under the severest hammering, for nearly 2,000 years, and it will continue to endure, while the systems of men fold up and take their appointed place in the cobwebs of the museums of antiquated ideas. "The grass withereth, and the flower fadeth, but the Word of God endureth forever." Nor are you and I concerned with the possible extinction of the Christian Church. How ignorant men are of great divine realities! How bloated their conception of the power of man, and how shriveled their idea of the omnipotence of Christ, when they talk about the possible disappearance of the Christain faith and the Church of Christ! The Church is the body of Christ, of which He is the head. As long as the head lives, the body lives, and the head being none other than the eternal Son of God, the very gates of Hades shall never prevail against His Church. But what you and I should be concerned about is the faith, the belief, the salvation, the hope, the eternal destiny, of the young men of our generation. Professors who have been pronounced skeptics for forty and fifty years are probably beyond reach. But young men, on the threshold of life, who still can look at problems without prejudice, and who are groping today for something to believe that will never slip out of their hearts and minds —these young men—my dear friends—**we should reach. . . .** My dear friends, the facts of our contemporary civilization are with evangelical Christianity. The theories of men are against us. The facts of archeology, of textual criticism, of anthropology, and the very fact of this present war, a partial fulfillment of the words of Jesus that nation should rise against nation—the facts of our day, only confirm the truthfulness of the Scriptures. It is the theories only that are against us, the theories of agnosticism, of materialism, of naturalism, the theories of Freudian psychology, the false cults of religion, theosophy, Christian Science, and other fantastic conceptions, that never rested on stern historic realities. These things only are against us.—Wilbur M. Smith.

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A CHRISTIAN CONCEPT OF EDUCATION

The stable element in education concerns man and his destiny; it concerns his relation to God. Educators must have a definite understanding concerning the nature and destiny of man. If they lack this, then all methods and procedures, no matter how scientific, will lack intelligent direction. In making a journey, our destination is of prime importance. Likewise in education the first essential is knowledge of the goal to which we are to lead the child. Of course the goal of education is determined by the nature and destiny which God has given to the child.

The [Christian] school gives a primary place to the purpose of education. Therefore it bases its program on the clear teaching of philosophy and divine revelation concerning the origin, nature, and destiny of man. That teaching gives an answer to the momentous questions asked in all ages and so well expressed by Carlyle when he said, "Whence and O God whither?" The [Christian] knows the answer to the question of the whence, the what, and the whither of life, partly by the use of human intelligence, more adequately through the Word of God, speaking through the prophets in the Old Testament, and still more fully through the Word made flesh, our Lord Jesus Christ. And the answer is one known by the child in every [Christian] school—that man is unique in the universe; that he is a union of body and soul created by a Personal God; that he is a person with a sacred dignity; that he has not here a lasting city but seeks one that is to come. For the Christian the ultimate goal of life is complete union with God. That is the true term of human progress. That is the final end of the divine creative act.—James T. O'Dowd.

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TERTULLIAN'S "APOLOGY"

I shall at once go on, then, to exhibit the peculiarities of the Christian society. We are a body knit together as such by a common religious profession, by unity of discipline, and by the bond of common hope. We meet together as an assembly and congregation, that, offering up prayer to God as with united force, we may wrestle with Him in our supplications. This violence God delights in.

We pray, too, for the emperors, for their ministers, and for all in authority, for the welfare of the world, for the prevalence of peace, for the delay of the final consummation. We assemble to read our sacred writings, if any peculiarity of the times makes either forewarning or reminiscence needful. However it be in that respect, with the sacred words we nourish our faith, we animate our hope, we make our confidence more steadfast; and no less by inculcations of God's precepts we confirm good habits. . . .

On the monthly day, if he likes, each puts in a small donation; but only if it be his pleasure, and only if he be able; for there is no compulsion, all is voluntary. These gifts are, as it were, piety's deposit fund. For they are not taken thence and spent on feasts, and drinking bouts, and eating houses, but to support and bury poor people, to supply the wants of boys and girls destitute of means and parents, and of old persons confined now to the house; such, too, as have suffered shipwreck; and if there happen to be any in the mines, or banished to the islands, or shut up in the prisons, for nothing but their fidelity

(Continued on page 860)

FOR OUR SHUT-INS

THE DARK WILL BE LIGHT

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly.
"O mother! take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days
Wherein our guides are blind as we,
And faith is small, and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee!

—John G. Whittier.

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WHAT CONTRIBUTION SHOULD THIS PAGE MAKE TO THE READERS OF THIS PERIODICAL?

Each department of this paper has a service to perform that is peculiarly its own. On the editorial page the editor discusses the issues of the times and other items of interest to our readers. Christian doctrine is the theme to which our doctrinal department is devoted. So important is this theme that the paper carries a regular bimonthly 16-page doctrinal supplement. For a similar reason a monthly mission supplement is published, in addion to the regular mission department. Articles of a general nature, also items of news from our various congregations and church activities in general, appear regularly, keeping our readers informed as to the regular and special thought life and activities of the church. Marriages, obituaries, and other items of news appear regularly in our weekly messages. Along with these other lines of service, the Family Circle Page carries a weekly message that is of no little importance. And because in many families there are those who because of sickness, accidents, or the infirmities of age are confined to their homes, one page each month is devoted to the interest and edification of our shut-ins.

The idea of a shut-in page was first suggested to us by Bro. Amos S. Horst, well known to many of our readers. He was given charge of this page, and for several years he performed efficient service. But other responsibilities crowded upon him, so that he requested to be relieved; which request was reluctantly granted. We thank the Lord that this page has been a means of edification and encouragement to many who for various reasons were hindered from having a part in the usual activities of life.

Paul, in his letter to the Romans, has this testimony to offer: "We know that all things work together for good to them that love God." Affliction is one of these "all things" which nobody seeks or wants, yet which often proves to be "a blessing in disguise." Many, like the psalmist, looking back over past experiences, were moved to say, "It is good for me that I have been afflicted." If taken right, it brings out the tenderer, better side of life, both for the afflicted ones and for those who attend to their needs. The frailty of human life and experience has often been the means of turning the mind and heart from things earthly to things heavenly, thus uplifting the soul, enriching the life, and enhancing the usefulness of the ones suffering from affliction. Through the frailty of man, God is often glorified. In other words, "Man's extremity is God's opportunity." In the language of inspiration: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby" (Heb. 12:11). Whether it is the blessing of health or of physical infirmity, of prosperity or of adversity, blessings considered real or blessings in disguise, let us "praise God from whom all blessings flow," recognizing that "all things work together for good to them that love God."

We should never lose sight of the opportunities that often go with the shut-in life. Some of the most edifying conversations we ever enjoyed were with shut-ins suffering from afflictions. After you have passed through a siege of sickness or other affliction, you are in position to be of service to others who are similarly afflicted. During the time that we are on a bed of affliction we have the opportunity for hours of serious meditation and prayer, for laying up treasures for use when we are afterward released for the opportunities of active life in mingling with others. Paul shut up in prison for a number of years, as "the prisoner of the Lord" wrote a number of his most inspiring epistles, and found a number of opportunities to encourage and strengthen those who came to visit him while in prison. Let us never forget that all that ever falls to our lot in life comes to us either through the direction or the permission of the Lord, and through these things our life is enriched provided we make use of our opportunities. "As we have therefore opportunity," as shut-ins or as servants of God at liberty to go where we will, "let us do good unto all men, especially unto them who are of the household of faith.

The thoughts herein presented are a few of the reasons why this page for shut-ins was called into being. Not only for their edification and encouragement, but also to supply material from the pen of thoughtful writers that will be of use to them as opportunities come their way, this page is continued. As God puts it into your hearts to help along in this worthy cause, put your thoughts down on paper and send them in for publication.—K.

EXPRESSIONS OF APPRECIATION

Stony Brook, Pennsylvania

We wish to take this opportunity to express our sincere thanks and appreciation to our many friends and relatives who kindly remembered us with sympathy cards and letters of comfort and consolation during our recent bereavement. We especially thank the sender of the anonymous card and gift. May God reward each one of you for the same.

Mary Ferree and Children.

—*—

Lancaster, Pennsylvania

I want to take this opportunity to thank my friends, especially the brothers and sisters from Vine Street Mission for the visits, cards, flowers, and gifts, and for the prayers offered in my behalf during my recent illness. I wish you all the Lord's blessing.

Emma K. Lefever.

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Millersville, Pennsylvania

Many thanks for the prayers, wishes, and gifts for Mrs. Daniel Gish during her eleven weeks of sickness. Her condition is favorable, although at this writing she does not yet have enough strength to be on the floor.

The Family.

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Maugansville, Maryland

I wish to thank my many friends, relatives, and neighbors for their kindness in remembering me with cards and letters and with your prayers during my operation and while I was in the hospital at Baltimore, Md. We cannot express in words how much these things have meant to me while going through these afflictions. May the Lord bless and reward each one for your remembrance. My prayer is that God's richest blessings may be with you all.

Abram H. Baer.

THE LOWEST PLACE

Give me the lowest place; not that I dare
Ask for that lowest place, but Thou hast died
That I might live and share
Thy glory by Thy side.

Give me the lowest place: or if for me
That lowest place too high, make one more low
Where I may sit and see
My God and love Thee so.

—Christina Rossetti.

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We often hear people pray for open doors. But we need rather to pray that we may be willing and ready to enter the doors that are already open before us.—L. A. Kniss.

Sunday School Lesson

Theme for the Quarter: The Gospel of the Son of God: Studies in Mark

III. JESUS ANSWERS HIS CRITICS

Lesson for Jan. 16, 1944.—Mark 2:23-3:6.

Golden Text.—Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.—Matt. 5:11.

Introductory.—From the very beginning of His ministry, Jesus was beset by His critics. And His worst critics were from among those who ought to have been His closest friends and most loyal defenders of the faith. They criticized Him for eating with sinners, for neglecting the Jewish fast days, and for many other things where His life and teachings were different from "the traditions of the elders." In the lesson before us we have two of their most pointed criticisms, and how He met them.

Christ as Lord of the Sabbath (2:23-28.—One would think that if criticism is what those enemies of Christ were after, they might begin by accusing the disciples of stealing; as that corn belonged to some one else, and they evidently had no permission from the owner to pluck the corn; but from Deut. 23:25 it is evident that in doing what they did they were within the bounds of the law, so the Pharisees looked elsewhere for reasons whereby they might justly accuse the disciples of lawbreaking. So they came to Christ with the complaint that His disciples were doing something that was not lawful on the Sabbath day. But Christ had a point which the Pharisees did not care to withstand. He reminded them of how David went into the house of Abiathar the high priest, and satisfied his hunger by eating of the shewbread which was not lawful for any one but the priests to eat.

But over and above anything else that might be said on this discussion, Christ reminded the Pharisees (and ourselves as well) that there are two underlying facts that we should never forget: (1) "The sabbath was made for man, and not man for the sabbath." "The Son of man is Lord also of the sabbath." As we have before been reminded, the Sabbath is a means to an end, not an end in itself. If we are looking for highest authority as to how the Sabbath should be kept, we should look to Christ and not man as the Lord of the Sabbath. The Gospel of Christ, not "the tradition of the elders," constitutes our highest instructions. The Lord's Day, not the ceremonial Sabbath of the Jews, is the time set apart in our dispensation as our day of rest and worship.

Jesus Heals on the Sabbath Day (3:1-6).—Here we find Him in the synagogue—probably a week after the cornfield experience. In this event He proves Himself not only a miracle worker but also as Lord of the Sabbath. Again He is confronted with a set of sharp-eyed critics who are eager to find something to accuse Him and make Him appear before the people as a lawbreaker.

There was in the synagogue a man with a withered hand. What will He do with this man? Will He again, as He did on the previous occasion, disregard "the tradition of the elders" and transgress their law by attempting to heal this man on the Sabbath day?" That is exactly what He did. "And he saith unto the man with the withered hand, Stand forth." But before He performed the miracle He turned to His critics and asked them, "Is it lawful to do good on the sabbath day?" They held their peace. They knew that He was right in what He was about to do, but to acknowledge that was to take away their point of attack. So they kept still for the time being, and made no attempt to interfere with what He was about to do. Then Jesus said to the man with the withered hand, "Stretch forth thine hand." The man obeyed, and was instantly healed.

Some have wondered whether, since we are told that Jesus looked upon His critics "with anger," it would not be all right for us to lose our temper and fly into a rage under provoking circumstances. If our "anger" is of the kind that Jesus had ("being **grieved** for the hardness of their hearts") it is all right. But the anger of impatience or of hatred is something entirely different. There is a world of difference between "righteous indignation" and "getting mad." John says that "whosoever hateth his brother is a murderer" (I Jno. 3:15). We do the right thing when we are grieved because of the hardness of the hearts of the enemies of Jesus, provided a friendly interest, not hatred, is at the bottom of this grief.

As usual, the Pharisees were too blind to be favorably affected by this miracle. They made common cause with the Herodians, their political enemies, and plotted against the Lord of the Sabbath. Mark puts it in this language: "And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him." There is nothing so blind as prejudice.

Jesus proved Himself superior over all His critics in two ways: (1) by His miracle-working power; (2) by His successfully meeting all their criticisms and in a real sense proving Himself Lord of the Sabbath.—K.

Bible Meeting Topic

THE WISDOM OF GOD IN CREATION. —Job 38; Ps. 104:24

Topic for January 16

MOTTO

"The Lord by wisdom hath founded the earth; by understanding hath he established the heavens."

OUTLINE STUDY

I. His Creation is Unfailing in its Operation. —Isa. 40:21-26.
1. The seasons are according to appointment.—Ps. 104:19; Gen. 1:14-19; Ps. 136:5-9.
2. He arranges waters for the service of living things.—Ps. 104:5-13.
3. He provides food and shelter.—Ps. 104:14-18; Ps. 145:15, 16.
4. He promises to continue seasons.—Gen. 8:22.

II. The Intricate Designs of His Creation.
1. Various elements and creatures.—Ps. 148:1-13.
2. Perfect arrangements of nature.—Job 28:20-28; 37:16-18; Isa. 40:12-26, 28.
3. The wonderful make-up of man.—Ps. 139:13-18; Prov. 20:12; Acts 17:24-28.
4. The orderly plan of Creation.—Gen. 1:1-31.
2. God's Wisdom Shown in Creation.
   a. The order of things made first.
   b. The wisdom of day and night.
   c. The water system of God.
   d. The light system of God.
   e. The vegetation service of God.
   f. Creatures for land and water and air.
   g. His wisdom in making seasons.
   h. His wisdom in making our bodies.
   i. How He feeds and cares for all.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Works."**

For Seniors.
1. The Wondrous Harmony of Creation.
2. Infinite Variety in Creation.
3. Unfailing Operation of Creation.
4. Worthiness of God for the Worship of Man.

SEED THOUGHTS

As man exhibits himself in physical forms and actions, so there is one other Spirit, a great, wide, mighty, infinite, eternal Spirit back there in the depth of space, and in the present, and in the future, and in the abysses of space, who wrestles into existence great globes, and keeps them in their position. He builds them, and places on them these mysterious forms of earth which are signals hung out over these abysses to tell coming spirits who He is, what He is, what He does, how high His throne, and how vast is His power from eternity to eternity, from infinity to infinity through all ages of time; He is holding forth to men and angels these external tokens of His almighty power, of His infinite skill, and of His everlasting love. —R. S. Foster.

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J. Irvin Lehman, Chambersburg, Pa.
A. J. Metzler, Scottdale, Pa.
David D. Miller, Berlin, Ohio
E. E. Miller, Goshen, Ind.
Omar Miller, Canby, Oreg.
H. B. Ramer, Duchess, Alta.
J. R. Shank, Versailles, Mo.
J. W. Shank, Chaco, Argentina
C. B. Shoemaker, Scottdale, Pa.
S. W. Sommer, Millersburg, Ohio
Milo Stutzman, Kingman, Alta.
Paul Mininger, Goshen, Ind.
O. D. Yoder, Bannock, Ohio
Harold Zehr, Rantoul, Ill.

COMMITTEES

Executive Committee.—Simon Gingerich, H. F. North, O. N. Johns, Lewis S. Martin, A. J. Metzler, C. B. Shoemaker.

Publishing Committee.—Paul Erb, Chairman; Oscar Burkholder, Secretary; J. L. Stauffer, J. Paul Graybill, H. A. Diener, J. Irvin Lehman.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JANUARY 6, 1944

Field Notes

The Ministers' Conference for the Missouri-Kansas Conference is to be held at Kansas City, Kans, Feb. 16-18.

* * *

Revival meetings began at the Portland, Oreg., Mission on Jan. 2, with Bro. C. Z, Martin of Mountville, Pa., in charge. Prayers are requested.

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Sixty-six students are enrolled in the Special Short-term Bible School now in session at Lancaster Bible School.

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The Mennonite Central Committee discussed plans for relief and C.P.S. work at its annual meeting held in Chicago Dec. 30, 31.

* * *

The brethren A. J. Metzler and C. B. Shoemaker of this office were at Souderton, Pa., on Dec. 30 on Publication Board Business.

* * *

Good interest marked the Christian life conference held at the Scottdale Mennonite Church Dec. 31 to January 2. Bro. Paul Erb, Goshen, Ind., was the speaker.

* * *

Plans are under way for the ordination of a bishop in the Franconia district. The new bishop is to succeed the late Bro. A. O. Histand. The ordination is to take place early in January.

* * *

Bro. S. C. Yoder and wife, of Goshen, Ind., spent a few days over Christmas in their former home community near Kalona, Iowa. While there Bro. Yoder preached in a number of churches in the vicinity.

* * *

Kidron, Ohio, has been chosen as the place for holding the next annual meeting of the Mennonite Board of Missions and Charities. The date has not been fixed, but it will probably be near June 1.

* * *

Bro. Leonard Haarer, of the House staff, and his family spent Christmas vacation at their former home in Indiana. While there Bro. Haarer preached at the Shore Church near Shipshewana on Dec. 26.

* * *

Baptismal services were held at the West Union Church near Wellman, Iowa, Sunday morning, Dec. 26, when nine precious souls were received into fellowship. Bro. J. Y. Swartzendruber, of Kalona, Iowa, had charge of the services.

* * *

On Dec. 29 the Executive Committee of the Mennonite Board of Education met with the solicitors of the Board at Chicago, Ill. Bro. Edward Diener, of Wellman, Iowa, has taken the place of Bro. L. L. Swartzentruber in the solicitation work. The subject for discussion at the meeting was the Board's financial program for 1944-45.

* * *

Visitors at Scottdale recently were Bro. and Sister Lloyd L. Hollinger, Lancaster, Pa.; Mary Harshbarger, Hollsopple, Pa.; Clayton Berkey, Terrace, Pa.; Ruth Bender, Pittsburgh, Pa.; and Paul R. Shelly, Pennsburg, Pa., who spent a few days doing research work in the Mennonite Historical work in the Mennonite Historical Library.

* * *

The brethren A. J. Metzler, Mos Roth, and Aaron Mast participated week-end services at Clarence Cent N.Y., Dec. 31-Jan. 2. Communion se ices were held, ten persons received baptism, and one by letter. Bro. Ma also conducted communion services Jan. 2 at Beaver Dam, the new organized congregation in Northwes ern Pennsylvania.

* * *

Wanted: Early volumes of **Beams Light** and **Words of Cheer.** The Me nonite Publishing House staff of wor ers frequently find it necessary to ref to Mennonite publications of the pas For this purpose a historical library maintained, in which there are files most of the Mennonite publicatio that have been put out. Unfortunate some of the files are not complete. W are specially desirous of completing o files of the two papers, **Beams of Ligl** and **Words of Cheer.** For this we nee the first seven volumes of **Beams Light,** printed in the years 1906 to 191 inclusive; and the first thirty-fo volumes of **Words of Cheer,** printed i the years 1876 to 1909 inclusive. anyone has any issues of these volume perhaps once saved up by parents c grandparents, and is willing to suppl them for the library of the Mennonit Publishing House, please communicat with the secretary, C. B. Shoemaker.

Correspondence

BRUTUS, MICHIGAN

(Maple River Congregation)

Dear Herald Readers: Greetings of lov in Jesus' name. On Nov. 14 our bishop, Bro Edwin Yoder was with us for communio services. Two souls were received into church fellowship by water baptism. May we pra for them that they may be faithful to the Lord.

Sister Olive Rich and her mother of Arch bold, Ohio, spent most of the summer here on account of Olive's health.

Bro. and Sister Stucky and their son, also from Archbold, Ohio, were with us this summer. Bro. and Sister Elias Martin and children were with us. They are from Detroit, Mich.

Sister Naomi Martin, who spent about a month with us, went back to Detroit with Bro. and Sister Martin. We greatly miss her, for she always planned interesting things to do.

Sister Fannie Snider and daughter from Almont, Mich., visited her parents. We appreciate all visitors and invite them back.

Bro. Noah Snider was seriously ill but has improved much.

Sister Mary Eby had an operation and is still in the hospital, but she is recovering nicely.

Sister Mattie Burkhart who is working in Orrville, Ohio, is spending a week at home with her mother and relatives.

We are having fair weather for this part of Michigan. It is cold at nights, but we have very little snow.

Remember us in your prayers that we may grow in grace. B. G.

BIRCH TREE, MISSOURI

(Berea Congregation)

Dear Herald Readers: Greetings. Bro. Leroy Gingerich held our revival meetings Nov. 7-14. There were no confessions. Bro. Alva Swartzendruber, our bishop from Hydro, Okla., was with us Nov. 1-17. He gave three inspiring messages and held our fall communion services on Nov. 17.

Bro. and Sister Kauffman and sons, LeRoy and Ralph, of Haven, Kans., were here visiting their daughter and sister. Margaret Beckler was also with them.

Bro. Ralph Kauffman gave a talk on C.P.S. camp life. He was the first one from camp to be here.

We have had some very cold weather but it is warmer now. Dolora DePriest.

LIMA, OHIO

(Salem, Ohio)

On Dec. 2, we were again privileged to commemorate the birth of our Saviour. As we sat under the sound of the Gospel brought to us by Bro. M. L. Troyer of the Central congregation, Elida, O., we were made to feel sorry for the multitude of people who never give a thought to the real meaning of Christmas. Bro. Troyer used as his text, Isa. 9:6, basing his remarks mostly on the words, Wonderful, Councellor. Bro. Kenneth Good, Harrisonburg, Va., led us in song, using very appropriate songs for the day.

The brotherhood of Central congregation worshiped with us that day. Bro. Andrew Brenneman opened the meeting by reading Heb. 1, admonishing us on two words in verse 6, "Worship Him."

Bros. E. E. Zuercher, Cloverdale, O., J. B. Smith, Elida, O., and Perry Smith, brought us much appreciated messages also.

Bro. and Sister Otis Good were home from camp to enjoy the day with us; also George Good. Bro. Merle King of West Liberty, O., who was home from camp for Christmas worshiped with us that day also.

Bro. and Sister Charles Graber of Stryker, O., and Bro. and Sister Dwight Daniels of West Liberty spent the day with us.

The Sunday-school class of Sister Winona Swartz prepared a bushel basket full of Christmas cheer for our two shut-in sisters, Sarah and Annie Smith.

Sister Ethel Good's Sunday-school class of children, ranging in age from seven to ten years, donated over seven dollars and outfitted a little girl at the Blanchard congregation in clothes.

Our sewing circle seemed to have a hard time to get enough funds for things they needed, but sometime ago a brother put a motion before the congregation that the sisters be given the right to draw from the Sunday-school treasury when necessary. The motion was carried. The sewing circle is naturally happy about this.

Let us all resolve to renew our baptismal vow to live throughout this coming year for Him who died for us. Clyde Swartz.

MORTON, ILLINOIS

(Morton Mennonite Church)

Dear Friends: At the beginning of a new year we extend to you our sincere wishes for a year of fuller consecration and service to our Lord.

Bro. E. M. Yost of Greensburg, Kans., was our evangelist for a series of meetings the first eleven days in November. Bro. Yost preached the Word with power. All of us were strengthened. Three young people accepted Christ as their personal Saviour.

We remembered the Thanksgiving season with a special service on the evening preceding Thanksgiving Day.

Our Sunday evening services have been well attended. We have had some fine programs. An outstanding one was given entirely by young people on the subject, What I Believe the Bible teaches on: the Theater, the Dance, Cards, Smoking and Drinking, and Modest Apparel.

The last Sunday in November we observed Missionary Day with Bro. Edwin Weaver, Akron, Pa., as our speaker, both morning and evening. He also spoke on Saturday evening about his work in India.

Early in December we held our annual business meeting and election of church and Sunday-school officers. Robert Zehr was chosen again to superintend our extension Sunday school at the New Castle School.

On Christmas morning a crowd gathered at the church for a special Christmas service.

On Sunday, Dec. 26, we were very glad to welcome as our speaker at the morning service, Bro. Roy Roth who is studying Bible at Goshen College. In the evening the children of the Sunday school gave a Christmas program.

Our prayer is that we may seek first the kingdom of God in 1944.

Dec. 27, 1943. Mrs. Mahlon Eigsti.

STUARTS DRAFT, VIRGINIA

(Valley View Congregation)

Dear Herald Readers: We have had the privilege of assembling together at the house of the Lord to worship Him for the entire year and how we should be thankful to Him for His goodness and mercy that has been extended to us.

On Nov. 28, at 7:00 p.m. there was a program given consisting of children's singing representing three congregations, and special quartets were given by the older boys and girls, which were greatly appreciated.

The last Sunday in this year, Dec. 26, Bro. Charles Grove gave us a very inspiring message from Ps. 65:11 stating the many ways the Lord's goodness and mercy has been shown to His people, and how helpless we are without Him, during the past year. His sermon was for only about twenty minutes, after which he said he felt impressed to extend an opportunity to any one to give a testimony for the Lord. Due to the downpour of rain there were only 35 present, but many of this number gave a word of thanks and praise for the Lord's goodness to them during the year 1943. What was more impressive yet was to hear the testimony from several which were past 80 years of age.

Bro. Cox, who is in the latter part of the eighties, has been able to attend services every Sunday so far this winter. It is remarkable how he gets to church early and he walks all alone most of the time, as his companion is dead and he has no children in this community.

Our Sunday school has been reorganized for the New Year. We appreciate visitors worshiping with us and every one is invited to attend this little mission.

May the Lord add His blessings.

Dec. 29, 1943. Bessie Brydge Hailey.

GOSHEN, INDIANA

(Clinton Frame Congregation)

Dear Readers: Greetings in His name. We had a series of evangelistic meetings, Nov. 4-14. It was a real revival. There were sixteen confessions, fourteen reconsecrations, and many who requested prayer. Bro. John W. Hess was in charge of the meetings.

The Thanksgiving season brought more blessings. Bro. Paul R. Miller, the evangelist at Clinton Brick Church, preached the Thanksgiving sermon. A number of our C.P.S. boys were home at that time, Clem Stutzman, Howard Wenger, Edward Maust, Ezra Lee Yoder, and Verle Hoffman. Jesse Riegsecker and wife came just a little later, and at Christmas time Richard Nelson from Ft. Benjamin Harrison was at home. Miriam Hoover and Harold Hostettler from E.M.S. spent Christmas vacation at home, while Ruth Yoder stayed at the school with a sick friend. Carol Yoder, Mary Ellen Miller, and Evelyn Whipstock were home from Hesston at Thanksgiving time.

Bro. Edwin Yoder from Topeka is now our acting bishop. Communion and baptismal services were held on Dec. 19.

The annual church business meeting was held Nov. 29. Sunday school and young people's meeting reorganization took place on Sunday afternoon, Dec. 12. Superintendents for Sunday school are Manasses Bontrager and Amos Yantz, with Vernon Stutzman superintendent of the classes in the basement. The young people's meeting committee consists of William Miller, Ira Johns, and Vernon Bontrager.

The sisters were glad to put up fruit and vegetables again for C.P.S. camps and for Goshen College, but due to the scarcity of fruit, the total number of quarts was only about two-thirds the amount of the previous summer.

Bro. Ira Johns and his wife have moved to Goshen. All of their children and grandchildren were at home for Christmas.

There is much sickness in our community now. We feel that effectual, fervent prayer is one of our greatest needs. Will you help us?

As we enter another new year we look back and consider the many blessings and the wonderful things God has done, and we look forward with mingled prayers in our hearts. Perhaps uppermost in our hearts is a desire for peace on earth, good will to men. An-

(Continued on page 860)

Miscellaneous

THE OLD—THE NEW

By Fred Scott Shepard

Another year has passed away—
What of the moments which it held?
Was time misspent of ill employed?
Did priceless hours neglected pass?
No vain regrets can bring them back,
Nor tears efface their record sad—
God's pard'ning grace implore!

But there were days of faithfulness,
And hours of purposeful intent;
Though few there were to understand,
And meager were the praises sung—
God knew; that was enough!

A new year dawns, with days fresh given,
Wherein new records may be made;
Shall profit gained from days agone,
Improvement give to days to be?
If hearts be satisfied with less,
Then will life's portion poorer be,
And God dishonored.

If high ideals and purposes
Be that on which the heart is set,
God's all-sufficient grace will prove
Enough to make life's service blest,
And He will say, "Well done!"

—Evangelical Christian.

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"WITH US ARE BOTH THE GRAYHAIRED AND THE AGED"

By Minnie Graber

I can see it now as if it were yesterday. From carriage to anteroom and to their own particular corner in the church, a fair dozen of the more elderly sisters come, greeting each other, serene, unhurried, each finding her own place. In their demeanor there is something that speaks of high ideals, of honesty, hospitality, saintliness. Life has taught them endurance; patience has come to them through hard work, trial, and suffering. They are God's own.

Ten thousand miles away in a strange country among a strange people, in a strange church, I became aware that something was missing. (Indeed many things were missing in those days.) I looked around. The white-haired grandmas were not there. No one that reminded me of Aunt Lydia, or Aunt Priscilla, or Aunt Carrie. To be sure there were some more aged than others, but the marks of saintly living were missing. And I was homesick for the mothers that pour out their lives in unselfish love and devotion.

In that strange country I saw a strange sight. Three old, unlettered, women entered the circle on sewing day. They could not sew. Their "saris" were torn. After considerable comment, laughter, and suggestion they were induced to try mending, each her own garment. And there I saw the first one holding the cloth while the second and third, one on either side, punched the needle back and forth, much as one might mend a screen door. They knew one Bible verse, "God is love." There was nothing of that intangible beauty that lingers about souls who find joy in creating lovely things—flowers, feather-stitched quilts, lovely dishes.

One day an old leper woman lay dying, huddled in her blanket, too sick to raise herself. The simple truth of Christ's dyng for us was repeated to her for the last time. When asked if she understood she gathered her strength to say one word—"Jesus," then hesitating, clasping her hands in devotion, she finished her unfinished sentence—"for me."

Oh, the love of Jesus that makes such victory possible! Saved, fully saved! There began an appreciation of the faith of simpler souls. There was reality. And now the country is no longer strange, and beauty is found in hidden places.

But do you wonder that when the years have rolled away and all the miles have been retraveled, and we find ourselves again in our own country and in our own churches that we seek the corner where the grandmas sit? They have lived so fully and well. God bless them every one.

Goshen, Ind.

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A TRIBUTE

By J. S. Hartzler

The year 1865 was quite an eventful year for the Mennonite church, not the least because of the birth of a child who was named Daniel Kauffman. The first twenty-five years of his life were spent in the world, where he made rather rapid strides. Before this period of his life had passed he was county superintendent of public schools of Morgan county, Missouri.

Before the close of his worldly career he found himself a leader in a contest over a question relative to uniform textbooks for use in the public shools. He and his fellows carried the day but not without controversy with some well-paid book agents. The "Uniformity idea" began to grow, and the next legislature made provisions for uniform textbooks for the state.

When Bro. Kauffman was converted, there was no question to him as to what the Lord had done for him. Satan knew better than to bring up that question, but he came to him from a different angle. "Now, it will be unwise for you to unite with the church of your parents. You can unite with one of the more popular churches and go on in your political career." But that did not work. He wanted to be as devoted to his Heavenly Father as he had been to the world. He was a student, and he soon found that the Word of God was definite on some things which these churches ignored. That was the decisive factor. He could not unite where plain teachings of the Bible, that stoo out in bold relief, were ignored.

About ten years after his conversion when an ordination to the ministry wa pending, the church saw in Bro. Kauff man the man that was needed for th place. After his ordination he soon be came more and more favorably knowr Then the time came when there was growing sentiment that the churc should have her own publishing house instead of the stock being owned by in dividuals, as was formerly the case. A effort was made to purchase the Men nonite Publishing company, the Herald of Truth, and accompanying publica tions. This effort was not successfu at first. As a result it was decided t begin anew, put up a building, and star a new church paper.

There was little question who would be qualified for the editorship of th new paper. Bro. Kauffman stood ou in the minds of the brotherhood as th man best qualified for this position but there was a large question in th minds of many whether it was advisabl to tie a man who was so valuable to th church at large to an office which would occupy the larger part of his time, bu the latter argument was swept aside and Bro. Kauffman was chosen as editor in-chief for the Mennonite Publishing House, which was to be located a Scottdale, Pa. The name of the new church paper was the "Gospel Wit ness." It was published for about three years, but negotiations were going on regularly with the aim in view that th publications of the church might be amicably united. Finally an agreemen was reached. But what about the name of the church paper? The name of th first one was, "Herald of Truth"; the name of the last was, "Gospel Wit ness." Diplomacy prevailed. The first words of both were chosen for the new paper, and it was called the "Gospe Herald."

Bro. Kauffman has done his work so well and directed the thinking of his readers so thoroughly that it may well be said that he has been a leading factor in the growth of the church, and that he has held up the idea that nothing is accomplished for good if in anything Christ is left out. His aim seemed to always be, in the language of Paul, "Ye are all one in Christ Jesus.

Our brother has well deserved the rest he is being given. His continuing labors will be of great benefit to the church, and his counsel will be sought by many. It is the prayer of the brotherhood that his lightened labors will lengthen the time that those counsels will be available.

Elkhart, Ind.

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You prove by your life whether you have been transformed or not—prove by your ministering to others "what is that good, and acceptable, and perfect will of God."—Aaron Mast.

IS SIN REAL?

By Daniel D. Leatherman

In order to satisfactorily answer this uestion of the reality of sin, one must xamine God's Word. After this examiation one notices that sin concerns od, man, the devil, angels and nature. f sin is unreal then those with whom it s associated must likewise be unreal. his would necessitate an unreal God, n unreal devil, unreal angels; man ust be unreal. Nature too would be unreal and most surely the Bible which ecords so much unreality must be unreal. The point in the question is, does in really exist, or is there no such thing s sin? Invariably those who hold to he theory that sin does not exist do not elieve that there is eternal punishment waiting the unrepentant sinner. This vould be contrary to their doctrine. If in does not exist surely there can be no ternal punishment for it; consequently here is no need of a Redeemer.

To properly understand this subject ne needs to have before him the Bible lefinitions of sin. One notices the folowing:

Vain talk is branded as sin in Prov. 0:19: "In the multitude of words there vanteth not sin: but he that refraineth is lips is wise." Here the presence of in is declared. A thing to be present nust have an existence.

Contempt for others is called sin in Prov. 14:21: "He that despiseth his neighbor sinneth: but he that hath nercy on the poor, happy is he." In each of the above instances where a condition of sin exists a counter condition is also stated; in the former, sin s eliminated when one refrains his ips; in the latter the exercising of nercy is a cure for harboring contempt.

Foolish thoughts are labeled sin in Prov. 24:9: "The thought of foolishness is sin: and the scorner is an abomnation to men." Is there anything unreal about a man's thoughts? Should one possess foolish thoughts, are they not as real as when one possesses good thoughts?

Unbelief is characterized as sin in Rom. 14:23, "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith s sin." Unbelief abounds on every hand. It is called sin. Does it therefore not exist, since it is abundantly present with us?

Neglect of opportunity is considered sin in James 4:17, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." How abundantly this evil is present with us! It is sin existing right among us. How real it is!

The Transgression of the law is called sin in I John 3:4, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." If in the face of this Bible definition, one accepts the theory that sin is nonexistent, then the Law is likewise nonexistent. This amounts to saying that God's Word does not exist. Many are following this pernicious doctrine, saying that the Bible merely contains God's Word, thus leaving it to their own false discretion to pick out what they want from the Bible and call it God's Word and thus formulate a basis for their own teachings.

"All unrighteousness is sin" (I John 5:17). Who can be so bold as to exclaim that no unrighteousness exists today? To say that sin is unreal is to say that no sin exists in the world. This results in saying, "I have no sin"; therefore I John 1:8 applies, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "If we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:10).

These definitions deal with realities, thus making the object of their description all the more real.

The many results of sin are visible today. Nature is still under God's curse awaiting its redemption. A study of Gen. 3 reveals the following: The serpent was cursed above all cattle and above every beast of the field. This language means that the serpent's punishment was greater than the curse placed upon the rest of the animals. Its means of locomoton was drastically changed as well as its diet. Greater sorrow was added in connection with child bearing. Notice, however, that children are not considered a part of the curse, but the sorrow surrounding their birth is thus considered. A change in the very nature of the animals seems to have taken place. Many became carnivorous, whereas previously they had been herbivorous. Gen. 1:30. The birds too seem to be singing in the minor scale. The ground was cursed, thorns and thistles were added to the plant life. It appears that some of the most beautiful flowers grew thorns on their bushes, thus becoming a constant bearer of the curse of God.

Man's curse consisted of many demotions. He was chased out of the beautiful garden to till the ground from whence he was taken. He was compelled to work much harder than before and commanded to sweat. His diet also was changed. Death entered. Rom. 5:12: "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The results of sin are still present with us in the strictest sense of reality. Since the results of sin are so real how can some say, and that with great emphasis, that sin is unreal? If sin is unreal, then these results mentioned above would also be unreal.

God's wonderful plan of redemption is a striking proof of the reality of sin. A question which cannot be satisfactorily answered by the adherents to this doctrine is "If sin is an hypothesis, why did God go to so much bother to redeem man from something that does not exist?" Of course, their theory followed to a logical conclusion, maintains that God is unreal, Jesus is unreal, The Holy Spirit is unreal, man is unreal, sin is unreal, redemption is unreal. If such were the case, then man needs no redemption; he is altogether righteous from the day of his birth; in fact, the new birth would be a myth. We are glad, however, that the child of God has a real God who planned our redemption through a real Jesus Christ who delighted in doing His real Father's will. We are glad too that the new birth delivers us from real sin into the kingdom of God's dear Son. We are thankful that the real Holy Spirit leads and guides and indwells us. If sin is unreal, then the fact of man's forgiveness is unreal too.

So real is sin and so sinful that it cannot be in heaven. The devil and many angels were thrown out of heaven because of sin. They are being reserved in chains of darkness unto judgment. II Pet. 2:4. So real is sin that no redemption is possible for these fallen angels. So real is sin that if men fail to avail themselves of the redemption that is in Christ Jesus, eternal hell awaits them.

Another proof of the reality of sin is its great power, its lure through temptation, its captivity unto bondage and slavery. Why is there the habitual drunkard, the drug fiend, the tobacco captive, the pleasure addict? Surely these could not exist if it were not for the reality of sin. Man cannot overcome these of himself as the devil through these things robs the individual of his will power. It requires the indwelling Christ, who is greater than the devil, to give the victory over sin. I John 4:4.

Hatfield, Pa.

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TALKING UP THE MINISTER

Years ago there was trouble in a certain Presbyterian church over the young pastor. Many members insisted upon his leaving. His few ardent friends insisted with equal zest upon his remaining. Much bad feeling had been generated. The case was critical.

Finally, two prominent officials called the congregation together, and gave this counsel: "It is true that our pastor is not a great man. He does not preach learned or eloquent sermons. But we all know that he is a good man, and that he is doing all in his power to promote our spiritual interests. Let us all agree to bear with him, and instead of talking him down let us go out from this meeting resolved to talk him up."

The advice was accepted. The result you can guess. He remained in that church nearly half a century, and remarkable success attended his ministry to the close.

A good many people talk the minister down. They discount all his doings. They misunderstand his plainest sayings. They credit him with unworthy motives. They predestinate his failure. An angel could not succeed under such circumstances.

That is unwise. It is unfair. It is wicked.

How much better to "talk up" the minister! The world will accept him at your estimate and respect him according to the measure of your own respect.

Talk up the minister among the young people. Raise not a finger to break the spell of his uplifting influence.

Talk up the minister among your fellow members. Be his solid friend. Suffer no tongue of malice to speak against him in your presence.

Talk up the minister in the social circle, on the street, in the cars, in the factory, store, or office. Magnify his strong points; minify his weak ones. Speak kindly of him or speak not at all.

Do you know what such loyalty to a minister will mean? In nine cases out of every ten it will mean success.—The Gospel Minister.

TERTULLIAN'S "APOLOGY"

(Continued from page 853)

to the cause of God's church, they become the nurslings of their confession.

But it is mainly the deeds of a love so noble that lead many to put a brand upon us. "See," they say, "how they love one another," for themselves are animated by mutual hatred; "how they are ready even to die for one another," for they themselves will sooner put to death. And they are wroth with us, too, because we call each other brethren; for no other reason, I think, than because among themselves names of consanguinity are assumed in mere pretence of affection.

But we are your brethren as well, by the law of our common mother nature, though you are hardly men, because brothers so unkind. At the same time, how much more fittingly they are called and counted brothers who have been led to the knowledge of God as their common Father, who have drunk in one spirit of holiness, who from the same womb of common ignorance have agonized into the same light of truth!—Written at the end of the second century.

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NUGGETS

When once we have yielded ourselves to God and have become new creatures in Christ, then the commandments are not a burden but a joy.—D. G. Lapp.

It was the Lord's plan that each and every one claiming to be a Christian should be a faithful witness for Him.—E. G. Gehman.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is the ever-increasing popular term, "for Christ's sake," the proper language to use to end a prayer? J. N. Y.

As the Bible is completely silent on this question, we would hesitate to answer either Yes or No.

However, there is such a thing as making a "vain repetition" out of the most favored language, so we should be cautious as to the uses we may make of any oft-repeated expression.

Among similar expressions found in Scripture we note the following: "For righteousness' sake" (Matt. 5:10); "for my sake," (Num. 11:29; II Sam. 18:5; Matt. 10:18; Mark 13:9; Luke 21:12); "for thy mercies' sake" (Psa. 6:4; 31:16); "for his name's sake" (Psa. 23:3; 106:8); "for conscience' sake" (Rom. 13:5; I Cor. 10:25); "for the truth's sake" (II Jno. 2).

For whosoever sake such expressions are used, they should be used in reverence, especially when spoken for Christ's sake.

*

Please explain Acts 19:11, 12. A Reader.

These verses read as follows: "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

We agree with the statement we often hear, that "the day of miracles is not yet past." Of Christ, the greatest of all miracle-workers, it is said, "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). But Christ did not always perform His miracles in the same identical way. In some cases He simply spoke the word, and the mighty deed was performed; in others, "virtue" went out from Him and the miracle was wrought; while in still others, He used material substances (as, for example, He opened the eyes of a blind man with spittle of clay) as curatives in cases of affliction. His immediate followers were also endued with miracle-working power (Mark 16:17, 18) to a remarkable degree, but the conditions being different there was also a remarkable degree of difference in the way their miracles were performed. The way to explain Acts 19:11, 12 is to accept it just as it reads, and you have the scriptural explanation.

*

A certain sister has a certain way to help others along in their spiritual life, using methods to which her husband objects. Is it right or wrong for her to go ahead in her own way, especially since the husband is the provider, according to the Scriptures, which teach the wife to submit? A Sister

In all such cases both husband and wife, as well as all other members, have their instructions in Romans 14, I Corinthians 8, and Ephesians 5:21-33. The more completely we adjust ourselves to the spirit of the teachings in these three chapters, the less liable we are to violate the spirit of the divine admonition, "Do all things without murmurings and disputings." There is power in the spirit of submission, whether found in husbands, wives, children, ministers, or lay members.

—o—

TRUE NEIGHBORLINESS

A farmer living near Deslacs, N.D., was sick during the winter and spring. The time for sowing wheat found him dangerously ill in bed. The neighbors got their heads together, set apart a day, and with twenty-two outfits of plows, harrows, drills, and other agricultural implements—sowed one hundred acres with wheat on that one single day. The women also helped by coming from their homes with baskets of lunch which they served to the men on the lawn. In these days, when to outrun and take the advantage of a neighbor is a common failing, it is glorious to see such an act of brotherly love.—Christian Herald.

CORRESPONDENCE

(Continued from page 857)

other cherished hope would be realized if we were to see the Lord's return in 1944.

Yours in His service,

Dec. 29, 1943. Mrs. E. A. S.

MARION, PA.

A prosperous new year greeting in the Lord to all Herald readers.

The sisters of our sewing circle were happy to have Sister Nellie Nissley of the Altoona Mission meet with us at our regular meeting Dec. 1, at which time she had charge of the devotion. Bro. J. M. Nissley preached for us on the following Sunday, Dec. 5.

On the first Monday of December we held our annual business meeting when the various organizations reported their work of the past year and new officers were elected or re-elected both in the Sunday school and church for the coming year.

The Marion congregation worshiped with the Pond Bank congregation on the evening of Dec. 19. A number of our folks served giving the entire young people's meeting program at that time.

At the time of this writing Sister Anna Shank, wife of our deacon, is in the Chambersburg Hospital. May the Lord give her a speedy recovery.

Dec. 30, 1943. Lydia R. Hess.

ELIZABETHTOWN, PA

(Good Congregation)

We are thankful that the Lord has blessed s bountifuly in temporal and spiritual things. Ve had dry weather this summer and yet our eeds are supplied.

Revival meetings this fall were conducted y Bro. Amos Weaver, Paradise, Pa. We raise the Lord for the Spirit-filled messages hich came to us. Our prayers accompany ro. Weaver as he is engaged in the work of ie Lord. Four young souls accepted Christ uring the meetings and one accepted Christ nce. May they prove faithful to the end. low sad that the gift of salvation, so precious and yet free, is so lightly esteemed by many. Quite a few in this community are not enjoying good health.

On Dec. 9, a small group gathered at the home of Bro. and Sister John Ebersole on the occasion of her seventieth birthday to engage in a prayer and praise service. Through a nerve shock sustained almost twenty years ago, her speech is gone except for a few words. Nevertheless she is very cheerful and appreciative of all that is done for her. She has fairly good health, although she has not been able to come to church within the last year. May these experiences in life help to draw us closer to our Creator.

Dec. 30, 1943. Anna K. Ebersole.

NEWS NOTES FROM OUR CHURCH SCHOOLS

CTIVITIES AT EASTERN MENNONITE SCHOOL IN DECEMBER

J. L. Stauffer attended the Franconia inisters' meeting at Salford Mennonite hurch on Dec. 7 and 8. On Sunday morng, Dec. 5, he preached at the Vincent hurch and attended the ordination held t the Haycock Mennonite Church in the fternoon. In the evening he preached at ie Plain Mennonite Church.

From Nov. 25 to 28, John Mumaw conucted meetings at the Pinto, Md., Church.

On Dec. 4 and 5, Chester K. Lehman nd John R. Mumaw were at Goshen, id., attending a meeting of the Interoard Committee, and served on a conferce on "The Home" at Pleasant View nd North Goshen congregations.

Two Gospel teams were sent out during ie month. Over Thanksgiving week end group of six visited the Altoona Mision. Two programs each were given at ie Mill Run and Altoona missions, and ne at Canan Station.

The following week a trip was taken to ie mission station at Cottage City, Md., here six persons gave two programs. nother was given at Ellicott City.

Bro. Orie O. Miller, of the Mennonite entral Committee, Akron, Pa., spoke in ission prayer meeting on Sunday morng, Nov. 28. He also gave an address durng part of the Sunday-school hour. His essages dealt with Civilian Public Servce work and the Puerto Rico unit. Bro. . J. Metzler of the Mennonite Publishng House, Scottdale, Pa., was on the ampus Monday, Nov. 29. On Dec. 5, Bro. Vm. Jennings of Knoxville, Tenn., was peaker at the mission prayer meeting. ro. Jennings conducted a series of evanelistic meetings at the mission for the olored in Harrisonburg.

"Our Christian Testimony in a War Vorld" was the subject of an address by ro. Paul Bender, director of the Grottoes amp, in the regular activities period on Vednesday, Dec. 1. On Sunday afternoon, ec. 5, Bro. Bender directed the camp horus as they gave an appreciated proram of sacred music to a large audience.

The December Public Literary was ponsored by the Smithsonian Literary ociety and was given on Dec. 3. Included n the program was an original story, an ration, and music by a mixed octet. A ebate of interest was also staged which ead: "Resolved, That the Mennonite hurch should encourage unmarried oung men to give at least two years of ervice to missions." The decision of the udges was in favor of the affirmative peakers.

The college juniors entertained themelves at a social in the art laboratory on aturday evening, Dec. 4. At the same me the high-school freshmen were enjoying "an evening of fun" in the Assembly Room, planned for them by their sponsor, Grace Wenger.

On Dec. 10 and 11, John R. Mumaw attended a meeting of the Boys' Activities Committee at Scottdale. He spoke at the Sideling Hill C.P.S. Camp Saturday evening and Sunday.

M. T. Brackbill addressed the men at the C.P.S. Camp at Grottoes, Va., on Monday evening, Dec. 13, on "The Universe to Scale." A faculty ladies' quartet furnished music which was illustrated by a fifth member.

Chester K. Lehman gave lectures to the C.P.S. unit at Greystone Hospital, N.J., Sunday and Monday, Dec. 26 and 27.

The Christmas spirit was felt a number of days before vacation began. Quoting from the Weather Vane: ". . . red, waxy candles, logs, a fireplace, music and a tinge of excitement, spelled Christmas program in the Assembly Room, Saturday night, Dec. 11. Although Ava Rohrer was on the platform . . . to illustrate the Christchild's advent while the faculty ladies' quartet sang, she pictured it so vividly that we could almost feel the cattle's warm breath upon us there by the manger. . . . For the seventeenth time within the past twenty-four years, Bro. Brackbill thrilled us anew with 'A Christmas Carol.' What improvements could Dickens himself have made upon the presentation? . . ."

The student group lived through the events of the birth of the Christ child on Wednesday morning, Dec. 15, as the faculty, their wives, and employees of the School, presented the cantata, "Bethlehem," by Weatherly and Root. On the evening of the same day the Mixed and Junior choruses gave a program of Christmas music to a well-filled auditorium.

Thursday noon, Dec. 16, found the majority of students leaving for their homes for a ten-day vacation. They returned Tuesday evening, Dec. 28, and were joined by a group of ninety-two Special Bible Term students. Bro. J. Irvin Lehman and Bro. Milton Brackbill also came back "home" to be with us for six weeks.

The Special Bible Term opening address was given Wednesday morning, Dec. 29, by Milton Brackbill, on the subject, "How to Be of the Most Value to Christ."

A get-acquainted meeting was held the same evening in the Assembly Room. Glimpses were given into the kitchen, a dormitory room, the boys' and girls' prayer circles, the reception room, and a class in physical education. There were faculty introductions. Music was furnished by a double octet. The get-acquainted feature at the close fulfilled its purpose in acquainting regular and Special Bible Term students with one another.

Elizabeth B. Mosemann.

LANCASTER MENNONITE SCHOOL NEWS

We are appreciating a good spirit among the student body. The attendance has held up very well in contrast to last year. One left to take up some college work in addition to her high school, one for health reasons, and the third for the draft. The extracurricular activities, the secular and religious alternating each week, are showing good interest.

The School Board meets at the school monthly. We are glad to have them as a body in the chapel service. This has a wholesome effect on the student body. The basement of the classroom building has been concreted recently making it possible to use it for shop and other classroom purposes.

Some of our graduates and students of last year visited with us during Christmas week. Also Dorothy Kemrer of the Eastern Mennonite School faculty visited here the same day.

Bro. John S. Hess served for an evangelistic effort for a few days. He spake three mornings, served in prayer circles and interviewed many students. A few students not having confessed Christ before, confessed Him for the first time. Many others asked for help in their Christian life.

Special Bible Term began Monday, Dec. 27, with 66 enrolled. H. E. Lutz, Christian K. Lehman, Henry F. Garber with the assistance of some members of the high-school faculty serve as teachers. Bro. Amos S. Horst gave the opening address emphasizing the importance and value of the spiritual understanding of the Bible. The initial enrollment in the evening school is one hundred and five.

J. Paul Graybill.

Weekly News Notes

RELIEF NOTES

Relief Worker for England Appointed

In keeping with the recommendation of Ernest Bennett, M.C.C. commissioner to England, additional workers are being secured for the work there. Glen R. Miller, professor at Goshen College, has been appointed to serve in England for the period of one year. He will be leaving this country in January. Two nurses, one from Canada and one from United States, are yet to be appointed.

F. J. Isaac Leaves for India

F. J. Isaac, director for famine relief work in India, is hastening to his field of service. At the time of this writing he is in Brownsville, Texas, waiting for air passage to Buenos Aires.

Gratitude for Songbooks

Letters of appreciation have been received from German war prisoners for the German Christmas songbooks printed and distributed by the M.C.C. Typical of the letters is the following: "In behalf of my comrades, the German Prisoners of War, in Camp Masey, Texas, we wish to thank you for sending us the German Christmas songbooks. We enjoyed the books very much."

Philadelphia Research Center

A busy place in Philadelphia is the Research Center located at 4035 Spruce Street. The building at this place has been set aside by the Peace Church Service Committees for research in connection with their relief programs. M. C. Lehman

has his office at this place from which he contacts the C.P.S. Relief Training Units at Duke University Hospital, Durham, N. Carolina; Howard, Rhode Island; and Polk County, Florida. Bro. Lehman provides instruction and study materials for these units. Carl Kreider from Goshen College has the same responsibility in connection with the training units at Ypsilanti, Mich., and Alexian Brothers Hospital, Chicago, Illinois.

In addition to his work with the relief training units, Bro. Lehman is preparing a booklet on the history, program, and philosophy of M.C.C. as a relief agency. John E. Bender of the same office is preparing an area study booklet on Paraguay. These booklets are to be used in relief training.

C.P.S. CAMP

Camp Briefs

Lola Schertz, R.N., Metamora, Ill., will be nurse-matron at C.P.S. Camp No. 4, Grottoes, Va. She will succeed Mrs. Paul Bender, who with Bro. Bender are returning to their former work at Goshen College after almost two years of service in C.P.S.

A New Type of Service has been provided for C.P.S. men in the opening up of a project for dairy artificial insemination. Initial men to begin this are Wilbur Detter and David Yoder from Luray, Va., camp. The project will be conducted in Lancaster and York counties, Pa.

Dairy Herd Improvement Units in Pennsylvania and Michigan will be increased by seven and eight men respectively. C.P.S. men serving in these units have been doing a good job and as a whole are pleased with the opportunity to do this type of work.

PEACE SECTION NOTES

"What if They Say . . . ?"

"The Bible contains contradictory teachings on the matter of war and nonresistance." "The Sermon on the Mount is not intended for Christians today." "Jesus' teachings on nonresistance are limited to personal relations." "According to Romans 13:1-7 and I Peter 2:13-17, Christians should submit to government and render military service." "Nonresistant people are parasites on society who return nothing for what society gives them."

These statements and fifty others that the nonresistant Christian must be prepared to answer are answered in the booklet, "Must Christians Fight?" published by the Peace Section of the Mennonite Central Committee. The booklet may be obtained by ordering from the E.V. publishing House, 301 N. Elm St., Nappanee, Ind., or from the M.C.C., Akron, Pa. Price, 20 cents per copy, 15 cents each for ten to one hundred copies, and ten cents per copy for orders of a hundred or more.

Released December 29, 1943
Compiled by Irvin B. Horst

Special Meetings

CHAMBERSBURG, PENNSYLVANIA

Report of the annual Sunday-school meeting held at the Chambersburg Mennonite Church, Chambersburg, Pa., Nov. 25, 1943.

Organization: Mod., Harold Hunsecker; Chor., Irvin Frey; Secys., Rhoda F. Lehman, Fannie W. Myers.

Program and Speakers: Prepare Your Hearts Unto God, Elias Kulp; Thanksgiving Sermon, Richard Danner; Children's Meeting, Elias Kulp; Filling the Place God Would Have Us Fill, Harvey E. Shank; Blessings Found in the Path of Service, Richard Danner; Our Young People, the Only Hope of the Future Church, Richard Danner; Faith of Our Fathers (Jude 3), Elias Kulp.

Thoughts Gleaned: A Christian must have a renewed heart, not a changed heart. God will not accept a divided heart. Christians should have a feeling of thanks in their hearts every day. Each individual must settle the sin question before he is in position to render thanks to God. Things for which we should be thankful: the Bible, the Church, health and strength, religious liberties, recognition of our nonresistant principles by our nation, spiritual blessings, and physical benefits. Our appreciation for what God has done for us can be shown by obedience to God's Word and concern for the welfare of others. Rendering service in the home may be just as important as rendering service abroad. When God definitely tells us what to do, we need not continue praying for further light—God won't change His mind. Whatever we do, we should do thoughtfully, sincerely, honestly, and humbly. There are rewards here and hereafter in the service that we render for the Lord. If in secular work we need to be faithful, how much more should we labor faithfully in spiritual things. Two great blessings in the path of service are fellowship with God and fellow believers and revelation of God and His purpose through the Holy Spirit. Because the future of the Church depends solely on the youth of today, it is essential that they be thoroughly indoctrinated. The strength of the Mennonite Church is in her history. It cost our forefathers much to be Christians. In order to defend our faith, we must know why our church stands for this faith. It isn't Mennonite doctrine; it is Bible doctrine. A religion that costs nothing is worthless. —Secretaries.

Married

Lehman—Good.—On Dec. 15, 1943, at the home of the bride's parents, Bro. and Sister Charles Good, occurred the marriage of their daughter, Thelma, to Bro. Joseph Lehman, both of Columbiana, O. Bro. S. A. Yoder officiated. May the Lord bless this union to His glory.

Hunsberger—Meyer.—On Christmas morning, 1943, Bro. Harold Hunsberger and Sister Charlotte Meyer, both of the Blooming Glen congregation, were united in marriage in the Blooming Glen Mennonite Church. Bro. Melvin A. Bishop officiated. May God's rich blessings attend them.

Musselman—Shoemaker.—On Dec. 11, 1943, at the bride's home, occurred the marriage of Bro. Ervin Musselman of the Floradale congregation and Sister Elma Laura Shoemaker of the Elmira congregation, with Bishop Oliver D. Snider officiating. May God's richest blessings accompany them through life.

Landis—Meyers. — On Christmas afternoon, 1943, Bro. Linwood Landis of the Blooming Glen congregation and Sister Sara Meyers of the Deep Run congregation were united in marriage at the home of the bride's parents, Bro. and Sister Wilmer Meyers, at Dublin, Pa. Bro. Melvin A. Bishop officiated. May the Lord richly bless them as they journey on.

Metzler—Martin.—Bro. Elam Metzler of the Erb congregation and Sister Anna Mary Martin of the Hammercreek congregation were united in marriage on Oct. 16, 1943, at the home of the bride's parents, Bro. and Sister Irvin Martin, Lititz, Pa., Bro. Amos S. Horst, Akron, Pa., officiating. May the Lord bless our brother and sister with many happy days in His service.

Burkholder—Hess.—Bro. John Jacob Burkholder of the Groffdale congregation, Pa., now residing in Wayne Co., O., and Sister Ve High Hess of the Lititz congregation, w united in holy matrimony on Nov. 25, 1943, the home of the bride's mother, Lititz, Pa. B Amos S. Horst officiated. May the Lord bl our brother and sister with many happy da in His service.

Holsopple—Shetler.—On Dec. 25, 1943, B Carl Dwayne Holsopple and Sister Lyc Catherine Shetler, both of the Kaufman co gregation, were united in marriage at the ho of the bride. Bro. Irwin M. Holsopple, fath of the groom, officiated, assisted by Bros. Har Y. and Charles Shetler, brothers of the bri May the Lord bless them and grant joy a peace through life.

Herr—Miller.—Bro. John Oliver Herr of t Mechanic Grove congregation and Sister Lilli Mae Miller of the Coatesville Mennonite congr gation were united in the bonds of holy mat mony at the Coatesville Mission, Wednesd evening, Dec. 1, 1943. Bishop John A. Kenr officiated. The marriage sermon was preach by Bro. Frank Stoltzfus, pastor of the missic We wish them the choice blessings of God.

Herr—Townsley.—Bro. B. Frank Herr the Mechanic Grove congregation and Sist Virginia Belle Townsley of the Coatesville Me nonite congregation were united in the bon of holy matrimony at the Coatesville Missi Sunday evening, Nov. 28, 1943. Bishop Jol A. Kennel officiated. The marriage sermon w preached by Bro. Frank Stoltzfus, pastor the mission. May God's blessing attend th union.

Obituary

Bender.—Samuel W., son of Wilhelm a Susan (Petershiem) Bender, was born April 1863, at Springs, Somerset Co., Pa., died De 11, 1943; aged 80 y. 8 m. 7 d. Death car very suddenly from a heart attack while he w at the home of his daughter, Mrs. Enos Swa zentruber, near Kalona, Ia. In his youth accepted Christ as his Saviour and united wi the Old Order Amish Mennonite Church. the age of 21, he came to Iowa, and on D 12, 1886, he was united in marriage to Lovi Swartzendruber who preceded him in dea Aug. 8, 1932. To this union 7 children we born. Emery died at the age of 49 years a Mary at the age of 2; the following 5 childr survive: Lena, wife of Enos Swartzentrub Kalona, Ia.; George, Wellman, Ia.; Barbar wife of Mose Yoder, McMinnville, Oreg.; Chri tian, Kalona, Ia.; Lydia, at home. Also survi ing are 23 grandchildren, 4 great-grandchildre a brother (Christian, Salisbury, Pa.), and sister (Mrs. Catherine Byler, Middlefield, O. He and his wife lived near Wellman, Ia., t first years of their married life, later movi to Vandalia, Ill., where he was ordained to t ministry, June 6, 1897, and ordained bish April 18, 1899. In 1906, he moved to Hydr Okla., where he lived until the last 6 years his life when he moved to Iowa to his daug ter's home. He was much concerned about t welfare of the church and especially for t young people. His place was seldom vacant church when health permitted. Funeral ser ices were held at his late home Dec. 15, Bros. William Yoder and Jonas Beachy. Text I Thess. 5 and John 5:19. Burial was made the Peter Miller Cemetery.

Chupp.—Daniel D., born Sept. 6, 1866; di at the home of a daughter, Mrs. William Hes Elkhart, Ind., Dec. 16, 1943. He had been for 4½ years and bedfast for 13 weeks. He w the son of David and Fannie Chupp. On Fe 6, 1886, he married Kathryn Miller who di June 25, 1933. He came to Elkhart 7 years a to live with his daughter in Clinton Twp. B sides Mrs. Hess, 3 other daughters survi (Fannie, wife of Vernon Miller, Goshen; Kati wife of John Leichty, Goshen; Mrs. Riley Brown, Elkhart), also a son (Albert D. Chup Goshen), 3 brothers (Gideon, Nappanee; Josep Ohio; David, New York), and a sister (Mr Anna Mullet of Montana). The services we held at the Clinton Brick Mennonite Church charge of Bros. Amos Nussbaum and Samu S. Miller. Interment in the church cemetery.

Eash.—John Eash was born near Lagrang Ind., June 27, 1864; died Dec. 23, 1943, ne Shelbyville, Ill., after a short illness; ag 79 y. 6 m. 26 d. When he was a young m

he moved with his parents to McPherson Co., Kans. He united with the Amish Mennonite Church in his youth and remained a faithful member until death. In the year 1890, he was united in marriage to Lydia Schrock of Ohio. In 1910, they moved to Illinois where he lived the remaining days of his life. To this union were born 2 daughters and one son. His companion, one daughter, and one infant son preceded him in death. He leaves to mourn his departure, one daughter (Lydia, wife of Peter Springer near Roanoke, Ill.), 7 grandchildren, 1 great-grandchildren, and many other relatives and friends. He was a kind and loving father. Funeral services were held Dec. 25 at the A.M. Church, Roanoke, Ill., conducted hy Bro. D. M. Ulrich and D. M. Hostetler. Burial in cemetery near hy.

"Father, thou hast left us lonely.
Here our loss we greatly feel.
But 'tis God that has hereft us;
He can all our sorrows heal."

Eicher.—Christ S., was horn in Fulton Co., west of Archbold, O., Feb. 14, 1867; died at the home of his oldest daughter, Mrs. Samuel Grieser, Dec. 1, 1943, after a lingering illness of about a year; aged 76 y. 9 m. 17 d. He was united in marriage with Anna C. Frey, March 20, 1890, who preceded him in death nearly 8 years ago. To this union 9 children were born Eva, wife of Samuel Grieser, Archbold, O.; Samuel E., Alhany, Oreg.; Ruth, wife of Alfred Nafziger, Archbold, O.; Reuben, Wauseon, O.; Andrew, Ft. Wayne, Ind.; Verna, wife of Carl Zimmer, Napoleon, O.; Ellen, wife of Lawrence Hull, Toledo, O.; Irvin and Olen, Archbold, O.). He lived for nearly 50 years in the neighhorhood in which he died. He was one of the latest of his generation in that neighhorhood to depart from this life. As a neighhor he was very helpful and highly esteemed. He accepted Christ as his Saviour in his youth and united with the Mennonite Church and remained faithful until death. He was interested in the spiritual welfare of his family and of the Church. He was regular in church attendance as long as health permitted. He leaves to mourn his departure, 9 children, 49 grandchildren, 2 great-grandchildren, 4 brothers, 3 sisters, and many other relatives and friends. One brother preceded him in death. Funeral services were held at the Central Mennonite Church, Archbold, O., conducted hy Bros. Simon Stuckey and Roy Souder, Archbold, O.; Homer North, Nappanee, Ind.; and Simon Beck, Leo, Ind. Texts: Eccl. 12; Isa. 38:1. Burial in Pettisville Cemetery.

To that far distant land
He has taken his way;
Past the shadows of night
There has dawned a new day.
And this he your comfort
Through grief hard to bear
That far country is home
And he waits for you there.

Kipfer.—Robert, son of Surranus and Lena (Lichti) Kipfer, was born at Clarence, N.Y., Feb. 8, 1926; died at the Kitchener and Waterloo Hospital Dec. 9, 1943, from complications resulting from a serious automobile accident he had in April, 1941. Since the accident his lower limhs were paralyzed and he remained an invalid. Bobby was of a cheerful disposition, very active, and optimistic. In spite of his serious injury he had hoped to be well again. Soon after the accident he accepted Christ as his Saviour and received haptism. He gave evidence that he enjoyed his Christian life and lied with that assurance. Every effort was made to restore his injured hody without avail. Although we cannot understand we recognize that God knows best and humhly submit to His will. He leaves his father and mother; also 7 brothers and 2 sisters (Harold, Kitchener; Wilhur, Chatham; Walter, Edward, Lester, James, Ray, Esther, and Marie at home). Funeral services were held, Dec. 12, 1943, at his late home in New Hamhurg with further service at the Geiger Mennonite Church. Interment in the adjoining cemetery. Bros. M. H. Roth and C. C. Cressman had charge of the service.

Risher.—Frank Risher, of near Thomas Dale, Somerset Co., Pa., was born Dec. 13, 1856; died Dec. 20, 1943, at the home of his son and daughter-in-law, Mr. and Mrs. L. L. Risher, Johnstown, Pa.; aged 87 y. 7 d. He had heen in failing health for some time and was bedfast for about 6 months. He was married to Mrs. Mary Beaver Decker and together they shared the joys and sorrows of life for about 62 or 63 years. He is survived by his widow and the following children: Mrs. Elizaheth Douht, Bedford, Pa.; George W., Pittsburgh, Pa.; Lemon L., Johnstown, Pa.; Harry A., Somerset Pike; also a stepdaughter (Mrs. Jennie Murphy, Ligonier, Pa.), and a number of grandchildren and great-grandchildren. He was received into the Mennonite Church at Thomas Church, June 19, 1930. He took an active interest in the church and was a witness for the Lord. On Dec. 20, he peacefully fell asleep, answering the call for which he had heen waiting. Services were conducted at the Thomas Church. Burial in the near-hy cemetery.

Shenk.—Daniel, son of Henry and Susannah Brenneman Shenk, was horn in Fairfield Co., O., Sept. 27, 1853; died at his home near Denbigh, Va., Dec. 1, 1943; aged 90 y. 2 m. 4 d. In December, 1875, he was married to Rachael Stemen, to which union 5 children were born, one of whom died at the age of 2 years; and in 1889 his wife passed away also. In 1891 he married Matilda Hilty, Bluffton, O. To them were born 9 children. One of these (Mrs. Susie Hertzler) preceded him in death in 1935. Surviving are his wife and the following 12 children: Meuno and Andrew, Elida, O.; Emma (Mrs. John Stemen); Anna L. (Mrs. H. P. Hertzler), Denhigh, Va.; Elizaheth, at home; William, Newport News, Va.; Daniel, Denbigh, Va.; Pre. Ray J., Cottage City, Md.; Mayme (Mrs. Joe Longacher), Oyster Point, Va.; Alice (Mrs. Paul Sauder), now on furlough from Tampa, Fla., Mission; Amos, at home; Pre. John H., Knoxville, Tenn., Mission. Also surviving are 54 grandchildren, 50 great-grandchildren, and a hrother, Deacon Abram Shenk, Denhigh. Uncle Daniel was one of the pioneer settlers and organizers of the Warwick River Mennonite community and was the first minister ordained for the church at this place. The ordination took place in Ohio ahout a mouth prior to their moving here in 1900. After a time he was requested to serve the Fentress congregation also, and for a number of years made the trip to that place, which then took 3 days, every 2 to 4 weeks. He was well known and respected in the community at large for his uprightness, sound counsel, and kind, quiet manner. He had, also, a ready pen and in earlier years supplied a number of articles for our church papers. This work, coupled with trips to various parts of the country, made his name fairly familiar throughout church circles. Although living to an advanced age, he remained active to the last and retained an exceptionally keen mind, quoting largely from the Scriptures. His hurden for the spiritual welfare of the Church seemed to grow rather than diminish with the years, and his sermons and prayers will not soon be forgotten hy those among whom he lahored. One oft-repeated phrase of his prayers was that at the last "we might bc so unspeakably happy as to hear those welcome words, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'" We feel that that has truly heen his happy portion. In the Church council, as problems arose, his first concern was, "What is hest for the Church?" and his desire was that questions be solved with that attitude uppermost. On the Saturday before his passing, he was engaged in some light tasks about the home, when he suffered a very slight fall which resulted in a fractured hip, followed in a few hours hy unconsciousness which lasted practically all the time until he passed away early the following Wednesday. His last intelligihle words were a prayer oft repeated, "Lord, grant grace to do thy will." Funeral services were held Dec. 3, in the home and church, in charge of the home ministers, Bros. T. H. Brunk and George R. Brunk, assisted by Clayton Bergey, Fentress, and Bro. Oscar Burkholder, Breslau, Ont.

Sommer.—John H., son of John and Anna Smith Sommer, was horn in Worth Twp., Woodford Co., Ill., April 18, 1880; peacefully passed away at his home in Metamora, Ill., Nov. 19, 1943; aged 63 y. 7 m. 1 d. Although he had heen in failing health for some time, his death came suddenly while he was asleep in his chair. He received his early education in Woodford Co., and remained in this community until 1906 when he went to Oklahoma. In 1907 he was united in marriage to Lena Costner of Renfro, Okla. Three years later they moved to Illinois and have since resided in various localities in this state. He united with the Mennonite Church in his youth in which faith he remained until his death. Five children were horn to this union, 4 of whom survive (Sgt. Walter H. Sommer, Tinkerfield, Oklahoma City; Mrs. Helen Raecke, Chicago; Mrs. Sarah Behrens, Metamora; William Gordon, Washington). Also surviving are his wife, 7 grandchildren, 3 hrothers (his twin, Joseph D.; George I.; Chris W.), and 2 sisters (Mrs. Bena Darr and Mrs. Lizzie Massanari). Those who preceded him in death are a daughter (Bena), his parents, 4 sisters, and 2 hrothers. Bro. H. R. Schertz was in charge of the funeral services.

Thomas.—Joseph Thomas of the Stahl congregation near Johnstown, Pa., was horn June 11, 1867; died Dec. 17, 1943; aged 76 y. 6 m. 6 d. He was a son of Emanuel and Hannah Stutzman Thomas. He had 10 hrothers and sisters; only one survives, a sister (Elizabeth Dunmeyer). The deceased has been a memher of the Mennonite Church for many years. He was never married. The Stahl congregation had supported him for at least 20 years hecause he was not ahle to do so himself on account of unfortunate circumstances. Funeral services were held at the Stahl Church, in charge of Bros. Lloy A. Kniss and Sanford G. Shetler.

Weber.—Hettie, daughter of the late Henry and Fanny Gehman, was horn July 12, 1873, near Adamstown, Pa.; died Dec. 5, 1943, on the same homestead where she was horn and resided all her life; aged 70 y. 4 m. 23d. She was married to Noah M. Weher, Feh. 21, 1892. They ohserved their fiftieth wedding anniversary almost two years ago. Remaining to mourn their loss are her husband and all 9 of their children (Alice, wife of Aaron Martiu; Harry; Ahel; Fannie, wife of David Shirk; Edwin; Anna; Esther ,wife of Enos Musser; Sallie, wife of Ivan Gehman; and Ella, wife of Paul Martin), also one brother and one sister. Funeral services were conducted at the home and at the Bowmansville Mennonite Church hy Bros. J. Paul Graybill, Moses Gehman, and Isaac Geigley.

When the dear ones that we love
Enter into their rest ahove,
When their words of love and cheer
Fall no longer on our ear,
Hush, he every murmur dumh;
It is only "Till He come."

Welty.—Ephraim, son of the late Ulrich and Anna (Bare) Welty, was horn July 22, 1864; died at his home in Nappanee, Ind., Dec. 12, 1943, after a 5-month illness of heart trouhle; aged 79 y. 4 m. 20 d. He united with the Mennonite Church at the age of 36 and remained a faithful member. On March 23, 1890, he was united in marriage to Lucetta Stahly, who preceded him in death in 1927. To this union were born the following children, all of whom survive: Chauncey, New Paris, Ind.; Harvey, Bourhon; Vernon and Lovina, Milford; and Alpha (Mrs. Amos Good), Elkhart. On March 19, 1931, he was married to Sarah Bullard, who with 2 stepsons, Elmer and Roy Bullard, also survives; also 11 grandchildren, 5 great-grandchildren, 5 brothers (Emanuel, Etna Green; Levi, Woodburn, Oreg.; William, Noah, and David, Nappanee, and 3 sisters (Mrs. Michael Landis; Mrs. Ira Weldy, Elkhart; and Mrs. Martin Weldy, Goshen). Funeral services were held at the North Main Street Mennonite Church in Nappanee on Dec. 14, conducted hy Bro. Homer F. North. Burial in the Union Center Cemetery.

"The lights have gone out in this mansion of clay;
The curtain is drawn, the dweller's away
He slipped over the threshhold of time into night,
To take his ahode in the city of light."

Yoder.—William J., son of Jacoh and Barbara Miller Yoder, was horn in Somerset Co., Pa., March 7, 1863; died Dec. 5, 1943; aged 80 y. 8 m. 28 d. In 1888, he married Matilda Smith who preceded him in death in 1941. In his early years he united with the Shore Mennonite Church where he retained his memhership to the end. He was a farmer until 1937, when he sold the farm and moved near Topeka, Ind. After the death of his wife, he lived alone most of the time. He attended an all-day meeting at the Shore Church and when driving away was struck hy a semi-trailer and was fatally injured. He died en route to the hospital. He leaves one hrother and 3 sisters (Samuel J., Goshen, Ind.; Fannie, wife of Josiah M. Miller; Lizzie, wife of Menno J. Yoder, Topeka, Ind.; and Susan, wife of Michael J. Lambright, Shipshewana, Ind.), and a foster son (Russel Schrock, Goshen, Ind.). Funeral services were held at the Shore Church, Dec. 7. Interment in adjoining cemetery. Services were conducted by Bros. D. D. Miller and Percy Miller.

Items and Comments

The North Carolina Baptist Convention in a recent meeting adopted a declaration against asking the blessing of God upon war.

For the first time in history the Bible is now being printed in Canada, at the Ryerson Press in Toronto. The publisher is the Oxford University Press.

According to a report given at the yearly meeting of Friends at Richmond, Indiana, nine out of ten Quakers summoned by the draft accepted either combatant or noncombatant service in the army.

During the depression The Arkansas Baptist Convention had to arrange for the writing off of more than half of its debt. Now in these better times the Convention feels that it should meet its obligation in full and has decided to pay off the debt dollar for dollar. It is refreshing to find such conscience in these decadent days.

While during the past fifteen years income taxes in America have increased more than 1200 per cent, giving through and to church institutions has decreased 31 per cent. It is apparent that we are moving with great rapidity to a condition in American society in which the state with funds extracted under compulsion is doing the things which the church formerly did through voluntary contributions.

"Notes that wives sign always get paid" says Lee Wiggins, President of the American Bankers' Association, in a Readers' Digest article. It is a testimonial to the Biblical truth that it is not good for man to be alone, and it certainly is an illustration of the value of thorough co-operation and understanding in home life. Certainly notes that wives know nothing about should never be signed by anyone.

But according to E. G. Kaufman in the Bethel College Bulletin, we also voluntarily spend on unnecessary things more than we give for religious work. "America annually spends more money for movies than for all forms of church work, religious education, and related charities. Total expenditures for officially recognized luxuries at a time when millions are suffering for lack of the necessities of life, are at least twenty times as much as total gifts for churches, church colleges, war relief and all privately supported philanthropy."

Another testimony for church-controlled education as against public education is that of William C. Bower of the University of Chicago in a recent lecture at the University of Virginia. Through the exclusion of religion in the public schools, as Mr. Bower said, "The cultural inheritance of the nation's childhood and youth has been not only distorted, but dismembered and falsified. Without intending it, the school is placed in a position of exerting a negative influence regarding religion, since what appears to be neutrality turns out practically to be a discrediting of religion."

"Christianity in America will probably receive a revivification from three directions. First, from the Negroes. They are suffering disabilities and yet are meeting them unsoured. In fact, they are often triumphant. Second, from the C.P.S. camps. The men in those camps may show us a very new type of Christian living, for they are paying a price for their convictions. Third, from the Japanese camps. From them is emerging a Christian faith that has the touch of the catacombs upon it—or, to speak in more modern terms, the touch of barbed wire."—E. Stanley Jones in The Christian Century.

F.B.I. figures on arrests for drunkenness per one hundred thousand of the population of the United States over a period of ten years is as follows:

Year	For Drunkenness	Drunken Driving	All Causes
1932	831	65	5,900
1933	1019	63	6,490
1934	1490	76	7,540
1935	1615	87	8,760
1936	1686	97	9,250
1937	1666	114	11,020
1938	1500	98	10,630
1939	1513	106	11,120
1940	1593	102	13,000
1941	1716	131	15,050

One hardly needs to point out that 1932 was the last year of federal prohibition. It is apparent that the return of the open sale of liquor has aggravated the crime problem in America.

The Christian gospel has been preached to more Japanese in America during the past year than ever before, despite the fact that 90 per cent of that group has been completely removed from their homes and businesses.

Beginning Oct. 1, the Oxford University Press, one of the world's largest printers of Bibles, started rationing its Bible sales. The Oxford Press finds itself utterly unable to keep up with the great demand. Recently it has been as much as eight months behind on filling orders. Finally, after July 6, all new orders were refused in the hope of catching up on old ones. One is reminded of the prophetic words of the Prophet Amos: "Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of Jehovah. And they shall wonder from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of Jehovah, and shall not find it."—D. Carl Yoder.

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Announcements

OPPORTUNITY TO ENTER COLLEGE AT MID YEAR

Some of our Mennonite parents are anxious that their children, especially sons who are liable to be drafted within a year, should have the opportunity to spend some time at a church school before the opportunity passes because of the war situation. For the sake of such parents we should like to announce that we will accept Senior High School students, particularly young men, to enter college at the beginning of a second semester, which opens January 6, or for two weeks thereafter, even if they have not finished high school. We believe it will be possible to arrange for such students to complete their high school diploma and also secure college credit.

Young men who feel called to prepare for service in the church, such as the foreign mission field or elsewhere, may enter our two-year preparatory course leading up to the Th.B. curriculum, and may be deferred in class II-A for this purpose. Premedical students may likewise be deferred in class II-A if they have one year of college and have been admitted to a medical school.

In any case we urge interested parents or students to write to us at once for further information, since each case will need to be handled on its own merits and arrangements made with the local high school. For further information write to Harold S. Bender, Dean, Goshen College, Goshen, Indiana.

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SUMMARY OF ANNOUNCEMENTS

Below is given the page and issue of the Gospel Herald for the full announcements of the following meetings, with winter Bible schools, etc.

Annual Meeting of the Mennonite Board of Education, Feb. 14, 15—p. 816, Dec. 23 issue

Canton, Ohio, Bible School, Jan. 3-Feb. 11—p. 766, Dec. 9 issue

Casselton, N.D., District Winter Bible School, Dec. 29-Jan. 19—p. 816, Dec. 23 issue

Eastern Mennonite School Special Bible Term, Dec. 29-Feb. 9—p. 766, Dec. 9 issue

Goshen College Winter Bible School, Jan. 3-Feb. 11—p. 766, Dec. 9 issue

Hesston College Winter Bible School, Dec. 28-Feb. 4—p. 800, Dec. 16, issue.

Illinois Christian Workers' Normal, Dec. 27-Jan. 2—p. 800, Dec. 16 issue

Iowa Winter Bible School, Jan. 3-14—p. 846, Dec. 30 issue.

Johnstown Bible School, Dec. 29-Feb. 11—p. 766, Dec. 9 issue

Lancaster Mennonite School Bible Term Dec. 27-Feb. 4—p. 846, Dec. 30 issue.

Maple Grove Winter Bible School, Jan. 3-14—p. 766, Dec. 9 issue

Ontario Mennonite Bible School, Jan. 3-March 24—p. 766, Dec. 9 issue

Pigeon River Winter Bible School, Jan. 24-Feb. 4—P. 846, Dec. 30 issue.

Western Bible Institute, Dec. 27-Jan. 14—p. 766, Dec. 9 issue

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CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

January, 1944



Chinese Children Made Happy in Shanghai at Bethel Children's Home

The Challenge of China

Ninety-nine per cent of the Chinese people still follow their old faiths. About one million Protestants and three million Roman Catholics form the remaining one per cent. In consequence of the invasion there has been a great reduction of missionaries (formerly 5,700) and national workers (formerly 27,000). Although the church is mainly drawn from the people, a large proportion of those in higher positions, from the Generalissimo downwards, are Christians whose lives are exercising a profound influence. There never has been a time of greater opportunity, but the evangelization of China is a colossal task—an impossible one if left to "workers" only. That every Christian shall be a witnessing Christian is the only hope for this generation in China.—World Dominion.

Editorials

An Inventory

This is the time of year when it appears quite appropriate for Christian workers to take an inventory of spiritual possessions. It is good to consider how much stock we have on hand with which to carry on the business of God. At least here are some resources vital to an effective testimony for the Lord.

How much love do I have in my heart? Love leads into the deepest communion with the Father and requires the outflow of concern for others. If you lack the force of constraint in your service, it means that you need to make room for more love.

How much grace of the Lord Jesus prevails in my life? The gifts and power of God are for human consumption. That does not mean that they are to be used for selfish purposes. The missionary and the Christian worker—all who serve—must live in the daily consciousness of His grace. Do you feel unworthy? Live in His grace. Do you feel unable? Trust in His grace.

Am I filled with the Spirit? We need Him daily for victorious living that others may know the meaning of Christianity. We need Him to impress the message we preach that others may know the force of Christianity. We need Him to direct our activities in service that others may know the reality of Christianity.

How much do I know of His Word? The Christian worker's equipment is incomplete without familiarity with the Bible. The person who would lead souls to Christ not only needs to be well versed in the Word; he needs to know how to use it in meeting the needs of others. Being the sword of the Spirit, it is indispensable to effective Christian service.

How much concern do I have for others? It is so easy to be selfish. And Christian workers are not immune to that temptation. To be identified with Christ means that self must be crucified. We can not bear in our bodies the dying of the Lord Jesus when we live to please self.

Awakenings Ahead

It is gratifying to hear and read of current spiritual awakenings. The religious observer is impressed with the favorable remarks from statesmen and outsiders who have gradually come to see in Christianity the true values of life. People are beginning to take more note of the missionary witness of the church and to commend her efforts to bring man into the possession of peace. It gives one that feeling that something lasting is being done and that out of this present chaos will come glory for God.

One encouragement arises from the fact that more religious leaders are becoming alarmed about the low standards of living among church members. They have seen the effects of the materialistic philosophy of life which has characterized our age. They know that an unspiritual church can not serve its generation well. They see the great task ahead and realize the futility of carrying on religious efforts without the spiritual power that accrues from a membership of Spirit-filled people.

There is a ray of hope in the extremely bad condition of our time. The immorality and irreligion that preva throughout the world are merely a repetition of what ha happened in previous periods of history. There have bee times like these before. A review of history reminds u that such conditions preceded the great awakenings o former days. This does not mean that the evils will brin the awakening, but rather that people will be made mor conscious of the sins of the land and will therefore tal and pray more about them. Let us pray and hope tha we may witness the coming of another great revival.

Revival

"Turn you at my reproof: behold, I will pour out m spirit unto you" (Prov. 1:23). The church has lon wished and hoped for a revival. We have been waitin for Spirit outpourings and have looked for demonstra tions of His power. Here and there we have witnesse these expectations but there is much more ground to b covered. Here is a promise that has been written int our covenant with God which may well be realized with out delay. God always responds with blessings when Hi people meet the conditions of the covenant. The promis of the Spirit is given to those who will turn at His re proof. The expected revival will surely come if we wil humble ourselves and turn at the reproof of His Word.

This implies the need for more careful study of th Bible. Everywhere throughout the church—in confer ences, in Bible schools, in ministers' meetings, in ou colleges and high schools, in our missions, and in all othe varities of assembly—there is room for giving more at tention to the Bible. We must search diligently to know the teachings of His Word. With an earnest giving o ourselves to the study of the Scriptures, we will find nev and old orders for our living and service. When the re proofs come, let us turn to the Lord in deep contrition confessing our sins and rededicating our lives to Him.

One great hindrance to revival is the habit of turnin the reproof in the direction of others. We have been too much and too long concerned about the failures an wrongdoings of our neighbors and of our brethren with out taking note of our own sins. A prerequisite to revival is a humbling of ourselves to self-searching for wrong an to the self-application of reproof. Here is the startin point of a revival in spiritual life and Christian service.

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The Devotional Life of the Christian Worker

J. N. Kaufman

Every Christian prays. I am not going to say how often or how long he prays, or at what particular hours of the day or night he prays, but I do make the assertion that every *Christian* prays. I am not sure whether I am going to differentiate very much between the "Christian" and the "Christian worker." The subject, of course, is, "The Christian Worker's Devotional Life."

Prayer is one of the simplest and most universal, and at the same time one of the rarest and most difficult, of Christian exercises. Prayer is *natural* for the Christian. The Christian turns to God for counsel, comfort, and courage just as naturally as the child turns to his mother for help and comfort. A mother and her little boy were riding on a streetcar. The little boy, instead of looking out the window to see the sights, kept looking at his mother—straight into his mother's face. Every now and then he would say, "Mother." She paid no attention to him. Again he would say, "Mother." Finally she looked around and smiled. Then the little boy said, "Mother, I love you!" That boy was so devoted to his mother that the activities of the street —people walking, conveyances traveling back and forth—failed to draw his thoughts from the devotion he was giving his mother.

Prayer is a *habit* with the Christian. He prays *regularly*. Daniel prayed regularly; he prayed three times a day—morning, noon, and evening. He opened his window toward Jerusalem and there prayed to his God. Although he was threatened, although he was told that if he prayed to any other god but the image that Nebuchadnezzar had set up, he would be thrown into the lions' den, he prayed and kept up his regular devotions. On more than one occasion, as I walked down the streets of Dhamtari to have an interview with some Brahmin business man, not remembering the time of his prayers, I was told that Mr. ———— could not be seen just then, for he was having his prayers. In the meantime I could sit and wait, or go home and come back again. That man was a Hindu, and if he, who was praying to a false god, found so much satisfaction in his prayers, how much more should the Christian pray regularly to the heavenly Father!

The Christian *intercedes* in a special way in *cases of emergency*. Some people pray *only* in cases of emergency but not so with the true Christian. He does, however, find occasions for special intercession—when burdens are heavy, or in time of crisis. When Moses encountered great difficulty with the people whom he was leading out of Egypt into Canaan, difficulties due to their stubborn disobedience, he prayed God that his own name might be blotted out of the book of life in order that Israel might be spared. That may have been an extreme case, but you and I can recall similar cases. I know of a man of the sweeper caste in India who became a consecrated Christian. The sweeper caste represents the lowest of the low, such as America perhaps has not known. He became a praying man of God, a man at whose feet any of us could be satisfied to sit and learn of the deep things of God. On a certain occasion, in the northeastern part of India, a great Christian convention was being held. Thirteen thousand Christians were assembled for the study of the Word and for intercession. Somehow the devil got in his bad work with the leadership of that convention. Someone who sensed the situation and realized the possible tragic consequences sent a telegram to this man of God—the converted sweeper. The message consisted of one word, "Pray." No sooner had he received this message than he fell on his face and remained for several days in prayer to God that He might interfere and bring success out of possible spiritual failure. The result of that intercession was that they had a wonderful spiritual outpouring in that convention a thousand miles away.

Prayer is something deeper than mere words. *It is the heart-throbs in the life of a saved person.* It is an *attitude*. I have taken four examples from the Word of God to illustrate what I mean when I say that prayer is deeper than words.

1. *Prayer is devotion to a Person.* When Jesus was a guest in the Bethany home, Mary took advantage of this unusual opportunity by spending her time sitting at the feet of the Master. She was devoted to her Lord.

2. *Prayer is a matter of intimate friendship.* Abraham was the friend of God, and of Moses it is said that God spoke to him face to face as a man speaks to his friend. It is seeking the will of God. It is communion with the Father. The believer treasures in his heart and life the precious Word of God. When Christian started on his journey from the City of Destruction, he was supplied with a roll which he was to carry in his bosom so as to be able to present it for admission at a certain gate later on in his journey. As he journeyed on, he came to the Hill Difficulty up which he started on the fatiguing climb. Half way up the hill there was an arbor for the comfort of the weary pilgrims. The pilgrims were warned not to sleep at this beautiful arbor. But Christian, being weary, fell asleep. He suddenly awoke and, chiding himself for having fallen asleep, quickly resumed his journey, not noticing that the roll had fallen to the ground. When he arrived at the gate where he was required to present his roll, alas! it was gone! All he could do was to return to the arbor, to the place where he lost it. To his great joy he found it where it had fallen. He seized it and held it to his bosom, but he lost much valuable time. As Christians, have we not lost much precious time in our spiritual pilgrimage by not holding on to the precious "Roll"—the Word of God?

3. *Prayer is an experience of confidence.* Paul was permitted to look into the third heaven where he saw things of which he was not permitted to speak. John, the disciple whom Jesus loved, leaned on His bosom.

4. *Prayer is being spiritually alert.* Paul and Silas traveled through Asia Minor, assaying to go a certain direction, but the Spirit suffered them not. They were sensitive to the Spirit's leading. The Christian is spiritually alert. He is sensitive to the leading of the Lord. He is quick to follow the leadership of the Holy Spirit anywhere. Two men were walking on the street of a busy city. Said one of them, a naturalist, "I hear a cricket." His companion said, "How can you hear a cricket in all this noise?" The naturalist replied, "Let me show you something." He thereupon took a coin and dropped it on the pavement. Instantly the people in the immediate neighborhood stopped dead in their tracks and searched. Each thought he had dropped a coin. Those people had an awareness of money, but they had not an awareness of the chirping of a cricket. That is the case with many professing Christians. They have an awareness of carnal things but not of spiritual things.

Prayer is also a realization of helplessness. A feeling of helplessness drives one to the Person who is able to help in time of trouble and difficulty. When Solomon was chosen king of Israel, he realized that he was not able to bear the responsibility. God gave him an opportunity to ask anything he desired and it would be given him. His prayer was, "Lord . . . I am but a little child. . . . Give therefore thy servant an understanding heart to judge thy people." This speech pleased the Lord, and He gave him not only wisdom and understanding but—what most

men would have prayed for—riches as well. Solomon realized his helplessness and prayed for the thing he needed. Organizations and methods are fine and necessary, but we should realize more fully than we do that we can do nothing without Christ. "Without me ye can do nothing." We need to appeal to the Master when things go wrong and when the work of our hands seems to be unfruitful. Jesus is all we need both now and in eternity. "Jesus . . . is made unto us wisdom, and righteousness, and sanctification, and redemption."

The Christian prays because he is a worker with God. God is the Senior Partner in the greatest task the world has ever seen. The Christian appeals to the Senior Partner for wisdom in guiding the work entrusted into his hands.

There are some distractions, some dangerous distractions, that keep us from praying as we should. We rush into the presence of God and expect Him to attend to us immediately so that we can get right back to our task. Too often we finish our so-called devotions without having received anything from the Lord. Martha was cumbered with much serving, and it was Mary who received the real blessing. Too often we are cumbered with too much serving. We do not take time to meditate, to remain in close contact with our Lord and Master, with the result that our lives are unfruitful and we wonder why the work of our hands is not prospering.

Another thing that keeps us from praying as we should is a feeling of hopelessness. How many of us have never been discouraged? Like Elijah, too many of us are often under the juniper tree. We may wander away from God like Abraham did. He was called to go to "a land that I will shew thee." When he did come to that land, he built an altar at Bethel, but because of a famine he went to Egypt. In Egypt he misrepresented matters to Pharaoh. You see he compromised because he was not in the place he should have been. He was therefore, obliged to go all the way back to Bethel, the place of the altar, before his spiritual relationship was restored. Some one came to Moody and said, "I would give the world to be a Christian like you." Moody replied, "That is exactly what it costs." Every Christian worker will have to give up the world in order to be a faithful, courageous, and effective Christian. Yes, courageous. Lack of moral courage contributes to our fruitlessness. At the age of nineteen, a young man went to work for a concern of which it was said that it was almost impossible for a man to be a Christian in that place. At the end of three years, it was found that this Christian young man, George Williams, had effected such a change in that concern that it was almost impossible to work there and *not* be a Christian. That shows the influence of a courageous, Spirit-filled life. Not so long ago in an army camp a young man who was accustomed to praying at home, decided that here among all these boys he should not pray as usual. Consequently, the first evening he went to bed without praying. However, the second night he knelt down and prayed as he did at home. After he got up from his knees, he saw a whole row of boys on their knees praying beside their cots. Seeing this young man pray, they took courage and prayed too.

We hope to be carried forward in our Christian life by a former Christian experience. That is, we think a great spiritual climax will carry us on and we begin to neglect our devotional life. We find ourselves in the predicament of a good brother who had had at one time, a very fine Christian experience. But that was quite a while before. He had been asked to relate this experience so frequently that he wrote it down and thereafter, when people asked him to relate the experience, he read it from the paper. He called it his "Blessed Experience" and kept it in an upstairs bureau drawer. He did this for nineteen years. One day a man came again and asked him to give his experience. He said to his wife, "Mother, go upstairs and bring me down my 'blessed experience.' " She complied with his request and discovered that mice had gotten into the bureau drawer. "Papa," she called to him, "the mice have eaten your blessed experience." Are we carrying around mouse-eaten or moth-eaten blessed experiences? May that be the reason why the labors of our hands are frequently so unfruitful?

A minister by the name of Thomas K. Beecher had trouble with his church clock. As he wanted a dependable clock, he decided to do something about it. He wrote on a piece of paper which he placed above the clock, "Don't blame the hands; the trouble lies deeper." I thought this was applicable to many Christian workers. When the labor of the hands seems unfruitful, don't blame the hands; the trouble lies deeper. You have heard of "Praying Hyde"—John N. Hyde, missionary to India. He was a man of prayer. His own fellow missionaries requested their home board to recall Mr. Hyde, giving as their reason that he did nothing but pray. The Mission Board however, decided that he was the kind of missionary they needed in India and so retained him. He prayed for one soul a day and the Lord answered his prayer. Then he prayed for two, three four, five souls a day, and each time his prayer was answered. Then he became ashamed of himself for limiting the Lord. He prayed that the Lord might give him many souls, and He did. Thousands in India today owe their Christian knowledge and experience to this man.

Our own Brother Burkhard is still referred to as the missionary who prayed. More than once I saw him on his knees praying. When the orphanage boys came to him with their troubles, the first thing Bro. Burkhard did was to pray. On one occasion a neighbor missionary of the General Conference Mennonite Mission came to visit him. This brother told of losing his milch cow and how he put the matter before the Lord who helped him to find his cow, for which he was very glad. Bro. Burkhard asked, "Have you thanked the Lord for His answer?" The visiting missionary said, "No." Bro. Burkhard said, "Let us get down on our knees and thank Him now." And they did! Bro. J. D. Minninger and Bro. J. S. Coffman were bedfellows at a friend's house. In the middle of the night, Bro. Minninger awoke and found Bro. Coffman on his knees praying. He went to sleep again and towards morning discovered that Bro. Coffman was still praying. He had spent all night in prayer. Oh, the power of the devotional life! the power of a praying Christian!

We think of Moses on Mount Sinai. When he returned to the camp, he "wist not that the skin of his face shone." When the two disciples walked on their way from Jerusalem to Emmaus, talking about the recent happenings in Jerusalem, a third came and joined them as they walked and talked. When the identity of the visitor was revealed, the two disciples confessed, "Did not our heart burn within us, while he talked with us by the way?" This is the influence which radiates from the Christian who is in close touch with God. Men's hearts burn within them as they walk and talk with those who walk and talk with God.

(*A message delivered at the May* 1943 *meeting of the Mennonite Board of Missions and Charities. Stenographically reported by Lester C. Shank.*)

* * *

TRUE SERVICE

By Bess Ayres

Grieve not because wild flowers often bloom
Unseen, in tangled wood or cleft of stone;
May not their mission be a holier one,
In blooming for the Master's eye alone?

Grieve not for the lowly service you have done,
Unseen, unsung, with no applauding hands;
It is not lost, how ever small the deed;
The master always sees and understands.

—Published by Stamps-Baxter Music and Printing Co.

The Place of Prayer in Missions

GEORGE BAERE

In the second Psalm we read, "*Ask* of me, and I shall give thee the heathen for thine inheritance." Again we read, "*Ask,* and it shall be given you," and again, "*Pray ye* therefore the Lord of the harvest, that he would send forth labourers into his harvest." The place of prayer in missions is indicated very clearly as we consider the place of prayer in the life of the individual Christian or in the life of the church. When we see a church that is doing something—one that is working, one that is growing, one that is going out and carrying the message of salvation, we say, *There* is a living church. A live church must be one in which there is life. A live church must be one which is exercising the life that is available. The song writer says, "Prayer is the Christian's vital breath," and when we see a church that is really doing things for God, one that is really going out and carrying the message of salvation, we realize that there is a church that is breathing deeply of that vital air, that native air of the Christian. It is impossible to have mission work in the church, missionary in the true sense of the word, without prayer. It is also very improbable that where there is sincere, openhearted prayer there will not be missions. I believe that if a church comes before God in prayer, in sincere prayer, seeking His will, that church will be compelled to go forward in mission activities.

Prayer should hold first place in mission work. We have heard a great deal about the power of the Gospel in China, in India, in Africa, in our city missions, and in the hills of our country, but may I suggest that the power does not come upon the earth as the rain falls. It does not come upon the just and the unjust as the rain falls upon the earth. No. That power does not come to you and to me or to churches that way. Jesus says, "Ask." We may have these beautiful light fixtures and plenty of reserve power, but if we do not press the button, they will avail us nothing. It is not a question of power. It is not a question of the amount of power that we need. It is simply the question of asking for what we feel God would have us receive. The supply is on hand.

May I suggest that from the beginning of the church until the present day the conduit through which that power has come to the individual and to the church is the conduit of prayer. It has been ordained by God that if we pray we shall have power, and if the church would go forward she must go forward on her knees. Arthur Pierson tells us that modern missions came from a symphony of prayer. He says that "at the most unlikely hour in modern history the Lord's intercessors of England, Scotland, Saxony, and America prepared the altar of intercession and called down fire from heaven and through that modern missions were born"—a symphony of prayer. May I say also that every truly missionary effort of the church today has had its earthly origin in prayer. Only as we fellowship with God, only as we open our hearts to Him and seek His will does God reveal His plan for the onward march of the church. It is necessary for the church, through prayer, to seek God's plan for the forward movement. God does not always reveal the entire road when we first come to Him, but He does reveal enough for us to go forward, and as we go forward He will continue to reveal His plan to the church. I am so thankful that there are people in our church today who, although they cannot see far ahead in the program of our church perhaps (they cannot see to the end; what they hope to be the end) are still willing to wait in prayer and go one step at a time. God is revealing His plan for foreign missions, for home missions, and rural missions to those who are willing to pray. We can in a very real way estimate the prayer life of individuals and the prayer life of the church as we look at the progress they are making, for I am of the conviction that to the extent that we are willing to seek God's plan through prayer, to that extent we will go forward.

The source of power that has been given to our church and the progress that we have made in mission work in our home church reveal to us the place that prayer does hold in mission activities. In the book, "Building on the Rock," we learn that at a certain meeting a call was made for volunteers to pray every day that someone from that particular district would be sent to the foreign fields—volunteers to pray every day! Why? Because they realized that it was through prayer that God's will would be revealed. Again we read in that book that on another day when a committee was meeting, two brethren went away and spent the afternoon in prayer. The result was that God's will was revealed; workers responded and were appointed. Our church has gone forward with God just in that way—as individuals prayed, and God through this avenue revealed His will and His plan. We have gone forward and we thank God.

God has given to you and to me such a trust and such a confidence in prayer that when difficulties arise in our lives or when we feel a need for progress we go to our knees. We realize that there is the place where God will reveal to us what He would have us do. We are also conscious that there is no limit to prayer. We may take the smallest things to Him, or the largest things. And in scope of distance, why have we such confidence in Him? Because we can pray in America and expect an answer in India. As we were returning to America how often we felt that there were hundreds of people here who were praying for the safety of our boat. When we landed in New York, one of the men was talking to the captain and thanking him. This captain, an old weather-beaten sea captain, said, "Well, there were lots of people praying for us."

Prayer is indispensible in the individual Christian life. It is the "number one" power that we have. In the program of missions too there is nothing that can take its place. May I just quote one or two statements from our foreign missionaries. Sister Lapp in the prayer booklet reminds us of "the great benefits that have been brought to us through our monthly and quarterly prayer services that we have in India." I also can witness to the fact that we as an India mission have set aside a day once a month for prayer in our individual stations and once every quarter when we all get together. That has been a wonderful asset to our mission, a wonderful blessing, because it is through prayer that we seek and know God's will.

A missionary in Argentina mentions in connection with his work, that "all our prayer supporters in America" are sharing in a great work. Do you believe that you have that right and privilege and opportunity of supporting, actually lifting up, the work in South America and Africa? Yes, we are prayer supporters. In Notes from Africa we read the statement of one of our sisters who says, "Our burden is to seek His will more earnestly." How? Through prayer. She continues. "The pouring out of God's Spirit in revival has proved the efficacy of the prayer support of the home church."

The place of prayer in missions is unique. Nothing can take its place. Therefore, "pray ye"!

Upland, Calif.

(*A message delivered at the May* 1943 *meeting of the Mennonite Board of Missions and Charities. Stenographically reported by Lester C. Shank.*)

Persuading Men

MILO KAUFFMAN

Carrying out the great commission—"Go ye therefore and make disciples of all nations" is the greatest task before each one of us. The fifth chapter of II Corinthians is one of those great chapters written by the Apostle Paul which has in it a positive ring. He starts out by saying, "We know." He mentions "knowing" a number of times in this chapter. "We are confident." "We must all appear before the judgment seat of Christ." Paul was a positive man; therefore, he was able to persuade men. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." Paul was a bold man, bold in every way. He says in the same chapter, "The love of Christ constraineth us," but the terror of God urged him on. Paul was not afraid of God, but he had a godly fear. The love of Christ constrained him but he realized also the terror of God.

We are accustomed to hearing a great deal about the love of God. We do not hear as much about eternal condemnation. The love of God cannot be overemphasized, but it is only one part of the Gospel. God is a God of justice, a God of wrath, and a God of righteousness as well. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). God shows His mercy to us, but if we trample underfoot His love, there is judgment awaiting us, and we must face it. "Vengeance is mine; I will repay, saith the Lord." "Flee from the wrath to come." Hebrews 10:30 says, "Vengeance belongeth unto me," and in verse 31 we read, "It is a fearful thing to fall into the hands of the living God." The Psalmist says He is "slow to anger." He does not say that He does not become angry. Adam and Eve disobeyed God, and God punished them for it. Men turned away from God, and the wrath of God was revealed against them. He brought the flood and destroyed mankind. The wrath of God was manifested against Sodom and Gomorrah. The wrath of God was manifested against Israel different times because they disobeyed Him many times. We need to think of the love of God who gave His only begotten Son. That should spur us on. But we should also think of the terror of God, for "it is a fearful thing to fall into the hands of the living God." Paul says, "Knowing therefore the terror of the Lord, we persuade men." Paul sought to persuade men. That was the desire of his whole being—to persuade men to become children of the living God, to persuade men to "flee from the wrath to come," to persuade men to accept the Saviour and have eternal life.

After Paul was allowed to speak before King Agrippa, Agrippa said to Paul, "Almost thou persuadest me to be a Christian." Paul's business was to persuade men. When he spoke to Felix of "righteouness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Paul tried to persuade men by telling them how he had been commissioned by God to spread the Gospel. On his journeys he tried to persuade men, and he had much success. I have to marvel at the Apostle Paul and the great power he had. He was a man whom God could trust with His power. Some men are too little to be entrusted with power.

Paul was a man of *positive convictions*, and if we are going to persuade men, we too must have positive convictions. Paul believed wholeheartedly in the message which he preached. It was not his own notion. That message had been revealed to him by God, and Paul could say, "If any man preaches any other gospel . . . let him be accursed." I am afraid there are many today who do not have a positive conviction, and unless we have that conviction, we cannot persuade men.

"The foundation of God standeth sure" (II Tim. 2:19) There was no question in Paul's mind; he was certain. Today w are living in a time of uncertainties, but we can know that th foundation of God standeth sure, and even though other thing may change, the Word of God never changes. In Heb. 6:1, 2 we read, "Not laying again the foundation of repentance fron dead works, and of faith toward God, of the doctrine of bap tisms, and of laying on of hands, and of resurrection of th dead, and of eternal judgment." Those things are essential i our belief, and if we do not believe those things, we are off th foundation. The Psalmist says, "If the foundations be destroy ed, what can the righteous do?" We may build on the sand, bu the foundation is the same. The world is not on the foundation They deny faith toward God; they say man in himself is suf ficient. They no longer believe in the resurrection of the dea and in eternal judgment; they are off the foundation. Pau knew whereof he spoke, "The foundation of God standeth sure," and if we are going to persuade men, we too must have thos convictions.

In the second place, the Apostle Paul had a *passion for men* The two must go together—passion for men and positive convictions. We emphasize the one and fail to emphasize the other Our religion consists of believing in God and in Jesus Christ, and yet we may believe all those things and our attitude toward ou fellow men may be anything but Christian. Arguing does not persuade men, and will not influence people. People do not like that. They do not see man as a living, eternal soul; they do not see man as one for whom Christ died. Their great concern is in right beliefs, regardless of attitudes toward men. Paul says, "My heart's desire and prayer to God for Israel is, that they might be saved," and he says, "I am made all things to all men, that I might by all means save some." Paul saw men as persons for whom Christ died. He could not ignore those whom God loved so much that He gave His only begotten Son. His heart went out in compassion toward them.

The Apostle Paul knew the love of Christ. He knew the terror of God, but the love of Christ constrained him. He also tells us in the sixth chapter how he went about to persuade men. In the first place, we are "workers together with him [God]." Paul saw himself as a worker with God. Then he says, "Now is the accepted time; behold, now is the day of salvation." In the third verse, we read "Giving no offence in any thing, that the ministry be not blamed." He was interested in living before them. "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." Paul saw the love and terror of God. He saw a world of needy souls. It is said of that great man Whitefield that his eyes would flash as he talked of sin, and his eyes would melt as he pleaded with men to accept Christ.

There are four ways of getting along with people: (1) to dictate, (2) to persuade, (3) to compromise, (4) to give in. God pity a person who can use only one way. God pity those who are only able to dictate. We must also, like Apostle Paul, persuade. Then there are times when we need to compromise, and times when we need to give in. When there are no principles involved, I can yield to another. No wonder the Apostle Paul was the man he was. He had backbone, but made it stay where it was supposed to be. He says in the sixth chapter of II Corinthians. "Our heart is enlarged," and I am sure the heart being enlarged did not weaken his backbone. Paul knew it was wrong to be hypocritical. We must have strong convictions for the right and for the message of the Word of God; we must

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The Power of the Gospel for Daily Living

JESSE SHORT

Probably never in the history of the Mennonite Church has the door of opportunity in our own country been opened as it is today. It was open perhaps but we did not enter the field as we should have. If the Church would have called our boys for missionary work, we probably would have answered, "We need them on the farm and can not give them up." Today the government has called them, and they have been placed on detached service, in different localities, in different work.

They have a wonderful opportunity to live the Gospel among different classes of people. Some are in hospitals, some are on farms, and some are in dairy testing.

"A great door and effectual is opened unto me, and there are many adversaries" (I Cor. 16:9). "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." (I Cor. 1:18). The preaching of the cross is the power of God.

When people think of the power of God they look to creation. God's creation is wonderful. It represents His infinite power and wisdom.

Most people look at creation only to behold the power of God; very few will go to the realm of the Gospel. If creation were all we had to demonstrate God's power, what would we have? Someone has said that creation is the work of His fingers and the Gospel is the work of His heart. The Gospel comes from the very heart of God. It was conceived in the heart of God and prepared in the mind of God. It is practical. It has been practical and will be as long as time lasts. Regardless of the circumstances or conditions, or of the environment in which we live, the Gospel will never lose its power.

The Gospel is the power of God not only unto salvation but also to keep us in a world crisis like this in which savagery and bestiality are prevailing. "In an Armistice Day address to his troops Lieutenant General McNair is reported to have told them that their aim must be 'To hate, to fight, and to kill, and they need have no pangs of conscience about it, since our enemies are already past masters of these arts.' " He went on to say: "Our soldiers must have the fighting spirit. If you call that hating our enemies, then we must hate with every fiber of our being. We must lust for battle. . . . I believe that you could become the best (soldiers) if you went to work with the fanatical zeal of our enemies. . . . We must scheme and plan night and day to kill. . . . You must become tougher and tougher. You must hate more and more."

The Gospel of the Lord Jesus Christ is the Gospel of love and peace. Has the Gospel no effect on humanity today? IT HAS AND ALWAYS WILL HAVE. IT WILL NOT LOSE ITS POWER.

I want to give you some concrete examples from among the boys now doing dairy farming in Wisconsin. These boys are scattered in five counties, twenty in each county. It is the writer's privilege and responsibility to keep in touch with these boys, to contact the homes and adjust matters if any occasion arises to make adjustments necessary and to contact the farmers. I appreciate the testimony I receive from the farmers. I want you to remember that the boys are in Catholic homes, and in homes representing other denominations; some are in non-Christian homes. I am giving you some of the testimonies of the farmers, hoping that these testimonies will continue.

"We have never had a man like this before. You can depend on him; he does just as good when I am not with him as when I am with him." A farmer who was taken to the hospital said, "I never worried at all. I knew everything would be taken care of at home." "The boys don't drink." There is a tavern to nearly every square mile. It is an unusual thing to the farmers to have a young man who refuses to take a drink. "The boy does not smoke." That is strange to these people to see a young man refuse a cigarette. "You don't hear him use profanity." May God bless our boys to continue to live the Gospel. One farmer told me, "I have a son, just a little younger than the boy I have; and I appreciate having such a clean boy for mine to associate with." "It will mean something to our community to have these boys with us," was another statement. Sister Short and myself were in a restaurant eating when a lady came in. We invited her to sit at our table. During our conversation she inquired what our work is. When we explained, she said, "I've heard quite a lot about these boys. We have a boy in our church who wants to take the same stand that your boys are taking." In talking to different storekeepers, the testimony we have received was that these boys certainly are clean boys. Again, may God bless our boys. May this kind of testimony continue. They are living right among those people and are proving to them that the way of love is the only way. People have made the statement to me, "After all, I believe that that is the way." Men who have made no profession of Christianity have made similar remarks.

We need to go forward under the banner of the Lord Jesus Christ. We need to take the Bible way in spreading the message of peace and love. We need to set the pace of love and show that the things of the Spirit are superior to the things of the flesh. Some people say, The Gospel is not practical today. It will never lose its power. The Apostle Paul in writing to Timothy, a young man, admonished him, saying, "Keep thyself pure." This is essential in the world today, that our minds might be pure. The world has a vile taste, but the Christian seeks and longs and prays only for purity. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set you affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." THE POWER OF GOD IS FOR DAILY LIVING —not only for Sunday but for seven days in a week. As we come in contact with others, on the farm, in the shop, in business, in the schoolroom, etc., we need to let our light shine.

There are four things we want to mention about the power of the Gospel. We read in the papers about the allies associated with the united nations. We have allies in the Christian warfare who are superior to any earthly armies. The first is God, the Father. "If God be for us, who can be against us?" His unfailing promises are "Yea" and "Amen." He so loved the world that He warns men to flee from the wrath to come. Secondly, we are allied to the Lord Jesus Christ. God sent His Son into the world to die, as our Substitute. He died, was resurrected, has ascended to glory, and is interceding for us at the right hand of God. We have Him to work in us and through us. His blood has never lost its efficacy; His name has never lost its power. The third is the Holy Spirit. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." He will guide into all truth. If we give a listening ear to the Holy Spirit, He will lead us aright. In the fourth place, we have the inspiration of the past triumphs of saints of God. For over nineteen hundred years the world, the flesh, and the devil have raised every obstacle and have thrown every barrier, have invented every kind of difficulty against the upbuilding of the Church of Christ and against the forwarding movement of the people of God. They did everything possible to hinder the

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Ask What Ye Will --Even in Harila

S. JAY HOSTETTLER

We praise God for a spiritual awakening in our little flock in Harila. Two weeks ago when we arrived at our evangelist's house in Barhi, he told us that Dhalu, the son of one of our Christian couples, had come home from work in another town, and become sick with cholera. That was about twenty-four hours before. We arrived in Barhi in the evening, and a heavy rain descended just as we got there, making it difficult to get to Harila. We had a prayer meeting among ourselves and felt led not to try to go that evening. We spent the night in Barhi, and the next morning went out with Brother Lakra.

When we got to the village we found the young man lying on the floor of an outbuilding. He was in a coma, on the verge of death. (It is the custom among Hindus to take people about to die off the bed, and lay them on the floor because a dead body would defile the bed, making it unusable. Our Christians here have not yet learned better.) I called Dhalu, but there was no response. His eyes were half open but only the whites showed, and we expected him to breathe his last any moment.

We called in all the Christians, and explained to them that we would all pray for Dhalu, and ask the Lord to heal him and restore him to his family. But, we explained, it is necessary for us to be fully obedient to Christ if we would expect any answer from Him. Some had allowed their chundis (queues) to grow again after baptism. These are insignia of Hinduism. They would have to be taken off before we could expect God to answer. And further, it was made clear that any other signs of or inclinations to any idols or other gods would have to be put away, because the Lord cannot tolerate any allegiance to other gods. All were agreed, and so I cut off all the chundis that had been allowed to grow.

Then we all bowed our heads, and placing my hand on the head of the sick young man I prayed, every one repeating the words after me. After that I called on the others to pray, and the father, mother, brother, and a number of others led in prayer. The little brother is only about eleven years old, but he voiced a real, inspiring plea for his brother. When we had finished, I called Dhalu, and he opened his eyes and made signs with his hands. He had come out of the coma and seemed to have become much better.

Brother Lakra and we then left again to bring a doctor from Barhi to attend Dhalu, and to inoculate the rest of the community against the disease. We returned about three hours later with the doctor. When we got there, Dhalu was back in the house on his bed, and was much better. He understood all we said, and was able to answer, though his voice was too weak to be very distinct. The doctor examined him and announced that his pulse was good, and that he was out of danger. After the doctor left the house, the father and mother turned to me and with awe in their expressions said, "We have never seen anything like this before. It is wonderful what Jesus has done." And of course it was wonderful to us as well, although we had experienced similar answers to prayer before. But we were particularly happy that the Lord had seen fit to honor the faith of these illiterate believers who had known nothing of fellowship with the Lord.

A week later we were back again at Harila, and had a wonderful time. Several others among the Christians had contracted the disease, and all wanted prayer for their recovery. Jagdish is a young boy of about nine, son of a Christian, Bisun. Jagdish had also been seized with cholera, and his father related that one night he had been very low, and they feared he might die. So he and his father, and one of the other Christian men got together and prayed for him, and he immediately got better. In another home the old grandmother was sick with the disea and they wanted us to pray. So a number of the Christi neighbors and we gathered there and prayed for her. Unde nourishment because of the high price of food contributed to t weakness of a number of these sick ones. We had a regul service at a second house, but they were not satisfied yet. The f ther of Dhalu wanted us to come to his house and pray for h little daughter who was now also very weak with cholera. He h spread a new mat on the floor of his house, and on it we gathere as many as could get on it, while others stood outside, and we h another prayer meeting. It was a wonderful experience to to hear these newborn babes in Christ lead in prayer. The words, however halting, were nevertheless sincere and earne It was almost one o'clock when we got home, but we were happ

The next time we went back, we found the angel of death h removed one of our number. One old woman who was abse the day the doctor inoculated the others, had contracted t disease and died in a short time. We are confident that she we to be with the Lord. Her life had been distinctly quickene since she had experienced the Lord's work there a few da before. But now, we wondered, what effect would her deat have upon the faith of the "children"? Satan did make a stron bid for them by pointing out the fact that one had died, and b stirring up persecution, but we are thankful to say that he di not win our people. When this woman died, the non-Christian of their caste refused to help bury her. They demanded Rs.2 each from the Christians to reinstate them into caste, and the they would help. But they finally yielded and helped bury he It was a grievous loss to this home, but all of them declared tha they would never leave Christ.

These have been blessed experiences to us and to them, but i is necessary to keep on praying for them that they will not re on this, but seek to go forward into deeper experiences. They ar still human, and not by any means perfect. They need much hel in prayer and teaching; so we ask you who read this to pra for them that they may go on from this point and learn to kno the Lord better. Several others have already testified that the now believe and will take baptism. We have been urging ou Christians to witness to their non-Christian neighbors an relatives instead of listening to their threats of persecution.

Jhumri Telaiya, E. I. Ry., Bihar, India.

PERUSADING MEN (continued from page 870)

have a heart of love for our fellow men and must observe th Golden Rule.

Our task is to persuade men to be reconciled to Christ. No only to ordained men, but to all of us is this grace given that we should be the ambassadors for Christ. The place of consecrate laymen may be as large as the place of the ministers and in some cases larger. I heard a man say, "If the devil ever pulled one over on the church, it was when he made the distinction between the ordained and unordained men in our church." Ministers need the help of the laymen. Everyone of us is an ambassador and everyone of us needs to persuade men, no matter what our work may be. The other night I was talking to a man in Kansas. He said, "I am unordained, but I see a great work even though I am unordained." While I believe the ordained have a great work, I think it would be a wonderful thing to be unordained. We are ambassadors for Christ, and realizing the terror of God, let us persuade men and let the love of God constrain us. May God help each one of us to be a true ambassador for the Lord Jesus Christ. Hesston, Kans.



SOUTH AMERICA

Lying for God

Samuel E. Miller

Some months ago, several young men began to attend our services, seemingly very much interested in the Gospel. They have New Testaments from which I am reasonably sure they have been reading, because one day they brought me a paper which they had prepared as a commentary on several verses from Christ's Sermon on the Mount and similar verses. Their interpretation was surprisingly accurate.

This paper led to further discussion. I tried to point out to them that true Christianity is more than trying to follow the lofty idealism which they had discovered in the teachings of Christ; that without minimizing the importance of these teachings of Christ in the least, what He did for the world is far more important than what He said—that it was His death, not His teaching, that saves us. I tried to show them that even the most self-righteous hypocrite will quote from the words of Christ while he rejects the salvation that His death has wrought. I tried to show them that besides giving these wonderful teachings, He also said things such as: "And I, if I be lifted up from the earth, will draw all men unto me"; "Ye must be born again"; "I am the bread of life"; "I am the door"; "I am the good Shepherd"; "I am the resurrection"; "I am the way, the truth, and the life"; etc.—words that clearly show that the Christian life, instead of being a blind attempt to live out certain teachings of Christ in our own strength, is a companionship with our Saviour in which He gives strength to live out these teachings.

One of the young men seemed a bit puzzled and replied: "Then you believe it is possible for a Christian actually to live out the teachings of Christ?" He continued: "But I do not; to do that would mean the destruction of Christianity. One must follow them as far as possible, but in a world as cruel as the one we live in today, we must co-operate and help God out."

To illustrate his point he gave an example. He said, "Supposing we were to return to the dark days of the Middle Ages, and you were suspected of being a Christian and placed under arrest, would you admit that you were a Christian?" I tried to explain to him that a true Christian could do nothing different, showing how unfair it would be for a Christian to deny his Christ when Christ is not ashamed to own him.

"But I do not think about it as you do," he continued; "I think a person must at times lie for God. In the case just mentioned, the person involved would have had to lay down his life and thus he could not have done any more work for Christ, while on the other hand, a lie would have saved his life and his possibilities for usefulness."

I told him of God's power to keep His own, that nothing can befall them that He does not permit, and that they are never asked to travel a road so rough that Christ has not gone over it before them. I told him of the Apostle Peter's experience of denying his Lord, pointing out how the road back to fellowship with his Master was one of bitter sorrow and open confession. I told him too that "if we deny him, he also will deny us," and that Jesus said, "Whosoever . . . shall confess me before men, them will I confess also before my Father which is in heaven." It all seemed like a completely new thought to him.

Telling the "harmless, appropriate, convenient lie" seems to be a very common practice in this country, even among some who claim to be Christians. They just simply think that they cannot disappoint one to his face. A few examples: Some time ago I wished to send a telegram. Quite unaware of the fact, I did not word it properly according to Argentine law. As I found out later, instead of telling me the truth about the telegram, the man of the telegraph office told me that the line was out of order. Another man, after promising on three or four different occasions to come to the services, told me, "Now I am going to stop deceiving you and come once!" But he has not been here yet. A certain woman has promised to come no less than two dozen times already, but has never been inside our hall. We have scarcely ever visited in their home but that she voluntarily promised either to come herself or to send her husband or children. One day she told me that the next Sunday she would send her children to Sunday school and that they would bring other children from the community (fourteen in all). But never one of them came.

Some time ago one of the business men of Arrecifes spoke to me in the following manner: "The thing that makes your work in our country difficult is that people are not well enough educated to understand your gospel." I tried to point out to him the simplicity of the Gospel and that even a fool "shall not err therein." Not seeming to have the least idea of what I was trying to tell him, he continued: "To begin with, they are educated in a religion which is itself based on falsehood." To illustrate his point he told me that one of the saints of the Catholic Church was during her life publicly known to be a prostitute. Yet because of her great works of charity, the priest with a few strokes of his magic transformed her into a saint. The man voluntarily admitted that this was illogical, explaining that if half of an apple is rotten, closing one's eyes to the reality does not make the bad half good. He said that the people here know they are being deceived, but when all is said and done, it really does not matter much to them. He went on to say that this spirit of falsehood, of hiding the truth behind a respectable lie, dominates the Latin mind; that he has made it a business practice to listen to the other fellow's story for indirect information and clues and then judge the real truth for himself.

I tried to explain to him that this is not a characteristic peculiar to the "Latin mind," as he called it, but rather to the mind of any man without Christ, and that Christ's blood can make the vilest sinner of any race clean. Just before he left me he made this statement: "The thing that will eventually win for you 'Evangelicos' is your perseverance. Water falling for a long enough time on a hard rock will gradually wear the rock away."

Our one desire is that God might lead us to such seeking souls with His Gospel of grace and that the Holy Spirit might reveal Himself through the Word as a God of power who does not need nor seek the aid of even the best-intentioned human lies.

Arrecifes, F.C.C.A., Argentina.
Nov. 4, 1943.

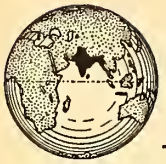
FOOLS OR PHILOSOPHERS

Some one has said that "any fool can criticize, but it takes a philosopher to correct." Many times in our everyday life we hear people criticizing the children of God or His work. They can see all the faults and failings, all the mistakes and blunders and so enlarge upon these that they cannot see the good qualities in them though they may have a dozen virtues to one fault. These people have enough of the carrion nature in them to feast on the sore spots of others, but not enough philosophy in their anatomy to correct the same or worse faults in themselves.

Well, thank God, there is power in the blood to change the vilest nature, for though the heart is deceitful above all things and desperately wicked—so wicked that God says out of it "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies": yet He says, "I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh; that they may walk in my ordinances and do them: and they shall be my people, and I will be their God. But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord".—The Herald of Light and Zion's Watchman.

"ONE ONLY CAN DO THIS"

"I am now in my seventy-second year," wrote John Newton. "I know what the world can do and what it cannot do. It can neither give nor take away the peace of God which passeth all understanding; it cannot soothe a wounded conscience, nor enable us to meet death with contempt. One only can do this."—Scattered Seed.



INDIA

MISSION NEWS

"Be thou exalted, O God, above the heavens: and thy glory above all the earth" (Ps. 108:5).

We praise God that His name has been exalted in this land, but we long to see many more give themselves wholly to him and be a glory to His name.

Right now we are in the midst of the rice harvest. We are praising God for an abundant harvest after some years of scarcity and near famine. We had exceptionally heavy rain during the monsoon and after the monsoon was supposed to have closed. As a result, some of the fields are yielding a 125% crop. Everyone who is able to work is out cutting rice, and the farmers are wanting more reapers than they can find. We praise the Lord for this blessing. In so many parts of the world and in parts of India also, people are dying of hunger. Grain is being shipped out from this province into some of the famine areas.

The Mennonite Central Committee has been sending money to India for famine relief, and Bro. Brunk is now in Bengal opening up some relief work. The place is twelve miles outside Calcutta. Three Mennonite missions and the Brethren in Christ Mission are supplying men to supervise the work. They take it by turns. We are glad that we can bear our witness in this kind of work, and we hope that some spiritual benefit will also result from this effort.

We were all very happy to have Bro. Graber spend about a month with us. It was possible for him to stay in the country long enough to be present in our annual Business Meeting and help in the discussions and decisions. He also gave us a number of inspirational talks. Yesterday a wire came saying that Bro. Graber and Bro. Goering had arrived in China.

Our annual Business Meeting was held from Nov. 1 to 4. The Hostetlers and Vogts were here from Bihar, and all the missionaries were able to be present in the meetings. We enjoyed fellowshiping together again. The Mission is asking the Board to send new missionaries for Central Provinces and Bihar. We are also in great need of a nurse for the Dhamtari hospital. Dr. Yoder has several Indian nurses, but he needs some one who has had more thorough training than the hospitals give in this country. With all the nurses there are in the Mennonite Church, surely there should be someone for India. A cable has come saying that two men are being sent out for relief work in Bengal. We will be glad to welcome them. Some of our Indian sewing circles have been sewing for the people in the famine areas in Bengal. I am sure that all those who have had a part in this work have received a blessing.

Susan Melissa Hostetler came to join our mission group on Oct. 14. She is staying in the home of Bro. and Sister Wilbur Hostetler. Since we have no European nurse, Sister Ida Hostetler came from Bihar and was Velma's nurse while she was in the hospital.

Brother and Sister Thiessen of the General Conference Mission spent the week end of Nov. 5-8 in our mission. Their daughter and Clara Esch are classmates at Landour. Both girls are graduating from high school. On Monday the Thiessens and Sister Esch left for Landour for the commencement exercises. They expect to stay there for about two weeks. By the end of this month all the missionary children will be back from school, and what a happy time that will be! Some of us have only the memories of those homecomings in our families.

The Christian Workers' Normal was held at Balodgahan during the month of October. We feel it was profitable, and the workers testified that they received much benefit. Bro. Jay Hostetler came the middle of the month and taught classes the last two weeks. He also had evening meetings for one week. Pray for these evangelistic workers as they go out among the non-Christians and tell them of the only One who can save from sin. After Business Meeting Bro. and Sister Vogt went to Drug where Bro. Vogt held a series of meetings for one week.

Yesterday, Nov. 11, was Thanksgiving Day for the churches in our mission area. Here at Balodgahan we had a very good service and offering. Among the offerings was a big stack of sheaves of rice beside the pulpit. Every Christian farmer gave one big sheaf as an offering, and several may have given more than one. The whole pile of sheaves was sold at auction for Rs. 40. The whole offering for this congregation amounted to Rs. 115.

In October Bro. Lapp and I were privileged to participate in the seventy-fifth anniversary of the establishment of missions in Chhatisgarh. The German Evangelicals were the first to open work here. The jubilee was held at Bisrampur, which was the first station opened. The first night of the jubilee was given to the reading of the history of the mission. It was read in relays by four different persons and took over an hour. It was very interesting. Then the last night the history of the mission was given in a series of about twenty tableaux. That lasted for about two hours and was very impressive. All the different phases of the work of the mission from the beginning to the present were depicted. When one stops to think that seventy-five years ago there were no Christians in Chhatisgarh and now there are five different denominations and thousands of Christians, it causes praise and thanksgiving in one's heart. If every Christian were a real Christian and had a desire to see all his neighbors and relatives in the Kingdom of God, it would not be long until all of Chhatisgarh would be serving the Lord Jesus Christ. Pray for the church in Chhatisgarh. —Fannie H. Lapp.

WAS PARBAT A CHRISTIAN?

Parbat is dead. The Bible readers gave me the tidings this morning after prayers and I have just finished making the entry in my register. All the record tells about him is summed up in a single line running across the page:

Parbat—Son of Pitam—Born 1898—Baptized in infancy—Died July 16, 1943.

The Bible readers had also brought the news of a huge feast for the dead which had been conducted by the widow's two brothers in her name, at which 500 guests had arrived and feasted on huge piles of chapatties, and three of the ten pigs which were now her sole possession in the world, and all that stood between starvation for her and her three children. The Bible readers had ended their report with the indignant question:

"What kind of Christian was this?"

All day this query has been ringing in my head, so finally I have decided to sit down and draw up a record sheet, setting down all the pros and cons in regard to what I know about him to see if I can arrive at any conclusion. I shall allow the prosecution to put their case first, as is done in all good courts of law. Here then are the charges against him.

First—There is the matter of this death feast held in his honor. Of course a man can't be held responsible for what occurs after he is dead, but I have to admit to myself in all honesty that he would have been one of the first to arrive on the scene had that been at all possible.

Second—He generally wore a "chuttiya." Once, in a fit of anger, he cut it off with the knife used for splitting the bamboo with which he sat making baskets. He was tired of my importunity on the subject, as he had said over and over that he didn't see any connection between the cut of his hair and the condition of his heart. He lived in a village where everyone wore a "chuttiya." Why shouldn't he do the same? But since I insisted, off it came, and he handed it over to me, dramatically saying, "Now are you satisfied!"

The next time I saw him the "chuttiya" had grown back as long as ever; but, he told me without batting an eye that it was due to the power of God. He had it cut off. God had caused it to grow out again so what was he to do?

Third—He had been married in childhood by the old "Bhangi" [sweeper] rites and steadfastly refused to consider any idea of having a "pakka" [legal] marriage by Christian rites. He didn't take to new ways. The old rites had been good enough for his fathers and were good enough for him. Moreover, when his daughter was married he had used the same arguments and had refused to have a Christian marriage.

Fourth—He ate "jhutan" (scraps left from the food of others), which caused his Christian brethren in the city to look down on him with scorn and contempt. He, however,

(Continued on page 877)



AFRICA

Report of Africa Mission Conference, 1943

For the seventh successive year the missionaries met in conference. This year they met at Mugango, from Aug. 19 to 21. The Lord had been working among us prior to those days, revealing by His Spirit that God's children cannot live triumphantly in new life until the old life is terminated. That can be done only by the power of Christ's death and by personal identification in it. Our fellowship together in session and out of session took on a new aspect as we met on the ground of personal union in the death and resurrection of our Lord. We warred together against the powers of darkness from the victory ground of Calvary. We were deeply conscious that we were not battling against flesh and blood but against spirit foes who focused their attention against God's children to keep them either from the full deliverance of the cross by deception and other of his wily ways, or to undermine their faith in the truth of God's Word which reveals that newness of life is the sure sequel if we have died with Christ. The conference days were rich in prayer. In the battle against the enemy the unity of the Spirit deepened into a fellowship which clearly testified to the removal by our Lord of every wall of partition, be it creed or color.

In every session we were conscious of the leading of the Spirit, for the placing of the planned program at the cross brought changes; however, we rejoiced not in the changes as such, but in the fact that the victory of Calvary was manifested over the enemy to hinder the magnifying of the cross. **Thursday** morning the Lord spoke to us and exposed the enmity of heart in the natural man as seen in the lives of Eve, Cain, and others. It was evident that though the outward manifestations of all that potential evil may be curbed for the sake of the reputation of self, the root still remains if it is not taken care of in God's way. The full work of the cross is ample provision for self and the natural man. The cross is the wisdom of God in a mystery, but praise Him, He has given His Spirit to reveal these deep things of God to us.

The Lord then spoke to our hearts from II Chronicles 7:12-14 of the things which He would bring to His own in order to make them conscious that He has yet a work to perform in their hearts. "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people." These conditions, absence of the blessing of the Lord, little fruit that remains even though much seed may have been sown after the flesh, or a weakness that renders persons unable to wage war against the enemy are a challenging indication that God is calling for action on the part of His people. If they want His fullness, they must choose to humble themselves, pray, seek His face, and turn from their wicked ways—a choosing to acknowledge and accept the cross in all its implications. The afternoon was spent in testimony and prayers as God's children sought His face, and the Spirit continued His work of showing the barrenness of a ministry for Him after the flesh.

Friday morning the Lord showed us that the path of His true witnesses is the same as that of the Lord. He drew our attention to the witnesses spoken of in Revelation 11 who witnessed in sackcloth but who had the Spirit of God as the source of life and light, as typified by the olive trees and the candlesticks. It is God's true witnesses against whom all the rage of the powers of darkness is set, but their way of victory is the Calvary path, "where also our Lord was crucified," which means death and rejection. That path also means manifest victory when the voice from heaven cries, "Come up hither."

Following this the Lord brought us face to face with the cross again. We were instructed in His way, in the race of faith as revealed in Heb. 12:1, 2. Those of God's children who choose to run this race with a desire to reach the goal must prepare for it in God's way, namely, the laying aside of every weight and the besetting sin of unbelief, and steadfastly going on. We must not look to the former witnesses, as mentioned in the eleventh chapter, for our example but to Jesus, for the path of the race is the same for us as it was for Him—the cross. The cross means death, so here again death is the only way to obtain the prize, a throne, and a crown with our Lord at God's right hand.

In the afternoon the Lord again met with us and told us that if His children who have the indwelling Spirit want the fullness of that Spirit, there must be room made by the removing of all of sin and self in His way at the cross. The result of the fullness of the Spirit is constant victory, the life of Christ manifested, and power and guidance in all things.

On **Saturday,** instructions from the Lord continued. He showed us that the crucifixion of the natural man with Christ means that that death separates the individual from everything of self, selfish desires, appetites, self-reliance, inner comforts, friends, etc., because self no longer has the rule. Faith reckons on more than just death working; it also reckons and grasps by faith the new life springing up as a result of identification in the resurrection of Christ. The new man has all things in God.

The truth of God's Word from the parable of the pounds (Luke 19) challenged our hearts. We, the servants of the living Lord (the nobleman), should allow the Holy Spirit (the pound) whom we have received to trade as He desires. In this parable it is evident that the power of multiplication was not in the servant but in the pound. In proportion to the liberty which the pound was allowed to multiply, the servant attained to a throne position of authority, but the servant who brought the excuse of fear attained no such position because self occupied so much that the pound had no opportunity—"saved; yet so as by fire." What a warning to the children of the Lord to avoid sitting back with satisfaction because they have received the Spirit, as if they had already fully attained! Rather should we yield to the Lord's full work so that the Spirit is unhindered to lead forth in His own method of trading.

On the subject of abiding in Christ the Lord reminded us that God's part has been taken care of completely. Man must assume his own responsibility, that is, with a true heart, in full assurance of faith, keep on believing the truth of God's Word that he who is planted in the likeness of the Lord's death also has union with Him in His resurrection. Four essentials to abiding were mentioned. There must be a vital union with Christ in death and resurrection, and a daily maintenance of the death position. There must also be the possession of the mind of Christ. "He made himself of no reputation" (Phil. 2:7). Finally, abiding is an individual matter.

The Spirit challenged our hearts to a wider prayer ministry as He brought to our attention His working in other parts of the world. Tanganyika, Uganda, Belgian Congo, and Korea were particularly mentioned as parts where the Spirit is getting more liberty to draw some of God's own into their full inheritance which for some has meant the privilege of suffering ridicule, persecution, and even torture as they choose to identify themselves with their crucified and risen Lord.

In these three days the Lord continually showed the cross as His only provision for His children to be complete in Christ. As we dispersed to our respective stations, the desire of our hearts was that II Corinthians 4:10 might become a personal reality: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." God forbid that any of His own should respond to the blessed truth of the full work of Calvary with a mere mental apprehension without a response from a true heart to have it fully wrought out in his life.

Reported by Edna S. Hurst.

Moreover, the Anabaptists held war to be an outrageous violation of Christian principles. To take the life of a human being under any circumstances, cutting off his time of grace, was in their opinion a responsibility too grave to be assumed by man. Malefactors, they held, so Bullinger informs us **(Wiedertaeufer,** page 168b), should be kept in prison but not put to death, "lest both soul and body perish."—John Horsch in **Review and Expositor,** Vol. viii, page 418.

From Other Lands

West Indies

ALEXANDER McLEISH

The French island of *Martinique* is in the news. It is a volcanic island with steep mountains. There is not much level land, and the rivers are many and short. The coast is rugged and dangerous. The island lies in the hurricane area. The climate is not too pleasant.

The island was discovered by Columbus in 1502, and was colonized by the French in 1635. The story of the first fifty years is one of wars with Caribs, English and Dutch, and of internal revolts. Slavery existed for over 160 years.

The population numbered 241,000 in 1940, but recently it has probably decreased. There are some Hindus, Chinese, Annamites and Syrians. The French Whites number about 4,000. Twenty per cent of the population live in Fort-de-France.

One thousand white planters virtually own the island, and the Plain of Lamentia is monopolized by sugar plantations. Almost all arable land is under cultivation. The sugar is of poor quality and is largely used for rum-making: only 45,000 tons of sugar are exported, as against 4,600,000 gallons of rum. Great quantities of rum are consumed. As the main crop is sugar, not enough food is grown and, therefore, imports of food are necessary. Housing conditions are poor.

Education is fairly well provided for. The population is mainly Roman Catholic, but some French and American evangelical work has been carried on, and the American Bible Society has colporteurs on the island.

The Island of Guadeloupe has an area of 583 square miles, and the surrounding islands, which are dependencies, measure 100 square miles. The French have had possession of Guadeloupe since 1816. The population of this group is over 300,000. The standard of living is low and the principal products are sugar and rum, although bananas, coffee, vanilla and cocoa are also exported. The population is mainly black and Roman Catholic. Many of the people speak English. The Methodists and the Paris Evangelical Missionary Society carry on some work.

The Dutch territory of *Curacao* consists of two groups of islands: (1) Curacao, Aruba and Bonaire, lying off the Venezuelan coast, with a population of over 102,000; (2) St. Martin (half), St. Eustatius and Saba at the other end of the Antilles, 500 miles distant from the the first group, with a population of only 4,300. Curacao (population 65,231) and Aruba (30,461) are the most important, being centres of the oil-refining industry.

The Spanish occupied these islands in 1527, and the Dutch drove them out in 1634 in the Southern, and in 1635-40 in the Northern islands. The Spanish regained St. Martin in 1640, but the Dutch and French recovered it in 1648 and divided it peacefully between them.

Negroes and Mulattos constitute between eighty and ninety per cent of the population. There are some Whites in the Northern islands, and English is the principal language. In the Southern islands, all speak a polyglot language called Papiamento. In Curacao and Aruba immigration to the oil refineries has produced a cosmopolitan population, which has trebled in seventy years. In these islands crude oil from Venezuela and elsewhere is refined.

The Christian population of the territory of the Curacao group is about 90,000, of which over 10,000 are Protestants. Ministers and missionaries are in the proportion of 1 to 6,334 people, or 147 per million, and there is one Protestant Christian to 10.5 of the people in the whole territory. Further evangelization lies with the present Churches, whose revival is the most urgent problem.

The British islands of *Trinidad* and *Tobago* form one colony and Barbados another, and lie off the coast of Venezuela. These, with the Windward Islands Colony, are here taken as one group. Trinidad and Tobago were discovered by Columbus in 1498. Spain tried to colonize Trinidad (1532), but not till 1783 did any great number arrive. It became British in 1802. France, Holland and Great Britain contended long for Tobago, and, although the Dutch were the first to settle there, the Treaty of Paris in 1764 ceded it to Britain.

Nearly half of Trinidad is under cultivation. The remainder, about sixty per cent, consists of forest reserves and waste land. Sugar plantations and cocoa plantations cover a considerable area. The island is well known for its famous pitch lake (114 acres) at La Brea, near which lies the centre of the oil industry. The population of Trinidad is 429,000.

Tobago is a single, mountain mass of volcanic origin, only one-seventh of which is under cultivation. The population is 27,000. The temperature here is rather higher than that of Trinidad (c.77°)

The majority of the inhabitants are natives of the West Indies, but there are also 165,197 East Indians, 5,100 Chinese and 8,000 Europeans. The language is generally English, but Spanish and French are widely spoken. The climate is healthy, but housing conditions are not very good, although improvement is taking place. The sugar industry employs the large number of laborers, but regular employment is obtainable only in the petroleum and asphalt industries. Unemployment is not so acute as in some of the West Indian islands. Intermittent labour and high costs result in a comparatively low standard of living. Exports include sugar, cacao, grape fruit, coconuts, limes and rum.

Education is carried on in 294 primary schools, of which 47 are Government and 249 assisted. The latter are: Roman Catholic (97); Anglican (59); United Church of Canada (69); African Methodist Episcopal (1); Methodist (11); Baptist (1). Thirty-four of these schools are on Tobago. There are two Government and four assisted high schools, one of the latter being on Tobago. Affiliated to Government Queen's College are eight denominational colleges.

Port of Spain has been made a deep water harbor, and is on one of the main ocean routes. Pan-American Airways connect up with all surrounding countries. There are now three U.S.A. defence areas in Trinidad.

Barbados, British since 1627, has the third oldest House of Assembly in the British Empire. The population is 198,023. It has a healthy climate, but suffers frequently from hurricanes. The soil is fertile and is well cultivated. The density of the population (1,189 per square mile) is three or four times greater than on the other islands of this group. The proportions: 7per cent White; 22 per cent Colored; 71 per cent Negro. Products are sugar, arrowroot, ginger and vegetables. Living conditions are far from satisfactory, and the Government is developing a scheme of resettlement on St. Lucia island.

The Windward Islands are of volcanic origin and lie in the Lesser Antilles. Dominica is north of Guadeloupe and Martinique; the others stretch in an unbroken line south of these islands. The Negro population exceeds 65 per cent. The mixed population varies from 17.5 per cent in Grenada to 31.5 per cent in Dominica. The Whites are 2.5 per cent on St. Vincent and 1.5 per cent on Dominica and Grenada. East Indians are found on St. Vincent (4.5 per cent) and Grenada (4 per cent). All these figures are estimates. French and British rivalry mark the history of these islands. Dominica, for example, changed hands fifteen times.

Dominica has a population of 52,738. A geyser, known as Boiling Lake, is intermittently active. Employment and housing conditions are fairly good.

St. Lucia (population 71,222) has a surplus of labour.

Between *St. Vincent* (population 58,381) and *Grenada* (population 90,085) lie 100 small islands and rocks, extending

or sixty miles. In St. Vincent, arrow-oot and sea-island cotton are the chief roducts for export. Overcrowding and oor housing are common. Land is ex-ensive and small holdings difficult to btain.

Grenada, which consists of volcanic ocks, shows no evidence at present of olcanic activity. Cocoa and nutmegs are nong the chief products. There is a ajority of small proprietors; they la-our on the large estates and grow food n their own holdings. The great growth f small proprietors (owing chiefly to ie Government's wise plans) has led to n intelligent, clean and energetic people. he Government, too, is to be congratu-ted on its medical research and welfare ork. Normally the island is the most rogressive of the Lesser Antilles, but, at resent, lack of export facilities is a andicap.

The Grenadines. These islands are part-attached to St. Vincent and partly to renada, and are above the average in ousing conditions and general prosperity.

All the islands, except Dominica (ow-ng to its mountainous terrain) have good oad communications. Steamship lines erve the islands, but there are as yet no irect air services. Primary schools are ainly denominational—Roman Catholic, nglican, Presbyterian and Methodist. Higher education is provided on three of ie islands by Government and private rant-aided schools.—World Dominion.

WAS PARBAT A CHRISTIAN?

(Continued from page 874)

as concerned only with filling the stomachs f himself and his growing children, and was ot over nice about what he did it with.

Fifth—He had a good time at the Hindu estivals. He owned a big drum and its rub-dub-dub could be heard till the wee small ours of the morning at Holi time as he quatted on the outskirts of the Hindu crowd f merrymakers or ducked to escape the ascade of colored water being flung about. t Depuwali, too, his little clay saucer of oil urned as brightly as any in the village.

But here I can hear a snort of disgust as me one throws down the paper and ex-laims, "Why read further? There is no other ide to the question. He was a dyed-in-the-vool Hindu without a smell of Christianity bout him." But having undertaken the case, am bound to hear the other side also and et down all I know in his favor; so let us et on with the matter.

First—There were no mud altars about his lace, and he always insisted that he was a vorshiper of one God.

Second—He knew a few simple facts about esus and that He had died to save sinners. There was not the slightest question in his nind but that Jesus was God incarnate, that He had suffered and died on the cross, and hat the third day He had risen from the lead. That much of the simple village cat-chism he knew and believed with all his eart.

Third—He kept most of the Ten Commandments even better than some of his more sophisticated city brethren. He looked after his old father for years when he was blind and almost helpless. He did not steal, commit adultery, or kill, neither did he bear false witness or envy any neighbor his posessions. About the only one he ignored was the one pertaining to the Sabbath, and let him who is without sin among you cast the first stone.

Fourth—He himself has always insisted that he was a Christian. When the census enumerator was skeptical and wanted to write him down as a Hindu, he appealed to his Chamar neighbors who said, "Yes, he has always said that he was a Christian." And didn't the Master say, "Whosoever . . . shall confess me before men, him will I confess also before my Father which is in heaven"?

Fifth—Putting aside all man-made rules, he seems to fit into that company on whom Jesus pronounced the Beatitudes in Luke:

"Blessed be ye poor: for yours is the kingdom of God.

"Blessed are ye that hunger now: for ye shall be filled [and it won't be with jhutan either].

"Blessed are ye that weep now: for ye shall laugh."

After reading over all these arguments pro and con I am bound to admit that he wouldn't stand much show in being admitted into many churches as a member in good standing by an orthodox committee, but then he has gone before a just judge, and anyway we are not discussing church membership but only the question, "Was Parbat a Christian?" —Phoebe Emery in The Indian Witness.

City Missions

ALTOONA, PA.

(2504 Fourth Ave.)

"The Lord hath done great things for us; whereof we are glad." The Christmas season brought with it its joys and sorrows.

On Tuesday, Dec. 21, we buried one of our members, Mrs. George Murtiff, and on Thursday of the same week, a young lady (niece of Bro. Weyandt, our deacon) was buried.

Brethren and sisters, and friends of the Mission family remembered us with greetings, gifts, and eatables. The Allensville, Belleville, and Mattawana congregations supplied provisions for the Christmas baskets. One family of the Allensville congregation presented the Mission family with a dressed turkey, which was a real treat. We received the following cash contributions: Millwood and Maple Grove Sunday Schools, $10.00; Lost Creek Sunday School, $5.00; Delaware Sunday School, $5.00; Weaver's congregation, $30.00; Mabel Shertzer, $2.00; Bro. Seigrist, $2.00; a brother and sister, Lancaster County, $15.00.

The Mattawana Sunday School contributed $10.00 and the Allensville Junior Sewing Circle $15.00 to purchase gifts for each pupil in the three Sunday schools. The following gifts were presented to the pupils: an orange, a Scripture Text pencil, and a notebook. The Christmas program was held at Canan Station on Saturday, Dec. 18, at Altoona on Sunday evening, and at Mill Run on Christmas evening.

The following sewing circles furnished towels to be given with each basket: Conestoga, Crown Hill, Maple Grove, Maugansville, Bethel, Cross Roads, and Glade. The following gifts for the members of the Cradle Roll department: Lewistown Junior Circle, Martinsburg Junior Circle, Marion, and Glade. Clarence Center sent a box of clothing.

By the time this appears in print our revival meeting at Mill Run Chapel will be in progress. Please remember these meetings in your prayers.

Dec. 29, 1943. Joseph M. Nissley.

A TRACT STORY

A few years ago a young man came out of a gambling house in Chicago, late at night after losing every cent he had, and he knew not what to do or where to go. While standing in the street in a state of despair, a Christian worker passing by handed him a tract. As the young man read it under a street lamp he was convicted of his sinful lost condition and his great need of salvation. By the tract he also learned the way of salvation and standing there under the street lamp he bowed his head and called on the Lord to save him. God heard his cry and he was gloriously saved that night.

To-day he is in full-time Christian work being the superintendent of a mission and many have accepted the Saviour through his ministry.

Who handed him that tract? God alone knows, but the one who did how he will rejoice at the judgment seat of Christ when the Lord comes to reward His faithful servants.

Oh, tract distributors, remember for your own comfort you are responsible only to sow the seed.

"Therefore, my brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).—E. G. Clarke.

TOO BUSY

Too busy to pray! You are busier than the Lord wants you to be. Too busy to pray! You are too busy to work properly, for you are able to do your best work in the shortest time when you have taken time to pray properly. Busy canning fruit for the winter? Do not get so busy that you lose the fruits of righteousness. Jesus prayed before He worked and so got strength for His work. He prayed after He worked and so made His work effective and enduring. If you would meet the trying things of the day and pass through with victory and a shine you must give God some time in the morning. Do not get up and rush off to work without praying and then expect God to bless you. No amount of work for God will make up for the lack of work with God. He has work for His "brethren" but they must have fresh anointings daily with the Holy Ghost.—Mrs. Dora M. Leck.



I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:14.

And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.—Ex. 14:15.

* * *

As we come to the threshold of the New Year, we need to think seriously of the task before us. Life seems to grow more serious as the days go by.

* * *

What a reason for gratitude is the fact that our tasks come to us one by one! The New Year comes to us white and unstained. It is up to us to fill its pages with thoughts and actions in keeping with the faith and life that we profess.

* * *

As the days of nineteen hundred and forty-four come to us, may we meet them confidently and bravely. Hard things may come to us. We know this because we know that our Father is sending to us these experiences. If they are hard, we may ask all the more confidently for His grace and strength.

* * *

"Speak unto the children of Israel, that they go forward." Let this be our thought for the coming days. There is plenty of darkness and hard work before us, but with the assurance of our Father's presence, and of His grace and strength for every task, we may go on confidently and happily whatever may come.

HARD EXPERIENCES

By a Sister

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings" (I Pet. 4:12, 13). When Peter wrote this epistle we may imagine that he could remember some of the experiences of his early life.

Three years of life and work with his Master had made a great difference in Peter's life. Life and work with Jesus had made a new man of the rough fisherman of Galilee. Trials now meant a different experience, an experience to be appreciated and coveted.

Love wrought changes in the lives of the disciples as it does in the lives of all of us. Adversity, though it comes in a different form to each one of us, has its helpful uses in life.

To many of us adversity seems a hard experience, but it is after all a necessity for the full development of a strong Christian life.

Many of us look upon trials as a misfortune, we feel sorry for those of our friends who are undergoing various forms of adversity. Peter does not seem to think of trials in this way. Peter suggests to the Christians to whom he is writing, that trials need not surprise them, for these are the common experience of every Christian life.

Hard things are bound to come and as they come, in one way or another they will work out in our lives something worth while for our good or for the good of others.

As we remember the lives of our friends whose lives have been hard in some way, we might find ourselves wishing that their lives might be always peaceful and happy. While we may form opinions like this, we need to remember, that it takes some of harder experiences to bring out in our life the quality of patience and forbearance that go so far in the making of a beautiful Christian life.

ECONOMY

There is a destructive economy that cramps and binds those who use it, and retards those under its sway, but there is no excuse for such an unwise course in the modern home. Today's call for economy, thrift, conservation, is a challenge for every homemaker to make the most of herself and her surroundings as an aid to her country's program. It is by the creative economy practiced as an honorable art by our sturdy ancestors, that the homemaker today may meet this opportunity to help win joy and freedom for all the homes and families of the world.

Creative economy means:

Turning something ordinary or ugly into something beautiful.

Changing things of little use into practical value and comfort.

Filling a need by ingenuity rather than by expenditure.

Making two ideas grow where only one grew before.

Using common things in unusual ways.

Gaining efficient and attractive results by hand, head, and heart working together.—Selected.

HELPS AND HINDRANCES IN SEWING CIRCLE WORK

By Katie J. Bontrager

First of all to be really helpful each one must have a consecrated and willing mind to be a servant in the Lord's service to His glory and for the uplifting of mankind. When we have this stamped upon our minds and hearts it becomes a real pleasure to help in the sewing circle work.

Also we need to have a sympathetic and a merciful heart towards those unfortunate ones who are not now able to help themselves.

Blessed are the merciful for they shall obtain mercy. It is only when we have our work at heart and have our minds set towards a certain end that we can accomplish the most. This is the condition that every member of the sewing circle work should be in to be a real help.

It is a great help whenever everyone, both officer and member, is on time at the sewing circle meeting with a smiling face and ready hands to take hold of the work and to d whatever should be done whether or not is to our liking.

Love for others is a great help. It hel us to do the work cheerfully and also hel us to overlook the mistakes that are mad in the sewing circle work.

Prayers are another important help, praye for the work and the workers at the sewir circle, as well as for all others that have ar hand in the work. Especially should we pra for those who distributed these garments th they may have wisdom and good judgmer in their work and while they are ministe ing to the body by food and clothing that th soul may also be reached and made read for the gathering in of the Lord's harves

It spurs us on in the work when we r member that one soul is worth more tha the whole world and that it is worth ou while to put forth every effort to draw sou to Christ.

When we love others, we will pray fc them and will give of our means for the benefit.

Giving is one of the most important dutie in the sewing circle work, for without it th work cannot be carried on. The Lord lovet a cheerful giver and in lending to the Lord work we may lay up treasures in heaven.

All that we have and are we have b cause of the great love of God through Jesu Christ. What would be our condition i Christ had not left all His glory in heave and endured all the hardships of His lif for us? It seems to me this should create love within which makes us feel that we ca never give enough for the needy ones and fo the spreading of the Gospel.

I do not believe that our giving will coun much in our favor at that great day if w do not make a sacrifice and give of the thing that we really need ourselves.

If Christ has become our example, we wil give so that we will feel it. "Cast thy breac upon the waters: for thou shalt find it afte many days." May we continually ask God tc fill us with His love that we may not become a hindrance to the Lord's work in any line by withholding our gifts be they ever so small Our hindrances may differ in various localitie or churches. Not having a suitable place tc hold the sewing circle may be a hindrance. Not enough sewing machines owned by the circle may be another.

If the president and the cutting committee do not possess their souls in patience they may become a hindrance instead of a help. No fault finding should be heard about the work done at the sewing circle. Sometimes we have to contend with those who delight in hindering the work just a little because they are not at the head. Then we can ask God to give us more grace that we may keep sweet tempered under all conditions. Being late, and being particular about what we do is a hindrance.

I am sure if each one of us would strive to be "a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work," our hindrances will disappear and our helps increase.

May God bless the work and may He have all the honor and praise.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

NOVEMBER, 1943

GENERAL

Total	2,301 85

INDIA

General	1,366 08
India Missionary	1,464 81
Missionary Children	541 93
Evangelist	86 45
Bible Women	20 50
Educational	63 47
Orphan	457 01
Widow	42 14
Medical	157 90
Famine Relief	582 03
Lepers	40 00
Literature	5 00
Personal	325 00
Total for India	5,152 32

SOUTH AMERICA

General	793 87
South America Missionary	1,268 11
Missionary Children	581 66
Evangelist	160 91
Bible Reader	61 50
Orphan	390 04
Building	75 00
Chaco Indians	260 50
Holderman Refrigerator	431 75
Personal	46 10
Publication	56 05
J. Miller Car	470 18
Twenty Fifth Anniversary Fd	269 19
Total for South America	4,864 86

AFRICA

Total	269 79

CITY MISSIONS

Canton Ohio	169 70
Chicago Ill	141 52
Chicago Mex Miss Ill	133 84
Denver Colo	60 38
Detroit Michigan	145 50
Fort Wayne Indiana	50 00
Hannibal Missouri	75 12
Kansas City Kansas	133 50
Lima Ohio	25 00
Peoria Ill	79 60
Total for City Missions	1,014 16

CHARITABLE INSTITUTIONS

Children's Home K C Kans	1,019 39
Orphan's Home Ohio	426 91
Home for Aged Ill	5 00
Children's Home Auto Fd Kans	11 25
LaJunta Hospital Colo	52 00
LaJunta Hosp—Nurse	79 50
LaJunta Hosp—Nurse Home	189 24
Total for Charitable Instit	1,783 29

OTHER FUNDS

Adair Okla	16 26
Administration Expense	4 00
Annuity	5,400 00
Bible Fund	12 50
Board of Education	1 00
China	258 75
Comm for Chr Education	28 28
Culp Arkansas	91 36
Endowment	700 00
Goshen College	110.00
Jewish Evangelism	42 35
Mexican Work Colo	178 32
Mexican Work Texas	85 12
Northern Bible Society	48 13
Northern Minn Work	35 00
Paraguay Indian Miss	1 82
Peace Prob Committee	95 00
Personal	158 00
Total for Other Funds	7,266 89

RELIEF FUNDS

War Sufferers	6,542 94
Amish War Sufferers	1,117 00
Puerto Rico	50 00
General Relief	130 83
China Relief	2,882.06
Total for Relief	10,722 83

C.P.S. FUNDS

Civilian Public Service	16,796 26
Amish C.P.S.	1,266 00
Total for C.P.S.	18,062 26

SUMMARY

India	5,152 32
South America	4,864 86
Africa	269 79
City Missions	1,014 16
Charitable Institutions	1,783 29
General and Other Funds	3,468 74
Annuity	5,400 00
Endowment	700 00
Relief and C.P.S. Funds	28,785 09
	51,438 25

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS which are under MENNONITE BOARD OF MISSIONS AND CHARITIES

Canto Ohio	71 30
Chicago Miss Ill	31 10
Detroit Mich	8 80
Fort Wayne Ind	66 78
Kansas City Kans	86 00
Lima Ohio	290 72
Peoria Ill	93 00
Mexican Border Tex	20 00
Toronto Ont	35 00
Kans City Children Home Kans	115 08
Orphans Home Ohio	20 60
Old Peoples Home Ohio	808 50
Home for Aged Ill	873 96
LaJunta Hosp Colo	8,015 41
LaJunta Hosp—Nurse Home	55 00
	10,591 25

Total received by Elkhart Off and Institutions 62,029 50

Respectfully submitted and Gratefully acknowledged,

E. C. Bender
P. O. Box 574
Elkhart, Ind.

Gleanings . . .

CHINESE CHRISTIANS TODAY

Dr. Wu Yi-fang, now for a period in the United States, is one of China's most distinguished women. Since 1928 she has been president of Ginling, one of China's greatest colleges and its largest college for women. In 1937 Dr. Wu organized the trek of Ginling students and faculty from Nanking into the West. Leaving the city by river steamer, bus, donkey, and on foot, the students arrived in West China early in the fall of 1938, having covered 2,500 miles.

Dr. Wu has been closely associated with the great Christian movements of China and the world. She has been a leader in China's New Life Movement, is Chairman of the China National Christian Council, and is one of the five chairmen of the People's Political Council.

In a courageous message of insight and faith concerning certain aspects of the place and power of Christian leadership in the world today and tomorrow, Dr. Wu said:

"A new age is dawning for Christianity in the postwar China. Together with other democracies, China has been fighting against aggression and brute force. In order to contribute her share as a worthy member of the United Nations, China desires first to strengthen and develop herself as a modern nation. In the enlarged program of development there will be increased need for well-qualified men and women. Furthermore, the colossal task of rehabilitation after so many years of war will necessitate leadership not only with technical knowledge but also with genuine Christian ideals. This is a strategic time for Christian colleges and universities to provide more and stronger leaders both missionary and Chinese. As Christians who already have a sense of fellowship in Christ which is beyond racial or nationalistic lines, we have a special responsibility in the efforts toward planning a new world by the different nations to see that Christ's way of life is given consideration as a basis not only for individual lives but for all human relationships.

"As a small unit in World Christianity the 'Younger Church' in China looks to the 'Older Churches' for continued help and inspiration. The Christian Church has given tremendous and lasting service to the Chinese people in our life and death struggle and we look to the Christian philosophy of life for the future. Through the common experience of tragic suffering, we are all resolved to win an enduring peace. Out of the traditions of China, we Chinese Christians seek to bring to the new age our contribution of tolerance and love of peace. I quote from a prayer written by the Archbishop of Canterbury: 'Lord, make me worthy of peace.' "—Christian World Facts.

—o—

Shipshan Power Station in Quebec will be, when completed, the largest hydroelectric power plant in the world, producing more than two million horsepower; it is thus greater than the Boulder Dam. In a race against time, thousands are toiling with giant steam shovels to finish the job. This modern miracle, whose quick completion is so vital, reminds us of the remark made by a "nitwit" when he saw a steam shovel at work: "But for that modern contraption, scores of men would find employment with pick and shovel." "Yes," said someone who overheard the remark, "and hundreds, if they used teaspoons!"

Literacy in Turkey has risen from 7 to 40 per cent since the adoption of the Roman script, which is very suitable to the phonetical Turkish language.

Tibetan Mountain Tracks, over which supplies are carried to China, reach the height of 12,000 feet. Only supplies other than military are allowed to pass over this route, but even this is a distinct breach in the Tibetan tradition of keeping the country closed. The bitter weather, difficult transport, and the long, arduous route, beginning at Kalimpong, and running through Lhasa, cannot do much to solve the problem of supplies for China.

Jews in Switzerland.—Many Jews have crossed the borders into Switzerland, and have been placed in camps. A special secretary has been appointed by the Student Christians' Movement to work among the students.

In Angola (Portuguese West Africa) it is calculated that there are about one million people still to be evangelized. Intensive Christian training is needed, and preparation of more literature.

Portugal.—Lisbon is now a great port of call for missionaries. Recently there were nine American missionaries waiting for passages to French Equatorial Africa, on Portuguese ships. Two were bound for India. Their presence in Lisbon is a great stimulus to the Portuguese Christian community there.

Send us Bread or Coffins! ran a recent telegram from Greece, where severe famine conditions prevail and many are dying of starvation. The problem is a difficult one, and help can only reach the people through Red Cross channels.

Halt! A new church recently organized in Arkansas, U.S.A., calls itself "The Nonprogressive Christian Church." It must find it difficult to use the ordinary hymnal.—World Dominion.

The first freedom is freedom from sin.—Martin Luther.

SHOULD WE BE CONCERNED ABOUT EUROPE?

The importance which God has attached to the evangelization of the white nations in Europe and elsewhere demands that we give due consideration to this tremendous task which is being opposed bitterly today by the combined multitudes from the white nations to the feet of the Lord Jesus Christ because he knows that if the white nations, including those in Europe, are evangelized the rest of the world will speedily have all the missionaries and means needed for its evangelization.

Let us look at Europe from this viewpoint for a moment. Europe with one fourth of the world's population—all white people—has dominated the world scene for many centuries. Culturally, politically, commercially, what Europe thinks and does concerns very vitally America and the rest of the world. When Europe was plunged into war America was shaken to her foundations. Our country may never be the same after this war, and all because of Europe and her influence.

Because of Europe's great size, strategic location, natural resources, and the genius of the white man, Europe is destined to retain her position of influence upon the rest of the world. Morally Europe has failed and that is why the world today suffers. Let us examine this matter; let us look at the root and see what is wrong. As we contemplate the past history of Europe and her present condition, we see a vast continent with millions of precious souls who are without the Word of God. God was in Christ reconciling the world unto Himself, but this message of reconciliation has been withheld from Europe because the church of Christ has been indifferent to Europe's spiritual need. Today we must revise our thinking concerning Europe in order that as long as Christ tarries the sin of neglect of Europe may not be laid to the charge of the church of Christ.

That much of Europe will again be open to Christ's Gospel is certain. Without doubt France will again grant full freedom for the Gospel of Christ and her millions will yet know the comfort of His Word. We are praying that Spain by God's grace will also open fully; Portugal will be open as it is today; Czechoslovakia will be open again to foreign workers as it was before; the same is true of Jugoslavia, Rumania, and Greece; and we believe that God by a mighty miracle will, in answer to prayer, also open Russia. Even outside of Russia, however, there are in Europe 200,000,000 unevangelized people—more than in all of Africa, more than in South America, one half the population of China—all waiting for the Gospel of Christ. That number does not include Germany and other Protestant countries.

But we ought not to overlook Germany. Recently we learned that in Britain a number of Christians are learning the German language in order to evangelize Germany after the war. We thank God for this. We do not need more evidence than we have today to convince us that Germany needs the Gospel, and we cannot afford to neglect Germany, for her youth and millions of others need salvation. The godless philosophy of men like Nietzche, Schopenhauer and others has ruined the German nation. It was this philosophy which paved the way for the Nazi ideology, for the hatred of the Jews, and the exaltation of blood and race. The pure Gospel of Christ must supplant these wicked doctrines in Germany.—Europe's Millions.

FROM TSINGHAI

On the fifteenth day of the first moon each year special heathen rites are performed in many parts of China. On hearing of such an annual festival to be held in a village not far away, my fellow-worker and I decided to go and see the ceremony. As we approached the temple on that early frosty morning we could hear the beating of drums and the clashing of cymbals and could see the banners waving above the compound walls. On entering the courtyard we saw men slipping banners on long poles in preparation for the procession while small boys stood around dressed in flowing gowns, wearing peaked hats, and some having their faces painted.

Within the temple some were sacrificing to the demons by lighting pieces of paper which they tossed into the air, and then prostrating themselves before the idols. Others were beating the drums, striking the huge bell, or clashing cymbals, making an ear-splitting din.

The idol in that temple is called Szu Lang Yeh and is the God of Wealth. With scepter in hand, it was seated on a portable throne fastened to two bamboo poles. Four men—one at either end of the two poles—were carrying this enthroned image toward the temple: four steps forward and three steps backward. While this was in progress the sorcerer stood before the altar divining what time of day he should perform his ast. One man waved a piece of wood festooned with red ribbon ove the sorcerer's head while others were bus burning small pieces of paper around his body

Suddenly the sorcerer began to trembl violently and to jump about, his head jerkin from side to side while his hands flappe loosely at his sides. Before long partly due t the violent shaking and partly due to his ow efforts, his jacket was removed, exposing hi bare chest. At the height of his frenzy h seized a long sword from off the altar an dashed out of the temple into the courtyard slashing away at the air with the sword whil the idol was carried out behind him.

The procession followed them to an adja cent field in which a table had been prepared set with bread and other offerings for the idol The carcass of a pig was lashed to a bench placed at the side of the altar, to be offered in sacrifice later. Szu Lang Yeh was paraded around the field to show him how bare were the winter fields and to let him know what was expected of him in the ensuing year!

During this ceremony the sorcerer stood in front of the altar and worked himself into a frenzy again. When he reached a certain pitch of excitement he seized his sword and gave himself two quick, slight gashes in the forehead. He shook his head from side to side to prevent the blood from clotting, and it splattered all over his face chest, and arms, making him a gory sight. He allowed some of the blood to flow into a bowl and later used it to write on rice-bowls the people had brought for the occasion.

He faced the idol which had been carried to the farther end of the field, worked himself up to high pitch, and with a fiendish face rushed with a blood-curdling scream toward the idol, beckoning to it. The bearers dashed across the field to the altar, and the sorcerer prostrated himself before the idol in worship. This procedure is repeated several times as it is supposed to please the idol and assure a much coveted blessing on the next year's crops

I do not know how much confidence the heathen place in the ceremonies, but there was a long row of traders on hand with loads of farming tools to sell to any who thought it an auspicious day.

Let us pray much for these deluded people, that the power Satan holds over their lives may be broken, and that they may come to know the true God, and Jesus Christ whom He has sent into the world to destroy the works of the devil.—China's Millions.

POWER OF THE GOSPEL (Continued from Page 871)

work of the Lord and to cause the people of God to falter by the way. But for over nineteen hundred years, under the banner of the Lord Jesus Christ, the Church has gone forward carrying the Gospel message, witnessing for the Lord Jesus Christ at great sacrifice. It is said that the blood of the martyrs is the seed of the church. Even though it has meant sacrifices, who has a worthier cause than we? Who has greater Leader than we? Who has a greater task entrusted to them? Are we faithful? Are we true? Are we living the Gospel?

I was impressed in a prayer meeting while at Camp Howard. One of the young men prayed: "Lord, I am not asking you for an easy place. Take me to the hardest place that you have, but give me grace that I might be faithful, that I might perform that task in a way that is pleasing to Thee." That was an inspiration to me. So often we seek the easy way. "Must I be carried to the skies on flow'ry beds of ease, while others fought to win the prize, and sailed thro' bloody seas?" It takes faith to pray, "Give me the hard task but give me grace." His grace is sufficient for us to live the Gospel regardless of our environment. I have said I would not like to be a young man because of the temptations and sin on every hand. But the Scriptures say "Where sin abounded, grace did much more abound." I believe it is just as easy to live the Gospel today as in days gone by.

Beaver Dam, Wis.

(*A message delivered at the May* 1943 *meeting of the Mennonite Board of Missions and Charities. Stenographically reported by Lester C. Shank.*)

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JAN. 13, 1944 (Herald of Truth Established 1864) No. 42

EDITORIAL

The question concerning whether a true nonresistant can take any part in the military program continues to be an issue. The official position of the Mennonite Church is clear. It seems to us impossible to accept so-called noncombatant service in the army, because, as has been so often pointed out in these columns, the man who makes the gun and loads it shares the responsibility with the one who fires it. All three of these have helped to kill the man whom the bullet hit. A sister who has sons both in noncombatant military service and in a C.P.S. hospital unit writes to inquire why one who joins the army is set back from communion, but one who has received draft deferment because he is doing essential work, making guns, ammunition, trucks, and airplanes, has nothing said to him about his inconsistency. The mother may well be puzzled. The latest official statement which our church has made to the government concerning our position on war makes it very clear that we cannot take part in the manufacture of war supplies. We are hardly acting in good faith with our government which has been so liberal in its treatment of us on this point, if we do not strictly conform to our professed position. One must recognize of course that sometimes it is a bit difficult to determine just what defense industry is. A superpatriotism, with an eye on priority privileges, sometimes labels certain factories as defense factories which are essentially just what they were before the war and what they will be after the war. But setting this difficulty aside, it should be a settled matter in the minds both of the laity and of the church administrators that we cannot consistently participate in nor aid the military activity of our government. Official pronouncements have already made this clear. Our sufficient further comment had best be made in terms of consistent practice and loving, intelligent church discipline.

DANIEL KAUFFMAN

It is with sorrow that we announce the death of Bro. Kauffman, who for nearly thirty-six years served as editor of the Gospel Herald, the official church organ of the Mennonite Church, besides a three-year prior term as editor of the Gospel Witness. Bro. Kauffman preached his last sermon at West Union Church, near Parnell, Ia., on Sunday, Jan. 2. He became ill soon afterward and passed away on Jan. 6, at the home of his daughter, Sister Alice Gingerich, of Parnell, where he recently made his home.

His death casts a shadow of gloom over the Publishing House, the local church, and we dare say over the church in general which he served unstintingly for over fifty-three years. But our sorrow is not without its bright side, for he has gone to be with the Lord whom he loved and served so faithfully. His obituary notice will appear next week, and a few weeks later we hope to print a special memorial issue of our beloved brother. We extend condolences to all the bereaved ones.—H.

EDITOR EMERITUS

Men's honors were not for him. For forty or more years he was the acknowledged leader of the Mennonite Church. In conferences and board meetings his opinion was again and again the last word in a discussion. Others followed him when as chairman, nominal or actual, he wrought out of Scriptural command and the kindly application of common sense the policies and principles of the church. His editorials, articles, books, and sermons were widely accepted throughout the brotherhood as representative Mennonite opinion and doctrine. The church gave him all the honors it could possibly give to one man, but they concerned him not. His evident humility was absolutely sincere. He never strove for praise and was embarrassed by it.

When after nearly thirty-nine years he laid down his responsibility as editor of the official church organ, the Publication Board very fittingly gave him the honorary title of editor emeritus. But he never saw that title in print. As if to turn his eyes from the recognition of men, he passed away the day before the only issue destined to carry the name of Daniel Kauffman as editor emeritus reached his home. From the recognition of men he had turned to the only approval he desired, that of his Lord. He now wears in glory the crown of righteousness, conferred upon him by the Righteous Judge who has called him to come up higher.—E.

When one wishes to interview a person of great importance, one does not set conditions for that interview. We meet him where he asks us to come, and we are there at the hour he sets. If he asks us to bring certain documents, we have them in our hands. We are the plaintiffs seeking a boon, and it is not ours to dictate conditions. We are glad to meet the great man on almost any condition.

And yet some people want to approach God, the Creator and Potentate of the universe, on their own terms. They demand and bargain, and then wonder why God does not hear. There is a law of divine acoustics that we must approach God on His own terms, without pride or anger or indifference. To Israel He said, "When ye make many prayers, I will not hear." For He turns His face from evil. He cannot endure bloody hands raised in petition. If we expect to communicate with God, we must get on speaking terms with Him. This we cannot do on our own merit, but alone through Jesus Christ. Therefore we pray, "In Jesus' name." Through that matchless name He hears, for the one who is willing to use it has renounced his own right to come to the tribunal of God. Through Christ alone can we come boldly to the throne of grace.

*

We call the attention of our readers to the notice on the last page of this issue of the Gospel Herald. As has been the practice in the past, we wish from time to time to bring reminders of books which are obtainable from our Publishing House. These are not merely advertisements designed for the purpose of increasing sales. Publishing House business is not an end in itself. Our business is owned by the church and operated for its benefit. We wish to provide a service to the church by calling attention to the printed materials available through our publishing activity. The present book notice is the first in a series which shall follow.

Forty Years Ago and Now

(A pastor letter prepared for Bro. A. J. Steiner's Ohio congregation, but of value to all of us.—Ed.)

North Lima, Ohio, Dec. 19, 1943.

Dear Brethren and Sisters:—Greetings. I have a message which I want to bring to you this Christmas season. A few days ago it was thirty-three years since we were ordained to the office of bishop. It is now also thirty-seven years since we were called and ordained to the ministry of the Gospel. In this space of time we were privileged to meet many people and form close and warm friendship ties with scores of folks. Many of these dear friends have passed on and gone home to be with the Lord. Those remaining are being more or less scattered to the four corners of the earth. Yes, our cup indeed has been filled both with joys and sorrows.

As I look back over a half century, great changes have been made—some for better and others for worse. In so far as conveniences and comforts of life are concerned, they may be to our pleasing. The days of the horse and buggy, cradle and self-rake, muddy roads, candle and oil lights, mail once or twice a week, weekly paper, no telephone, one-room country school and the three R's the basic foundation of the average training, church with straight-backed benches, heated by one or two large stoves—these were, in spite of all the discomforts and disadvantages, happy and contented days for our forefathers. They were not familiar with the fast and extravagant life of our present day. They were slow to fall for new things because of a point of economy or worldliness that was involved in making the change. Real joy, my dear friends, is not found in wasteful, pleasure-seeking living. There was something fascinating about the pioneer life, and that is why some old folks, even today, long for the good old days of their youth.

In these years we have seen the church grow and launch out into many valuable church activities that promise life and growth. A number of missions have been established, both in the home land and on foreign soil. Institutions which have proved a great asset to the church have been founded in these fifty years. I assure you that it was a great pleasure to me to see the birth of the General Mission Board, of the Publication Board, of the Board of Education with good schools and colleges where the Bible and the rest of Christian training is given leading consideration and emphasis, of charitable institutions, of peace and relief agencies, and other useful agencies and organizations, together with all the various departments of church work. Thank God for consecrated and far-visioned men in the church who have made it possible, with the aid of all these institutions and special help with which the church has been tooled for us to go forth in this, our day, to meet a dark and sinful world. All this, together with the pure and unadulterated Word, is a wonderful heritage.

In making the transition from the simple life set up and maintained by our consecrated forefathers, who braved the perils of the ocean and willingly met the hardships of those pioneer days, we have observed several things that have not changed. I refer to the exemplary or unexemplary lives in the church. When I was a young boy in my teens, I took for my example some certain individuals. These persons were found in various walks of life. A few of these men were good exemplary men. Due to the careful training and aid of my consecrated parents, my ideals naturally fell in keeping with good, consecrated, able preachers and the beautiful and useful life they were living. Is that not largely true of yourself and all others about you? How very necessary it is, my dear fellow ministers, Sunday-school superintendents and teachers, yes, and parents, that we by "precept and example" "walk worthy of the vocation" wherewith we are called. Our lives will either raise or lower the standards of living of those with whom we come in contact. I presume it was true then as it is now, that we usually measure ourselves with those whose ideals are no better than our own or not even as good. What a wonderful church we would have if every one were a good example! God help us!

My dear Christian friends, we are losing more and more, as days come and go, the simple life as taught by the Scriptures and handed down to us by our forefathers. The church and religion, which should be first in all our plans and activities, so often come in second or not at all. Certainly there must be a line of separation between good and evil. The two cannot go hand in hand. The Spirit of God and the spirit of Satan cannot dwell in the heart at the same time. These are two opposite forces. The setup of our cities and rural communities today is such a mixture of good and evil that it is next to impossible to separate the good from the evil. It is a case where "a little leaven leaveneth the whole lump." In the name of God and the church, we appeal to you, dear brethren and sisters, that you arm yourself against these great forces of evil—worldly conformity in dress, in business, in social life, in questionable school activities, in evil habits, such as the use of narcotics and liquor, and in the festivities and pleasures of the world, many of which are so commonly indulged in by professing Christians.

The challenge for holy living and Christian service has always been an important factor in Christian living. The enemy of our souls was at work in the church of our fathers, the same as he is today. Go where you will and he is there. There have been many dark days and ages for the followers of the Lord. We are being ushered into a dark epoch now. No one knows what is ahead. I think smetimes we are now going into one of the darkest periods of the world. We all agree that war makes life bitter, but I want to tell you that there are other things gnawing at the vitals of our nation which are as bad as war or even worse in the sight of God. By way of comparison, I want to give you a few facts showing some of the sins and the awful conditions existing in the United States today.

Take the family altar that was erected and held so sacred in almost every pioneer home. What has become of it today? Newspapers and magazines of every description have replaced the Bible on our tables. And the sad thing about it is that many books and certain magazines are not fit to be found in a Christian home. How badly the better judgments and senses are thwarted and ruined through the influence of this evil literature, God alone knows. One of the sweetest memories of my old home and of my dear sainted father, who I know has gone home to be with the Lord, is when one morning, after all the children except Reuben, Elvina, and myself, the three youngest, had gone away from home, Father took the Bible in the usual manner and read the last chapter, then cautiously closed the sacred volume, saying, "Now children, we have gone through the Bible with you in our family devotions for the third time." He had read it through before when probably all the children were home, but this time it was the last time. He continued reading it, but the rest of us soon left home also, and I do not know if he ever read it through any more or not. When a boy I thought the

PRAYER FOR DISCERNMENT

How often, God of Peace, you said to men:
"Be still," "Fear not," and "I will give you rest."
We know your holy words are true, but when
Perplexities and troubles come to test,
Our boasted faith grows weak, and we are prone
To fall before the lash. Today the clouds
Of sinister despair and grief have blown
Above horizons, and the restless crowds—
Bewildered and afraid—in their distress
Are crying loudly for a Saviour who
Can heal their lands, alleviating press
Of worry and of care. O God, the true
And false are closely met today, as are
The wheat and tares. Make us discerning so
Your voice, alone, attracts. This is our prayer!
Through all the tempest, Lord, oh, make us know
That you are God, and there is none beside.
In this we rest secure from storm and tide.

—Helen Miller Lehman.

apters were long and sometimes I fell leep, but with all that, I grasped many od things that remained with me to is day. Parents, what an opportunity u lose if you do not have a family tar!

A certain superintendent of one of e large high schools in Michigan ask- the hundreds of students in his hool how many of the homes repre- nted had family worship. The an- ver was, only three. I appeal to you, you do not have a family altar, to ect one as you go into the new year.

Another great enemy of the home is e divorce evil. Years ago there were ly a few separations in the Mennon- Church. Today we have many Men- nite descendants who are guilty of is sin and great evil. Do you know at we lead the world in divorce? The pulation of the United States has in- eased 110 per cent since 1867, while vorce has increased 1000 per cent. It said that we now have one divorce for ery four marriages. Sixty-two per nt of the families in America have no ildren or but one child. Seventy-one r cent of the divorces come from mes which have no children.

We have over four hundred thousand loons and bars in America. This does t include the many roadside houses hich secretly smuggle drinks into their siness, and which provide immorality the worst and most indecent kind for eir customers. There are two saloons every church, three to every school, d one to every seventy-five families in merica. We produced four hundred venty-four million gallons of distilled quor in 1941. Last year we paid three llion three hundred million dollars for quor in the United States, and two llion five hundred million for educa- on.

The criminal record of the United tates is terrible. Our largest group of riminals in the United States averages nly 23 years of age; the next largest roup, 19; and the next largest, 18 ears.

We spend thirty dollars per person n sports every year.

We spend sixteen dollars for every an and woman on cosmetic, beauty arlor, and barber shop bills every year.

We spend thirteen dollars and fifty ents per person for tobacco annually.

We spend thirteen dollars per person or movies every year.

We spend six dollars per person every ear for religion.

Immorality in all forms is on the ncrease, especially in our larger cities nd social centers. When seventy per ent of the crimes in our land are com- nitted by those between the ages of 7 and 23, we should be greatly alarm- d. Our sons and daughters are at east partly exposed to these evil-mind- d youths. When high-school girls have o be discharged by the hundreds to be- ome mothers, as was the case last year in Ohio, we can well afford to be on our guard and see to it that our sons and daughters are not a part of this evil and curse. It is not only children who are delinquent; it is the fathers and mothers who are forgetting God. Men and women who are holding good jobs and are away from home allow the children to run wild on the streets and everywhere they want to go. Many parents making good money share their earnings with their children, serving their fleshly desires and lusts. What a harvest America will reap if this way of living continues another year! America is fighting for democracy, but if these evils are fostered and maintained, she will be defeated in her fight for democracy even if she wins the war. Sin will not go unchallenged by the Lord. Somebody will reap an awful harvest and pay a heavy penalty for these sins. If we fail religiously, we will surely go down in ruin and decay.

A striking example of the rapid increase in women's forming the cigarette habit came under my observation just recently. One of our own Mennonite girls, coming from one of our good Mennonite homes, had gone away a short while and on returning to her home community, she boldly, in the presence of her former friends and sisters in the church, smoked a number of cigarettes. Must our boys and girls fall victims to the evil habits of drinking and smoking? God help us!

We might go on picturing dark and sinful conditions as they exist around us. There would be no end to it. I want, in closing, to give a brighter side. God is still on the throne, and there are still many who have not "bowed the knee to . . . Baal." We still have many consecrated people, old and young, in the church, who are not only able but willing to make any kind of sacrifice for the Lord. The liberal support both by prayer and money is enjoyed by the church. Young men and women are ready to accept challenges and answer calls to service in difficult places. Praise the Lord for that and for the many who are rallying around the standards of the Scriptures.

We have now served the congregations in this and other districts for a number of years. Thousands of calls and visits were made. Hundreds of trips throughout this and other states were made, often meeting our own traveling expenses. There were times when our money got low, but, thank the Lord, we never needed to go hungry for lack of food. Frequently our friends came to our assistance, which made the heavy burden we were carrying a little lighter. Most of all we appreciated the prayers and splendid co-operation of brethren and sisters and the grace of God without which no one can long endure. I have come to the time when I can see the evening shadows of life gather around me. My faith is anchored in Him. If I would have to live my life over again, it no doubt would be in the church I love and where I have given nearly a whole life time of service.

I did not give you a text. Here it is in closing: "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8).

I spoke of changes that came and went, conditions that are existing now that were not fifty years ago. God changes not, nor His Word. The plan of salvation is given to us through Christ, and no matter what changes man brings about, the way to find peace in God cannot change. It is strikingly expressed in II Cor. 5:21: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."—A. J. Steiner.

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THE HOUSE OF HERMES

In Paul's salutation to his Christian friends at Rome, he includes one Hermes. Rom. 16:14. Recently a monk in a monastery on the old Appian Way, about three miles south of Rome, was digging a grave for a brother monk beneath the St. Sebastian Church adjoining it, when the bottom of the grave fell through, and he disappeared into darkness. A writer, Edward A. Annett, tells the story in detail in "The Christian Advocate." Briefly, when the monk was rescued, the remains of an early building were discovered below the present church—a church of St. Sebastian of the fourth century. Further investigation disclosed an ancient stairway which led down thirty feet to a still lower level. Excavation revealed that they had stumbled onto the remains of a grand mansion of the first century. Family graves were uncovered; roof and wall paintings, still wonderfully fresh though two thousand years old, were discovered—mostly pagan gods painted over with Christian subjects, as the Vine, the Virgins, and the Sower; then an inscription that told that this was the house of Hermes, who at an advanced age had become a Christian and freed his slaves. Further indications showed that the house had become a meeting place for the Christians of Rome. Among a large number of memorial tablets in a gallery behind the house is one "In memory of Rufus" —evidently the Rufus of Romans 16:13 and Mark 15:21. Indications show that the Christian frescoes cannot be later than A.D. 58, less than thirty years after the utterances of the parables.—Alliance Weekly.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

THE SORROWING JEW

He is mourning alone, for no kind friend is near
His woe-stricken spirit to comfort and cheer;
Nor ever descends blessed sympathy's dew,
To refresh the sad heart of the sorrowing Jew.

He thinks of the land where his forefathers lie,
Beneath the warm touch of their Eastern sky,
And he wishes, perchance, he were laid by them too,
For earth has no home for the sorrowing Jew!

He thinks of that holy and high honored fane
When Jehovah would stoop to hold converse with men.
He thinks of the glory Jerusalem knew,
And thinks of himself, a poor sorrowing Jew.

Rouse! rouse ye, then, Christians, if Christians, indeed,
Your hearts for the sorrows of Judah will bleed.
O remember, that He who was offered for you
In the days of his flesh was a sorrowing Jew.

And thou, Blessed Spirit, whose life-giving power
Alone can the feet of the wanderer restore.
Oh, teach them their own pierced Messiah to view,
And bring to His fold the poor wandering Jew.

—B. A. M. Schapiro, in
"The Evangelical Christian."

—o—

South America

WEEKLY NEWS FROM ARGENTINA

By Beatrice Hershey Hallman

Rainbound

We awoke to the pleasing music of the rain on our galvanized roof at 2:40 in the morning! It was a Monday, and washday, but we were glad to hear the rain just the same. From 2:40 in the morning until past midnight, it rained one continuous **downpour.** We were truly rainbound, hemmed in on all sides by a wall of rain! One had to think of the time of Noah. As then, so now the majority of people refuse to believe in an eternal God, nor do they want to believe in a real hell or an everlasting heaven. Their eyes, as also those of many nominal Christians, are so glued to things of this life.

Humility Personified

"Neither will I offer . . . unto the Lord my God of that which doth cost me nothing" (II Sam. 24:24).

Such is the true spirit of many humble colporteurs whom we have met here in this country. They must suffer hunger, cold, rainstorms, sandstorms, extreme heat, often sickness, mockery, rebuffs, misunderstandings, and many more kinds of suffering for His name's sake. They do not offer to the Lord of that which costs them nothing, if they would reach the country people out on their "charcras" (farms), very often isolated for long periods of time from others. One day such a man of God visited us here in Tres Lomas. He is Spanish-born. After his conversion here in this country, his zeal for the Word of God led him to learn to read. Even now he reads haltingly, and writes a poor handwriting. He was given permission to talk in our Bible Study one evening after the service. An ordinary listener would have been bored with his forty-five-minute testimony of his conversion, of how God led him into the work of a colporteur, and of the many blessings he has received in his work for Him. Slow of speech, in a monotone, frequent repetition of the same clauses and words, much clearing of the throat with embarrassed pauses, eyes on the ceiling or above the heads of the people, but oh, how humbly he spoke of his place in the Father's vineyard. When he sat down (after apologizing for not being a public speaker), we all felt that we had met a humble man of God! Again we were impressed with the truth that without the Holy Spirit's speaking through us (in word and action) we are less than nothing.

Unexpected Visitors

There was no rainstorm that day but an unpleasant sandstorm. We were at the dinner table when the doorbell rang. Without any introduction, a short middle-aged mother, with her two teen-age daughters, wanted to know where she could find the house of God. We told her to come in and we would help her find life in the living God. She thanked us and with tears in her eyes said, "Oh, this is what I have wanted—someone to talk to me about the things of God, the things eternal." This was surprise number one. After prayer for guidance, we began in the beginning of the creation and gradually led up to why Christ came to die on the cross. As we began opening up the New Testament teachings, her face lit up as if hearing familiar things. Here came surprise number two. We found our new friend had already given her heart to the Lord, and was conversant on such subjects as conversion, regeneration, justification, sanctification, the Lord's return, etc. From whence came this deeper knowledge and rich spiritual experience? She had read the New Testament, had prayed to God, and the Holy Spirit led her to the Lord. She had never been in contact with Evangelicals. Her only knowledge of God, of His Son, and of the Holy Spirit was a garbled religion learned when a child in Spain from the Romanist fathers. Through the Spirit's guidance she learned that Christ is the only Mediator between God and man, that there is no place in the Bible for the Virgin Mary or the many saints as intercessors. This woman, happy in the Lord, had driven for a little over two hours in a hard-riding sulky, over bad roads, on a hot, windy day to talk over the things of the Lord with someo Her husband did not approve, as he was b ly disillusioned by the Romanists in Sp when, as a boy, he helped with the al services (Mass). She begged us to pray es cially for her husband that he also mig be truly converted. Her concern for the sp itual welfare of her husband and teen-a girls was touching. To us it was a healt sign that this new "babe in Christ" earnes desired salvation for her entire househo And, who sold her the New Testament? No other than our humble colporteur who h first offered himself a "living sacrifice" un the Lord—not willing to offer unto the Lo his God of that which cost him nothing!

A Visit to the Country

Gas is rationed here also. Bro. Hallm had been saving here and there in order have sufficient gasoline to take us thirte miles out into the country and back. At l we were on our way with two of our fait ful members (Bro. and Sister Godin) to vi the Fernandez family (the family mention above). As we drove past one farm after t other, each surrounded by extensive fiel (such as barley, oats, and wheat), with he and there large herds of cattle, or flocks sheep, in green pasture lands, we fixed o attention on these things which helped forget the bad roads. Although la Sra. Fernandez had drawn a map of the road their farm, we had to stop twice at two di ferent farms to make certain of the plac Each time we drove into the farmyard ar called from the car, as we were first greet by three ferocious looking dogs, followed the owner of the farm.

Our hostess was happy to see us. Her hu band was away, but soon came home. Sin he was so contrary to the Evangelical fai we did not know what kind of reception expect. To our surprise he was very pleasa and hospitable. Another man appeared— Portuguese, who goes around from farm farm, buying up eggs, chickens, etc., to s in Buenos Aires. He was invited to stay f the night as it was already late. His thr hounds and the four belonging to our ho had quite a time to stay out of the large (b almost empty of furniture) kitchen while w ate chicken, sliced cold ham, lettuce sala etc., for supper. (One dog, evidently a favo ite, stayed under the table, close to Clemen feet—a new experience for Clem.)

There we were—one Canadian, one fro the United States, one Frenchman, one Port guese, one Argentine, two Spanish-born (ou hosts), together with five children, all seate around the table. At the request of ou hostess, Bro. Hallman began reading and e plaining the Scriptures as she cooked th supper. The host, a well-read man, was keer ly interested and talkative. The conversatio reading of the Word, explanation, praye and singing were interrupted at times by th necessary eating of supper until we were a astonished at the hour—eleven o'clock! W left, knowing that God's Holy Spirit wa working in the soul of our host who b came less talkative and more meditative as w concluded our visit with song and praye He has promised to come with his famil

ıd we have promised to pray earnestly ıntil he gives himself to the Lord Jesus. It as past midnight when we reached home, red but with deep joy in our hearts—unıralleled joy that comes when we truly serve im!

Nov. 17, 1943.

LETTER FROM THE ARGENTINE CHACO

Casilla 53
Saenz Pena, Chaco
Dec. 10, 1943

Since last writing to you, dear readers, we ave had many and varied experiences in the ew field of labor for the Lord among the oba Indians. The Lord has been with us ıd given us real joy in being able to be seful among these dear people. We have ıuch to learn about how to deal with these olks, but those who have spent years in ıission work among them say that things ill be revealed to us and that the Lord will ive us wisdom to cope with the many probms that confront us.

For the last two months we have been in ıe interior at the Espinillo Mission with Bro. nd Sister Tuck. You probably will recall ıe reasons why our mission took over this ork for at least this year. Our stay there as an inspiration, and a school for becoming cquainted more thoroughly with an estabshed work among the Toba Indians. We ere unable to learn all that is necessary, but t least we feel more fitted than before to arry on in this great work. Too, we had the oy of serving Him both in a spiritual and physical way while there. Our only regret s that our stay was so short, but other cirumstances made a longer stay inadvisable ıst then. In two months the tropical rains rom the mountains commence to swell the ivers for hundreds of miles, and the rossing of the river at Espinillo will be imossible with the truck for five months.

The mission has purchased a plot of land ıear Saenz Pena to be used for the establishnent of a permanent Indian colony. Bros. Holderman and Tuck moved our furniture ınd belongings from the town of Castelli to his place. They used the truck which we ıave purchased to be used by and for the ıission, in doing the jobs for which a car is ınsuited. This moving was through many ıiles of jungle trails before reaching the graded dirt road on which the new property s located. Then, too, the furniture and beongings of the Shanks had to be moved ıere from Tres Isletas. There were several rips needed for this, and the final trip was ıade in a race with a fast-coming rainstorm. We were all thankful that they arrived safely ınd in time so that they did not have to pass several days and nights in some lonely spot awaiting help. These heavy subtropical rains make the roads slippery and impassable.

While Bros. Tuck and Holderman were helping here, Sister Tuck and I were alone at the Espinillo Mission for two weeks. One is so isolated, having no possible contact with the outside world, that each day and night we prayed that the Lord might bring the men back to us safely. Finally, one night about ten o'clock, the dog commenced to bark frantically, and we could see the lights of the truck piercing through the trees and brush of the woods. At last, after six days of waiting, they arrived tired and very weary. Truly, God had answered our prayers, for in another hour the rains came and lasted all that night and the following day. If they had not arrived at that hour, the possibility is that they would not have been able to get home for another week. The Lord is good.

The work there is hard and plenteous, and at times the disappointments are great, but in spite of all, there are some dear souls who have found the joy and blessedness of walking with Him, the Saviour even of the Toba Indian. Some are living such changed lives that their testimony is despised by those steeped in sin and shame. Pray for these who are suffering persecution for His name. May they remain firm to the end and be lights shining forth in the denseness of the Chaco darkness.

In the Master's service,
Frances L. Holderman.

City Missions

HANNIBAL, MO.

(Mennonite Gospel Mission)

Dear Readers: Christian greetings at the beginning of this new year to our many friends in all parts of the church where this paper is read.

One of the largest crowds that ever gathered in this little mission, came out on Christmas Eve to hear the public program. It was a happy event, and we want to express our deep appreciation to those who helped make it so. God bless you all.

Today there were 99 in Sunday school. The teachers and new officers of the church and Sunday school for 1944 were given their charges and dedicated to the work of the Lord. The result of the election is as follows: S.S. Supt., LeRoy Zook; Church Treas., Iona Miller; Chor., Katy Yoder; Libr., Laura Umstattd; Sec. of Christian Literature, Allie Hardin; Cradle Roll Supt., Naomi Zook; Birthday Sec., Carol Kauffman; Sec. of Home Dept., Hilda Brenneman; Primary Supt., Iona Miller; S.S. Sec. and Treas., Hilda Brenneman; Asst. S.S. Sec. and Treas., MaDonna Kauffman; Y.P.B.M. Com., Edna Miller, Lucretia Stutzman, Katherine Rickert.

Bro. Raymond Detwiler, Wellman, Iowa, spent several days visiting at the mission.

Bro. Harvey Miller and family, Kalona, Iowa, have moved on a farm near Hannibal.

Three of our older members are sick at this time. During the past few weeks, two of our younger members asked to be anointed.

We praise God for His care over us during the past year. Great has been His faithfulness. When we consider all this, and the fellowship we enjoy both with the congregation here and with many of you, we are encouraged to go on even though forces of evil are pressing in on every side. Isa. 54: 17; I Cor. 15:58.

Jan. 2, 1944. C. Carol Kauffman.

Rural Missions

CULP, ARKANSAS

Dear Christian Friends: As we look back over the past year, we are grateful to God for His blessing upon the work here. We also thank those of you who helped by your prayers, letters of encouragement, and gifts of various kinds. May God reward each one. Especially were we conscious of your interest during the Christmas season. Because of this, we were able to bring happiness to quite a number in the community.

Bro. and Sister Earl Buckwalter's recent visit (Dec. 17-21) was enjoyed very much. Our Christmas program, given on Christmas day, was well attended, regardless of bad weather and sickness. May the activities of the Christmas season have brought the Gospel of peace into many hearts.

On New Year's Day, one of the members here walked six miles from her home in a lumber mill, with her four-month-old baby, to the regular preaching appointment at Casteel. Her other children were left at home. She planned to walk the distance back. I am sure the Lord gave her a special blessing.

The newly elected Sunday-school officers took their places on Sunday. As we make plans for the new year, we are confident that the Lord has many more blessings in store for us. Will you pray with us that there may be a number of souls won for Him here during 1944?

In His service,
Jan. 3, 1944. Eunice Mae Histand.

THE STORY MUST BE TOLD

By George J. Lapp

The gospel must first be published among all nations.—Mark 13:10.

A few years ago we had the opportunity of hearing an address given by George Washington Carver, the peanut wizard, and a lover of nature and of nature's God. We thought he would describe his interest in scientific research since he had given his life to it, but instead he appealed to the large audience, in a college auditorium at St. Paul, Minnesota, to consider first of all their relation to their Maker, to submit themselves to His will for them, and to exercise their ability as a stewardship. The tender terms and the passionate eloquence which emanated from such great depths of spiritual experience touched every hearer.

Dr. Carver was at one time a faculty member of Ames Agricultural College, Iowa. Vice-President Wallace when a young man became associated with this grand old man of the colored race and through him learned more deeply to appreciate God's handiwork in the flower, in the tree, and in man himself as His creation. Vice-President Wallace's recent utterance concerning the need of more extensive Christian propaganda means much to us since we

(Continued on page 893)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

OUR INCOMPETENCE

Can you put a spider's web back in place,
That once has been swept away?
Can you put the apple back again on the bough
Which fell at our feet today?
Can you put the lily cup back on the stem,
And cause it to live and grow?
Can you mend the butterfly's broken wing,
That you crushed with a hasty blow?
Can you put the bloom again on the grape,
And the grape again on the vine?
Can you put the dewdrop back on the flower,
And make it sparkle and shine?
Can you put the petals back on the rose—
If you could, would it smell so sweet?
Can you put the flower back on the husk,
And show me the ripened wheat?
Can you put the kernel back in the nut,
Or the broken egg in the shell?
Can you put the honey back in the comb,
And cover with wax each cell?
Can you put the perfume back in the vase,
When once it has sped way?
Can you put the corn silk on the corn,
Or down on the catkins, say?
You think these questions are trifling ones—
Let me ask you another:
Can a hasty word ever be unsaid
Or an unkind deed undone?

—Unknown.

—o—

EDUCATION AND RELIGION

Democracy and religion are so closely linked that it is doubtful if a democracy could survive if all controls of a religious nature were removed from its people.

To endure, and to be successful, democracy requires a moral people, men and women with clear conceptions of right, truth, and duty; and only religion can make a moral people.

In 1928 Calvin Coolidge stated: "Unless our people are thoroughly instructed in the great truths of religion, they are not fitted to understand our institutions, or to provide them with adequate support."

President Roosevelt said in 1940: "Practical steps should be taken to make available to children and youth through education the resources of religion as an important factor in the democratic way of life and in the development of personal and social integrity."

What then are the prospects for the future of this great country when of its thirty million children between the ages of five and seventeen **sixteen million** receive no religious instruction whatever?

These sixteen million children know practically nothing of the Bible, or of the divine plan of salvation, or even of the existence of God. They are being brought up through their most impressionable years in a virtually godless environment. Their sole concept of religion is of something to be ridiculed and criticised.

This is a situation of the utmost importance to America, for these sixteen million children are sixteen million potential citizens devoid of the refinements and restraints that religion imposes, having no knowledge of the true wellsprings of democracy and without respect for the fundamentals that made their country great,—the prey of any false prophet or fanatical agitator who may arise.

From this mighty host of godless youth will come the criminals and the gangsters of the future. Without respect for God, they will have little for their fellow men. There will be nothing in their souls to hold them back from all manner of excesses.

What can be done about so great a problem? Some are suggesting that the only remedy is the teaching of religion in government schools. The difficulty here is the wide divergence of viewpoint as to which interpretation of religion should be taught.

Another solution, admittedly partial, is that each denomination should develop and foster its own church school system on a much wider scale than ever, but again the difficulties are numerous, notably of manpower and finance.

It comes down to this, that, if democracy is to survive, there must be a revival of religion in the home. After all, it is the parents' first duty to see to it that their children are equipped for the voyage of life, not only with money and a trade, not only with science and history, but also with those essential directives that religion alone can supply.

There has been far too great a tendency on the part of parents to avoid this part of child training, to roll it off on somebody else—the minister, the schoolteacher, or the college faculty. There has been a vain hope that somehow, somewhere along life's journey, the children will absorb all of religion that is necessary for them. Such a course is highly dangerous. The only way to make sure that children are thoroughly grounded in the truths of religion is for parents themselves to take the time and the trouble involved to impress these essentials on their children's hearts while they are still young and willing to receive them.—Signs of the Times.

—o—

Let us plant something into our boys and girls, so that when they reach maturity they may be spiritually minded.—Melvin Nusbaum.

TRAINING FOR SYMPATHETIC UNDERSTANDING

A new girl had recently entered Sal Ann's grade, and, because she was ne had not been accepted. Bernice, an ol er sister of Sally Ann resolved to something about it. Her opportuni came when her little sister began plan a party. "Have you thought everybody you want to include?" Sally's vigorous nod she continue "Isn't there a new girl in your grade

"Yes, but we don't know her."

"Perhaps it would be nice to get a quainted with her. Anyone moving a new place is always very lonely ti she gets acquainted. I am sure if w went to a strange town we would very lonely at first. It takes a long tim to make new friends."

This was a new thought to Sally. O returning to school with her chu Mary Ellen, she saw the new girl con ing down the street. When Mary Elle suggested they hurry so they wouldn have to walk with her, Sally protested "No, let's wait for her; maybe she woul like to walk with us."

That evening Sally ran into th kitchen where her sister was working "Bernice, I've got an idea. I'm going t ask the new girl to come to my party she's awfully nice."—Selected.

—o—

WHY SHE SUCCEEDED

"While my children were infants o my lap, as I washed them I raised m heart to God that he would wash the with that blood which cleanses from a sin. As I clothed them in the morning I asked my heavenly Father to cloth them with the robe of Christ's right eousness. As I provided them wit food, I prayed that God would fee their souls with the bread of heave and give them to drink of the water c life. When I have prepared them fo the house of God, I have pleaded tha their bodies might be fit temples for th Holy Ghost to dwell in. When the left for the week-day school, I followe their infant footsteps with a prayer tha their path through life might be lik that of the Just, which shineth more an more unto the perfect day. And as committed them to the rest of the night the silent breathing of my soul ha been that their heavenly Father woul take them to His embrace and fold then in His paternal arms."—Selected by Sister.

—o—

Was it Dr. A. T. Pierson who onc said:

"All men adopt as their motto, 'Wi gold.' But men are distinguished fron each other by the practical ending o that motto. The vain man adds, 'an wear it'; the generous man, 'and shar it'; the miser, 'and spare it'; the prodi gal, 'and spend it'; the usurer, 'and len it'; the fool, 'and end it'; the gambler and lose it'; but the wise man, 'and us it.'"—Selected.

Sunday School Lesson

Theme for the Quarter: The Gospel of the Son of God: Studies in Mark

IV. JESUS TEACHES IN PARABLES

Lesson for Jan. 23, 1944.—Mark 4:1-9, 26-32.

Golden Text.—If any man have ears to hear, let him hear.—Mark 4:23.

Introductory.—In all that Christ was called to do, He proved Himself superhuman. As a miracle-worker, He never failed to accomplish what He undertook to do. Fault-finding critics He had on every side, but He never failed to prove Himself more than a match for them. Concerning His preaching, it is said that "the people were astonished at his doctrine: for he taught them as one having authority"; "Never man spake like this man." In the lesson before us we have a few illustrations of His speaking by parables. His speaking in parables had been foretold by the prophets. The advantage in speaking by parables consists in making use of illustrations which enable the hearer to grasp the message, thus making it easier for people to understand and comprehend.

Parable of the Sower (1-9).—This parable is also given and explained in Matt. 13:2-23 and Luke 8:5-15. It represents the Word of God as being sown into the hearts of four kinds of hearers, namely:

1. Wayside hearers—in which the Gospel seed is represented as falling by the wayside, and the fowls come and devour it before it has even a chance to take root and spring up.

2. Stony-ground hearers—in which the seed is represented as falling into stony ground, springing up readily, but being scorched by the sun before it has a chance to yield much (if any) fruit.

3. Thorny-ground hearers—in which the seed is represented as falling on thorny ground, choked out before it has an opportunity to yield much (if any) fruit.

4. Good-ground hearers—in which the seed is represented as falling on good ground and yielding an abundant harvest, some thirty, some sixty, and some an hundredfold.

For an illuminating exposition of this parable, read Matt. 13:18-23.

Parable of the Growing Seed (26-29).—Christian growth is beautifully and forcefully illustrated in this parable. Peter exhorts us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Like a grain sown or planted in the ground, we cannot make ourselves grow, but we must be under favorable surroundings or environment if we would enjoy a healthy growth spiritually. The lessons taught in the preceding parable apply in this case also. We need good soil, plenty of moisture, favorable temperature, no ravaging animals or choking thorns or weeds, and wise cultivation if we would make the most satisfactory growth. The environments favorable, and we ourselves making a prayerful and continuous effort to keep ourselves in the midst of such environments, spiritual growth will be the natural result, without any feverish efforts on our part to make ourselves grow. "If ye know these things, happy are ye if ye do them."

Parable of the Mustard Seed (30-32).—This parable is very much like the two that we have already noted in this lesson. Each of the three parables presents the lesson of Christian growth, but in a strikingly different way. "Kingdom of God," in this parable, means the Christian Church; and the growth of the Kingdom or Church is illustrated by the growth of the mustard seed into a plant "greater than all herbs." In like manner, the Christian Church had a small beginning, a mere handful of people as compared with the nations on the earth at the time it was started, but since then it has had a continual growth, so that today here is scarcely a nation on the face of the globe where the name of Christ has not been heard and where His Gospel of salvation has not been preached. As a side light to this line of meditations, read Rev. 7:9-12.

When we say, "the Church," we do not mean to include all members of all denominations professing Christianity; but we mean the real Church of Christ, the faithful followers of "the Lamb of God, which taketh away the sin of the world," the born-again ones who are making an honest effort to "observe all things whatsoever" our Lord commanded us. We would like to see more genuine Christians among Christ professors, but we thank the Lord for those who measure up to the Christian standard. Including the children in their childhood innocence, this generation is making a substantial contribution to this mustard tree. And every generation since Christ has made a like contribution. These combined contributions will make the vision found in Rev. 7:9-12 a glorious reality. Let us all unite in helping to add to the size of this wonderful tree.—K.

Bible Meeting Topic

CHRISTIAN INTEGRITY.—Isa. 15; Isa. 35:15, 16; Eph. 4:17-32

Topic for January 23

MOTTO

"See then that ye walk circumspectly."

OUTLINE STUDY

I. Manifestations of Christian Integrity.

1. In a conscience void of offense.—Acts 24:16; Rom. 9:1.
2. In words of sincerity and truth.—Ps. 15:1-4.
3. By honesty in business dealing.—Isa. 33:15; Ezek. 18:5, 7, 8, 9.
4. By social purity.—I Thes. 4:3, 7; Eph. 5:3-5.
5. By keeping the body under.—I Cor. 9:25-27.
6. By control of the appetite.—Prov. 23:1-3; Lk. 21:34.
7. By confession and restitution.—I John 1:8, 9; Lk. 19:7-10.
8. By faithfulness in testimony of the truth.—John 7:7; II Cor. 4:2.
9. By earnest desire for the truth.—John 3:21; Matt. 5:6.
10. Faithfulness to all known duty.—Phil. 3:16; I John 1:7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Uprightness."**
2. **The Christian's All-round Uprightness.**
   a. Right dealing with our sins.
   b. Confessing Christ before all.
   c. Speaking the truth.
   d. Honesty in business dealing.
   e. Purity in behavior.
   f. Temperate in all things.
   g. Obedience to all that is right.
   h. Seeking to know all that is right.

For Seniors.

1. The True Salvation in Christ Accepted.
2. Living the All-round Faithful Life.

PERSONAL THOUGHT

May sincerity and truth be the real texture of our heart and life.

SEED THOUGHTS

Give us a man, young or old, high or low, on whom we can thoroughly depend who will stand firm when others fail—the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous; in such an one there is a fragment of the Rock of Ages—a sign that there has been a prophet among us.—Dean Stanley.

I Would Be True

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and live, and love, and lift.

—Sel.

Christian integrity makes of men and women live, healthy, growing characters, full of the fruits of a Spirit-filled life. "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance, and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

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THURSDAY, JANUARY 13, 1944

Field Notes

Bro. Warren Long, Peoria, Ill., was scheduled to begin a series of meetings with the Albany, Oreg., congregation on Jan. 9.

* * *

The new address of Bro. James Bucher, who recently spent some time in Indiana, is 2235 N.W. Savier St., Portland, Oregon.

* * *

Change of Address.—Bro. O. N. Johns, secretary of the Mennonite Publication Board, from Canton, Ohio, to 1509 East Main St., Louisville, Ohio.

* * *

Bro. Ira S. Johns, secretary of the Indiana-Michigan Conference, has changed his address from Goshen, Ind., R.4 to 711 S. Thirteenth St., Goshen, Ind.

* * *

Request for Prayer.—A mother requests the prayers of God's people for her three sons who at one time accepted Christ but have now become cold and indifferent.

* * *

Bro. Millard Lind, formerly of Tangent, Oregon, has been given tentative charge of the Kouts, Indiana, congregation by the Executive Committee of the Michigan-Indiana Conference.

* * *

Bro. C. Z. Martin of Mountville, Pa., preached the missionary sermon at the mission meeting in the Fairview Church near Albany, Oreg., on Jan. 1, according to the printed program.

Bro. Jesse Short and his wife were among those attending a committee meeting at the First Mennonite Church, Kitchener, Ont., in the interest of uniting relief work and efforts on both sides of the border. F.

* * *

The Western Bible Institute, now in session at Hopewell Church near Hubbard, Oreg., opened with an enrollment of 30 pupils. There are also evening classes which are more largely attended. Good interest is reported.

* * *

Bro. David A. Yoder of near Elkhart, Ind., contributed mainly in the annual young people's conference held at St. Jacobs, Ont., Mennonite Church for four days over the New Year. Many were blessed by the inspirational messages. F.

* * *

A Program of weekly Bible study has been carried out in the various neighborhoods of the churches of the Amish Conference of Ontario with marked appreciation and good attendance. Some intend to continue for a longer period. F.

* * *

Bro. James H. Shank, deacon of the Pike Church, near Harrisonburg, Va., was called to his eternal home some time over the week end of Jan. 9, according to word received here as this paper is going to the press. Our condolences go out to the bereaved family.

* * *

The brethren J. N. Kaufman, S. C. Yoder, and E. C. Bender represented the General Mission Board at the Foreign Missions Conference of North America during the first week in January at Chicago. Bro. E. E. Miller also attended some sessions.

* * *

The revival meetings held during the holidays in the Archbold, Ohio, community were in charge of the following brethren: Center Church, Oscar Burkholder; Lockport Church, Harry Shetler; Clinton Church, Paul Mininger. Good interest is reported.

* * *

Because Bishop J. P. Bontrager of Atwater, Calif., was unable to be present, the communion services for the Albany congregation were conducted by the home ministers, the brethren George Kauffman and M. E. Brenneman, on Sunday, Dec. 26.

* * *

The Canton Bible School, Canton, Ohio, reports good interest although the attendance thus far as not been as large as in previous years. A special Bible study program for Christian workers and ministers is arranged to be held in connection with the school Jan. 25 to 29.

* * *

Bro. Ernest Bennett of Akron, Pa., has made two visits to Ontario recently in the interests of the Mennonite Central Committee. He gave much information and help in understanding the relief work in Britain, and lent inspiration to plans for greater work in the future. F.

* * *

The Ontario Mennonite Bible School Kitchener, Ont., opened its winter term with enrollment at 92. This is slightly higher than a year ago. Those who cannot attend the full term are encouraged to come for shorter periods as is possible. Every week lends inspiration worth while. F.

* * *

Eighty-six young people, almost half of them young men, were enrolled at the Illinois Christian Workers' Normal held at Hopedale, Ill., during the holiday days. The announced instructors served except that Bro. Orie A. Miller, Peoria, Ill., substituted for Bro. John E. Gingrich of Elkhart, Ind.

* * *

The Grim Reaper has been taking a heavy toll among ordained men of the church recently. In the list of recent deaths, besides that of Bro. Daniel Kauffman, are Nathaniel Bergey, minister, Breslau, Ont.; Moses Heckendorn, deacon, Breslau, Ont.; W. E. Replogle, deacon, Schellsburg, Pa.

* * *

At the Iowa funeral held for Bro. Daniel Kauffman at the West Union Church, Jan. 8, the sermon was preached by Bro. Simon Gingerich, president of the Mennonite Publication Board. Other ministers participating in the service were C.J. Yoder, Nelson Kauffman, John Y. Swartzendruber, D. J. Fisher, and P. J. Blosser.

* * *

The Johnstown Bible School reports an enrollment of a few over forty regular students and good interest on the part of those in attendance. Ministers' week also was marked by a good attendance of ordained brethren from the home district and other sections. Brethren were in attendance from Pennsylvania, Maryland, Ohio, and Michigan.

* * *

Used Hymnals Wanted.—The Mennonite Central Committee is desirous of getting in touch with congregations having used church hymnals which they would be willing to contribute for use in C.P.S. camps and hospital units. Any congregations interested in making such contributions should get in touch with the M.C.C. headquarters at Akron, Pa.

* * *

The enrollment for the Winter Bible School of Goshen College is forty for full-time work, and thirty evening students. The evening students are all men; all but seven of the full-time students are women. The second semester enrollment for the college is 221, with a number of evening students yet to be registered. The total will probably be a small decrease from the enrollment for the first semester.

Correspondence

SHERIDAN, OREG.

Dear Christian Friends: Let us take inentory of our living in the past that a fuller nd richer Christian life may be ours in the oming year.

Our three weeks' winter Bible school has een a real blessing to all who could attend. On Dec. 10, a program was given by the school which proved a real success. Bros. Marcus ind and Ernest Bontrager were the instructors.

On the morning of Nov. 25, Bro. Marcus ind gave a Thanksgiving message.

Our Christmas program was rendered the ight of Dec. 25. Our Sunday-school and hurch reorganization was held recently.

We are looking forward to our revival neetings to begin Sunday, Jan. 2, with Bro. C. Z. Martin as our evangelist.

We desire an interest in your prayers for he work at this place.

Dec. 30, 1943. Hazel Yoder.

KALONA, IA.

(East Union Congregation)

Greetings to Gospel Herald readers: As he past year has gone into history, we canot enumerate the multitude of blessings the Lord has bestowed on us here in America.

On the afternoon of Dec. 26, the Senior Ladies' Quartet of Goshen College, accompanied by Olive Wyse, rendered an appreciated Christmas program. In the evening of the ame day, the primary department of the Sunday school gave a Christmas program. Our Sunday school was reorganized in December with the following officers appointed: Supts. of Advanced Dept., LeRoy Miller and Dale Yoder; Sec., June Gingerich; Chors., Abner Miller and Mrs. Ethel Troyer. Supts. of Primary Dept., Henry Yoder and Norman Ernest.

On the evening of Dec. 28, we had our anual business meeting with the usual routine of business. The following officers were elected: Treas., William Logan; Secy., Thomas Miller; Correspondent, Ora Troyer.

Will you pray with us that the work of he Lord might prosper more fully?

Jan. 1, 1944. Cor.

GOSHEN, INDIANA

(Clinton Brick)

Greetings. On Oct. 31, Bro. Oscar Hostetler was with us to conduct our council meeting. The following Sunday we had communion. Two sisters, Beulah Schrock and Mrs. Hannah Snyder, could not be at the communion service, so Bro. and Sister Samuel Miller and a group of young people visited their homes in the afternoon. Both of these sisters would appreciate your prayers.

Nov. 21-28, Bro. and Sister Paul R. Miller gave us inspiring messages. Sister Miller spoke to the children whenever it was convenient. The children and adults enjoyed these meetings very much. Bro. Miller is a capable speaker. Through his messages and God's almighty power there were twelve converts. These converts are now studying the booklet, "Instructions to Beginners in the Christian Life," to prepare them for full membership in the Church.

Sister Sarah Coffman and Bro. Daniel Chupp were called home a few weeks ago.

Dec. 26, the primary department presented a Christmas program. A ladies trio also rendered some selections and a talk was given by Maxine Kauffman.

All of us have enjoyed the past year in the service of our Lord. In this year of 1944 may we all go forth with new zeal to serve Him.

Jan. 1, 1944 Cor.

GOSHEN, INDIANA

(North Goshen Congregation)

Dear readers of the Gospel Herald: Greetings in Jesus' name. As we look into the new year, we pray that we may leave a better record than we did last year.

On Dec. 5, the Pleasant View congregation and our congregation held our third semiannual Sunday-school conference, at which time we were greatly refreshed and admonished spiritually.

The Young People's Fellowship met for their regular monthly literary meeting at the home of Bro. and Sister William Fisher, Dec. 9. New officers were elected.

The flu epedemic struck our community, too, but without disastrous results.

On Sunday, Dec. 12, four young people were baptized and several were received on confession. Pray for them in their new way of life. On the same day after young people's meeting in the evening, Bro. Edward Diener from the college spoke to us on "Humility."

On Tuesday evening of the following week Bro. and Sister Mininger entertained the young married people of the church at 7:30 p.m.; on Thursday evening, the older members; on Friday, the young people. Those who were able to be there expressed appreciation and satisfaction for the fellowship enjoyed.

The Golden Rule Girls met with Kathleen Prough at 314 E. Plymouth Ave., Dec. 16, at 7:30 p.m.

A number of Bibles were sent to Ypsilanti, Mich., State Hospital to be distributed among patients. May the Lord use these Bibles and our C.P.S. boys in bringing light to these poor souls.

On the evening of Dec. 19, Clayton Beyler spoke to us after the regular Sunday evening young people's meeting.

Dec. 25 to Jan. 2, Bro. Mininger held evangelistic meetings near Archbold, O., while Bro. John C. Wenger spent the week near Hopedale, Ill., teaching classes in the Christian Workers' Normal.

The young people went caroling Dec. 24 in the milk truck driven by Harold Kauffman. Everyone had an enjoyable time.

Pray for us and for the new officers of the coming year.

Jan. 2, 1944. Maude Miller.

EUREKA, ILLINOIS

Greetings. On Oct. 24, Bro. I. E. Burkhart of Goshen College brought us the morning message. He was here in the interest of the College.

On Oct. 31, Bro. A. H. Lehman of Chicago was with us for our evening meeting. He brought an evangelistic message and also told of his work in Chicago.

Communion services were held here Nov. 7. Many enjoyed this service again.

Missionary Day was observed Nov. 21. Bro. Raymond Yoder from the Home Mission in Chicago was with us and brought the morning message, telling of his work at the mission. In the evening Bro. Richard Birky of Oklahoma told of his work among the people of his community. Bro. Yoder also brought us an evangelistic message at this time. We were fortunate on Missionary Day to have someone with us who represented a city mission and one who represented the rural field. These brethren presented very challenging messages.

On Nov. 28, after an evangelistic message by our home pastor, Bro. Yordy, two young souls accepted Christ as their Saviour. We are happy about this and pray that they may continue to grow in Christ.

On the evening of Dec. 5, Dan Unruh of the Northern Bible Society brought a very interesting message telling of his work in the interest of the Bible Society.

Reorganization of the Sunday school was held Dec. 19. The new officers are: Supt., John Hartzler; Asst. Supt., Noah Kennel; S.S. Chor., Mabella Smith; Asst. S.S. Chor., Verelda Zook; Church Chor., Walter Zook; Asst. Church Chor., Chester Yoder.

Services were held on Christmas Day. Wilfred Ulrich, a member of our congregation, but now a student at Goshen College, brought us the Christmas message. This message was enjoyed very much.

A Christmas program was given by the boys and girls on the morning of Dec. 26.

Jan. 2, 1944. Cor.

PROTECTION, KANSAS

Our congregation experienced a season of spiritual refreshment during a ten-day revival in November. The meetings were conducted by Bro. P. A. Friesen, Denver, Colo. There were sixteen converts and the entire membership was greatly strengthened. We also had our communion in November when Bishop Alva Swartzendruber, Hydro, Okla., was with us. Our semiannual Sunday-school conference held conjointly with the Greensburg, Kans., congregation was held at Greensburg earlier in November, making that month rich in blessings.

One of our families moved to Oregon this summer. We deeply regret seeing any of our members leave this community.

Our Sunday school and sewing circle both have been reorganized. One of our trustees has resigned because of illness and another one has moved away; therefore we also had a reorganization of trustees.

Three of our young people are in school at Hesston, two young sisters are teaching in another county, and four young brethren are in C.P.S. camps.

Our young people have formed men's and ladies' choruses under the direction of local talent.

(Continued on page 892)

Miscellaneous

TO BE A PILGRIM

Who would true valour see,
Let him come hither;
One here will constant be,
Come wind, come weather.
There's no discouragement
Shall make him once relent
His first avow'd intent
To be a pilgrim.

Whoso beset him round
With dismal stories,
Do but themselves confound—
His strength the more is.
No lion can him fright,
He'll with a giant fight,
But he will have a right
To be a pilgrim.

Hobgoblin nor foul fiend,
Can daunt his spirit;
He knows he at the end
Shall life inherit.
Then fancies fly away;
He'll fear not what men say;
He'll labour night and day
To be a pilgrim.

—John Bunyan.

—o—

CONCERNING CRACKERS AND OTHER THINGS

By Minnie Graber

The church janitor surveyed the meetinghouse from the front door. He stepped inside. The spirits of man had taken their leave last night, but for him there was something of God still holding watch. It was always so when he entered alone—something quite different from when the congregation was present. The Lord seemed so intimate and personal, a presence that spoke to him of past goodnesses and present joys. He walked quietly down the aisle, more quietly than most are wont to do, and stood where the chorister usually stood. There was no need to hurry. No need to hurry after you had hurried your youth and middle age to a close. That was one of the blessings of old age, he thought, as he stood meditating. He had never led a hymn in his life. He raised his hand as if to give a starting signal. It fell more quickly. "Bro. Henry is a gifted man. Must have led the singing for nigh onto forty years. Not as if he's lackin' in vigor and enthusiasm now. A good brother he is too. Just as good as the best."

He became lost in reverie. He bowed his head and stood thus for some minutes. Peace enfolded him, possessed him. Then for the first time the silence was broken. From the fullness of his earnest soul came the words, "The goodness of my Lord, the goodness of my Lord! Yes, better to be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness." He turned to the pulpit. Suddenly the bench seemed filled from end to end with bishops, ministers, and deacons, which startled him to such a degree that he hurriedly stepped to a side. This brought him to that area of the church where, and certainly there was no need denying it, the nibbling, crunching, and masticating took place. This no less than the vision of invisible clergy startled the old man. He never ceased to wonder at the matter-of-fact way in which these operations were carried on, just as if it were a part of a ritual.

The janitor was a curious man and he could not forbear examining closely what yesterday's repast had been. He looked first here, then there, and when at last he had made his collection, there was variety enough to please the most fastidious.

Crackers—"There are always crackers. I suppose they are the handiest. A body always keeps them on hand and seems children take to them, too." Cookies, good rich ones, for the crumbs that fell were copious. Back a seat and over a few paces he found "that newfangled something" that had caused all the excitement a few weeks before. He picked up a few of the little tires, and a smile played on his face. By this time you will have noticed that the mood with which he entered the church had quite left him. He chuckled out loud. It had been such an amusing sight. He had tried to tell his wife when they had returned from services. There was some question as to what the new dish had been. An animated discussion had ensued. Once settled that it was a cereal, there still remained the question—Kellogg's or Post's.

"You see it was like this," he told his wife, "Miranda's youngster was just getting his appetite whetted up. Can't tell any more if he'd had two cookies and a cracker or two crackers and one cookie, but Miranda decided it was time for a change. She went searching in her bag and came out with beads. Sister Katie sitting directly back of Miranda hadn't been payin' particular attention. She was listening to what the preacher was saying. All at once her glance fell on Johnny. 'Why, Johnny's swallowing the beads. He's swallowin' them!' Quick as a wink she pulls at Miranda's shoulder, clutchin' the beads at the same time. Miranda was scared no end and so was Johnny. The folks for seats around were gazing, nudging each other, and smiling." Poor Katie had fallen back in her seat utterly spent. No more sermon for her. She spent the remainder of the hour mollifying her wounded pride. How was she to have known they weren't baby tear beads of the kind that were used when she was a child! Who but Miranda would have thought of stringing cheerioats for church?

Our little man stood looking at the floor and wondering who really was responsible for the state of affairs. "It is not as if that little tot's to blame." He had watched Johnny yesterday with his necklace of oats, picking and trying to pick, missing the first one altogether, getting the second to his mouth, only to have it roll over his leg and down t the floor, landing a few inches from th first. A maiden lady observed this a she missed the minister's sixth poin The third wheel was successfull squeezed between the two cherry lip so pursed and ready. Johnny crowe his delight. His sweet face was lifte toward her, and the smile he gave he erased the sentence she held again him "for experiencing hunger in hol service," and she became also one the dozen fascinated observers. Thu it continued at a ratio of two to on until the string was entirely dismantle that is, two to the floor, one to th mouth.

He moved to get his broom while th matter still lay undecided in his min but stopped a few feet away. "Wonde how he'd act without the feedin'. Th babies all so innocent and the mother good meanin' souls, but seems a though I can understand the mud 'twee yonder benches where the young feller sit better'n I can this lunchin'. Don pity myself as much as I do the preach er. Mighty attractin'. Don't know ho attractin' his sermon'd have to be t outdo the youngsters. Now if they coul sleep like Bro. Hiram across the aisle would do away with all this, but seem Benny comes to church to eat. And it' funny seeing as how he never eats be tween meals at home. Just plain funny If the sparrows could get to this floo they'd sure have a feast." With this h did get the broom. An hour later h threw a shovelful of dust, paper, crack ers, and bread crumbs, raisins, pea nuts, and cereals over a back fence. H was feeling a bit tired. He straightene himself. He scanned the heavens. No a crow in sight, not a hawk, not eve a sparrow. The pensive little ma smiled as he said, "Not attractin', n more."

* * *

A pipal tree in India. At the trun of the tree an upright stone painted re The leaves of the holy tree glisten trem blingly, murmur tenderly. The sacre one reaches out its limbs like arms seeming to flex its muscles. Suddenly the reddened stone is no longer an ido but the breastplate of the tree, stand ing as a giant God itself, beckoning. A if in answer—

A woman with a small child come into sight. Many other trees stand b indifferently. She ignores them all an hastens to this one and holy one. Sh comes freshly bathed, with flowers i one hand, leading a child with the other She loosens the clutch of the little one' fingers and quickens her step. H lingers, behind, enamored with hi freedom. When next he looks to hi mother, he sees her bowed to th ground. He falls to his knees and drop his little head where he is, not daring t lift his voice in question. She lifts her self, steps forward a few paces, an again drops gracfully to the earth. Th child does likewise. Twice more th

mother has dropped her flowers at the shrine. No church liturgy, no God. They bow to wood and stone. And yet—what devotion!

Goshen, Ind.

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WHAT THE YEAR 1944 SHOULD HAVE IN STORE FOR US AS A CHURCH

It is rather significant that Bro. Kauffman, who wrote this article just a short time prior to his decease, has now gone to be with the Lord where there are greater things in store for him than any we can enjoy upon this earth, even though as individuals and a church we do all that he suggests in this article, which is probably his final written message.

The answer to this question depends largely upon ourselves. God is at all times ready to do His part—in fact, more and better than we deserve. On the other hand, as we have often been reminded, God does not force us to go against our own wills; so, whether we speak as individuals or as the church, our record will be composed largely of what we will it to be. The question before us, however, pertains not so much to what we **will** our record to be as to what, by the grace of God, it **ought** to be.

1. **The year 1944 should be an era of rapid strides forward, spiritually.** To this thought we are practically all agreed. By the grace of God, and through our united co-operation, it **can** be done, and therefore **ought** to be done. This requires that all of us consecrate ourselves anew to God, live lives that are free from the world and worldliness, read our Bible daily and "pray without ceasing," live up to all the light that we have, and make restitution for the wrongs that we may have done; that the standards of the Gospel be faithfully proclaimed from the pulpit and maintained in church and home, and that scriptural discipline be practiced in every congregation and home. This done, there is no question about the spiritual prosperity of the church. Let this resolution have a permanent place in every heart, in every home, in every congregation: "As for me and my house, we WILL serve the Lord."

2. **The year should witness a great ingathering of souls into the church.** If we would arbitrarily pass judgment upon every congregation that fails to gather in any new members during the year, we might have some explaining to do that we did not mean to include the Church of Christ during the last year of His ministry, just before His crucifixion. If we as a church maintain the standards of the Gospel in their fullness, do all we can to bring sinners to Christ, let our lights shine according to Matt. 5:16, we are not to blame if sinners refuse to yield to the promptings of the Spirit and stubbornly refuse to accept Christ and unite with the church. As said before, God does not **force** the human will. But we thank the Lord for the assurance that, if we are "stedfast, unmoveable, always abounding in the work of the Lord," our "labour is not in vain in the Lord." Referring again to the great loss in Christ's following during the last year of His ministry, it was neither a discredit to Him nor an indication of failure; for the fruits of His labors, supported by His disciples, were evident in the baptism of three thousand converts on the day of Pentecost and of thousands of others not long afterwards. An obedient, loyal, faithful, hard-working church has a right to expect an ingathering of souls as a result of the power of God working through the instrumentality of a church that can truthfully be described as "a peculiar people, zealous of good works."

3. **"Joy unspeakable and full of glory" should not be an uncommon experience among us.** Speaking of the Christian's joy or pleasure, there are various occasions for that. When Peter coined the words just quoted, he had reference to the Christian's faith. Also, persecution may be the occasion for joy among believers. Listen to the comforting, reassuring words of Christ: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven" (Matt. 5:11, 12). At another time, after the disciples had been severely persecuted, they gathered together in fervent worship and among other things they rejoiced because they were counted worthy of persecution. We have only to meditate upon world happenings of the past few years to bear in mind that similar experiences may befall us before this year is over. Let us take all such experiences in the same spirit in which the disciples in apostolic days took them.

But we are thinking of pleasures coming from other sources. The joys occasioned by the privilege of sitting together "in heavenly places in Christ," of witnessing the sight of sinners flocking home to God, and of many other experiences that only the children of the Highest can enjoy. While the world rollicks in what they are pleased to call "fun," the Christian can point to heart experience and speak of "joy unspeakable and full of glory."

4. **During this year there should be a Church-wide, world-wide scriptural indoctrination of believers.** Our Saviour's command, "Go ye into all the world, and preach the gospel to every creature," is still a command. What is the Gospel that we are commanded to preach? According to Matthew (28:18-20) it consists of "all things whatsoever I have commanded you." By the end of this year none of us who have come to years of maturity should need to confess that we have never read the entire Bible through from end to end. The Bible should be read and accepted in its entirety, thus becoming a very familiar book. Parents should teach it diligently to their children, Sunday-school teachers to their classes, and every preacher should be able to say to his congregation, "I have not shunned to declare unto you all the counsel of God." Begin **now** a systematic study of the Bible, and before the end of the year you will be impressed with the fact that the whole Bible, from Genesis to Revelation, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Other things being equal, the more fully and thoroughly the entire membership of a congregation is indoctrinated in the Holy Scriptures, the greater the power of that congregation to win lost souls for Jesus, and to build them up into light-shining, soul-winning soldiers of the Cross, whom God rewards by granting them many souls for their hire and an eternal inheritance in the regions of the blest.

Beams of Light from God's Eternal Word

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

"Blessed are the pure in heart: for they shall see God."

"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Him that cometh to me I will in no wise cast out."

"There is therefore **now** no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. . . . Peace be with you all that are in Christ Jesus. Amen."—K.

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DO YOU LOVE THE MEN?

—Dr. George F. Pentecost was conducting meetings in Scotland, when in conversation with Dr. Horatius Bonar he said: "Dr. Bonar, I do love to preach Christ to men." "I am very glad to hear that," was the reply, "but Dr. Pentecost, do you love the men you preach Jesus Christ to?"—Sel.

CRIME WAVE COMING

As if to lend support to the plea for more thorough and devoted education of children by their parents in the elements of true religion, comes the report that police chiefs are expecting the greatest crime wave of all time to follow the close of the war.

Addressing the International Association of Chiefs of Police at Detroit on August 11, Colonel Homer Garrison, director of the Texas Department of Public Safety, said that "we of the police profession believe that our nation is headed for a crime wave far bloodier and costlier than that of the Capone-Dillinger era."

Taking part in a group discussion of the effects of war on social standards, Colonel Garrison warned that "the unbridled youth of today has but a little way to go before he will graduate into the criminal of tomorrow."

"When the tension of war is removed, we shall be a nation gone wild," he predicted. "We shall be involved in a mad scramble for new pleasures and new freedoms. Our economic and governmental structures may undergo profound changes.

"We shall be helpless before the tide of radical revolution unless and until the great body of real Americans awakens and realizes that our way of life is in actual danger from within.

"Nothing short of a mighty flood of national resistance of millions of individuals will turn this revolutionary tide into constructive channels."

Well may we ask ourselves individually what our contribution is going to be to the saving of youth and the prevention of the disaster the police chiefs foresee. Here is a problem as great as the fortress of Europe, a problem which must be solved if victory in war is not to be won in vain.

—Signs of the Times.

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A FINE ART

We mean the art of forgetting that which ought to be cast out of the memory-room of the mind. To do this is a fine art. One must have right foundation and constant cultivation. Consider it in church work. No church can get on prosperously without a large measure of this art. So many troubles grow out of an old sore, because in memory we keep picking at the surface which otherwise would have been healed and the scar gone. In a well-organized home there must be a tremendous amount of proper forgetfulness. There may be some rules which may help us in cultivating and carrying on this art. (1) Forget injuries to ourselves. (2) Forget the good things we have done. (3) Forget the sins of which we have repented and are forgiven. (4) Forget our spiritual attainment. That was what Paul meant when he said, "Forgetting those things which are behind."—The Presbyterian.

HONOR THE TEACHER

An honor we too often neglect to bestow is that which belongs to the great army of faithful teachers in the Sunday schools of the land. They do not ask it or expect it, but it is due them nevertheless. For the most part they are in their places every Sunday, whatever the difficulties and discouragements. Many of them are as diligent in preparing the lessons and spend as much time upon them as their pastors spend upon their sermons. Not a few of them exercise the same sort of pastoral care over the members of their classes that the ministers give to the members of the church. We welcome, therefore, the encouraging testimony to the influence of these faithful teachers which is given in the recently published volume, "What Does Jesus Expect of His Church?" written by Dr. and Mrs. Sam Higginbottom, famous missionaries to India. Mrs. Higginbottom writes: "One seldom meets a missionary who cannot say, 'A Sunday-school teacher helped me to be what I am.'" For the faithful Sunday-school teacher who may sometimes grow a bit discouraged because the efforts put forth seem to be bearing so little fruit, this is a testimony that should encourage and inspire.—Christian Observer.

CORRESPONDENCE

(Continued from page 889)

The past summer was very dry and hot, but the month of December has been cold with a great amount of snow.

Jan. 2, 1944. Ursula Miller.

WAYNESBORO, VA.

(Springdale Congregation)

The old year is almost gone, but the memory of this year will long remain in the hearts of many in our congregation, for it has been an unusual one to us in which Christ has brought heaven nearer to a number of families in a very personal way. It began on New Year's Day when an aged grandmother was laid to rest followed in a few days by another great-grandmother. Six months more and two ministers answered the call, both on the Lord's Day and only several weeks apart, and followed by two mothers within the next few months. In times like these earth seems so small and petty worries and annoyances so insignificant. Christ is all that counts then, and it makes one long for His soon return. It is **hope** that brings a certain calmness over one's being and somehow makes one rejoice even in sorrow.

The Lord has not only shown His love through the year's sadness, but He has come to us in blessings also in a number of other ways—through the revival meetings held in October by Bro. Milton Brackbill when ten children as little lambs came out to follow the Good Shepherd, and during an all-day meeting in November on "The Home," with Bro. John Kurtz and Bro. John Garber as speakers. Summer Bible school, with an average attendance of 58, was held this summer at Springdale for the first time. For the first time, too, a library for Springdale Church has almost become a reality, so near in fact that a librarian in the person of Sister Maude Driver has been chosen by the congregation.

The programs for our annual business meeting are on hand now, announcing the time of meeting for Jan. 1. In this program will be included reports from the trustees, Sunday schools, sewing circle, summer Bible schools, C.P.S. support, financial activities and from the Parochial School Committee. Topics to be discussed are, "Principles and Motives of Our Aid Plans"; "Our Opportunity in the Unused Churches of Augusta County"; "Experiences in the Knoxville Mission," by a former worker there; "Blessings of Our Evangelistic Work"; and "Our Duty to Our Ministers."

As we face the New Year, we are praying for an open door to a new field of service in winning souls to Christ. Will our Christian friends of the Gospel Herald pray also that this may be brought to pass?

Dec. 31, 1943. Rachel Heatwole.

NEW PARIS, IND.

(Salem Congregation)

Dear Herald Readers: Our Sunday school has been reorganized for the new year with these officers: Supts., Harold Myers and Joel Weaver; Chors., John Yoder and Leroy Garber; Secys, Junior Freed and Sanford Kilmer; Mission Board, Francis Freed, Serenus Baer, and Charles Snyder; Conference delegate, Joel Weaver; Librarian, Anna Mable Kilmer; Correspondent, Laura Freed.

Our congregation was blessed with a series of revival meetings. Bro. Menno Troyer was the evangelist. Sister Troyer was with us for several days also.

On the evening of Dec. 26, we enjoyed a Christmas program. Most of it was given by the primary children. Some special numbers in song were given by a mixed quartet and by the high school girls' class. Bro. Francis Freed closed the program with a short Christmas message.

Jan. 3, 1944. Cor.

SPARTANSBURG, PA.

(Britton Run Congregation)

Greetings to all Herald readers: As we have begun another new year, we wish to praise God for His manifold blessings during the past year. May our desire be to press on and labor for Him more faithfully.

On Dec. 18, 1943, we had our Sunday-school reorganization with Bro. Alfred Brenner as superintendent and Bro. Sterling Rediger as assistant. May the Lord bless them in their work for the coming year. We feel that the Lord is blessing the work in our congregation, but we also feel the power of the enemy who is busy trying to hinder the work.

There has been quite a bit of sickness in our community. Many had the flu but not seriously. Church and Sunday-school attendance has dropped some on account of sickness.

The weather is mild at present. We have not had very much snow.

We crave an interest in the prayers of God's people for the work at this place.

Jan. 3, 1944. Cor.

ALPHA, MINN.

Dear Herald Readers: Greetings. Our pastor, Bro. Christ Garber, and his wife celebrated their golden wedding anniversary on Oct. 10. Many relatives and friends enjoyed the happy day with them. May the Lord continue to bless them as He has in the past. On the same day their granddaughter, Sister Loretta Garber, and Bro. Albert Hertle were married.

We were privileged to have Bro. and Sister Irwin Schantz and family here, Oct. 30. They gave us an interesting report of their work at Loman, Minn.

Bro. Llewellyn Groff from Ogema, Minn., assisted in the services on Missionary Day, Nov. 21. We enjoyed his messages.

Bro. Simon Gingerich brought us several inspiring messages and held communion services with the congregation on Nov. 28.

A series of revival meetings were conducted in December by Bro. Ernest Garber, Nampa, Idaho. A number accepted Christ as their Saviour and Master. Bro. Garber's messages were heart-searching, and many were encouraged to make greater efforts in their service for Christ.

In the evening of Dec. 19, the Sunday-school children had their Christmas program.

We reorganized our Sunday school on Dec. 26 for the coming year.

May we all be faithful till He come.

Jan. 3, 1944. Cor.

MARTINDALE, PA.

(Martindale Congregation)

Dear Herald Readers: Greetings in the precious name of Jesus. On Dec. 18, we reorganized our Sunday school for the year 1944. Officers were elected as follows: David H. Weaver, Supt.; Walter W. Weaver, Asst. Supt.; Harvey Fox, Secy.; Irvin Reist, Asst. Secy.; Levi High, Treas.; Martin Ressler, Chor.; Harvey Zimmerman, Asst. Chor.

On Dec. 22, a junior sewing circle was organized at this place. Bishop J. Paul Graybill had charge of this meeting. May the Lord bless this new work.

On the evening of Dec. 23, David H. Weaver and Daniel Sensenig were elected as chairmen of the teachers' meeting and Irvin Reist as secretary.

The following boys from this congregation are in C.P.S. camps: Benjamin Luke Burkholder, Paul S. Martin, David S. Wenger, Austin W. Witmer, Walter R. Newswanger, and Raymond Sauder. Some of these were home for Christmas. Those who were not home are expecting to come home in the near future. Some had to help fight forest fires on Christmas Day.

There has been a lot of sickness in this community. Bro. and Sister Samuel Wanner had been in poor health for some time. Although they are better, Bro. Wanner's health is not much improved.

In the service of the Lord,

Jan. 4, 1944. Mrs. Isaac B. Witmer.

KIDRON, OHIO

Dear Herald Readers: On Sunday, Oct. 31, Bro. John R. Mumaw, Harrisonburg, Va., spoke on the following subjects: Nurture of the Child; Love and Courtship; Entering Into Life. During the morning service of the same day we were glad to have with us several boys from the C.P.S. Camp, Clearspring, Md., who sang for us.

On our Missionary Day, Nov. 14, we had an all-day service. The motto for the day was, "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Bro. and Sister Edwin Weaver, missionaries on furlough from India, were the guest speakers. They told of their work and experiences. The theme of the mission sermon was, "Other Sheep I Have."

Bro. Paul Erb, Goshen, Ind., was evangelist for our revival meetings which were held Nov. 21-28. He preached the Gospel with power.

Our Sunday school was reorganized Dec. 12, with the following results: Clayton Hofstetter, Supt.; Clifford Gerber, Chor.; Paul Gerber, Secy.-Treas.; Frances Hofstetter, Libr.; Mrs. Allen Bixler, Primary Supt.; Hilda Bixler, Primary Chor.; Edith Amstutz, Primary Libr.; Delvin Gerber, Clair Lehman, George Amstutz, Y.P.B.M. Committee; Paul Amstutz, Rosie Nussbaum, Lucille Zuercher, Junior Committee; Vilas Zuercher, Supt. of young people's and junior committees.

Several selections from the "Messiah," were given by our mixed chorus under the direction of Virgil Gerig, Smithville, on Christmas evening. Two talks were also included on the program: "Comfort Ye," by Bro. Allen Bixler, and "King of Kings," by Bro. Isaac Zuercher. The children gave a Christmas program Sunday evening, Dec. 26. Music was furnished by the Junior Chorus directed by Rosie Nussbaum.

Our annual business meeting was held Tuesday evening, Dec. 28.

Jan. 5, 1944. Mrs. L. Lehman.

WELLMAN, IOWA

Greetings in the name of Him who lives and intercedes for us. One more year has slipped forever into the past and another lies before us in which to labor and love and do God's bidding.

On New Year's Day we again had our annual business meeting when the great majority of our members were present to take care of the work of the Sunday school, church, and young people's activities. This is an all-day meeting when different phases of our local work are discussed, and plans are made for the coming year. We also elect our Sunday-school and church officers at this time. The children's meeting in the afternoon is always interesting.

In the report our secretary read, he noted only one loss by death during the past year, Bro. B. F. Buckwalter, who slipped away early in the year to be with his Lord whom he loved and served faithfully. We also noted that twenty of our young men have left for camp, some serving in C.P.S. camps, and some serving their country in other ways.

Hovering over the activities of the entire day was the spirit of good will and co-operation. May God bless the work of the entire church for the coming year.

Jan. 6, 1944. Mrs. Noah S. Guengerich.

THE STORY MUST BE TOLD

(Continued from page 885)

have come to know that much of his poise and balance can be traced back to those days of sacred association. He said, "If we are to have a decent peace and a decent world after the war, two things must happen. Religion must expand and take in a lot more territory, and we must have a tremendous revival of a missionary crusade. It doesn't make much difference what else we do, unless we do this."

The "MUST" in this emphasis was first spoken by our Lord. He knew the urgency and that it would become greater with the centuries to come. Victories from armed conflict do not necessarily bring a better world and certainly not a loftier social order. Something else is needed. It is the preaching of the Gospel in all the world. It is extremely urgent that we speed up the program of spiritual conquest through missionary endeavor. The four horses of the Apocalypse—War, Famine, Pestilence, and Death—are devastating the world. The Hydra-headed monster of Fear, Greed, Vengeance, Crime, Self-seeking, and Power—the man of sin—will raise its head higher and higher and will seek control in order to bring under its power the unwary, the ignorant, the indifferent, in fact, if it be possible, the whole of the human race. How can they be snatched from his talons unless we heartily and with a sacrificial spirit wage a spiritual warfare? "The weapons of our warfare are not carnal," but as spiritual they are mighty to the tearing down of strongholds. The resources to which we have access are inexhaustible and are ours for the asking and for the use of them. We cannot afford not to avail ourselves of them.

Let us not calculate our part in the spiritual conquest in dollars and cents. Too many times unfair comparisons are made. One soul is worth more than the whole world of wealth. It may take less to reach some and more to reach others, but often where the most is expended on the few and under difficult circumstances, the results that follow with the years are of such value that the sacrifices in finance and personnel are more than justified. The hard and seemingly unresponsive places call for greater sacrifice which under no circumstance should be withheld.

Let us then be alive to the situation and heed the Great Commission. Let us give ourselves prayerfully and unstintingly to going and helping so that we may have an increasingly larger part in a missionary crusade.

Dhamtari, C.P., India.

THE BEST ADVICE I EVER RECEIVED

The glaring sun was nearing the western horizon. It was the closing of an October day on the wide Kansas plains. Mother lay in her bed chamber parched with fever. The longed-for rains had not come to freshen the verdure and cool the atmosphere. Some one came from the sick room, stepping softly out to the farther end of the kitchen where we children lingered around the supper table.

"Your mother wants you all to come to her," the attendant announced.

Our group of six went immediately to Mother's bedside.

"One never can tell when one's mind may fail," Mother began, "and then one could not talk to others. I want you to come in here that I could tell you that I may not get well."

Our group burst into tears—the little ones weeping severely, in sympathy with the weeping from the older ones.

"Do not weep so," she said, "but hear; see to it that you get to heaven." Words were few and tears many in that sacred short space of time.

The great sun set, casting long shadows but a few more times over the window of that sick room until Mother's spirit took its flight.

The weight of Mother's last advice did not fall so heavily on my teen-age mind then. But as years multiplied for me, the thought of those last hours became more poignant. Looking across the smiling and irksome years of the past I can realize the value of that advice more fully.

One of the first positive recognitions of the value of Mother's words came to me while an evangelistic meeting was in progress in our town. The Spirit worked upon my heart. Alone, at home, as the sun was nearing the western horizon, I retired to my bed chamber and fell on my knees in my anguished soul condition. "Lord, forgive me," I implored. Words were few—all I had—but God heard. The great burden fell off my heart and rolled into the unseen, seemingly down a cliff, as it did for the Pilgrim in Bunyan's "Pilgrim's Progress."

Again, some months later, a renewed appreciation of Mother's last advice came to me. Some one had a counterfeit dollar passed on him. He gave it to me with the suggestion as to where and how it could successfully be passed. I passed it. Mother's advice suggested to me the need of an upright, honest life. I felt convicted of the sin of cheating—simple cheating. That dollar was to be restored if I should feel a clear conscience. The dollar was offered as restitution. The sin was forgiven. Then and there I resolved to keep a clear conscience throughout my Christian life. I was then sure the way to heaven was by doing right under all circumstances.

As years passed, my duties increased. Active public or private service called forth manifold labors. "Faith without works is dead" I perceived. "Not by might, nor by power, but by my spirit, saith the Lord of hosts," became my constant source of strength to secure my journey to heaven.

To feel the nearness of heaven one can profit by visiting the sick. A great assurance came to me in going about doing good in the quiet of life—to help the needy and sick in ways pertaining to secular, physical, and spiritual matters. "Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto me." My daily prayer is in keeping with the best advice I ever received—"See to it that you get to heaven." Heaven gained, all will be gained. Heaven lost, all will be lost.—Harriet Browning in Evangelical Visitor.

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Weekly News Notes

RELIEF NOTES

Three Doctors Needed Immediately

The Mennonite Central Committee needs three doctors immediately for its relief program. One is needed for India, one for China, and another for Puerto Rico.

Any doctor interested in relief work in any of these areas should contact at once C. L. Graber, Director of Relief, M.C.C., Akron, Pa. Anyone knowing of a doctor who might be interested should send us his name and address. There is great need for medical help in these areas and we are praying that some of our doctors will be willing to serve in behalf of these needy people.—C. L. Graber.

Cable From China

Another cable has been received from China Commissioners, S. J. Goering and J. D. Graber. This one was sent from Loyang, a city near the Yellow River in the province of Honan. Chengchow, referred to in the telegram, is near Loyang and near the line of battle. Japanese control the northern bank of the Yellow River in this area but have never been able to hold for any length of time a position on the guerilla-held southern bank.

AWAITING SANCTION OF USE SOUTHERN BAPTIST HOSPITAL CHENGCHOW. HONAN FAMINE HAS EMERGENCY RELIEF WELL ORGANIZED. NEED IS REHABILITATION RECONSTRUCTION ESPECIALLY AFTER INVASION RETREAT. SPEED NOT MOST IMPORTANT ELEMENT. CONSIDER ESSENTIAL GOERING RETURN IMMEDIATELY REPORT BEFORE UNIT DEPARTS. GRABER PROCEED BENGAL AWAITING INDIA WORKERS.

Annual M.C.C. Meeting

The annual meeting of the Mennonite Central Committee was held in Chicago Dec. 30, 31. The relief director's report revealed how the work of the Relief Section of M.C.C. is expanding, and how doors are opening for War Sufferers' Relief. Standards for the selection of relief workers were adopted. The relief budget for th coming year was doubled. The Clothin Depot Report showed increase for th current year of more than eleven tons c relief clothing. A new activity reported o was the Training of Relief Workers.

Farewell Services for Relief Workers

In the past several weeks farewell serv ices for relief workers have been hel rather frequently at the M.C.C. Head quarters at Akron. At the time of the dail devotional period, on the morning of Dec 28, a farewell service was held for Grac Kauffman, nurse appointed for the Puert Rico Unit. Miss Kauffman testified t the definiteness of her conviction for th work she was entering.

Sunday afternoon, Jan. 2, farewell serv ices were held for four outgoing relie workers. Glen Miller of Goshen, Ind., wh is leaving for a year's service in England expressed his concern for the work o the church in our times. Sara Histand o Doylestown, Pa., who has been appointe to assist in the hospital work in Paraguay and who, upon arrival in Ascunsion, wil become Mrs. Vernon Schmidt, spoke of he interest in the work. Mr. and Mrs. Willar Smith of Goshen, Ind., are also appointe for Paraguay where Bro. Smith will b director of M.C.C. interests for a period o 2 years. Bro. Smith spoke of his desire t do relief work ever since World War I Mrs. Smith is a sister to C. L. and J. D Graber who are also working in the in terests of M.C.C.

C.P.S. CAMP NEWS

John H. Mosemann Leaves C.P.S.

After three years of service in the C.P.S program, John H. Mosemann, Assistan General Director of Camps, has submitte his resignation. Bro. Mosemann was wit the program from the very beginning wher he became director of the first M.C.C camp at Grottoes, Va. While he was direc tor at Grottoes, Mrs. Mosemann served as nurse-matron at the same camp. Bro Mosemann not only served the camp ad ministratively, but also as a pastor, ever concerned about the spiritual life of the campers. He leaves us to resume seminary work he left upon entering C.P.S.

Appointments of C.P.S. Personnel

Albert Gaeddert, General Director of Camps
Phil Frey, Regional Director for camps east of Ohio
Robert Kreider, Assistant Director of Hosiptal Units
Marie Groening, Dietitian at Belton, Mont.
Mary Duerksen, Nurse-Matron at Ft. Collins, Colo.
David Suderman, Director at Colorado Springs, Colo.
Mrs. David Suderman, Nurse-Matron at Colorado Springs, Colo.
Dorsa Mishler, Unit Leader at Beltsville Agr'l Station.

Methodists to Administer Two Camps

The Commission on World Peace of the Methodist Church has been authorized to administer two units for their own C.P.S. men. One of these units will be at the State Hospital at Cherokee, Iowa, and the other an Agriculture College Unit in Tennessee. This is the beginning of a policy to have churches other than the peace groups administer units for their own men.

New Medical and Dental Policy Set up for C.P.S. Men

The extension of the C.P.S. program well into the third year for a number of men in the camps has necessitated a change in the policy of M.C.C. relative to medical and dental needs of the campers.

Beginning with the second year of a camper's stay in C.P.S., the M.C.C. will provide all necessary medical and surgical care including necessary hospitalization; a semiannual dental examination; payment of all necessary dental care costs, but not exceeding $20 annually as the M.C.C. portion.

Quarantine on California Camp

C.P.S. Camp No. 35, North Fork, Calif., has been under quarantine for the past several weeks due to a few cases of scarlet fever in the camp. About half a dozen men are sick and all the cases are light.

The camps have not been immune from the nation-wide influenza epidemic. Colorado Springs reports that as high as twenty men at one time were confined to their beds.

Mental Hygiene Official Reports on C.O.'s in Hospitals

Dr. George S. Stevenson, Executive Secretary for the National Committee for Mental Hygiene, declared, according to an article in Jan. 4, **New York Times**, that C.O.'s are among the most reliable workers ever employed in mental institutions. "They have a definite, sympathetic feeling for people under their care."

Released January 5, 1944
Compiled by Irvin B. Horst

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Special Meetings

TOFIELD, ALTA.

Report of the 109th quarterly Sunday-school meeting held at the Salem Mennonite Church, Tofield, Alta., Dec. 26, 1943.

Organization: Mod., Paul Voegtlin; Chor., Verda Stauffer; Sec., Ida Marie Cook.

Program and Speakers: Theme, Jesus and the Ten Commandments. Man's Duty to God: To Worship Him, John Yoder; To Reverence Him, William Boettger; To Keep the Lord's Day, Freda Stauffer. Special song arranged by Florence Stauffer. Children's Meeting, Erma Lauber. Man's Duty to His Fellow Men: Children's Duty to Their Parents, Boyd Stauffer; Thou Shalt Not Kill, John Stauffer; Pure and Happy Homes, a National Blessing, Milo Stutzman; To Deal Honestly and Be Truthful, Willard Burkholder; Not to Covet, Edith Yoder.

Thoughts Gleaned: God speaks in various ways as man worships Him. Man should have an open mind and receptive heart. Proper regard for the spiritual nature of God and a right attitude toward Him make for reverence. The Lord's Day was instituted for the feeding and growth of the spiritual nature of man. The commandment for children to honor their parents is the first with promise. The Christian cannot take revenge or exercise power; his calling is to promulgate the Gospel and suffer for Christ's sake. Pure and happy homes are a determining factor in the strength and prosperity of the nation. Dealing and speaking truthfully with our fellow men is commanded, for we are members one of another. Covetousness leads to gross sins. This commandment bears a distinctive relation to all the others. If earthly possessions are all we possess, what will it profit us when these pass away?

Secretary.

Married

Anderson—Yoder.—On the morning of Nov. 21, 1943, Bro. Tobe Anderson of the Nappanee congregation and Sister Edythe Yoder of the Forks congregation were united in marriage at the home of the officiating minister, Bro. Early Bontrager. May God bless this union.

Eby—Horst.—Bro. Glenn L. Eby of the Reiff congregation and Sister Bertha C. Horst of the Clearspring congregation, Washington Co., Md., were united in marriage, Jan. 1, 1944, at the home of the officiating bishop, Bro. Moses K. Horst. May divine guidance and blessing be their continual portion as they journey through life.

Ebersole—Horst.—On Jan. 1, 1944, Bro. John L. Ebersole of the Chambersburg, Pa., congregation and Sister Ruth M. Horst of the Reiff congregation, Washington Co., Md., were united in marriage at the home of Bro. Moses K. Horst who officiated. May the gracious presence of the Lord be with them continually through life.

Stutzman — Kropf. — On Sunday afternoon, Nov. 28, 1943, Bro. Freeman Stutzman and Sister Irene Kropf were united in the bonds of holy matrimony at the bome of the bride's parents with Bishop John P. Yoder officiating. Both of their parental homes are near Harrisburg, Oreg., but Bro. Stutzman is in C.P.S. at the Western State Hospital, Staunton, Va., and his wife has accompanied him there. May the Lord bless this union to His glory.

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Obituary

Bryan.—Allan Cuthbert, son of Pendleton and Emma Lyon Bryan, was born Aug. 5, 1867, in Harrisonburg, Va.; died at the Mennonite Old People's Home, Rittman, O., Nov. 27, 1943; aged 72 y. 3 m. 25 d. He accepted Christ as his Saviour and was received into the fellowship of the Mennonite Mission, Harrisonburg, Va., May, 1942. He is survived by 2 children (Walter Pendleton Bryan and Mary Louisa Bryan, both of Harrisonburg, Va.). Funeral services were held at the Old People's Home, conducted by Bro. William G. Detweiler. Burial in the Old People's Home lot near by.

Eash.—Lydia (Christner), daughter of Joseph J. and Amanda (Folk) Christner, was born in Lagrange Co., Ind., Dec. 8, 1884; passed from this life Nov. 24, 1943, at the Kniepp Springs Sanitarium, Rome City, Ind., where she was taken just a week before death; aged 58 y. 11 m. 16 d. On Sept. 12, 1903, she was united in marriage to Daniel J. Eash. She confessed and accepted Christ in her youth and remained a faithful servant until death. She leaves to mourn her departure, her loving companion, 5 children (Alma, wife of Christ L. Miller, Topeka; Alva in Sicily; Levi and Wilma, wife of Ernest Miller, both of Topeka; and Irma, wife of Tobias Bontrager, Middlebury, Ind.), 11 grandchildren, 4 brothers (Noah, Abraham, Eli, and Ira), and 3 sisters (Anna, Mary, and Bessie). Two children and one grandchild preceded her in death. She was a devoted wife and a loving mother. She suffered much but bore it very patiently and complained little. In May, 1939, she had a severe heart attack and was bedfast 5 weeks. Since that she had a number of attacks and never regained her usual health. This past summer she grew weaker but at the Sanitarium she was feeling much better until the morning of her death when she had an attack and in a short time peacefully passed away. In her long illness she attended church services whenever her health permitted. Funeral services were held at the Townline Church, Nov. 27, conducted by Bros. John J. S. Yoder and Noah Zehr, and also in the church basement by Bros. Manasses R. Miller and Jonas D. Miller.

The call was sudden, the shock severe,
We little thought the end so near;
And only those who lost can tell
The loss of a loved one without farewell.

Gearhart.—Henry D., was born Nov. 20, 1868; died at the home of his daughter, Mrs. John Teach, Pinesburg, Washington Co., Md., Dec. 20, 1943; aged 75 y. 28 d. Surviving, besides his daughter, are 2 sons (Earl, Hagerstown, Md.; and Leonard, Lincoln, Nebr.), also one brother and 3 sisters. He was a faithful member of the Mennonite Church at Pinesburg. Funeral services were held at the Pinesburg Church, Dec. 24, in charge of Brethren John D. Risser, Samuel R. Eby, and Moses K. Horst. Burial in adjoining cemetery.

Kauffman.—Eli, son of Benjamin and Mary King Kauffman, was born in Lawrence Co., Pa., Aug. 12, 1859; died at his home in Akron, N.Y., Dec. 27, 1943; aged 84 y. 4 m. 15 d. He had been in poor health for 6 years, but was confined to his bed only a few days. On Dec. 4, 1887, he was married to Amanda Troyer. To this union were born 7 children. Those who are left to mourn his departure are his wife, 6 children (Benjamin, Perry, Ora, and Mrs. Levi Yoder, of Akron, N.Y.; Jesse, Clarence, N.Y.; and Mervin, Topeka, Ind.), one sister (Amanda Hostetler, West Liberty, O.), and 26 grandchildren. One daughter, Clara, preceded him in death. He is also preceded in death by his parents, 5 brothers, and 4 sisters. He was ordained to the office of deacon, Nov. 1888, in Cass Co., Mo., and served in that office as long as health permitted. Funeral services at the home and at the church were conducted by Bro. J. W. Birky, Spartansburg, Pa., with whom he formerly labored; Bro. Birky was assisted at the church by Bro. Curtis C. Cressman, New Hamburg, Ont. Texts: Ps. 23; Jas. 4:14. Interment in the Good Cemetery.

We miss thee from our home, dear Father;
We miss thee from thy place.
A shadow o'er our life is cast;
We miss the sunshine of thy face.
We miss thy kind and willing hand,
Thy fond and earnest care.
Our home is dark without thee;
We miss thee everywhere.

Kurtz.—Susan (Yoder), was born in Holmes Co., O.; died at her home near Morgantown, Pa., Dec. 18, 1943; aged 90 y. 5 m. 27 d. She was sick only a few days with a slight attack of flu. She leaves to mourn her departure, 2 sisters living in Holmes Co., O.; 3 daughters (Mrs. Fannie Hertzler, widow of the late Daniel Hertzler, Morgantown, Pa.; Susan, wife of Amos Hartz, Morgantown, Pa.; and Ida, wife of Aaron M. Kennel, Honey Brook, Pa.), 8 grandchildren, and 16 great-grandchildren. Two daughters and a son have preceded her in death. In her younger years she united with the Old Order Amish Mennonite Church to which faith she remained true. She was united in marriage to the late Abram Kurtz and they lived together about 40 years. In Sept., 1912, he died of a heart attack. Funeral services were held at her home where she resided with her daughter-in-law, Mrs. Rebecca Kurtz, and grandson, Stephen Kurtz. The services were conducted by Bros. Samuel F. Stoltzfus and Jonas E. Stoltzfus. Burial at Pine Grove Cemetery near Elverson, Pa.

Murtiff.—Ida May, wife of George Murtiff, Duncansville, Pa., daughter of James and Ellen Echard, was born at Dry Run Valley, Blair Co., Pa., April 15, 1889; fell asleep Dec. 18, 1943; aged 54 y. 8 m. 3 d. She accepted Christ and was received by water baptism into the First Mennonite Church, Altoona, Sept. 4, 1941. She had suffered a number of years with creeping paralysis. Surviving are her husband, 3 sons (Melvin, Kenneth, and Ivan), and one daughter (Mrs. Elda Brubaker). Funeral services were held at the Brethren Church, Cross Keys, Dec. 21, in charge of Bro. Jos. M. Nissley, and Bro. Hoover of the Brethren Church. Texts: Ps. 34:19; Phil. 1:23.

Schrock.—Samuel, son of Peter and Mary Schrock, was born July 16, 1864, near Pekin, Ill.; passed away at the home of his son, Dec. 31, 1943, after a lingering illness; aged 79 y. 5 m. 15 d. He was united in marriage to Ellen Zendner who passed away 21 years ago. He was a member of the Thurman Mennonite Church and enjoyed attending as long as his health permitted. He was a devoted, kind father, and was very fond of little children. He leaves to mourn his departure, his son (Peter, Thurman), 3 daughters (Mrs. Levi Schlabach, Mich.; Mrs. Irl Hicks, Calif.; and Mrs. Roy Gibboney, Thurman), 2 sisters, an aged brother in Ill., and another brother in Ohio, 23 grandchildren, and 9 great-grandchildren. Funeral services were held at the Thurman Mennonite Church, Jan. 2, 1944, by Bro. Aaron Unternahrer. Text, Num. 23:10.

Call not back the dear departed,
Anchored safe when storms are o'er.
On the borderland we left him,
Soon to meet and part no more.
When we leave this world of changes,
When we leave this world of care,
We shall find our missing loved one
In our Father's mansion fair.

Items and Comments

The American Friends Service Committee has announced that it will expand its present educational and counseling program for imprisoned conscientious objectors. A special committee appointed for this purpose will hold its first meeting on January 5.—Nicholas J. Pustay.

A study by two American University professors of one thousand engaged couples reveals that the strongest single factor attracting men and women to each other is a common religious affiliation. This is a reassuring item, for it shows that a great many people realize the impossibility of a happy home which is not based on a common religious interest.

Japanese occupation authorities in the Philippines have instructed "Ministers and Priests" to preach sermons explaining the "basic ideas and philosophy" of the Japanese "new order" in East Asia.

This information comes from a news broadcast over the Manila radio recorded by U.S. Government monitors in the nation's capital.—Nicholas J. Pustay.

Mormonism continues its missionary work throughout the country. An announcement from Mormon headquarters states that this year there are upwards of 5,000 missionaries at work and that last year 25,635 new members were added to the sect. It is well known that all Mormon men are expected to give a stipulated amount of time to missionary service, paying their own expenses.—World Religious News.

Here's something very much concrete in the way of evidence for the new Russian attitude toward the church. The report is from a wireless dispatch from Stockholm, and says simply, but significantly, "Special religious programs were broadcast on Christmas Eve over the Moscow and Leningrad radio to listeners in Estonia, Latvia, and Lithuania. The programs were conducted in the three Baltic languages and consisted largely of hymns and short sermons."—Nicholas J. Pustay.

Commissioner Ernest I. Pugmire has been named National Commander of the Salvation Army, succeeding Commissioner Edward J. Parker, who has just recently retired.

An official of the Salvation Army for the past 37 years, Commissioner Pugmire served in Canada, China, and Japan. In addition to the post of National Commander and president of the Salvation Army's legal corporations, he will retain his present position as Eastern Territorial Commander.—Nicholas J. Putstay.

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SUMMARY OF ANNOUNCEMENTS

Below is given the page and issue of the Gospel Herald for the full announcements of the following meetings, with winter Bible schools, etc.

Annual Meeting of the Mennonite Board of Education, Feb. 14, 15—p. 816, Dec. 23 issue

Casselton, N.D., District Winter Bible School, Dec. 29-Jan. 19—p. 816, Dec. 23 issue

Ontario Mennonite Bible School, Jan. 3-March 24—p. 766, Dec. 9 issue

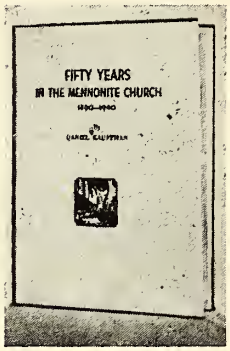
Pigeon River Winter Bible School, Jan. 24-Feb. 4—P. 846, Dec. 30 issue.

Mennonite History---Faith---Practice

Are You "Well Read" On These Subjects

A series of Listings and Reviews, bringing to your attention Mennonite Publications of interest and importance.

FIFTY YEARS IN THE MENNONITE CHURCH, by Daniel Kauffman



A chronicle of events and trends during the period from 1890 to 1940, by one who more closely than anyone else kept his hand on the pulse of the Mennonite Church during these years. Although the author states that it is "not intended to be an autobiography," yet there is maintained throughout its twelve chapters the conversational tone of an autobiographical sketch in which he weaves observations made while living and working in the heart of the Church those many years.

It is fitting that particular attention should be given to this book now, just following the author's decease. It is a memorial of a busy useful life that you will cherish.

Bound in durable cloth with gold jacket. 102 pages. 60 cents.

Other Distinctive Mennonite Books

MENNONITE CYCLOPEDIC DICTIONARY—*Daniel Kauffman*	$2.00
MENNONITE HISTORY—*Daniel Kauffman*	.45
GLIMPSES OF MENNONITE HISTORY—*J. C. Wenger*	.75
BUILDING ON THE ROCK—*India Missionaries*	1.00
MENNONITE HANDBOOK OF INFORMATION—*L. J. Heatwole*	1.25
MENNONITE PIONEERS—*John Umble*	.75
MENNONITES IN EUROPE—*John Horsch*	2.00
BIBLE DOCTRINES BRIEFLY STATED—*Daniel Kauffman*	.05
1000 QUESTIONS AND ANSWERS ON CHRISTIAN DOCTRINE—*Daniel Kauffman*	.40
DOCTRINES OF THE BIBLE—*Daniel Kauffman, D. H. Bender*	2.00
BIBLE TEACHING ON NONCONFORMITY—*Various Authors*	.25
CONFESSION OF FAITH—*Vest Pocket edition*	.15
CONFESSION OF FAITH AND MINISTERS' MANUAL	.40
CONVERSATION ON SAVING FAITH	.85
PRINCIPLE OF NONRESISTANCE—*John Horsch*	.10
READY SCRIPTURAL REASONS—*George R. Brunk*	1.25
DEVOTIONAL SIDE OF LIFE—*Daniel Kauffman*	.60
THE GOSPEL MIRROR—*Daniel Kauffman*	.60
HELPS FOR MINISTERS—*Daniel Kauffman and J. L. Stauffer*	1.00
DRESS—*General Conference Committee*	.05
THE IDEAL CHRISTIAN HOME—*J. S. Shoemaker*	1.25
MENNONITE GENERAL CONFERENCE—*A Compilation of Records*	.35
MENNONITES IN THE WORLD WAR—*J. S. Hartzler*	1.00
OLD TIME REVIVAL—*T. K. Hershey*	.25
THE TEMPERATE LIFE——*David E. Plank*	.15
WHAT IT MEANS TO BE A MENNONITE—*Paul Erb*	.05
WORLDLY CONFORMITY IN DRESS—*John Horsch*	.15
WORSHIP IN THE HOME—*J. R. Mumaw*	.10
DOWN SOUTH AMERICA WAY—*S. C. Yoder*	.50
THE GOSPEL UNDER THE SOUTHERN CROSS—*South America Missionaries*	1.50
MENNONITE CITY MISSIONS—*Alta Mae Erb*	.75

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JAN. 20, 1944 (Herald of Truth Established 1864) No. 43

EDITORIAL

Everyone interested in the welfare of the Mennonite Church must be deeply concerned over the fact that somewhere around one third of our young men subject to service under the Selective Service Act have accepted military service. Since engaging in war in any form is contrary to the teachings of our church, the membership of these boys is at least in question. If when they return from war service they do not return to the teachings and the fellowship of the church, there will be a very serious loss to the church of potential membership.

The question of what our attitude should be toward these young men is often raised. Some wonder whether we should remember them with gifts and greetings. Some even wonder whether we should pray for them. The answer to these questions should be clear. We have every obligation to consider them our sons, to remember them with all the kindness of friendship, to pray for God's continual blessing upon them, and to labor for and expect their return to the fold of the church. Our own attitude will probably oftentimes be the determining factor as to whether they will wish to return or not. Probably most of them after actual war experience will be glad to denounce war and to return to the fellowship of the church which has given a consistent testimony against the great evil that they have seen. They will, that is, unless we by our attitudes make them feel unwelcome and unwanted. To welcome them back is not to approve the stand they have taken, but it is by every expression of friendship and loving concern to let them feel that we want them in our communities and in our churches, to stand four-square on the Biblical platform. Men who participated in World War I now occupy positions of responsibility and trust in the Mennonite Church. How easily they could have been driven away! Let us pray and labor that these many sons of ours may not be lost to Christ and to a full-Gospel church.

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Members of minority religious groups such as we are sometimes feel that the impact they can make upon the world is so small as to be hardly significant. When almost everybody has fallen before the gods of pleasure, what meaning can our feeble little protest have? When almost the whole world offers its incense to Mars, the god of war, what is the use of the feeble little objection that we can raise? There is a feeling that unless we have the crowd on our side there is not much use in taking a stand. Sometimes, particularly, our boys who are bearing the brunt of our nonresistant testimony in C.P.S. camps and on detached service feel a hopelessness in the very feebleness of the testimony that they can give.

But the cause of truth has always been upheld by a minority group. How feeble was the Christian testimony in those first centuries of our era, and yet how God honored it until it has spread over almost the whole world. In our moments of disheartenment we may get courage from the words of Dean Willard L. Sperry, of Harvard.

> The hope of a better world seems to me to lie with the frankly experimental temper which can animate small societies of devoted and like-minded individuals who are willing to step out beyond the conventions of the Christian ethic of yesterday to see what the Christian religion might really be like when lived to the full by a group.

Of course our chief business is not to make a better world. It is to accept the Word of God and live in accordance with its precepts. But let us be assured that such a life will leave its testimony and will be honored of God in His own time and way.

*

A religious experience is not something that is handed to man from God in a sealed package. Neither is it somethings that starts and ends in the struggle of the human soul. It is a mutual thing: God reveals Himself; man accepts that revelation in faith; and God responds to that faith with the work of grace which we call a religious experience. It is neither solely human nor solely divine. It is a divine-human encounter. God strives with man and man strives with God, and upon the mutual striving falls the blessing. If it were not for God and what He has done, man could never effect salvation; and if it were not for man, his cry for need and his receptive faith, God could not bestow salvation. In the religious experience God and man meet.

*

Among the blessings we take for granted is the ability to read. We live in a country which is so largely literate that sometimes we almost assume that literacy is fairly prevalent in the world. As a matter of fact, all who are reading this editorial belong to a favored minority in the world. Almost two thirds of the people of this earth are illiterate. That is, about 1,100,000,000 people have not learned to interpret the symbols on the printed page in any language. The chief reason, of course, why a Christian should want to be able to read is that he may read the Bible for himself. God expressed Himself in the written Word, and it is tremendously important that we should be able to receive that revelation of God without an intermediary to read for us. It is very clear why so large a part of missionary effort in pagan lands has gone into education. One can hardly conceive of how there could be a strong indigenous church without a leadership at least who can read and teach the Word.

Of course the ability to read could become a curse if the reading material provided were evil. That also is a challenge to the Christian church to provide literature for the peoples who are gradually coming into literacy. Among the blessings for which we are thankful, let us include the light which comes to us through the printed page and our ability to read that page.

Lost Years Restored

By the late J. S. Shoemaker

TEXT: I will restore to you the years that the locust hath eaten.—Joel 2:25.

Because of the faithfulness of Abraham, God had graciously blessed him and his posterity. Nevertheless when Israel drifted into idolatry and forsook the Law which God had so graciously and impressively given upon Mount Sinai, they were punished for their sins, God having permitted heathen nations to rise up against them and lead them into captivity. He also punished them because of their disobedience by sending great armies of insects—such as locusts, cankerworms, caterpillars, and palmer worms—to destroy their crops of grain, fruits, and vegetables. The locusts were the most destructive of these pests. Because of their wings, they were migratory in their work of destruction. Moses, speaking of the curses that should befall Israel because of disobedience, said: "Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it" (Deut. 28:38).

The Prophet Joel was commissioned of the Lord to call Israel's attention to the fact that because of their disobedience to His laws He sent these destructive insect armies among them to destroy their various products. (See Joel 1:4.) The prophet nevertheless pleads with them to repent of their sins, to rend their hearts and not their garments also to turn to the Lord for pardon that they might be partakers of His mercy and His saving grace. 2:12, 13. If they would turn to the Lord and forsake their sins, He would do "great things" for them, making a full restoration of their past temporal and spiritual losses, even restoring "the years that the locust hath eaten." The Lord did not mean to say that the literal years should be restored to them, but that the great blessings He would shower upon them in the future, because of an unconditional surrender to Him, would be so abundant that in reality the products of those sad years would be restored, and all should live in plenty and be satisfied. Then should Israel be constrained to praise the Lord who had dealt so wondrously with them.

This message was to Israel a message of good news, the value of which could not be estimated by the human mind. It meant perfect restoration to Israel of all they had lost through their disobedience to God's commandments, and they were assured of His abiding presence with them, on condition of an obedient life.

The encouraging promises made by the Lord through Joel to those of backslidden Israel who would become truly penitent before God are typical of the Gospel message brought to a lost world through the plan of redemption through Jesus Christ our Lord, also of the restoration of the fruits and spiritual blessings which had been devoured by the ravages of sin during the days and years of the past. The locusts referred to are a type of the various destructive agencies of sin.

Those literal years could not be restored. Neither can past words and actions be obliterated from the pages of the past on which they have been recorded, nor will lost opportunities of doing good return to those who have neglected to take advantage of them as they presented themselves to each individual. But all who turn unconditionally to the Lord in the spirit of true repentance and faith in His saving and sustaining grace, to them the **lost years** will be restored in the reaping of more bountiful harvests, and more fruitful seasons will be given in the Master's service. This fact has been demonstrated in the life of Mary Magdalene, of Paul, and of many others of whom we have read and heard, also in the lives of many whom we have personally known.

The locusts of sin are indeed a great counteracting force against genuine fruit-bearing. We shall endeavor to present a picture of present-day locusts that are working havoc in the hearts and lives of many professed Christians:

1. **The locust of doubt** has destroyed faith and its fruits in the lives of multitudes. Through its satanic influences men and women are led to doubt the Deity of Christ and His virgin birth, also the infallibility of God's Word. Therefore they are led to doubt His promises of sustaining grace and of His abiding presence.

Having been saved by grace through faith (Eph. 2:8), the Christian needs to be equipped with "the breastplate of faith" (I Thess. 5:8) to guard against the encroachments of the faith-destroying locusts of doubt, and thus be enabled to overcome said soul-destroying agency by fighting "the good fight of faith" (I Tim. 6:12). Thus the believer will continue to stand by faith (II Cor. 1:24), "walk by faith" (II Cor. 5:7), "live by faith" (Gal. 3:11). All such shall be in possession of the threefold blessing: "justified by faith" (Rom. 5:1), purified by faith (Acts 15:9), and "sanctified by faith" (Acts 26:18). Such also are "kept by the power of God through faith" (I Peter 1:5).

2. **The locust of indifference,** with its enticing appearance, has counteracted the fruit of real Christian zeal in the lives of many present-day church members. In its alluring attacks it undermines and destroys Christian fervency and earnestness, causing the same to take wings and fly away, leaving the individual in a state of lukewarmness and indifference which often results in apostasy. This seductive sin causes those who have solemnly vowed to be true to God, frequently to neglect to attend services at the house of the Lord and thus be deprived of the reviving influences of Gospel messages. It also leads to a neglect in Bible reading and other soul-inspiring literature. Furthermore, the key of prayer is seldom used to unlock God's storehouse of mercy, grace, and keeping power, hence the fruit of true Christian zeal is often and completely destroyed, and the divine command to be "fervent in spirit, serving the Lord" (Rom. 12:11) is in many instances completely neglected.

3. **The locust of hate** frequently makes inroads into the hearts of believers and devours the spirit of love. Christians are divinely commanded to "love one another with a pure heart fervently" (I Pet. 1:22), to love one another as Christ loved us. Jno. 15:12. Our love is to be "without dissimulation," that is, not simply pretended, or of a hypocritical nature. We are commanded not only to love the brethren but even our enemies. Matt. 5:44. "Love is the fulfilling of the law" (Rom. 13:10). On the other hand "whosoever hateth his brother is [in God's sight] a murderer" (I Jno. 3:15). The sin of hatred is indeed a very destructive locust, causing the love of many to wax cold through its drastic methods of quenching and destroying Christian love. If Christian love is destroyed, or is lacking in the heart and lives of individuals, then all other Christian virtues and graces will take their flight, and the great army of destructive locusts will cause the lives of all such to be completely barren and unfruitful. All who follow God's restoration recipe shall have the fruits of those barren years restored.

4. Frequently **the locust of revenge** is allowed to come into the heart and devour the spirit of forgiveness. Our blessed Lord has made it clear that if we forgive not men their trespasses neither will He forgive us. (See Matt. 6:14-16.) The spirit of revenge is anti-Christian, and very destructive to the fruits of love, forbearance, and forgiveness. God says through Paul, "Dearly beloved, avenge not yourselves . . . for it is written, Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19). The love of many has waxed cold because the spirit of revenge has been allowed to cross the threshold of their hearts, and soon the spirit of forgiveness vanished. This destructive enemy may speedily be overcome by obeying the divine command to "overcome evil with good" (Rom. 12:21).

5. **Impatience is** a very destructive locust. It enters the portals of many homes and communities and counteracts patience, forbearance, and kindness. Many domestic circles and even

hurch organizations have been stripped of the three graces above mentioned, simply because certain persons have ailed to guard against the locust of mpatience and proved disobedient to he divine requirement, "Let patience ave her perfect work" (Jas. 1:4). The nfavorable conditions which frequently exist in communities, in domestic affiliations and other associations, are requently caused by those who are lisposed to be quick-tempered and easily irritated. The peace-destroying gency of impatience is causing untold orrow, misery, heartache, and mental listress among many classes of people. Ve need to guard vigilantly against the ncroachment of this peace-destroying ocust of impatience and at all times let patience have her perfect work," neglecting not to add "to patience godiness" (II Pet. 1:6).

6. **Avarice,** more generally known as ovetousness, is another very prevalent pecies of locusts which has wrought reat devastation to the Christian grace f liberality in Christian giving. As God's stewards we should be faithful n contributing to religious and charitable purposes. Our Lord and Master aid, "It is more blessed to give than o receive" (Acts 20:35); also, "Freely ve have received, freely give" (Matt. 0:8). Paul assures us that "God loveth cheerful giver (II Cor. 9:7). Those who permit the locust of avarice to prevent them from giving for the feeding of the hungry, for the clothing of he naked, and for the support of the nission and charitable work of the Church shall eventually be called hence empty-handed. Having sown sparingly, they shall also reap sparingly. But hey who sow bountifully shall reap bountifully. II Cor. 9:6; Mal. 3:19. Avarice leads one to practice extortion n his trading with fellow men, and the Bible tells us that no extortioner shall inherit the kingdom of heaven. "The love of money is the root of all evil" (II Tim. 6:10). Money in itself is not sinful; but to love it and hoard it up for selfish purposes, making a god out of it, is decidedly sinful. Some one has defined money as "an article of exchange used to purchase anything but happiness, and used as a passport to any country but heaven." By putting to flight the locust of avarice and faithfully exercising the Christian grace of liberal giving to worthy causes will mean a glorious inheritance in heaven. See Matt. 25:34-40.

7. **Pride** is another soul-destroying locust. It has been causing the gracious virtue of humility to be forced into the background in the lives of multitudes, some professing Christians. It is manifested in egotism, selfishness, honor-seeking, vanity in dress, elaborate display in many things. "God resisteth the proud, but giveth grace unto the humble" (Jas. 4:6; I Pet. 5:5). It is written, "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18). As Christians we need to beware of the vain, egotistic appearing of this deadly locust. It has been very destructive, not only belittling humility but also banishing it from the hearts and lives of unnumbered thousands who profess to be followers of the meek and lowly Jesus. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (I Pet. 5:6). This antidote to pride is divinely given, bearing with it the promise of exaltation "in due time."

8. **Selfishness** is another very prevalent sin, the extent and harmfulness of which cannot be fully told by human tongue. It is a locust that has entered the habitation of humanity the wide world over, and has been painfully destructive in counteracting the fruits of benevolence and self-denial. The sin of selfishness has succeeded in bringing to naught in the lives of multitudes the exemplification of the Golden Rule in not loving our neighbor as ourselves. The great "I" and little "u," so often referred to by self-centered persons, are the marks that betray their character and reveal to others what manner of persons they are. Jesus, our great leader, said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). To be victor over this destructive locust of selfishness it is absolutely necessary to say no to self and yes to the Lord, and ever follow Him in the paths of self-denial.

9. **Unchastity** is another hideous locust which has been very destructive in corrupting the lives of many people. It usually makes its destructive assaults under the cover of darkness, destroying social purity and causing the sexes to become basely and shamefully corrupt, eventually barring them out of heaven. Read Eph. 5:3; I Cor. 5:9; Gal. 5:19-21. Unchaste thoughts, words, and actions are very subtle enemies of that which is pure and chaste and holy. The heart that is purified by the cleansing power of Christ's atoning blood needs to be guarded vigilantly against the assaults of the locust of unchastity. This may be done by making practical the instructions given in Phil. 4:8. It is an excellent preventive of all that defiles the soul.

10. **Worldly Pleasures.** These attractive and migratory locusts are causing havoc in the lives of many thousand of church members, by destroying their spiritual enjoyments and faithful service of our blessed Lord. They deaden the spirit life of believers, having the effect of searing the conscience to the extent that they speedily crowd out the divine life, thus bringing about spiritual death, the saddest of all kinds of death. Paul said, "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6). This is true of men as well as of women. Also note what John writes in I Jno. 2:15-17. These soul-destroying locusts come in the form of dancing, card-playing, picture shows, theaters, entertainments that are pleasing to the flesh, and invariably deaden spirituality. As attractive satanic inventions they are a means of fascinating, entrapping, and causing spiritual death to great multitudes of human beings in this present age.

11. **The locust of deception,** which frequently comes in angelic form, makes disastrous attacks upon truth and honesty and is one of the devil's most destructive agencies. Deception or hypocrisy is a subtle satanic art used by the archenemy of souls in a very alluring way, posing as "an angel of light" (II Cor. 11:14)). This satanic locust even approaches saints in the similitude of Christ or the prophets, showing signs and wonders, endeavoring, if possible, to deceive even the very elect. (See Matt. 24:5, 11, 24.) Many of these enemies of truth and honesty come clothed with a vesture indicating that they hold the position of clergymen or Gospel teachers, but their teaching is not only of a questionable nature but very deceptive and deadly to true spirituality. Among these delusive agencies are Christian Science, theosophy, Mormonism, seventh day-ism, Russellism, Modernism, and other anti-Scriptural isms. These are all destructive of truth and real godliness.

12. **The theory of evolution** is another of those deadly locusts that are undermining the faith of many. Because its territory is in many of the educational institutions of our land, it has a very disastrous effect in leading thousands of students away from the faith and hope of the Gospel. Since these afterwards become leaders of men, the work of this deadly locust becomes all the more destructive. Evolution is the forerunner which puts the ground in fertile shape for the seeds of atheism to germinate and flourish. The disastrous results of the work of the locust of evolution are such that no human being can describe. God alone knows its awful results. May the Lord of glory send a mighty wave of the true and undefiled religion of Jesus Christ, and thus speedily counteract the godless teaching and effects of evolution.

It is indeed encouraging to know that all those whose lives have been made spiritually barren or unfruitful in the past, by the locusts of sin referred to, shall have the wasted products of those past years graciously restored if they are willing to repent of their sins, by faith accept the proffered grace, and make the unconditional surrender to the Lord Jesus Christ.

We trust that all who have made the good confession and vowed faithfulness in the Lord's service, may daily, during this and succeeding years, live the victorious life, looking constantly to the Lord for His saving grace and sustaining power.

WITH OUR MISSIONARIES

"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE."

LONG BARREN

Thou didst hang upon a barren tree,
My God, for me;
Though I till now be barren, now at length,
Lord, give me strength
To bring forth fruit to Thee.

Thou who didst bear for me the crown of thorn,
Spitting and scorn;
Though I till now have put forth thorns, yet now
Strengthen me Thou
That better fruit be borne.

Thou Rose of Sharon, Cedar of broad roots,
Vine of sweet fruits,
Thou Lily of the vale with fadeless leaf,
Of thousand Chief,
Feed Thou my feeble shoots.

—Christina Rossetti.

South America

WEEKLY LETTER FROM ARGENTINA

Greetings of Christian love to all the Herald readers and to those who help to make the work here in the Argentine possible. Since you have a large part to do in carrying on this work in a material way and above all by remembering it in your prayers, it behooves us to tell you about the results so that you too may share, at least in part, the blessings which we enjoy in this corner of the Lord's vineyard.

Since my last letter to the Herald, some changes have taken place here in the clinic. On account of helping Sister Brenneman during her illness, and also on account of giving my services in the Miller home at the arrival of little Samuel Ernest, it made it necessary for me to be away from the clinic for a period of three and a half months. My absence made it necessary to move the blind lady to the home of one of our members, who is still taking care of her. During my absence, an English missionary family, Mr. and Mrs. Palmer, who are detained for health's sake from continuing their journey to Colombia where they have been called to work under the Oriental Missionary Society, moved into the clinic. They are still here, but are making plans to leave in the fore part of January. Mr. Palmer has been engaged in holding evangelistic services in several of our mission stations. Just a few days ago, he came home after having conducted a series of meetings in Santa Rosa. Yesterday he, together with Orley Swartzentruber, who takes a very active part in Sunday-school and evangelistic work, left to make arrangements and to set up the tent in Guanaco, one of our little outstations, to carry on an evangelistic campaign. They need our prayers that the Lord may give them such messages as will awaken these people to their need of salvation.

On arriving home after my long absence, I was happy to be able to pick up the threads again and continue with the work which I had laid down for a season. Our women's sewing circle meets weekly, and we always find plenty to keep us more than busy. Since vacation began, I have the girls' sewing class meet for several hours twice a week instead of only once. All of these girls come to our Sunday school, and most of them are in my Sunday-school class. This time spent in teaching them to sew serves for more than one purpose. It helps me to understand them better and to win their confidence, as well as the confidence of the immediate families which they represent.

Aside from this work there was also laid upon my heart a desire to start Sunday-school work in a section of the city from which many beggars came to our door during the past winter. I had visited many of these in their homes, which are miserable, filthy huts. It was these people we helped to feed and clothe in order to tide them over the hard winter months. By helping them and visiting them, we won their confidence. The door opened so that they were ready to listen to the Gospel. But on account of improper clothes and the long distance to our Sunday school here in the center of the city, very few of them frequented our services. To me it was a direct call to take the Gospel to them and not wait for them to come here. Since nearly everybody else had a full program for Sunday afternoon, I took it upon myself to begin and take charge of a Sunday school in this section. There was no room to be found to rent for this purpose, so I accepted the offer of a lady who said we could have it on the shady side of her mud shack, which has a roof that serves as a porch. Without losing time, I took Dona Catar with me, and we announced a meeting for the following Sunday. The first Sunday there were thirty-two present, and the attendance has been on the increase ever since. Here the mothers come and bring their children, which is so different from many places where the mothers stay at home and just send the children. It is only a month now since we began this work. We went by faith; we had no provisions to seat the people, but the nearest neighbors placed benches there, and some brought their own chairs. When these benches were filled up, they gathered all the boxes, stools, and whatever they could find to sit on so that most of them are comfortably seated (especially the mothers and grandmothers). Since our attendance has gone up to fifty, it is necessary for some of the children to stand, but they do not mind. I wish you could see their faces brighten up as we tell them stories from the Bible.

At the present time we are also encouraged by the class of eleven converts who are taking lessons in preparation for baptism. Among these are three young couples. To accept our religion and take a stand for Christ is not the easiest thing to do in this country. It means to be ostracized in t home, as well as in society, in very ma cases. Some need to suffer persecutic Among our group of converts there is o girl in particular who is undergoing sor very severe testings because of taking h stand for Christ in our church; neverthele each trial, instead of weakening her, seer to make her even more firm in her ne found faith in Christ. We need to rememb her in particular at the throne of grace.

We were happy to have with us at th month's women's meeting, Sister Hershey, Trenque Lauquen, who gave us a helpf talk. It was especially fitting to have h address our women at this time since it lacl only a month of being twenty-five years sin the work was started here in Pehuajo, whe Bro. and Sister Hershey were the first wor ers.

As in other years, we are again makin preparations for the Christmas season. Th Sunday school as a whole is putting fort special effort in giving larger offerings whic are to go toward providing some cheerfu moments in the hearts of some of the mo needy in our midst.

We praise the Lord for all the blessing that He has so richly showered upon us du ing this past year. We urge you to continu to remember our work in the Argentine.

Dec. 15, 1943. Una Cressman.

City Missions

TAMPA, FLORIDA

The Christmas season here was a happ one. Bro. Brunk impressed the children, an all of us, with the fact that this is Jesus' birth day. The next thought was that He shoul get at least some presents on His birthday This theme was also brought out in severa numbers on the programs given by the tw Sunday schools. "What Can I Give?" an "Oh, Come little children . . . Oh, give Hin your heart," were impressive to the hearers The program at Ida Street, was given in th afternoon in connection with the regula service, and the one in Ybor City at 8 p.m Sunday. We were pleased with the numbe of people from the communities in attend ance at both, especially as it rained in th evening and there were numerous cases o sickness. One of the most popular parts o the evening program was the singing o Christmas carols by all, which was don with enthusiasm. Generous Sunday-schoo offerings made it possible to give the children a treat of candy and nuts, which pleased them. A donation was received for Christ mas baskets and several needy families were helped in this way.

We were afraid we would not be able to go caroling Christmas Eve as we always do because of a shortage of gas. However, a supply came in, but by that time there was sickness among the workers and we could not go after all. A number of people expressed their disappointment, and we realized that we had lost an opportunity of telling the story of the birth of One who saves from sin.

As several times previously we were invited into the Valdez home for a watch-night serv-

ice. We appreciated this opportunity, and believe the Spirit used it to encourage and convict. Please pray for those who have grown cold. Among some there is an evidence of dissatisfaction with their present life, and a desire for fellowship again with the Lord, and we want to see them willing to return to Him.

We are encouraged by a steady growth in attendance at the Ida Street Sunday School. There are now around thirty children enrolled. Pray that the parents in this community, and in Ybor City as well, may be awakened to their souls' need.

Visitors are few this winter. We appreciated the presence of the Paul Histand family and Anna Hurst over last Sunday.

Jan. 5, 1944. Dora Taylor.

HUTCHINSON, KANSAS

(215 South Pershing)

Dear Readers of the Gospel Herald: Greetings. Sunday evening, Nov. 7, Bro. and Sister Leroy Schrock and their son worshiped with us. Sister Schrock conducted children's meeting which was followed by a sermon by Bro. Schrock. He preached on victorious living.

We had a missionary program, Nov. 21. Those who had taken quarter investments and saving boxes brought their returns at this time.

On Sunday evening, Dec. 5, Bro. W. J. Dye, who is working in a mental hospital at Denver, Colo., gave a talk about his work there.

We had our communion services, Dec. 12. Bro. Harry A. Diener officiated. One young boy was baptized at this same service. The following week communion services were held in the homes where the aged members were unable to attend church services.

On the evening of Dec. 19, the Christian Worker's Band from Yoder, Kans., gave a program on "The Living Word."

We gave the Sunday-school children treats again this Christmas. We also gave fruit boxes to several old people. They always appreciate being remembered in this way. We wish to thank each one who made this possible by giving money for this purpose.

We had our Christmas program on the evening of Dec. 26. This was a very impressive program. Quite a number of the parents of our Sunday-school pupils attended.

We have again reorganized our Sunday school for another year. On Jan. 2, our pastor, Bro. Sanford E. King, preached an appropriate sermon for the officers and teachers, using II Tim. 1:7-11 for a text.

Jan. 7, 1944. Elsie L. Selzer.

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THE ENDURING JEW

Water failed to drown him—consider Moses.
Gallows failed to hang him—consider Mordecai.
Fires failed to burn him—consider the three Hebrews in the fiery furnace.
Lions failed to eat him—consider Daniel. —Selected.

CORRESPONDENCE

(Continued from page 908)

BREMEN, OHIO

(Turkey Run Congregation)

Dear Herald Readers: Truly we can say that during the past year we have received many blessings both spiritual and temporal.

The last Sunday in August a group of workers with their minister, Bro. Abram Kaufman, from the Sharon congregation, Plain City, O., rendered the program for our mission meeting.

During the past year three of our members have been claimed by death, Sister Nancy Cummans, Bro. Carl Young, and Bro. George Focht.

Dec. 12, our bishop, Bro. N. E. Troyer, West Liberty, O., was with us and we were again permitted to partake of the sacred emblems through the communion service. Other welcome visitors that day were Bro. Joe A. Yoder, Bro. Orval Warye, and Bro. and Sister Milton Headings, West Liberty, O.

During the holidays we were privileged to have with us Bro. Frank Byler, Goshen, Ind., for a week of evangelistic meetings. He very capably presented the Word of God and very vividly held up the responsibility of the Christian to witness for Christ to a lost world. There was one reconsecration and all were strengthened, especially the young people.

We elected new officers for our Sunday school. Bros. Floyd Plank and Chester Norris are the new superintendents for the coming year.

Sister Mildred Norris of this place is attending the midwinter Bible term at Kitchener, Ont.

We solicit your prayers for the work here.

Jan. 11, 1944. Mrs. Ellis Good.

MUMMASBURG, PENNSYLVANIA

(Bethel Mennonite Congregation)

Dear Herald Readers: How many reasons we have for praising God! We have again passed through a period of special refreshing and encouragement. From Dec. 27 to Jan. 2, Bro. Wilbur Yoder of Middlebury, Ind., was with us in a series of meetings which brought strength to the believers and conviction to the lost. Twelve openly confessed Christ as their Saviour and several others renewed their covenant with the Master. May they take fast hold on God and grow in grace and the knowledge of the Lord Jesus Christ. Let us remember them at the throne of grace.

These experiences bring great rejoicing to the believer but they also bring responsibilities. We should not forget that these who have made the good choice can be either helped or hindered by those around them who already are counted as His followers, and that the enemy of souls also works unceasingly to tear down and discourage. May we, through the help of God, be faithful workers in the upbuilding of His kingdom.

Jan. 11, 1944. Coffman Shenk.

SCOTTDALE, PA.

Greetings in the Master's name: Christmas exercises were held at the two mission Sunday schools and at the Scottdale Sunday school. The Charity Committee of the church brought Christmas cheer to a number of homes when nine baskets were distributed.

Over the New Year season the congregation enjoyed a number of special services. Bro. Paul Erb brought an inspiring message and conducted the watch-night service sponsored by the Criterion Literary Society.

A series of meetings beginning Friday evening, Dec. 31, and continuing on Saturday evening and all day Sunday were in charge of Bro. Erb. Sister Katherine Royer, who has been spending several weeks working at the Publishing House, conducted a children's meeting on Sunday evening, Jan. 2. The Christian fellowship and inspiring messages during these meetings were a means of strengthening and encouragement in Christian life and service.

A deep shadow was cast over the congregation when the news of the serious illness and death of our bishop Bro. Daniel Kauffman was received from Iowa. The funeral service which was held at Scottdale was in charge of our pastor, Bro. Horst. Many states and conferences were represented among the ministry and lay members who attended the funeral. Expressions of sympathy received by the family and by the congregation from various persons and institutions were appreciated. The testimonies given at the service brought to us in a renewed way the many contributions which Bro. Kauffman made to the church. We know that God does all things well, and we ask an interest in your prayers that our faith may remain strong and that we may follow Christ as Bro. Kauffman followed Him.

Our semiannual business meeting is to be held on Jan. 20. At this meeting held in January reports are received from approximately sixteen local church organizations, and current business is transacted.

Revival meetings are planned to be held at the church beginning March 28. Bro. C. F. Derstine has been secured as the evangelist. We invite your prayers in behalf of the meetings and our work here.

Jan. 15, 1943. Ellrose D. Zook.

—o—

A non-Christian soap manufacturer was walking with a Christian minister. Said the soapmaker, "Apparently the Gospel which you preach has not done much good in the world, for it is still full of wicked people." The preacher was mulling over his criticism when, passing through the more neglected section of the city, they observed a dirty child making mud pies. The preacher said dryly, "Apparently soap hasn't done much good in the world; there is still much dirt, and many dirty people." "Oh, well," said the soapmaker, "you forget that soap is useful only where it is applied." "Exactly," said the preacher, "so it is, too, with the Gospel which we preach."—J. R. R.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

LIFE'S ARITHMETIC

Add to your store of knowledge
Such learning as you may;
Let each day find you wiser
Before it pass away.
The chain across the river,
Stretching from brink to brink,
It was not forged and cast at once,
But link was put to link.

Subtract from all your service
The things that mar and spoil;
Face duties with a cheerful heart,
Without a grumble toil.
"A merry heart goes all the way,"
The poet said of old;
And you shall find a wiser truth
Has never yet been told.

Sweet deeds of love and service
Still learn to multiply;
There is so much that you can do,
If you will only try.
For little hands small tasks are set
That men could never do,
And you may speak so many words
That helpful are and true.

Divide your time up wisely;
Within each separate day
There is a time for you to work,
A time for you to play;
And if your time is wisely spent,
And portioned out like this,
Your childhood will be sure to lead
On to an age of peace.

—Selected.

—o—

THE MEASURE YE METE

Those are heart-searching words with which the seventh chapter of Matthew opens: "Judge not, that ye be not judged; and with what measure ye mete, it shall be measured to you again."

A little boy once went to his mother and said, "Mother, there is a boy out there in the woods and he is mocking me. Everything I say he says over after me. I said 'Hello' and he said 'Hello.' I said 'Who are you?' and he said 'Who are you?' I said 'What is your name?' and he said 'What is your name?' I was mad and jumped over the fence and went into the woods to find him, but he wasn't anywhere. I said, 'I'll punch your head,' and he said he would punch mine."

The lad's mother said to him, "That is only the echo, my boy. If you had said 'I love you,' it would have said that after you." And then she taught him what we all ought to remember, that what we say in this world will one day come back to us. The world is an echo of us. The world is an echo of each of us. What we speak will be said to us. If we have nothing good to say of others, the time will come when others will have nothing good to say of us.

God metes to us exactly what we mete to others. It is one of the unchanging laws of the universe. "To the merciful he showeth himself merciful." "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." The truth of this law is written on every page of human history.

When Jacob was a young man he shamefully deceived his old father. Taking advantage of the blindness and trust of Isaac, he palmed himself off for Esau and obtained the birthright blessing. But wait. Fifty years pass and Jacob is an old man. His soul is bound up with that of his loved son Joseph. One day the brothers of Joseph rush in and lay before him the blood-stained coat of Joseph, which they claim to have found in the wilderness. They had sold him into slavery, but they tell their father a wild beast had devoured him. In the bitter tears of the old man we read the righteous sentence of God whose judgments seem oftentimes harsh and strange in view of facts as we see them. But let us remember that we do not see all the facts. If we knew all, we would know that they are true and righteous altogether.

"There are loyal hearts, there are spirits brave;
There are souls that are pure and true;
Then give the world the best you have,
And the best will come back to you.

"Give love, and love to your heart shall flow
As strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed."

Our Lord illustrates the violations of this command by two very striking figures. The first is that of the beam and mote. "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

In an ancient church of Europe there is a stained glass window which greets the beholder as he enters. It pictures a man seeking for a tiny speck in the eye of another man, while all the time there is a great beam sticking into his eye and obscuring the vision. That picture is there to remind the worshipers that when they come before the Lord they are to see that their own vision is clear before attempting to deal with the faults and failings of others.

The second figure our Lord uses is that of the pearls and the swine. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

Jesus detested gossip and scandal. He likens it to swine tearing to pieces a man who had fallen among them. One of the saddest stories in American history is that connected with the last days of Henry Ward Beecher. After a service of devotion to his country and hi times, which cannot be paralleled, h became the victim of a slanderous story He had an enemy who told a lying tal reflecting on his moral character. I spread all over the nation. It besmirch ed Beecher's good name and he die of a broken heart. Little did it avai him that afterward the whole story wa proved false and the man who ha started it committed suicide.

"Give not that which is holy unto th dogs," said Jesus. Do not take the mos precious possession of a man or woma and cast it to the swine to be torn an trampled under their feet. If you do they will turn again and rend you, fo with what measure ye mete it shall b measured to you again.

We should be very careful in ou judgments for another reason. We ar not competent to judge. We canno see what lies behind the words an actions of those we judge. There was a man in one of the cities of Italy many years ago who had come to have an unenviable reputation for miserliness He lived so meanly that at the time o his death he was the jest of the city And then his will was opened. In it he declared that early in his life he had been touched by the sufferings of the poor for the lack of an adequate wate supply. There were no springs in the city and the wells were bad. He had spent his life accumulating a fortune to be used for the building of an aqueduct to bring water from the mountains fo the poor. To this end he had denied himself comfort, had toiled early and late, and had borne the scorn and contempt of his fellow citizens. He is gone now, but that stream of blessing and health he brought into the city is still flowing.

"Who made the heart, 'tis He alone
Decidedly can try us;
He knows each chord—its various tone,
Each spring its various bias;
Then at the balance let's be mute;
We never can adjust it."

—Stuart Nye Hutchinson.

—o—

BEAUTY

Look at a poor little colorless drop of water, hanging weakly on a blade of grass. It is not beautiful at all; why should you stop to look at it? Stay till the sun has risen, and now look. It is sparkling like a diamond; and if you look at it from another side, it will be glowing like a ruby, and presently gleaming like an emerald. The poor little drop has become one of the brightest and loveliest things you ever saw. But is it its own brightness and beauty? No; if it slipped down to the ground out of the sunshine, it would be only a poor little dirty drop of water. So, if the Sun of Righteousness, the glorious and lovely Saviour, shines upon you, a little ray of His own brightness and beauty will be seen upon you.—F. R. Havergal.

Sunday School Lesson

Theme for the Quarter: The Gospel of the Son of God: Studies in Mark

V. JESUS USES HIS POWER TO HELP

Lesson for Jan. 30, 1944.—Mark 4:35-41; 5:35-43.

Golden Text.—Why are ye so fearful? How is it that ye have no faith?—Mark 4:40.

Introductory.—This lesson begins where the lesson of a week ago left off. Jesus had already demonstrated His matchless power in two ways: (1) as a miracle-worker; (2) as a Teacher. In the lesson before us we have several illustrations of how this marvelous power is exerted in behalf of the people whom He came to save. After a busy day of teaching by parables, He proposed to His disciples that they get into a boat and pass to the other side of the sea of Galilee.

Jesus Calms the Storm (4:35-41).—The prospects ahead seemed to be that of having a rest; but God used the occasion as an object lesson to demonstrate the power of Jesus to help His people. Not only was the miracle that He wrought a mighty demonstration of His power, but also a demonstration of His love in using this great power in behalf of the people whom He came to save.

While on the sea a mighty storm arose; "and the waves beat into the ship, so that it was now full." The disciples were alarmed—perhaps as much because of the apparent indifference of their Lord (who was still asleep) as they were because of the destructive storm that was upon them. They rushed to awaken Him, saying, "Master, carest thou not that we perish?"

This gave Jesus an opportunity to teach them (and us as well) a lesson on faith. He arose calmly, rebuked the winds, and the storm ceased. Then, turning to His disciples, He said, "Why are ye so fearful? how is it that ye have no faith?" They had seen enough evidence before this of His unlimited miracle-working power, and of His love for and faithfulness toward them, that they should have felt their safety in His presence and come to Him praying instead of rebuking Him. But they were human; and we as humans can learn a lesson from their shortcomings. They certainly learned their lesson. "They feared exceedingly, and said one to another, What manner of man is this that even the wind and the sea obey him?" What else should they expect, and what else should we expect, recognizing that He was the Lord from heaven as well as a human being among them?

The fore part of chapter five tells of two notable miracles each of which contains enough food for thought to occupy the time of an entire lesson period. The first was the healing of a fierce demoniac in the land of Gadara, and the second was the healing of a woman who had been afflicted with an issue of blood for twelve years and who was healed instantly through the touch of faith on her part. In the first of these miracles Jesus took one of the worst of wretches among the Gadarenes and made of him a better man than all the rest in that country; and in response to the touch of faith on the part of the afflicted woman, Christ's response, "Thy faith hath saved thee," tells of the secret of her being healed. For lack of space we pass by these two notable miracles with this brief mention and devote the rest of our space to the second part of our lesson text.

Jairus' Daughter Raised to Life (5:35-43).—Jairus was one of the rulers of the synagogue who came to Jesus one day with an urgent request, saying: "My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed, and she shall live."

One would hardly expect something of this sort from one of the class of people to whom Jairus belonged. But he had the same evidence that all the rest of the people had; namely, that Jesus had great miracle-working power, working wonders that should convince all people that it is not beyond His power to heal all manner of diseases. So when others from this synagogue came to Jairus and said, "Thy daughter is dead: why troublest thou the Master?" Jesus at once gave him the assurance, "Be not afraid, only believe." By these words Jesus took Jairus at once to the secret of miracle-working power.

When Jesus came to Jairus' home He was impressed with the confusion and tumult that was reigning there. When He said calmly, "Why make ye this ado, and weep? the damsel is not dead, but sleepeth," "they laughed him to scorn." But this did not hinder Him in what He was about to do. After He had put out the scorners, He took the damsel by the hand and said, "Damsel, I say unto thee, arise." She responded immediately. "Straightway the damsel arose, and walked." The rest were "astonished with a great astonishment," but with Christ it was an apparently easy affair; for "with God all things are possible." After giving to the witnesses the caution that this incident be not made a sensational affair, Christ "commanded that something should be given her to eat." In His miracles, as well as in all that He did, Christ did nothing that was out of harmony with the simplicity of the Gospel.—K.

Bible Meeting Topic

JESUS IN THE TEMPLE (Jr.).—Lk. 2:41-52

Topic for January 30

MOTTO

"About my Father's business."

OUTLINE STUDY

I. **Regular Attendance at Services.**
1. Every year to the Passover.—2:41.
2. When Jesus was twelve.—2:42.
3. When Jesus was eight days old.—Lk. 2:21.
4. When Jesus was six weeks old.—Lk. 2:22-40.
5. Attendance at the synagogue every Sabbath.—Lk. 4:16.

II. **Found in the Temple.**
1. How the parents lost Jesus.—Lk. 2:43.
2. How they found Him.—Lk. 2:44-46.
3. How Jesus was occupied in the Temple.—Lk. 2:46, 47.
4. How Jesus answered His mother.—Lk. 2:48-50.

III. **Subjection to Parents.**
1. In the home at Nazareth.—Lk. 2:51.
2. While He grew up.—Lk. 2:52.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"My Father."**
2. Lessons for Us from Jesus.
   a. Glad to go to services.
   b. Talking about the Scriptures.
   c. Where He could be found.
   d. How He could be lost.
   e. Subjection to parents.
   f. Growing in favor.
   g. Growing in wisdom and stature.

For Seniors.
1. The Great Interest of Life.
2. The Pathway of Service through Youth to Manhood.

PERSONAL THOUGHT

Let every one open his heart to the duty he owes to the heavenly Father.

SEED THOUGHTS

Moral conduct includes everything in which men are active and for which they are accountable. They are active in their desires, their affections, their designs, their intentions, and in everything they say and do of **choice**; for all these things they are accountable to God

"Give of your best to the Master;
Give of the strength of your youth;
Throw your soul's fresh, glowing ardor
Into the battle for truth.

"Give of your best to the Master;
Give Him first place in your heart;
Give Him first place in your service;
Consecrate ev'ry part."

I. **The Temple and Jesus.**—Everything about the worship in the Temple had a sign-meaning pointing to a Redeemer of men. That Redeemer was Jesus. The people, in the days when Jesus was among them, did not understand how He was the true temple of God and the way by which people came to God in order that their worship might be accepted. It is not surprising that Jesus as a boy would be deeply interested in the Father's house. He had been at this house in infancy, and possibly after that when His parents went to Jerusalem to worship. But

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JANUARY 20, 1944

Field Notes

Change of address. — Bro. Roy S. Koch from West Montrose, Ont., to St. Jacobs, Ont.

* * *

Bro. S. J. Miller, formerly of Pigeon, Mich., is now located at Grabill, Ind. Friends should note his change of address.

Bro. Wm. Guengerich of Wellman, Iowa, fell recently, breaking his collar bone and suffering other injuries.

* * *

Bro. Elmer Hershberger, Detroit Lakes, Minn., who was hurt by a falling tree some weeks ago, is now on the way to recovery, we are glad to note.

* * *

A week-end meeting was held at the Kidron Church, near Dalton, Ohio, Jan. 15, 16, wth Bro.A. J. Metzler, Scottdale, Pa., as the guest speaker.

* * *

A memorial service in honor of our departed brother, Daniel Kauffman, was held in the La Junta, Colo., Mennonite Church on Sunday evening, Jan. 9.

* * *

Request for Prayer.—A young brother requests the prayers of our readers that he might have more complete victory in the Christian life and find his place in the service of the Master.

* * *

Word reaches us of the serious illness of Bro. N. M. Birky, Albany, Oreg. We trust that by the time this paper reaches our readers he will be well on the way to recovery.

* * *

Called Home.—Bro. John H. Diller, deacon in the Millers congregation near Leitersburg, Md., was called to his eternal home recently. May the Lord comfort those who are bereaved.

* * *

Dr. George Troyer of Fisher, Ill., spoke to the parents' class of the Bible School at the Lower Deer Creek, near Wellman, Ia., church on Thursday evening, Jan. 13.

* * *

Bro. Simon Gingerich of Wellman, Iowa, has been secured to assist in Bible Conference work in the churches of northeast Missouri, Feb. 24-Mar. 5.

* * *

Bro. N. A. Lind well known throughout the church, especially in the western states, as an active bishop, is seriously ill in a Lebanon, Oreg., hospital with spinal meningitis. The prayers of God's people are requested.

* * *

Bro. Simon Gingerich was the principal speaker at the closing program of the Bible School at the Lower Deer Creek Church, near Wellman, Ia., Friday evening, Jan. 14. The enrollment of the Bible School reached 55 and good interest was shown in the evening class.

* * *

A Christian workers' meeting is to be held, the Lord willing, at the mission at S. Christian and Locusts Sts., Lancaster, Pa., Jan. 23, 7:30 P.M. The theme for the evening is "The Consecrated Life."

* * *

Ordination.—Bro. Olen Nofziger was ordained as deacon for the West Clinton congregation near Wauseon, Ohio, on Sunday, Jan. 9. Bishops E. B. Frey and N. E. Troyer had charge of tl services.

* * *

Bro. C. Z. Martin, Mountville, Pa closed a series of meetings at the Sher dan, Oreg., Mennonite Church on Jar 11, resulting in about one hundred co fessions and reconsecrations. Pray fc these that they may continue to b faithful.

* * *

Among the instructors at the Chris tian Life Conference listed for the Hopc well church near Hubbard, Oreg., Jar 15, and 16, were the brethren E. S Garber, Nampa, Ida., Marcus Linc Portland, Oreg., C. Z. Martin, Mount ville, Pa., and C. Warren Long, Peoria Ill.

* * *

A revival is in progress since Jan. in the Albany, Oregon, congregatio with Bro. C. Warren Long of Peoria Ill., as evangelist. At the close of thes meetings Bro. Long is scheduled to be gin a similar series of meetings witl the Zion congregation near Hubbard Oreg. D. H. B.

* * *

Visiting ministers among the Iowa churches filled the following appointments on Sunday, Jan. 9: Nelson Kauffman at East Union in the morning and at the Timber Church in the evening J. R. Shank at Timber in the morning and at West Union in the evening; J. C. Driver at the Wellman Church in the morning and at East Union in the evening.

* * *

The annual ministers' meeting of the Pacific Coast Conference district is to be held with the Zion congregation near Hubbard, Oreg., Jan. 25, 26. A very interesting program for this meeting has been arranged. Outside conference speakers appearing on the program are C. Z. Martin and C. Warren Long, both of whom are holding revival meetings in the district.

* * *

Two ordinations took place in Lancaster Conference on Thursday, Jan. 13. In the forenoon Bro. Emory H. Herr was ordained to the mnistry for the Brick-Strasburg-Sunnyside circuit, and in the afternoon Bro. John W. Winters was ordained as deacon for the Kinzers congregation. Bishops Noah H. Mack, Henry E. Lutz, and Abram Martin took part in these services, with Bro. Martin in charge.

* * *

Word reaches us of the death of Sister Anna Neufeld, Winnipeg, Man., wife of Bro. Herman Neufeld, editor of the Mennonitische Rundschau. Bro. and Sister Neufeld were formerly located at Scottdale, where Bro. Neufeld helped in the work of the Rundschau and in takng care of Russian relief interests. The Neufelds moved to Winnipeg in 1923, where the Rundschau has been published since that time. We extend our condolences to the bereaved ones.

Correspondence

MILLERSBURG, OHIO

(Berlin Congregation)

Greetings to all Herald Readers. You may e interested in a brief history of the Berlin Mennonite Church. Berlin Sunday School was organized in the spring of 1918 as a mission Sunday school conducted by the Martins Creek Sunday School superintendents on Sunday afternoon every other Sunday for several years. Then it was changed to every Sunday morning at 9:30, with a message after Sunday school given by the Martins Creek ministers. In 1941 this mission Sunday school was organized as a church and has 15 members at the present time with Simon Sommer from the Martins Creek congregation as our minister.

We thank the Martins Creek brethren and sisters for their kindness in giving us a minister, and we thank God that we are living in a land where we can worship Him in spirit and in truth. We ask an interest in your prayers.

Jan. 5, 1944. Cor.

DETROIT LAKES, MINNESOTA

(Lake Region Congregation)

Dear Herald Readers: Greetings. On Dec. 9, we reorganized our Sunday school when the following officers were elected for the coming year: Supt., Bennie Grieser; Asst. Supt., Emery King; Chor., Ruby Grieser; Asst. Chor., Paul Stoll; Secy., Frank Hershberger; Asst. Secy., David Erb; Libr., Doris Hershberger.

Our district winter Bible school is in session at Casselton, N. D., at this time. Bros. Norman Hobbs, of Iowa City, Ia., and J. G. Hochstetler, of Creston, Mont., are the instructors.

On Dec. 21, our bishop, Bro. Elmer Hershberger, was very seriously injured when a tree, which he was cutting down, accidentally fell on him, crushing him quite badly. He was rushed to the hospital where he is reported to be slowly improving. We very keenly feel his absence from our midst and especially since Bro. Gingerich has gone South this winter on account of his health.

Last Sunday, Jan. 2, Bro. Hobbs came over from Casselton and preached for us in both morning and evening services. We enjoyed his messages very much. In the afternoon a group of us, accompanied by Bro. Hobbs, visited Bro. Hershberger at the hospital and enjoyed a brief period of worship with him.

We are expecting Bro. J. G. Hochstetler to be with us next Sunday. We are very grateful to these brethren and also invite any others who may be passing near to stop with us.

We have had a beautiful winter thus far, with very little snow and only a few really cold days.

We ask an interest in your prayers and ask, also, that you join us in praying for our dear brother that, if it is God's will, he may be restored to his former health and strength and that he may again so faithfully serve in the office to which the Lord has called him.

Jan. 6, 1944. Cor.

HOPEDALE, ILLINOIS

Greetings to all Herald Readers: The Christian Workers' Normal for the state of Illinois was held at the Hopedale Mennonite Church, Dec. 27, 1943 to Jan. 2, 1944, under the direction of Lester T. Hershey, Chicago, Ill. The following courses were offered: Mennonites in Action; Epistle of I John; Neighborhood Evangelism; I and II Timothy; and Chorus Singing.

There was a total enrollment of 86, ranging from the ages of 12½ to 66 years. Ten congregations from the state were represented. In the afternoon of the closing day a program was given by the students, followed by a message by Bro. H. R. Schertz, Metamora, Ill. All the evening meetings were open to the public. Attendance was very good and good interest was manifested throughout the Normal.

We appreciated the fellowship with the brethren and sisters of all the congregations represented at the Normal.

Jan. 7, 1944. Cor.

FENTRESS, VIRGINIA

Dear Herald Readers: We have had a very bountiful season here the past year for which we are thankful. We have enjoyed spiritual blessings too, for which we praise Him who gives these things to us.

Bro. William Jennings of Knoxville, Tenn., held a revival meeting at Deep Creek Church in June. We were glad to have Sister Jennings with us, too. Bro. Stoner Krady of Lancaster, Pa., served as our evangelist at Mt. Pleasant Church this fall. The Holy Spirit was present at both of these meetings, and we are glad that there were a number who responded to His voice. These meetings were an encouragement and blessing to each one of us.

Bro. Maris Hess of New Danville, Pa., was here one day and assisted Bro. Krady in an all-day service.

Bro. N. H. Mack of New Holland, Pa., spent several days here and preached two acceptable sermons.

Bro. Truman Brunk had charge of our communion and baptismal services. For all of these blessings and many others we are truly grateful.

Jan. 8, 1944. Cor.

LA JUNTA, COLORADO

(La Junta Congregation)

The La Junta Church begins the New Year with a sense of blessing and growth during the past year, and blessing for the future.

Our ministers have more appointments than they can conveniently fill. Bro. Earl Showalter has a preaching appointment at Kim the second Sunday in each month; and a preaching appointment at Pueblo is filled each third Sunday by one of the ministers from Colorado. This is in addition to the regular services at La Junta, and a Sunday morning service at the Sanitarium each week.

Results of the "project" by the young people last year were so encouraging that a similar plan will be adopted this year. A plot of ground with irrigation water was provided by Bro. Marvin Rhodes and put into beets. The thinning, hoeing, and topping was done by the young people. About $250 will be realized from the crop, but the exact amount cannot be determined until all the payments have been made, which will not be for some time.

March 3-12, D.V., we expect to have a series of meetings to be conducted by Bro. P. A. Friesen, of Denver.

In addition to sewing for the hospital during the year, the sewing circle canned over 300 quarts of tomatoes, fruit, and jam for the C.P.S. camp at Fort Collins. The tomatoes were furnished by Bro. Herman Heatwole. Christmas gifts were also sent to all the boys in camp from this place.

A number of our congregation are assisting in the Sunday school at the Spanish Mission. Tonight a memorial service for Bro. Daniel Kauffman is being held, bringing to mind the services he has rendered to the Church during the years past.

Jan. 9, 1944. J. H. Shank.

HARRISONBURG, VIRGINIA

Dear Readers: Greetings in Jesus' name. The work of the church here continues on as in other years. Because of shortage of gas some of the churches are not so well attended. There has been much sickness and a number have been called home among us.

Instead of having young people's Bible meeting, for several months we had a doctrinal subject discussed each Sunday evening by different ones of the home ministers. These meetings were profitable for us all.

Revival meetings were held at Bethany Church for ten days in December in charge of Bro. William Jennings, Concord, Tenn. There were three confessions. On Dec. 19, Bro. Jennings began a similar meeting at the Bank Church and continued for a week, ending with a Bible conference on Saturday and Sunday. The Church was strengthened.

An all-day singing was held at Weaver's Church on New Year's Day, and Jan. 7 was spent in an all-day annual business meeting at the Bank Church.

The Sunday schools have been reorganized and teachers have been appointed for the coming year at the various places in the district.

May the work of the Lord prosper in the new year is our prayer.

Jan. 9, 1944. Cor.

CLARENCE CENTER, NEW YORK

Greetings to all Herald Readers. We thank our heavenly Father for His showers of blessing upon His people at this place. Our summer Bible school was a real inspiration. Besides the children's classes, there was an adult class which was taught by Bro. S. F. Coffman, who also gave us musical instruction.

Bro. Aaron Mast, Belleville, Pa., was with us one week in November for revival meetings. He gave very helpful teachings from Romans before each sermon. The Holy Spirit, through our brother, brought a number of souls to confess Jesus as their Saviour. In December, Bro. Andrew Jantzi from the Flint

(Continued on page 908)

Miscellaneous

SINGLENESS OF HEART

Let us then labor for an inward stillness,
An inward stillness and an inward healing,
That perfect silence where the lips and heart
Are still, and we no longer entertain
Our own imperfect thought and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits,
That we may do His will, and do that only!
—Henry Wadsworth Longfellow.

MENNONITE CHURCHES NO LONGER ACTIVE IN WELLAND COUNTY

By J. C. Fretz

Some of the very earliest Mennonite families who migrated from Pennsylvania settled in Welland County, west of Buffalo, in Ontario, as early as 1783. There are now no active Mennonite churches and very few Mennonite families in Welland County. Various reasons entered into this change. With the growth of the Mennonite Conference in Ontario, the settlements gravitated in three directions—Waterloo County, York, and Lincoln County. The strength of leadership in these three settlements was maintained satisfactorily with the growth of the settlements, while in more outlying districts, as with Welland County, the situation too often was not so fortunate. Other zealous bodies of Christians in Welland County, to which Mennonites were attracted in the days of difference of opinion as to which language should be used—German or English, entered in materially in the identification of the posterity of our early settlers there. A brief survey of the localities where Mennonite churches functioned at an early date may be of interest to the reader.

On the Barnhardt property, near Stevensville, a log church was located—one of the first Mennonite church buildings in Welland County. This was in the upper part of Bertie Township, which proved to be the main center for Mennonites during the nineteenth century. Very little is known of actual records of the several families that constituted this community. The family names at present are identified among the United Brethren and Brethren in Christ churches. In some families there is a marked indifference to religion and spirituality. In the Barnhardt cemetery, located about one-half mile west of this church there are still a few tombstones among the undergrowth, showing that some of the early settlers were buried here. One may identify such family names as Barnhardt, Carver, and House.

There was another Mennonite settlement in Willoughby Township. The only hint for the last third of a century of its existence seemed to be the name of Christian Hershey in a letter from Bishop Jacob Moyer at "the Twenty" in 1831, which led one to wonder why a church officer was so far removed from the Bertie settlement as to be located at Black Creek. Records in the form of a township assessment roll, preserved in the Museum at Niagara-on-the-Lake, disclosed in recent years the names of many Mennonist householders and two Tunkers. In 1837, the total population of this Mennonite settlement, including children and adherents, numbered about two hundred. Its strength was greatest at that early date, and no very satisfactory indications can be found of good leadership from that time on. The United Brethren Church near Chippewa and the Methodist movement in the first half of the nineteenth century registered a definite growth in this vicinity south of Niagara Falls, Ont., and with that growth there was just as definite a decline in the Mennonite community of Willoughby Township near Black Creek. Among the first settlers were Abram Beam, John Shoup, Martin Beam, and John Winger. The first grants of land were given in 1802. The Willoughby Church at the river was erected by public subscription in the community, in 1827. It served as a church and school for many years. As the Mennonites were in the majority, they used it more regularly. The log church gave place to a frame church before the middle of the nineteenth century. This stood until it was removed at the time of the improving of the Niagara Boulevard along the west bank of the river. (See sketch of church in "Mennonites of Ontario," page 49). As the Mennonites lost out, appointments were alternated by the other active bodies in the community until Mennonite appointments were held only every eighth week. John Zavitz, a Mennonite minister from Bertie, was the last one who served at the Riverside (frame) Church.

The main center of Mennonite worship in Welland County was at the church one mile east of Sherkston. In the migration of Quakers in 1783 the name of Zavitz appears, and we have reason to believe that this was the earliest Mennonite family in Ontario. The first minister in this field was George Zavitz who came in 1788. He was called a peacemaker, and was held in high esteem by his followers. His colaborer was his brother John, who was regarded as a bishop because he officiated at baptisms and marriages. His sermons, which were mostly preached in English, were both interesting and attractive. Another coworker was John Hershey, who was most active for the Mennonite Church during the life of George Zavitz. He lived on a farm near Ridgeway, and his home was open to ministers who came over from New York State for the semi-annual meetings. They would discuss Scripture until late in the night, as they did not have the advantages of church periodicals. Hershey donated the land for the cemetery in 1828. The brick church Sherkston was erected in the 60's. The first deacon was Peter Sherk. We learn of him first as a trustee of the church property in 1828. After George Zavitz died, the seeds of discord began to be manifest when the question of leadership arose. Finally, Bishop John Lapp of Clarence Center, was requested to assume the responsibilities of leadership. He took this responsibility seriously as is shown by his call for pastoral help in the "Herald" of March, 1861. Bishop Lapp conducted the autumn communion services at the different appointments. It was a midweek service at Sherkston. His intense interest in this community and in the families there was constant during the remainder of his life. Some time after this there were influences exerted here by other bodies which did not prove strengthening to this organization. For several years two ministers labored together in the work, but the congregation did not grow. One of the ministers moved to Vineland and the other one was old and needed assistance. Some help was given by the Conference. Growth in the congregation could not be recorded. The families scarcely held their own.

In 1916, it was put under the Rural Mission Board of Ontario. A young man, Howard Stevanus, came from Pennsylvania to take charge. He was ordained by Bishop S. F. Coffman. Through his efforts the work was greatly revived, and in 1917 a new church was built with the help of the mission organization. In 1919, Howard Stevanus accepted a call to be assistant pastor at Bloomingdale. Noah Hunsberger was then secured to serve here, and served faithfully for a period of three years. Then for a few years ministerial help was supplied from without. In 1925, Simon Martin, a student from the Eastern Mennonite School, Harrisonburg, Va., was ordained as minister for this church. For the next five years he labored zealously. A number of the young people were interested, and souls were saved. Then a number of families moved from the community, and in 1930 Bro. Martin accepted a call to Strasburg in Waterloo County. By this time the ranks of the church were quite depleted owing to old age and removals; only one family remained. Since the Brethren in Christ, (Tunkers), had several families in the community and were bidding for the church, it was decided by the Conference and the mission organization to sell the church to them in 1931.

Ordained in Welland County

Gilbert Bearss was born in Bertie in 1848. In 1869 he was united in marriage to Louisa Doan. He was ordained to the ministry in 1885. Although he was not a fluent speaker, he endeavored to serve faithfully. During the active part

f his ministry, he served at Sherkston. He preached in English only. In later years he lived with his daughter in Welland.

Benjamin Hershey was born in 1826. In 1844 he was called to the ministry in Bertie. He moved to Illinois in 1850, where he was ordained bishop in 1870. Late he moved to Missouri. He died in 1888.

Christian Hershey was a pioneer minister in the Welland field. He was a fellow minister with George Zavitz.

John Hershey, a son of Benjamin Hershey of Lancaster County, Pa., was born in 1816. He was married to a daughter of George Zavitz. During his active career, he lived on a farm near Ridgeway. He was a great reader and scholar. Sometime after middle life he withdrew from the ministry of the Mennonite Church. From a man by the name of Risser at Markham, he learned to treat cancer, and was successful in his pursuit. He died in 1904.

Nelson Michael, born in 1843, was ordained in 1875. He preached in English only. He labored faithfully though with difficulty. His entire life was spent near Sherkston, where he died in 1923.

Jacob Miller was born in 1772. He and his wife came from York County, Pa. He was a pioneer south of Niagara Falls and a minister of the Mennonite Church. He died in 1841.

Peter Sherk was born in 1814 and died in 1889. He was ordained to the ministry at Bertie, but declined to act.

George Storm was born in 1804 and died in 1879. He was an active deacon in Sherkston. In appearance, he was slim, tall, and clean-shaven.

Martin Weaver was born in 1814 and died in 1887. He was ordained to the ministry by Bishop John Lapp, the lot being used. Although he was well informed in the Scriptures, he never preached. His homestead was on the River Road. He was among the last of the Mennonites in the Riverside community.

Joseph Willick was one of three brothers who came from Germany to Canada as Roman Catholic C.O.'s. He and a brother became Mennonites. He married a daughter of John Boyer. He served as deacon in the Mennonite Church, and was known for his great-heartedness and gentle disposition. The home was noted for its hospitality. Services were sometimes held in their home. He died in 1872.

Samuel Lapp, a deacon, early moved to Freeport, Ill., where his brother was a minister.

John Zavitz was born in 1798 and died in 1872. The time of his ordination is not known. He preached in English and was a gifted speaker. He was as particularly faithful in the care of the Black Creek Church. After his death, that place of worship was lost.

George Zavitz was born in 1781 and died in 1858. He came to Bertie from Lancaster, Pa. He was ordained about 1825 and was an active father in Israel, being known as the "peacemaker." He preached in German.

Jonas Zavitz was born in 1846 and died in 1920. In 1880, he was ordained deacon. He was a gifted song leader. In later life he used the English language in his exhortations.

Simon Martin, born in 1897, was ordained to the ministry in 1925 at Sherkston, after attending the Eastern Mennonite School, Harrisonburg, Va. In early life he resided in Waterloo County. From 1925 to 1930 he served at Sherkston. Since that time he is pastor at Strasburg in Waterloo County.

Benjamin Sherk was born in 1836 and died in 1868. The date of his ordination is not known.

John Wenger lived in the Black Creek settlement. He was recognized as deacon of the Mennonite Church in 1819.

Peter Sherk was born in 1791 and died in 1853. The date when he was ordained is not known. His name appears on the deed of the property of the Sherkston Church in 1828.

Noah Hunsberger was born in 1877. In 1900, he was ordained to the ministry, to serve the Waterloo Church. In 1920, he accepted a call from the Rural Mission Board to take up the work at Sherkston, where he lived until the death of his wife in 1923. He then returned to Waterloo, and was later united in marriage to Minnie Witmer, of Preston, Ont.

Kitchener, Ont.

—o—

MUST IT BE IN ARIZONA?

By Minnie Graber

He said he'd raise chickens in Arizona. Yes, he did—to his wife. His wife knew he wouldn't and so did he. Not that he was incapable of learning how to manage a chick in the first or last stages of leucosis. The point lay in the fact that the chickens always had to be raised in Arizona, not in Lancaster, Johnson, or Wayne County.

About twice a year, at seedtime and harvest, she would hear Arizona as one might hear Excelsior, and she would know he had had a particularly difficult day. And so they would smile, and the smile was an understanding one. Just twice a year, so that the expression need not be trite and that it might be given and taken as original. It was safe. Arizona was far away.

But I am thinking tonight that it would be appropriate if more Mennonites were raising chickens—and why not do it in Arizona, if you choose, or Alabama? If chickens don't appeal, make it cotton, corn, or cattle. The call is "Back to the Farm." To save much that has been unique in Mennonitism, to the farm we must go. One can almost hear the calamitous woe of the prophet in the writings of modern sociologists. Mennonites as part of the social system can profit by the findings. Perhaps they recognize our contribution better than we do ourselves. We might begin by reading what men of our own church have to say on sociology and the Mennonite way of life.

The expression of a young student with whom I once spoke was heartening. "I have come here to find what is the matter, what I can do, and I want to return to help." Is it necessary that we lose our young people from the smaller community groups? Can not the teacher-daughters, the doctor-and farmer-sons be saved and helped to a place in this simpler society, thus preventing their being swallowed up by the city, where often nothing but their name remains to prove the identity of a Mennonite heritage? I believe the young people of the Mennonite Church are open-minded. We owe them a sympathetic hearing and guidance.

Goshen, Ind.

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PESSIMISM IS A POISON

Pessimistic thoughts poison the blood stream and seriously impair the bodily functions. Scientific investigators tell us that thoughts of worry, jealousy, anger, resentment, selfishness, envy, fear, have a deleterious effect upon health and mental stability.

Many a cause of ill-health has been traced to protracted grief or anxiety. Some people habitually hold in their minds sick and discordant thoughts. They even gloat over their symptoms, study them, watch them, and talk about them.

Hence the importance of training the mind to think optimistically and constructively. It is in your power to substitute thoughts of health, courage, harmony, confidence, generosity, and the like, for discordant, destructive contrary thoughts.

If you are a chronic pessimist and have allowed your mind to become steeped in negative thought, it may require persistent effort to change completely over to the better way of thinking.

Begin by developing more generosity, not only in the little things of life, but in your daily thought world. Endeavor to think well of everybody. Take a broad, generous view of life and humanity in general.

Soon you will find that your petty feelings, absurd fancies, and trivial grievances have been supplanted by a host of broad, generous, optimistic thoughts.

Faith in God is a powerful factor in bringing about this change and in building and maintaining good mental and physical health.

Never allow yourself to be upset by either abuse or praise. Keep a tight rein on your emotions. Realize the value of silence when inclined to provocation. The silent man is the strong man, and wins all along the line.

Resolve to live today your best, brightest, truest, most wholesome life. Health, happiness, power, and usefulness are yours if you will have it so. Think right and your life will be right.

But you may say, "That is all very well in theory. My case is different, and my problems are deep-rooted and difficult to solve."

All the more reason why you should give these suggestions a fair trial. It is reasonable to think that what they have done for so many others they will do for you.

Careless, indifferent, negative thoughts are perilous, and sometimes fatal. Let your thoughts, ambitions, and ideals be wholly drawn from God's infinite supply, and your life will be wholesome, happy, healthy, and beautiful. Think clean, healthy, constructive thoughts, and your body will be correspondingly strong and well—Greenville Kleiser in Signs of the Times.

CORRESPONDENCE

(Continued from page 905)

Mission, Mich., came from the Alden congregation to hold meetings for us. Revival fires were burning. There were confessions and reconsecrations. Children, young people, older people—those who found the real joy of the Lord—went to seek for those who did not have that joy. It was a time of searching, forgiving, testifying, and praising. A group of our young people have experienced the real power of prayer in their lives and have established a young people's prayer group that meets each week. May the Lord richly bless each one.

Bro. A. J. Metzler has been in our midst a number of times, also brethren of the Ontario Conference who have given very helpful messages through which the Lord has blessed our souls and helped to bring about greater unity and oneness.

On New Year's Day evening our inquiry meeting was held, and on Jan. 2, we had our communion service. Bros. M. H. Roth, Ont., A. J. Metzler, Scottdale, Pa., and Aaron Mast, Belleville, Pa., were with us on that day. On Jan. 9, Bros. S. F. Coffman, Vineland, Ont., and Oliver Snyder, Elmira, Ont., met with us. We reorganized our Sunday school for the coming year. The Lord willing we shall meet for our annual business meeting on the evening of Jan. 15.

A number of our young people have left for Bible school. May they be a real blessing where they are.

May we all be willing to let the Lord have his way with us so that what He has begun in our lives He can also finish.

Jan. 10, 1944. Cor.

MANSON, IOWA

Dear Herald Readers: Greeting. On Nov. 14, we held our fall communion service with our bishop, Bro. Simon Gingerich, of Wayland, Ia., in charge. A group of young people from the C.P.S. camp at Denison, Ia., worshiped with us that day and partook of the sacred emblems. They assisted, also, in the evening service. One of the group favored us with a talk on consecration, while others of the group assisted in the song service.

On Nov. 21, we were privileged to have with us Bro. Norman Hobbs, of Iowa City, to assist in our Missionary Day services. He brought us the message in the morning service and again in the evening after the children's missionary program.

Bro. B. B. King, Sheldon, Wis., conducted our revival meetings, Nov. 27 to Dec. 5. These meetings resulted in eight souls confessing Christ as their Saviour. This group is now under instruction, preparatory to being received into the church by baptism in the near future. There were also ten who reconsecrated their lives to the Master's service. We trust also that the Word which was preached with such power was the means of strengthening the entire congregation.

In December our Sunday school and young people's meeting was reorganized, resulting in young people being elected to fill the majority of the places of responsibility. It is gratifying to know that the Lord can find those among the young people who are able and willing to carry on His work and the work of the Church. It gives rise to the hope that there will be sufficient faithfulness and ability among our youth to carry on in future years when the older faithful ones have gone on. Will you who are interested pray for this group of young people who will carry this great responsibility throughout the year?

A number of our young people who are attending school and who are employed at distant places spent their holiday vacation at home with their parents and friends. They assisted us in the various seasonal programs, by giving talks, teaching in Sunday school, and singing in the chorus and smaller groups.

The children of the primary department directed by Glen Swartzendruber, the chorus directed by Mrs. Chris Stoltzfus, and talks given by Charity Yordy and John D. Zehr on the subjects of "God's Gift" and "The Entrance of Eternal Light," furnished a Christmas program which was very interesting and inspiring.

We ask an interest in your prayers for our labors at this place that we might remain faithful and true and that we might hold up the light as the world darkens with sin and evil.

Jan. 10, 1944. Cor.

KITCHENER, ONTARIO

(First Mennonite Congregation)

Dear Herald Readers: On Nov. 7, a very impressive service took place when fifteen young people were baptized and received into the fellowship of the church. May each one of these be faithful to the vows which they have made.

The first Sunday in December, our Sunday-school reorganization took place with the following results: Adult Supts., Simon Baer and Walter Bender; Inter. Supts., Edward Francis and Clare Shantz; Prim. Supts., Stanley Good and Cora Cressman; Beginner's Dept., Mrs. Cecil Gingerich and Grace Cressman; Nursery Dept., Mrs. Mervin W ber; Treas., Clayton Weber and Roy Shant Chors., Harold Schiedel and J. C. Hallman

Sunday evening, Dec. 19, Bro. Ernest Be nett, relief worker who has returned fro England, gave us some very interesting fac concerning the relief work which is beir carried on in England at the present time.

The annual business meeting was held tl evening of Dec. 31. The Kitchener-Waterl Fireside held three of its regular meetings i our church recently. The Ontario Mennor ite Bible School opened Jan. 3, with a goc attendance. We are looking forward to ot winter revival meetings which will be hel the latter part of this month.

Jan. 10, 1944. Mildred Weber.

GRIDLEY, ILL.

(Waldo Congregation)

Greetings to the Gospel Herald Reader As we look back over the past year we fe we have many things to be thankful fo Our Sunday school was reorganized in D cember with the following officers: Supt Homer Springer and Gilbert Yordy; Chor Mary Rozhart; Secy.-Treas., Darrel Stalter Primary Supts., Mrs. Eli Roeshley and Mrs Lester Litwiller. Bro. Milo Zehr was chose leader of our young people's meeting witl Burdell Roeshley as chorister.

Jan. 11, 1944. Emma Hartzler.

GOSHEN, IND.

(Yellow Creek Church)

On Jan. 2, 1944, we were all impressec with the morning service when a special in stallation service was held in which sixty-five people accepted responsibilities of Sunday-school activities. This was out of an enrollment of 298. Our minister, Bro. R. R. Smucker, gave a New Year's message to this group.

On Jan. 5, the subject of our midweek prayer service was a most interesting one, a study of the Holy Spirit.

On Friday evening, Jan. 7, the entire community enjoyed a "Community Sing," with the entire evening spent in singing. All reported a wonderful time singing praises to our Lord. We of Yellow Creek were most happy to be host to this group of worshipers.

On Jan. 9, our minister preached a message on "Modest Attire." He gave ten reasons why every Christian should dress in harmony with the teaching of the Scriptures. The inner man, the inner life, gives expression to what we really are through our outward appearance. He used Bible references continuously throughout the message.

We are happy for opportunities to worship with our young men as they return to us on brief visits from C.P.S. Bro. Maurice Leinbach, Oakfield, Wis., and Bro. George Davidhizar, Three Rivers, Calif., visited their folks and friends during parts of January. Bro. Davidhizar was on his way to the State Hospital at Greystone Park, N. J., where he has been transferred, to take up his duties there. We are happy to realize that our young men are taking their stand for the right. Jan. 12, 1944.

(Continued on page 901)

ANNUAL FINANCIAL RELIEF REPORT

Annual Financial Report of Relief Operations of the Mennonite Central Committee from December 1, 1942 to November 30, 1943.

RECEIPTS

Balances, December 1, 1943		
Cash	$ 46,655.35	
Clothing on hand	31,913.08	
Total Balances Dec. 1, 1942		$ 78,568.43
Donations to War Sufferers Relief:		
U. S. Donations	116,146.60	
Canadian Relief Organizations	30,529.15	
Total Donations to W.S.R.		146,675.75
Donations to Paraguay Relief		7,314.09
Other Receipts		329.24
Total Relief Operating Fund for 1943		232,887.51
Clothing contributions during fiscal year		82,805.54
		$315,693.05

DISBURSEMENTS

Relief Expenditures:		
England	$ 30,262.03	
France	671.27	
India	16,540.13	
China	4,822.59	
Palestine	7,354.28	
Africa (North)	219.45	
Paraguay	19,244.83	
Puerto Rico	7,473.28	
Save the Children Federation (Switzerland)	600.00	
Relief Training & Research Units	6,566.04	
Literature for Prisoners of War	758.90	
Miscellaneous	5,128.24	
Total Relief Disbursements		$ 99,641.04
Operating Expenses		6,779.03
Clothing Distributed:		
English Relief	$ 23,556.74	
African Relief	8,286.28	
Paraguay Relief	2,966.45	
Puerto Rico Relief	58.00	
Total Clothing Distributed		34,867.47
Total Disbursements for 1943		$141,287.54

BALANCES NOVEMBER 30, 1943

Cash	$ 94,554.36	
Clothing on hand	79,851.15	
Total Balances		174,405.51
		$315,693.05

ANNUAL FINANCIAL C.P.S. REPORT

Annual Financial Report of C.P.S. Operations of the Mennonite Central Committee December 1, 1942 to November 30, 1943.

RECEIPTS

Balance on hand, December 1, 1942		$ 19,501.28
Donations by Constituent Groups	$664,629.87	
Other C.P.S. Donations	51,567.25	
Total Donations for C.P.S.		716,197.12
Other Receipts		20,009.24
		$755,707.64

DISBURSEMENTS

Expenditures for C.P.S. Camps	$474,382.54	
Expenditures for Special Project Units	17,412.53	
Relief Training Units and Puerto Rico	4,289.52	
Mennonite Men in Camps Under other Agencies	7,076.92	
Total Disbursements for Camp Operation		$503,161.51
Overhead		201,329.19
Other Expenditures		2,209.02
Total Disbursements		$706,699.72
Balance on Hand, November 30, 1943		49,007.92
		$755,707.64

Released January 12, 1944
Compiled by Irvin B. Horst

O HAPPY HOME

O happy home, where Thou art loved the dearest,
Thou loving Friend and Saviour of our race,
And where among the guests there never cometh
One who can hold such high and honored place!

O happy home, where two in heart united
In holy faith and blessed hope are one,
Whom death a little while alone divideth
And cannot end the union here begun!

O happy home, where Thou art not forgotten
When joy is overflowing, full, and free;
O happy home, where every wounded spirit
Is brought, Physician, Comforter, to Thee,

Until at last, when earth's day's work is ended
All meet Thee in the blessed home above,
From whence Thou camest, where Thou hast ascended,
Thy everlasting home of peace and love!

—Carl J. P. Spitta.

—o—

There is something about a religious man that is not to be found about any other man. Pagans can see whether God is with us. Heathens and idolatrous men have some notion of our religious thinking, our religious relationships. Potiphar knew nothing about the true God, yet he saw in this fair-faced youth something he had not seen before.—Parker.

—o—

Married

Bange—Forry.—On Dec. 12, 1943, Bro. Clair John Bange and Sister Margaret Rebecca Forry, both of the Hanover, Pa., congregation, were married at the home of the bride. Bro. Richard Danner officiated. We wish them God's blessing through life.

Kaufman—Hershberger.—On Nov. 25, 1943, at the home of Bro. and Sister U. Grant Weaver, occurred the marriage of Bro. Norman Kaufman and Sister Della Cora Hershberger, both of the Kaufman congregation. Bro. Harry Y. Shetler officiated. May the Lord's richest blessings attend them through life.

Brydge—Morris.—Bro. Hershel L. Brydge from Mt. View congregation and Miss Helen Morris of Roanoke, Va., were united in marriage on Oct. 16, 1943, at the home of the groom's grandmother, Mrs. Isabelle Brydge, Stuarts Draft, Va. Bro. D. B. Garber officiated. May the Lord richly bless them as they journey on.

Tisdale—Brydge.—Bro. David M. Tisdale and Sister Viola Ann Brydge of Mt. View congregation were united in marriage on Oct. 16, 1943, at the home of the bride at Stuarts Draft, Va. Bishop Joseph R. Driver officiated. May the Lord bless this union with many happy days in His service.

Burkholder—Horst.—On Christmas Day evening, 1943, at the home of the officiating minister, J. Paul Graybill, occurred the marriage of Bro. Walter Z. Burkholder of the Metzler congregation and Sister Esther S. Horst of the Weaverland congregation. May the Lord bless them through life.

Hollinger—Horst.—On Christmas Day, 1943, at the home of Bro. and Sister Harry Horst, East Earl, Pa., occurred the marriage of their daughter, Edith, to Lloyd Hollinger of the Mellinger congregation. J. Paul Graybill officiated. May the Lord bless them with a long and happy life.

Kremer—Davis.—On Dec. 25, 1943, Bro. Carrol C. Kremer and Sister K. Arlene Davis, both members of the East Fairview congregation near Milford, Nebr., were joined in wedlock at the home of the groom's parents, Bro. and Sister William H. Kremer, Bro. Joe E. Zimmerman officiated. May God bless them in their new relation.

Hershberger—Bixler.—Bro. Clarence Edward Hershberger of the Salem Church near Nappanee, Ind., and Sister Iva May Bixler of the Holdeman congregation, Wakarusa, Ind., were united in marriage at the bride's home on Christmas Eve, 1943. Bro. Clarence A. Shank officiated. May the Lord's blessing be with them through life's journey.

Rhodes—Smith.—On Nov. 6, 1943, occurred the marriage of Vernon Rhodes of La Junta, Colo., and Grace Alma Smith of Lloysville, Pa. Bro. Glen Faulk officiated. Bro. Rhodes is in C.P.S. work at the State Hospital, Harrisburg, Pa. His wife is a licensed attendant there. May God bless and direct them as they journey through life together.

Burkholder—Erb.—On Dec. 22, 1943, Bro. Clayton F. Burkholder of the Cressman congregation, Breslau, Ont., and Sister Helen C. Erb, of the Waterloo congregation, Waterloo, Ont., were united in marriage in the Waterloo Mennonite Church. Bro. J. B. Martin preached the sermon, and Bro. Oscar Burkholder, father of the groom, performed the ceremony. May the Lord's richest blessings attend them through life.

Obituary

Augsberger.—Samuel, son of the late Jacob and Barbara (King) Augsberger, was born Dec. 11, 1876, in Lancaster Co., Pa.; snddenly departed this life at the home of his son Jacob, near Reinholds, Pa., Nov. 1, 1943; aged 66 y. 10 m. 20 d. He was nuited in marriage with Fannie Miller on Nov. 24, 1904, who survives him. The following children also survive: Barbara, wife of Elmer Smoker, Intercourse, Pa.; Anna, wife of John B. Lapp, Bareville, Pa.; Jacob, near Reinholds, Pa.; Edna, wife of Pre. Elam L. Kauffman, Ronks, Pa.; Samuel, on the farm near New Holland, Pa.; and Elizabeth and Mary at home. Seventeen grandchildren, a brother (C. K. Augsberger, Akron, Pa.), and 2 sisters (Mrs. Betsy Beiler and Mrs. Callie Stoltzfus, Bareville, Pa.) also survive. He was a retired farmer, enjoying apparent good health until the day of his death. After the noon meal at his son's home, he informed them he was taking a walk and was stricken with apoplexy while in a field on the farm. His snddeu departure came as a shock to his family, neighbors, and friends. Father's friendly face and helping hand will be greatly missed by the family and his many friends. He was a faithful member of the Weavertown Amish Mennonite Church. Funeral services were conducted at the late home by Bro. Geo. Beiler, with further services at the Weavertown Church by Geo. Beiler, John Mast, and John A. Stoltzfus (text, Mk. 13:32-37) in German, and by Leroy Stoltzfus (Text, Isa. 38:1) in English. Hymns read by Bro. Aaron B. Stoltzfus were "Wer weis, wie nahe mir mein end" at the Home, "Nun gute Nacht, ihr liebsten mein" at the Church, and "Nun bringen wir den leib zur ruhe" at the grave. His body was laid to rest in the adjoining cemetery.

"The call was sudden, the shock severe,
We little thought the end so near;
And only those who have lost can tell,
The sadness of parting without farewell."

Bergey.—Nathaniel Bergey was born near Bothwell, Ont.; died in the Ontario Hospital, Hamilton, Ont., Dec. 20, 1943, in his fifty-seventh year. One brother, Frank, and one sister, Mrs. Herb. Eby, both of Clarksburg, Ont., survive him. When but 20 years of age he was ordained to the ministry in the Mennonite Church at Bothwell in October, 1907, by Bishop Jonas Snider. He was the nnanimous choice of the congregation. Bro. Bergey was of a quiet and retiring disposition, and never physically strong. He labored faithfully, both in the pulpit, and with his hands, in his home congregation, and in various other congregations throughout the district, such as Selkirk, Vineland, Blenheim, and Breslau. He read widely in the religious literature of his day, caring but little for any other kind. In his sermons he quoted liberally, both prose and poetry, always adhering strictly to the true plan of salvation. He lived a consistent life in harmony with the fundamental doctrines which he believed and preached. By many, his messages will not soon be forgotten. He made the best use of the talents the Lord gave him, and, we believe, has now entered into that sweet heavenly rest. Memorial services were held at Breslau, Ont., Dec. 23, by J. B. Martin, M. H. Roth and Oscar Burkholder, and at Bothwell, Ont., on Dec. 24, by S. B. Martin and Arnold Gingrich. Text: Matt. 25:40, at both services.

Graybill.—Luetta F. Smith, daughter of George and Eliza (Miller) Smith, was born at Locust Run, Juniata Co., Pa., April 18, 1864; passed away at her home, Nov. 17, 1943; aged 79 y. 7 m. On Jan. 5, 1886, she was united in marriage to Caleb C. Graybill, Thompsontown, Pa. Several months later she united with the Mennonite Church at Richfield, Pa., to which she remained faithful. She is survived by her husband, a son John, Hummelstown, Pa., and the following daughters: Mrs. H. I. Smith, Linglestown, Pa.; Mrs. G. Allan Botdorf, Harrisburg, Pa.; Mrs. Paul Foltz, Penns Grove, N. J.; Martha and Ruth, at home. Five grandchildren and a sister (Mrs. Phoebe Landis, Harrisburg, Pa.), also survive. For a number of years Mother was confined to her home because of a heart ailment although she was able to spend her time sewing, reading, and writing. In fact, she had become more active and seemed comparatively well until she suffered an attack, Nov. 13. She was confined to her bed only 3 days. She was cheerful and conversed with her family and sang a number of old hymns, such as, "My Latest Sun Is Sinking Fast." The end came at twilight on Wednesday when, surrounded by her family and attending physician, she passed on so calmly and peacefully that her doctor remarked, "She didn't die; she just fell asleep." Funeral services were held at her late home near Hummelstown, Sunday afternoon, Noah Risser, Hershey, Pa., and David Miller, Middletown, Pa., officiated. Text, Job 5:26. Burial in Hummelstown Cemetery.

Mother thou hast left us lonely;
Here thy loss we deeply feel.
But 'tis God who hast bereft us;
He can all our sorrows heal.

Heckendorn.—Moses Heckendorn was born in Waterloo Twp., Ont., April 4, 1863; died after a lingering illness, in Breslau, Ont., Jan. 5, 1944; aged 80 y. 9 m. 1 d. On March 25, 1891, he was married to Amanda Otterbein, who survives him, together with 5 sons (Ian, Burford, Clarence, and Nelson, Kitchener; Wilmer, West Montrose), 4 daughters (Luella, Breslau; Seleda, wife of Jacob Cressman, Breslau; Pearl, wife of Gordon Eby, Breslan; Alta, wife of Orval Clemens, Hespeler) 2 brothers (Noah and Israel, U.S.A.), and 3 sisters (Mrs. George Hallman, New Dundee; Mrs. Ezra Geiger, Preston; and Mrs. John Brubacher, Sunbury, Pa.). One daughter, Arclista, predeceased him. Bro. Heckendorn was converted in 1893 and united with the Mennonite Church. On Nov. 10, 1912, he was ordained to the office of deacon in the Cressman Mennonite Church, where he served for many years. A number of years ago he was severely injnred in a storm when a large garage door fell on him. From this injury to his neck and shoulders he never recovered, and seemed to be more affected by it as he grew older. His last testimony was one of faith in God, an assnrance of his sins forgiven, and a strong desire that his loved ones might all meet him in heaven. Fuueral services were held on Jan. 7, at his late residence in Breslau and at the Cressman Mennonite Church. Burial in adjoining cemetery. Minister, Oscar Burkholder. Text, I Tim. 1:15.

Hollopeter.—John Elliot, was born July 11, 1859; died at his home in Rockton, Pa., Dec. 14, 1943. He had a stroke just 3 days before he died which almost completely paralyzed him. He was married to Annie Zilliox who preceded him in death 16 months ago. He was a lifelong member of the Mennonite Church. Surviving are 3 sisters and a brother (Samantha Dush, Ida Harris, Maggie Irwin, and Joseph Hollopeter, all of Rockton, Pa.). Niue children also survive: Olie Clouser, Du Bois, Pa.; Ada Scnll, Bradford, Pa.; Mary Redick, Newell, W. Va.; Florence King, Olean, N. Y.; Victor, Clearfield, Pa.; Minnie Snyder, Jesse, Samuel, and Norman, of Rockton. Services were conducted at the late home by Bros. Ross D. Metzler and Jason B. Hollopeter. Interment in the local cemetery.

Kauffman.—Daniel, son of Bishop David D. and Elizabeth Winey Kauffman, was born June 20, 1865, near Richfield, Juniata Co., Pa.; died Jan. 6, 1944, at the home of his daughter, Mrs. Fred Gingerich, near Parnell, Ia.; aged 78 y. 6 m. 16 d. He became ill after preaching a sermon on Jan. 2, 1944, at the West Union Church near Parnell, Ia., and failed rapidly until death claimed him 4 days later. His death was due to a complication of diseases, one which was a chronic trouble from which suffered intermittently over a long period years. In March, 1866, when he was 9 mont old, the family moved to the vicinity of E. hart, Ind., and 3 years later they removed Morgan Co., Mo., near Versailles. He grew in Missouri, and after receiving a commo school education, took the normal course Missouri State University graduating with t degree of "Principal of Pedagogics." Thereaft he taught school for fourteen years (1883-97 and during this period he served as "coun commissioner," now called superintendent schools, for Morgan County from 1887-90. Du ing this period of his life he took interest politics and in 1890 was a candidate for t clerkship of the circuit court, but right at t time when he was busy in his campaign f election, Bro. J. S. Coffman held meetings the Mennonite Church near Versailles. Br Kauffman attended the meetings and as his i terest in them increased, he took correspon ingly less interest in his political campaign. was on the last night of the three weeks' mee ing, while the congregation was singing the la stanza of the last hymn, that Bro. Kauffma stood for Christ. This decision was destin to change the course of his entire life. He uni ed with the Mennonite Church in Novembe 1890. He was ordained to the ministry for t Mt. Zion congregation in October, 1892, and bishop in September, 1896. Soon after his ord nation as bishop he discontinued teaching scho and gave his time more fully to the work the church. Then followed a period in whic he was widely used as an evangelist, becomi one of the most effective evangelists of the tim It was at this time also that the Bible Confe ence movement began in the Mennonite Churc and Bro. Kauffman became one of the leadin Bible instructors in the church. It was durin this period that Bro. Kauffman became know throughout the church not only as an able eva gelist and preacher but as an ardent champio of Bible doctrine as interpreted by the church.

During this early period of Bro. Kauffman Christian ministry, he also demonstrated tha he was an able writer. In 1898, two year after his ordinatiou as bishop, he wrote hi first book, "A Manual of Bible Doctrine." It valne is shown by the fact that in less than months the first edition was exhausted and an other one was printed. A number of othe books and booklets followed in this early perio and he also contribnted numerous articles t the "Herald of Truth," then recognized as th official church paper. In April, 1905, whe the "Gospel Witness" was first published, Bro Kauffman, who had previously been chosen a editor, began his editorial career, which was t be his greatest contribntion to the church Three years later this paper was merged wit the "Herald of Truth," and it then, uuder it new name, "Gospel Herald," became the au thorized official church organ. Bro. Kauffma continued as editor of the "Gospel Herald" un til the last issue of 1943, just one week prio to his death. Thus his editorial career extend ed over a period of nearly thirty-nine years During this time he continued his writing o books and pamphlets until his list of work became the largest of any Mennonite writer although Bro. John Horsch might be considere a close second. A list of his works was pnb lished in the "Gospel Herald" of Dec. 30, 1943

Other editorial activities of Bro. Kauffma included assistance in launching the "Beams o Light" as a Sunday-school paper in 1905, joint editorship of the "Mennonite Teacher's Sunday school Lesson Help" (1907-14), editor of the "Family Almanac" for a number of years, auc Tract Editor for the Mennonite Publishing House for an extended period.

Upon his retirement from the editorship o the Gospel Herald with the Dec. 30, 1943, issue Bro. Kauffman was accorded the title of editor emeritus, and he was to continue to furnish material for certain departments of the paper. It is striking to note that he never saw the only issue of the paper which carried his name in this capacity. He was the fourteenth worker of the Mennonite Publishing House to heed the final summons.

Bro. Kauffman also continued his active work throughout the church and until recent years when his bodily vigor was not as great, he was still widely used as a speaker at special meetings and conferences. He was the first moderator of Mennonite General Conference and served in this capacity four times, a distinction unequaled by anyone else. He also served as moderator of the district conferences with which he was associated—the Missouri-Iowa Conference and the Southwestern Pennsylvania Con-

ference. He served on many local and church-ide committees, and there were few major urch hoards or committees of which he was ot a member at some time. At one time he as a member of twenty-two committees and oards. At the time of his death he was bishop f the Scottdale congregation and assistant oderator of Southwestern Pennsylvania Con-ference.

Bro. Kauffman's early interests were along ucational lines. He had taken his training that field, and at one time he conducted a rivate business school in Garden City, Mo. It said that he had hoped to see this develop ito a church school. His latest major activity long educational lines was his presidency of oshen College during the term of 1922-23. He erved on the faculty of a number of the short-erm Bible schools of the church, and was one f the instructors in a four-week Bible School, eld in January, 1915, at Hayfield Mansion, ear Alexandria, Va., which proved to be the eginning of the Eastern Mennonite School, Harrisonburg, Va. He retained his interest in ur Mennonite educational institutions to the ast.

In connection with the other activities of Bro. Kauffman he was known throughout the hurch as a conciliator and negotiator. His ervices were much used in places where church ifficulties required the calling in of outside rethren or committees. Bro. Kauffman was n untiring worker and accomplished much in is life, in spite of the fact that he had to ontend with periodic physical ailments, which indered his usual activities. In May, 1941, he uffered severe injuries in his back as a result f an automobile accident near La Junta, Colo. 'or weeks following this accident he was very ow and hardly expected to recover, but his reat physical stamina together with the pray-rs of the Church and the help of the Lord, rought him through and he was able to carry n his regular duties as editor and minister for wo more years.

Bro. Kauffman spent his boyhood in Missouri here he had his home during the early period f his church activities. It was not until 1909, year after the publication of the Gospel Her-ld was begun, that he moved to Scottdale here he spent most of the remainder of his fe, excepting for relatively short periods when ealth or other responsibilities called him away. During the last nine months of his life he and Sister Kauffman lived with their daughter, Sister Alice Gingerich, near Parnell, Ia.

On Aug. 17, 1887, Bro. Kauffman was mar-ied to Ota J. Bowlin, who died in 1890. To his union were born two children: James A., who died in 1933, and one daughter who died n infancy. On Feb. 6, 1902, he was married o Mary C. Shank, who survives him. To them were born six children: Homer M., Scottdale, Pa.; Eunice, who died in 1905, at the age of ight months; Paul R., drowned at Goshen, nd., in 1922, at the age of 16 years; Alice, wife of Fred Gingerich, Parnell, Ia.; Fannie, wife of Michael Sarco, Hagerstown, Md.; and John Mark, who died in 1918, at the age of hree months. There also remain to survive him 10 grandchildren, 3 great-grandchildren, and 2 sisters (Mrs. Lydia Driver, Cheraw, Colo., and Mrs. J. C. Driver, Garden City, Mo.). Besides a large number of nephews and nieces.

As father in the home and as minister and bishop, his most urgent concern was to follow and serve his Lord and Master, and no self-denial or sacrifice was counted too much by him if it only brought glory to Him, whose he was and whom he served. On Sunday morning, Jan. 2, he preached his last sermon at the West Union Church from Acts 9:6: "Lord, what wilt thou have me to do?" His voice is stilled, his work is done, but "he being dead yet speaketh."

Funeral services were held at the West Union Church, near Wellman, Ia., on Saturday, Jan. 8. The sermon was preached by Bro. Simon Gingerich from Luke 2:29. Other brethren participating in the service were C. J. Yoder, Nelson Kauffman, John Y. Swartzendruber, D. J. Fisher, and Perry J. Blosser. The body was then taken to Scottdale where the funeral was held on Monday, January 10 from the home of his son, Homer Kauffman, and at the Scottdale Mennonite Church. Bro. D. I. Stonerook, moderator of the Southwestern Pennsylvania Conference, preached the sermon, based on II Tim. 4:6-8, followed by D. A. Yoder. Others who had part in the services were Amos S. Horst, J. L. Horst, A. J. Metzler, S. E. Allgyer, J. C. Clemens, James Saylor, J. L. Stauffer, Oscar Burkholder, Charles Winey, O. N. Johns, E. E. Miller, and Paul Erb. There were present at this service 69 bishops, ministers, and deacons, representing nine different conferences. Interment was made in Alverton Cemetery.

Kauffman.—Katherine E. Naffziger, daughter of Peter J. and Magdalena Naffziger, was born at El Paso, Ill., Nov. 12, 1857, and passed to her eternal reward at her home in Hopedale, Ill., Dec. 21, 1943, at the age of 86 years. She was married Sept. 4, 1883, to Joseph Kauffman, who died in 1911. They were the parents of 10 children, 4 of whom died in intancy, and the oldest son, Dan P. Kauffman, died 8 years ago. The following children survive: Joseph, Pekin, Ill.; Ben, Kouts, Ind.; Henry, Lizzie, and Mrs. Fred Donelson of Hopedale. There are 35 grandchildren and 14 great-grandchildren, also 2 brothers (Sam and Henry Naffziger of Michigan), and one sister (Mrs. Amos Litwiller, Hopedale). Mrs. Kauffman united with the Hopedale Mennonite Church in early life and through all the years remained a devout follower of the teachings of our blessed Saviour. She was a woman devoted to her family and friends and will be missed in this community where she spent most of her life. Funeral services were held at the Hopedale Mennonite Church, Dec. 23, conducted by Bro. Simon Litwiller, assisted by Bro. Ben Springer. Text, Heb. 4:9. Interment in the Hopedale Mennonite Cemetery. The following tribute to her noble life is given by a friend of many years.

"There are stars that go out in the darkness
But whose silvery light shineth on.
There are roses whose perfume still lingers
When the blossoms are faded and gone.
There are hearts full of love and devotion
When no longer their life current flows;
Their goodness lives on with the living
Like the influence of the star and the rose."

Kaufman.—Noah, son of Sem and Christina (Johns) Kaufman, was born in Somerset Co., March 17, 1858; passed away at Belleville, Pa., Dec. 24, 1943; aged 85 y. 9 m. 7 d. Death was attributed to complications superinduced by injuries suffered in a fall at his home about a month ago. He was a member of the Mennonite Church since early manhood. He was married twice. His first wife, Mrs. Catherine (Kaufman) Kaufman, died Nov. 9, 1892. They were united in marriage Dec. 21, 1884. Four children, born to this union, survive: Ammon, Davidsville; Norman, Johnstown; Harrison, Belleville; Emma, wife of Noah Hostetler, Hollsopple. On Dec. 26, 1893, he was united in marriage with Malinda Kinsinger who died July 8, 1941. Of this union one daughter survives: Elda, wife of Ammon S. Yoder, Hollsopple. Also surviving are a brother (Daniel L. Kaufman, Davidsville), a sister (Mrs. Elizaheth Shaffer, Anthony, Kans.), 23 grandchildren, and 8 great-grandchildren. Short services were held at his home near Belleville by John L. Mast and John B. Zook on Sunday afternoon, Dec. 26. Further services were held at the Kaufman Mennonite Church near Davidsville, Pa., Dec. 28, by John B. Zook, Belleville, assisted by Bro. Irwin Hollsopple, Hollsopple, Pa. Burial in Kaufman Cemetery.

Schmucker.— Edward, son of Joseph and Catherine (Kring) Schmucker, was born near Nappanee, Ind., Mar. 19, 1885; died suddenly Dec. 26, 1943; aged 58 y. 9 m. 7 d. He was the youngest of a family of 8 children and at the age of 9, when his father passed away, he came to Iowa and was received into the home of Jacob Gunden near Wellman and remained as one of the family until he was 21 years of age. He lived the remainder of his life in this community with the exception of the last several months during which he with his companion lived with their son in Iowa City, Ia. In his youth he united with the East Union Mennonite Church, later transferring his membership to the West Union congregation, of which he was a consistent member at the time of his death. On June 8, 1910, he was united in marriage with Elizaheth Reber, living together in matrimony 33 years. On July 31, he suffered a severe heart attack, from which he partially recovered and ahout 2 months later he developed pneumonia and was immediately taken to the hospital, from which he seemingly recovered hut with another relapse of his heart condition he passed away very suddenly at the home of his son Wayne. He leaves to mourn his death his sorrowing wife, his 2 sons (Wayne LaMonte, Iowa City, and Kenneth Weldon, Wellman), 1 grandchild (Phillis Ilene), 2 sisters (Mrs. Lydia Guiss, Keokuk, Ia., and Mrs. Ida Askey, Lorain, O.), 2 hrothers (Simon, Highland, Tex., and Ira, Bucyrus, O.); 2 sisters preceded him in death. During the earlier stages of his illness he reconsecrated his life to the Lord and later while in the hospital, with an earnest desire to he healed, he asked to he anointed. In accordance with Jas. 5 this ordinance was administered, a service which he very highly appreciated and which led him to a deeper devotion to the last. Funeral services were held at the Lower Deer Creek Church, Dec. 28, 1943, hy C. J. Yoder and J. Y. Swartzendruber.

Snyder.—Ida Weher, daughter of the late Samuel and Susannah Weber, was born Aug. 31, 1885, in Woolwich Twp., Ont.; passed away, after a lingering illness, at her home near Baden, Ont., Dec. 26, 1943; aged 58 y. 3 m. 26 d. She was married to Dilman Snyder, Sept. 9, 1908. To this union were born 4 children: Vera, wife of Clayton Shantz, Baden; John, on the homestead; Alice wife of LeRoy Good, Wis.; and Ralph at home. She leaves to mourn, her husband, 4 children, 4 grandchildren, 3 sisters, a hrother, and many relatives and friends. She accepted her Lord as her personal Saviour in her early yonth and remained faithful until the end. She bore a faithful testimony to her family, and to the community. As a mother in the home she will he greatly missed. She always had a friendly disposition and was very much interested in the welfare of her home, her family, the Church and all its activities. She especially exercised her talent in song. We trust that our loss is her eternal gain and that she has gone to occupy a beautiful mansion above which God has prepared for His own. Funeral services were held Dec. 30, at the home and at the Shantz Mennonite Church. Bros. Manasseh Hallman and L. H. Witmer officiated. Burial in the Shantz Cemetery.

Rest on, dear Mother, your labors are o'er,
Your willing hands will toil no more.
A faithful mother true and kind,
No friend on earth like you we'll find.

Strubhar.—Solomon Nicholas, oldest son of Nicolas and Hannah (Yoder) Strubhar, was born near Danvers, Ill., July 5, 1875; departed this life Dec. 21, 1943; aged 68 y. 5 m. 16 d. He was married to Rosena Roth, Dec. 26, 1899. To this union was horn one daughter (Mrs. Pearl Banker, Woodburn, Oreg.), and one son (Wesley Struhhar, Sweet Home, Oreg.). All these children survive, also his wife, 3 grandchildren (Grace Banker, Herhert, and Garry Lee Struhhar), one brother (Andrew J. Strubhar, Huhhard, Oreg.), an adopted sister (Mrs. Frank Roemer, Oakland, Calif.), together with a numher of relatives and friends. His parents and one half hrother (Samuel Struhhar) preceded him in death. He accepted Christ as his Saviour and united with the Fairview Mennonite Church in his youth. He later moved to Hubhard, Oreg., and transferred his membership to the Zion congregation near Hubhard, Oreg. He was a member of this church at the time of his death. He moved with his parents from Illinois to Kansas, then to Arkansas, and from there to Oregon. He had heen residing at or near Woodburn since 1916. Father was of a kind and friendly disposition. We miss him sorely, hut we how in submission to the all-wise heavenly Father in taking him so suddenly from us, trusting that our loss will be his eternal gain. Funeral services were held at the Zion Church, Dec. 23, 1943, with interment in the Zion Cemetery. Services in charge of Paul N. Roth, assisted hy the home ministry.

Weaver.—Mary Magdalena Buckwalter was born near New Holland, Pa., Jan. 24, 1884; died at her home at Martindale, Pa., Nov. 16, 1943; aged 59 y. 9 m. 22 d. She suffered a stroke 7 weeks previous to her death. She was a member of the Pike Mennonite Church since her early youth. On Nov. 20, 1913, she was united in marriage to Michael A. Weaver. She leaves to monrn her departure, her husband and 3 children (Ruth B., wife of John J. Horst, Ephrata, Pa.; Martha B., wife of William S. Martin, New Holland, Pa., and Martin B., at home), 2 stepsons (Walter W. Weaver and Paul W. Weaver, both of Martindale), a foster son (Isaac Stauffer, Denver, Pa.), 10 grandchildren, her mother (Mrs. Hettie Buckwalter, New Holland, Pa.), and 2 sisters and a brother (Mrs. David Eherly, New Holland, Pa.; Mrs. Henry Fox, Martindale; and Martin C. Buckwalter, New Holland, Pa.). Funeral services were held Nov. 20, 1943, at the Pike Mennonite Church in charge of Peter L. Weaver. Interment in the adjoining cemetery.

Beneath our eyes she slowly faded
Getting weaker day by day,
Till God in His heavenly wisdom
Called her peacefully away.

Items and Comments

Congress has passed a measure repealing the Chinese Exclusion Act. This bill which, at last reports, was still awaiting the President's signature, places the Chinese on the quota system. It will permit about 105 Chinese to immigrate to the United States each year and to become eligible for American citizenship. We rejoice in this act, but we cannot be assured that the motive behind it was a desire to treat people of another race as equal to ourselves. At the present moment China is our ally, and it is the popular thing to cultivate friendly relations with China. It must be remembered that there is still discrimination against other races of the Far East.

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When President Roosevelt in a proclamation to the nation set aside Jan. 1 as a Day of Prayer, he seemed to be well in the way of developing a tradition. This was the third annual observance of a National Day of Prayer. None of us need have any difficulty in complying with such requests of our chief executive. His recognition of religion and the church is something for which we should be profoundly grateful. Among his recent statements in this direction is the following: "May God grant that the church will not fail in providing light in our present darkness. For, if we lack spiritual guidance for our immediate problems and set our feet, in consequence, upon obscure ways, our children shall wander for long years in a moral wilderness."

*

The department of research of the Federal Council of Churches has released figures comparing the membership of the various denominations for 1941-1942, which are the latest available, with the membership for 1926. During this time the total church membership reported in continental United States increased 25.5%. The increase would be accounted for in part by an increase in the number of religious bodies reporting. The forty-three Protestant bodies having over 50,000 members gained at a combined rate of 23.8%. The Roman Catholic gain was almost the same, 23.3%. Bodies with less than 50,000 members reported gains of 12.8%. The membership of the 256 religious bodies included in the report is 68,501,186, just a little more than half of the total population of the United States.

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SUMMARY OF ANNOUNCEMENTS

Below is given the page and issue of the Gospel Herald for the full announcements of the following meetings, with winter Bible schools, etc.

Annual Meeting of the Mennonite Board of Education, Feb. 14, 15—p. 816, Dec. 23 issue

Casselton, N.D., District Winter Bible School, Dec. 29-Jan. 19—p. 816, Dec. 23 issue

Ontario Mennonite Bible School, Jan. 3-March 24—p. 766, Dec. 9 issue

Pigeon River Winter Bible School, Jan. 24-Feb. 4—P. 846, Dec. 30 issue.

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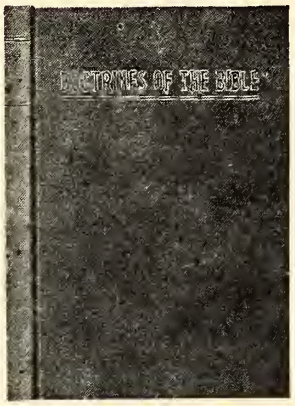
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GLIMPSES OF MENNONITE HISTORY—*J. C. Wenger*	.75
BUILDING ON THE ROCK—*India Missionaries*	1.00
MENNONITE HANDBOOK OF INFORMATION—*L. J. Heatwole*	1.25
MENNONITE PIONEERS—*John Umble*	.75
MENNONITES IN EUROPE—*John Horsch*	2.00
BIBLE DOCTRINES BRIEFLY STATED—*Daniel Kauffman*	.05
1000 QUESTIONS AND ANSWERS ON CHRISTIAN DOCTRINE—*Daniel Kauffman*	.40
BIBLE TEACHING ON NONCONFORMITY—*Various Authors*	.25
CONFESSION OF FAITH—*Vest Pocket edition*	.15
CONFESSION OF FAITH AND MINISTERS' MANUAL	.40
CONVERSATION ON SAVING FAITH	.85
PRINCIPLE OF NONRESISTANCE—*John Horsch*	.10
READY SCRIPTURAL REASONS—*George R. Brunk*	1.25
DEVOTIONAL SIDE OF LIFE—*Daniel Kauffman*	.60
THE GOSPEL MIRROR—*Daniel Kauffman*	.60
HELPS FOR MINISTERS—*Daniel Kauffman and J. L. Stauffer*	1.00
DRESS—*General Conference Committee*	.05
THE IDEAL CHRISTIAN HOME—*J. S. Shoemaker*	1.25
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MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JAN. 27, 1944 (Herald of Truth Established 1864) No. 44

EDITORIAL

Christianity is a martyr faith. Its ounder, Jesus Christ our Lord, was rucified by His enemies. Most of His rst disciples met a martyr's death. Through the centuries of the Christian ra time and again men, women, and ven children have paid with their lives ne price of their Christian faith. No oubt there are thousands living today ho would rather give up their physical ves than deny Christ and fail to follow is teachings. It is a good thing to ave a Christian faithfulness which will ndure even "unto death." Living the hristian life often requires sacrifice hich is akin to the experience of artyrdom even when it does not go to hat length. One must often count himelf dead to the world's approval and o worldly success. Perhaps it is still arder to take our stand for the right hen we know it would bring suffering nd privation upon those dear to us, but ne cannot put even wife and children bove Christ, and no truly Christian vife would want her husband to do omething wrong for her sake. This oint has particular relevance now that nore and more fathers are being called y Selective Service.

There is another side to the martyr uestion. Some people develop what as been called a martyr complex. They re obsessed with their own heroism. hey feel they are doing a wonderful hing and want to get all the possible redit for it. Martyrdom carried on in his spirit is a mere self-righteousness, hich must be still more repulsive to od than it is to the people who observe t. Let us be faithful to God no matter hat it costs; but no matter what price e have to pay, let us remember that e are still unprofitable servants.

*

Throughout the Bible there is an ever-ecurring description of carnality. The in of the human heart finds different xpressions in different places and at ifferent times. But some of these orms of carnality are universally present. In James 4:1—5:6 there are listed four expressions of human carnality.

The first is that of evil desires. Lusts are selfish pleasures. This type of sinner is only concerned in getting what he wants for himself. In order that he might have, he is willing to see others suffer, yes, even be killed. These evil desires are the sources of conflicts between men. They are the ultimate cause of war. As James tells us, some people even pray for selfish ends. Such selfish desire for things that are fleshly and worldly is spiritual adultery. The spirit of God jealously yearns for the heart's single devotion.

The second expression of carnality which James mentions is censoriousness. This sin, too, has selfishness at the bottom of it. The critic runs others down to gain his own ends. And so both Jesus and Paul, as well as James, condemn censoriousness as sin. Jesus points out that the man I judge may be better than I. Paul shows that the judge and the judged are both alike responsible to God. To love one another is the supreme law, a law which we nullify when we unkindly find fault. And so who am I, argues James, to set myself up as the judge of another?

Another form of carnality is self-confidence. The carnal life centers about its own hopes and its plans. To sinful selfishness all that is significant is one's own affairs in a world where one is chief. The self-confident life does not submit itself to the thought of the greater importance of God and the eternal life. It is carnal to think that the present is all that matters and that the present conditions will endure. The carnal man does not consider the transiency of this life, and so is led into foolish self-confidence and boasting.

The fourth expression of the carnal spirit is that of ill-gotten and ill-spent riches. Wealth is not wrong in itself; but there are two questions that the carnal man does not honestly answer. The first is, "How was the wealth secured?" and the second is, "How is it spent?" The carnal man does not care what privation his profit may have caused. Fraud is often justified and condoned because it is conventional practice. And then the carnal man spends his wealth in luxury, pampering his body and its appetites regardless of the needs of the hungry about him.

In this passage James is describing the sins of our own day. Let us avoid these as well as other expressions of carnality lest some day we weep and howl for the miseries that shall come upon us.

*

A tremendous asset for the Christian witness is a personality that radiates joy. Friedrich Nietzsche, a great non-Christian German philosopher, observed that he "would listen more patiently to Christian people's talk of a redeemer if they acted more like redeemed people and showed the joy of their redemption in their lives." A fruit of the Spirit, of course, is joy. We read in Acts that when the Samaritans received the Gospel "there was great joy in that city." It is true there are many things in this sinful world that make us sad. There are things against which our indignation flares, and we feel the obligation to protest, denounce, bewail, and scorn. No doubt this side of our testimony has its place. But when a Christian, particularly a preacher, falls into an habitual scowl, literally or figuratively, he loses a part of his ability to get hold of people and influence them for good. Men will be won for Christ not only by what we say, but by the vibrant testimony of an obviously victorious experience. We must display to the world a temperament and an attitude toward life that they will covet.

*

Organized Christianity is not in very high repute in the world today. A large portion of the intelligent leaders in our western Christian nations feel that the church has failed, and that a vital Christianity is a thing of the past. The eastern non-Christian countries have a

high regard for Christ, and even for the Bible, but they are not very tolerant of the western church which we have brought to them with all its inconsistencies and seeming powerlessness. It is easy, therefore, for a superficial observer to conclude that the Gospel has failed in its world mission. A truer observation, however, is that of the late English poet and essayist, Gilbert K. Chesterton: "Christianity has not been tried and found wanting," he said; "it has been found difficult and not tried." Carnal and faithless men have not been willing to accept and practice the genuine Christianity which Christ and the apostles taught.

Of course, our something-less-than-Christianity has failed, but if we had gone all the way with Christ, had accepted, preached, and lived the high and difficult standards of a true Christian ethic, the world would have got a different impression. The hopeful thing is that there are some people who are willing to teach and to live the whole standard of the Gospel. Let us not fail in this dark hour to demonstrate to the skeptical world the power of the Gospel to transform human life.

The Mennonite Witness in a State Hospital

By O. R. Yoder

(Dr. O. R. Yoder is superintendent of the Ypsilanti State Hospital, where a C.P.S. unit is employed. His testimony is one of many on the significance of the service our boys are rendering.—Ed.)

The theme of this article is a line from the book of Acts, chapter 10, verse 38—"who went about doing good, and healing all that were oppressed of the devil; for God was with him."

The Ypsilanti State Hospital was established by the state of Michigan in 1931 "for the humane, curative, scientific, and economical treatment of insane persons." At the beginning of the war there were 3,340 patients in the institution with a quota of 620 employees. The hospital is located in a Defense Area, and in a few months the number of employees was decreased 33%, and they could not be replaced. We were fortunate in securing a Civilian Public Service unit of fifty members; later twenty-five more men were added to this group. These men are members of the Mennonite Church, and this article is my observation of their work.

Mennonites, and the nature of their faith and beliefs, were not well known in this community. This was the first hospital in Michigan to receive such a unit. The venture, therefore, was frowned upon by labor organizations, veterans' organizations, and some hospital employees who had members of their own families in the armed forces.

The unit came quietly into the hospital. They accepted their assigned duties, which were selected on the basis of their previous experience and training and according to the needs. An effort was made to avoid publicity and let their work and their everyday living speak for itself. The vacant positions were among the most difficult and to these they were assigned. It was soon noted that the more helpless and difficult the patient, the greater was their sympathy and aid.

The improvement in the physical care of the patients was immediately obvious with the added personnel. This, however, has not been the extent or the most important part of their ministry. In their work there was no difference between the Jew, the Gentile, the Catholic, the atheist, or the agnostic —to all they showed a sympathetic attitude and a goodness of heart.

They placed a hand of comradeship on the shoulder of the depressed and the discouraged; toward the old and feeble they were kind; and they kindled a light of hope in the eyes of those for whom the world was too difficult. Their ministry was a symbolism of the age-old longing of groping mankind for a better way of life.

Written comments from patients soon came to the office, giving a frank evaluation of their work. Patients realized that here was something which could not be formulated in scientific terms, that here was a faith "which passeth all understanding"—a faith which gave them an assurance and a conviction to live by, an idealism which helped them to place the events of life in meaningful relation to each other.

The wearing of the prayer head covering by some associated with the group, the bowing of the head to give thanks before each meal, were things not seen before and were discussed with respect. Such customs had a tendency to cast out fear and inspire confidence. As one patient remarked, "They have something that I haven't. I'd like to have a Bible to read." There was a marked demand for Bibles throughout the hospital. The unit very kindly answered this demand by distributing eight hundred to those who made a request.

The work of the Civilian Public Service unit has been closely scrutinized by the United States Army, hospitals, and similar organizations. It has been endorsed by all. The Veterans Facul at Fort Custer have expressed a desi for such service. The members of th unit have integrated themselves we into the community life, and many r quests have been made for their he when they are not on duty at the ho pital.

The parents and ministers of th members of this group, and the variou churches with which they are affiliate can have a feeling of gratitude to kno that the effort which has been made fo their service has been well spent. B their lives and in their work they ar living the principles of the Mennonit church. They are missionaries at hom They are witnesses for Christ in State Hospital. As the war will end and the years roll on, this conflict i time will be forgotten. The good don by the Civilian Public Service unit wi not end. The men in this unit, in the unselfish service, soothed the sufferin strengthened the weak, and aided th needy. They have served their coun try and their church well. They wi find their reward in their own heart for they followed in the footsteps o Him "who went about doing good."

Ypsilanti, Mich.

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HOW LONG?

By Titus Lehman

Herewith is raised an earnest protes about the disregard, disrespect, and in sult which the Mennonite Christian wa of life seems to suffer among us.

The columns of the Gospel Heral are almost continuously voicing regrets entreaties, pleas, and warnings concern ing the neglect of separation, or th plain refusal to observe our official in terpretation of this vital Christian doc trine in one or another respect. On repeatedly finds a literary wringing o hands because of the immodest dres worn by our sisters and children, be cause of love for the movie or tobacco or because of hesitancy about a clean cut testimony on nonresistance.

The picture seems so unbalanced Has patience not yet had her perfec work? Should it continue to prevai at the sacrifice of Mennonitism? O shall the latter be saved by hewing to the line and letting the chips fall where they will? Some assurance of this re course would tend to balance the dis couragement which the words of alarm are bringing.

To many of us, our Mennonite herit age is precious. Is it fair that any who hold it lightly should be permitted to drag it in the mire of worldliness? What right or authority have ye to yield any of the dearly-preserved standards en trusted to us? If respect for them is not carefully insisted upon by our lead ers, then contempt for them will soon follow, and everyone will lose: first, the backsliding member, because he has not been shown the serious significance

of his trend; second, the pastor of the flock, because of the foothold which disorder and all that goes with it has gained; and third, the flock, because its protection is crumbling.

Will the warning voices be gradually lost in the advance of carnality, or will those who are spiritual strive together before God to stay such a sad occurrence?

Let us ask ourselves, Are we in any way hindering our responsible brethren in the proper discharge of the duties of their offices? Are we praying for them—bishops, ministers, and deacons—regularly? Would we be concerned if one of these offices suffered disrespect from a brother, sister, son, daughter, wife, or husband of ours?

Are any doubtful about the survival of Christian separation? Are any ready to let it go by the board? Most of us are not! How about you, and you, and you? If not, then let us yield our leaders more sympathy for the problems they face.

How long, how long shall it be before we may be encouraged by evidence that the "won'ts" have been required to choose simply and definitely either to return with willing, understanding obedience and love, or to discontinue identity with those who cannot afford and dare not risk betraying the thoroughgoing principles of Christian life which they have solemnly promised to respect and cherish?

Lancaster, Pa.

—o—

INNOCENT, OR GUILTY?

By Orrie D. Yoder

We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.—Gen. 42:21.

Our Scripture gives the story of a few brethren who were guilty both because they caused their innocent brother to suffer, and because they turned a deaf ear to his cry of anguish. This story is, of course, one of long ago, but the same God is still dealing with us in our relation to our "brother," and the same God-given conscience is still within us to condemn us when we become guilty of closing our heart to our "brother's" cry of anguish.

Whether we today may be responsible in any way for the unprecedented cry of anguish ascending to God from millions of our earthly brothers, and thus be guilty of the same, or whether we may just become guilty when we turn a deaf ear to their cry, may be, in the minds of some individuals, a debatable question.

Doubtless the guilt of our present world conditions is resting upon many more individuals than those who are the suffering ones. It was so in the case of our Scripture story above; it is so today. The world's sad condition today is doubtless due to God's granting the "request," or lustful desire of a covetous Christendom who have clamored for ease and prosperity rather than for simplicity of life and self-denial, such as God wills His servants to know and live. Are we among the guilty ones? If so, what an awful cost in life and virtue is God's permissive will for lusting desires!

However the question of the present world's guilt may be answered, the greater question before us is, Will the day come when a guilty conscience will finally condemn us for having closed our ears or hearts to the present world's terrible cry of anguish?

What is our response today to the cry of millions of Jewish souls who have been brutally murdered, starved, or burned at the hands of cruel enemies, with millions yet destined to a similar fate?

What is our response to the cries of millions dying in anguish and starvation due to the results of the present cruel war and its program?

Are we touched today by the cries of millions of innocent children who in total innocence and utter helplessness are victims of the world's unprecedented anguish and suffering? Are we humbled as we think of untold numbers of suffering children in war-torn lands? Are we likewise humiliated to know of thousands of helpless, neglected children in heathen, rather than Christian, America, whose covetous parents think more of material gain in defense plants than of the souls and lives of their innocent children?

Dear reader, does just a faint picture of tragic world conditions humble us until we begin to **cry** to God? Are we ready to join the humble servants of God and cry, "God be merciful unto us, and bless us; and cause his face to shine upon us" (Psa. 67:1)?

Are we yet the true "salt" of the earth? Or do we belong to such of whom our Lord said, "If the salt have lost his savour, . . . it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men"? Will God cast out under the foot of men modern Christianity, even our American Chrstianity, as He has done to divers other professions of Christendom?

Doubtless the world today is joined into one common brotherhood as it has never been before. Anguish and distress in one corner of the globe are published by press and by radio to all the world the same day. However, are the daily reports of anguish becoming so common to us that they are no more than "daily news"? Yea, unless we humble ourselves and hear the world's cry of anguish, will we not someday, like the brethren of Joseph, declare that we are indeed guilty?

As students of Scripture and of the "times" God has decreed, we should be humbled that evidence points us to the nearness of the times of which our Lord said, "These be the days of vengeance, that all things which are written may be fulfilled" (Luke 21:22).

We should be humbled to special prayer for our suffering brethren because of world conditions today, or God might let some of us join the company of kings and great men who will someday cry for rocks and mountains to hide them from divine judgment Rev. 6:15-17.

We should be humbled to the end that we will both give and sacrifice in order that suffering ones will receive from us all possible relief and aid in their present distress.

Increased numbers of prayer meetings and less "socials" with "refreshments" should be the history we want written of ourselves in such a time as this. We are debtors to give the world more of our time in prayer and fasting and less in indifference and feasting.

Bannock, Ohio.

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"POINTS" IN PSALM 103

The psalm permits no outline. It is one glorious burst of thanksgiving. Dr. Alexander Whyte, in his characteristic way, says that in the opening verse of this psalm there are a succession of scenes. "(1) We are introduced to the law court, and we have a graphic picture of the condemned sinner brought before the bar of God and forced to plead guilty. The great act of justification—'Who forgiveth all thine iniquities.' (2) We are taken to the hospital ward—'Who healeth all thy diseases.' Sin as a disease dealt with by the Great Physician. (3) The slave market—'Who redeemeth thy life from destruction.' (4) The throne room—'Who crowneth thee with lovingkindness.' (5) The banqueting hall— 'Who satisfieth thy mouth with good things.' (6) The heavenward flight—'Thy youth is renewed like the eagle's.'"—Westminster Teacher.

HIS SELF-DENYING LOVE

He might have built a palace at a word
Who sometimes had not where to lay His head;
Time was when He who nourished crowds with bread
Would not one meal unto Himself afford.
Twelve legions girded with angelic sword
Were at His beck—the scorned and buffeted!
He healed another's scratch; His own side bled.
Side, feet, hands, with cruel piercings gored.
Oh, wonderful the wonders left undone!
And scarce less wonderful than those He wrought!
Oh, self-restraint passing all human thought,
Lo, have all power and be as having none!
Oh, self-denying love, which felt alone
For needs of others, never for its own.

—Archbishop Trench, in
The Evangelical Christian.

WITH OUR MISSIONARIES

"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE."

GIVING

By Lina Z. Ressler

We are learning a lesson of giving;
Repeat o'er and o'er the refrain.
While each one today has been giving,
We must give again and again.

We travel this busy life-highway;
We meet all conditions of men.
To each one a debt we seem owing,
And find ourselves giving again.

Our days and our moments seem rationed;
Each one seems to have a just share.
When we, too, are needing our moments;
We wonder where we find our share.

Such, too, seemed the life of our Master;
He was giving again and again.
The great gift of life and salvation,
He brought to the children of men.

So, keep right on giving, my sister;
You may make another life bright.
And the record is growing in heaven,
As you work for the truth and for right.

Scottdale, Pa.

—o—

South America

WEEKLY LETTER FROM ARGENTINA

Starvation

Not physical, but spiritual, starvation predominates in Arrecifes. This past winter many had hardly sufficient food, but now because of the splendid rains, the harvest season offers work to all who care for it; thus, in a measure, the physical has been taken care of. The other evening a young senorita came to our house on the pretext of wanting to see the baby, but in the course of conversation she admitted her desire for something that would satisfy. She has attended several meetings and has a Gospel of John. It would mean a great trial for her to make a decision for Christ, for her friends make fun of her for coming. Day before yesterday, Bro. Miller went into the bookstore, and soon the owner began to express his dissatisfaction. He had attended a party next door the night before at which there was a great deal of gaiety. He admitted, "In all that hilarity, I wasn't happy." These and many similar incidents have made us keenly conscious of the fact that there are many here among the professional men, among the "thinking class," who are searching for the truth. Our daily prayer is that God might use us to point them to Christ who came "that they might have life, and that they might have it more abundantly."

Navidad

Navidad, or Christmas, is nearing. Although there are not many in our little church, the Sunday-school children, about twenty-five in number, are preparing a program for Christmas Eve. They are very much interested in learning their parts. A program of this nature is an incentive for their parents and neighbors (who have never come before) to come and hear the children recite their verses. We trust that through this many parents will share the enthusiasm of the children and become interested in the Gospel.

Increased Attendance

During the past months, a number of new people have started attending the services regularly. No doubt this is partly due to the "loaves and fishes." Because relief funds were made available, we, as well as most of the other missionaries, have been helping the poor through the winter months when there was absolutely no work available. No doubt some will respond to the Gospel which they have been hearing, even though they came with other motives at first.

Visitors

Bro. and Sister Lauver stopped in one morning on their way to Buenos Aires to get their children, who had just finished their school year. Also on the return trip, they again visited us. We were sorry they could not stay for our weekday meeting. The people here are always willing to listen to someone who really speaks Spanish.

El Nino

I could hardly finish this letter without saying a few words about our little boy, Samuel Ernest. He is already two months old and is growing nicely. We are grateful that he is a happy, healthy boy. He has brought much happiness into our home. Our prayer is that his life may prove a real blessing to the work of the Lord. We are always glad to hear from any of you personally. We know that your prayers and interest in the work in the Argentine are continuing.

Dec. 22, 1943. Ella May Miller.

From Our Institutions

LA JUNTA, COLORADO

(Mennonite Hospital and Sanitarium)

Our hospital has been running full. Our December report showed an average of 81.91 patients per day. Our rated capacity is seventy patients, so you see we had over one hundred per cent occupancy for the month. There were two confessions of Christ. Two men are now under instruction for baptism. One of our patients testified and told that in the Sanitarium we request that patients do not smoke, and though having smoked for fifty years, he breathed a prayer to God and it was all taken away.

Several of our workers and nurses have been called away. This leaves us very short again. Last week we were compelled, for the first time in the history of the institution, send our laundry to the commercial laundry be ironed. This week we have found tw Mexican employees. Besides this the siste of the East Holbrook Church gracious supplied two workers a day. We got throug with this work this week very nicely. W have a third Mexican helper in prospect f next week. We trust some of our sisters wh read this will write us volunteering the services.

Our nurses are now located in the apar ment house purchased recently. Most of th workers are now housed in our Nurses' Hom and in this newly acquired apartment hous We are receiving large numbers of applic tions for student nurses for next year.

Continue praying for us.

Yours for the Christian care of the sick,

January 14, 1944. Allen H. Erb.

NEW HOLLAND, PENNSYLVANIA

(Welsh Mountain Samaritan Home)

Our twenty-nine aged people are enjoyin the fresh mountain air and pure spring wate With the exception of infirmities due to ol age, they are in general good health at thi time for which we praise the good Lord. W have three persons ninety years of age, eleve in the eighties, and nine in the seventies.

We wish to thank all who have remember ed our folks during the year with gifts, cards visits, and other kindnesses shown. Thes remembrances give encouragement throug days and nights of their declining years. W desire your constant prayers to the Lord tha He may grant grace, wisdom, and bodily strength to perform the work assigned to u for His honor and glory.

Due to family circumstances on the par of one and failing health on the part of an other of our workers, we are in need of several sisters to help out in the work. Experience in general housework and an interest in aged people are desirable qualifications.

Here is an opportunity to do good service for the Lord and the Church, and, in addition to these, gain new experiences in nursing and household labors in the midst of Christian environments.

Workers are provided with a room and are paid fair wages. We hope and pray that this appeal will fall to the notice of sisters who will have the heart to respond, for the need is immediate and urgent.

Interested sisters are invited to call at the Home in person or write to the superintendent: M. G. Sauder, R. 2, New Holland, Pa.

Jan. 17, 1944. M. G. S.

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REPORT OF THE CANNING AND DRYING PROJECT

William T. Snyder

The difficulties confronting every housekeeper in preparing well-balanced meals economically despite the ration restrictions under which she must work is experienced on a much larger scale by the dietitians and business managers of our Mennonite Civilian Public Service Camps. The camp's problems are serious because many camps are sit-

ated in areas in which there are shortages of the foods that are essential to a properly balanced and nutritious diet. Where such foods are obtainable, the restrictions governing the purchase of commercially canned goods make it difficult to obtain sufficient quantities to fill the requirements. Another problem of the camps is the mounting food costs in practically every area in which the camps are located. As a partial solution to these problems, many of the camps have planted gardens, started poultry or cattle-raising projects, and in general attempted to supply as much of their food as possible. The amount of time C.P.S. men may devote to such "off-work-project" enterprises is necessarily limited, and therefore the camps could not become self-sufficient in the matter of foodstuffs. As a further solution to the problem, a Home Canning and Drying Project was organized during the past year. All constituent groups of the Mennonite Central Committee were invited to participate in the project as a demonstration of genuine concern for the well-being of the brethren in camp and also as a measure to reduce the cost of providing wholesome food.

Quotas were not set for the individual churches, because the whole project was something entirely new. It was thought best to state the needs of the camps and then allow the congregations to contribute as they felt led. The approximate quantities of goods collected at various larger centers are as follows:

State	Collection Center	Approx. No. Quarts
California		
	(Contributed directly)	7,200
Iowa		
	Kalona	7,100
Illinois		
	Fisher	2,750
	Sterling	800
	Eureka	3,200
	Arthur	3,850
Indiana-Michigan		
	Goshen	18,000
Kansas		
	Hillsboro	4,500
	Newton	16,000
Minnesota		
	Mountain Lake	4,500
Nebraska		
	Henderson	2,400
	Milford	1,950
	Beatrice	675
Ohio		
	Orrville	9,000
	Louisville	4,900
	Elida	6,800
	Archbold	3,000
Oklahoma		
	Corn	450
Oregon		
	(Shipped directly)	6,700
Pennsylvania		
	Souderton	13,500
	Lancaster County	45,900
	Sideling Hill	5,000
South Dakota		
	Freeman	7,000
Virginia		
	Broadway	800
	Harrisonburg	450
	Fentress	1,500
	Total	177,925

The business managers of the camps were asked to estimate their food requirements for a twelve-month period; this estimate formed the basis on which the distribution of the goods reported by the collection centers was planned. An acute need for fruits was felt in the camps at Terry, Montana; Belton, Montana; and Hill City, South Dakota. This was due to the scarcity of fruit in the areas in which their marketing had to be done. It was therefore necessary to allocate to these camps a large percentage of the fruit contributed by the Eastern congregations which are situated in a more abundant fruit-producing area. The quantity of fruit contributed by the Middle Western congregations, though not sufficient to fill the needs of the camps in the West and Middle West, was nevertheless much greater than was expected. This is accounted for because many folks purchased fruit who might otherwise have raised it had growing conditions been more favorable.

The general plan of distributing the goods was to use the Pennsylvania, Virginia, and Maryland goods to first fill the needs of the camps at Sideling Hill, Pennsylvania; Hagerstown, Maryland; Luray, Virginia; Grottoes, Virginia; and the Philadelphia Research Center. All Eastern fruit that could be spared was shipped to Denison, Iowa, for reshipment west. The Medaryville, Indiana, camp received the Eastern Ohio contributions and the Western Ohio contributions went to Denison for reshipment. Other states whose goods went to Denison were: Illinois, Indiana, Minnesota, Iowa, Missouri, Nebraska, and Michigan. The Kansas contributions were partially used to round out the requirements of the three Colorado camps, and a carload was sent to California to fill the needs of the three camps there. South Dakota's goods were shipped directly to Hill City, South Dakota. The Northwestern states of Oregon, Washington, and Idaho were instructed to ship their donations to Lapine, Oregon; Downey, Idaho; and Belton, Montana.

The scope of the project was large and since the Mennonite people had never before undertaken anything comparable to it, many new problems arose. A major difficulty was to find sufficient help to do the packing and shipping after the women had devoted so much time to the preparation of the food. The brethren responded well despite the general shortage of help in all occupations. After receiving reports from the collection centers and from scattered congregations, it was a sizable task to fill the estimates of each camp from the goods on hand, taking into account the cost of transportation from the collection center and the cost of each commodity in the market near the camp. It was necessary to substitute the heavily contributed foods for certain of the scarcer foods requested by the camps in order that all donations might be used and yet that a good variety of food might be given each camp.

Packing the jars for shipment to distant points was accomplished by the use of strapping materials to give sufficient strength to the cartons in which the empty jars had been purchased. The boxes in their original condition were not strong enough to carry the heavily laden jars and therefore a packing device had to be used to provide sufficient strength to protect the seals of the jars and to prevent breakage. The boxes were each labeled with the contents and then were shipped to the camps either by railroad or by truck. Some of the brethren who own trucks offered their services either gratis or for a nominal sum; this made considerable savings possible in the shipment of the goods. The total loss due to breakage was slight. For example, out of approximately 40,000 quarts shipped to Sideling Hill, Luray, and Grottoes, the breakage amounted to three jars. A trailer load of goods shipped from Mountain Lake to Denison, Iowa, arrived without any breakage; a seven-ton shipment from Freeman, South Dakota, to Hill City, South Dakota, likewise arrived without any breakage. This can be explained by the extra care that the donors observed in packing the goods to assure that it would reach the camps in perfect condition.

Letters received at the Mennonite Central Committee office are indeed gratifying and demonstrate that both the men in camp and the donors have received a genuine blessing from the project. The following quotations from a few of these letters are indicative of the spirit in which the work was undertaken.

"The shipment from Eastern South Dakota came and it was certainly worthwhile. It has helped lift the morale of the men in camp."—Oscar W. Wiebe, Bus. Mgr., C.P.S. Camp. No. 57.

"We were much pleased with the way the people brought in food for the camps and thank our Heavenly Father for all these blessings. Before the trucks left for the camp, we had a thank offering and prayed for a safe journey which the Lord granted.—Mrs. Gerhard Toews, Freeman, S. Dak.

"It has given us great pleasure to do our bit for the Brethren in camp."—George D. Wiens, Corn, Okla.

"We are glad for this privilege of sharing with the men in camp, and although it meant extra work, we were happy in doing it."—Mrs. Roman Miller, Plain City, Ohio.

"Most of us girls work every day and we did our canning in the evening. We as a group have enjoyed doing this for the boys as most of us have brothers or other relatives in C.P.S."—Miss Ella Beck, Pres. Willing Workers' Junior Sewing Circle, Archbold, O.

"We enjoyed doing this work and hope the goods will reach their destination safely and be enjoyed by the boys."—Mrs. F. B. Klaassen, Hillsboro, Kans.

"We are thankful for the small way in which we too, could have a part in providing food for the young men in camp. May the Lord bless this endeavor."—Walter H. Dyck, Pastor, First Mennonite Church, Beatrice, Nebr.

"May the little that we attempted to do be of some help to our boys and be to the glory of God."—Mrs. P. D. Unruh, Newport, Wash.

Numerous letters have been received from the women who participated in the Canning and Drying Project stating that plans are being made for next year. This is indeed encouraging and demonstrates their continuing interest in the well-being of the brethren in camp. The constant changes in connection with the operation of the Civilian Public Service camps preclude suggesting definite plans at present, but if it becomes apparent that a project for 1944 would be advisable, the church leaders will again be advised of the need. May the Lord richly bless all who have had a share in making this year's project a success.

Via M.C.C. Headquarters, Akron, Pa.

OUR FAMILY CIRCLE

"AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD."

MOTHER

By Mary Anne Fenton

The dearest creature ever claimed by man,
To thee I owe my life, my highest gain.
You stayed my wand'ring feet in childhood gay
And watched me while you worked, and let me play.
O many times you watched beside my bed
And many silent tears you often shed.
O Mother, thoughts of you will give me power
To stem temptations and life's darkest hour.
Your prayers will follow me through trials sore;
And help me strive as ne'er I have before.
O may I give you roses while thou'rt here,
Not when you're gone, but while I have you near.

Philadelphia, Mo.

—o—

A MOTHER DISCUSSES HUMILITY

(From a paper read by a Christian mother at a Mothers' Meeting)

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him.—I Pet. 5:6, 7.

Certainly Peter was not advocating the process of making ourselves "human door mats." Uriah Heep of Dickens' fame went about telling everyone, "I am a very 'umble person," and people knew immediately that real humility was lacking from his character. One does not humble himself by speaking of his own humility. Real humility is born in the heart and is shown in conduct.

Each one is bidden to humble himself. We are not to humble one another, nor should we ask God to humble us. Many persons in public prayer ask, "Lord, keep us humble." Such petitions are unnecessary to those who obey the command, "Humble yourselves." This is God's best for us. If we refuse to accept His best and humble ourselves, then He must give His second best and do the humbling for us. To have God humble us may leave one cringing and resentful, but to obey the injunction of our text and humble ourselves draws one closer to the Lord in loving companionship.

God does not speak out of heaven in response to our request for His bidding. The Bible is His final revelation to man, and He expects us to study His Word to get our directions for conduct. The wife who seeks to humble herself under the mighty hand of God will not open her Bible at random in seeking to find His plan for her in home relationships. She must turn to such Scriptures as I Pet. 3:1-6 and Eph. 5:22-24, and if she truly seeks God's pattern for her as a wife she will speedily develop "a meek and quiet spirit, which is in the sight of God of great price."

The mother who desires God's direction in the training of her children must go to Proverbs for her orders. She who would humble herself under the mighty hand of God will not be guided by the popular philosophy of child-training, but will heed the admonition of Prov. 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it." She will obey the injunction, "Thou shalt teach them [God's commands] diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way" (Deut. 6:7). Family worship will have a place in the day's routine when parents humble themselves under the mighty hand of God. Moreover, discipline will not be lacking when parents seek God's plan for their children. "Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Prov. 23:14) may seem a harsh measure, yet the child who lacks the training to obey at home will seldom obey either man or God out of the home.

In III John 9 we are warned of one, "Diotrephes, who loveth to have the pre-eminence." One should recognize the fact that in each church today we find the Diotrephes faction; yet the Christian who humbles himself under God's hand will not be moved from his position as a church member by the conduct of "Mr. Diotrephes." In an Anglican church a father, mother, and daughter were active members. All three loved the Lord and were devoted to His service. When the Diotrephes faction caused trouble, these faithful Christians became discouraged, left their home church, and associated themselves with the Baptists. Their new church relationship seemed like Utopia for a time. But "Mr. and Mrs. Diotrephes" eventually gained ascendancy, and with aching hearts the erstwhile Anglicans left the Baptist church for an undenominational fellowship. Scarcely had they become established in the new church when "Mr. Diotrephes" once more asserted himself. These fine Christians then decided to sever their church connections and enter the radio congregation. Those who would humble themselves under the mighty hand of God should not look for perfection in church members, but recognize the fact that this is the place of "perfecting the saints," and the finished product is not found on this side of the Glory Land. Moreover, they should not be discouraged by the Diotrephes faction, but consistently support the church to which God has led them.

Souls about us are speeding to a lost eternity, and every Christless neighbor constitutes an appeal to the Christian for personal work. A busy mother received enclosed in a letter the following lines:

Lord, lay some soul upon my heart,
And win that soul through me.
Oh, may I nobly do my part
To bring that soul to Thee.

At the washboard on Monday morning she made these words her prayer. Immediately the answer seemed to come "Yes, my child. I shall lay upon your heart the soul of that man who is painting your neighbor's house."

"But, Lord, I cannot leave my work to speak of you to that man," the Christian objected. "Besides, it would not be seemly for me to engage my neighbor's workman in conversation."

"You might sing," the inner Voice replied. "That would hinder neither of you, and I can use the words to reach his soul."

Thus at the tubs and clothesline the busy mother lifted a joyous song:

What a friend we have in Jesus,
All our sins and griefs to bear.

Later, the workman called over the fence: "Did I hear you singing, Mrs. ———? It reminded me of my mother and the way she sang at her work." Then followed a brief conversation about the departed mother, and of the God in whom she trusted. The workman was invited to a Gospel service, and later he accepted the Saviour. It all began with a hymn sung over the washboard. Every Christian is bidden to humble himself under the mighty hand of God in his community, and make a definite effort to win for Christ those whom the Lord lays upon his heart.

The wife who humbles herself under the mighty hand of God receives strength to meet the forces of evil; and she learns the secret of casting her care upon the Lord, for the promise is sure that he will exalt her in due time. A Christian woman had a drunken husband who frequently abused her. She claimed the promise that "the unbelieving husband is sanctified by the wife" (I Cor. 7:14), and daily sought for life's trials the strength which is found alone at the Mercy Seat. For years she met satanic opposition with the daily prayer that God would enable her so to live Christ that her husband might be won by her own "chaste conversation." Day by day she cast her care upon God, and bravely bore her husband's biting sarcasm and heartless cruelty. Finally the aching heart could bear no more, and the feeble frame broke under the strain.

After the body of this noble saint had been laid away in the grave, a friend gently touched the husband's shoulder

(Continued on page 924)

Sunday School Lesson

Theme for the Quarter: The Gospel of the Son of God: Studies in Mark

VI. JESUS FEEDS THE MULTITUDES

Lesson for Feb. 6, 1944.—Mark 6:35-44; 8:1-9.

Golden Text.—I am the bread of life: e that cometh to me shall never hun- er; and he that believeth on me shall ever thirst.—John 6:35.

Introductory.—We find in this lesson vo miracles that are very much alike. s in all the preceding lessons, we find ere the miracle-working power, the ve, and the executive ability of our ord. Since the two parts of the lesson re so nearly alike, we shall consider em together as one, under the general ead of

Observations and Comments on the Lesson

1. **Our Compassionate Saviour.**—his fact stands out prominently in oth of the events recorded in the les- on. In the first case, the disciples ad- ised that the multitudes be sent away o that they might provide themselves omething to eat. But Christ had a etter way. Upon inquiry He found hat they had five small barley loaves nd two small fishes. These He mag- ified into an amount of food sufficient o feed a crowd of people estimated at bout 20,000. In the second case, Jesus aid to His disciples, "I have compas- ion on the multitude, because they ave now been with me three days, and ave nothing to eat." Again the dis- iples questioned the possibility of feed- ng the immense crowd in the wilder- ess, where there was so little to eat. But Jesus repeated the miracle He rought on the former occasion. He nagnified seven loaves of bread into a uantity of food sufficient to feed the our thousand people present, leaving greater quantity of food after the east than they had before. Today, as in apostolic times, in the Father's realms there is enough and to spare.

2. **God's Provisions Unlimited.**—That was abundantly proved in the two feasts already spoken of. In the first case there were five thousand men be- sides women and children, while in the second case there were four thousand who partook of the Saviour's bounties. Yet in the first case they had only five loaves and two small fishes to start with, and had twelve baskets of provisions remaining after the multitude was fed; while in the second case they had only four thousand people, started in with seven loaves, and had only seven baskets of provisions left after the mul- titude was fed. God's magnanimity and power are unlimited.

3. **Faith and Submission Essential.**—In the first case the command was, "Make all sit down"; in the second case we read, "He commanded the people to sit down." It took both faith and obedience to admit these people to the blessings that were in store for them. Without faith, they would hardly have complied. Without obedience, they would not have been fed. The same is true in our day. It takes both faith and obedience to find admittance to God's bountiful grace. "With God all things are possible"—provided man has faith enough to believe and is submissive enough to comply with God's command- ments. In the Great Commission, Christ commands His disciples to teach "all nations . . . to observe all things what- soever I have commanded you." His plea to all minkind is, "If ye love me, keep my commandments."

4. **System and Order in God's Dealings with Man.**—This is illustrated in both of these events. Before the feed- ing began the multitudes were seated in an orderly way, then fed systematical- ly. God's house is a house of order. There is system and order in all of God's dealings wth man. Notice, for illustration, His institution of family life, the institution of the Sabbath, the organization of the Christian Church, together with its ordinances and restric- tions, its rules of order, etc. There is no disorderly conduct among the mem- bers of the real Church of Jesus Christ.

5. **Thanksgiving and Prayer.**—Notice what Jesus did before the food was distributed. In both cases we are told that He gave thanks: "He looked up to heaven, and blessed, and brake the loaves"; "took the seven loaves, and gave thanks." We have here a con- spicuous example of the giving of thanks before meals. Not only so, but in all that He did our Saviour lived in harmony with the inspired admonition, "In **everything** give thanks: for this is **the will of God in Christ Jesus** concern- ing you."

6. **Jesus, the Bread of Life.**—As the multitudes were fed, by the grace of God, with the bounties that satisfy the needs of the body, so may the children of God be diligent in bringing the bread and water of life to the needy, famish- ing souls of the millions in home and foreign lands who are starving because there are too many of us who are dis- obedient to our Savour's command, "Give ye them to eat." Let us do what we can to the end that the eyes of the whole world may be turned in the direc- tion of Him who said, "I am the bread of life."—K.

Bible Meeting Topic

THE PROTECTIVE POWER OF PEACE WITH GOD.—Phil. 4:4-9; Ps. 59

Topic for February 6

MOTTO

"The peace of God . . . shall keep your hearts and minds through Christ Jesus."

OUTLINE STUDY

I. **How We Have Peace with God.**
1. Through Jesus Christ, by faith.—Rom. 5:1.
2. By Christ's death on the cross.—Eph. 2:14-17.
3. By meeting the conditions on our part. —I John 1:5-10; Acts 2:38; 3:19.
4. Full trust.—Phil. 4:6, 7.

II. **The Gift of Peace from God.**
1. The Spirit of peace.—Eph. 1:13, 14; Gal. 5:22, 23.
2. When ruling in us He is life and peace. —Rom. 8:6.
3. Comes from God.—Jas. 3:17, 18.

III. **The Peace of God Guards its Possessor.**
1. The heart and mind are kept.—Phil. 4:7.
   a. Worry is banished.—Phil. 4:6; Matt. 10:28.
   b. Strife and hatred are put off.—Col. 3:5-15.
   c. Satan's darts are quenched.—Eph. 6: 13-18.
2. The designs of men are overthrown.
   a. No weapon shall prosper against thee. Isa. 54:17.
   b. No one can hinder those whom God favors.—Rom. 8:31-34.
   c. Suffering and persecution are of none effect.—Rom. 8:35-39.
3. Seeming evil works eternal good.—II Cor. 4:7-18; I Pet. 5:6-10.
4. Enemies are made into friends.—Rom. 12:17-21; Prov. 16:7.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Peace."**
2. The Way to Have Peace with God.
   a. Through Jesus.
   b. What I must do to have it.
   c. A free gift to those who receive it.
3. How the Peace of God Protects.
   a. From the power of sin.
   b. From the hatred of men.
   c. From the worry of life.
   d. From evil things men say.
   e. From the fear of evil treatment.
   f. From discouragement and sorrow.

For Seniors.
1. God's Plan for Peace with God.
2. The Peace of God in the Heart.
3. The Power of God's Peace to Keep Us in Safety.

PERSONAL THOUGHT

"If God be for us, who can be against us?" No one can. How important it is to be on the Lord's side and to live under His pro- tective power!

SEED THOUGHTS

Perfect Peace

Like a river, glorious is God's perfect peace,
Over all victorious in its bright increase;
Perfect, yet it floweth fuller ev'ry day;
Perfect, yet it groweth deeper all the way.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JANUARY 27, 1944

Field Notes

Bro. and Sister O. O. Miller, Akron, Pa., are spending several weeks in the Southern States.

* * *

The congregation at Hesston, Kansas, has appointed Bro. Jess Kauffman as pastor of the congregation. He succeeds Bro. M. A. Yoder, who resigned.

Bro. John E. Lapp, Hatfield, Pa., began a series of meetings at Eastern Mennonite School, on Sunday, Jan. 23.

* * *

Bro. E. E. Miller, Goshen, Ind., recently made a journey to various points in the south in the interests of C.P.S. camps and relief training.

* * *

Evangelistic meetings are announced for the congregation at Mt. Joy, Pa., to begin Feb. 23, with Bro. John W. Hess as evangelist.

* * *

Revival meetings are scheduled to be held at the Lititz, Pa., congregation from Feb. 25 to March 5. Bro. Richard Danner is to be the evangelist.

* * *

The enrollment at the Ontario Bible School has reached 110, according to latest reports. A brother writes: "We praise the Lord for this fine attendance."

* * *

The quarterly Christian Workers' meeting of the Northern District of the Virginia Conference is being held at the Lindale Church Jan. 30.

* * *

Bro. John M. Yoder, Leonard, Mo., minister at the Cherry Box congregation, recently underwent an operation for appendicitis. We trust that he may have a speedy recovery.

* * *

Bro. Benjamin H. Hess, for many years deacon of the Landis Valley congregation in Lancaster Co., Pa., passed away recently at the ripe age of eighty years.

* * *

The students of the Canton Bible School gave a program at the Hartville, Ohio, Church last Sunday night. This was followed by a sermon by Bro. Edwin I. Weaver, Akron, Pa.

* * *

Special instructors for the ministers' week at the Canton Bible School, Canton, Ohio, Tuesday to Saturday, Jan. 25-29, are Bros. J. L. Stauffer and Paul Mininger.

* * *

Sister Edna Good, Waterloo, Ont., who recently sailed for South America as a missionary, arrived safely at Buenos Aires on Jan. 10. Her address for the present will be Pehuajo, F.O.C., Argentina, S.A.

* * *

Bro. Edwin I. Weaver, Akron, Pa., filled the following appointments in Ohio recently: Hartville, Sunday morning, Jan. 16; Canton, Sunday evening, Jan. 16; Plainview, Portage Co., Sunday morning, Jan. 23.

* * *

Brethren J. L. Stauffer, Harrisonburg, Va., and Paul Mininger, Goshen, Ind., were scheduled to conduct a week-end conference at the North Lima-Midway congregation Saturday evening, Jan. 22, and Sunday, Jan. 23.

* * *

Bro. J. W. Hess and wife of Akron, Pa., started Jan. 19 for Florida, where they expect to spend a few weeks on account of Sister Hess' poor healt Their friends may address them at t Mission Home, 1409 Ida Street, B 5364, Tampa, Fla.

* * *

The Annual Christian Life Confe ence sponsored by the Canton Bib School will be held this year Saturd evening and all day Sunday, Jan. 2 30. Guests speakers are: Bros. J. Stauffer, Paul Mininger, Edwin Weaver, Frank B. Raber, and J. M Nissley.

* * *

Bro. Fred Brenneman of Hesto Kans., after serving on the youth gui ance conference and mission progra at Eastern Mennonite School, met a engagement at Grottoes C.P.S. cam From there he went on to Lancast to serve on a week-end Bible meetin program at Lancaster Mennonit School.

* * *

At a recent meeting of the Executiv Committee of the Indiana-Michiga Christian Workers' Conference, step were taken looking forward to th publication of a history of the Mennon ite Sunday schools of the two states Part of the research on this topic wa done by Bro. Milo Kauffman for an un published thesis of 1931. Bro. John C Wenger has been asked to work on th collection of further historical data.

* * *

Ordination.—On January 18 Bro Joseph L. Gross of the Doylestown, Pa. congregation was ordained to the of fice of bishop, in an impressive servic held in the Doylestown Church. Bro Noah H. Mack preached the sermon and Bro. Warren G. Bean officiated ir the ordination, assisted by Bros. Arthu Ruth and John E. Lapp. Bro. Gross succeeds the late A. O. Histand as bish op in the Blooming Glen, Deep Run, and Doylestown congregations.

* * *

The Youth Guidance Conference, held at the Eastern Mennonite School Jan. 13 and 14, was attended with sustained interest and with appreciation. Guest speakers who served on the program were Bros. Fred Brenneman, Hesston, Kans.; Charles Hostetter, Manheim, Pa.; and Sisters Lydia Lehman, Akron, Pa.; Emma Emswiler, Bergton, Va.; Edna K. Wenger, Lancaster, Pa.; Mary Emma Showalter, Broadway, Va.; Mary Stalter, Harrisonburg, Va.

* * *

Civilian Service Quota.—At a recent meeting of the Mennonite Central Committee it was decided that the present quota of fifty cents per member per month is to continue indefinitely. The Mission Board office at Elkhart is continuing to ask 1 % for administration expenses, and whatever is not used of this amount is turned over to the Peace Problems Committee to help defray the expenses of sending ministers to camps, etc. The last two-month quota period ended December 1.

Correspondence

UPLAND, CALIF.

(Alpine Mennonite Church)

Dear Readers: Greetings in Jesus' name. During the past few weeks we have had several slight cases of flu in the congregation. One of our sisters spent several days in the hospital because of an operation. We are thankful to God that all the sick folks are on the road to recovery. In a small congregation like ours the absence of one person is very keenly felt. In large groups one can be absent from services and his absence is scarcely noticed.

Upland is a town of packing houses and citrus groves. It is well situated. The mountains are always in view. They lie only a few miles west of the town. The climate here is mild all year round. We are having our rainy season now. Doctors claim the climate here is excellent for persons suffering with asthma. Several of our folks came here for this reason. Besides the citrus industry, farming pays well around Upland and Ontario. Sweet potatoes, white potatoes, berries, and truck products are raised. The markets of Los Angeles and its suburbs are close by. Poultry industry is very good around here also.

Our present membership is around forty. The group that worships here varies somewhat from season to season as visitors come among us and return again. Sunday attendance for last year averaged around fifty persons. The location and climate cause us to expect growth in the future.

The greatest need of our group at present is an adequate church house of our own. The congregation never owned its own building. At the present time we have rented a Japanese schoolhouse. The building is poorly located for a church. It is inadequate in room for even our present modest needs. The condition of the building is also very poor. Beulah College, which lies next to the property wants to purchase it for expansion purposes. We may have to move out of the building soon.

The congregation took action to build a meetinghouse of its own. A property was purchased at Seventh Street and Campus Avenue in Upland for this purpose. This ground was bought for cash. The congregation has no obligations of any kind. The group is willing and eager to build a church. It will do its best toward paying for it. As soon as possible work will be started on the building. If the congregation wants to build, it cannot be done without going into debt, unless we have some outside aid. The congregation wishes to extend an opportunity to all our friends and brethren in the church to aid us in this building. The building committee expects to erect a house of worship that is both convenient and economical. It is planned to construct the church in accord with Mennonite custom for church houses. If anyone should desire more detailed information, direct such requests to the writer of this letter. His address is 327 Laurel Ave., Upland, Calif. Anyone desiring to aid in the building, should send such donations to either Bro. Elmer Hershberger, 652 El Morado Court, Ontario, Calif., or to the writer at the above address. The official name under which the building fund is operating is "Alpine Mennonite Building Fund." An appreciative thank you is given by the congregation to all who read this letter and to those who feel the need of aiding in the work of building a house for the Lord in Upland.

Bro. Isaac Grove from Virginia visited with us during the past week.

Your Brother in Christ,
Jan. 11, 1944. John D. Leatherman.

TULETA, TEXAS

Dear Herald Readers: Greeting in Jesus' blessed name. The past year has been quite eventful in the life of our churches in the South. Last spring we had our second Regional Conference held at Allemands, La., and the third one is on its way to be held at our church in Tuleta this coming May. Our many friends in the North will rejoice with us to know that our new church, which they helped to make possible, is completed. However a few outside improvements are to be made as time and means come our way. The new Rock Church was dedicated Dec. 5, with these ministers participating: H. F. Reist, E. S. Hallman, Amsa Kauffman, J. C. Gingerich, C. J. Gingerich, Elmer Schrock, and Arthur Schertz.

Last Aug. 8, the fiftieth wedding anniversary of Bro. and Sister E. S. Hallman was celebrated, with many of our people being present. Their son, Abram from Akron, Pa., was the only one of their family present. Their son William from Argentina, sent a message for the occasion.

Sister Maggie Histand, Doylestown, Pa., stopped with us a few days on her extended trip west. Bro. and Sister Elmer Schrock of Ypsilanti, Mich., visited his parents last month while on furlough. Bro. Edgar Morris is in Portland, Oreg., for a few months. Bishop Alva Swartzendruber and Gideon Bender were with us last Sunday for services on their way to the Valley. Recent arrivals of winter tourists for this section are: Sister Abner Yoder, Parnell, Iowa; Bro. and Sister C. J. Gingerich, Wellman, Iowa; J. C. Gingerich, Detroit Lakes, Minn.; Bro. and Sister Leroy Gingerich, Manson, Iowa.

We mourn with the church at large the passing of our beloved brother, Bishop Daniel Kauffman. He had charge of the church here in the winter of 1929. A memorial service was held on Sunday in charge of E. S. Hallman (II Tim. 4:1-8) and Alva Swartzendruber (Ps. 4:8).

Jan. 12, 1944. Cor.

SHERIDAN, OREGON

Our Sheridan Revival

The meetings began on Sunday morning, Jan. 2, with Bro. C. Z. Martin of Mountville, Pa., preaching on "The Christian Standards of Living in the Home." The Holy Spirit fell as a blanket on the audience. Practically every individual present was moved to tears. As an invitation was extended, a brother who had fallen deep into sin for a number of years came down the aisle weeping. He fell down at the altar, pleading for mercy and pardon. His wife and others soon followed and practically all in the audience wept aloud for joy. Many in the audience made more definite consecrations to God to the extent of establishing family altars in their homes. So precious was the manifestation of the Spirit's power that this meeting of prayer and praise and testimony lasted until two o'clock in the afternoon.

The meetings continued in like manner until Thursday night when Bro. Martin was stricken with influenza and was confined to his bed with a fever of 104½, and suffered severely in his head and body. He was unable to be out again until the last night. This was rather hard to understand, but the Lord graciously provided for the services to continue by bringing Bro. James Bucher into our midst. He is a member of the Sheridan congregation but is stationed in Portland in connection with the Jewish work which, since the 1943 district conference, is being sponsored by the District Mission Board. He naturally was very much interested in the Sheridan congregation and came to enjoy the revival meetings being conducted by Bro. Martin. Bro. Martin was already weak on Thursday night and asked Bro. Bucher to give the invitation and conduct the altar service. Bro. Bucher continued with the meetings until Monday night, with an all-day meeting on Sunday. The Holy Spirit continued His working to the extent that many confessions were made and many blessed victories were won.

On Sunday evening, Bro. Martin requested an anointing service for his healing and restoration to be held after the Sunday night service in the home of Bro. D. F. Shenk where he was confined to his bed. The meeting at the church, however, lasted until about 10:30 p.m., with blessed results. After this the brethren G. D. Shenk, D. F. Shenk, James Bucher, Hugh Wolfer, and Oliver Shenk met with Bro. Martin in a very blessed anointing service in which the presence and power of God were preciously near. Bro. Martin testified that he felt the healing touch of God in his body. By Monday he was able to be up some and on Tuesday he was able to preach again. This last meeting then lasted until after midnight in which a few more very definite victories were won for Christ.

We want to praise God for His marvelous presence and the power of His Spirit in our midst. We wish to give God all the praise and all the glory. May we all rejoice in the precious blood of Christ and in His saving power. Let us pray that the revival fire which has been kindled in our midst may continue to burn to the salvation of many precious souls, and that the spirit of this revival may spread throughout the entire Mennonite Church.

We desire to express our high appreciation to Bro. Martin and Bro. Shenk for their services here, and we wish them the riches of God's divine grace and power in many more blessed revival services as they go from place to place.

The Ministerial Body, per G. D. S.
Jan. 12, 1944.

(Continued on page 924)

Miscellaneous

THE GOD

By Fred Smith

Once there was a man
Whose mental power had grown
Till it could pierce
Far into the depths of things.

"There is no God," he said,
"But man; man is a God
Who has been hidden
By the false paint
Of inhibition and restraint."

So he put his brilliant mind
To crack the hardened sham
Restraint had fixed
About the real man.

But when at last the sham cracked,
The god that stepped out
Was cruel, fierce, and black,
For locked inside had not been heaven;
Locked inside had been a demon!

El Reno, Okla.

THE POSTWAR CONSCIENCE

Except for the immediate problems of the prosecution of the war, nothing is receiving a greater share of men's thinking and planning today than is the postwar world. Men look ahead, as they would toward a veritable Utopia, to the time when hostilities shall cease and the new age shall be ushered in.

Already politicians and statemen are drawing up political declarations and manifestoes which are to take effect the moment the arms are laid down; economists are at work laying the groundwork for a stable monetary system; militarists are massing their forces to police the world and prevent aggression; relief agencies are building up their stores of supplies that they may be ready to move swiftly to alleviate suffering when the war has ended; scientists, architects, and engineers are at work on the blueprints of great scientific developments; and industrialists are arranging for the swift transformation from wartime to peacetime production.

The Christian, who of all men should be ever cognizant of the future and the responsibilities and opportunities that it will bring, is also finding it expedient that he make extensive preparations for the postwar world. Just as the armistice day will be too late for the manufacturer to start converting his machinery from making cannon to making cars, so will it be too late for the Christian to begin charting his course in the new era. As steel may be shaped almost at will while in the fire but begins to harden the moment it leaves the blast furnace, so the future spiritual destinies of men, while capable of being molded now, will tend to become hard and set once they pass from this "trial by fire."

For us who, during wartime, have attempted to preserve a sincere adherence to the dictates of the individual conscience and a personal sense of right and wrong, it is especially important to decide just what is to become of that conscience when it is no longer needed to tell us that it is wrong to go to war.

During this time of crisis, both our individual and group consciences have become highly sensitized to the evil of war. The hypothetical line we have drawn, beyond which we feel we cannot co-operate with a government engaged in total war, has been maintained with the utmost steadfastness, and we have been adamant in our stand. Someday the immediate need for taking our position against war will be less acute; but instead of that ending our problems, we are going to find ourselves in a world full of sins and vices perhaps even more deadly than the sin of war. Will our consciences be as delicately sensitized to those evils as they have been to the evil of war?

In upholding the sovereignty of the human conscience during wartime, we have assumed the grave responsibility of doing the same in peacetime, and if we claim to possess a conscience which rebels at participation in war, we are under obligation to exhibit, collectively and individually, a conscience which rebels just as strongly against the multitude of other equally deadly sins which beset us and our fellow men. Our consistency and sincerity will not be measured by onlookers merely by our actions while the war is on, but also by our conduct when peace comes.

Thus, if we are to maintain any degree of consistency, our postwar conscience must be highly sensitized to group and personal sins, or to the moral laws of God. We have had the courage to take our stand obdurately and unflinchingly against war, but will we have the courage to take our stand against the sins that are undermining our nation even more treacherously than war? Drunkenness and immorality are annually claiming more victims than we are losing to the war, and yet we are hesitant to cry out against them. Greed, jealousy, covetousness, and intolerance, the real seeds of more overt sin, creep dangerously close home sometimes and we fail to fight against them with even a fraction of the zeal with which we fight against war. We deplore the tragic rise of juvenile delinquency, and still we are reluctant to drive a block out of our way to bring a carload of children to Sunday school.

Secondly, we must emerge from this critical period with a conscience sensitized to the threat of compromise. Just as compromise with war would have proved deadly, so compromise with any form of sin will prove just as fatal. Theoretically, if not practically, we have stood our ground against the threat of compromise during this war period; but when we face the sin problem as a whole, we must guard zealously against compromise theoretically as well as practically if we want to maintain a strong, dynamic church in the service of God.

Thirdly, we must maintain a conscience sensitized to the need of church unity and loyalty and dedication to the common task of promulgating God's kingdom on earth. The war, if it has brought us no other good, has at least advanced us a definite step in this direction. Just as the early church became more unified and cohesive at the time when persecutions were most dreadful and the Christians' blood was being spilt most freely, so does every crisis have a binding influence upon any group. But when the crisis has passed the real test comes.

Brethren in Christ boys in C.P.S. camps all over the nation write me of their gratitude for a church which will support them in their stand. What greater initial step toward a new sense of church loyalty and devotion could ever be hoped for? But it is bound to be challenged by the threat of retrogression when the crisis is over. This we cannot afford. But rather this newfound unity must be encouraged and nourished and worked for.

The responsibility of achieving this end lies with the church afield as well as the church at home. Members now in the service of their country must become aware of the obligations they owe their church—obligations which cannot be met with a checkbook but which must be paid in terms of service and loyal support. Likewise, members on the home front must continue to sacrifice now to keep the work of the church progressing as strongly as possible, and must be prepared to accept their servicemen back, not merely as someone to reoccupy the back seats, but as willing workers in the cause of Christ.

Our postwar conscience must also be sensitized toward the needs of others. Not all relief needed following the war will be in terms of food, clothing, and housing. In addition to broken homes, ruined cities, battered bridges, and bombed roads, there will be broken lives, severed family ties, shattered hopes, and blasted religious faith to be reconstructed. No longer can we feel our group conscience at ease if we settle down again into denominational "business as usual" after the war. We have seen too much; we have heard the cries of too many who need help; we have been made too much aware of the lack of workers to ever again draw our skirts aside and "pass by on the other side."

Now is the time for us to be stocking our spiritual kits with the instruments which we will need to carry on this type of relief work. Earnest, believing prayer must be there; so also must a sincere interest in those we are trying to help. And above all, we must be capable of pointing all we meet to Him who is the Great Physician not only for the body but also for the sin-sick soul.

Lastly, our conscience must be sensitized to the will of God. Just as we stify that our position in relation to ar is the will of God for us, so must e be able to testify in any situation, fore war's end or after, that we are in at same sweet will. It is no less imortant to be perfectly aligned with od's plan and purpose in times of noralcy than in times of duress. The ill of God must not be considered as haven to which the Christian may e when the storm clouds begin to ather, to be deserted again when the n reappears. Collectively and invidually, we must retain from this artime crisis a new sense of the imortance of maintaining a constant and ose walk with God, and of being subct at all times to His demands of us, oth as a church and as individuals.—Vendell E. Harmon, in Evangelical isitor.

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ROTECTING OUR SONGBOOKS

Books broken and soiled, pages torn nd crumpled, general appearance limp nd lifeless—such is the condition of any of our hymnals and songbooks in ur church auditoriums and church chools.

Books reflect their surroundings. Our own personalities are many times udged by the condition of things for hich we are responsible. True it is hat we are careful of our personal beongings and are sometimes careless or eglectful of public property. In a emocracy, public property is the same s our personal property and should be reated as such.

We should take as much pride in the ppearance of the house of God in which ve worship and praise the great Creator f all things as we do in our individual omes.

One of the items which is of paramount importance is the care of our songbooks and hymnals.

Following are a few of the Don'ts nd Do's that will aid materially in the rotection of our books and will prong their lives, a necessary consideration in these days of uncertainty as to replacing various articles:

Don'ts

1. Don't break the binding by folding covers back together.
2. Don't put songbooks on the floor. I have seen practically new books used as footstools.
3. Don't place books where they are likely to come in contact with water; it soaks and wrinkles paper and warps other materials.
4. Don't turn down corners of pages; the corners will soon tear off.
5. Don't write on, or tear pages.
6. Don't tear out blank pages; that weakens and loosens another page elsewhere in the book.
7. Don't lay an open book face downward.
8. Don't toss a book down; lay it down gently.

Do's

1. Open book flat. Constant normal usage will gradually flatten the pages so that they will remain open.
2. Put books in racks provided for them on pews in front of you, or if there are none, place the book on a vacant seat near you, or if necessary, hold it on your lap when not in use.
3. If necessary to mark a place, insert a thin slip of paper, not a pencil or pen, between pages.
4. The janitor or someone should be responsible for keeping hymnals dusted.
5. Teach the children to handle books with clean hands.
6. Teach the children to take care of the song books. It will help them to have respect for other property.

Books are like friends, so let us treat them as friends. Our church hymnals and songbooks are filled with divine messages of praise, joy, love, hope, comfort—in fact, they have a contact with everything and every phase of our lives.

Let us be kind to our songbooks.—Iona Lamb Pontius, in The Choir Leader.

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AID YOUNG PEOPLE TO GET ON FARMS

At the recent National Conference of the Church of the Brethren at McPherson, Kansas, steps were taken to establish a $50,000 revolving fund to be used in helping Brethren young men to establish themselves on farms. We are greatly indebted to Dr. Leland S. Brubaker, Secretary of the General Mission Board of the Church of the Brethren, for the following statement: "There has been an increased amount of interest in our church toward helping our rural churches. Many folks have been anxious that we should make it possible for Brethren young men to get on farms. Because of the laws governing our permanent funds, we have been prohibited in many instances from helping where we should have liked to, and so we have now taken as an experiment a specified amount of money and have designated it for this particular use.

"Our plan is somewhat as follows. If there is a good young farmer lad in a Brethren community who is interested in securing a farm of his own and who has been approved by his local church, we plan to assist him, using the following method. We will buy outright a farm in the community, which has been also approved of his church, and then sell it to him on a contract basis, asking only ten per cent of the total value of the farm as down payment. The rest of the contract we shall carry on a twenty or thirty-year longtime basis at a rate of interest which will be at least one per cent lower than any other available money.

"When the boy has paid off sufficient amount of his contract to us, we shall then transfer the deed to him and take a first mortgage. We are going to try out this experiment and see how it works. That is the reason we have asked for the $50,000 to be set aside by our Conference for this purpose. I should like to say in closing that it has received already very fine commendation of many of our church leaders. We believe it is a very fine, forward-looking step for the strength and the rehabilitation of our rural parishes."—From Agricultural Missions Notes, in The Mennonite.

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BELIEVING AND REJOICING

A man once said to a servant of the Lord, "I am such a helpless, miserable sinner; there is no hope for me. I have prayed, and resolved, and tried, and vowed until I was sick of my unavailing efforts." "Do you believe that Christ died for our sins, and rose again?" was the reply. "Of course I do." "If He were here on earth in bodily and visible form, what would you do?" "I would go to Him at once." "What would you say to Him?" "I would tell Him that I am a lost sinner." "What would you ask Him?" "I would ask Him to forgive and save me." "What would He answer?" The man was silent. "What would He answer?" At last the light came into his eyes, and a smile of peace stole over his face as he whispered, "He would answer, 'I will.'" **And the man went away believing and rejoicing with joy unspeakable and full of glory,** and since that time has been working faithfully for the Christ who saved him in grace.—Sunday School Times.

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HOW FIVE SOUL WINNERS DID IT

A businessman in Wales spoke to his office boy about his soul, and from that word a work began which won his entire office force to Christ.

A merchant in England determined that no day should pass without his speaking to someone about Christ; in one year he had led scores to the Master.

An invalid Christian woman in Australia, for thirty years unable to put her foot to the floor, by means of her pen and prayer led forty people to Christ in a single year.

A Christian gentleman spoke to a young boy a few moments upon one occasion. That boy became a Christian and later a minister of the Gospel.

A Sunday-school teacher took one of her class of boys for a walk on a Sabbath afternoon when the session of the school was over. She told him of her concern that he should become a Christian, and had the joy of seeing him yield his life to Christ. These all "redeemed the time."—Selected.

HUMILITY

(Continued from page 918)

and spoke thus to him: "Jim I want to talk to you about her Saviour." Instantly the floodgates opened, and feelings long suppressed gave voice.

"I know all about Him, Bob," the sorrowing one replied. "Only God could have given my wife strength to live before me as she did. I refused to let her know that her life was counting; but her every word and deed have spoken to me of Christ. I have taken her Saviour to be mine, and though I lost my opportunity here, God will permit me to tell her in the Glory Land that He answered her prayer."

In due time—many years it was in this case—God kept His word and exalted the wife who humbled herself.

Mothers, let each one of us make God's text our own. If you have not already humbled yourself as a poor, lost sinner and accepted the Lord Jesus as your Saviour, the blessings of this verse cannot be yours. It is a personal responsibility to make sure immediately that you have fulfilled the conditions of John 1:12: "As many as received him, to them gave he power to become the sons of God." Having received the Lord Jesus as Saviour and Master, we must daily humble ourselves under His mighty hand, asking Him to control our lives in relation to home, church, and community; and then read His Word diligently in search of directions for our program. Only thus can our lives be truly blessed, and the secret be learned of "casting all your care upon him."—From the S.S. Times.

CORRESPONDENCE

(Continued from page 921)

CANTON, KANSAS

(Spring Valley Congregation)

Greetings to the Gospel Herald readers. Nov. 19-28, Bro. Allen Erb of La Junta, Colo., conducted a series of revival meetings. The word of God was taught in its simplicity.

On Thanksgiving Day we had meetings all day. The theme for the afternoon meeting was prayer. Four young souls accepted Christ. May the Lord be praised.

On Jan. 2, our bishop, J. G. Hartzler, was with us. We had our communion and baptismal services. Three were added to the church.

Jan. 14, 1944. Rachel Diener.

HYDRO, OKLAHOMA

(Pleasant View Church)

Dear Readers: Greetings in His name. At the beginning of a new year we extend to you our sincere wishes for a year of fuller consecration and service to our Lord. Bro. Nelson Kauffman, Hannibal, Mo., was our evangelist for a series of meetings, Nov. 23 to Dec. 3. He preached the Word with power, and we were strengthened in our Christian lives.

Two young souls accepted Christ as their personal Saviour, and there were several other confessions. May we pray for these that they may be true to the Lord.

On Dec. 22, 1943, Bro. LeRoy Miller, a camper from Colorado, and Sister Ruth Stutzman of this congregation were united in marriage by our home bishop, Bro. Alva Swartzendruber. They have returned to Colorado Springs where he is located on a dairy farm.

We have reorganized our Sunday school with the following officers: Supt., Emory Miller; Asst., John R. Detweiler; Chor., W. C. Shantz; Secy., Esther Miller; Asst. Secy., Ada Mae Swartzendruber. Layman Slagell is the moderator for young people's meeting and James Detweiler is the assistant.

On Jan. 12, our hearts were saddened by the homegoing of Sister Grace Schantz who had been in failing health for the past two years. She peacefully fell asleep in Jesus.

Jan. 17, 1944. Cor.

ORRVILLE, OHIO

(Martin's Congregation)

Dear Herald Readers:—Greetings. On Nov. 21, we observed our annual Missionary Day program. We were happy to welcome into our midst Bro. and Sister Edwin Weaver, returned missionaries from India. Bro. and Sister Weaver both gave interesting and inspiring missionary messages both in the afternoon and evening sessions. We believe that a deeper missionary spirit has been created among us as a result of these messages.

On Sunday evening, Nov. 28, our evangelistic meetings began with Bro. J. J. Hostettler as evangelist. We enjoyed the fellowship and inspiration that we received throughout the meetings. Two souls confessed Christ during the meetings, and recently several others have also expressed their desire to accept Him as their Saviour. We thank God for those who have taken their stand for Him. Our earnest prayer is that they may grow in grace and in knowledge of our Lord and Saviour. New convictions and deeper consecrations were made on the part of many who attended these meetings. The meetings were well attended throughout the week and a fine spirit of interest was manifested and enjoyed by those present. The meetings closed Sunday evening, Dec. 5. We ask an interest in your prayers in behalf of the new converts.

On Sunday morning, Dec. 12, we were privileged to again commemorate the death and suffering of our blessed Lord in our communion services. Our bishop, Bro. O. N. Johns, was with us and gave a timely message.

Sunday evening, Dec. 12, was the time for reorganization and election of new officers for the young people's meeting. We trust that new interest and fine co-operation will prevail at these meetings throughout the coming year.

On Sunday morning, Dec. 19, our Sunday-school reorganization took place. May God bless all who have been given these responsible positions that through them our Sunday school may be strengthened and encouraged.

So far there have been thirteen boys taken from our church. All are serving in C.P.S. or detached service. Please remember these boys in prayer that they may remain faithful to God and to the Church.

On Sunday morning, Dec. 26, we we happy to have Bro. Sanford Shetler with u He gave us a much appreciated message c the Book of Habakkuk.

Several sisters in our congregation are a tending winter Bible school. There we many others who desired to attend but f various reasons could not.

Brethren, pray for us.

Jan. 18, 1944. Cor.

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Weekly News Notes

RELIEF NOTES

Earthquake in San Juan, Argentina

The advantage of having M.C.C. representatives stationed at a number of place throughout the world was seen this wee when a catastrophic earthquake occurre at the Argentine city of San Juan. Th following telegram was received fror Vernon Schmidt and Robert Geigley M.C.C. relief workers in Paraguay:

TERRIBLE EARTHQUAKE IN SAI JUAN NEAR MANDOSA ARGENTINA REQUEST PERMISSION BOTH GO THERE HELP WHERE POSSIBLE, RE QUEST $5,000 BE SENT LEWIS WEBEI 1427 PUAN BUENOS AIRES FOR THA PURPOSE.

Negotiations are being made to deter mine how M.C.C. might bring help to thi stricken city.

India-Famine Relief Progressing

A cable from India informs the M.C.C that the famine relief work in Bengal is progressing and results seem encouraging Workers have been able to purchase clothing for distribution. A large shipment o condensed milk is en route to India part o which will be consigned to the Mennonite relief unit in Bengal.

A cable sent to China from M.C.C. informs J. D. Graber to proceed to Bengal to help with the work there as soon as the survey in China is completed. S. J. Goering will return to the States to give a report of the needs in China.

Refugee Work in the Middle East

It seems that the M.C.C. commissioners to the Middle East have completed a survey of the relief situation in Palestine and Syria. They have been instructed to make their headquarters at Cairo, Egypt. While waiting further developments, they will work among Greek refugee families in the Egyptian area in helping to reassemble families parted during their flight from their homeland.

M.C.C. Office in Canada

Plans have materialized for the opening of a branch office of the M.C.C. in Canada. According to the latest word, the office will be located in Kitchener, Ontario, and will be under the direction of Jesse Short, Archbold, Ohio. He will serve until a Canadian director can be secured. Mrs. Short will open a clothing depot to be operated in connection with the relief office. Since his return from England, Ernest Bennett has been giving most of his time to the opening of this office.

India Missionaries Grateful for Drug Shipment

C. L. Graber of this office received the following communication from Dr. J. G. Yoder, Mennonite missionary to India:

"I want to tell you how sorry I am for the delay in thanking you for all the effort you spent to get me that atabrine. Really, I just cannot quite tell you how tickled we are to get it. We just do not

ave the supplies that we need, and we are ot able to get them. I would be tickled have a lot more, and I am sure I could oon get them all in use where they would o a lot of good."

Atabrine is a substitute for quinine, hich is almost impossible to obtain, and used especially in the prevention and eatment of malaria. Application for the urchase of 20,000 additional tablets has een made with the Foreign Economic Administration at Washington to be sent to r. Yoder with the next relief workers oing to India.

Women Members Added to Relief-Training Unit

Three Mennonite women have been dded to the relief training unit at Ypsilanti State Hospital, Ypsilanti, Michigan, nd several more have volunteered. This rings the total in the women's unit to even. The three new members are Ruby Martin, Elkhart, Ind., and Anna Fern egier, Mountridge, Kans., and Mrs. Victor anzen, Henderson, Nebr. Members enterng this unit engage in mental hospital ork and in their spare time attend a number of relief training courses in preparaon for future relief work.

C.P.S. NOTES

Twenty-Fifth Anniversary for World War I C.O.'s

January 27, 1944, marks the twenty-fifth nniversary of the discharge of 118 conscientious objectors of World War I from eavenworth Disciplinary Barracks. Other C.O.'s at Leavenworth were discharged ater in the same year. It would be very rofitable to the men in C.P.S. camps to ave these 118 men, as well as others, give estimony about their experiences in prison nd how their experiences influenced their ater life.

C.P.S. Men to Receive Monthly Allowance

As the C.P.S. program continues well nto its third year, the M.C.C. is providing monthly allowance for C.P.S. men. In nany cases local congregations and conerences are providing their men with a nonthly allowance, but there are other ampers who receive no support.

To equalize allowances, the M.C.C. decided at its annual meeting to provide a lan, beginning January 1, 1944, whereby campers who do not receive any regular upport from their home congregations or conferences may receive an allowance of ive dollars per month from the M.C.C. This will only effect men in base or nonmaintenance camps, as men in hospitals nd on farms receive small allowances rom their employers.

The camper has the privilege of using his allowance according to his own discretion, but it is suggested that it serve as an emergency fund from which to draw from time to time, or that it be permitted to accumulate and any unused credit on his account be kept to be given him upon discharge. If the camper chooses, he may contribute it to War Sufferers' Relief, C.P.S. Rehabilitation, or any other cause he considers worthy.

That congregations and churches continue to send their men allowances was approved and encouraged by the M.C.C. in order that the campers might be encouraged by such gestures of love and support, and that the bond of fellowship might remain intact. It is hoped that this practice may be adopted by other churches who have no such plan. But where campers do not receive five dollars per month from their home congregations or conferences, the M.C.C. will provide it.

Camp Staff Appointments

Mrs. Emanuel Hertzler, Dietitian, Grottoes, Virginia
Mrs. Dan Neufeld, Dietitian, Three Rivers, California
Mrs. Harry Wenger, Matron, Downey, Idaho
Mrs. Oscar Wiebe, Dietitian, Hill City, South Dakota
Dwight Weldy, Educational and Assistant Director, Denison, Iowa
Paul Guengrich, Area Supervisor for Wisconsin Dairy Units.

Camp Briefs

The Smoke Jumper Unit will probably be enlarged to double its present camp strength of sixty men, if there are that many volunteers in C.P.S. Evidently the unit at Missoula, Montana, has proven to be quite successful and the Forestry Service is eager to have it enlarged for the coming fire season.

Ralph Beechy, director for the Farm and Community School to be held at the Hagerstown Camp has been in and out the Akron office the past week preparing for the opening of the School on January 27.

Recently Appointed M.C.C. Relief Workers have been visiting camps before leaving for their designated fields. Glen Miller, appointed for England, visited almost all of the hospital units in the East, and Willard Smith, appointed for Paraguay, visited a number of camps in Virginia and Maryland.

Released January 20, 1944
Compiled by Irvin B. Horst

Married

Shetler—Beachy.—Bro. B. J. Shetler of the East Union congregation and Sister Nettie Beachy of the Conservative congregation were united in marriage at the bride's home, Dec. 19, 1943. Bro. D. J. Fisher officiated. May God's blessings he theirs through life.

Brenneman—Shantz.—Bro. Chris S. Brenneman, Baden, Ont., and Sister Reta Mae Shantz, New Hamburg, Ont., were married Dec. 31, 1943, at the home of the officiating minister, Bro. C. F. Derstine, Kitchener, Ont. May they have a happy home in Christ.

Zook—Kauffman.—On Nov. 18, 1943, Bro. Ahner Zook and Sister Lizzie May Kauffman were united in marriage at the home of Bro. and Sister John D. Byler. Bishop C. L. King, of Lancaster Co., officiated. May the Lord ever hless them in His service.

Kauffman—Kurtz.—On Nov. 25, 1943, at the home of Bro. and Sister Joseph Y. Peachy occurred the marriage of Bro. John Z. Kauffman and Sister Lena M. Kurtz. Bishop Jacob S. Peachy officiated. May the Lord hless them as they serve Him.

Long—Yordy.—On Jan. 1, 1944, Bro. Chester Long, Sterling, Ill., and Sister Verna Yordy were united in marriage at the Waldo Mennonite Church with Bishop A. C. Good of Sterling officiating. May the hlessings of God he upon this union.

Yoder—Speicher.—On Dec. 2, 1943, at the home of Bro. and Sister John Y. Peachey, occurred the marriage of Bro. Kore E. Yoder and Sister Emma R. Speicher. Bishop Jacob S. Peachey officiated. May the Lord hless them in His service.

Hostetler—Hostetler.—On Dec. 7, 1943, at the home of Menno Y. Yoder, Bareville, Pa., occurred the marriage of Bro. Noah Hostetler and Sister Annie Hostetler. Bishop Christian Zook officiated. May the Lord's blessing attend them.

Peachey—Yoder.—On Dec. 23, 1943, at the home of Bro. and Sister Alvin Yoder near Belleville, Pa., occurred the marriage of Bro. Aaron B. Peachey and Sister Sadie E. Yoder. Bishop Jacob S. Peachey officiated. May the Lord bless them in His service.

Homes—Shaum.—Bro. Ralph Homes, son of Bro. and Sister Amos Homes, and Sister Florence Shaum, daughter of Bro. Isaiah Shaum, hoth of Yellowcreek, were united in marriage Saturday evening, Nov. 27, 1943. May God's blessing attend them.

Hartzler — Sharp. — On Thanksgiving Day, Bro. Floyd Hartzler of the Waldo congregation and Sister Oleta Sharp of the Congerville congregation were united in marriage at the Congerville Mennonite Church. The groom's father, Bishop J. D. Hartzler, officiated. May God's hlessing he upon them.

Hartman — Maust. — Bro. Lowell Hartman, son of Bro. and Sister Ahram Hartman, and Sister Anahell Maust, daughter of Bro. and Sister Douglas Maust, both of the Yellowcreek congregation, were united in the honds of holy matrimony on Sunday, Dec. 19, 1943. Bro. R. R. Smucker officiated. May God's hlessing attend this union.

Gingerich—Yoder.—On the evening of Dec. 19, 1943, in the regular services at the Berea Mennonite Church near Montgomery, Ind., the marriage of Jacob Gingerich of this congregation who will enter Medaryville C.P.S., Jan. 21, and Amelia Yoder, of Wolford, N. D., was solemnized. Bishop Edd P. Schrock officiated. May God ahundantly bless this union.

Driver—May.—On New Year's Day, 1944, Bro. Fred Ahraham Driver of the Springdale congregation, Wayneshoro, Va., and Sister Ethel Blair May, of the Zion congregation, Broadway, Va., were united in marriage at the Zion Church. Bro. J. L. Stauffer preached the marriage sermon and the groom's father, Bro. J. R. Driver, performed the ceremony. May God's hlessings go with them.

Obituary

Brubacher.—Allen Brubacher, was born in Woolwich Twp., Ont., July 15, 1881; died, after a lingering illness, at his home in Breslau, Ont., Jan. 11, 1944; aged 62 y. 5 m. 4 d. On March 11, 1908, he was married to Amanda Habermehl who survives. Also surviving are 2 sons (Albert, Kitchener; and Delton, Debert, N.S.), 3 brothers (Addison, Kitchener; Nathaniel, Saskatchewan; David, Waterloo), and 3 sisters (Mrs. David Koch, Kitchener; Mrs. Geo. Lichty, Elmira; Mrs. Harry Humphrey, Niagara Falls, N.Y.), and 2 grandchildren. In his early manhood he was converted and united with the Mennonite Church, in which fellowship he remained until the death messenger called him out of this world. He will he greatly missed as a hushand and father, and hy his neighhors and friends. A few days hefore he died he gave his testimony that he was ready to go. Funeral services were held at his late residence on Jan. 14, and at the Cressman Mennonite Church. His body was laid to rest in the adjoining cemetery. Ministers were Bros. Isaac Brubacher and Oscar Burkholder. Text, Rom. 14:7-13.

Buerge. — Katherine, youngest daughter of John and Katherine (Oesch) Helmuth, was horn at Wheatland, Hickory Co., Mo., June 18, 1882. She suffered a paralytic stroke and passed to her reward 5 hours later, Dec. 23, 1943, a her home in Santa Monico, Calif. When a child she moved with her parents to Garden City, Mo., where she grew to womanhood. On Jan. 17, 1934, she was united in marriage with Alf Buerge. She is survived hy her hushand and 6 children (Dan and Ernest, Seattle; Leo and Alherta, Portland; Lola and Evelyn, Los Angeles), 3 brothers and 3 sisters (John and William E. Helmuth, Garden City, Mo.; Sam Helmuth, Tex.; Mrs. John L. Kauffman, South Gate, Calif.; Mrs. Ed. Zimmerman and Amanda Schrock, Garden City, Mo.).

Churchill.—James Churchill, Toronto, Ont., was horn in Duhlin, Ireland, 70 years ago From here he came to Halifax, Nova Scotia. The last several years he spent in the city of Kitchener. He was converted through the lahors of the House of Friendship. Two years ago he was haptized and received into the fellowship of the First Mennonite Church. This step was taken in spite of the fact that he was a veteran of World War I. He demonstrated a real Christian life and gave his witness puhlicly and privately for the Lord. Funeral services were in charge of Bro. C. F. Derstine and Rev. J. Cramer.

Fisher.—Amos S., son of Isaac L. and the late Susie (Lapp) Fisher, was born June, 1893; was instantly killed Nov. 17, 1943; aged 50 y. 5 m. 28 d. In his youth he became a member of the Old Order Amish Church and remained faitbful to the end. He was a wonderful singer and the church will miss him keenly. He was formerly married to Mary Lantz who preceded him in death as well as 3 infant children. In tbe year 1924 he was again married to Fannie Beiler, daughter of the late Jacob and Katie Beiler. To this union were born 10 children: Annie, Jonathan, Katie, Mary, Jacob, Andrew, Isaac, Amos, and Ruth all at home. One infant daughter preceded him. Also surviving are his aged father and the following brothers and sisters: Bishop John B., St. Marys Co.; Fannie, Emma, Naomi, Elam S., Barbara, Mary, and Susie, all married and living close to his home. He will be greatly missed in his weekly visits to his father as well as in his home where a father is much needed. He was a kind father, a faithful church member, and a good neighbor. The funeral was largely attended on Nov. 20. Services were conducted by Ohy Deiner, Ill., and John Renno, Mifflin Co. Interment in Myers Cemetery, Pa.

Fisher.—Pre. Christian L., son of tbe late Samuel B. and Barbara Fisher, was born near Ronks, Pa., in the year 1868. He was instantly killed Nov. 17, 1943; aged 74 y. 9 m. 5 d. In his youth he became a member of the Old Order Amish Church and remained a faithful member until death. In the year 1900 he was ordained a minister, thus serving the church in this sacred capacitiy for almost 43 years. He never besitated to declare the whole counsel of God, to encourage saints to holiness of life, and tenderly plead with the unsaved to give their hearts to God. May his earnest words be so written on memory's tablet that they may long remain. He was married to Rachel Stoltzfus (deceased). To this union were born 13 children. Joseph died at the age of 10 years. The rest are all married, except Malinda, and have bomes of their own. They are: Sarah, John H., Barbara, Rachel, Christian M., Mary, Samuel B., Annie, Amos M. with whom he resided, Malinda who was his faithful housekeeper, Rebecca, and Henry. His sons, Christian and Amos, and a son-in-law, Ahram Beiler, are ministers of the Gospel. The funeral was largely attended on Nov. 19. Services were in charge of Noah Bontrager, Ind., and Benjamin F. Beiler. Burial in Byler's Cemetery, Ronks, Pa.

Fisher.—Clara Maude, daughter of Menno S. and Sallie Stutzman Hartzler, was born April 5, 1889, near Hnntsville, O.; died in her home in Urbana, O., Dec. 28, 1943; aged 54 y. 8 m. 23 d. Her death was caused by a streptococcus throat infection. She was united in marriage to Irvin Fisher and to this union were born 5 children. One died in infancy and the following survive: Leonard D., now in the army; Earl E.; Emma Sellers; and Dorothy Immel. Also snrviving are 5 grandchildren all of Urbana, O., her twin brother (Clarence Hartzler, London, O.), 4 half sisters (Mrs. Ida King, Mrs. Florence Kauffman, Mrs. Carrie Zeigler, Mrs. Venora Blough), 1 half brotber (Ira Hartzler), and her stepmother (Mrs. Fannie Hartzler, Volant, Pa.). In her youth she accepted Christ as her Saviour and united with the South Union Mennonite Church at West Liberty, O., hnt at the time of her death she was a member of the Church of God in Urbana, O. Funeral services were conducted by Ralph B. Roan in the Church of God. Burial was made in the cemetery at Kingscreek, O.

Fisher.—Noah H., son of Enos and Sarah Smoker Fisher, was horn in Augnst, 1895; died in the Lancaster General Hospital, Nov. 18, from a fractnred skull and crushed chest received in the sad accident of Nov. 17. He became a member of the Old Order Amish Chnrch in his youth and remained faithful to the end. He was a good singer and was of a quiet disposition. He is survived hy his wife, Rebecca, and the following children: Sarah, Levi, Annie, David, Lena, Enos, Noah, Moses, Mary, and Rebecca, all at home. Three children preceded him to the better world. His aged parents a hrother (Stephen), and a sister (Rehecca) also survive, as well as many other friends. He was a good neighbor. No one knew him but to love him. We do not know why these fathers had to be taken from their large families at a time when they are needed so much, but we do know that the Lord makes no mistakes and that He moves in mysterions ways to perform His wonders. The funeral was largely attended on Nov. 21. Services were conducted by Bishop David Zook and Jonathan Smoker. Bnrial in tbe Stoltzfus Cemetery. Groffdale, Pa.

Forry.—Harvey S., son of tbe late John and Emma Strickler Forry, was born in York Co., Pa., July 3, 1868; passed away at bis home near Stony Brook, Pa., Dec. 7, 1943; aged 75 y. 5 m. 4 d. Death was caused by a paralytic stroke which he snffered Nov. 16, 1943, with another following Dec. 2. From this time he seemed to be patiently waiting on the Lord to call him to a better home. At the age of 24, he was nnited in marriage to Flora J. Crome. He is snrvived by his wife and the following children: Mrs. Calvin Ness, Columhia, Pa.; Mrs. Kervin Kietz, Wrightsville, Pa.; Mrs. Rnssell Reever, Hellam, Pa.; Harry N. Forry, Menges Mills, Pa.; Paul H. Forry, York, Pa.; Mrs. Jacob Gromling, York, Pa. Also snrviving are 34 grandchildren, 19 great-grandchildren, 2 sisters (Mrs. Charles Campbell and Mary Forry), 3 brothers (Jacob, Reuben, and Albert Forry). He was a member of Stony Brook Mennonite Chnrch for some 30 years and remained faithful to the end. He will be sorely missed in the home and community and by all who knew him. Funeral services were held Dec. 10, 1943, at his late bome, with further services at the Lower Mennonite Chnrch, Stony Brook, Pa. Bro. Richard Danner officiated. using II Sam. 14:14 as a text. He was assisted by Bro. Walter Gable. Interment in the Stony Brook Mennonite Cemetery.

Beneath our eyes he slowly faded
Getting weaker day by day,
Until God in His heavenly wisdom
Called him peacefully away.

Gingerich.—Joseph F., son of Joseph and Veronica Goldsmitb Gingerich, was born in Johnson Co., Ia., Dec. 17, 1870; died at the home of his daughter Mollie, Mrs. John Bissey, Wellman, Ia., Jan. 2, 1944; aged 73 y. 16 d. On Oct. 20, 1896, he was united in marriage to Minnie Ropp, Ontario, Canada. Sbe preceded him in death, Oct. 25, 1937. Six children were born to this union. One son died in infancy; the remaining 5 children are: Mrs. John Bissey, Edd, Ora, and Clark of Wellman, and Dr. Walter Gingerich of Manchester, Ia., and 1 adopted daughter Emma of Santa Monica, Calif. Besides the immediate family, he also leaves 8 grandchildren, 5 brothers (Henry, William, and John of Kalona; Otto, Wellman; Dr. S. F. Gingericb, Eureka Springs, Ark.). These with a host of near relatives and friends mourn his snddeu death. Bro. Gingerich accepted Christ in his youth and was a lifelong member of the Mennonite Church where he was an active and faitbful member until the end. The day hefore his death, Jan. 1, he attended an all-day service at the Wellman Mennonite Chnrcb. Bro. Gingerich was a carpenter and contractor, but lived on a farm near Kalona until tbe year 1924 when the family moved to Kalona where they lived until tbe time of Sister Gingerich's death in 1937, when he went to make his home with his daughter Mollie and her husband. Bro. Gingerich's life was a busy one. He always enjoyed nnusually good health, and the demand for his service as a carpenter and contractor was so great that he had little time for himself. He made many contacts and many friends in his work, and many will continue to remember him as they enjoy the comfortable homes wbich he built for them. Among tbe larger projects erected under his snpervision were the East Union Mennonite Chnrch at Kalona which was built in 1922, and the large Mennonite Church at Hopedale, Ill., in 1926. Funeral services were held at the East Union Mennonite Chnrch Wednesday morning, Jan. 5, with burial in the Sharon Hill Cemetery. Services were in charge of Bro. D. J. Fisher.

Hange.—Mary R., daughter of Levi and Cora (Rutb) Hange, was born Dec. 6, 1933, at Souderton, Pa.; died at the Grand View Hospital, Dec. 2, 1943; aged 9 y. 11 m. 26 d. Sbe was at the hospital less than a day when death came very nnexpectedly. She is snrvived by 3 brothers and a sister (Robert R., Charles R., Lee Durrell, and Helen R., all at home). One sister preceded her in death. Mary's sincere desire was to be at Sunday school regularly and at young people's meeting, and especially at children's meetings. Funeral services were held Sunday afternoon, Dec. 5, one day before her birthday, at the home by Bro. Arthur D. Ruth, and at the Line Lexington Mennonite Church by Bro. Claude B. Meyers. Text: I Sam. 20:3.

Heaven is nearer since Mary is there;
Heaven is dearer since Mary is there.
Earth ties are broken and heaven's more fai
Heaven is nearer since Mary is there.

Horst.—Cora M., daughter of tbe late S
omon and Mary (Wenger) Horst, was born ne
Shippensburg, Pa., Dec. 22, 1882; died at t
Cbambersbnrg Hospital, Dec. 30, 1943; ag
61 y. 8 d. She was bedfast for 8½ weeks, a
had been in the hospital for the last 3½ weel
On Dec. 27 she underwent a serions operatic
Sbe was a member of the Rowe Mennoni
Church. She was preceded in death by h
parents and a sister (Mrs. C. C. Sollenberger
After the death of her mother sbe kept hou
for her father uutil his death. Then she ma
her home with her sister (Mrs. Reuben Eb
sole) who survives. Funeral services we
beld at the home of her sister, Jan. 2, 194
with further services at the Rowe Mennoni
Church by Bros. Amos Martin and C. V. Ma
tin. Text, Rev. 22:14. Burial was made
the cemetery near by.

Not now, bnt in the coming years,
It may be in the better land,
We'll read tbe meaning of our tears,
And there, sometime, we'll understand.

Landis.—Abram M., son of Abram Land
(deceased) and Mary Moyer Landis, was bo
Sept. 7, 1876; died Jan. 7, 1944; aged 67 y. 4
He was a member of the Swamp congregatio
His wife preceded him in death a number
years ago. He is survived by his aged motbe
a sister, and a brother. Bro. Landis, togeth
witb his sister and motber, made bis home
the Eastern Mennonite Home, Souderton, P
for the last few years. He was buried in t
Swamp Mennonite Cemetery, Jan. 11, 194
Bisbop Arthur Ruth and Bro. Enos Wism
had cbarge of the services at the home a
Bros. John G. Gehman and Abram S. Yoder,
the church. Text, Rev. 2:10.

Litwiller.—Edward Litwiller was horn Ja
12, 1898, in New Hamburg; died Dec. 28, 194
at his residence in Kitchener, Ont.; aged 44
11 m. 16 d. He snccumbed to heart failure aft
a brief illness. He was a son of Mrs. Christi
Litwiller and the late Christian Litwiller.
June 12, 1919, he was united in marriage
Laura Kipfer. This union was blessed with
sons and 2 daughters (Lorne, Harry, Dorotb
Walter, James, Gordon, Violet, and Kenneth
He is survived by his wife and 8 children,
grandebildren, his mother, 2 brotbers (Job
Lancaster, N. Y.; and Rudy, New Hambur
Ont.), and 1 sister (Mrs. Leab Leis, Kitchener
He was a member of the Amish Church
Wellesly for some years, and in 1938 he ar
his wife united with the First Mennoni
Church in Kitchener. Funeral services we
held at tbe above named church, Friday, De
31, in charge of Bro. C. F. Derstine and Br
Merle Shantz. Tbeme, "Losses in Tbree Ci
cles."

Martin.—Jacob Snively, son of John B. ar
Mary B. Martin, was born in Washington C
Md., Oct. 14, 1866; died at the Mennonite O
People's Home near Rittman, O., Nov. 3
1943; aged 77 y. 1 m. 16 d. He spent his ear
life near Clear Spring, Md., and in the ye
1887, he was united in marriage to Nanc
Virginia Showalter, daughter of the late M
chael and Elizabeth Showalter, Broadway, V
To this uuion 8 children were born, of whi
6 preceded them in death. In 1932 his compa
ion also preceded him in death. He is survive
by one daughter (Fannie Elizabeth Martin
and a son (John Paul Martin), 4 grandchildre
(Jacob Elhern, John Paul, Jr., Mary Katbarin
and Daniel Leon Martin, all of Hinton, Va.
2 sisters (Mrs. Mary Alice Ebersole, Rittma
O.; and Mrs. Elizabetb Bachtell, near Hager
town, Md.). In the year 1891, he bought
farm near Hinton, Va., and moved to tbat com
munity. He took an active part in religiou
and civic affairs in the community. He orga
ized and maintained a Mutual Telephone C
and also supervised the building of many ele
tric lines. In 1920, he with his wife and daug
ter, moved to Hinton, Va., where he conducte
a general merchandise store until his health ar
eyesigbt failed him in 1937, when he and h
daughter moved back to tbe farm with his so
The last 5 years of his life were spent in tot
blindness. He spent much time visiting h
relatives and friends in Maryland, Pennsy
vania, Ohio, and Virginia. He later chose
spend some time in the Old People's Home
Rittman, Ohio, with his sister Mary Alice Ebe
sole and others with whom he could spend b
time. In 1895, he was ordained to the ministr
at tbe Bank Church. His ordination came
a critical time in the church history when tl

ivision of the main body was in the making. n time he became one of the substantial min- sters in the Middle District and in addition to lling his regular appointments, he conducted iany revival meetings in various states and ade many a long trip with horse and buggy o the West Virginia field. He was called upon o conduct many funeral services in the Men- onite churches and other denominations as ell. He was moderator of the Virginia Con- erence for over 15 years, not having missed a eeting in this period of time, except in 1923 hen his companion passed away near the time f conference and he was hindered in being resent. He continued his preaching even after e was blind. Through others reading the Scrip- ure to him he had memorized about 32 chap- ers of the Bible and was eager to carry on his inistry. This he did until he took sick with neumonia and quietly passed away a little ver a week later while his son was at his edside. Before leaving the Old People's Home vith the body, a short and impressive service vas conducted by Bros. Hilty and William G. Detweiler, for the benefit of his aged sister and hose who became acquainted with him there. nmates of the home served as pallbearers. After arriving in Virginia with the body, fu- neral services were held, Dec. 2, at the home lace by Bro. H. B. Keener, and at the Weaver Church by Bros. Chester K. Lehman, S. H. Rhodes, and William Jennings. Texts: Ps. 17: 5; John 3:2.

Meyer.—Frederick Meyer, Sr., was born in Hamburg, Germany, Sept. 7, 1859; died Jan. 2, 944; aged 84 y. 3 m. 24 d. In 1888 he was narried to Lissetta Kramer who survives him. Also surviving are 3 daughters (Mrs. Katy Nuschler; Mrs. C. J. St. Pierre, and Miss Mar- eline Meyer), a son (Frederick Meyer, Jr.), 4 grandchildren, and 1 great-grandchild. He ame to this country when a young man and ound employment. He settled on both side of New Orleans and at Allemands for 31 years. He became acquainted with the Mennonites who settled there in 1918-22, and was baptized and became a faithful member and attended services whenever health would permit. In No- vember communion was served to him at his ome. The funeral was conducted by Bros. John E. Wenger and Henry J. Tregle, Jr. He will be missed by all at home and at church.

Miller.—Mary, infant daughter of Roman and Amanda (Overholt) Miller, was born and died at Hartville, O., Dec. 17, 1943. She is survived by her parents and 3 brothers and a sister (Da- vid, Delilah, John Henry, and Paul), 3 grand- parents and an aged great-grandmother. Short funeral services were held at the home on Dec. 19, by Bro. John H. Bender, and at the grave by Bro. Simon Cohlentz. Text, John 14:1-11. Burial in Walnut Grove Cemetery.

Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'ershaded
Sweetly her soul shall rest.

Moyer.—Lizzie F. Moyer, widow of Nathan Moyer and daughter of the late Philip and Catherine (Farmer) Ruhl, died Nov. 15, 1943, at the home of her son, Phares R. Moyer, Man- heim, Pa. She was a member of the Mennonite Church for more than 50 years, remaining faith- ful until death. Surviving are 2 children (Al- ice, wife of John Greiner, Manheim, and Phares R. Moyer, Manheim), 10 grandchildren, and 29 great-grandchildren. She was the last of her family and was a life resident of Rapho Twp., Lancaster Co., Pa. She loved to go to church and was present whenever health permitted, witnessing for her Saviour until death sum- moned her to eternal rest. She was sick only a few weeks when death came. Her life testi- fied that she was sustained by the Spirit in afflic- tion and health. She had given many wise counsels to her family which will never be for- gotten. We are comforted with the thought of meeting her in a better land. Funeral services were held Nov. 18, at the home of her son and in Hernley's Mennonite Church. Interment in adjoining cemetery. Services were conducted by Bro. Charles Hostetter, Henry Lutz, and Abram Risser. Text, II Tim. 4:6, 7, 8.

The lights have gone out in a mansion of clay,
The curtain is drawn; the dweller's away;
She slipped over the threshold of time into night
To take her abode in the City of Light.

Oesch.—John, son of the late Menno and Su- san (Moyer) Oesch, was born July 5, 1867; passed away at his home in Zurich, Ont., Jan. 3, 1944; aged 76 y. 5 m. 29 d. He was a highly respected resident of the community of Zurich and was a lifelong resident of Hay Twp. During most of his married life he farmed on the Goshen Line, north of the village, until he retired about 6 years ago. He was always a hardworking man. He was a member of the Zurich Mennonite Church which he faithfully attended when health permitted. He loved his church and will be greatly missed there and in the community, but God doeth all things well. He was married to Annie Tyler who survives. Also surviving are 3 daughters (Susan, at home; Sofia, Mrs. William McGregor; Laura, Mrs. Norman Gascho), 4 sons (John, Pigeon, Mich.; Edmund, Hay Twp.; Menno and Milton, Zu- rich), 18 grandchildren, 7 great-grandchildren, 2 sisters (Annie, Mrs. Herman Walters, Kitch- ener; Barbara Roth, Woodstock), and 2 broth- ers (Moses, Wetaskiwin, Alta.; Rudolph, Hay Twp.). Two sons, Elmer and Ivan, preceded him in death. A privatae funeral service was held at the home on Wednesday, Jan. 5, 1944, conducted by Bro. Solomon Baechler of the Amish Mennonite Church. A public service followed at the Zurich Mennonite Church with Bro. Stephen M. Peachey officiating. Inter- ment was made in the Goshen Line Mennonite Cemetery.

Beneath our eyes he slowly faded,
Getting weaker day by day,
Until God in His heavenly wisdom
Called him peacefully away.

Petersheim.—Samuel M., son of Samuel S. and Mary (Mast) Petersheim, was born Dec. 7, 1861, near Honey Brook, Pa.; died Nov. 24, 1943, at his home in Morgantown, Pa.; aged 81 y. 11 m. 14 d. On Jan. 23, 1890, he was married to Barbara S. Kurtz, who preceded him in death, April 1, 1933; also an infant son died, Jan. 24, 1893. He was a faithful member of the Conestoga A. M. Church, always interested in the spiritual welfare of the church. He was regular in church attendance when health per- mitted. Death came from weakness due to old age. He was confined to his bed the last 9 weeks. His nephews and nieces and friends helped to care for him. Everything that was done for him was gratefully appreciated. Sur- viving are a foster son (Anthony, Elverson, Pa.), a foster daughter (Jennie, wife of Evan Hoffban, Morgantown, Pa.), 10 grandchildren, 8 great-grandchildren, 1 brother (Levie Peter- sheim, Morgantown, Pa.), and 2 sisters (Mrs. Rachel Renno and Lizzie Petersheim, Morgan- town). Funeral services were held Nov. 27, at the home in charge of Bro. Christian Kurtz, at the Conestoga Church in charge of Bishop John S. Mast and Bishop John Kennel. Text, Luke 2:29.

Yet again we hope to meet thee
When the day of life is fled,
And in heaven with joy to greet Thee
Where no farewell tears are shed.

Replogle.—William Earl, son of John H. (de- ceased) and Ella (Slagle) Replogle, was born in Johnstown, Pa., March 13, 1891; died at his home near Schellsburg, Pa., Jan. 3, 1944; aged 52 y. 10 m. 20 d. He was ill 9 days with pneu- monia. His death resulted from heart failure. He was married to Florence Bartz, Jan. 21, 1919. His wife survives him and the following children: Pvt. John, with the army in England; Ruth, Johnstown; Miriam, Mary Etta, and Eva Mae at home. Also his mother and the following brothers and sisters survive: Harry, Arthur, George, Elmer, and Mrs. Mary Swat- man, all of Johnstown, and Mrs. Harold Small, Philadelphia, Pa. An infant son and daughter (twins) preceded him in death. He was a member of the Schellsburg Mennonite Church since Feb. 15, 1925. A few years later he was ordained as deacon of the church, and he also had charge of Sunday-school work during most of this time. Through all these years he was a very faithful and willing worker in the church. He was well known and respected in the com- munity for his uprightness and he was always willing to lend a helping hand. His greatest concern was for the spiritual welfare and work of the Church. Funeral services were held Jan. 5, 1944, in the home and at the church, in charge of Bros. Charles R. Shetler, Lloy A. Kniss, and Hiram Wingard. Interment was made in the Schellsburg Cemetery.

I cannot say, and I will not say
That he is dead; he is just away.
With a cheery smile and a wave of the hand,
He has wandered into an unknown land,
And left us dreaming, how very fair
It needs must be, since he lingers there.

Schrock.—Perry, son of Aaron and Magdalena Troyer Schrock, was boru near Middlebury, Ind., March 3, 1889; died at his late home at Kalona, Ia., Jan. 14, 1944; aged 54 y. 10 m. 11 d. He came with his parents to Johnson Coun- ty, Iowa, in the year 1894, where they lived until 1910 when the family moved to Chappell, Nebr. He was united in marriage to Mayme Stutzman, Chappell, Nebr., Dec. 30, 1919, and to this union 3 children were born (Alta, Delmer, and Mervin), who with their mother mourn his sudden death. Bro. Schrock accepted Christ as his Saviour and united with the Mennonite Church at Chappell, Nebr., in which faith he also died. The family lived at Chappell, Nebr., with the exception of 6 years during which time they lived at Filer, Idaho, until the fall of 1942, when they came to this community. Besides the immediate family, his death is also mourned by 2 brothers (Levi, Ka- lona, Ia.; Frank, Chappell, Nebr.), 1 sister (Mrs. John Roth, Chappell, Nebr.), and a large number of relatives and friends. Perry had been in his usual health and had been workiug at the Yoder Mill until Friday morning when he became ill and went to consult a doctor when he returned home in the afternoon. In the evening at 7 o'clock, he passed away without warning. His sudden death was a shock to the family and community. Funeral services were held at the East Union Meunonite Church, Jan. 17, with burial in the East Uniou Cemetery. Services in charge of Bros. D. J. Fisher and J. L. Hershberger.

Shantz.—Mrs. Joshua (Rosenberger) Shantz was born Dec. 10, 1865; died Dec. 29, 1943, at the Thorold Nursing Home, Thorold, Ont.; aged 78 y. 19 d. She was a daughter of the late Isaac and Elizabeth Rosenberger. She resided in Waterloo Co., Ont., until the death of her hus- band in 1941. Since that time she had made her home with her adopted daughter, Mrs. Mel- vin Cressman at Thorold. She had been ill for the past 7 weeks. In Nov., 1891, she became the bride of Joshua Shantz. To this union was born a daughter, Alberta, who died at the age of 2 years. In 1891 she united with the Men- nonite Church to which faith she remained true until death. Surviving besides their adopted daughter are 6 grandchildren, 2 sisters (Mrs. Norman Shantz, Haysville; and Miss Elsie Ro- senberger, New Dundee), 2 brothers (Isaiah, a minister, and Emery, both of New Dundee). The funeral was held the last day of the old year with a private service at the home of Mr. and Mrs. Omar Cressman, near Dundee, Mrs. Cressman beiug her niece. This was followed by a public service at the Blenheim Mennonite Church. Funeral services were in charge of Bros. Manasseh Hallman and Moses N. Baer. Text, Ps. 17:15. Burial in the Gieger Cem- etery.

Stehman.—Martha M., daughter of the late Henry D. and Catharine Herr Stehman, was born in Conestoga Twp., March 23, 1859; peace- fully passed away Dec. 26, 1943, at the home of her sister and brother-in-law, Mr. and Mrs. Henry H. Hess, Millersville, Pa.; aged 84 y. 9 m. 3 d. She was preceded in death by her parents, a brother Francis who was 2 years old, and a sister Emma who died at the age of 16. After the death of her parents, she lived with her sister, Mrs. Hess, and was a member of the New Danville Mennonite Church. Later she lived with another sister, Mrs. Annie S. Hershey, Landisville, Pa., for a number of years and transferred her membership to the Landis- ville Church of which she was a member at the time of her death. While health permitted she attended Sunday school and church services and was much interested in the sewing circle work. About 8 years ago she suffered a stroke and had been in failing health since that time. For the last 5 years she lived with her sister, Mrs. Henry H. Hess, Millersville, Pa. She is sur- vived by her 2 sisters, Mrs. Hess and Mrs. Hershey, and 3 nieces (Ada E. Hess, Mrs. I. Walter Herr, and Alma C. Hershey). Funeral services were held Dec. 29, at C. Abram Sny- der's Funeral Home in Lancaster, Pa., in charge of Bros. Hiram Kauffman and C. Frank. Texts: Mark 14:8; Num. 23:10. Interment in the New Danville Mennonite Cemetery.

Stoltzfus.—Susan Neuhauser Stoltzfus, wid- ow of Abraham K. Stoltzfus, was born April 11, 1858, near Millwood, Lancaster Co., Pa.; died Nov. 29, 1943, at her home in Leola, Pa.; aged 85 y. 7 m. 18 d. Death was due to a heart con- dition after 2 days' illness. Her husband pre- ceded her to glory 9 years ago. They had been

married at Gap, Pa., Dec. 23, 1879. No children were born to this union, but in the 55 years of their married life there was only one winter that they had no children in the home. Isaac Walker, Lancaster, Pa., was brought up by them and 2 nieces (Mary Troyer and Anna, wife of Harry C. Weaver) were taken into their home when quite young. She is survived by a brother (Isaac U. Neuhauser, Bird-in-Hand, Pa.), the above-named children, and 4 grandchildren. She was a faithful member of Millwood Amish Church and truly loved the Lord. Even though she had been suffering from a heart condition for 3 years, she was usually active and others learned of her suffering only when she could no longer conceal it. The Lord was truly the strength of her life. When she learned that her condition was serious, she expressed herself as being ready to meet the Lord whom she loved and served. Funeral services were conducted at the home by Bro. Leroy Stoltzfus and at the Millwood Amish Church near Gap, Pa., by Bros. I. W. Royer and John Mosemann, with the burial services conducted by Bro. Royer also.

Swartzendruber.—Velma Mae, daughter of Chancey and Mary Hershberger, was born near Kalona, Ia., Feb. 16, 1907; peacefully and suddenly departed this life near Wellman, Ia., Jan. 9, 1944; aged 36 y. 10 m. 23 d. On Aug. 18, 1929, she was united in marriage with Roy Swartzendruber. This union was blest with 3 sons and 2 daughters (Lucille, Dale, Arliss, Margaret, and Kenneth). She is survived by her husband, 5 children, her father and mother, 3 sisters (Viola, wife of Chris Bontrager, Iowa City; Mable, wife of Walter Swartzendruber, Kalona; Ellen, wife of Samuel Edelman, Parnell), 2 brothers (Leo, Hill City, S. D., and Walter, Iowa City), 1 grandmother (Mrs. Malinda Yoder), and her mother-in-law (Mrs. Sarah Swartzendruber) both of Kalona. Also many other relatives and friends who mourn her unexpected departure. She accepted Christ at the age of 11 years and was baptized and received into the Mennonite Church. The family worshiped with the East Union congregation and later placed their membership with the Wellman congregation, having moved into the Wellman community in 1938. The passing of one who filled such an important place in the home brought sorrow to the entire community. She was kind and faithful and devoted in her duties as a mother. She felt her responsibilities in life, and did what she was able to do to bring happiness to her family. She delighted in the worship and service of God. The past year she was engaged as a Sunday-school teacher in the primary department. Her life of devotion and service will long be remembered by those who learned to know and love her. She had been in comparative good health until the last few years when the condition of her heart gave some concern. Then suddenly, early in the morning, she answered the summons of her Lord. Funeral services were held at the Wellman Mennonite Church and were in charge of Bros. George S. Miller, D. J. Fisher, and Edward Diener. Text, Job 14:15. Burial was made in the East Union Cemetery.

Wiles.—Mrs. Margaret Martha Wiles, passed away at the home of her daughter, Mrs. W. L. McCutcheon, 761 Millwood Road, Toronto, Saturday evening, Dec. 18, 1943. She was born in Elmira, Ont., July 8, 1868. She was predeceased by her husband, Bro. Joseph B. Wiles, 5 years ago. She is survived by 3 daughters (Mrs. Mae Feltman, Los Angeles, Calif.; Mrs. Dorothy Pyle, Roscoe, Calif.; and Mrs. W. L. McCutcheon, Toronto), and 4 grandchildren. One daughter (Mrs. Emil Helm) preceded her in death 11 years ago. Both were trophies of grace won for the Lord in their declining years through the work of the First Mennonite Church. Funeral services were held at Kitchener, Ont., in charge of Bro. C. F. Derstine. Theme, "Distressing Bereavements," (Ps. 88:18). Burial at Bloomingdale Mennonite Cemetery.

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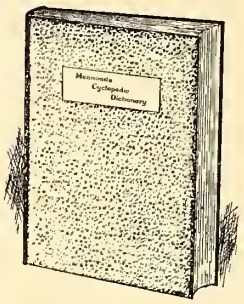
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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, FEB. 3, 1944 (Herald of Truth Established 1864) No. 45

EDITORIAL

"The children of Judah prevailed, because they relied upon the Lord God of their fathers" (II Chron. 13:18). Rotherham translates this, ". . . they leaned upon Jehovah." Trusting God is throwing the whole weight upon Him. Mere expectancy is not enough. Our confidence in God must be sufficient to keep us from looking around for any alternative support. When we know that His arms are underneath and we fall in complete dependence upon them, then we are trusting. When a so-called faith in God is merely one of many things that we try, hoping that something will turn out well, we are not trusting, in the Biblical sense of the term. We must lean upon Jehovah, and how worthy He is of that confidence! He will never fail; He promises and He performs. God will not let us down.

*

The spirit of giving manifested throughout our brotherhood during the past two years has been a surprise to many. Others have long believed that the church will not fail to meet every challenge and supply every financial need. The thousands of dollars needed to maintain C.P.S. camps have been regularly forthcoming. The response to missionary and relief needs has been more liberal than ever before. The Board of Education has succeeded in raising about one hundred and fifty thousand dollars to wipe out the Board indebtedness and to supply current needs. School plants were acquired or enlarged at Lancaster and Harrisonburg. Steady expansion has gone on in other avenues of our church work and never have the necessary funds been lacking. Praise God for this spirit of Christian stewardship so abundantly manifest in our church.

It is a time when we should give largely. Living costs have increased, but incomes on the whole have probably increased still more. We may well expect that sometime in the not distant future these conditions will change and money will again be hard to get hold of. This is the time when all standing obligations should be met, when necessary expansion programs should be carried out, and when balances should be built up for future needs. We would call special attention to the twenty-fifth anniversary fund of our South American mission concerning which Bro. S. C. Yoder, Secretary of the Mennonite Board of Missions and Charities, writes in this issue. We trust that by the time our mission board meets again, this budget will have been completely met.

*

As an article in the series on "Deepening the Spiritual Life" we call your attention this week to the discussion by the Moderator of our General Conference, Bro. Allen Erb. His subject is the very important one of "Prayer." Although of such tremendous importance in our personal and corporate life, nothing is more easily crowded out than prayer. In a busy day's schedule we must meet our appointment; we must do the work laid out for us. If we fail on these points, others can see it and will blame us. Prayer we can leave out and no one will know the difference. Oh, what folly! God knows if we neglect our tryst with Him. We know that our lives are crippling along without power, and before long everyone else knows that it is not talent lacking in us, nor application, nor the best of intentions. It is simply that the divine element is lacking. We may impress others as men, but they do not see in us God and His divine energy and spirit. If we fail in prayer, sooner or later we shall fail in everything else. "Lord, teach us to pray."

*

A bad habit that we sometimes fall into is that of self-pity. We imagine ourselves to have been injured by someone's criticism or by the advantage we feel they have taken of us. To ourselves, and to others as we get a chance, we go into self-defense, picturing ourselves as downtrodden, mistreated, cheated, imposed upon. Some people spend most of their waking hours and part of their dreams in shedding real or imaginary tears for their poor, unfortunate selves. Christians—yes, even Christian workers—waste precious time and energy in the foolish exercise of sympathizing with themselves.

It is probably true that we are not always treated as we should be. Christ wasn't and Paul wasn't. But Christ and Paul didn't think and talk about how terribly they were treated. They did not let criticism and persecution defeat their lives. For when we yield to self pity we hurt ourselves most. How true it is that man is his own worst enemy. Let us summon all the grace of God to help us resist that enemy which alone can defeat us. Though men may break our hearts, may they never cause us to harden them.

*

A sight-seer wished to take the elevator to the top of a tower. A guide pointed to a stairway leading down. "But I don't want to go down. I want to go up!" said the sight-seer. "You have to go down to go up," said the guide with finality.

We never rise in Christian triumph until we have gone down in human despair. To despair of ourselves and of any human means to salvation is a prerequisite for the work of God in the soul. A truly born-again man must be humble. Pride is the central sin of the human heart, and we must be humbled before we are ready to receive God's grace. The man who is marvelously used of God in the triumphs of His kingdom had first to throw himself upon his knees and implore a power and strength which he did not have in himself. That in our weakness we are strong is a paradox that the world does not understand. But the Christian who has learned to sit at the feet of Jesus knows the joy of being a fellow worker with Him of the miracles of divine grace. We cannot go up unless we have gone down.

Deepening the Spiritual Life

Through Renewed Emphasis on Prayer

By Allen H. Erb

Spiritual life and prayer are inseparable. All sincere Christians desire to be spiritual. There is no spiritual living apart from prayer living. The prayer life is a life to be lived.

The above statements are demonstrated in the prayer life of the Bible saints. Abraham talked with the three angel visitors; Isaac went out into the field to meditate at eventide; Jacob wrestled with God at Peniel; Moses talked with God face to face; Samuel pledged perpetual prayer for his people; David vowed, "Evening, and morning, and at noon, will I pray"; Elijah on the top of Carmel commanded the clouds; Daniel prayed until kings testified that the spirit of the gods was in him; Nehemiah prayed while carrying the cup to the king; resurrection saints prayed till the Holy Ghost came down from heaven; Peter went up on the housetop and prayed, and the door of faith was opened to the Gentiles; Paul prayed until he could witness, "I have fought a good fight, I have finished my course, I have kept the faith." Besides all these, our Lord and Master prayed in the wilderness, on the mountain, in the synagogue, at the tomb, and in the Garden of Gethsemane. It is said that Judas knew where to find the Lord, for He ofttimes resorted thither.

Outside the Bible, the biography of every saint of God shows the necessity of prayer if we would be spiritual. John Knox prayed, "Give me Scotland or I die." John Wesley spent several hours daily in prayer and Bible study. George Mueller had regular periods of devotion. When D. L. Moody was first called to speak outside of Chicago, he found himself detained in a depot in the small hours of the night. Here he waited on God in prayer till the morning. Souls were saved at this convention. Menno Simons spent many hours in prayer. Hans de Ries, leader of the Waterlander faction of the Mennonite Church in Holland, wrote a very devotional prayer book. The "Mennonite Quarterly Review" says of these prayers, "In reading these prayers, one must agree with the reports of the extraordinary spiritual power of De Ries quoted above. One feels the spontaneity of his words which obviously derive from a firsthand spiritual experience. . . . Here is an open heart full of understanding for all kinds of human needs and temptation." The story told of our late Bro. J. S. Coffman shows how he prayed all night. His companion who was rooming in the same room saw Bro. Coffman engaged in prayer. As the night continued on, he was still in prayer; and until the early hours of the morning, he was presenting his particular need to the Father in intercessory prayer. Sufficient illustrations have been given in proof of the relation of spiritual life and prayer living. The spiritual life in the church will be deepened in proportion to the practice of prayer living in the church. If we want more spiritual life, one price is—more praying.

Praying deepens the spiritual life, because prayer is getting things from God. This definition of prayer is illustrated in Hannah. She had prayed for a son; when he was born, she called him Samuel, saying, "Because I have asked him of the Lord." This definition is also illustrated in a story that came to me recently. A young girl had gone to the home of her grandparents to spend the day. While there, she went to the chicken house and was entrusted with the key, but somehow she lost it. She searched very diligently for it, but failed to find it. She then prayed to God to help her find it. While she was searching in the leaves again, she heard the steel rattle against the foundation of the house. In her childish faith she believed that God had answered her prayer. This is distinctly the Bible conception of prayer. It is in contrast to the natural philosophy of modernism that prayer has its value only as it reacts on the spiritual nurture and development of the one who prays. If prayer is getting things from God, then God acts and does because we pray.

Bro. S. J. Hostetler, in the January Mission Supplement, tells a story which illustrates the fact that prayer is getting things from God. Bro. Hostetler says: "When we got to the village, we found the young man lying on the floor of an outbuilding. He was in a coma, on the verge of death. (It is the custom among Hindus to take people who are about to die off the bed, and lay them on the floor, because a dead body would defile the bed, making it unusable. Our Christians here have not yet learned better. I called Dhalu, but there was no response. His eyes were half open, but only the whites showed, and we expected him to breath his last any momen

"We called in all the Christians an explained to them that we would a pray for Dhalu, and ask the Lord t heal him and restore him to his family But, we explained, it is necessary for u to be fully obedient to Christ if w would expect any answer from Him Some had allowed their chundi (queus) to grow again after baptism These are insignia of Hinduism. The would have to be taken off before w could expect God to answer. An further, it was made clear that an other signs of, or inclinations to, an idols or other gods would have to b put away, because the Lord canno tolerate any allegiance to other gods All were agreed, and so I cut off all th chundis that had been allowed to grow

"Then we all bowed our heads, an placing my hand on the head of the sic man, I prayed, everyone repeating th words after me. After that I called o the others to pray, and the father, moth er, brother, and a number of others le in prayer. The little brother is onl about eleven years old, but he voice a real, inspiring plea for his brothe When we had finished, I called Dhalu and he opened his eyes and made sign with his hands. He had come out of th coma and seemed to have become muc better. . . . We returned about thre hours later with the doctor. When w got there Dhalu was back in the hous on his bed and was much better. . . The doctor examined him and an nounced that his pulse was good an that he was out of danger. After th doctor left the house, the father an mother turned to me with awe in thei expression and said, 'We have neve seen anything like it before. It is won derful what Jesus has done.'"

Our beloved Daniel Kauffman prove the ordinance of anointing with oil thre times. It was my happy privilege t have a part in the last of these services Bro. Kauffman, as a result of an aut accident, was a patient in the Mennon ite Hospital at La Junta, in May, 1941 He seemed sick nigh unto death. Bu somehow he felt that his work was no finished. He requested the ordinanc of anointing with oil. A small grou met in the room and engaged in a sacre way in this blessed ordinance. It wa not long until Bro. Kauffman returne to his home in Scottdale. Sometim later he was able to walk, and unti December 31, 1943, he carried his re sponsibilities as editor of the Gospe Herald. Last August he sat with th rest of us in the long, tiresome session of a public General Conference at Go shen, Indiana. Three times in life ou brother was raised from the point o death to health and strength, whic gave him ability to carry on his work for God. Such answered prayer prove

BLESSINGS OF PRAYER

What various hindrances we meet
In coming to a mercy seat!
Yet who that knows the worth of prayer
But wishes to be often there!

Prayer makes the darkened cloud withdraw;
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love;
Brings every blessing from above.

Restraining prayer, we cease to fight;
Prayer keeps the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees.

Were half the breath that's vainly spent
To heaven in supplication sent,
Our cheerful song would oftener be,
"Hear what the Lord has done for me."

—William Cowper.

hat our departed brother was a man of prayer.

Since prayer is getting things from God, I call attention to a few things he Scriptures say we get from God.

Revelation of Truth.—"Call unto me, and I will answer thee, and shew thee great and mighty things" (Jer. 33:3).

Holy Spirit.—"How much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13).

Salvation.—"For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

Wisdom.—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally" (Jas. 1:5).

Forgiveness.—"If we confess our sins, he is faithful and just to forgive us our sins" (I John 1:9).

Souls.—"Ask of me, and I shall give thee the heathen for thine inheritance" (Ps. 2:8).

These and many more things God will give us if we pray. The possession of such things is spiritual life. The more we pray, the more we deepen this life.

One of the effects of prayer is holy living. If we seek to live a prayer life, we will not succeed until we have put away all sin. "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). In the story of the healing in India, told by Bro. Hostetler, the people had to take off their chundis, because they were signs of idolatry. They could not proceed to ask God for anything until they had cut off these chundis. How many times have we neglected to pray, and our sins covered us as a mighty cloud! Only as we are sanctified by the putting away of sin can we proceed to pray.

OF ALL OUR WORLDLINESS, PROBABLY THE MOST DISTINCTLY WORDLY THING ABOUT US IS THAT WE, LIKE OTHER GENTILES, DO NOT LET GOD TALK TO US IN BIBLE STUDY, NOR DO WE TALK TO HIM IN PRAYER.

I will offer a few suggesions which I believe will be helpful in developing prayer life. (1) Have a definite time for prayer. Daniel, as his custom was, opened his window three times a day toward Jerusalem and prayed. (2) Have a special place for prayer. Peter went to the housetop to pray. Jesus ofttimes resorted thither—the Garden of Gethsemane. (3) Keep a prayer ledger in which prayer requests are noted and prayer answers are recorded. (4) Support the prayer meeting in the church. Secret prayer means much. United prayer means more. "One [shall] chase a thousand, and two put ten thousand to flight." (5) If you are a minister of the Gospel, be an example in prayer. Pray with the disciples of Christ, "Lord, teach us to pray."

Satan, the archenemy of souls, will offer stubborn resistance every time a saint approaches the altar of prayer. Successful praying is one of the secrets of the success of God's children. The enemy will focus his attacks to break down efficiency here. Is not this the reason Paul says in Ephesians 6, "Watching thereunto with all perseverance?" He knew it would take the most careful watchfulness on the part of a Christian to maintain a prayer life.

Brethren, "Pray without ceasing."

La Junta, Colo.

Our South American Needs

By S. C. Yoder, Secretary Mennonite Board of Missions and Charities

It is now a quarter of a century since our first missionaries went to Argentina to begin the work of spreading the Gospel. It has been a long season of sowing and planting, but the first fruits of their labors have appeared. A church of around six hundred people has come into existence, and hundreds of children are in Sunday school each Sunday. Some of the earlier converts of the mission are now teachers, Christian workers, and a few have been ordained to the ministry.

For the present it is difficult to get missionaries to the field on account of conditions that have risen out of the war. This makes it imperative to get more of our able and qualified Argentine Christians ready to take up the work of the ministry and become pastors of congregations and missions. Those who are already in the service are doing excellent work.

A number of years ago our missionaries saw the need of using our converts in our church work, and consequently they established a Bible School to teach the Word and help qualified and gifted men and women with their preparation. To date a score or more of students have been in attendance at this school, several of whom are now preaching the Gospel. This humble institution has thus far had no home. It has been shifted from place to place and was usually housed in unsuitable and often crowded and inconvenient quarters.

The missionaries now feel, and rightly so, that the work is great and important enough to justify the erection of a modest and suitable structure to house the school. This building is to have living rooms and a dining hall for students, as well as classrooms and offices for teachers, with perhaps a larger auditorium for conferences, young people's institutes, etc. The need for such an institution is well stated in the following communication from Sister Mae H. Hershey, one of our pioneer missionaries in Argentina, who has witnessed every step in the growth of the church and who is keenly conscious of the place Argentine Christians can play in providing ministers, pastors, and Christian workers for the Lord's great harvest field. She says:

Christian workers engaged in extending the Kingdom of Christ in a foreign field are well aware of the need of a Bible school for the training and preparing of national workers. These have an avenue of approach that is difficult for the foreigner to find. It is a well-admitted fact that this is of great importance and is a missionary activity that should not be neglected. This brings us to the place the Bible school holds in our mission. It should be the base, the foundation on which the mission stands, and a powerhouse that reaches out in close contact with the masses that are to be reached.

Here should be found the inspiration for consecration of **all** for the Master, which in turn increases power for service. Oh, that our **all** might be given up to allow Him to supply us abundantly for the need of the multitudes around us. There is nothing that gives more power to stand against the wiles of the Evil One than the knowledge of the Word of God, the Book of books, the life-giving Word.

The Master is looking for instruments to carry His message to the lost world-laborers who will count the cost and volunteer their services for the Lord at any sacrifices. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This is what a student should learn in a Bible Training School: to be "a workman that needeth not to be ashamed" because he has learned to handle rightly the word of truth on all occasions, such: personal evangelism, prayer meetings, cottage meetings, young people's work, distribution of tracts, propaganda. He should be made alert to every available opportunity to point people to "the Lamb of God, which taketh away the sin of the world." Briefly stated, he should have a passion for souls, manifested every day and everywhere. These are ways of "rightly dividing the word of truth" besides preaching "in season, [and] out of season."

A Bible Training School puts emphasis on the student's own responsibility in seeking the approval of God in his work and knowing the blessing of listening for "the still small voice." It may be the voice of prayer or the voice of duty to speak to some sin-burdened soul. He must learn that the secret place of prayer will open the floodgates of God's power without which our work is in vain.

It is our earnest desire that our Bible Training School may be enlarged with better accommodations for more students, not only to prepare them as pastors, but as Christian workers who will be an asset and help in this great harvest. We need more national workers who are burdened for the salvation of their own people—who are devoted to their task with a deep love to Christ for souls.

We need prayer helpers who will join us in prayer to the Lord of the harvest that He send forth laborers into His harvest, for the harvest in Argentina truly is great and the laborers are few. Pray for God's direct guidance that our Bible Training School may fulfill its mission and be just the school that the Lord wants us to have.

In Argentina the church has not grown out of institutions, but institutions are growing out of the church. This, it seems to me, is the proper order, and as the need arises, it should be met. Orphan children among our members necessitated the building of an orphanage. This is serving a noble purpose and has been a comfort to many Christian fathers and mothers who have

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HELPS FOR MINISTERS

"IN ALL THINGS APPROVING OURSELVES AS THE MINISTERS OF GOD."

BE SOMETIMES ALONE

By all means use sometimes to be alone,
Salute thyself: see what thy soul doth wear.
Dare to look in thy chest; for 'tis thine own:
And tumble up and down what thou find'st there.
Who cannot rest till he good fellows find,
He breaks up house, turns out of doors his mind.

—George Herbert.

—o—

WHEN HUMOR PROVED A "SAVING GRACE"

A sense of humor is one of God's best gifts to man. Sometimes it is spoken of as a "saving grace," and there are multitudes of instances where the ability to see the humorous side of a situation has saved many a cause from disaster and many a man from defeat. To be able to laugh at one's self on occasions and enjoy a joke at one's own expense often smooths the way for innumerable "contacts" with men and women. In the Christian life, the sense of humor is particularly valuable and may be a mighty factor under God to give relief from an embarrassing situation and win souls for His kingdom. A hasty temper never commends its owner nor the causes he espouses. Good humor always does. If you do not believe this, put yourself in the predicament of the preacher in the following story and decide whether anger or humor would have saved the day.

In the winter of 1893-94, a wave of depression swept over America, and New York felt the pinch as severely as at any time since the Civil War.

In that city there was then a very well-known and eccentric preacher, Stephen Merritt. While home for his holidays, just before completing his studies for the ministry, Stephen Merritt discovered that his father was bankrupt. The son abruptly ended his college career, and threw his energies into his father's undertaking business until he had pulled it out of its difficulties. This resulted in his becoming both an undertaker and a preacher. Such strange combination he continued for fifty years and, while carrying on a large church in the Metropolis, he built up what was at the time of his death the largest undertaking establishment in the United States.

It was quite common in those days for churches in New York to carry on one side a notice board or engraved plate giving the name of the minister, and on the opposite side of the church a similar inscription giving the official undertaker. Stephen Merritt functioned in both capacities for his church. When in New York recently, we noticed that the Sunday bulletin of the Fifth Avenue Presbyterian Church still gives the minister's name at the top and the "funeral director" at the bottom.

Now, the undertaking business flourishes as much in hard times as in prosperous seasons, even though collections may be slower when trade depressions occur. Stephen Merritt was prospering when the economic slump came on.

But his religion was not of the kind that permitted him to sit quietly by and enjoy the comforts of life while others starved. When disaster fell upon thousands unable to secure employment, and starvation threatened, Stephen Merritt threw himself into a great effort to feed the hungry. He operated chiefly through the existing missions, which were situated in the poorer districts. At different centers he instituted "free breakfasts" and got the mission workers to open soup kitchens, while he paid the bills. As the bread lines grew longer, his efforts increased and he extended the work to new sections. So large were his benevolences that for a time he actually involved his business, and for a period was "in the hands of the bank."

It was his custom from day to day to visit the different missions that were distributing food in order to see how things were going.

Picture him one morning as he went to one of the missions, where they were dispensing free breakfasts at his expense. The hall was full of hungry men. Mr. Merritt made his way through the rough crowd up to the front, where the mission workers were preparing breakfast. He always wore a high silk hat and a Prince Albert coat—whether to dignify the ministerial or the undertaking side of his profession, we cannot say.

When he reached the front and greeted the workers, he took his "topper" and turned it upside down upon the little portable organ. Then he took off his coat, rolled up his shirt sleeves, and was soon as busy as anyone, handing out rolls and serving coffee to the hungry men. It took some time to satisfy his large family; but as the task was about finished the superintendent of the mission went back to Mr. Merritt, who was still busy serving coffee, and said, "Mr. Merritt, I am sure the men would welcome a little word from you this morning." He immediately responded and sought to gather his thoughts together as he walked up the aisle between the thronged benches. He was combing his mind for the right text for the occasion, little knowing that the text was already awaiting him and th no mental foresight could have sugges ed his sermon.

Reaching the front of the hall, l turned round to face the men, at tl some time resting his hand upon tl little folding organ. As he did so, h eye lighted upon his hat—and som thing more!

While the workers had been busy : their task, the rough crowd at the fro had thrown into that high silk hat tl ends of their rolls, crumbs, and crus of bread. They had also made it a rece tacle for their coffee grounds. An when they had it filled to the top wit bread and coffee, they had smoothe it over into a soft mush.

That was the picture that caught h eye as he groped in his mind for h "point of contact" that morning. Wha would he say to these men?

How would "Cast thy bread upon th waters: for thou shalt find it after man days," do?

His bread had come back with vengeance, though without the pro tracted "many days." And there wa coffee back, too. And the ruined ha stared him in the face.

Consider the facts. Here he was giv ing time and strength and all the mone he possessed to feed these men. He ha even involved his business for them To satisfy their hunger he was prepare to go to extreme lengths. And the when they had appeased their appetite at his expense, they took the surfeit turned it into an insult and injury, an gave it back as a joke.

A textual tongue thrashing woul have seemed appropriate to the oc casion. But every eye was on him a the mission worker introduced th speaker with a few fitting words inti mating that their host was also thei guest.

Mr. Merritt looked down at the hat and then at the faces of those expectan men, and—smiled.

And the audience got his text from the radiance that rippled out with his first sentence and spread all over that face. His sermonette really had no text. It was simply a "get acquainted" address. It led off something like this: "Men! I am glad to be here with you this morning and to get to know you. I feel that I do know you. We have become acquainted in this last hour. We are all at home here this morning.

"I wish the people who live on Fifth Avenue (at that time New York's aristocratic street) would only come and get to know you. You know, they think that when a fellow has struck hard times and is out of work and has to move down to a poorer district, he ceases to be a gentleman. They get the idea that clothes make the man; that when he can't afford to get his pants pressed a man has lowered his character. But they don't know you.

"Why, if we had the kind of crowd here this morning that they suppose

would come, ill-mannered and uncouth, they would have been throwing the crusts of bread around and emptying the coffee grounds on the floor, and these dear mission workers would have had a bad mess to clear up afterwards. But you have been so thoughtful and gentlemanly in your behavior. You have gathered things together so carefully (and his eye glanced down to that hat with a merry twinkle), and on behalf of the mission workers I thank you for your consideration." At this point there was a pause, as though the speaker were collecting his thoughts ere the sermon continued:

"But, men, when a man is in hard circumstances, when he is up against it, perhaps through no fault of his own, he does need a friend. And I want to commend to you One who has been my best Friend. He saved me when I was lost, and as a Saviour and Friend there is no one like Him. Men, you need Him. Take Him. He will come into your heart and life to stay, if you will receive Him."

Then he prayed very earnestly for the men and pronounced the benediction.

It seemed hard for the men to line out that morning. As for those at the front—they slunk out, looking mean and ashamed.

As the door closed on the last, the mission workers turned to Mr. Merritt so mortified that they did not know what to say. But he laughed, treated the incident as a joke, and said that the matter was easily rectified. "Just dump the whole out in the back lane, and the hat will wipe out all right." And then he sought to encourage them in their difficult task. While he was speaking, the door of the mission opened and a string of men lined in, and, with heads down, walked up to the front. There they stood with their hats in their hands, looking the picture of misery. Finally one acted as spokesman for the crowd.

"Mr. Merritt, we used you dirty mean this morning. No one ever acted more contemptibly than we did to you. We've come in to say how sorry we are and to ask you if you can forgive us. And then, Mr. Merritt, we would like to know your Saviour. We men would like to be saved."

When that group of hardened men knelt in that mission and found Christ that morning, it was not because they had listened to a great sermon, neither was it the thunders of the law that broke them, nor the selection of touching incidents and moving sentiments. It was the manifestation of grace in the life of God's servant that enabled him to rejoice always.

And the pivotal point was when the face broke into the sunshine of a smile instead of into the darkness of a frown.

But behind the smile was the indwelling love of Christ, that turned this preacher's predicament into a soul-winning sequence.—The Evangelical Christian.

MORE FOR 1944

[A pastoral letter to members in C.P.S. camps].

Dear Brethren and Sisters,

What are your hopes as you launch into 1944? Now as always the heart of every true minister is set on pressing forward. This concern is both for himself and for his people. The text for this, my New Year's message, is, "We beseech you, brethren, that ye increase more and more" (I Thess. 4:10b); also verse 1: "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how we ought to walk and to please God, so ye would abound **more** and more." That means more for '44. And since you are all Christians, it is as easy as "falling off a log." It is free! It is a matter of leaning in the right direction. It is a glorious possibility for each of you—yes, you. Apparently every member of the Thessalonian church did it, because in the second letter (ch. 1:3) Paul bursts forth with, "We are bound to thank God always for you, brethren, as it is meet, because that your faith **groweth exceedingly,** and the charity of **every one of you all** toward each other **aboundeth."**

The apostle's "more and more" follows two tracks: (1)) "how ye ought to walk"; (2) "how ye ought to please God." The first track is largely made up of love, and the second of holiness.

"But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more" (I Thess. 4:9, 10). Change Macedonia to Pigeon River and read it again. May your arms of Christian love reach out and out to more and more in 1944. Note also I Thess. 3:12; Phil. 1:9, 10; I Cor. 15:58.

Regarding holiness, God intends that we be "filled with all the fulness of God." "Be ye holy; for I am holy." Our bodies are living places of His Spirit. He will suggest changes year after year. "In whom all the building, rightly joined together, **comes to be** a holy house of God in the Lord; in whom you, with the rest, are united together as a living-place of God in the Spirit" (Eph. 2:21, 22, Basic English).

God is the source of **all** love and holiness (II Cor. 9:8, 9; I Cor. 3:6, 8; I Thess. 3:12, 13. How can each of us tap that all-powerful stream so that we may abound more and more in 1944?

I said in the beginning that it is easy. Simply fix your eyes upon Jesus. And that is done by daily taking time to look at Him. I beseech you to read **daily** a part of the New Testament. Start with the Gospels. If you read two chapters a day, you can read the Gospel of Mark every eight days. You can read two chapters in ten minutes. It is the devil pulling the other way who says you do not have time. Start today; continue tomorrow. I Tim. 4:15; Josh. 1:8; Ps. 1:2, 3. "Then we all, with open face beholding as in a glass the glory of the Lord, are **CHANGED INTO THE SAME IMAGE FROM GLORY TO GLORY,** even as by the Spirit of the Lord" (II Cor. 3:18).

We beseech you, brethren, that ye increase more and more in 1944.—Raymond Byler.

SOUTH AMERICAN NEEDS

(Continued from page 931)

had to leave their children in the hands of others on account of misfortune or death. But other institutions will be needed in the future as our work goes on. Among them is a Bible school. This need is serious and urgent, and it is the desire of those at home and abroad, who are responsible for the work, that on this twenty-fifth anniversary of the founding of the mission, the requirements of the Argentine Church should be met.

Recently land has been purchased for a building site, but money is needed for the building. Last spring the Mission Board approved the raising of $25,000.00 for the development of our Argentine work. It is some years since the church was asked for money for buildings for our South American Mission, but the time has now come when we must do so in order to care for the expanding program if progress is to continue.

We earnestly solicit Sunday schools, young people's organizations, churches, and private individuals to give of their means to make possible a good start on the second quarter century of our South American work. Until now, contributions to this fund have been coming in slowly. This is perhaps due to other demands that were laid upon the church because of the conditions under which we live. These can not be ignored nor neglected, but neither can our missions, which are laboring under tremendous handicaps these days and need our means, our prayers, and our support.

In the future we must depend largely on the Argentine Christians for workers and ministers to carry on our work. This is as it should be, and as a loving parent church, we should give "our child" every help to make its future useful and fruitful. Right now when it is difficult to get new workers to the field, it seems that the best we can do is to provide ways and means whereby we may get men and women of our own Argentine churches ready for the days and years ahead. In this program the Bible school will have a place of immeasurable value.

Goshen, Ind.

—o—

"Surmounted difficulties not only teach, but hearten us in our future struggles."

FOR OUR SHUT-INS

A LITTLE BIRD I AM

A little bird I am,
  Shut in from fields of air,
And in my cage I sit and sing,
  To Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleases Thee!

Naught have I else to do,
  I sing the whole day long;
And He whom I most love to please
  Doth listen to my song;
He caught and bound my wandering wing,
  And still He bends to hear me sing.

Thou hast an ear to hear,
  A heart to love and bless;
And though my notes were e'er so rude,
  Thou wouldst not hear the less;
Because Thou knowest as they fall,
That love, sweet love, inspires them all.

My cage confines me round,
  Abroad I cannot fly;
But though my wing is closely bound.
  My heart's at liberty;
My prison walls cannot control
The flight, the freedom of the soul.

—Madame Guyon.
(Written in the Bastille)
Translated by Prof. T. C. Upham.

—o—

SOME NOTABLE SHUT-INS

D. H. Bender

Shut-in Classes

The various causes for shut-in groups may be placed in eight classes: (1) those confined in bed or housed up because of physical ailments or defects; (2) those who are shut in from enjoying the use of one or more of the bodily senses—seeing, hearing, or speaking; (3) those who are involuntarily and forcibly shut in behind prison walls, as were many of our forefathers; (4) those who are shut in from the reasoning realm of life through the impairment of mental faculties—morons and insane; (5) self-imposed shut-ins for religious reasons or some other fanatical cause —nuns and monks; (6) those who are shut in from the satisfaction and service of a saved life on earth, either because of a lack of the knowledge of the way of salvation, or because of deliberately living in sin; (7) the condemned group who will be forever shut in the bottomless pit, where there will be "weeping and gnashing of teeth" and an everlasting burning in the fire that is not quenched; (8) and, finally, the glorious group who have accepted the atoning grace of a crucified and risen Redeemer—who are forever shut away from all sorrow, pain, defects, or limitations of whatever kind, and are shut in with the triumphant group enjoying the bliss of being forever "with the Lord."

It is my purpose to refer briefly to a character or more in each of the above-mentioned groups and if possible draw some practical lesson from each.

Physically Shut-in

Without mentioning any names, I have in mind three individuals who were shut in because of bodily ailment. The first was an old brother whom I visited a number of years ago in Holmes County, Ohio. Because of some rheumatic disease he had suffered, his body was drawn together so that his face rested between his knees. He helped pass the time by pounding with a shoe hammer upon a frame arranged so that a small post covered with leather fitted under his right leg. As one hammer handle became worn by the constant friction of his fingers, his friends would replace it with a new handle and sell the used one to interested friends, thus raising a little fund for the unfortunate brother.

At Johnstown, Pa., we had a young brother who was crippled in almost the same manner as the old brother in Ohio. He was an industrious boy with a gift in mechanical art. He passed his time in building boats and other intricate objects inside bottles. His work was most remarkable and nothing short of high-class genius. By selling these art bottles, he contributed largely to his living expenses.

In Lancaster County, Pa., lived a bedridden aged sister who, for a number of years, was unable to leave her bed at all, but lay there day in and day out, practically a helpless invalid.

What made these characters remarkable was that all three were patient, uncomplaining, and enjoyed much more happiness than many of their more fortunate fellow men. They were Christians, supported by the grace of God, teaching many who visited them, striking lessons of being "patient in tribulation." Their physical handicap did not interfere with their enjoyment or usefulness in life.

Helen Keller

One of the most remarkable characters who attained prominence in life without the natural use of all her senses is Helen Keller. She was born in the South, of a very notable family who

EXPRESSIONS OF APPRECIATION

Shippensburg, Pennsylvania

Cora M. Horst, before her death, requested that if she did not recover from her illness, we were to thank her many friends for the cards and letters that they sent, and for the prayers that were offered in her behalf during her illness. They were appreciated very much.

We also take this opportunity to thank our friends and relatives for remembering us with sympathy cards and letters during our bereavement.

Reuben Ebersole and Family.

—*—

Hagerstown, Maryland

We wish to thank our many relatives and friends for the gifts, greetings, and letters they sent to us, and for the prayers offered in our behalf, as we have been afflicted and shut in for several years. Receive our sincere thanks and appreciation for the love and interest you have shown. May God richly bless you all.

Miss Grace H. Martin and Family.

—*—

Chappell, Nebraska

I wish to thank my many friends and relatives for the letters, greetings, and cards I received during the holiday season. I wish you all the good wishes and happiness for the new year. I am not able to answer all of you by letter, and so I hope you may accept my many, many thanks through this paper. May God richly bless you all for remembering me.

A Sister in Christ,
Mrs. Anna Yoder.

—*—

Morgantown, Pennsylvania

We wish to thank all who so faithfully helped us in the time of sickness and death of our brother. We thank you for the prayers, letters of sympathy, cards, and gifts of various kinds. We cannot express in words how much these things have meant to us. May God richly bless you all.

Rachel Renno and Lizzie Petersheim.

Hollsopple, Pennsylvania

We wish to thank the brotherhood for their liberal offerings, and also individuals who have helped us financially and otherwise at different times. We assure you that all the gifts were highly appreciated. May the Lord bless one and all.

J. L. Shetler and Family.

—*—

Hagerstown, Maryland

I want to express my appreciation for the many greeting cards and letters which I have received from my dear friends. Accept my heartfelt thanks for remembering me while shut in. May God's richest blessings follow you through life. Mrs. Mary W. Horst.

—*—

Bird-in-Hand, Pennsylvania

It is a pleasure and privilege for me to thank my many neighbors and friends for the cheer they have brought to me during my recent illness, through their presence and their prayers, and by cards, flowers, and other gifts. Ezra B. Herr.

—*—

Mohnton, Pennsylvania

I am sending a word of thanks to our kind neighbors and friends for the cards and gifts that they sent us over the Christmas season. Here is a poem I am giving for you all.

Your Rewards

For kindness you've shown to me,
  I wish I could repay;
Perhaps if health and strength return,
  I can in some small way.

But then if Christ should call for me
  Before my debt is paid,
I know my Saviour would send help—
  In some way He'd send aid.

Our loving Saviour won't forget
  The little deeds we do;
He promised to reward each deed
  Of service kind and true.

Mrs. Peter S. Martin.

ould trace their ancestry directly to uch great men as governors and writ- rs. Among the latter the name of Dr. Edward Everett Hale appears. She was born a perfectly normal child. At the ge of a little more than a year, a severe iege of brain congestion robbed her of hree most essential abilities of the hu- nan being—seeing, hearing, and speak- ng. For eight years she groped in a lark and soundless world. Her highly ensitive nature gave way to bitter- ess, and she expressed herself in fits of nger, on which occasions she would ite, scratch, and kick anyone within each. She also learned the use of a key, nd would lock her mother into the antry for hours, and sit and enjoy her nother's plight as she felt by the ibrations that she was pounding for elease.

Finally a teacher was procured in the erson of Anne Mansfield Sullivan, who by faithful, persistent, and pains- aking efforts taught this deaf, dumb, nd blind girl the use of faculties entire- y latent. Helen became highly edu- ated, a famous writer, traveler, and latform speaker.

By faithful and persistent effort, nany human handicaps may be over- ome and our lives made useful regard- ess. Especially is this true in the labor f love and helpfulness toward our fel- ow man, by calling upon and trusting he Lord for support.

Fanny Crosby

What Christian heart has not been touched and thrilled by the sweet and tender hymns of Fanny Crosby? Although she lost her eyesight when but a mere infant and was shut in from the beauties of nature and the faces of loved ones, for the rest of her life, yet there is not a note of complaint in all of her nearly six thousand hymns and songs. They speak of praise, heavenly prospect, and Christian service, as is evident in such hymns as "I Am Thine, O Lord," "Safe in the Arms of Jesus," "Jesus Is Calling," and "To the Work." Even her other poems breathe a spirit of contentment as suggested in "Hazel Dell" and "There's Music in the Air." She also overcame her handicap and served as a teacher of Greek, Roman History, and other branches in one of the educational institutions of New York.

John Bunyan

John Bunyan was one of the early Christian characters shut up in prison for his religious convictions. It is generally thought that he was a wild, reckless, and profligate young man. He was converted, and, through the influence of a godly wife, consecrated his life and energies to the dissemination of the Gospel of salvation. His preaching was of such a bold and fearless character that he brought the disfavor of the state church upon his head. He was thrown into Bedford jail, where he languished for twelve years. But the Lord used him during that term of imprisonment to produce the most marvelous religious allegory ever published—"Pilgrim's Progress." For a number of years its sales were exceeded only by the Bible.

AN EDITORIAL QUERY

On this page of the Gospel Herald for many years readers have been accustomed to seeing a discussion of the Sunday-school lesson and an outline of the young people's Bible meeting topic. As was announced in the first issue of this year, it was the intention to have Bro. Kauffman continue his discussion of the Sunday-school lesson. Before his death, he had worked out the discussions which have thus far been printed. But for this issue we have nothing from his pen.

The survey which was conducted two years ago revealed that the two features on this page were not very widely used. The Sunday-school lesson is discussed in all our various quarterlies and also in the Christian Monitor. The young people's meeting outline is printed in the topics booklet, in the Christian Monitor, and in the Youth's Christian Companion. Perhaps there is not much purpose served in continuing these two features in the Gospel Herald. At least we are omitting them for a few weeks, but we are inviting our readers to send in their requests for the continuance of some form or discussion of the Sunday-school lesson and of the Young People's Bible Meeting topic outline. If we hear nothing, or from a very few, we will know that these features are not much missed. If their omission brings considerable objection, we shall make arrangements for their continuance. So be sure to write to the editor of the Gospel Herald if you miss the two features usually found on this page.

The Moron and the Insane

These cases of mental impairment are the most pitiable of all human unfortunates. In an institution in Pittsburgh, Pa., I visited a typical moron at the invitation of his nurse. When I entered his room, I saw a full-grown man weighing about two hundred pounds, but upon whose shoulders rested a head the size of an infant's of about a year or two of age. He was a happy fellow. He sat on the floor surrounded with his baby toys, grinning and chattering. He motioned to me to try his rattles and bells; and when I played with them, smiling approval, he seemed exceedingly delighted. Brain fever had arrested his brain growth, and he was shut in a very small area indeed of earth's enjoyment and usefulness.

Visiting the Fairview Home for the mentally deranged near Salem, Oreg., and passing from the wards of the feeble-minded, where I noted their staring, imbecile countenances, down to the insane wards, where hundreds of children, men, and women struggled in irresponsible mental ecstasy or anguish, to the padded cell, where human beings rage like wild beasts, I was overcome with mingled repulsion and pity for these creatures in human form, but forever shut in from any of the normal experiences of God's highest creation. So I made it my business to investigate, as far as possible, the history of some of these unfortunates. My investigation disclosed the awful fact that practically all of them could be traced to drunken or dope-fiendish parents—some from excessive use of nicotine and others from sexual abuses. Practically nothing can be done to cure this type of shut-ins, except to warn the present generation against these sins that are so prevalent in this age.

Self-imposed Shut-ins

The order of monks dates back to the first century. Men of a fanatical religious turn shut themselves up in caves and out-of-the way places where they spent their time in self-abnegation, prayer, and the study of the Bible. Later these monks became the educated men of the community and the teachers of Biblical and other branches of literature, as well as scientific subjects. They were consulted by state officials and churchmen on many of the problems of the day. In fact, it was the monk Dionysius Exiguus who started the Christian calendar. While in some instances these self-imposed abstinents were open to righteous criticism along moral lines, many served both the church and the nation helpfully.

The seclusion of women religionists and their voluntary residence within the walls of institutions called nunneries, has its historical beginning about the same time as the origin of the order of monks, or soon afterward. The purpose for this celibacy and confinement away from the public was originally practiced as an act of lifelong consecration to religion and to God. Reports of a questionable character coming from some of these institutions have caused an unsavory opinion to exist in the minds of many religious persons. It is to be regretted that men in their best intentions often fail and bring disfavor on themselves and the cause of Christ.

The Prisoner of Sin

In one of Christ's first sermons He stated that He came into the world to fulfill the prophecy of Isaiah which declared that among the great works performed by the coming Saviour was this —to "proclaim liberty to the captives, and the opening of the prison to them that are bound." Without the saving knowledge of God's grace and the atoning merits of Christ's blood, all men are in the prison house of sin, shut up in spiritual darkness, and without the light of salvation. It is heart-rending to think of the millions in heathen darkness who are forever shut away from eternal happiness. Then, also, it is still worse to contemplate the thousands who have knowledge of the Son of Man and still reject Him as their Saviour, who with the millions who know not the Gospel are lost in perdition. It should move us to do all we can to

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THURSDAY, FEBRUARY 3, 1944

Field Notes

Bro. Dan D. Brenneman of Creston, Mont., brought an appreciated sermon to the West Liberty, Kansas, congregation, the evening of Jan. 23.

* * *

The annual Eastern Ohio ministers' meeting is to be held with the Leetonia congregation, Columbiana Co., on Saturday, Feb. 26, the Lord willing.

* * *

Bro. Ernest Bennett of Akron, Pa., spoke on relief interests at the following places in northern Indiana: North Goshen, Jan. 31; Goshen College, Feb. 1; Topeka, Feb. 2.

* * *

The Ontario Bible School reports an enrollment of 124 students. The annual Christian Life conference will be held Feb. 8 to 11, with Bro. Paul Miller, Charm, Ohio, as the guest speaker.

* * *

Request for Prayer.—Prayers are requested for a daughter who is enticed by the glamor of the world and for a father and son who need to give themselves to God in full consecration.

* * *

Bro. S. E. Allgyer was the guest speaker at the quarterly mission meeting of the churches in the Elida, Ohio, community this past Sunday. The meeting was held at the Lima Mission.

* * *

Bro. C. C. Culp, Brethren, Mich., who has been serving on the faculty of the Johnstown Bible School, filled appointments at the Altoona, Pa., Mission recently in the absence of Bro. J. M. Nissley.

* * *

Good interest and attendance marked the recent week-end meetings and ministers' meeting at Lancaster Mennonite School. The increased attendance and interest in the latter are especially gratifying.

* * *

Correction.—In the correspondence from Protection, Kansas, printed in the issue of Jan. 13 it was stated that in meetings held there recently sixteen confessions resulted. The figure should have been six.

* * *

The fourth annual Mennonite Parochial School Meeting is to be held, D.V., at East Chestnut Church, Lancaster, Pa., Saturday Feb. 19. Three sessions are indicated on the program which is full of live subjects.

* * *

Bro. Ezra Stauffer, Bible School teacher from Tofield, Alta., while teaching in the short term at Hesston College, is bringing some greatly appreciated public messages on prophetic Bible teachings to Hesston and surrounding congregations.

* * *

The Executive Committee of the Mennonite Board of Education, together with Bro. E. E. Miller, Goshen, Ind., planned to be at Hesston College Feb. 4, and 5, looking after board business and in an inspirational meeting with the Hesston College faculty.

* * *

Bro. and Sister Willard Smith, M.C.C. relief workers Paraguay-bound, sailed from New Orleans on an Argentine boat on Jan. 25. It is not known how their travel plans will be affected by the order which came two days later for all Argentine ships to put into port.

* * *

Bro. Richard Birky, rural mission worker, of Adair, Okla., while serving on the special Bible term at Hesston College is bringing Gospel and missionary messages in nearby churches. Jan. 23 he served at the Pennsylvania and West Liberty congregations, and on Jan. 30 at Yoder.

* * *

Recent deaths among wives of ordained brethren in Lancaster Conference were the wives of D. M. Gish, minister for the Millersville congregation, Deacon Clayton Brubaker of Erisman's, and the widow of Deacon Benjamin Hess, of Landis Valley, who died just about a week previously.

* * *

The Canton Bible School enjoyed a record attendance in the Ministers' week meetings held last week in which Bros. J. L. Stauffer and Paul Mininger served as instructors. There were present eight bishops, twenty ministers, seven deacons, and a number of ministers' wives and other Christian workers, making a total of seventy-five.

* * *

Ordination.—On Sunday, Jan. 23, Bro. Arnold Shantz was ordained as deacon for the congregation at Waterloo, Ont. Bros. B. S. Shantz and C. F. Derstine had charge of the ordination service. Bro. Shantz will assist the aged deacon, Bro. Noah Weber. May t Lord bless him in these new respo sibilities.

* * *

Bro. Howard Stevanus, of the Snid congregation at Bloomingdale, On has been appointed by the Canadi peace churches as spiritual director f the C. O. camps in British Columbi The brethren Jesse Short, Archbold, C Abram Kauffman, Amlin, O.,and Al Wengerd, Massillion, O., who are Ontario at present, filled the pulpit the Snider church in the absence of Br Stevanus.

* * *

Brethren in attendance at the Mini ters' week meetings of Canton Bib School filled appointments over the la week end as follows: Canton, Pa Mininger; Beech, Elmer E. Yode Martins, J. L. Stauffer; Orrville, Edwi I. Weaver; Hartville, J. M. Nissley Kidron, M. L. Troyer; Crown Hil Frank Raber. Appointments were als filled in the church in Portage Co., Ohi on Wednesday evening, Jan. 26, by J. I Stauffer, and in Sunday evening, Ja 30, by J. M. Nissley.

—o—

Correspondence

RONKS, PENNSYLVANIA

I will try to give a brief sketch of the ho rible accident that took the lives of three us ful men, whose obituaries appear in thi week's Gospel Herald.

On the morning of Nov. 17, 1943, at si o'clock, Preacher Christian L. Fisher, Sr with his son, Preacher Christian M. Fishe Jr., and their neighbors, Amos S. Fisher an Noah H. Fisher, all living less than a mil apart and in one church district, left thei families for a useful purpose, to help to re build a barn which was destroyed by fir caused by lightning on the farm of the son in-law of Christian Sr., near Gap, Pa.

They went on the Lincoln Highway in a two-seated carriage. After going about three miles, a large truck going the same way struck them with terrific force because the driver o the truck was sleeping at his wheel. Two were killed instantly, their bodies being horribly mangled. Noah was thrown with force and was soon in the hospital, where he died twenty-two hours later. Christian, Jr., was thrown but not hurt except for a severe shock, from which he has not yet fully recovered. The wagon was demolished, but the horse was unhurt.

Although we are saddened by this great tragedy we find comfort in knowing that all things work together for good to those who love God.

The three funerals were held at Preacher Amos Fisher's, the old Fisher homestead. There was a large attendance at each. The texts at the funerals were read from Mark 13: 31-37. —A friend.

BRESLAU, ONTARIO

(Cressman Congregation)

Dear Herald Readers:—These last weeks a number of our group have been called to

heir long home. Bro. Allen Brubacher passd away Jan. 11, and Bro. Moses Heckendorn, an. 5. Bro. Heckendorn was a deacon of our ongregation for some years.

On Dec. 26, Oliver Kolb was buried in the emetery adjoining the church grounds. Mr. Kolb was formerly an active worker in our Sunday school, but in the later years has been member at Sterling Ave., Kitchener.

On Dec. 22, a memorial service was held ere for Bro. Nathaniel Bergy, who passed way on Dec. 20, at Hamilton, Ont. Bro. Bergy had served us as assistant pastor for a umber of years some years ago.

The 1944 organization of our Sunday school s as follows: Supt., Horace Cressman; Asst., Ray Cressman; Junior Supt., Gordon Eby; Asst., Lloyd Snider; Secy, Lloyd Cressman; Treas., Herb Cressman; Asst. Secy., Leonard Cressman; Chors., Lloyd S. Shantz and John Randall. Asst. Librarians, Ruth Gimbel and Nora Randall; Church Correspondent, Elvina Cressman. The president of the young people's Bible meeting is Henry Wideman; Secy.-Treas., Ephraim Hoffman; and Ruby Burkhardt and Mrs. L. Cressman are members of the Executive Commitee.

Among our shut-ins, Mrs. Norman Dettwiler, Mrs. John Cressman, and Mrs. Noah Cressman are continuing in fair health, while Mrs. Ben Horst has recently had an operation at the Kitchener and Waterloo Hospital. Her condition is favorable. Mrs. Menno Schiedel, our oldest sister, and Mrs. Abram Gingerich are not so well now. Sometimes when sickness comes and continues indefinitely we wonder why, but we know God allows these things in love and for our spiritual good. We have the confidence that our friends realize that all things work together for good.

Jan. 17, 1944. Elvina Cressman.

KOUTS, INDIANA

Greetings to our Herald Friends:—This past year has been rich in spiritual and material blessings. We were thankful for the number of visiting ministers who so kindly served us and we were especially grateful for the special interest and service that Bro. and Sister Paul Erb gave us in the past year. Since Bro. Erb has been appointed editor of the "Gospel Herald," we regret that he can no longer continue to fill his appointments at this place. We trust that the Lord will continue to bless the Erbs in their new field. We are expecting Bro. Millard Lind of Goshen to fill the vacancy left by Bro. Erb.

Our Sunday school was reorganized the first of the year with the following officers appointed: S. S. Supts., Chauncey Birky and Victor Miller; Secy.-Treas., Ivan Sutter; Chors., Harold Martin and Ralph Birky; Supts. Primary Dept., Mrs. Emanuel Birky and Mrs. Arthur Martin.

As time goes on, let us not grow weary in well doing.

Jan. 18, 1944. Cor.

GOSHEN, INDIANA

(East Goshen Sunday School)

Dear Herald Readers: We lift thankful hearts to God for the way He is continually guiding and blessing the work here. The attendance at both Sunday school and evening meetings has been fine, averaging around forty-five; and the interest manifested by the boys and girls in the Saturday afternoon meetings is likewise very encouraging.

On Sunday evening, Dec. 19, a Christmas program was presented. Each of the classes in the Sunday school took part. There were eighty-seven persons from the community alone in attendance, besides a goodly number of teachers and visitors. Again a need for a larger building was keenly felt.

We thank the Lord that a solution to our problem is being realized. Although we are unable to secure enough building material for an entire church structure, we are happy to report that the foundation has been laid, and a basement auditorium will soon be ready for temporary use until more progress can be made. Dedication services have been planned for Sunday afternoon, Feb. 6. At this time also three applicants will be received into membership.

We are anticipating a week-end series of evangelistic meetings to be held preceding the dedication services. Bro. E. M. Yost, Greensburg, Kans., has consented to serve as evangelist, David Byler, student here at Goshen College, as song leader, and the Byler quartet to render special music.

The time for the meetings is scheduled as follows: Friday and Saturday evenings at 7:30 p.m., and three services on Sunday at 10:00 a.m., 2:30 p.m., and 7:00 p.m.

We ask the support of your prayers for our work here as well as for the work of the Lord everywhere.

Jan. 19, 1944. Cor.

TOPEKA, INDIANA

(Maple Grove Congregation)

Dear Readers:—Greetings in Jesus' precious name. On the first Sunday morning of the new year, we had an impressive consecration service conducted by our pastor. Bro. Yoder faithfully admonished all of us to rededicate our lives to the Master. He urged those who have a special responsibility in any of the activities of the church to feel that responsibility and their dependence upon God. We need to be reminded that every one of us shall give an account of himself to God.

This same Sunday morning a number of visitors worshiped with us. After the Sunday-school hour, Bro. Silas Weldy of the Holdeman congregation brought us a very informational and inspirational message.

In the evening a ladies' quartet from the Forks congregation made a helpful contribution to our young people's meeting.

On the evening of Jan. 10, we were privileged to have the director and six other brethren from the C.P.S. Camp at Denison, Ia., here for the service. The vivid description of the work of this camp and their message in song gives us an added appreciation of what our brethren who are called to serve our country are doing.

The Lord willing Bro. Paul Erb will be with us for a series of meetings beginning Feb. 20. We are looking forward to a season of special strengthening and refreshing from the Lord and an ingathering of precious souls. We crave your prayers.

Jan. 20, 1944. Eva K. Driver.

PETERSBURG, ONT.

(Geiger Congregation)

Dear Herald Readers: Greetings. On Sunday, Dec. 12, our Sunday school was reorganized and the following officers were re-elected: Supt., Leighton Schmitt; Asst. Supt., Abner Rudy; Sec.-Treas., Wayne Shantz; Choristers, Verneice Holst and Ferne Shantz; Primary Supt., Aaron Good; Library Committee, Cranson Good, Verneice Holst, and Mrs. Leighton Schmitt.

In the afternoon a seventeen-year-old boy, Bro. Robert Kipfer, who had been seriously injured two years ago in an auto accident, was buried. Some of the younger children of the family attend our Sunday school but the parents seldom attend. Pray for this family that they may become more interested.

The same evening the young people's Bible meeting of the Biehm and Geiger congregation was reorganized. The President, Abner Cressman, was re-elected; Vice-Pres., Delton Bowman; Sec.-Treas., Mary Bowman.

On Christmas Day the primary department of the Sunday school gave a short program followed by a Christmas message by the pastor, Bishop M. H. Roth. The children were presented with their gifts after the program.

The annual business meeting was held Jan. 3 and Bro. Cranson Good was re-elected as chairman of the Church Board.

On Sunday, Jan. 2, Bro. Curtis Cressman gave us a New Year's message in the absence of Bro. Roth, who was serving in the Clarence Center congregation. His message was timely and much appreciated.

Sunday, Jan. 9, Rev. Allen Schultz gave us a message from Acts 14. Rev. Schultz is a well-known preacher, traveller, missionary, and prophetic lecturer with many years of experience at home and abroad. He has visited thirty-nine countries in the past thirty years.

We are enjoying a mild open winter which helps out with the acute fuel shortage.

The flu has made the round of the congregation, but we thank God there have been no serious cases. Remember this congregation in your prayers. Cor.

MEYERSDALE, PENNSYLVANIA

A season of Bible School of nearly three weeks was held with the Conservative congregation of the Casselman Valley District of Somerset Co., Pa., and Garret Co., Md., with Bro. Nevin Bender, Greenwood, Del., in charge. It closed Jan. 20. The attendance and interest was good throughout these sessions. The average attendance was approximately 120.

The Word was proclaimed in the power of the Spirit and Christ was given the pre-eminence showing the position He deserves in our lives and how we can find the place He has for us in life.

Many edifying admonitions and notes of warning were given, and the folly of sin was pointed out to us. Many have resolved to be more diligent in their devotion and in the study of the Word.

May each of us seek God's help in carrying out the convictions that have been awakened and the new ones that have been developed.

Jan. 21, 1944. T. B.

Miscellaneous

HAGAR'S LULLABY

By Miriam Sieber Lind

Sleep, Little Ishmael,
In this dark place—
God hath despised us
And hidden His face.

God hath despised us,
The water is gone—
Sleep, Little Ishmael,
Weep not, my son.

See the great dipper?
Feel the soft sand?
Mother is near you—
Here is her hand . . .

O Night! Sustain me—
Cover my weeping;
Grant that my son
Die sweetly in sleeping.

Goshen, Indiana

—o—

DEATH AND MARRIAGE STATISTICS

By the Editor

In the survey conducted two years ago to determine what parts of the Gospel Herald were read the most, it was discovered, probably to the surprise of many, that next to the Field Notes, the Obituary section of the Gospel Herald is the most widely read. Of the 3,084 people reporting, 2,564 always or usually read the obituaries. There should be interest, therefore, to our readers in the summaries which are prepared every quarter by Bro. L. C. Kauffman of Hesston, Kans. He reports that during the fourth quarter of 1943 there appeared in the Gospel Herald obituaries of 138 persons, ranging in age from infancy to 99 years, 7 months, and 4 days. The average age was 58 years and 8 months. The ages may be tabulated as follows:

Over 90 years	8
80 to 90	24
70 to 80	23
60 to 70	31
50 to 60	18
40 to 50	4
30 to 40	6
20 to 30	4
10 to 20	6
1 to 10	4
Under 1	10

Among these deaths, three were caused by accidents. Three ministers and one deacon died during the quarter. Deaths were distributed by states and provinces as follows: Pennsylvania, 42; Ohio, 28; Indiana, 12; Illinois, 9; Ontario, 8; Virginia, 7; Iowa, 6; Maryland, 5; Nebraska, 4; Alberta, 2; Missouri, 2; Michigan, 2; Oregon, 2; Arizona, Kansas, Minnesota, Montana, Washington, West Virginia, New York, Oklahoma, and Puerto Rico, each 1.

Bro. Kauffman also submits a summary of obituaries appearing during the past eleven years. This summary reveals certain facts that might not have occurred to one. It is obvious, for instance, that, with only one exception, during the past eleven years the most deaths occurred during the first quarter. Winter time, that is, is obviously the most dangerous season to health. Some student of vital statistics may be able to tell why 1934 and 1936 had more deaths than did the other years. One notices that the year 1942 took more bishops from the church than any other year, and the past year is high in the loss of ministers.

Year	First Quarter	Second Quarter	Third Quarter	Fourth Quarter	Total	Bishops	Ministers	Deacons
1933	179	138	135	106	558	3	10	12
1934	193	161	191	156	701	4	17	9
1935	191	181	111	138	621	4	4	9
1936	217	170	163	167	717	7	11	10
1937	191	153	151	113	608	7	11	6
1938	152	158	123	127	560	6	9	5
1939	197	161	105	120	583	2	6	8
1940	170	168	133	123	594	4	10	9
1941	187	151	128	122	588	5	16	5
1942	144	141	116	174	575	8	9	1
1943	178	172	117	138	605	2	15	7

Marriage notices also have high reading interest. This department ranked fifth in the survey made. About 82% of those reporting always or usually read this department. Bro. George R. Smoker, who made the summary, suggests that perhaps the younger people read the marriages first, and the older people look first at the obituaries. At any rate, the strong "family" interest among our Mennonite people makes us want to know what new homes are being established. Bro. Emery D. King, of Detroit Lakes, Minn., has sent us a summary of marriage statistics for the past four years. This report, too, is of interest. One might have supposed that the unusual conditions resulting from war and the draft might make our young people rush into marriage and the establishment of homes. Evidently there was some tendency in that direction in 1941. But by 1943 the number of marriages had markedly declined. These figures may mean something to the sociologist who is interpreting our Mennonite life. Perhaps in later summaries Bro. King could report which are the most favored and the most disfavored months for marriage among Mennonite young people. The summary is as follows:

1940	571
Smallest number per issue	1
Largest number per issue	29
Smallest number per month	22
Largest number per month	98
1941	678
Smallest number per issue	2
Largest number per issue	33
Smallest number per month	32
Largest number per month	97
Doubles	1
1942	527
Smallest number per issue	1
Largest number per issue	46
Smallest number per month	17
Largest number per month	102
Doubles	10
1943	4
Smallest number per issue	2
Largest number per issue	21
Smallest number per month	28
Largest number per month	59
Doubles	1

—o—

I WAS JUST THINKING—

Do You Have Time?

Anonymous

God gave him a wife, three children a farm, livestock, a host of friends, sound mind, a strong body, and Time. It is said a certain damsel had a pleasing personality, talent for innumerable tasks, a lovely father and mother—but Time is not in her inventory. Most people are minus that credit, the product lying in their much reiterated statement, "I don't have time."

Others consider Time an illusive thing. With them it is, "Now I do, now I don't." But let's be realistic and admit in a grand way that in addition to the quantities of qualities, myriads of blessings the Lord has given us, He has also given us Time. He has placed us **in** Time. Have you not heard the expression, "for Time and Eternity?" Indeed we do stand enveloped in Time. We are born into Time; and she is ours until we exchange her for Eternity. When we are oppressed by the demands of life, let us stretch out our arms to Time, breathe deeply, and be engulfed in the thought that nothing is ours more than she. Though my deepest desire is not granted today, though I dwell deprived of many good and noble things, yet Time is mine. Of course too many moments spent in such contemplation means you miss your train, the cows begin to low, you straggle into class at the conclusion of the roll call, or a dozen other things may happen to show you have dislocated the functions of the day. But never fear. Soon enough the imperative call of children, the striking of the clock, the cackling of hens will end your philosophical reasoning and you only add as a parting thrust the conclusion that Time is not to be a void; it is to be filled, not only by contemplation, but by acts.

Time then, we may say, has been given to us as a trust as truly as has the ability to earn money or to preach or to teach. "Ordinary people think merely how they will spend their time; a man of intellect tries to use it." Our problem is to systematize our lives, to evaluate what is worth-while, to distribute carefully to the many worth-while things of our life the just portion of attention and time they deserve. "Had I a thousand lives, that were a present far too small," is an outburst of love and devotion worthy of a Christian, but it can never be true. We have been given only one life, and the span of time allotted to that one life. For **that** we must respond in love and devotion.

When a search is being made for the st cap or mitten, a wise parent is apt declaim, "A place for everything and verything in its place." We may equal- well make of it the parody, "A time or everything and everything in its me." Eccles. 3:1-8. The confusion used at the loss of, and the urgent eed of, the cap is not more upsetting han the person who goes through life ntinually saying, "I don't have time"; oh, I'm so busy." She is in a most ncomfortable state of mind and she n't half as uncomfortable herself as e succeeds in making others. Would e shout, "Unclean, Unclean," as the per of old, there could be little more evulsion than that caused by her peri- dic shouts as she stirs and bustles rough the day. To the guest in the hair her "I'm so busy" is a push to- ard the door. "Don't you see how usy I am," sends the child dismally way with her story book. Even the at and dog scuttle out of the way hen she comes barging by. "I don't ee how in the world I'll ever do it"— ell, maybe it doesn't need to be done. ertainly that doesn't need to be said. woman of this thought needs to re- hink her duty and perhaps eliminate uch that is irrelevant to its perform- nce.

Yes, God has given us time. Why ay we don't have it? We do. We have ime for everything that is required of s. I was just thinking that what we ry to do beyond the requirement is nergy ill-spent. Of this I am convinced hat anyone working in the realm out- ide of requirement should never be eard to say, "I don't have time." The ask should be done happily, for it is he hobby of the soul.

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THE EYELESS AND HANDLESS MAN OF KANSAS CITY

By Mrs. J. D. Mininger

William McPherson was born in Scotland, Feb. 5, 1866, and came to New York City, June 6, 1883. Later he went as far west as Rawlings, Wyo., and worked at his trade as quarryman. Here he formed acquaintance with a man named Edward Fisher, formerly from Nova Scotia. Mr. Fisher was a devout Christian.

In the bunkhouse where they roomed, the employees would spend their time playing cards and reading cheap literature to while away their time. But Mr. Fisher was different from the rest. He had a Bible instead of cards, and would read it in the presence of the others. The men began to wink at each other and thought Mr. Fisher religious. Mr. McPherson had a Bible too, but when he saw the attitude the men were taking, he kept it hidden. Mr. Fisher singled Mr. McPherson out as one whom he was going to lead to Christ. He showed him favors whenever he could and thus won his friendship. He then suggested that they buy a tent together and live in it by themselves. To this Mr. McPherson agreed, and later Mr. McPherson was led to Christ. He says, "I surely received something then that I never had before." This took place in 1887.

About nineteen years later, seventeen miles from Fort Collins, Colo., on June 21, 1906, Mr. McPherson was again working in a quarry when a premature blast blew him up about twenty feet in the air, and when he came down, he was eyeless and handless, and his face was in shreds. He was taken to a hospital for treatment. After having his face and hands bandaged, he asked the nurse to remove the bandage, saying that he could not endure the utter darkness. She told him she could not do that, for she must obey the doctor's orders. Imagine his disappointment when he found his eyes gone forever!

Later, in an institution for the blind, he met a teacher who, together with the Lord, taught him to read the Bible with his tongue. Again I quote his own words, "I was so hungry to get the Word and I studied so hard that both my lips and my tongue would bleed, but I did not bother about that. I was desperately in earnest to learn to read. I want to eat the Word. I would get on my knees and pray a while; then I would go and study a while. I would wake up in my sleep, thinking about my lesson.

"Later I undertook to read the Lord's Prayer. It was two o'clock one Sunday morning when I read the Lord's Prayer for the first time without a mistake." Yes, he eats the Word of God. It is his daily food. He says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17).

This man has the Bible for the blind in fifty-nine volumes, with the Moon type. He knows just where to find each book of the Bible. With his stubs of arms he will find the book you may ask for, as well as any particular reference.

His greatest hope is the coming of the Lord. Whether it be by way of the grave or in the air, he says, "The Lord will find us and that will be the end of our troubles." He is looking for His coming, morning, noon, and night. "I am not looking for the undertaker," he says, "but for the Uptaker."

A fine Christian lady has been caring for him these many years. She feeds him three times a day and cheerfully cares for him. I asked her one time if he never gets discouraged, and she replied, "Well, if he feels discouragement coming on, he flies to the Word of God." What a refuge in time of temptation!

How do we meet the disappointments of life?—with a grumble or with thanksgiving? Are we victims or victors? I feel that Mr. McPherson is a victor. He has proved a real blessing to many. Years ago, a brother and sister from eastern Pennsylvania came to Kansas City especially to see this man, and he proved a blessing to them.

Mr. McPherson's birthday is on Feb. 5. Should anyone reading these lines care to remember him again as in former years, it is your privilege to do so, even though it may be a few days late. His address is 1918 E. 71st St. Terrace, Kansas City, 5, Mo. I am sure you will receive a blessing and will feel thankful for your eyes and hands as never before. Matt. 25:40.

Goshen, Ind.

SOME NOTABLE SHUT-INS

(Continued from page 935)

obey the commission of Jesus to "preach the gospel to every creature."

The Lake of Fire Shut-in

In the closing book of the Bible the Lord describes a place into which the eternally doomed are cast, in this awful language: "The lake of fire and brimstone, where the beast and the false prophet are," and says that they "shall be tormented day and night for ever and ever." Nothing can be done to relieve them. They are guilty of the greatest crime that man can commit—the rejection of the Christ whom God sent from heaven at such a tremendous cost, and who gave His life as a ransom for their sins. They are forever beyond the mercy of God, with a fate so terrible that no human mind can grasp it.

The Heavenly Inhabitant

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." In this beautiful language the great Judge invites His own into the mansions prepared by our Saviour upon His triumphant ascension into heaven after His great work of redemption was finished on earth. In that beautiful city with streets of pure gold, we shall enjoy freedom from all sin, pain, sorrow, or death, and shall sing the song of Moses and the Lamb forever and ever. Such is the portion of all who have accepted the glorious gift of God's love and have "washed their robes, and made them white in the blood of the Lamb." Who would refuse to be shut in such a glorious and celestial institution! May all the shut-ins who read these lines be so unspeakably happy as to enter finally this eternal realm of peace with full deliverance from any ailments that may have made them shut-ins on earth.

Albany, Oreg.

—o—

The resurrection of Christ is a fact, an external occurrence within the cognizance of man to be established by its testimony, and yet, it is the cardinal doctrine of our system, on it all other doctrines hang.—Dr. B. B. Warfield.

Weekly News Notes

RELIEF NOTES

Refugee Work Opens in Middle East

Dr. Richard Yoder and Delvin Kirchhofer are now working among refugees in the area around Cairo, Egypt. According to a telegram received from them their work will be increasing and will reach large proportions:

Collection newly arriving refugees. Mera welcomes additional MCC workers for training and continued service Middle East. Balanced group comprising doctors, nurses, driver, orderlies, educational and welfare workers. Most useful knowledge serb-croat. Total of eight desired immediately or any fraction thereof.

A later telegram also asks that a large quantity of clothing be sent to be distributed in centers containing Greek and Yugoslavian refugees.

Dr. Preheim Describes Medical Needs in Puerto Rico

The following paragraphs have been taken from a recent copy of "Rio La Plata", a newsletter published monthly by the M.C.C. Unit in Puerto Rico.

"Their health problems are greatly due to several factors—poverty, ignorance, overpopulation—which have combined into a perpetuating cycle. There are some 520 people per square mile in this predominantly mountainous and almost completely agricultural island. Even under the most favorable circumstances an agricultural economy could hardly support this population at anything but a very low living standard. As it is, the supporting economy is entirely inadequate for the large population. Poverty is everywhere, and with it its relatives—ignorance, malnutrition, disease, and hopeless resignation. Far from improving, the situation is becoming worse. The population is growing at a faster rate than the supporting economy. Unless means for industrialization can be found this trend must be expected to continue.

"People are sick because they are too poor to provide themselves with adequate living conditions, nutrition, and medical care. They do not have the knowledge to improve either their economic status or their health, and as long as they are chronically ill and undernourished, they are unable to acquire either knowledge or improved economic status, and so the cycle continues."

Relief Briefs

In a telegram from New Orleans, **Willard Smith** reports that he and Mrs. Smith with Sara Histand will be leaving by ship for Paraguay, January 25.

A barge of cotton belonging to the colony at Fernheim, Paraguay, burned, according to a recent report. The cotton was valued at $12,000 and was a total loss to the colony.

Grace Kauffman reports from Puerto Rico that she is settled in her quarters and ready for work after an enjoyable plane trip from Miami to San Juan.

Glen Miller, relief worker appointed for England, has received notice to report at pier, January 27, and to be ready to sail for England shortly after.

C.P.S. NOTES

Report of C.P.S. Canning and Drying Project

A detailed report containing statistics as to amount of food processed at various canning centers together with a number of appreciations, has been prepared and sent to all Mennonite church papers for publication.

At the annual M.C.C. Meeting the following action was taken relative to the canning project: "There was a unanimous vote that an expression be made to the sisters . . . and accordingly we are taking this opportunity to thank each one of those who have had some part in this program. May the Lord bless you and may you not become weary in well doing. This is a type of work which only the sisters can do but it has a most important place in any relief program."

Hagerstown Farm and Community School

A brochure has appeared introducing the Farm and Community School located at Hagerstown C.P.S. Camp, Unit IV. It contains a list of the students selected for the school and a tentative plan of their work and study. A challenge, written by the Director, Ralph Beechy, says, "Ours is the privilege to accept the challenge to dedicate our off-project time to training and study, whereby we may better contribute to our rural heritage and find expression in the 'Way of Christ' by our efforts in preserving the community life in our respective home localities."

PEACE SECTION NOTES

Notice to Women Buying Civilian Bonds

Beginning January 20, the Provident Trust Company will place on the "exception list" all names of women who apply for the purchase of Civilian Bonds who do not indicate on the subscription order form the designation Miss or Mrs. An omission of this small matter means extra correspondence and delay so that ca should be taken to make this indication.

Changes in Selective Service Regulations

Beginning February 1 Selective Service w abolish the draft board examinations determi ing physical and mental fitness. Under the ne regulation the doctor who gives the final e amination before induction will determine t fitness of the registrant. This examination is be given at least twenty-one days before i duction so registrant may know his status.

Draft classification III-A has been eliminate This classification previoüsly included tho "with child or children and maintaining a bor fide family relationship."

The transfer of jurisdiction, in the case men working away from their home towns, h been made to appeal boards near their jobs.

A careful review is being made of the nation 3,400,000 IV-F registrants to determine wheth any previously rejected could he used som where in the armed forces. A commission of fi doctors has been appointed to examine milita physical standards to see if any can safely l lowered. Released January 27, 194

Compiled by Irvin B. Horst

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE NOTES

The program for the annual Ministers' Week, Feb. 9-11, has been prepared for the purpose of giving aid to ministers and church workers who desire spiritual refreshment and fellowship. Allen H. Erb will discuss "The Doctrine of the Church" each day and will speak on "Nursing Education in the Program of the Mennonite Church" at a joint chapel service on Friday, Feb. 11. C. F. Derstine will discuss "An Enlarged Program for the Mennonite Church," "Utilizing the Resources of Our Young People," and "Feeding the Flock." Each day Ernest E. Miller will discuss "Preaching from John" and Harold S. Bender, "Galatians—the Epistle of Grace." Various phases of "An Effective Teaching Ministry in the Local Congregation" will be discussed by S. E. Allgyer, E. B. Frey, and I. E. Burkhart. John R. Mumaw will speak on "Planning Our Preaching" on Friday afternoon, Feb. 11.

A special feature of the Ministers' Week will be an open discussion meeting on Saturday morning, Feb. 12, with Paul Mininger as moderator and Edwin J. Yoder, Tobe E. Schrock, and John E. Gingerich as discussion leaders. The topics for discussion will be "The Purpose of the Council Meeting and How to Conduct It," "What Instruction and How Much Should Be Given to New Converts, and How Should It Be Conducted?" and "Are Week-evening Meetings to Be Encouraged and What Should Be Their Nature?"

Another special feature will be the meeting for ministers' wives on Friday afternoon. Topics for discussion are listed as follows: "The Place of the Minister's Wife in the Work of the Local Congregation," Mrs. David Steiner; "The Minister's Wife as a Counselor," Mrs. J. D. Graber; "The Minister's Home in the Life of the Congregation," Mrs. D. A. Yoder; "Weights or Wings," J. R. Mumaw. Mrs. Paul Erb will be chairman of the meeting, and Mrs. John Gingerich will conduct the devotional exercises. This meeting, which had a successful beginning last year, is designed to fill a special need for the wives of ministers.

The theme for the Annual Christian Conference, Feb. 11-13, is "The Gospel of the Grace of God." Subjects for discussion are as follows: "The God of All Grace," E. B. Frey; "By Grace Are Ye Saved," C. F. Derstine; "Transforming Grace," Maurice O'Connell; "Sustaining Grace," John R. Mumaw; "Frustrating th Grace of God," J. N. Kaufman; "By th Mercies of God," E. M. Yost; "Let Us There fore Come Boldly unto the Throne Grace," J. Lawrence Burkholder; "Stew ards of the Manifold Grace of God," A. Good. On Saturday afternoon, Feb. 1 Orie O. Miller and C. L. Graber will cor duct a panel discussion on "C.P.S. Re habilitation: Problems and Plans." Alle Erb will preach the sermon at the colleg on Sunday morning, Feb. 13. Officers the Conference are: John E. Gingerich moderator; Ernest E. Miller, assistar moderator; and Walter E. Yoder, choriste We earnestly solicit the prayers of th brotherhood for these meetings and invit all those who can to attend.

Enrollment in the winter Bible scho has reached 83. Forty-two of these ar full-time students and 40 part-time stu dents. The Tuesday evening class on relie work is responsible for the large numbe of part-time students: 37 men and fou women as compared to 34 women and men in the day classes. J. N. Byler, H. S Bender, and Levi C. Hartzler have a readv given lectures on various phases c relief activity. Other speakers includ Orie O. Miller, Ernest Bennett, Ernest H Miller, and Carl Kreider. Winter Bibl school credit is given to those registere in the relief course.

Enrollment in the college for the secon semester is 218 as compared to 237 for th second semester of last year and 227 fo the first semester of this year. Howeve the number registering for the secon semester of 1943-44 was only nine les than the first semester as compared to drop of 18 between the first and secon semesters of 1942-43. We are grateful t God for the opportunities for service mad possible by a continuing good enrollmen in the midst of the war years.

On Friday evening, Jan. 14, the Men nonite Historical Society held a memoria meeting in honor of Daniel Kauffmar Harold S. Bender spoke on Brother Kauff man's contribution to the Mennonit Church. John C. Wenger gave a history c Mennonite publications, especially th Gospel Herald. Paul Erb, the new edito of the Gospel Herald, spoke on what h considered the true function of the officia church publication.

Calvin F. Snyder, returned missionar from Tibet, spoke at a Vesper Service Sunday afternoon, Jan. 16, on "Evange lism in Tibet."

President Ernest E. Miller has been absent from the campus since Jan. 9. He first attended the funeral of Daniel Kauffman in Scottdale on Jan. 10 and then went to Cincinnati, Ohio, for meetings of the Mennonite College presidents, the National Conference of Church-Related Colleges, and the American Association of Colleges. From Cincinnati he went to Mulberry, Fla., and Durham, N.C., visiting C.P.S. units there as director of relief training for the M.C.C. He will return to Goshen on Jan. 21, via Washington, D.C.

A farewell service for Willard H. Smith, professors of history, and Glen R. Miller, professor of chemistry, is being planned for the chapel service on Friday, Jan. 21. Bro. and Sister Smith are sailing next week from New Orleans for Paraguay where Bro. Smith will serve as relief commissioner for the M.C.C. for a two-year period. Bro. Miller will sail for England soon as director of relief work there for one year.

Special week-end meetings are planned by the staff of the East Goshen Sunday School for Feb. 4-6. Evangelist E. M. Yost, of Greensburg, Kans., will be the speaker. A special dedicatory service for the new basement auditorium will be held on Sunday afternoon, Feb. 6. The workers will appreciate your prayers in behalf of this work.

The annual meeting of the Mennonite Board of Education will be held at Goshen College on Feb. 14, 15.

Jan. 19, 1944. Levi C. Hartzler.

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GLIMPSES OF E.M.S. LIFE IN JANUARY

January brought to us the annual Special Bible Term "extras" in the form of contests and meetings designed to fit the specific needs of youth for Christian ideals and witnessing. The oratorical contest was held Friday evening, the seventh, at which time five men presented orations on the theme of "Nonconformity." Ralph Shank and Lester Eshleman carried first and second honors. On January 21 five original stories on the subject of "Nonresistance" were read by ladies. To Ruth Krady was awarded first prize, and to Elizabeth Erb, second. The large audiences attending both of these meetings indicated the usual good interest of the public in these contest programs.

In the third term address given Wednesday morning, January 12, on the subject, "Grass and Man," D. Ralph Hostetter showed how fundamental grass is to life and civilization.

The Youth Guidance Conference, with separate sessions for men and women, opened Thursday evening, Jan. 13, and continued Friday morning and afternoon. Dr. Fred Brenneman of Hesston, Kansas, was guest speaker at both the men and women's meetings. Mrs. M. C. Lehman, Akron, Pa., and Sister Edna K. Wenger, of the Lancaster Mennonite School, came with live messages of interest to girls. Other outside speakers on the women's program were: Mrs. Ray Emswiler, Bergton, Va.; Mary Emma Showalter, Broadway, Va.; Mary Stalter and Orpah Mosemann, Harrisonburg, Va. Additional speakers were drawn from members of the school faculty. Deep appreciation for these worth-while sessions was expressed by the students.

An inspirational Mission Meeting followed on Saturday evening and all day Sunday, Jan. 15 and 16. The theme of this program was "Missionary Urges." Bro. Brenneman, Bro. Harvey Shank, Chambersburg, Pa.; Bro. Charles Hostetter, Manheim, Pa.; and Bro. John R. Mumaw ably discussed subjects assigned to them. The last session on Sunday evening was an impressive consecration service.

The annual Y.P.C.A. drive was conducted Wednesday morning, Jan. 19. Speeches were given by students on the needs of foreign missions, itinerary evangelism, and local Y.P.C.A. work. An original poem on European Relief was read. E. G. Gehman illustrated the song, "Throw Out the Life Line," as it was sung by the audience. Sadie Hartzler, one of the faculty advisors for this organization, gave a closing speech on the great needs at our door. The goal this year was set at $1500.00, to be disbursed as follows: Africa 10%, India 10%, South America 5%, China 5%, Mennonite European Relief 15%, Itinerary Evangelism 30%, and Local 25%. A splendid response was given by the student and faculty group, and at this date the goal has been exceeded by $175.00.

A program of well-loved songs was presented by the Mixed Chorus on Saturday evening, Jan. 22. Selections were also given by the faculty male quartet.

Bro. Levi Hurst, who serves the Providence congregation at Oyster Point, Va., was present in the Friday morning devotion period on Jan. 21 and conducted the opening. On Sunday morning, Jan. 23, Bro. John W. Hess of Akron, Pa., preached the sermon.

Bro. John Lapp of Hatfield, Pa., arrived the afternoon of the same day to serve as evangelist for the midyear revival meetings. A special prayer service was announced for six o'clock that evening in the Assembly Room. A large group of interested students and faculty responded. We are praying for a real revival among us.

Bro. John R. Mumaw was one of the speakers at the New Year's meeting held Jan. 2 at the East Chestnut Street Church, Lancaster, Pa. On Friday and Saturday evenings, Jan. 22 and 23, he spoke to the C.P.S. Unit at Marlboro, N. J. The next two nights he addressed the group of C.P.S. men at Greystone Park, N. J.

Bro. John L. Stauffer served on the week end Bible Study program at the Lancaster Mennonite School on Jan. 8. He preached at Masonville and Mountville, Sunday morning and evening, Jan. 9.

The week of Jan. 24-31 he was instructor at the Ministers' Meeting held at the Bible School at Canton, Ohio. He served on a Bible Conference program at North Lima, Ohio, the week end of Jan. 22 and 23.

—Elizabeth B. Mosemann.

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Married

Miller—Martin.—Bro. Fred E. Miller and Sister Anna Mary Martin, both of near Lancaster, Pa., were united in marriage at the bride's home on Jan. 18, 1944, by Bro. D. Stoner Krady. May God richly bless them.

Miller—Esh.—Bro. Chester A. Miller, Mt. Union, Pa., and Sister Eunice I. Esh, Belleville, Pa., were united in marriage at the bride's home on Thanksgiving Day, 1943. Bro. Raymond Peachey officiated. May God's blessing rest upon this union.

Troyer—Lehman.—On Christmas Day, 1943, Bro. David E. Troyer, Fentress, Va., and Sister Beulah Lehman, Lancaster, Pa., were joined in marriage at the East Chestnut Street Church. Bro. Christian K. Lehman preached the sermon after which the ceremony was performed by Bro. D. Stoner Krady. May God's choicest blessings be theirs.

Long—Yordy.—On New Year's Day in the Waldo Mennonite Church near Flanagan, Ill., occurred the marriage of Bro. Chester LaRue Long, son of Bro. and Sister C. Norman Long, of the Science Ridge congregation near Sterling, Ill., and Sister Verna Fay Yordy, daughter of Bro. and Sister William Yordy, of the Waldo congregation. The ceremony was performed by Bro. A. C. Good, uncle of the groom. May the blessings of the Lord attend them as they travel the road of life together.

Obituary

Brenneman.—Richard Lyle, son of Adam and Lessa Diller Brenneman, was born near Elida, O., April 5, 1916; departed this life Jan. 16, 1944; aged 27 y. 9 m. 11 d. Richard was receiving specialized training in electrical engineering at the State University, Madison, Wisc., when stricken with a blood infection on Oct. 25, 1943. He was taken to the nearby Station Hospital, Traux Field, where he received expert medical attention throughout his prolonged illness. At the age of 14 he accepted Christ as his Saviour and united with the Central Mennonite Church at Elida. His clear testimony through these trying months convinced all with whom he came in contact that the faith that he had in his Redeemer when a youth, was his hope and anchor to the end. Doctors, chaplains, and nurses marvelled at his cheerfulness, patience, and fortitude. He was united in marriage with Jean Griffin of Spencerville, O., on June 14, 1942. He leaves his devoted companion who tenderly ministered to him throughout his illness, together with his father and mother, and a sister, Alice, besides many relatives and friends. A brother, Paul, preceded him 9 years ago. Our finite minds cannot understand, but we bow to the wisdom and will of Him who said, "My grace is sufficient for thee." Funeral services were held at Elida on Jan. 19, 1944. Interment at Salem Mennonite Cemetery. Bro. I. E. Burkhart, Goshen, Ind., officiated, assisted by Bro. M. L. Troyer, Elida, O.

Cender.—Katie F. Cender, daughter of the late Bishop Peter and Barbara Hieser Zehr, was born near Danvers, Ill., Oct. 5, 1887; departed this life Jan. 10, 1944; aged 66 y. 3 m. 5 d. At the age of 10 years she moved with her parents to their home near Fisher, Ill. On Dec. 15, 1904, she was united in marriage to John Cender who preceded her in death 8 years ago. This union was blessed with 4 children. One daughter, Sadie, preceded her in death in 1913. There remain 2 sons (Roy and Alva), and a daughter (Lelia), all of Fisher; also 4 grandchildren, a brother (Dan P. Zehr), and a sister (Mrs. Amelia Birkey), both of Foosland. A brother and a sister preceded her in death. At the age of 14 she accepted Christ as her Saviour and united with the East Bend Mennonite Church to which she remained faithful to the end, serving as a Sunday-school teacher as long as health permitted. During her illness she was very patient, often expressing a desire to remain with her loved ones, but also a longing to depart to be with her Lord whom she loved and served. Funeral services were conducted at the home by Bishop J. A. Hieser, and at the Church by Bro. G. D. Troyer, assisted by Bro. Elmer Crockett of the Rantoul Gospel Center, Rantoul, Ill. Text: I Cor. 15:13. Interment in East Bend Mennonite Cemetery.

Coakley.—Anuie B., daughter of the late Preacher Joseph F. and Fannie Heatwole, was born near Hinton, Va., where she spent her entire life. She passed away, Dec. 4, 1943, after 16 months of illness; aged 67 y. The last months were spent in bed and on a wheelchair because of a severe heart and arthritis condition. Through her intense suffering she always had a cheerful smile for all who visited her. On July 4, 1887, she married James G. Coakley who preceded her in death 25 years ago. She was a lifelong and faithful member of the Mennonite Church and always attended services until her hearing was impaired. Of 8 children, the following 7 survive: Claude F., Elizabeth City, N.C.; Emory B., Harrisonburg, Va.; Glen H., and Vernon F., Washington; Mrs. Orvan Brunk, Hyattsville, Md.; Edith F. and James M., at home. She is also survived by 17 grandchildren, one great-grandchild, and 3 brothers (John E. Heatwole, near Harrisonburg; Melvin J. and Enos E., near Hinton, Va.), and a sister (Mrs. Oscar Rhodes, Hinton). A brother (Bishop Jacob A. Heatwole, La Junta, Colo.) preceded her in death. Funeral services were conducted at Weavers Church by Bros. John R. Mumaw and Paul Good. Burial was in the near-by cemetery.

Mother was tired and weary,
Weary with toil and with pain;
Put by her glasses and rocker,
She will not need them again.
Into heaven's mansions she's entered,
Never to sigh nor to weep.
After long years with life's struggles,
Mother has fallen asleep.

Diller.—John H., son of the late Francis and Mary (Burkholder) Diller, was born in Franklin County, Pa., Feb. 20, 1874; died Jan. 8, 1944, at his home near Hagerstown, Md., where he resided for the past 40 years; aged 69 y. 10 m. 19 d. On Dec. 10, 1896, he was united in marriage to Maggie M. Strite. To this union were born 5 children. Surviving are his companion, 4 sons and a daughter (Norman, Hagerstown, Md.; Elmer, Hagerstown, Md.; Amos, Mason and Dixon, Pa.; Reuben and Edna, Hagerstown, Md.), 24 grandchildren, 3 brothers (Joseph, Souderton, Pa.; Samuel, Greencastle, Pa.; Jacob, Waynesboro, Pa.). For the past 8 years he bad a weak heart from whicb he suffered at times and at other times he was permitted to go about his daily duties. On Dec. 17, 1943, he took his bed with the flu. After about 10 days he was apparently recovering sufficiently to be up again and he ate his meals at tbe table witb the family. Jan. 6, 1944, he was stricken with paralysis on his left side and a blood clot passed over his brain from which he never recovered. He was unable to speak very much, but he left us a testimony tbat will live on. One of the few things he said was that he wanted to sbake hands with everyone that came in, that being the only way he had to express tbe good will he bad for his fellow men. He united witb the Mennouite Cburch in bis youth and remained faithful until death. Aug. 13, 1930, he was ordained to the office of deacon for tbe Miller's congregation near Hagerstown, Md., in whicb calling he loyally served until the Lord called him bome. He was kind and devoted to his wife and family and will be greatly missed in the bome. Funeral services were held Jan. 12 with short services at his home and at the Miller's Mennonite Cburch by Brethren Moses K. Horst, Amos J. Martin, Jno. D. Risser. Text, Rev. 2:10, latter clause. Interment in cemetery adjoining.

We miss tbee from our home, dear Father,
We miss thee from thy place.
A shadow o'er our life is cast;
We miss tbe sunsbine of tby face.
We miss tby kind and willing hand,
Thy fond and earnest care,
Our home is dark witbout thee;
We miss tbee everywhere.

Graybill.—Annie, daughter of Chas. C. and Barbara Graybill Pellman, was born May 29, 1861; died at the home of ber daughter, Mrs. Earl Ferster, in Richfield, Pa., Jan. 15, 1944. On Sept. 2, 1886, she was united in marriage with Shelley Graybill, who preceded her in death over 22 years ago. To this union were born 2 daugbters (Edna, Mrs. Clarence Good, Meiserville, Pa.; and Emma, Mrs. Earl Ferster, Richfield, Pa.). Botb daugbters survive, also one brother (J. O. Pellman, Richfield), 9 grandchildren, and 3 great-grandchildren. Early in life sbe and her husband united with the Menuouite Churcb, in which both remained faithful and consecrated members. Until a few weeks ago, wben sbe suffered a stroke, she had tbe vitality of a woman much younger tban herself. Her cbeerful disposition won for ber many friends, and sbe will be greatly missed by her neigbbors, in the home and in the church. Funeral services were conducted at the home of Earl Ferster with furtber services in tbe Cross Roads Mennonife Churcb. Brethren Menno Brubaker and Donald Lauver officiated. Text, II Tim. 4:7-8. Interment in tbe cemetery west of Richfield.

Beneath our eyes sbe slowly faded,
Getting weaker day by day,
Till God in His heavenly wisdom
Called her peacefully away.

Gross.—Bertha Mills Gross, was born May 17, 1883; died Oct. 7, 1943, at the Lutheran Hospital, Ft. Wayne, Ind., following an illness of 5 weeks. On Dec. 26, 1905, sbe was married to William P. Gross wbo survives her. To this union were born 11 children. Six survive (Mrs. Vera Brincefield, Ft. Wayne; Walter Gross, Ft. Wayne; Fern and Harry, at home; Mrs. Edith O'Toole, Ft. Wayne; and Albert, C.P.S. Camp, Grottoes, Va.). In May, 1916, she united with the Mission congregation, and remained faithful until death. Funeral services at the Mission were in charge of Bro. Allen Ebersole and Bro. Joe Neuhouser. Interment in the Lindenwood Cemetery.

Gutshall.—Margaret Jean, daughter of William and Rebecca Pates Gutshall, was born at Sarab Furnace, Oct. 5, 1869; fell asleep Jan. 21, 1944; aged 74 y. 3 m. 16 d. Surviving are 2 brotbers (John E. and Thomas) and a sister (Mrs. William McGarvey). Sbe was received into the First Mennonite Church, Altoona, Pa., by water baptism April 27, 1932. Funeral services were held at tbe First Menuonite Church, Jan. 23, in charge of the pastor, Bro. Joseph M. Nissley. Text, Eccl. 12:5.

Hochstetler.—Alexander D. Hocbstetler, son of tbe late Daniel J. and Sarab Hershberger Hochstetler, was born March 25, 1865, near Trail, O.; departed this life Tuesday evening, Jan. 11, 1944, at the home of his daughter, Mrs. Ralph D. Zook, Walnut Creek, O.; aged 75 y. 9 m. 20 d. In his early youtb he united with the Walnut Creek Mennonite Church and remained faithful until deatb. He was always prompt and regular in attending cburch as long as healtb permitted. On Feb. 1, 1891, he was married to Mary Jane Miller who preceded him in death, Nov. 18, 1927. To this union were born 6 daughters and a son, who survive (Mrs. Len Hershberger, Mrs. W. M. Hershberger, Mrs. Homer Hershberger, all of Walnut Creek; Mrs. Owen Maust, Sugarcreek, O.; Mrs. R. D. Zook, Walnut Creek, O.; Mrs. Alvin Schloneger, Louisville, O.; and Wilhur, Walnut Creek). Also surviving are a foster son (Otis Sundeheimer, near Walnut Creek), 24 grandchildren, and 3 great-grandchildren, a brotber (Noah, Trail, O.), and 4 sisters (Mrs. Andrew Hamsher, Walnut Creek; Mrs. Malinda Mast, Shanesville, O.; Mrs. Harvey Hershberger, near Shanesville; and Mrs. William Kandel, Trail, O.), and many other relatives and friends. He had been in failing health for almost a year. He took sick Feb. 16, 1943, from which he partly recovered and tben on Aug. 6, 1943, be had a relapse from which he never recovered; spending nearly all of his time on a chair, where he was sitting when the Master called him home. During the period of confinement he was amazingly patient and bore it all without complaining. Funeral services were held at the Walnut Creek Mennonite Church with Bros. Paul R. Miller, Venus Hershberger, and Alvin Miller officiating. Burial in church cemetery.

Horst.—Isaac, son of Michael and Lydia Lehman Horst, was born near Chambersburg, Pa., July 31, 1887; died Dec. 16, 1943; aged 56 y. 4 m. 15 d. On Dec. 10, 1929, he was married to Maude I. Lesher, who survives him. He is also survived by 2 brothers (Samuel H., Chambershurg, Pa.; and John L., Scottdale, Pa.), besides many other relatives and friends. He was a member of the Mennonite Church for many years and took his stand as a C.O. in World War I. He was well kuown in the community because of his having been a farmer and businessman and will be missed by many who were familiar with his quiet, considerate, and helpful life. He was a sufferer from nephritis for a number of years, but endured his afflictions patiently. The funeral was held at his late home near Chambershurg, with the followiug ministers officiating: Daniel Kuhns, Harold Hunsecker, and Carroll S. Klug. Interment was made in the cemetery near the Cbambersburg Mennonite Church.

Huber.—Mary N. (Buckwalter), wife of Elam J. Huber and daugbter of the late Jacob and Mary Nolt Buckwalter, was born Dec. 31, 1879, near Bridgeport, Pa.; died Dec. 19, 1943, at her home at Witmer, Pa. in her 64th year. Besides her husband she is survived by a daughter (Mrs. Freeland N. Buckwalter, Talmage, Pa.) and 5 grandchildren. One sou (I. Walter) preceded her in death. Surviving her also are 2 brothers (Abram, Strasburg, Pa., and John, Santa Ana, Calif). She was a member of the Mellinger Mennonite Cburch since her youth, being one of the first of a group of young people to unite with the Church at that time. Sbe has served as a Sunday-school teacher for a number of years, taking her place with a class just a few weeks before her death. About 5 years ago she experienced a very serious operation from which it took her a long time to recover. Tbis past summer she was seemingly in better health than any time since her operation, until about 3 weeks before her death when her heart showed signs of failing. On Dec. 19, she suffered a severe heart attack, and after recovering from that she had another attack later in the evening. Shortly before midnight she passed quietly away, not seeming to suffer much. Funeral services were conducted, Dec. 22, from her late home by Bro. Elmer Martin with further services at the Mellinger Mennonite Church by Bro. David Landis, Text, I Chron. 29:15. Burial in adjoining cemetery.

Kornhaus.—Edna Jenny Kornhaus, daughter of John and Caroline Amstutz Jenny, was born Feb. 15, 1901, near Orrville, O.; died Jan. 6, 1944, at her home near Orrville; aged 42 y. 10 m. 21 d. She lost her mother when only years old. She is survived by her husband, h father, and one brother, Elmer. Her father a brother are both of Los Angeles, Calif. Al surviving her are 3 uncles, 2 aunts, and a nu ber of other relatives and friends.

She lived in Orrville and vicinity all h life, with the exception of 4 years wbicb s spent in California witb her father and brothe In her youth sbe confessed Christ as ber pe sonal Saviour and was received into the f lowship of the Pleasant View Mennonite Churc In 1930 she transferred her membership to t Orrville Mennonite Church, in which fellowsb sbe remained faithful until death. While wo shiping with us, she was active in the work the church and faithful in keeping the ordinanc of the House of the Lord. For a number of yea she was a teacher in the Sunday school. S observed her last communion on Dec. 21, e pressing peace and joy in tbe Lord. On No 25, 1937, she was united in marriage to Hen Kornhaus. During a lingering illness of a ye or more she revealed a beautiful spirit of Chri tian fortitude and resignation, endearing herse to those who knew her best. Sbe greatly a preciated all the favors and kindnesses that we shown to her during her illness. Funeral servic were conducted from the Tuble Funeral Hom and at the Martins Mennonite Church in charg of Bro. I. W. Royer assisted by Bros. Georg Sheets and Stanford Mumaw. Text, Col. 3:1-

I take Thee, Lord, my all in all,
For all Thou hast is mine,
I nothing have, and nothing am,
That nothing, Lord, is Tbine.
Lord, Thou art everything to me
In all things my sufficiency.

Martin.—Frank J. Martin, was born nea Maysville, Ind., July 1, 1879; died at the Meth odist Hospital, Ft. Wayne, Ind., Jan. 3, 194 followiug a heart attack on Jan. 1. Br Martin was one of the first converts of the F Wayne Mission. He was converted in Nov 1904, and ordained deacon July 8, 1909. I Oct., 1942, he requested that he be relieved c his duties as deacon. He was a faithful attenc aut of the Mission at the time of his deatb an served as Sunday-school superintendent i 1943. His presence is greatly missed in tb congregation. On Feb. 22, 1902, Bro. Marti was married to Pearl Mertz, who departed tbi life on March 21, 1940. To this union 6 chil dren were born, 5 of whom survive (Mrs. Viole Landis, Gary, Ind.; Harold Martin, Ft. Wayn Ind.; Mrs. Evelyn Yoder, Leo, Ind.; Norma and Donald, both of Ft. Wayne, Ind.). Br Martin was in charge of the Mission from 193 to 1934. He served faithfully and did muc for the church and Sunday school through hi ardent personal work in bringing souls to th Lord, whicb was his greatest joy. Funeral serv ices were beld at the Mission in cbarge of Breth ren Allen Ebersole and Perry Heller. Intermen in the Leo Cemetery.

Martin.—Martha Ella Martin, daughter o Enoch and Hanna Burkhart, was born at Bridge port, Ont., June 24, 1888; died at her hom near Edson, Alta., Jan. 4, 1944; aged 55 y. 6 m 11 d. She became a member of the Mennonit Church in youth, in which faith she died. Sh had a lingering illness for 4½ years. Sbe wa bedridden the last three weeks and unconsciou the last two days. Sbe bore her affliction witl patience. Surviving are her husband, Irvin R Martin, and 4 children (Mildred, Mrs. Tom W Langs, Preston, Ont.; Agnes, Mrs. Gale J Phillips, Edmonton, Alta.; Sanford, Banff Alta.; and Arthur at home). Her brothers an sisters are: Herbert (deceased); Clarence, Guern sey, Sask.; Irvin, Goshen, Ind.; Emerson Lloyd, and Gordon, Kitchener, Ont.; Florence Mrs. Mervin Shantz, Alma, Ont.; Gladys, Mrs Abner Musselman, St. Jacobs, Ont.; Mable, Mrs Zenas Cressman, New Hamburg, Ont. Also sur viving are 3 grandchildreu. Funeral services were held at Jellis Funeral Home, Edson, in charge of Bro. J. B. Stauffer. Text, Ps. 36:9 Interment at Edson Cemetery.

Miller.—Amanda Miller, daughter of the late Samuel and Mary (Nickey) Weaver, was born June 4, 1871, near Berlin, O.; died at the Pomerene Memorial Hospital, Millersburg, O., Dec 25, 1943; aged 72 y. 6 m. 21 d. Sbe had been suffering with dropsy and heart trouble for the last few months. In her youth she accepted Christ as her Saviour and became a member of the Walnut Creek Mennonite Church. On Feb. 19, 1905, she was united in marriage to Joseph J. Miller who preceded her in death Jan. 17, 1913. Two sisters and one brother also

receded her in death. She leaves to mourn er departure 4 brothers and 2 sisters (Samuel, altic, O.; Ben and Henry, Nappauee, Ind.; tlee, Millersburg, O.; Mrs. Barbara Miller, appanee, Ind.; and Mrs. Emma Weaver, Ful- n, N.Y.), and a host of relatives and friends. uneral services were held at the Berlin Men- onite Church with Brethren Paul R. Miller nd S. W. Sommer officiating. Interment in a earby cemetery.

Miller.—John Frauklin, sou of Benjamin and anuy Miller (later Kaufman), was born in lkhart Co., Iud., Nov. 18, 1871; died Jau. 15, 944, at Traverse City Mental Hospital where e had been for about 6 years. He came with is mother from Shore, Ind., to Newaygo Couuty bout the year 1897, and located in Everett wp., where they lived for several years then noved to Big Prairie Twp. where he lived he remainder of his life. He is survived by a rother, Chancy J. Miller, Clarksville, Mich. uneral services were held Jan. 18, 1944, at the White Cloud Funeral Home, conducted by T. U. elsou of Newaygo, Mich. Burial iu Big Prairie emetery.

Miller.—Raymond Leroy, son of Eruest and lara Emmert Miller was born Aug. 28, 1926, ear Elkhart, Ind.; died Dec. 24, 1943, near he place of his birth; aged 17 y. 3 m. 26 d. lost of his young life was spent in aud around lkhart with the exception of a few months t Tuscou, Ariz., where his father passed away early 7 years ago. He attended Elkhart aud oncord schools and was a freshmau at Con- ord High School wheu ill health overtook him nd he was reluctantly forced to give up his ctive school life. He spent nearly 19 mouths t Irene Byron Sanitorium uear Ft. Wayne, nd., and the last 15 weeks of his life at the amily home at Bunker Hill, near Elkhart, where e peacefully passed away to be with his Saviour n Christmas eve after having seen all his family ogether at the home and exchanged Christmas gifts with them. Leroy gave his heart to Jesus early in life and a few short weeks ago re- ewed his covenant with the Lord and became member of the First Church of the Nazareue t Elkhart, Ind. Leroy was a loving aud devoted son and brother. He had a very keen mind and made many friends, and was always thoughtful of the comforts of others. He leaves a sorrow- ng mother, 3 brothers (Arden, Donald, and Harold) one grandfather (A. B. Miller, Kalona, Ia.) and a great many relatives and friends. Funeral services were conducted at the Nazarene Church by Bro. Fred Thomas. Text, Rom. 8:18. Burial in the Prairie Street Cemetery near Elkhart.

Naffziger.—Lena Elizabeth, daughter of John and Mary Naffziger, was born Nov. 19, 1885, at Hopedale, Ill.; died at the Mercy Hospital, Urbana, Ill., Dec. 24, 1943; aged 58 y. 1 m. 5 d. In 1902 she moved with her parents to a farm near Fisher, Ill. Later iu 1929, she moved with her parents to Foosland, Ill. Iu her youth she accepted Christ as her personal Saviour and united with the Mennonite Church, and re- mained faithful until death. She is survived by her aged mother, 3 sisters and 3 brothers (Mrs. Sam Oyer and Mrs. John S. Birkey, Foos- land, Ill.; Mrs. Theo. Springer, Saybrook, Ill.; Alphia, Rockwell City, Ia.; Reuben, Pocohontas, Ia.; and Jesse, Foosland, Ill.), aud a host of relatives and friends. She was preceded in death by her father aud 2 brothers. She was a kind and loving daughter and sister and was especially devoted to her aged mother for whom she tender- ly cared. She was always concerned about the welfare of others. She expressed her readiness to go and said, "I commit myself to the Lord, I am ready to go auy time." The funeral serv- ice was in charge of Bro. J. A. Heiser. The text used was Ps. 23:4.

Peacefully sleeping, resting at last;
The world's weary troubles and trials are past.
In silence she suffered, in patience she bore,
Till God called her home to suffer no more

Pletcher.—Nancy Schrock Pletcher, daughter of Daniel and Susan Schrock, was born near Sturgis, Mich., March 7, 1853; peacefully de- parted this life at the home of her son, Landan, Jan. 14, 1944; aged 90 y. 10 m. 7 d. She was united in marriage to William W. Pletcher on Dec. 30, 1874. He preceded her in death nearly 14 years ago. To this union were born 7 children. Three preceded her in death (Clara, Edison and Ellis). Surviving her are 4 children (Mrs. Henry Hostetler, Goshen, Ind.; Landan J., Mid- dlebury; Merrill C., Elkhart; and Curtis C., Goshen), 13 grandchildren, and 28 great-grand- children. She united with the Mennonite Church when a young girl and remaiued faithful to the eud. Ou the morniug of Dec. 13, she fell and dislocated her shoulder, then on Jau. 13, she had a stroke from which she never regained con- sciousness. Fuueral services were held at the Middlebury Menuonite Church, couducted by Wilbur Yoder and Ira S. Johns. Text, Ps. 92:14.

Mother was tired and weary,
Weary with toil and with pain;
Put by her glasses and rocker,
She will not ueed them again.
Into heaven's mausions she's entered,
Never to sigh nor to weep.
After long years with life's struggles,
Mother has falleu asleep.

Rohrer.—Ida A., widow of Witmer J. Rohrer, died at the home of her daughter, Mrs. Ella M. Herr, Lancaster, Pa., at 5:30 a.m., Dec. 31, 1943, after au illuess of two weeks; aged 84 y. She was born Aug. 22, 1859, in Leacock Twp., a daughter of the late Wayue L. and Mary Landis Bair, and resided for many years ou a farm at Iva, south of Strasburg. In later years she lived in Lancaster. Early in life she accept- ed Christ as her Saviour and united with the Menuouite Church. At the time of her death she was a member of the East Chestnut Street Congregation. She asked many questions about our home over there aud would often sing "Let Me Go Where Saints Are Going." She was blessed with a good mind, interested in the worthwhile things of life, and was cheerful, never complaining about being a shut-in. Her desire was that all people would praise the Lord for His wonderful works to the children of men and she was concerned about getting ready. With that thought in miud, she peacefully fell asleep. She is survived by these children: Landis B., Ocean Grove, N.J.; Mrs. Ella M. Herr, Lan- caster, Pa.; B. Frank, Strasburg, Pa.; Anna B., wife of Clarence B. Eshleman, Viutage, Pa.; aud Parke D., Lancaster, Pa. One son preceded her in death. Also surviving her are 2 sisters (Mrs. Sarah A. Kurtz, Los Angeles, Calif.; Mrs. Emma B. Rohrer, Lancaster), one brother (Wayne L. Bair, Eden, Pa.), 12 grandchildren and 8 great-grandchildren. The funeral was held Jan. 4, 1944, at the home by Bro. Jacob T. Harnish, and at the Strasburg Mennouite Church by Bishop D. Stoner Krady. Text, Ps. 17:15. Interment in the adjoiuiug cemetery.

Into Heaven's mausions she's eutered
Never to sigh uor to weep,
After loug years with life's struggles
Mother has fallen asleep.

—The family.

Schlegel.—Joseph M., son of Bishop Joseph and Mary Schlegel, was born ucar Wayland, Ia., Mar. 14, 1877; passed away at his home in Milford, Neb., Jan. 10, 1944; aged 66 y. 9 m. 26 d. When 2 years old he came with his parents to Milford, Nebr., where he lived the remainder of his life. On Feb. 23, 1899, he was united in marriage to Angeline Stutzman. To this union were born 2 daughters (Ella, wife of Joe D. Birky; and Amanda, wife of Floyd Keuney). In his youth he accepted Christ as his Saviour, and united with the Amish Mennouite Church to which he remained faithful to the end. He was a long-time sufferer with asthma, which with other complications caused his death. In all his sufferiug he always patiently endured. One graudson preceded him in death. He is survived by his wife, 2 daughters, 6 grandchildren, 2 great- grandchildren, and many other relatives and friends. Funeral services were held at the Mil- ford A.M. Church on Jan. 14, 1944, in charge of Bro. W. A. Eicher with the sermon by Bro. Ezra Roth. Text, Jas. 4:14. Iuterment in the Milford A.M. Cemetery.

Schwartzentruber.—Mary (Bruuk) Schwartz- entruber was born April 5, 1857, in Wellesley, Waterloo Co., Ont.; passed to her reward Dec. 21, 1943; aged 86 y. 8 m. 16 d. In early youth she accepted Christ as her Saviour and upon confession of faith and water baptism she be- came a member of the Amish Mennonite Church. In the year 1905 she was married to Bro. Menno Schwartzentruber of South Easthope, who was called to the great beyond iu 1925. She leaves to mourn her departure one daughter (Katie, wife of Simon B. Zehr, Tavistock), one step- daughter (Emma Schwartzentruber), 10 grand- children, and 11 great-graudchildren, 2 brothers (Henry Brunk, Wellesley; Jacob Brunk, Tavis- tock), and one sister (Leah Lebold, Wellesley). Services were conducted at the home of her grandson, Claytou Schwartzentruber, Dec. 24, by Bro. Jacob R. Bender (II Cor. 5:1-21), and at East Zorra A.M. Church by Bros. David Schwartzentruber and Jacob R. Bender. Text, Gen. 16:8. Iuterment iu adjoining cemetery.

Snader.—Lester Mervin, son of Daniel and Elmira (Shirk) Snader, Jr., was born Feb. 20, 1943, at Narvon, Pa.; passed away at the Lan- caster General Hospital on Nov. 18, 1943, after an illness of a few days; aged 8 m. 28 d. Be- sides his parents, he is survived by his paternal grandparents (Mr. aud Mrs. Daniel Snader, Narvon, Pa.), his maternal grandparents (Mr. and Mrs. John F. Shirk, New Holland, Pa.), his paternal great-grandparents (Mr. and Mrs. Aaron Snader), and his paternal great step- grandmother (Mrs. Sarah Crouse). Funeral services were held Nov. 21, 1943, at his late home by Bro. Aaron Weaver and at the Weaver- land Mennonite Church in charge of Bro. J. Paul Graybill and Bro. John Burkholder. Burial was made in the adjoiuing cemetery.

Jesus has taken a beautiful bud
Out of our garden of love,
Born it away to the city of God,
Home of the angels above.

Stutzman. — Sarah (nee Miller) Stutzman, daughter of the late Solomon and Barbara Miller, was born near Charm, O., Jan. 11, 1868; de- parted this life at her home near Waluut Creek, O., Tuesday, Nov. 9, 1943; aged 75 y. 9 m. 28 d. In her early youth she coufessed Christ as her Saviour and became a member of the Walnut Creek Mennonite Church which was her church home till death. Ou Jan. 10, 1897, she was united in marriage to the late Alex Stutzman. Three children were boru to this union. One infant son and the husband preceded her in death. The following children and others mourn her sudden departure: Willis of the same vicini- ty; Alma at home, 4 grandchildren, one sister (Mrs. Geo. Flinner, Walnut Creek), and a host of nephews, nieces, aud other relatives and friends. Funeral services were held at the Wal- nut Creek Mennonite Church with Brethren Paul R. Miller and A. W. Miller officiating. Burial in church cemetery.

Mother, thou art sweetly resting,
Where thy cares aud toils are o'er;
Pain and sickness, death and sorrow
Never can distress thee more.
For the golden gates were opened,
And a gentle voice said, "Come,"
And the angels from the other side
Welcomed Mother home.

Thorndyke. — Laura Harshbarger Thorndyke was born March 27, 1870, near Cullom, Ill., the daughter of Isaac and Elizabeth Harsh- barger; passed away at the Fairburg Hospital, Jan. 19, 1944, following a serious illness of two weeks. She was one of a family of 18 chil- dren. She was baptized and united with the United Brethren Church in her youth, but at- tended services at the Mennonite Church for many years. On March 11, 1897, she was married to Ephraim Thorndyke who preceded her in death in 1941. Four children survive (Mrs. Marie Dunham, Oakland, Calif.; Homer, Chica- go; Albert, Lewistown, Ill.; and Mrs. Elvera McCulloh, Cullom, Ill.), also 3 grandchildren (Donald Dunham, and Betty and Stanley Mc- Culloh). Funeral services were held at the home and at the Cullom Mennonite Church with Bro. Noah Roeschley in charge. Burial in West Lawn Cemetery.

Wenger.—Ada Catherine Wenger, daughter of the late George and Mary (McDonaldson) Shifflett, was born Oct. 1, 1880; died Dec. 26, 1943, at her home near Hintou, Va., after sev- eral years of ill health; aged 63 y. She was a faithful member of the Mennonite Church. She was united in marriage to Monroe Wenger who survives with the following childreu: Mrs. Robert Lutwiler and Mrs. Preston Darrow, Harrisonburg; James and Annis Wenger of North Carolina; Carl Wenger, at home; and Edgar Wenger, Mt. Clinton; 12 grandchildren also survive, and the following brothers and sisters: Mrs. Harvey Evers, Mt. Salon; Mrs. Leonard Small, Arlington; Mrs. Horace Cross, Washington; Mrs. Saylor Key, Baltimore; Otis Shifflett, Timberville, Va.; Lester and Avis Shifflett, Washington; and Mrs. Johnnie Thomp- son. Funeral services were held at the Weavers Church. Bros. Melvin Heatwole and Paul Good officiated. Burial in nearby cemetery.

Yoder.—Mary Jane (Eash) Yoder, daughter of Levi and Mary Eash was born in Lagrange Co., Ind. May 11, 1866; died Jan. 12, 1944, at the home of her son, Loney, near Hubbard, Oreg.; aged 77 y. 8 m. and 1 d. Her parents,

husband, 2 brothers, 2 sisters, and 2 sons (Willis and Oliver) preceded her in death. The following children survive: Loney and Paul, Hubbard, Oreg.; Mrs. Wilma Miller, Canby, Oreg.; Lee, Oregon City, Oreg.; and Frauk, Elkhart, Ind. Also surviviug are 2 sisters (Susan, Saleui, Oreg.; and Amaiida, Middlebury, Ind.), 9 grandchildren, 6 great-grandchildren, and many relatives and friends. She came to Oregon in Sept., 1913, and has lived near Hubbard ever since. She accepted Christ as her Saviour in youth and united with the Mennonite Church. She was a member of the Zion Church at the time of her death. Funeral services were held on Jan. 16, 1944, a short service was held at her late home in charge of E. Z. Yoder and C. G. Yoder, and concluding services were held in the Zion Mennonite Church near Hubbard, Oreg., in charge of Paul N. Roth, assisted by C. I. Kropf with interment in the Zion Cemetery.

"The lights have gone out in the mansion of clay,
The curtain is drawn; the dweller's away.
She slipped over the threshold of time into night,
To take her abode in the city of light."

Zimmerly.—Anna Geiser Zimmerly, daughter of David and Kathryn Schwartz Geiser, was born near Orrville, Ohio, Jan. 3, 1874, went to be with her Lord Jan. 5, 1944, at her home near Orrville, Ohio; aged 70 y. 2 d. On Jan. 1, 1900, she was united in marriage to Jacob Zimmerly. To this union were born a daughter (Elma, Mrs. Algie Eash) and 5 sons, 3 of whom survive (Dennis and Noah, Sterling; Aldine, Orrville); also surviving are 14 grandchildren, 3 brothers (John, Waynesburg, O.; David, Orrville; and Christian, Orrville) and 2 sisters (Mrs. Sarah Steiner, Orrville; Mrs. John Smith, Orrville). She was preceded in death by 2 sons, Glenn in 1930 and Daniel in 1936, and her husband who died 7 years ago. She confessed her Lord and united with the Crown Hill Mennonite Church in her youth, and remained faithful until death. She was of a quiet and loving disposition, given to hospitality, and she found great pleasure in ministering to the needs and comforts of others. She showed great interest in the spiritual welfare of her children and grandchildren. She was in failing health for over a year, but several days before her death she was stricken with influenza which was the immediate cause of her death. She bore her affliction very gracefully and patiently. Funeral service was held at the Crown Hill Mennonite Church, Jan. 8, in charge of the home ministry. Text, Rev. 2:10. Interment in adjoining cemetery.

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GOSHEN COLLEGE
CHRISTIAN LIFE CONFERENCE
February 11-13, 1944
and
MINISTERS' WEEK
February 9-11, 1944

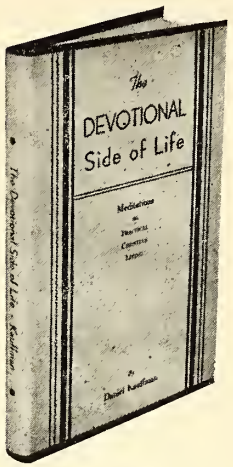
Speakers at the Annual Ministers' Week this year include Brethren C. F. Derstine, Ernest E. Miller, I. E. Burkhart, E. B. Frey, S. E. Allgyer, H. S. Bender, Allen H. Erb, John R. Mumaw, Edwin J. Yoder, T. E. Schrock, and John E. Gingerich.

Among the subjects to be discussed are the program and doctrine of the church, the teaching ministry, preaching, the Book of Galatians, nursing education, the counsel meeting, instruction of new converts, and weekday evening meetings. Lodging and meals will be provided for all guests—free to ministers and their wives.

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CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

February, 1944



Relief -- Give and Pray

By Elizabeth Erb

A home
In lovely order stood;
Now etched in shattered wood,
It tells a tale of heartless strife.

Windows
That once had panes,
No longer turn the rains
And dampness from the house.

The wind
Blows thro' the broken door,
Sends drafts across the floor,
And chills the children hiding there.

A maid
Takes off some tattered clothes
To cover baby toes
Of one who lies in corner crib.

Mother,
Grieved with anxious care,
Cannot forget her children there,
While prison bars hold hatred's prey.

Father,
Too, is gone, for
Envy, strife, and demon war
Have robbed the home of parental love and care,

A table
Stands, with splintered legs,
And offers only dregs
Of food, to tantalize their hunger.

Orphans,
Demolished homes,
And refugees that roam—
Are these nothing to you?

Give.
Yes, do more—
Pray.
Yes, do more—
Obey
The voice that bids you give and pray.

Harrisonburg, Va.

Editorials

What Lies Ahead?

Borrowing my title from an article in a recent issue of *Christian Century* written by Samuel D. Marble, I am constrained to make an application to the present situation of the Mennonite Church. The article to which I refer is entitled *What Lies Ahead for U.N.R.R.A.?* In it the author traces implications which the United Nations Relief and Rehabilitation Administration must reckon with in their plans for postwar activities. He refers to the multitude of hungry people who will need to be fed. There will be long lines of homeless people waiting for rehabilitation. He seems gratified with the promise of former Governor Lehman, who is director-general of the administration, that "relief will not be used as a political weapon." It appears doubtful to Mr. Marble, however, that a united nations administration with all the international perplexities involved can be so well ordered. He sees too many complications arising to hope for an immediate relief to those who need it as soon as the war is over. He refers to a pronouncement of the U.N.R.R.A. on the subject of relief for defeated enemy people who will be required to pay for whatever they get and says,

> Germany after the war may be able to pay for little. Emerging from the conflict with cities destroyed, factories in ruin, government in total default, financial institutions in chaos, her shipping annihilated, the transportation system hopelessly broken down, rocked with revolution, bloodshed, and violence, under the control of her enemies, her manpower dissipated and her reserves exhausted, the requirement that the defeated German people shall pay means essentially that they shall be required to continue to fill their bellies and the bellies of their children with the husks of their own destruction.
>
> Although such a decision at the moment is not surprising, one cannot help suspect that this ruling eventually will be modified, even though one dare not venture when. It may be that in this respect the experience of the last war will repeat itself. For six months after the armistice of 1918 the Allied high command continued the blockade of Germany, and it was during this period that mortality rates rose to alarming heights. It was an era of most intense suffering. The officially sponsored relief of that time would not and could not run the political risk of catering to the late highly disreputable enemy, and it was the Quakers who kept alive hundreds of thousands of school children during this period with a program of emergency feeding. Perhaps this may prove again to be a special niche reserved for the religiously motivated societies who feel themselves under special compulsion to minister to the suffering wherever they are found, and in a spirit of love to bind up humanity's wounds.

This points in a direction that fits into our thinking quite well. We have no political risks and have no race aspirations. At best, however, our part in the total relief program can fill a niche only. But we must get ready to fill our niche well and without hesitation when the opportunity is here.

The Christian Compulsion

The inner compulsion which leads the Mennonite Church into a relief program is distinctly Christian. We can not close up the "bowels of mercy," for the love of God constantly feels a growing concern in our hearts. We must seek to find the first opportunity to bring relief to the suffering. We are touched with tragedies of physical misfortunes and social disintegrations, but the deeper springs of action are drawn into tension by the appalling soul needs of the world. As Christ healed the sick wit the view to helping men find the forgiveness of their sin so we see in a relief program the greater opportunity o helping men and women to find peace with God. The urg that moves us into relief work is a constraining love fo Christ. The compulsion that drives us to dip from dan gerous wells a cup of cold water for our needy neighbor comes from a desire to do service in the name of Jesus.

The Unpredictable Answer

We are praying for a revival. That implies that w have a concern for the status of professed Christendon We are aware of the need for revitalizing the Christia forces to carry on the growing task of evangelization.

Will God answer our prayer for a revival? There is n question but that He is well able to perform a great den onstration of heart-searching and renewal. The respon sibility of the revival, however, rests with us and not wit God. He is ever ready to pour out blessings from heave that would surprise our most spiritual churches. We mus be made into suitable channels through which God ca bring such blessings to the earth.

Another question arises in the minds of Christian peo ple—How will the answer come? It should make littl difference to us about the "how" of His answer. We ar concerned that something shall be done that will save th honor of God among men and will strengthen our test mony to the lost. We are under obligation to keep th lights burning so that souls may find their way back t God.

There are many notions among us as to what the an swer to our prayer for a revival shall be. This is unpre dictable. It has been so in revivals of the past and wi certainly be no less so in this. We can not choose a leade to watch for the opening hour to witness the coming o revival power. We are unable to predict where the re vival will start. We can not even know the exact natur of its effect upon a life or community; and we need no know. The greatest concern is that the will of God ma be accomplished and that His searching power will b exercised with whatever results He may choose to bring

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The Power of the Gospel in Adult Evangelism

J. IRVIN LEHMAN

Were Jesus to stand physically upon the earth today and lift His eyes and look on the multitude, the challenge that would come to Him would be no different from that which came to Him when He was here nineteen centuries ago. He had compassion upon men because of their great spiritual need.

The power of the Gospel in adult evangelism has to do with the work of gathering men and women to Christ, or rather it is the bringing of the Gospel to them in order that they might be brought to Christ. It seems to me that in recent years the special emphasis in our own church has been on child evangelism. Perhaps I have myself to thank or to blame for having this topic, since I have been criticizing some of our folks for an overemphasis of child evangelism. I am sure we have a Bible subject. I am not particularly developing any text, but I thought of the statement Jesus made to Peter in Luke 5:10: "And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." The incident previous to this prophecy of Jesus concerning Peter involved the people who pressed upon Jesus as He was teaching on the shores of the sea of Galilee. He saw two ships standing by the lake, but the fishermen had gone out of them and were washing their nets. I suppose all they caught was seaweeds and a few other things that they washed off. Jesus asked them to push these ships back a bit because of the crowd. When He had finished His message, He told Peter, "Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net." The disciples had fished all night but without success. They had taken nothing.

I have often felt very helpless in evangelistic work in dealing with men in need. Yet we have somewhat of an appreciation of what it means for a soul to be lost. We also have an appreciation of the Lord Jesus Christ as the Saviour who brought a great salvation to us and who is a sufficient help in every time of need. If we would have the right to make a decision for those who are lost we would do it, but that is an impossibility; so we stand quite helpless before them. I am not sure why the disciples failed, unless it was that the Lord withheld fish miraculously in order to teach them a lesson. "We have toiled all the night, and have taken nothing." This confession sounds much like the record of our adult evangelism. Then he added another word, "Nevertheless at thy word I will let down the net." They caught so many fish that the net broke, and they were all surprised by the catch. The effect on Peter was that he came and fell down at Jesus' feet, saying, "Depart from me; for I am a sinful man, O Lord. For he was astonished . . . . And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." That last word should be full of meaning for us today.

The need of the world should appeal to all of us. The question of how to meet this need of course brings us face to face with the problem of evangelistic methods. It is not my purpose nor time to think through these methods comparatively. I know that we say we must get the children. Our hope is in them; so we must evangelize them. I do not want to depreciate child evangelism, but I would say that we must not evangelize *children only*. Neither should we do anything in our emphasis on child evangelism that would cause us to develop an impotent faith in adult evangelism, that is, the power of the Gospel to reach out and take hold of men and women and bring them (adults) to Christ. If our church today were successful in evangelizing children in a large way, thus bringing them to Christ, developing them in the Christian life, and keeping them for God, for Christ, and for righteousness, there would still be a tremendous loss to God and men if the present generation of unsaved adults remains unsaved. Personally, I appreciate the fact that there were those who were interested in me when I was a child and brought me to Christ when at an early age. Those early years of my Christian life I would not want to have missed at all, and I have no regrets that I failed to learn the depths of sin. I make these statements in order that you might understand that I appreciate what it means to bring boys and girls to the Lord. At the same time there are in our communities, within our reach, also in the nations where our missionaries are giving their testimony, hundreds and thousands of men and women who have not had a Christian heritage, neither a Christian training. These are groping in the darkness of sin and are in bondage to the devil himself; yet there is a possibility of God's reaching into their lives and taking them out of bondage and bringing them into a life of victory. I believe God can do that. I believe we ought to be awakened anew to this possibility.

In evangelistic work I have had this experience in a number of congregations. I have inquired, "What is your objective in this revival meeting?" They get out their record and say, "Here is one boy coming twelve and here is a girl about the same age." There are so many ten, so many eleven, so many twelve, perhaps a few thirteen and fourteen. This is the time we ought to gather them in and so we go out to win them. We pass by a home and ask who lives there. The answer comes, "Well, the people who live there never come to church. They are past hope." We are interested in the children. I agree that we must win the children to Christ, but we must win the rest also. I believe that we need to be stirred up to examine our own evangelistic method and success and find out how many adults there are all about us who have not found the Lord Jesus Christ. We must win the children but not the *children only*. We must win the men and women, for Jesus said, "From henceforth thou shalt catch *men*." What kind of men? What kind of men must we catch? Perhaps we should hold that question until we find the testimony of the Scripture with reference to the work of the church and find out whether they caught men and women in the days of the apostles, in the early church.

In the book of Acts we read the record of evangelism on the day of Pentecost and find that they caught men and women. In addressing the message to the group, the Apostle Peter said, "Ye *men* of Judaea." You see that *men* came out to hear; he had a congregation of adults. In verse 29, he was addressing them as "men and brethren." They were Jews. In verse 45 we read, "And [they] sold their possessions and goods, and parted them to all *men*, as every *man* had need." In 3:12, Peter was preaching again and said, "Ye *men* of Israel." In 4:8, he speaks to the rulers and elders. In 4:14 we read, "And beholding the man which was healed," and in 5:14, "And believers were the more added to the Lord, multitudes both of *men and women*." Acts 6:7 says, "And the word of God increased; . . . and a great company of the *priests* were obedient to the faith." In 7:2, Stephen in giving his message, said, "*Men*, brethren, and fathers." It is not necessary for me to go through the Scriptures any more. These references are sufficient to show that the evangelistic message of the early church went out to *men and women*, many of them hardened in sin, both Jews and Gentiles. These men and women received the Gospel. In the cities to which Paul and his party went they caught men and women. In Jerusalem, in Judaea, in Samaria, over into the provinces of Asia Minor, and into Africa the Gospel went and caught men. The power of the Gospel was sufficient to reach adults when it was brought to them.



FOUR BIBLE WOMEN
Their combined years of service amount to over 100 years

We should notice the type of men they caught. Some people were pretty good, morally, if they were not Christians—nice fellows, good neighbors, fairly honest. Others were not quite so good, a bit more illiterate, not so cultured, nor honest. Still others were really down and out, living in the depths of sin. What kind of men did the Gospel reach in those days? By the answer to that question we will learn what kind of men the Gospel has power to reach and where we ought to go with the message.

We have already observed that some of the *priests* were obedient to the faith. Since the Gospel had power to save the prejudiced priests, then we conclude that it has the same power today; that is, power to reach prejudiced groups. We ought to hang our heads in shame and confess that we have failed in bringing the Gospel to the Jew as diligently as we ought to have brought it to them. Again, it is interesting to me to read the Corinthian letter in which Paul is writing to a Gentile church about some of the sins that men call bad. He speaks of fornication, adultery, thieves, drunkards, revilers, etc., and says, "Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus." So as we bring the Gospel message of salvation to men, we have the right to go out to adults who have been guilty of the same sins as the Corinthians were, with a faith in the power of the Gospel to save them. We are failing to do this today. We not only have this right, but we are commanded by God to go out to men and women who have gotten past the youth stage and wasted their lives with shameful and sinful living, and preach the Gospel to them.

There are a number of things that the Gospel has power to do in the lives of all classes of men. First of all, we say the Gospel illuminates. "The entrance of thy words giveth light." "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? . . . Faith cometh by hearing, a hearing by the word of God." One effect of the Word of God to make men know. I know that God does not force any ma will. If I understand the Scriptures correctly, God does n take hold of a man's will and change it, but there are two thin that God will do if the Gospel of Christ is brought to a ma He will make him *know,* and knowing, He will make him *fe* I have seen that work over and over again. Men who are s in their sinful living are made to tremble in their shoes wh the Gospel of Christ is brought to them and they learn of rigl eousness and of judgment to come. I have seen them trembl doubtless you have, too. Men who are hardened in their si tremble when the God of heaven speaks to them through t Gospel.

It is interesting to go through the Gospels and see how oft Jesus was troubled because men did not know. He said of Jer salem, "If thou hadst known." What the world needs today a knowledge of the whole Gospel. It brings conviction to men hardened men. I believe we can pray that God will bring co viction upon the hearts of men and women with the assuran that He will hear us. I remember one young man who had go far into sin. The first Saturday night of a revival he was rath open and frank with me. I appealed to him to accept salvatio but he did not respond very well. When he left, I asked hi if I should pray for him. He said, "Yes." A week later that sar young man was contacted again, and we found him troubl and broken up. We appealed to him, but he refused salvatio Finally as I left, I said, "Shall we continue to pray for you The answer of that man was quite striking to me. He said, "N I don't care. A fellow feels terrible when people are prayi for him." That testimony was another proof to me that the G of heaven makes men feel. He did not respond to Christ the but today he is a Christian, is married, and has a happy Chri tian home. As far as human experience is concerned tod there is proof after proof that the Gospel has power to rea men's lives and to bring the experience of the conviction of s to their own hearts just as it did at the time of Pentecost wh Peter preached the Gospel and they were cut to their heart.

The Gospel also has the power to attract men to Christ. never tire preaching Jesus Christ and the cross of Calva The cross does not lose its preciousness to us as we grow old in the Christian life. We love still to sit at the feet of Jesu We love to be refreshed in our souls by contemplating the gre substitutionary sacrifice that was offered on Calvary. We lo to be quickened because we feel the warmth of the love Christ as we behold the demonstration of that love as it w poured out on Calvary. What it does for the Christian it w do for any sinner who sits long enough to be conscious of t fact that Christ died for the ungodly and that while we we yet in our sins Christ died for us. Jesus said concerning t death He was to die, "And I, if I be lifted up from the eart will draw all men unto me." We have a right to lay our fing on that definite promise of our Lord Jesus Christ and say, "Th is for me as I preach the Gospel."

We will go just one step further. The Gospel is the power God unto salvation. "Now ye are clean through the word whi I have spoken unto you." I believe that I need a stirring up. believe that you need a stirring up. I believe that my hon congregation needs a stirring up, and I doubt not that our mi sion boards need the same. We as a church need to be stirr up to believe that the Gospel can cleanse men.

I am not quite sure but that, if we took stock of what G has done for us in our congregations, we might be surprised know how many folks among us have been saved after th have grown up to be men and women. I never analyzed t membership of our home church in that way before. But sin this subject was assigned to me I considered God's saving wo among us, and found to the praise of the Lord that He has sav

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Christian Work Among the American Negroes

BETTY WEBER

The Negro race constitutes approximately one tenth of the total population of our country. A great number of these Negroes have never heard the Gospel. Sorcery and superstition lie at the root of much of their religion. Through the South there are many who are believers in Mohammed. Many have taken to spiritualism. In recent years the Negro Roman Catholic Church has advanced rapidly. The total membership is at least 250,000.

There were 25,034 Negro clergymen reported by the United States Bureau in the census of 1930. This number is proportionately larger than the number serving the whites. Yet it cannot be said that the Negroes have too many preachers, for in that large number there are many false prophets, impostors, and exploiters, who lack the vision necessary for the salvation of their fellow men. In a great many of the Negro churches the true Gospel of the blood of Jesus Christ is not taught. They desire something that satisfies, and it is for us, who have a Saviour who satisfies, to bring this news to them.

There is a wide open door before us, presenting a challenge to minister to the neglected colored folks of our own cities and communities. We owe something to the American Negro who has been kidnapped and stolen from his native country and sold to serve his white brother.

In recent years the Mennonite Church has realized her responsibility to the colored race and has been meeting the needs to a small degree. However, there is a need for more consecrated workers, more vision, more prayer, and more funds to carry on the work. The amount of Christian work that our church is doing among the American Negroes is comparatively small.

Welsh Mountain Industrial Mission

The first mission instituted by the Mennonite Church for the Negro was established in 1898. This work was sponsored by the Sunday School Mission, which was organized in 1895 under the guidance of Bishop Isaac Eby. The Sunday School Mission was displaced in 1914 by the Mennonite Board of Missions and Charities, and the Welsh Mountain Mission is now under their supervision.

The Welsh Mountains are an elevation in the eastern part of Pennsylvania, extending a short distance into Chester County, sixteen miles long and not more than three miles wide at any point. This wooded mountain was a good place to locate slaves when freed and a good place for those who fled to hide. There were white people living in the mountain, too, who were often the leaders in bands of desperadoes. The place was known far and wide as a hiding place of one of the most notorious robber bands. Thousands of dollars were spent by the government in trying to overcome crime and make law-abiding citizens of these people. But they could not become useful citizens unless they were taught to work and gain their livelihood by means other than begging and stealing.

As the representatives of the Sunday School Mission organization looked upon this section of timber-covered country with its shacks and cabins and mud huts, they saw filth, ignorance, crime, and vice. They saw begging, stealing, drunkenness, and violence. They saw a people without Christ. They saw a field ready for harvest. Laborers were needed, and God sent workers into the harvest field. It was decided by this Board to establish an industrial mission where the inhabitants of the mountains could work and receive training in earning a livelihood.

S. H. Musselman, who lived several miles away, was asked to get the industrial part in operation in 1898. Solicitors were sent out to gather money, food, and clothing for the mission. Those donating clothes were advised not to mend torn clothing, since it was the aim to teach the women of the community to do that sort of thing themselves.

The mission bought timberland which was cleared and cultivated. Potatoes, beans, strawberries, etc., were planted. In all these tasks the natives were employed. They were given slips of credit as their pay, which they could present at the community grocery store to buy provisions. Later on, the mission operated a store of its own, but at the present time it is no longer owned by the mission.

During the fall of the first year, the Board thought it best to have a resident superintendent take charge of the work. Earnest prayers were offered for this cause, and Brother Noah H. Mack received convictions that the Lord was calling him to this work. It was not long until he had a letter from S. H. Musselman appealing for his help, and he with his wife and Lydia Stauffer went to live in a small house of the mountain type in this neighborhood where vice and crime abounded.

That fall a building was erected as a shirt, carpet-weaving, and broom factory. In 1901 the mission home was completed, and a day of Thanksgiving was set aside to praise God for prospering the work as they labored to further the kingdom of Christ and bring Christian relief to the suffering and needy in this community.

The colored people of the community were invited to a New Year's dinner in the basement of the new building in 1901. About eighty-five were there. At this time three colored couples were married. Bro. Mack married two of them, and one couple was married by M. H. Hagler, a minister who was laboring in behalf of his own race in the Welsh Mountains.

M. H. Hagler was a colored Presbyterian minister, a graduate of Lincoln University, where young colored people are educated for service. He made a stirring speech at the quarterly mission meeting in 1897 when the Mennonites were discussing the possibility of establishing a mission. His message was convincing and convicting.

The mission grew and the building was enlarged. In 1929, a department was added to accommodate aged people. The combined buildings contain twenty-five rooms, three baths, a large basement, and storage rooms.

A great tragedy occurred here in 1924 when Arthur Moyer, superintendent of the mission at that time, was fatally shot by a native of the mountains.

The first colored convert, Elmer Boots, was baptized May 3, 1917. During the first revivals held here in 1920 there were six confessions. The membership now totals seventeen. Some who accepted Christ here have passed on.

Sunday school and worship services are held here every Sunday. Bible study is held weekly. Since 1935 summer Bible school has been held every summer.

Lancaster Colored Mission

The next colored mission established by the Mennonite Church was located at 315 Howard Street, Lancaster, Pa. Prior to this, in the summer of 1933, Bro. Elam Stauffer conducted a series of revival meetings at Rawlinsville. Five colored children accepted Christ during these meetings. Now the problem of pro-



Summer Bible School at the Los Angeles Colored Mission

Several years ago, Bro. Glenn Whitaker who is superintendent of the Mennonite Mission in Los Angeles, Calif., spoke of a need for work among the colored people of their city. Others began to sense the need and saw the opportunity for service among the Japanese and colored. An unsolicited and unexpected offer of finances for work among the Chinese and Japanese came to the mission, and with the donors' consent a location was found where they could do work among Japanese and colored. A small storeroom was found which was used to open the work. They used part of the building for Sunday school and another part was opened as a woodshop for boys and girls who met there at separate times. Few children came at first but gradually the interest increased. It has proved to be a work of larger proportions in more recent years. The picture above presents a story of its own, telling us again that there are many colored children who are responsive to a personal interest in them.

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viding a place of worship for the colored people in our church became a subject of much concern and prayer. There were also several colored people—members of our church—who worshiped with the group at the Vine Street Mission.

The matter was taken up with the Mission Board, and on Nov. 5, 1933, a mission was opened at 317 Howard Avenue with Joseph Lehman as superintendent. The Rawlinsville converts were brought here every Sunday and were baptized on Dec. 10 by Bishop John H. Mosemann.

The attendance, which was twenty-two the first Sunday, increased steadily and a new location was needed. On July 1, 1934, work was opened at 460 Rockland Street. This was a rented dwelling. The rear became a workers' home occupied by Bro. Lehman and his family. On March 31, 1935, Bro. Lehman was ordained pastor of this congregation.

The attendance increased and a new brick church building was constructed. The first services were held here in February 1939. There are about nine Sunday-school rooms in the basement of this church and two upstairs, providing a separate room for practically every class.

Visitation work among the colored race in Lancaster is an important part of the work. The workers spend many afternoons going into the homes in the colored section of town, and they are usually quite welcome. The Sunday-school teachers try to get into the homes of their pupils, as well as other homes. This personal contact means much in establishing good will and in making the colored people realize that they are really appreciated and that we have a great concern for their welfare. It is the best way of bringing them the message of salvation.

Sunday school and church services are conducted every Sunday morning, preaching services every second and fourth Sunday night, and prayer meeting every Friday night. In connection with the prayer meeting a children's meeting is held every week. This is well attended, as well as the Sunday school, which is also composed mostly of children.

The children usually went home after Sunday school. For several months, however, the smaller classes were kept in t basement after Sunday school and given a simple Bible less which they could understand and appreciate. Now a twen minute sermon is preached, and all the children remain for th shorter services.

Bible school has been held here practically every sumn since 1934. Revival meetings are also conducted every ye There are twenty-five colored members in the church, some whom are engaged in active Sunday-school work.

There are five colored churches in Lancaster City in additi to our own mission. Of the 4,369 Negroes in Lancaster Coun the largest group is in Lancaster City. Our work in the city h spurred these other colored churches to greater activity.

PHILADELPHIA COLORED MISSION

The colored population of Philadelphia, estimated at 280,0(is approximately ten times as great as the population of Tanga yika Territory in Africa. In 1935, the Mennonite Chur opened a mission for the colored people at 191 West Daupl Street. Prior to this, there were only three colored missions churches in the community.

During the seven years before the need became apparent, definite burden rested upon one of the workers at the wh mission in Philadelphia. During the first years of mission wo in Philadelphia, few colored people came in contact with t mission. Later the negro population shifted to the immedia community of the mission on Howard Street, and they we brought into contact with the mission there. When summ Bible school was conducted at Howard Street, this group w drawn there and the number increased until they had a we mixed group. This brought problems from both races, and became evident that separate schools should be started.

Then for one winter of week-day Bible school and the follo ing term of summer Bible school, two schools were conducted the same time in adjoining buildings at the Howard Street Mi sion—one for each race. The next winter, because of the scarc ty of teachers, both races were taught together. Conviction w growing, however, that separate work should be started for th race.

In the summer of 1935 a separate building at 191 West Da phin Street was rented. The work was opened here with three-week summer Bible school. At the same time children meetings and preaching services were to be held every Sund night. The first two of these meetings were held with no cc ored folks attending. The third Sunday evening brought s colored children, and the attendance has been growing ev since.

Bible teaching in Home Department work was generally a preciated and needed. Group meetings were held in priva homes. These meetings proved to be quite interesting and pro itable. In this way the Word could be taught where there we no church facilities. Some of the advantages of this were th the discipline problems were taken care of by the owner of t home and children came because they had easy access and nee ed no preparation.

This mission is now relocated at 1814 West Diamon Street, where more adequate facilities are being used to carr on the work. Bro. and Sister Ferster, returned missionaries t Africa, are in charge, assisted by a number of other workers.

HARRISONBURG COLORED MISSION

The colored mission in Harrisonburg is an outgrowth of th cottage prayer meetings held by the Y.P.C.A. of Eastern Me nonite School. This group had been holding meetings quite reg ularly at the home of Grandmother Carrie, a dear old colore woman who lived on Red Hill. She began to aid their efforts b gathering in the children of the neighborhood. The Sunda

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The Power of the Gospel in India

EDWIN I. WEAVER

"For the preaching of the cross is to them that perish [are perishing] foolishness; but unto us which are saved [are being saved] it is the power of God" (I Cor. 1:18). The power of the Gospel in India is the same as the power of the Gospel anywhere. That is to say, the Gospel is universal in its effectiveness as well as in its message. It is not effective at any one time or in any one instance, and not in another; nor in any one place, as America or Europe, and not in India. The unique thing about the Gospel of our Lord Jesus Christ is the fact that wherever men in faith have accepted it they have been and are being saved. One of the marvels of God's grace is that neither race, nor riches, nor poverty, nor ignorance, nor education, nor differences of culture (even to living in a mud hut) make it ineffective for us. God has no favored people whatsoever. "Whosoever shall call upon the name of the Lord shall be saved," is God's word. This is the message to all people. Wherever the Gospel has been proclaimed (and it has been proclaimed in over 1,000 tongues), and wherever men of every tribe, every nation, and of every people have confessed with their mouths the Lord and have believed in their hearts that God raised Him from the dead, they are being saved, they are being transformed, they are being cleansed.

I want very briefly to give you a word picture of a hasty survey of the Gospel in India from the beginning unto the present time and then describe what has happened in our own mission field. Finally, I want to give some illustrations of the effectiveness of the Gospel now in the lives of a few believers.

I

The Christian church had its beginning in India back in the second and third centuries, A.D. Even earlier in the traditional writings of the Syrian church of Malabar on the south coast of India there is mention of the Apostle Thomas as having been purchased in the slave market and sold to an Indian king. He is supposed to have performed many miracles and converted the king along with a number of his subjects. This is tradition. However, there is some reason for its being considered authentic, as recent archeological discoveries have shown.

The period of modern missions had its beginning in the eighteenth century with William Carey, who went to India in 1793. In the beginning of the nineteenth century there was a revival in the American churches. It was a time when home missions and also foreign missions in all denominations were expanding. There was increased activity and interest in home and foreign missions. From 1800 to 1850 practically all the larger churches of America had already established quite extensive mission work in India. In that early period of modern missions there were certain outstanding individuals who became Christians; but there were also group movements in certain places, and the period from 1850 to 1900 may be characterized by rapid growth and mass movements—and also by frequent famines. It was at this time (at the close of the nineteenth century) that the American Mennonite Mission began its work in Dhamtari, Central Provinces. This, too, was a time of great famine.

If you will bear with me a moment I will give you what people do not like to hear—some dry statistics. But they give a picture of the growth of the church in India—the results of the work. In 1851, according to the census, there were 91,000 Christians. In 1881, just thirty years later, there were 400,000 Christians—an increase of 400% in thirty years. But in 1900 there were over 2,500,000 Christians—an increase in that period of 500%. To go on with these dry statistics: In the last census in 1941 there are now reported to be in India over 6,000,000 Christians. About one half of these are Catholics. There are over one hundred sixty foreign and fifteen indigenous missionary societies, and there are in addition thousands of native Christian mission workers. In 1940 there were in India 4,750 missionaries, and since then, I suppose (this is my own guess), 1,000 must have come home. Here is an important fact that I want you to remember. The increase of the Christian population in India since 1870 has been an average of over 30% every ten years.

The total population of India is 388,800,000. Of this number 239,000,000 are Hindus, 77,000,000 are Mohammedans, 12,000,000 are Buddhists, 6,000,000 are Christians, 4,000,000 are Sikhs. The Christians are somewhat less than 2% of the total population.

The growth of the Indian church in the first place came about by individual conversions (one at a time) through schools, hospitals, institutions, and various kinds of evangelistic work. In the second place, the growth of the Indian church came by group movements of families and castes—more commonly known as mass movements. It is not my purpose to discuss the relative value of individual or group evangelism. Personally, I believe that God uses many ways to bring people to a saving knowledge of Himself.

First, let me give a few illustrations of individual conversions of the nineteenth century. Narayan Tilak, of a distinguished Brahman family, graduated from a Christian college in Calcutta. He was a Sanskrit scholar and was a well-known poet. He was given a copy of the New Testament on a train and, reading it, became convinced that Jesus Christ was the Son of God. He became a Christian. He was a noted poet, and one of his poems is this:

> "Hast thou ever seen the Lord Christ crucified?
> Hast thou seen His wounded hands, hast thou seen His side,
> Hast thou seen how He, to save, suffers thus and dies?
> Hast thou seen on whom He looks with loving eyes?
> Hast thou ever, ever seen love like this?
> Hast thou given up thy life wholly to be His?"

Then there were also a number of others, among whom is the gifted poetess and author of a famous and well-known mystic hymn. Some of you know it. It is a very beautiful hymn. I will read a few verses:

"In the secret of His presence how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low;
For when Satan comes to tempt me, to the secret place I go.

"Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow: this shall then be your reward;
And whene'er you leave the silence of that happy meeting place,
You must find and bear the image of the Master in your face."

Among the best-known of the Indian saints of God (and there were saints in the early period) are Pandita Ramabai and Sadhu Sundar Singh, who traveled in America and Europe. I would like to tell you the stories of some of these men. The stories read like the Acts of the Apostles—the things they suffered, facing death for the name of the Lord. In the mutiny of 1857 there were many Indian Christians who could have saved their lives, but they chose rather affliction with the people of God and became martyrs.

And in our time there are a number of outstanding converts. Bhakt Singh, a converted Sikh, has stirred the churches in our mission into revival and missionary zeal. Boys, aged ten and fourteen years, met together for prayer meetings. Some left our schools and went out into the villages, witnessing and preaching the Gospel.

Are All the Children In?

I think ofttimes, as the night draws near,
Of an old house on the hill,
Of a yard all wide, and blossom-starred,
Where the children played at will.
And when the night at last came down,
Hushing the merry din,
Mother would look around and ask,
"Are all the children in?"

'Tis many and many a year since then,
And the old house on the hill
No longer echoes to childish feet,
And the yard is still, so still.
But I see it all as the shadows creep,
And though many the years have been
Since then, I can still hear Mother ask,
"Are all the children in?"

I wonder if, when the shadows fall
On the last short earthly day,
When we say good-by to the world outside,
All tired with our childish play,
When we meet the Lover of boys and girls,
Who died to save them from sin,
Will we hear Him ask as Mother did,
"Are all the children in?"

—*Selected.*

But the great increase of the Christian church in India since the beginning of the nineteenth century, and especially the last half of the century, was due largely to mass or group movements. It is estimated that one half of the Roman Catholic Christians are the result of the group movements, while that of the Protestant church is as high as eighty per cent.

Although not having made a very careful study of the motives, the dangers, and the advantages of conversions in times of famine, I think that they would be very similar to those of the so-called group or mass movements. It has been estimated by a missionary recently returning from India that the increase in the Christian church at the present time must be about 3,500 per month. Another missionary said, "I think that is a low estimate." In many places in India (in practically every province) there are group movements; and they are on the increase, as the figures which I have given verify. For India, group movements are not a new thing; neither are they unnatural. It is impossible for us to go into a study of them here; we would be led far afield. But from a psychological, sociological, and economic point of view that is the natural and normal way for the people of India to respond.

II

Now the question which is of more importance to us (to us who are supporters of the work in India and to us who are missionaries) is: What about our own Mennonite Church in India? Is the Gospel the power of God unto salvation in our Indian field? I am glad that I can say it is. I say this not on the basis of any phenomenal increase in the church. Outside of famine times the increase in the church has come through the slow way of individual conversions. From the beginning this has been true. In recent years the number of conversions from among non-Christians has been low. There never have been large group movements in our particular district. Perhaps our mission would have been afraid to accept any large numbers. But in recent years we have worked more definitely with groups in mi Both Bro. Brunk and Bro. Kniss have worked with grou which we thought were hopeful but in the end did not con What we have longed and prayed for has not yet happen The Word was faithfully preached. We believe that it will r return void but will sometime bear fruit. That is God's promi Many have wanted to come but have found the cost too gre Others continue to be blinded. They still believe in their goo They will not easily accept a foreign gospel preached by fo eigners. In spite of opposition and lack of any great respon we are not discouraged. In other places where there are lar movements it sometimes took seventy-five or more years befo the people began to move and accept Christ. There are ma who are hungering and thirsting for the message of a perso God of love and forgiveness. After a week of preaching, a ce tain illiterate village woman came to my wife and said: "W are thirsting for this message as in the hot season we thirst f water." The Psalmist said: "As the hart panteth after t water brooks, so panteth my soul after thee, O God." I receiv my greatest blessings in India while out in the villages on to preaching the Gospel to people who were hungry for the me sage. As in Jesus' day, so now people are not alike receptive the "good news." Some are antagonistic and persuade the pe ple against us. But the great masses of common people he Him gladly. India is hungry for the knowledge of God. Th are searching the length and breadth of the land in search Him. They search their scriptures more diligently than most Christians. The message of their scriptures and of the sages does not seem to satisfy. They long for a personal Go who can give them peace and salvation. There is longing f fellowship with a living, personal God. As India is looking u searching Him, so God in Christ is reaching down, drawing he In numbers, nothing spectacular has yet happened. Taking th church as a whole, the growth has been substantial and encou aging.

Then, too, the power of the Gospel has been manifest in th spiritual growth of the church. In the spiritual sense it is grov ing up. The church is being established. In the short six and half years that I was there, there were many evidences of growt The church now has some dependable Indian leaders. The o dained men as a whole are capable and conservative. They fe the responsibility of their work. They want the confidence of th mission. There are a number of reasons why it will be wise fo us to give them a much greater part in both church and missio work. The problem of the relation between the mission and th church has not yet been fully solved. There is definite spiritu growth in the church in India. In line with the spiritu growth of the church and the changing scenes in the East, Indian ization will necessarily have to proceed more rapidly than befor Taking the long view of the growth and progress of our churc it is encouraging.

III

Let me now give illustrations of the power of the Gospel i India in the lives of a few converts.

For fifteen or twenty years Bro. P. A. Friesen, with Dr. Frie sen and others, had been ministering physically and spiritually t hundreds of lepers at roadside clinics between Sankra and Drug About a year before the Friesens came home, some of these leper who had heard the Gospel for years became open believers Among these was Sunitra Bai, a middle-aged woman of a rathe high-caste family who was more intelligent than the averag village woman, but also illiterate. Her faith and experience wer unusual. Her joy, after sealing her faith by baptism, was s great that she could not hide it. At the meetings which alway preceded the injections, she openly did personal work with othe lepers. Often while the service was in progress, and especiall when the invitation was given, she would be seated on the groun alongside another leper trying to convince that one to become

(Continued on page 957)



SOUTH AMERICA

Three Men

A. Swartzentruber

One night during a series of meetings held here in Pehuajó, we invited those who had questions to ask, problems to discuss, or something to be made clear, to stay after the meeting and speak to us. On that cold night a man stayed to "conversar." He said he had read many "religious" books, but that he considered the teachings of the Gospels superior to any others. He read a portion of the Gospel daily, and he "earnestly endeavored to find truth." But he was ready to say that he could not agree with all that was preached that night. He was "well read," as his conversation proved, and his arguments would remind some people of the arguments of some modernists. He couldn't find anywhere in the Gospels that Christ was a Son of God in any different way from the way that we are **all** sons of God. He said that before he could accept anything he had to prove it; otherwise, if it did not please his reasoning, it would have to be rejected. He believed that humanity is slowly "evolving, perfecting itself," and some other things like that.

Nothing that we said could move his superior intellect (because he also thought that he had acquired a degree of perfection higher than the average person); so we let him know, as politely as we could, that our idea of that discussion was that it was a waste of time. He left, and I suppose he still thinks himself superior, sufficient, and safe.

There was another man in those same meetings who had been invited to come by one of our members, and who had come quite regularly for some time. That same night, before the conversation with the other man, we invited him to come to our house the next morning to "conversar."

He came, and the evangelist and I sat in my study with him, listening to his story. We asked him what he thought about the Gospel, after having heard it preached, and especially after these meetings. He answered something like this:

"The first time I came, a few months ago, I liked the meeting very much, and since then I missed very few meetings. Then one Sunday you gave out some little books called 'The Acts of the Apostles.' While I was reading one day, I came to the place where that man was put in jail for preaching the Gospel. That night there was an earthquake and the doors opened up, but the prisoners did not run out. Then when the jailor wanted to kill himself, that man told him not to. The jailor asked him what to do to be saved, and the man answered that he was just to believe.

"Well, when I read that, tears came to my eyes, and I could not stop crying. I knelt down and told God, just in my words, that I wanted to be saved like that jailor. While I was praying, something happened to me that I can not explain. But I am so happy ever since; I am a changed man. I was sickly and could not work. I do not own any of this world's goods, but I am renting a room in a hut. Well, I forgot all about my sickness. Since that day even my sickness is gone."

The evangelist and I sat and listened with tears in our eyes. Then we knelt down for prayer and asked our new brother to pray, too. He did, and certainly such simple and sincere prayer touches the heart of God. He thanked God for his own salvation, and prayed that cretain others may also come to know what he knows and be saved as he was. By the time you read this he will have been baptized.

When we remember the discussion we had with that "higher-intellect" man the night before, we said "Surely the Lord has hid these things from the wise and understanding, and has revealed them unto babes—humble seekers after truth."

The third man we want to tell you about was brought up in a Christian home. His widowed mother carried him to church (twelve blocks) and back home after church at night—back to the edge of town where there were no street lights. He came to Sunday school till he was about twelve years old. Then, as many other boys of that age, he quit coming

Lately his brother, who is a faithful member of our church, tried to bring him to church again. This young man would decide to come, but when he was about to step into the building, something seemed to pull him back, which he could not overcome. After he was married, his wife came to the meetings (she was not a Christian either), and then they finally came to church together. When we saw them coming to church quite regularly, every prayer group started to pray for them, and we were expecting them to accept Christ in these meetings. But after one or two nights, the wife took sick and had to stay in bed; so they could not come to the meetings until the second last night.

That night when the invitation was given I noticed that they were moved, but could not make up their minds to go forward. The meeting was closed, and as we shook hands at the door, I said, "Don't you think you ought to make a decision tonight? Wouldn't you like to stay for prayer?"

He said he could stay. The church was cold (it was a cold winter night) and we were cold, too; so we went over to the house. While they were warming their bodies, we spoke to them about the great transformation the Lord could make in their hearts.

We had one more "blessed hour of prayer," and the young couple went home with their hearts full of holy joy. They, too, will be baptized this month.

We thank the Lord that not all our labors are in vain, and that we are witnesses of experiences like these which spur us on to take advantage of opportunities.

Pehuajo, F. C. O., Argentina.

—o—

"FOR THE KING" IN AFRICA

Keta Kalonda, lad of fourteen, strode proudly among the wives of the cannibal king who were brewing beer for a feast. Keta Kalonda was official beer maker for the king! Not that he made the beer—that was women's work—but he was to see that it was properly done, to taste it, and to present it to the king. Twenty-five years went by, and a missionary visits Kanene, 200 miles from there. No missionary has been stationed there for two years. Yet the grounds are strikingly neat and clean; the buildings shine with care and whitewash from the native **mpemba;** the fruit trees are bearing; hundreds of pineapples and thousands of lemons, mangoes, bananas, all are ripe for the students. The classrooms are filled with eager-eyed boys and girls, and beyond in the chapel the teachers and lay leaders from the village churches are gathered in a district meeting. A tall, clean-cut, bearded man is speaking to them. It is Keta Kalonda, or Loshita, as he prefers to be called now. He is in charge of the station, pastor of the church, and assistant in the supervision of the district.

Twenty years ago, his uncle, the cannibal king, had given the boy permission to go to school at Kabongo. There he found other boys of his tribe, who had become Christians; and he came in close touch with the missionaries. He never returned to his job as official beer taster. After some years of training he was sent out as a preacher. His great voice gathered crowds to the outdoor meetings, and they listened with respect to this man of the royal line. They noted that profound mixture of authority as a leader, and humility as a follower of Christ. He became disciple maker for a new King!

Ten years ago he thought that he needed more training. Not curiosity but a desire for better preparation for his work pulled him toward the central training school of the Mission at Kanene. The missionaries and church leaders agreed, and so he set out on foot with his wife and children to travel two hundred miles to study for the ministry. Here his qualities of leadership soon established him as foreman of all the workers and students in the Mission, and when he graduated he was stationed as pastor-teacher in an important village. He is an indefatigable worker, with authority, yet humble; he has the confidence of the people, the respect of the chief, and has won recognition from government officials.—World Outlook.

RURAL

RELIEF, KY.

Dear Herald Readers: Greetings in the name of the Master whom we serve. We give thanks to the Lord for His many rich blessings upon us and upon the work here.

The interest in Sunday morning services is increasing in spite of the very bad road conditions and unpleasant weather. Four children have earned the reward for perfect attendance during the past quarter. We expect to continue giving out rewards each quarter as this plan is encouraging more pupils to come regularly.

The Lost Creek day school in the Ophir community will close on Jan. 28. More time can then be spent in visitation work which we feel is a definite requirement for successful evangelization here.

Although much sickness is prevalent in this community, we at the mission home have been spared, for which we praise the Lord.

We were much encouraged and inspired by the visit of a Gospel Team sent by the Virginia Mission Board. This group was composed of Sister Alma Showalter, Sister Mary Kurtz, Bro. Lloyd Hartzler and Bro. Lewis Strite. They were with us over the weekend of Jan. 8 and 9. They gave a program of singing and speaking at the Lost Creek schoolhouse on Saturday night and at Burchetts schoolhouse on Sunday morning and Sunday night. The interest was good and order was preserved throughout each of the three meetings.

We are grateful for the encouragements and prayers of our friends. Continue to intercede for us that our labors may bring forth fruit unto eternal life.

Jan. 21, 1944. Rosa Mae Kurtz.

DANVERS, ILL.

(New Castle Mission Sunday School)

Dear Herald Readers: Greetings in His name who hath redeemed us with His own precious blood.

We as workers in the New Castle Mission are very grateful for the Lord's rich blessing upon the work here. This work, which is less than four years old, and had a small beginning, is growing so that we now have an enrollment of 67 and an average of above 50 for the past year. We are located in a rural district and hold services in the public school building. Our people are from various districts and many of them are taken to and from the services each Sunday. The workers use their cars for this work. This is not without sacrifice in times such as this. We appreciate the good will of the workers in doing this. As we think of the sacrifice our Lord made for us, the things we sacrifice for Him seem as nothing.

As the work is growing we think of the time when we may be able to have a building of our own. Already money has been sent to us for this purpose, and we trust it shall be the seed sown which may grow until a church building is completed.

The rural districts of our land present an open door to the church today. May God give us a vision to see those fields which are white already to harvest and send forth laborers into His harvest.

Will you pray for us that God may give us of His power to do the task which lies before us?

Let us go forth in this task of winning souls until Jesus comes.

Jan. 24, 1944. Robert Zehr.

City Missions

ALTOONA, PA.

Mill Run Chapel

Dear Herald Readers: "The times of refreshing come from the presence of the Lord." We praise Him for such times as the New Year opened to us.

Jan. 1 a small group gathered to enjoy the Spirit-filled messages given to us by brethren who came into our midst: Elmer Yoder and Roy Kinsinger. Bro. Yoder continued on with us for twelve days in evangelistic services. Each night the Word was given with power. Souls were convicted.

An aged couple found peace in the Lord, also five little ones. To see them sob in penitence was touching, yet thrilling. A number consecrated their lives anew. They all are happy in Him.

We rejoice as victories are won, yet our hearts are saddened as we think of those who remained away from the services because the Spirit was speaking to them.

Definitely the Lord is touching homes in this community by sickness and death. Yet they continue in unconcern.

As you speak to the Father, remember this needy field.

Jan. 24, 1944. Anna Stover.

From Our Institutions

MILLERSVILLE, PA.

(Mennonite Children's Home)

Greetings in Jesus' name. At the present writing there are 132 children under the care of the home, 111 in foster homes, and 21 in the home. Fourteen are attending school. We wish to express our thanks through the columns of the Herald to the various congregations and Sunday schools for their liberal donations in behalf of the work with the children, and also to the many individuals who have helped in the work, and those who made our Christmas season happy by sending gifts, toys, books, money, candy, oranges, and a big turkey. May God bless you all. One brother gave us a big turkey for New Year, too.

On Dec. 27, twin boys, Joseph and Jam three and a half months old, came to t home. We introduced them through t Field Notes of the Herald and in less th two weeks' time, eighteen families had appli for them. It fell to the happy lot of Bro. a Sister Ivan Stoltzfus to have the twins their home. May we pray in behalf of t foster parents and the boys that the purpos of the Lord may be accomplished. A tot of 27 children have been placed into fost homes during the year. We are pleased wi the fine co-operation these homes give and for the interest that they show in t children.

There are many calls for admission, b because of our shortage of help we are oblig to turn away many children. We feel th we are losing many opportunities and v pray that the Spirit may speak to someo to take advantage of some more of these o portunities in helping needy children. Qui a few open their homes to children and son to two children, particularly for childr under four years, and those twelve years ar over. We always have a larger proportic of children for foster homes between the ag of four and twelve years.

On Christmas morning we assembled t gether with Bro. and Sister A. K. Man (Grandpa and Grandma), and the childre and we had a season of worship bringin afresh to our minds the birth of the Lo Jesus with the singing of Christmas carol reading the Scripture, and appropriate recit tions. We profited much and felt greatly r warded because of the spirit shown by th children.

Grandpa and Grandma Mann assist wit the children at Sunday school and churc Although well up in years, their spirit is sti young and their words of counsel are greatl appreciated. May the Lord continue to ble them in their interest in behalf of the childre

Pray for us and the work that we ma remain faithful to Him who redeemed u that His work may be glorified in and throug us according to His purposes.

Yours for needy children,

Bro. and Sister G. S. Eberly.

Jan. 26. 1944.

MOLECULES REGISTER THE SCORE

Every time the tempted yield to temp tation, the weakness involved in yield ing to the sin passes into them an makes them weaker to resist the nex one. The late Professor William James of Harvard University, has written "Every smallest stroke of virtue or vice leaves its never so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, 'It won't count this time'; well, he may not count it and a kind heaven may not count it, but it is being counted none the less. Down among the nerve cells and fibers the molecules are counting in, registering it and storing it up, to be used against him when the next temptation comes." —Robert P. Wilder.

CHRISTIAN WORK

(Continued from page 950)

school lessons were then used as the basis of discussion, and finally classes were organized.

The work grew and the quarters became crowded. Members of the Y.P.C.A. had a conviction that a more definite mission work should be established in Harrisonburg, and in the summer of 1935 it became a matter of serious consideration by the Virginia Conference in regular session at Denbigh. The proposition was received with favor and turned over to the Virginia Board of Missions and Charities. A committee of three brethren was appointed to have oversight of this work in co-operation with the Y.P.C.A.

An old unoccupied store building was rented on the corner of Gay and Federal streets. After considerable remodeling, this building now serves as the colored mission of Harrisonburg. The Northern District furnished a stove for the building, and students helped to convert a beer joint into a mission.

When it was first opened, the mission accepted both white and colored folks. Later, services were held for the whites in the morning and for the colored in the afternoon. Children's meeting was held every Sunday night, on alternate nights for the two races.

Since the present white mission has been secured, this building on Gay and Federal streets is used entirely for the Negroes.

Bro. Ernest Swartzentruber is the present superintendent of this mission, and Bro. Warren Kratz is the pastor.

Reading Colored Mission

As an outgrowth of the tent meetings held in the immediate vicinity, the Neversink Street Mission for Negroes was started the latter part of 1938.

Several Sundays after the work was opened, there were fifty-seven present, and the attendance has been increasing since that time. From the beginning, the children seemed eager to hear the Word, and the older people were looking forward to the time when church services would be conducted in this dwelling which was bought and turned over to the Mission Board for Sunday-school use.

Reverence and respect for God's house are shown by those who attend this mission. Some of the teachers here are from neighboring Sunday schools, while some are girls who are employed in private homes in Reading.

Summer Bible Schools for the Colored Race

In addition to the summer Bible schools held at the various colored missions established by the Mennonite Church, Bible schools have been conducted at other places where missions have not been started. Summer Bible schools have been conducted for the colored in Columbia, Pa. Two summer Bible schools have been conducted by the Warwick River Church at Denbigh, Va. One was held in the tworoom school building for the colored race at Denbigh. In 1939, canvassing was done beforehand, and the highest peak for the term was ninety. It was necessary for some of the classes to find places out-of-doors because of the large attendance. Bro. Henry Nice was superintendent, and a staff of eight teachers was secured.

The children were eager to learn, and did especially good memory work. There were many expressions of approval and appreciation from older colored people, who were agreeably surprised at the things their children were learning.

During the first week of school at this place one of the girls brought a request from her aunt in another community that a Bible school be held there. So the week following the close of the school at Denbigh, one was started near the Naval Mine Depot. Bro. Henry Shenk was superintendent here, with eight teachers assisting.

The attendance was not as large at this place, possibly because scarcely any canvassing was done. Besides the regular children's classes, there was a women's class. They greatly enjoyed their studies and chose to study about the mission work in Africa. They also brought a free-will offering to be sent to our African mission.

Other Fields Open for the Evangelization of the American Negro

There are many more fields open for this type of work. The call for a Bible school to be held at Gibson, La., came to us through an article in the April 6, 1939 issue of the Gospel Herald. Sister Bucher, in her article, "Evangelistic Tour from Coast to Coast," relates the following:

"We made an interesting contact with a group of colored folks in Gibson, La. We see a 'neglected Africa' in the south of our own United States. People there are calling, as it were, to the Mennonite Church, 'Come over and help us.' As we see it, there is a large open field where we may direct our prayers and where God may have a work for us among the colored people. We all have a part in our prayers and we can either 'go, help go, or let go.'

"We spoke to some of the mothers at Gibson, La., about having a summer Bible school there some time. They, as well as the children, seemed eager to have it. Pray for that place that God may have His way should He want a work opened at Gibson.

"We called in some of the homes and were much impressed by their cleanliness. They seem to be very poor but neat."

There are many other places like this through the South where the Word of God should be taught. A representative of the Krimmer Mennonite Church has shown what can be done in Christianizing the Negro in the southern states. He has established nine churches in Tennessee and North Carolina. He acts as bishop over the nine churches, while each congregation has its own colored minister and church workers. These nine churches are composed of about three hundred fifty members.

There is the possibility, too, of starting missions for the Negroes in the cities where the Mennonite Church has already established other missions, as has been the case with the Lancaster, Philadelphia, and Reading missions. In Chicago, for instance, there were over 230,000 Negroes in 1930.

Following is a report of the Negro population in some of our other cities where we have already established churches and missions for the white people:

Denver, Colorado	7,204
Flint, Michigan	5,725
Fort Wayne, Indiana	2,360
Kansas City, Kansas	19,872
Los Angeles, California	38,894
Miami, Florida	26,116

In New York City the colored population totals 327,706. Certainly these vast numbers of Negroes in our cities should stir up missionary efforts in their behalf, for one soul is worth more than the whole world.

Work of Other Churches among the American Negroes

The Moravians were the first to attempt the establishment of missions for Negroes. The Presbyterians began work in 1735. When Methodism was introduced in New York it made converts among the Negroes from the beginning. In 1786, there were 1,890 Negro members in this church. In four years the number increased to 11,682.

The Negro church having the largest membership is the Baptist. They now number about 3,400,000. The Negro Baptist Church withdrew from their white brethren in 1880 and organized their own national convention.

In 1816, the colored people withdrew from the parent body of the Methodist Episcopal Church in Philadelphia and purchased a lot on Sixth and Lombard streets where the first Negro Methodist Church in the country was erected. In 1848, this African Methodist Church began publishing a Negro period-

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The Bible Along China's Highways and Byways

Along the borderline between China's western provinces of Yunnan and Szechwan and the mystery land of Tibet, live hundreds of thousands of the "tribespeople," sometimes called the "aborigines." They are neither Chinese nor Tibetan in customs, costumes, or language. A shy people, they nevertheless have warrior background, and a great many have joined the army of China. Possessing no written language, they had no books of any kind. A British missionary went there, and under incredible difficulty, spent years listening to their words, learning their meaning. Then he devised for them a simple alphabet, and translated the Gospel of Mark. The American Bible Society printed it—their first book, a Gospel.

These people, one of the groups called the Miaos, had a slightly different explanation. Legend had it that, ages ago, they lived in the far North; that they had had a written language, and so had books. Their enemies drove them to the South. A big river had to be crossed. They tied their books on their backs, and started to swim. But the current was strong, and the books were swept away. "So," they said, "that is why we have no books."

When the little paper-covered copies of Mark reached their country, some people walked ten miles to get a copy, and one man said to his neighbor, "Our books have been found. They were in the white man's country all this time."

The dialects of China complicate the publication problem. Almost every important city has a different dialect, several of them totally unintelligible to the others. Many of these colloquial versions can now be printed in Occupied China in only limited quantities, if at all. In Free China, where the Kuoyü, the national language, prevails, publication projects adjust themselves to war restrictions as best they may.

Before China was struck by war, printing of Bibles, Testaments, and Gospels was done largely in Shanghai. The books were shipped in all directions, for incredibly small charges, through the efficient Chinese Post Office, or by freight. One of the chief targets for Japanese bombs in 1932, and again in 1937, was the printing plant of the Commerical Press, a Chinese business of extensive range. Other presses also suffered severe damage.

Seeing the imminent possibility that Shanghai and much of the coastal region would be cut off from the hinterland, the Shanghai office sent, by airmail letter post, stereoplates from which Scriptures might be printed in the Far West. Then, with Shanghai definitely out of communication, little printing presses were discovered on village byways and set to work, in their clackety fashion, to produce Gospels for their region and neighboring provinces. The more up-to-date presses of Chengtu have been kept busy providing Scriptures to take the place of those normally supplied by Shanghai. Some of the little countryside presses had been carried hundreds of miles on the backs of men during the trek to the West, that greatest migration in all history to take place in so short a time.

The Chinese language has no alphabet; it has a few combining symbols called "radicals," but no letters from which words may be formed. So the huge fonts of type which must be mastered and used by a Chinese printer would turn an American typesetter's hair gray. There are no linotype machines.

A much-quoted illustration of Chinese "characters" is the word for "peace." A straight line at the top signifies a "roof," with two slanting lines for eaves. Beneath is the symbol for "woman." One woman under a roof denotes "peace."

West China has priorities for plane reservations; but to get most things requires not a priority, but an ultimate—the ultimate of inflated currency. A little paper-covered Gospel portion that used to sell for a cent in Chinese currency, now costs a dollar. Hence, most Chinese do without things or make something else do. So it is with paper.

No imported paper is available; so even the Chinese Government postage stamps are now made on thin, locally produced paper with irregular perforations. Likewise the Bible Societies, functioning in Szechwan Province in the Far West, have had to pro-

Perseverance

During the autumn months we were working in Kin Tian Chi, a district forty miles east of Fowyang where famine conditions were not quite so acute as in some parts of our field. One of our most promising pupils was a woman by the name of Chang, a real character. She followed us around to several conferences and then informed us that she was coming to our phonetic school. I was somewhat alarmed when she told us that her husband had threatened to disown her if she came, and tried to dissuade her from attending. The day for opening school came, and no Mrs. Chang. "Ah," I thought, "she has thought better of it and has decided not to incur her husband's wrath!"

Three days went past and our forty-odd pupils had all finished learning the thirty-seven symbols which constitute the alphabet of the phonetic script. On the evening of the fourth day Mrs. Chang arrived, breathless and beaming, and insisted on being taken in as a pupil. Her husband had locked her up the first few days fearing she would run away to our school, but thinking that on the fourth day it would be too late for her to enter, he had let her go. She came without bedding or provisions, but had a little wad of bills which she had carefully hoarded over a number of years by selling shoes, and this money she used to buy a bit of flour and firing. The first night she stayed up until midnight learning the symbols from one of the other pupils. She made rapid progress and had read through Genesis five days before the others were ready to go home. We prayed for her, as a school, the morning she was to leave, not knowing what she would face from an irate husband on her return. "When one of your villagers comes in to market let us know how you fared," was my final injunction to her, on parting. Three days later a man turned up from her village and told us that not only did her husband NOT beat her, but he was so pleased that she could actually read that he had let her read Genesis to him on three successive evenings.

Due to crop failure our phonetic school pupils lived on bran made from the husks of corn mixed with green wild vegetables dug from the wheat fields. We let out classes early in the afternoons so as to enable them to dig up enough to last them the following day. I went out and helped on two occasions, much to the amusement of the onlookers. This year's wheat crop was excellent and prices have come back to wartime normal. Plentiful rains have given every prospect of a bumper autumn crop.—China's Millions.

duce Scriptures on coarse bamboo paper, so rough and absorbent that it can be printed on one side only. The sheets are folded accordian-fashion, left uncut, the inside pages blank.

Mr. Robertson, heading up the work in West China, reports for 1942 as follows:

The Bible Society has always rightly looked with pride on the work of the printing presses in China; aud it has been our boast that the Scriptures produced compared favorably with the best of any country. Here, in Free China, at the end of almost five years of virtual exclusion from the rest of the world, machinery is badly worn; lubricating oils are scarce or unobtainable; good ink cannot be had; paper is made by age-old processes from the bamboo. . . . The Scriptures we are producing are in appearauce but a shadow of the beautiful products of the printers' art to be had from Shanghai; yet God is able to use in His service the frail bamboo paper of Szechwan, just as well as the more substautial product of the Western paper mills. It is in that confideuce that we have gone on and, at fabulous prices in terms of United States dollars, continued to make provision for the needs of the country.

One of these needs is that of the students who have come to Szechwan from all parts of the country. There is a great emphasis on the teaching of English. Any kind of book in English is a jewel beyond price. A secondhand copy of the Concise English Dictionary will bring up to $1,000 in Chinese currency, or $50 in United States money. An English Bible will realize whatever one cares to ask for it. Secondhand copies of English Bibles are exhibited in commercial bookstores marked as high as $100 or $200, equivalent to $5 or $10 in our money.

The printing of English in Chengtu is fraught with all kinds of difficulties, but by the end of 1942 the Gospels of Mark and John were produced in diglot—that is, in two languages, one column English, the other Chinese. These were bought up as fast as the bindery could finish them. Altogether 10,000 of each were provided.

One of these Chinese-English Gospels, also a copy of Mark in the Chuan Miao language, a miniature New Testament, printed on thin paper so it could be sent letter post into regions where second-class matter was no longer being carried,—these are to be seen among the many fascinating Scripture volumes in the Bible House library.

What do you know about Tibet? Would you recognize a Tibetan word? Neither would I. But the Chinese with their patience, their long look ahead, see Tibet in their line oi vision. Tibetan has become a required subject in some of the government schools. Books in that language are scarce. An exhibit of Tibetan Scriptures in the Chengtu Bible House caused such a run on the store that all the Testaments were immediately sold. Now, students preparing for minor official positions on the Tibetan border or in Tibet itself are snapping up the Tibetan Gospels from which to learn the language. What a prospect—government officials trained in the thought and vocabulary of the Gospels!

People entrusted with getting the Word of God into the hands and hearts of people who know Him not, must seek a divine wisdom and exercise a kind of divine opportunism. So the Bible Societies in China look ahead and lay plans. Chinese Scriptures, made by photographing the pages, are under production in India. It is expected that they will be ready in large quantities when the new road from India to China is completed in the not distant future, or when the Burma Road is reopened. Plans, too, are always afoot for sending more and more of the little books along the highways and byways, into the hands of those who, reading them, will be blessed beyond human accounting.

—Harriet B. Lacy, in Bible Society Record.

THE CHURCH IN FLAMES

In many countries, both in the East and in the West, the visible structure of the Church of Christ lies in ruins. The organization of its life has been smashed to pieces. Church edifices without number have been burned, or have been confiscated and put to other uses. The symbol of the Church, in the agony of its burning fiery furnace, is Martin Niemoeller. Whether he is alive or dead, whether he conserves the use of his faculties or has lost his reason as a result of the diabolical cruelty of the Gestapo—this faithful minister will live through the ages to come, when the name of his archenemy and executioner occupies its place at the side of Nero. On a past occasion, Thomas Mann wrote the preface to a volume of sermons of Pastor Niemoeller. It is a warm and merited eulogy of this prisoner, who has proved himself to be the greatest of the Germans living today—the man who arose graceful and bold in defense of the true rights of Jesus Christ and had the courage to proclaim: "My Fuehrer is God!" The burning fiery furnace that could not consume Martin Niemoeller will not be able to consume the Church to which he belongs. For in the Church is contained that abiding life that no fire can destroy; because God Himself, the God of the burning bush, is in the midst of her.—Translated from Renacimiento, Peru.

—o—

Bowed knees and beautiful words cannot make prayer; but earnest desire from a heart bowed by love, inspired by God's Holy Spirit and thirsting for the loving God, will do it anywhere, any place, any time.—Unknown.

THE GOSPEL IN INDIA (Continued from page 952)

Christian also. Many were secret believers who did not have the courage to take the step. Through her efforts a number were baptized. Before Bro. and Sister Friesen returned to America some twenty were baptized. A few more have come since. Some later denied their faith. No one had told Sunitra Bai that she should do personal work. The joy of her experience was so great that donating clothes were advised not to mend torn clothing, since place, people are brought to the Saviour through the influence of others. It seems even more true there. Large group movements, resulting in the conversion of thousands, have started from the simple faith and testimony of one believer. Sunitra Bai has a good husband and two young children. Her husband refused to put her away as his caste people demanded. In fact, he secretly sympathized with her. Will you not join with us in prayer in behalf of this leper Christian, especially praying that, through her, her family as well as many more lepers and people of the village may become believers?

Rambharosa is a young Mahar boy about eighteen years old. He is from the village of Tikri, about twenty-three miles from Drug. The Mahars are low-caste weavers. The first introduction of Rambharosa and the people of his village to Christianity came about eight years ago when Bro. and Sister A. C. Brunk lived in a neighboring village only a half mile away during one entire hot season. About six or seven years ago, when we were in Drug, we sent an evangelist and a Bible woman to live in Rambharosa's village right in the midst of these Mahar villagers. They occupied a house just across the alley from Rambharosa's home. Every evening the Mahar children gathered at the home of the Christian workers to hear Bible stories and to sing gospel songs. After a year, many, both young and old, spoke openly in ridicule of the gods and the gurus (religious teachers). Four boys between thirteen and fifteen began to read the Bible for themselves and declared that they were ready to be baptized. But in India it is illegal to baptize anyone under eighteen years of age into another faith. So the boys could not be baptized. Time went on. Other workers were sent there in place of the first couple. They, too, faithfully taught the Word. About ten or twelve of these boys and young men would go with the evangelist in the evenings to help him sing and preach in near-by villages. A year and a half ago we came home. These boys still were under age and could not be baptized, though they continued to confirm their faith. You can imagine my joy when I read in the last year's annual report the article of Bro. John Friesen telling of the baptism of Rambharosa. He had come of age. Now Rambharosa needs your continued interest and prayers. He may well be used by God in this village to bring many others to faith in their Saviour. For some time he must have been suffering persecution, from the village as well as from his parents, unless they, too, have become believers. For some years a number in the village have been near the kingdom. Will you pray that God's Holy Spirit may work through this young man for the salvation of many? God is able.

Let us not forget "the exceeding greatness of his [God's] power to us-ward who believe"—whether in America or in India.

Akron, Pa.

(*A message delivered at the annual meeting of the Mennonite Board of Missions and Charities held at Harrisonburg, Va., May* 1943.)

From Other Lands

Lands of Central America

ALEXANDER McLEISH

Central America consists of seven countries lying along the isthmus connecting North and South America, extending from the Mexican border to the South American Republic of Colombia. One of these is the Colony of British Honduras, five are republics (Guatemala, Honduras, Salvador, Nicaragua, and Costa Rica) which for 300 years constituted the undivided Spanish Confederacy of Central America with its capital at Guatemala, and the seventh, Panama, was separated from Colombia in 1903. The total area is 220,728 square miles, or 2½ times the area of Great Britain.

Evangelical work was begun in British territory by the Anglicans and Methodists for English-speaking people, and later by the Moravians (1849) among the Indians on the Mosquito Coast, which was then under British protection. Spanish work was started in 1882 by the Presbyterians and in 1899 by the Central American Mission. Today there are 24 missions in this area with 399 missionaries (or 47 per million, four times that of India), 738 indigenous workers, 610 organized churches and an evangelical community of 161,834 in a total population of 8,370,027.

British Honduras was discovered by Columbus in 1502, occupied by the British in 1638, and ceded by Spain to Great Britain in 1670. Spain, however, still continued to attack it even up to 1798. The area is 8,598 square miles, somewhat larger than Wales. Of the population (59,915), 48 per cent are Creoles; 8 per cent, Caribs; 29 per cent, Mayas; 16 per cent, of Spanish descent; 4 per cent, English and American, and some Syrians and Chinese.

Swamps, lagoons, and sluggish rivers abound, with hills to the south. Various exports (wood for dyes, sugar, and bananas) have proved a failure. Yet there are valuable forest products, especially mahogany, and bananas and grapefruit are still produced for export.

The Anglican and Methodist churches serve the white and West Indian English-speaking population. The Methodist work extends also to the Bay Islands (once British) and to the mainland of Honduras. Both churches have English work in several of the republics. There is a small number of Seventh-Day Adventists. Protestants number about 1 in 2.6 of the population; national workers, 1 in 407; missionaries, 1 in 1,817 (or 550 per million).

The Republic of Honduras is triangular in shape with its apex on the Pacific Coast and its base on the Atlantic. Poor communications are augmented by air services. The area is 44,275 square miles, or somewhat less than England. The population is mixed, but mainly of Indian origin. Pure Indians, however, probably number about 70,000 in the total population of 1,105,504.

The political history of the country has been chequered. Education is backward and the social and religious condition of the workers on the banana plantations calls for serious attention.

Free exercise of religion is provided for in the Constitution, but "all aliens may not hold public posts and offices, including those of the various religious bodies." This emphasizes the need for the training of indigenous workers.

There are 8 missions with 56 missionaries, which is one in every 19,105 of the people (or 50 per million), which compares with 1 national worker to every 11,000. There is too much individualist and unrelated effort, and co-operative planning is greatly needed. One evangelical Christian to 100 people shows it to be the fifth in order of Christian occupation.

Guatemala is the most populous of the Central American Republics (3,284,269); 70 per cent of the people are Indians and speak their own language. The area is 45,452 square miles, or about the size of England, which gives a density of only 60 per square mile. The country contains many volcanic ranges, and earthquakes are experienced from time to time.

The Indians are poor and support themselves by ancestral methods on the land. Seventy-eight per cent of the exports consist of coffee, half of which is cultivated by Germans. On the Caribbean Coast, the United Fruit Company has a large export trade in bananas.

During 400 years the Roman Catholic Church has tried to protect the Indians. While principally serving the interests of the Creoles, the church did not altogether neglect the education of the Indians, and, although it acquired large properties for itself, it opposed the worst abuses of the land-holding system.

For 300 years the Central American states formed a confederation, but Carrera (an Indian) broke this up by organizing Guatemala as a separate sovereign state. In 1873, Barrios, who followed him, decreed religious liberty. It is said of Barrios that "among the motives of his anti-clericalism there was the conviction that his country could never take its place among the civilized nations of the world so long as the church dominated it."

In 1935, the Presbyterians and the Central American Mission united in the Evangelical Church in Guatemala, which now embraces over two thirds of the evangelical community. The Nazarenes and Friends work in close co-operation with this church. There are five other small missions. There is 1 Evangelical Christian to every 56 of the population, which makes it fourth in order of occupancy. There is 1 missionary to every 36,902 people (or 27 per million), and 1 national worker to every 15,491. In no republic save Brazil has so great progress been made. The life of this republic is permeated with evangelical influences.

El Salvador is the smallest of these lands (area 13,176 square miles—about twice the size of Wales), and is densely populated for a predominantly agricultural country (80 per cent is under cultivation). Volcanoes, earthquakes and hurricanes frequently disturb its normal life. Indians form twenty per cent of the population, and all understand some Spanish.

Education and social services are backward and sixty per cent of the people are illiterate. Coffee is the main crop. No middle class exists between the coffee aristocracy and the laboring classes. Unrest and revolutions have led to dictatorial rule.

Monastic orders have been abolished and the free exercise of all religions guaranteed. The Central American Mission and the Baptists are making good progress. There are four other missions. In spite of the Constitution, Roman Catholics are intolerant, and irksome regulations "hinder" evangelicals. There is only 1 missionary to 66,219 of the population (or 15 to the million), 1 indigenous worker to 34,384, and 1 evangelical Christian to 246. It is, therefore, the least occupied of all these republics. A good many districts are unreached, but this could be remedied by strengthening the existing missions.

Nicaragua has less than a million people, although in area (57,143 square miles) it is the largest of these republics. The population is mostly of mixed Spanish and Indian extraction. Miskito Indians (20,000) live on the Caribbean Coast, and inland there are other small Indian groups.

Communications are little developed. Church and state are separated. Religious freedom is guaranteed, provided public order is preserved. This, in theory, does not prevent discrimination in practice. There is 1 evangelical Christian to 44 of the population, 1 indigenous worker to 873, and 1 missionary to 17,628 (or 56 per million).

There are six missionary societies at work, which, with indigenous development, should be able to enter the unevangelized departments and towns. No new missions need enter the country. One outstanding need is the evangelization of the Spanish-speaking community on the Atlantic Coast.

Costa Rica lies between Nicaragua and Panama. It varies from 175 to 74 miles in breadth. Its population is 656,129, but the proportion of missionaries (50) to the population (1 to 13,122) is larger than in any other of the original Central American Republics. (This is 76 to the million.) On the other hand, 22 indigenous workers make only one to 30,000 people, which is about the lowest in these republics. This disproportion is surely due to a lack of planning on the part of the missions in this area.

The population is largely European in origin, but there are some small tribes of Indians. The country is stable and progressive, especially in education, which has reduced illiteracy to twenty-four per cent. Roads are rather poor, but the Pan-American Airways are of great service.

There is religious freedom, but the Jesuits are banned, and there are regulations regarding the entry of foreigners, which accentuate the need for an indigenous ministry. The evangelical Christian community, 1 to 122, is the second

(Continued on page 960)

FINANCIAL REPORT

Mennonite Board of Missions and Charities

DECEMBER, 1943

GENERAL

Total	5,410 80

INDIA

General	2,674 58
India Missionary	1,718 48
Missionary Children	6,797 81
Evangelist	304 03
Bible Women	354 50
Educational	337 89
Orphan	914 90
Widow	85 50
Medical	587 36
Famine	1,251 69
Lepers	10 00
Personal	439 88
Pastors Support	80 30
Total for India	15,566 92

SOUTH AMERICA

General	2,462 64
South America Missionary	906 11
Missionary Children	5,354 53
Evangelist	399 50
Orphan	936 15
Bible Coach	10 00
Chaco Indians	181 16
Calvin Holdeman Refrigerator	578 92
Clinic	28 00
25th Anniversary Fund	637 38
Personal	448 60
Printing Press	100 00
Publication	15 00
Samuel Miller Car	25 00
Building Fund	25 00
Total for South America	12,107 99

AFRICA

Total	756 11

CITY MISSIONS

Bellevue Ill	25 00
Canton Ohio	78 33
Chicago Mex Miss Ill	257 41
Chicago Ill	199 64
Denver Colorado	594 23
Detroit Michigan	350 86
Fort Wayne Indiana	10 00
Hannibal Missouri	60 00
Iowa City Iowa	10 00
Kansas City Kans	455 42
Lima Ohio	290 57
Peoria Illinois	69 10
	2,400 56

CHARITABLE INSTITUTIONS

Kansas City Children's Home	3,934 48
Orphans Home Ohio	3,641 13
Home for Aged Ill	70 00
Ohio Old Peoples Home	99 24
La Junta Hospital	80 16
La Junta Hosp—Nurse Support	40 00
La Junta Hosp—Nurse Home	448 50
Millersville Orphanage	27 72
Home for Aged Lanc Pa	5 00
	8,346 23

OTHER FUNDS

Administration Expense	1 25
American Bible Society	105 00
Annuity	300 00
Board of Education	7 84
China	1,414 09
Goshen Miss SS	22 65
Hebrew Chr Alliance	1 00
Hesston College	2 00
Interest Earned	297 57
Jewish Evangelism	11 25
Mexican Work Colo	70 00
Mexican Work Texas	31 00
Northern Bible Society	17 51
No Lights Gospel Miss	10 00
No Minnesota	129 07
No Minnesota Church	19 44
Personal	157 04
Peace Problems Comm	26 03
South Bend Miss	30 00
Total for Other Funds	2,652 74

RELIEF FUNDS

War Sufferers	12,929 49
Amish War Sufferers	1,560 75
China	3,455 15
Puerto Rico	7 00
Greek Relief	10 00
General Relief	1,248 17
Total for Relief	19,210 56

C.P.S. FUNDS

Civilian Public Service	17,372 02
Amish CPS	1,895 35
Clothing for CPS	75 00
Camp Kit	7 00
Total for CPS	19,349 37

SUMMARY

India	15,566 92
South America	12,107 99
Africa	756 11
City Missions	2,400 56
Charitable Institutions	8,346 23
General and Other Funds	7,763 54
Annuity	300 00
Relief and CPS Funds	38,559.93
	85,801 28

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS which are under MENNONITE BOARD OF MISSIONS AND CHARITIES

Canton Ohio	181 26
Chicago Ill	293 05
Detroit Michigan	22 17
Kansas City Kans	392 97
Mexican Border Texas	50 25
Peoria Ill	234 07
Kansas City Childrens Home Kan	461 20
Orphans Home Ohio	177 66
Home for Aged Ill	1,844 87
Old Peoples Home Ohio	1,144 19
	4,801 69
Total received by Elkhart Off and Institutions	90,602 97

Respectfully submitted and Gratefully acknowledged,

E. C. Bender
P. O. Box 574
Elkhart, Indiana

CHRISTIAN WORK—Continued from page 955

ical which today is known as the "Christian Recorder." This prosperous church, with its well-organized Board of sixteen bishops, has a publishing department which puts out several other publications in addition to the one mentioned above. Among them are "The African Methodist Episcopal Review" and "The Star of Zion." Colored men in this church not only have oversight of missions in Africa but also of the regular work of the church in the United States.

The Presbyterian Church has contributed much to the education of Christian teachers and preachers. The Presbyterian Board has under its care at least three hundred fifty Negro churches and missions.

The Episcopal Church was the first American church to receive Negro members. This church has exhibited a generous attitude toward the Negro. Today they have nearly one hundred Negro clergymen engaged in the work of the church, and these minister to about 25,000 Negro communicants.

There were many individuals after the Civil War, too, who earnestly devoted themselves to mission work in the homes of the freedmen. Joanna P. Moore, who labored for fifty years in the cause of her Fireside Schools, is one of the most outstanding of these individuals.

We see how these Negro churches, as a result of early missionary endeavors, grew and became independent, having their own church organizations, ministers, and bishops. There is no reason why the efforts of the Mennonite church in providing Christian privileges for the Negro cannot grow in the same way so that there will be an indigenous African Mennonite Church in the United States.

A Challenge

During the summer of 1940, Richard Showalter and other students of Hesston College worked among the Negroes of North America in Bible school work for an interdenominational group. As a result of this, the Negroes of Newton, Kans., requested a Bible class, and the Christian Workers' Class of Hesston College answered the call.

In an article on the evangelization of the American Negro, Richard Showalter makes these challenging remarks:

"There are now approximately seven million Negroes in North America who have never heard the Gospel. And worse than that there is practically nothing being done about it. In the South there are large numbers who are believers in Mohammed, and many have taken to spiritualism. It is sending them to hell by the scores. They are looking for something that satisfies, and we are looking off into some far-off country and forget that Jesus said, 'In Jerusalem and Judea.'

"Some who feel that it would be too low-down a job to work among the neglected colored folk of the slum sections of our own cities, readily consider the colored in some foreign land. An enthusiastic speaker was once giving a speech to convince people of the need in Africa. He made the statement that he would just love to meet one of those native brethren in Africa and greet him with a holy kiss. A man in the audience said to his companion, 'He wouldn't have to go that far.' And isn't it the truth? If we are called to work among the Negroes, let us learn to know them and their particular characteristics here at home.

"Let us not forget also that the Lord Jesus may be calling some of us to a complete life of service among the North American Negroes. Remember! In Christ's command He lists the home folks first. A true missionary is a missionary first at home.

"I had the privilege of working among the colored folks of North America. An interdenominational group asked me to assist them in summer Bible schools. From all appearances, we found that many of the preachers are not saved themselves. Once a preacher was found gambling with his lay-members. On the Junior-Intermediate quarterlies of the Sunday school we found sex advertisements. On the same quarterlies we found advertisements of finger rings to wear which would take away your sins, and also found advertisements of rabbits' feet and good luck charms. As long as these conditions remain, how can souls be saved? They need the true Gospel, and who is willing to take it to them? The condition of the average Negro home in many communities is deplorable. In our visitation work we encountered many different situations. One of the young men was calling at a colored home when suddenly the door opened and he was jerked in and lit on the lap of a drunk man. Immorality is rampant. The need of Christ is great, and it is a challenge to every consecrated young Christian.

"They readily accept the Gospel. They are looking for the 'living water.' Will you take them the message?"

May this message also draw our attention and prayers and service to the cause of evangelizing the American Negro.

Scottdale, Pa.

LANDS OF CENTRAL AMERICA
(Continued from page 958)

lowest in these republics. There is a good Bible Institute, maintained by the Latin American Evangelization Campaign, which has the support of the Central American Mission and the Methodist Episcopal Church.

Panama is a sovereign state, situated between the Atlantic and Pacific oceans and cut in two by the Panama Canal Zone, ten miles wide, and permanently leased to the United States. The most populous regions are in the Canal Zone and its neighborhood. The total population is 678,182. Negroes and West Indians number 75,000. Valiente, San Blas, and other Indians number about 45,000.

Over five eighths of the republic is uninhabited, and the concentration of the population in the Canal Zone is a problem which affects the economic position of the country, of which a large part is uncultivated.

The profession of all religions is free, and Christian work has made good progress. Protestantism is strong in the Canal Zone among the West Indians and the North American population. There is a Roman Catholic school to every six state schools. Civil marriage is legalized and the cemeteries are secularized. The religious life of the zone has little relation to that of the republic, where only 6,000 of the total evangelical community of 37,647 are to be found. Some interesting work is being done among the Indians. There are 13 missions in Panama; 1 evangelical Christian to 18 people; 1 missionary to 7,227 (or 137 per million), and 1 indigenous worker to 6,526 people. The bulk of the republic, however, is still unoccupied by churches.—World Dominion.

If the home breaks down, the nation breaks down and the Church breaks down.—Ralph Berkshire.

When a Picture Came to Life

There is a beautiful picture of Christ hanging in our mission in Granite City. Children of different nationalities are standing by the Saviour and we can see how He loves them all. The picture is called "The Hope of the World."

One Sunday afternoon at the close of the opening worship service of our Sunday school, we deeply felt the presence and power of the Holy Spirit, and when we asked if anyone wanted to choose Jesus and live for Him, there was a move in different parts of the room. Four girls and a boy came to the front to make known their desire to be saved. How our hearts did rejoice!

It seemed that the picture on the wall had come to life, for in the group that came was a Mexican girl, twelve years old; two Armenian girls, twelve and nine years old; a Bulgarian girl, ten years old; and an American boy, ten years old. They knelt for prayer, and five were gloriously saved as they prayed. It seemed that Jesus stepped from the picture and took them lovingly and tenderly in His arms, and their happy faces were radiating their love for Him.

In confessing Christ before the Sunday school, the twelve-year-old Armenian girl said she was happy because she had a new life now. The Bulgarian girl expressed her desire for everyone to be saved, and the American boy told how glad he was that he was now in Jesus' care. Each one spoke joyously for Jesus.

Yes, Christ is the hope for all nationalities, the only hope for peace in the heart, peace on earth, and peace eternal in heaven. Since we have all nationalities in the United States, let us ask God to help us to be faithful in publishing the glad tidings of peace to them.

God has answered many prayers. He has blessed in many ways. We need your prayers for all the services of the missions, for the salvation of these foreign people, and that the saved ones will be strong Christians.—Helen Lambert, in Home Missions.

EDITORIALS—Continued from page 946

No one needs to hesitate to pray for a revival out of fear of postponing the time of our Lord's return. The predicted departure from the faith is evident, and we may be sure that conditions in the world will continue to be sad enough even after a revival has come. We will always be justified in our expectation of His imminent appearing.

A revival of spiritual interests among God's people is necessary to keep alive our Christian testimony. We have a task to make Christ known to the lost and to turn men and women from darkness to light. To carry on this witness effectively necessitates an awakening in the church. That we are living in the midst of great apostasy is no reason to think that the remnant can not have a genuine revival. Let it come upon us in God's own pattern and power!

The coronation of King George VI was the first to be broadcast to the world by radio. What a magnificent testimony to the Bible was heard at that point in the Westminster Abbey service when the crystal-clear voice of the Archbishop of Canterbury rang out with these words: "Our gracious King, we present you with this Book, the most valuable thing this world affords. Here is wisdom; this is the royal law; these are the living oracles of God."—*Bible Society Record.*

POWER OF THE GOSPEL—Continued from page 948

a goodly number of adults among us. The number is not nearly as large, doubtless, as it ought to be, but there are seventeen out of one hundred six members in our home congregation who came to us in the last ten years who were outside of Mennonite parentage and grew up before they were saved, and a few of them when they were quite old. We do not have that many today because seven of them have gone on to be with the Lord and four have turned back. Will you think of your own congregation? If you have been active in adult evangelism, you will also have a testimony of the power of the Gospel to save men and women today. We ought to stir up this gift. We ought to be reminded that we have an obligation to the men and women all about us to bring the Gospel to them so that they also may be saved.

Let us think of the cause of that great catch of fishes in Galilee. I think Peter was in the same boat and used the same net that he used before. But when he caught fish, he put out the boat and used the net at *"thy word."* He was walking in obedience to the Lord. May we evangelize adults in obedience to the Word of our Lord, and work when and where He leads.

Chambersburg, Pa.

(*A message delivered at the annual meeting of the Mennonite Board of Missions and Charities held at Harrisonburg, Va., in May* 1943. *Stenographically reported by Lester C. Shank.*)

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, FEB. 10, 1944 (Herald of Truth Established 1864) No. 46

In Memory of

Daniel Kauffman, 1865-1944

Editor of

Gospel Witness and *Gospel Herald* 1905-1943

A Threefold Immortality

Death does not terminate life. It does return to the dust the clay of which our bodies are formed. It does bring to a close the visible, bodily activity of man in the sphere of men. It does write finis to the story of the seventy years, more or less, that are given us for labor on this earth. In this sense death is a terminus. But God has given to man an immortal soul, which cannot be satisfied with so meager a scope of existence. It takes an eternity to satisfy us, and men of all times and of all complexions of religious thought have believed in, or at least hoped for, an extension of life beyond the seeming terminus of physical death. The primal query of the philosophical mind is this: "If a man die, shall he live again?"

In the absence of demonstrable proof, some feel we must be satisfied with the knowledge that we shall live in the memories and affections of those whom we leave behind. And, indeed, to be kindly remembered and sincerely mourned is a worthy kind of immortality. We all hope that the news of our passing will bring to friends and loved ones a genuine sorrow and a deep regret. It is pleasant to think that our books and papers, our prized possessions, will be treasured momentos of the life that is gone. The felt grief of the empty chair, the silent voice, the vanished hand, is a kind of immortality. Even a child, who has had only a few months to nestle into the hearts of his parents, is remembered with the aching happiness of those who have loved and lost. In their love he does not die. We all want to be loved like that. We should hate to go away, like a Genghis Khan, or a Napoleon, or a Hitler, with the maledictions of the multitude upon us; to die, like Jehoram, without being desired. II Chron. 21:20. God grant us the immortality of a deathless love.

Some would find their immortality in the work which they leave behind them. They write a deathless signature upon the map in the names of streets and towns and rivers. They immortalize themselves in terms of laws and discoveries and conquests. They write themselves down in books and paintings and music. "An institution is the lengthened shadow of a man," said Emerson, and to some it is given to cast a long, long shadow. This, too, is a desirable kind of immortality. Of the saints of God it is written that "their works do follow them." Happy the man whose lifework is of such significance that it continues and grows even when he is no longer present to direct it, whose influence lives on and on in those whom he has touched! We can all say with George Eliot,

> O may I join the choir invisible
> Of those immortal dead who live again
> In minds made better by their presence.

But to live in affection and in work is not enough. For a full satisfaction of the craving for immortality, the personality itself must endure. Man was not born to die, but to live. When we depart these shores, there must be an arrival on the other side. Our assurance on this point is an important part of the Christian revelation. The resurrection of our Lord was ocular proof of the reality of what lies beyond earth's horizon. We have His personal assurances of eternal mansions awaiting us. And it was given to Paul to write by revelation of the "house not made with hands, eternal in the heavens," and of the happy translation through which we shall "ever be with the Lord." The Christian assurance of eternal life does not rest upon "cunningly devised fables," but upon the "more sure word of prophecy." Because Christ lives, we shall live also. Because His Word is sure, we shall not fail of our eternal reward.

Our brother, Daniel Kauffman, is not dead. We laid his body away in the Alverton Cemetery, but he has achieved a threefold immortality. He lives in our hearts. A prominent church leader, upon hearing of his departure, said, "Undoubtedly he was the most loved man in the Mennonite Church." He lives also in the great work which he did for the Lord and the church. His books and the files of the Gospel Herald are with us. The Mennonite General Conference and many other organizations which he helped to bring into being live on. But chief of all he lives personally in the presence of the Lord whom he so much loved and so faithfully served. His it is to sit down with Abraham, Isaac, and Jacob, to raise his voice in the chorus of praise to the Worthy One, to continue to lose himself in the glad service to which he had become accustomed here, to find in the presence of the Lord fullness of joy.—E.

Daniel Kauffman and His Times

By Harold S. Bender

"Blessed are the dead which die in the Lord . . . and their works do follow them."

THE TIMES

The homegoing of Daniel Kauffman afer a long life of fruitful service to his Lord and his church affords a valued opportunity to review the times in which he lived and the part which he played in them. Not that we should lift the pen to trace some words of praise for one who sought no praise of men, but that we should meditate on what God hath wrought among us in these past fifty years and how He used our brother for His purposes.

It has been a stirring, and in many ways a great, age in the history of the Mennonite Church in America. Fifty years ago we urgently needed a new and able leadership, for God was about to lead the church forward through opening doors into great new opportunities. The doors had been opened by men like John F. Funk, John S. Coffman, Jacob N. Brubacher, and Andrew Mack, though not without some struggle and tribulation, and now the new day was dawning. The great ingathering in evangelism had already begun, and a strong Bible teaching program was needed for the growing and awakening church. The rising missionary spirit demanded an outlet. The working organization of the church needed strengthening and reconstruction to meet the challenge of the new day. For all this the church needed the strength that comes from unified forces, pooled resources, a clear and challenging vision of the task ahead, and vigorous and aggressive leadership.

THE MAN

In this time of need God raised up a group of younger leaders who were destined to lead the church in a notable period of forward movement, teaching, consolidation, organization, and inspiration that has continued to our day. Outstanding among these newer leaders were a number of schoolteacher-ministers, in their time the best-trained men in the church, men of unusual qualities—faithful, able, intelligent, devoted, courageous, progressive, sane, and balanced. Among these Daniel Kauffman early appeared as a man destined for outstanding service. Others may have been more versatile and perhaps more gifted, but some things he could do supremely well, things which the church needed most in his time, and no man gave his talents more unstintingly and unselfishly for the cause. He had first of all the gift of leadership, or better, statesmanship, which is the gift to see the real needs and issues of the time, fashion means to meet them, and summon the working forces of the church to follow. Secondly, he had the gift of clear and effective expression, both in speaking and in writing, so that he could serve as a voice to and for the church. Both these gifts were greatly needed, and his brethren soon recognized them and made room for him, gladly following his lead and rallying around his counsels. Others, with other gifts, did the work of organization, administration, popular inspiration, and youth leadership.

THE STATESMAN

The true Christian statesmanship of Daniel Kauffman was nowhere better displayed than in his acute awareness of the need for unity in the church and the rallying of all her forces on a common platform of sound, scriptural, and authentically Mennonite doctrine. In the pursuit of this vision he used two chief tools, both of which he was largely instrumental in fashioning, the Mennonite General Conference (1898-) and the Gospel Witness and Gospel Herald (1905-). It made little difference where "D. K." lived, whether in Missouri, Scottdale, or Goshen, his influence was carried throughout the church by these agencies, aided by his presence at practically all of the general church gatherings, such as the Mission Board Meeting, and at many of the district conferences, where his most strategic service was often that of chairman of the resolutions committee.

The service of Daniel Kauffman in establishing, developing, leading, and defending the Mennonite General Conference can scarcely be overestimated. He believed it to be essential to unify and strengthen the scattered forces of the church, and throughout his life he was devoted to it. God blessed his efforts and those of his associates with much success, even though a considerable part of the church is still officially outside the General Conference organization. The convictions which moved him so deeply in this matter were perhaps never better expressed than in his powerful General Conference sermon at Archbold in 1931, delivered at a critical time, using the theme, "Let Us Go On" (Heb. 6:1). There, with fervor, intelligence, courage, and faith, he challenged the conference and the church to go forward at a time when many were calling for retreat, and some were sounding the trumpet for battle. In view of his effective leadership it is no surprise that the General Conference used him so widely and so much: moderator four times (1898, 1900, 1902, 1935), conference preacher thrice (1905, 1909, 1931), chairman of the resolutions committee seven times (1911-1925), and chairman and long-time member of many of the important committees, such as, General Problems (1929-1941), Interboard (1921-1941), Dress, and Industrial Relations.

But the statesmanship of Daniel Kauffman was manifested on a still wider stage than that of General Conference and i committees, or even in the columns of th church paper, namely, that of the churc at large. He made it his business to kno the whole church from East to West, t serve the whole church, and to promot all the good causes of the church, her in stitutions and boards. He transcended th bounds of all sectionalism and factiona ism, and strove to serve at all times as mediator and conciliator, to hold th church together and to defend her fro every foe. Never discouraged by tem porary defeat, never impatient, alway optimistic—these are the marks of a grea leader. Finally, he was faithful to th organized work of the church, alway holding to the policy of loyalty to confer ence organizations and support of the of ficial agencies, whether he agreed wit them fully or not, never drawing off t the side with a faction or clique, neve threatening secession or schism, never cor troversial, never attacking individuals c groups or sections. Truly, Daniel Kauff man was a chief pillar of the church, an this pillar was stable. For all these things for this Christian statesmanship, for a this service in the last half century, th Mennonite Church can be grateful. Th church of our time will sorely miss hin and will urgently need leaders of his states manlike qualities in the days and year just ahead.

THE VOICE

Daniel Kauffman was not only a states man and a pillar of the church; he wa also a voice—in truth, for many years almost *the* voice of the church. Whethe speaking, writing, or editing, always wit a simple, clear, practical message, he seem ed to speak for the heart of the church For two generations his creative talen was at work, and the Mennonite Church never rich in writers, would have bee immeasurably poorer without the produc of his mind and pen. He was not a grea writer in the commonly accepted sense o the term, nor did he write on many varie themes, but in a real sense he molded th thought of the church of his time. Sinc the two chief foci of his writing were th doctrines of the Word of God and th current needs of the church, his writing was in the truest sense practical, whethe his message concerned Christian expe rience, church work, spreading the Gospel or resisting the enemy. Believing that th only secure basis or a sound church i sound doctrine, he never tired of doctrina teaching, which was his chief theme. Oth ers might ride hobbies, and some migh follow tangents, but "D. K." marche straight down the middle of the doctrina road with a sturdy insistence on funda mentals. Never speculative, seldom deep he was always practical and always clea and simple. He was adamant against con troversy and "personalities," and he drev no sword in battle. Hotter heads some times demanded a "radical" course, bu "D. K." kept cool and helped keep th church cool. In his hands the church paper was always sane, constructive, uni

ying, never factional, sensational, or destructive. What it may have lost thereby n color and interest it gained in dignity nd respect. The Mennonite Church can e grateful for such a voice, for the past eneration, and even the present hour, have ontained sufficient explosive material for everal destructive conflagrations.

The Typical Mennonite

The large influence of Daniel Kauffman as due in part to his gifts and his labors, ut it was also due in large part to his apacity to reflect historic Mennonitism nd to incorporate in himself the essenial genius of the church. He was a sinere, consistent, and complete exponent, ractitioner, and defender of the oldashioned Mennonite faith and life, coupng with conservatism in principles an ntelligent freedom in methods. He was n his time a typical Mennonite. As such e represented the historic emphasis of he fathers on a piety which was modest, ober, and practical, in contrast to the nore popular type which has even atracted some Mennonites, with its stress n "experiences," "subjective states, emoional responses, and expressionism." He as far more concerned about whether e was obeying the commandments of the ord than whether he "felt" right about is salvation. He was "marching upward o Zion" rather than "resting, sweetly esting" or thinking about "glory for me." He was also typically Mennonite in his esistance to the many undesirable "isms" hich threatened and still threaten the hurch from the side of popular revivalsm and fundamentalism. He was steadast against "pentecostalism," "eternal seurity," "perfectionalism," "dispensationlism," and other attractive "isms." While e was staunch in his opposition to modrnism in any form, he frequently raised is voice against those who were ready to ink up with "fundamentalism" at the rice of ignoring certain basic scriptural nd Mennonite doctrines, such as nonconformity and nonresistance. Finally, he was typically Mennonite in his emphasis n the practice of the simple life, strict almost to the point of austerity, consistently nsistent on the practical application of nonconformity and separation from the world in all things, and in his opposition to the "salary system" of ministerial support. But in all these things he also had the wisdom and breadth to avoid the pitfalls of harsh hyperconservatism and unloving radicalism, maintaining old-fashioned Mennonite kindliness and moderation.

His Works Do Follow Him

It is often only when the servants of the Lord are called home and their labors cease that we realize how much they have meant to us and the church of our day. Then those who remain to carry on for the next generation see how much they depend upon the faithful labors of those who have gone before. So it will be in the case of Daniel Kauffman. Not only the new editor of the Gospel Herald and the succeeding bishop of the Scottdale congregation, but all of us throughout the Mennonite Church will enter into his labors and build upon the foundation he and his associates have laid. May we continue to serve our times as Daniel Kauffman served his, humbly, devotedly, faithfully. We cannot and we would not retrace his steps, but in the words of his 1931 General Conference text, "Let us go on." "Let us go on" unitedly in faith and confidence that God has still greater things for the Mennonite Church to do for Him.

Goshen, Ind.

DANIEL KAUFFMAN AS I KNEW HIM

By John L. Horst

My first knowledge of Bro. Kauffman dates back to thirty or more years ago when I first heard him in evangelistic meetings. I was not a Christian when I first heard him preach, but I was impressed that he was a very able speaker and one of the best evangelists I had ever heard. His sound Biblical messages, presented in a logical manner, and his natural oratory made a deep impression upon me. When I had the privilege of listening to him again after I was a Christian, my appreciation of him only deepened, and this was not lessened when in a conversation about preachers, I heard an elderly brother say that he was the best preacher in the Mennonite Church.

Later on, when I became a worker in the Mennonite Publishing House, largely through the influence of Bro. Kauffman, I had the opportunity of associating with him rather closely for nearly twenty-four years. Naturally I learned to know him quite well during that time, especially from the following angles.

1. *In the Home.*—When I came to Scottdale I was first entertained in the home of Bro. Kauffman, and then had the privilege of being in his home many times in the course of the years that followed. One of the things that impressed me at once, and that continued to do so, was Bro. Kauffman's spirit of hospitality. His home was open to every visitor that came into the community, and many visitors come to Scottdale. Just today I saw a letter from the manager of another publishing house, in which he referred to the death of Bro. Kauffman and then added: "We remember having been in his home several years ago and enjoyed our friendship with him very much." This sentiment could no doubt be expressed by thousands of different people who enjoyed the hospitality of Bro. Kauffman's home.

Bro. Kauffman's hospitality was also strikingly manifested in this that he and Sister Kauffman were constantly taking into their home aged people who were no longer able to take care of themselves, people who came into the community and were not able to find a suitable location at once, workers in the Publishing House who had no homes of their own, and homeless people of various kinds.

Another characteristic of Bro. Kauffman, manifested in the home, was his love of children. He not only loved his own children but made friends with every baby and child that came into the home, as well as the children of the neighborhood. He made the remark that he could work at the typewriter undisturbed if children were all about him if they did not impede the movement of his arms. Children were never a nuisance to him, because he loved them.

2. *In the Office.*—Here Bro. Kauffman above all things else impressed me with his great capacity for work. Although he used a two-finger system of typewriting, he wrote rapidly and with few errors. This was largely because he was a logical thinker and seemed to have clearly in mind what he was going to write, even though he wrote long articles without any apparent notes. The thoughts from his fertile mind seemed to flow through his finger tips to the typewriter keys rapidly and easily. In his routine editorial work he seldom if ever rewrote; his first draft was his final one. In his book work he sometimes rewrote once or oftener, but usually to incorporate suggestions made by people to whom he submitted the manuscript for criticism.

Any one working with Bro. Kauffman could only be impressed with the fact that he was a real editor. He knew everything that went into his paper, and he knew how to prepare manuscript for printing. While in his later years his mind was not as keen as formerly, I shall always remember him as a hard-working, painstaking, capable editor. His experience, his ability, his sound judgment, and his knowledge of the church made him not only editor of the Gospel Herald but the recognized editor-in-chief of the whole editorial staff of the Publishing House.

3. *In the Church.*—It was my privilege to labor with Bro. Kauffman on the ministerial body of the Scottdale Mennonite Church for fourteen years. I had learned to appreciate him as a preacher long before, but in this capacity I learned to know

UNTIL THE EVENING WE MUST WEEP AND TOIL

The stream is calmest when it nears the tide,
The flowers are sweetest at the eventide,
The birds most musical at close of day,
And saints divinest when they pass away.

Morning is lovely, but a holier charm
Lies folded in the evening's robe of balm,
And weary man must ever love her best,
For morning calls to toil, but night brings rest.

Until the evening we must weep and toil,
Plough life's stern furrows, dig the weedy soil;
Tread with sad feet our rough and thorny way,
And bear the heat and burthen of the day.

Oh, when our sun is setting, may ye glide,
Like summer's evening, down the golden tide;
And leave behind us, as we pass away,
Sweet starry twilight round our sleeping clay!

—Anonymous.

him as a fellow minister, counselor, and bishop in charge. In this association I found that there was no phase of the local church work that Bro. Kauffman did not have at heart. He was especially good at presiding at counsel or business meetings of the church. He was fair and considerate of all, and impartial in his dealings in church work. He was present at every meeting of the church, when health permitted, and he was there on time. He believed in starting the meeting on time, even if only two or three were present. He enjoyed visiting in the homes of members of the church, as well as those in the community whom he felt he could help spiritually. And he was thoroughly devoted to the doctrines and program of the church with which he chose to cast his lot when a mature young man. Bro. Kauffman was a Mennonite because he was thoroughly convinced that the doctrines and teachings of the Mennonite Church were based upon the Scriptures.

4. *In Conference Work.*—Here again, whether in General Conference or in the district conference, Bro. Kauffman was in his element. He served a number of terms as moderator of the Southwestern Pennsylvania Conference, and here I had opportunity to work with him quite closely—for a number of years on the Executive Committee and for fourteen years in the conference in general. When discussions had gone on long enough, he knew just how to summarize what had been said and to say what the body desired, seemingly in clearer words than anyone else. When he was through with his speech or motion or resolution, as the case may have been, as a rule the issue was clarified and the conference body was ready to act favorably on what was presented.

His leadership in General Conference was well known and recognized by all. In all conference and committee work in which I was associated with him I knew him to be fair-minded, deliberate, and considerate, and able to think with other people so that he could express their sentiments clearly and logically.

5. *As a Man.*—In all one's contacts with him in the home, the office, the church, or in the community, the man Daniel Kauffman stood out, because, as Bro. D. A. Yoder pointed out at the time of his funeral, Bro. Kauffman was able to do what he did in all his various activities because of what he was. As a man I knew Bro. Kauffman first as a thoroughgoing Christian who was soundly converted, who loved his Lord, who had said good-by to the world once and for all, who was interested in the salvation of the most possible souls before the coming of the Lord. Then I knew him too as a man who was kind and friendly, who was sincere and honest, who was serious and grave (but who had withal a keen sense of humor), who was industrious and deliberate, who was practical and painstaking, a man who lived out the principles which he believed and taught.

Most of the articles in this memorial issue were solicited with a view to giving as representative a testimony as possible to the influence and work of the late Daniel Kauffman. We regret that lack of space prevented our inviting contributions from many others who would have been happy to add their tributes.—Ed.

One more characteristic should be mentioned in which Bro. Kauffman was outstanding, and that was his humility, or self-effacement. He never boasted of his accomplishments, and reference to himself in his sermons and writings was lacking almost to a fault. He had an excellent opportunity to give something of an autobiography in his book, "Fifty Years in the Mennonite Church," but he seems to have purposely avoided it. He seemed not to care for the honor of men, and we loved him the more for it. He was satisfied to have the approval of his Lord. His earth life is now ended, but he will live long in our memories. I shall always be thankful for having had the privilege of knowing, and laboring with such a man as Bro. Kauffman.

Scottdale, Pa.

—o—

AN EFFECTIVE PREACHER OF THE GOSPEL

By S. F. Coffman

From the rostrum of the schoolhouse to the pulpit, Bro. Daniel Kauffman brought the gift of teaching and consecrated it to the service of God and the church. It is a gift to possess that power to impart knowledge clearly to the mind of others and to convince others of the truth which one believes.

The church needed a teaching ministry because of the many young people brought into the fold through the active and successful evangelism in so many congregations in the East and West. It was at that time that Bro. Kauffman united with the church and was called to the ministry. At that time, also, the Bible conferences were fulfilling most useful services throughout the church, and his method of teaching in these conferences was appreciated by both old and young. Bible conferences developed a topical method of preaching and teaching in the church instead of the usual textual method, and this method seems to have been his most usual one, both in conference and in editorial work.

As a spiritual educator, Bro. Kauffman's textbook was the Word of God. He understood the Word of God. He understood the Word, and taught it to others in such a manner that they also appreciated its teachings. It was through this method that he was able to persuade men to accept the truth and live by it. Argument and contention were not of his nature, yet he earnestly contended for the truth and for the faith by the use of the spiritual weapons of the Word and the Spirit.

City Missions

PEORIA, ILLINOIS

(1101 Ann St.)

Greetings to all Gospel Herald Reade
Truly the Lord is gracious to us in many wa
In spite of Satan's power, the Word of G
has its effect upon man. For we have t
promise if we sow the seed of the Word
God, though it may fall on many differe
kinds of soil, the Lord will bless the most i
significant effort to become a mighty pow
for Him.

The work in Peoria has been blessed, a
we know the Lord has been with us. Jes
has placed a great value on one soul, the
fore we know the work has not been in va
Many have found peace and pardon throu
the blood of the Lamb.

Feb. 16, 1919, the first Sunday school a
services were held as the beginning of t
work in Peoria. Thus we have twenty-fi
years of service for him in this city. Meetin
are planned beginning Feb. 16 with Bro. Ra
mond Yoder of Chicago, Ill., to speak ea
evening, concluding Feb. 19. Sunday, Fe
20, an all-day Silver Anniversary program
planned. At this time a number of fo-m
workers, as well as a few others, will spea
Feb. 22, 23, Mrs. Gordon H. Smith, of Ch
cago, and a returned missionary from Afri
will speak.

We are looking forward to rich blessin

(Continued on page 972)

The pulpit was used by our brother f
the purpose of ministering to the peopl
He used language that all could unde
stand, and on the pages of the churc
papers the same simplicity was apparer
Only occasionally, for effectiveness, d
he indulge in oratorical flights, or in rh
torical phrases, for simplicity and humili
more become the servant of God. Illu
trations, when used, were not of the em
tional type; they were rather of a simp
and practical nature, useful in their pu
pose.

As a teacher and servant of the Lor
Kauffman's demeanor was that of a
earnest and sincere minister. He was u
disturbed in his spiritual and mental pois
even under trying conditions. He thoug
out his message and thoughtfully pr
sented it, but not without his soul's trava
being manifested in the forceful natu
of his address. Men listened while h
spoke, because of the message which the
received from a minister who believed i
his message.

"God, who at sundry times and in diver
manners spake in times past unto the fa
thers by the prophets, hath in these la
days spoken unto us by his Son." "No
then we are ambassadors for Christ, a
though God did beseech you by us" (Hel
1:1, 2; II Cor. 5:20). If one should see
the source of conviction and the powe
of the message that inspired our brothe
in all of his ministry it might well be h
would find that his motto was that of th
prophets of old, "Thus saith the Lord.

Vineland, Ont.

CHRONOLOGY OF LIFE OF DANIEL KAUFFMAN

Compiled by Homer M. Kauffman

1865—Born near Richfield in Juniata County, Pa.
1866—Moved with parents to the vicinity of Elkhart, Ind.
1869—Moved with parents to the vicinity of Versailles, Mo.
1883—Started to teach school. Taught at Versailles and Garden City, Mo., till 1897.
1887—Married Ota J. Bowlin.
1888—Son James born.
1890—Daughter born and died.
—Wife died.
—Converted at meetings held by J. S. Coffman at Mt. Zion Church, near Versailles, Mo.
1892—Ordained minister.
1896—Ordained bishop.
—Father, David D. Kauffman, died.
1898—Moderator of General Conference at Holdeman Church, near Wakarusa, Ind.
1899—Took extensive trip through the east with son James, visiting churches.
1900—Moderator of General Conference at Sterling, Ill.
1902—Married Mary C. Shank.
—Moderator of General Conference at Elida, Ohio.
1903—Son Homer born.
1904—Daughter Eunice born.
1905—Daughter Eunice died at Scottdale.
—Became editor of Gospel Witness.
1906—Son Paul born.
1907—Mother, Elizabeth Winey Kauffman, died.
1908—Became editor of Gospel Herald, which was formed by the merging of the Gospel Witness and Herald of Truth.
1909—Moved with family from Versailles, Mo., to Scottdale, Pa.
1911—Daughter Alice born.
—Preached first baccalaureate sermon at Hesston Academy.
1912—Held meetings in Warwick County, Va. It was during these meetings that the home of Bro. Levi Shenk (occupied by two families) was destroyed by fire, taking the lives of four people.
1915—Taught at Short Bible Term held at Hayfield Mansion, near Alexandria, Va. The Bible term led to the establishing of the Eastern Mennonite school at Harrisonburg, Va., the following year.
1916—Daughter Fannie born.
1918—Son John Mark born and died.
1922—Chosen president of Goshen College. Moved to Goshen in August.
—Bible Conference at East Union Church, near Kalona, Iowa. It was at this conference that Bro. Kauffman received word of the drowning of his son Paul on Dec. 27. Age, 16 years.
1923—Moved back to Scottdale.
1924—Taught at Short Bible Term at the E.M.S.
1928-29—Spent winter in Texas because of health.
1933—Son James died at age of 45 years.
1935—Moderator of General Conference at Kitchener, Ont.
1941—Suffered severe back injuries in auto accident in Colorado.
1943—Bro. Kauffman and wife moved to the home of their daughter Alice in Iowa.
—Gave up editorship of Herald after 39 years of service.
Jan. 2, 1944—Preached sermon at West Union Church, near Parnell, Iowa, in the morning. Took sick right after sermon.
Jan. 6, 1944—Died at 1:00 p.m. at the home of his daughter Alice.

DANIEL KAUFFMAN—THE WRITER

Oscar Burkholder

To write an appreciation of Bro. Kauffman's literary productions is a difficult task, for he wrote over a period of many years, and he wrote on many subjects. He could truly be called a prolific writer. Yet there were certain characteristics in his writings that made it unnecessary for one to look for the author's name to determine the identity of the writer. A person familiar with his style and methods just knew that Daniel Kauffman was speaking, and that what you were about to read would be the right thing to say on the subject under consideration. While, to some, his method of expression may have seemed a little mechanical, and his treatment of the great doctrines of the church too correct and final, when one considers the importance of his place in the church, and the great necessity of producing convincing, and conclusive, pronouncements to both saint and sinner, it is not too much to say that he was brought to the world as an especial servant for an especial time.

The Mennonite Church was very poor, as far as literature is concerned, when Daniel Kauffman appeared on the scene. Most of her literature was written in the German language, and what little she possessed in the English language was hopelessly inadequate to meet her needs, and to carry out her mission. There was great danger that various kinds of literature would not only find their way into Mennonite homes but would, to a large degree, mold the character of the Mennonite people. Daniel Kauffman saw this great need, set himself to the task, and by God's rich endowment of talent and sustaining grace, with the added blessing of a long life, accomplished great things for God and the church.

Characteristic of all his writings, as well as his public utterances, was his constant devotion to doctrine. One time I heard him introduce his subject in a public address somewhat as follows: "People say I cannot preach a sermon without preaching doctrine. Since I have the name, I may as well have the game." And he proceeded to speak, as he practically always did, in terms that were as nearly Biblical as man can utter them. His words, whether on paper, in a book, in a letter, in an editorial or an article in the Herald, or from the pulpit, were weighty and mighty; and they were made so because they were patterned after the language of the blessed Book, from which he gathered his inspiration and his many quotations. The Mennonite Church is a much mightier force for righteousness today because of the righteous use Daniel Kauffman made of his much-used pen.

Breslau, Ont.

REQUIEM

Under the wide and starry sky
Dig the grave and let me lie,
Glad did I live and gladly die,
And I laid me down with a will.

This be the verse you grave for me:
Here he lies where he longed to be;
Home is the sailor, home from the sea,
And the hunter home from the hill.

—Robert Louis Stevenson.

A THINKER AND THEOLOGIAN

By Chester K. Lehman

Bro. Daniel Kauffman may very properly be called the interpreter of the Mennonite faith to the Mennonite Church. For nearly fifty years he was spokesman of the church in matters of doctrine and practice.

His earliest labors in this direction were in Bible conferences, in which he ably set forth the doctrines of the Bible. Those early conferences, held for a week or two, gave opportunity to cover quite a wide scope of teaching. With Biblical outlines on charts displayed before the congregation, he would interpret the Scriptures with a keenness of logic and firmness of conviction which at once commended the truth of the doctrine presented. Whatever teaching could not be supported by the Bible was discredited, and whatever found full support in the Scriptures was ably defended.

The mold of thinking of this Bible conference work determined to a great extent the form of his written presentations of Biblical truth. Beginning with the "Manual of Bible Doctrines," published in 1898, and continuing through several other doctrinal studies, he produced his greatest work in 1928, the greatly used "Doctrines of the Bible." This is the ablest presentation of the Mennonite faith in existence. It is not too much to say that this work has had more to do with establishing the church in her faith than any other Mennonite publication.

Bro. Kauffman set the pattern for the presentation of the Biblical support of the doctrine of our faith. During the nineteenth century far too little effort was put forth to develop Mennonite teaching. He saw in our faith a Biblical system of truth. His form of presentation, his approach to the defense of distinctive doctrines, and his refutation of erroneous teachings became models to others who held forth the faith. How frequently have ministers sought help from his works as they entered into the same tasks!

His was always a Biblical system of theology. That which marked all of his work was a rigid adherence to the Bible for support of doctrine. While some theologians allow themselves to be guided at times by supposed logic rather than by the Word, he was concerned to take the Word as it stands. He would have the Bible speak for itself on all points of doctrine.

A theologian so Biblical would also be practical, just as the Bible develops doctrine for practical purposes. He had little concern for the technicalities and

subtleties which occupy the minds of some theologians. His eye was on doctrine as it leads to consistent Christian living. On this account his doctrinal writings were appreciated by laymen as well as ministers. In a very real way he magnified doctrine in the hearts of the membership of the church at large. Because he could be so easily understood, he was able so largely to become the spokesman of the entire church in the realm of Mennonite faith.

He did not engage to a very great extent in controversial writing. On the contrary it seems that he felt that in the long run the greatest good could be accomplished by a positive presentation of the truth. His brochure on "My Vision of the Future," in which he defends his position on future things, is one of the few products of his pen on controverted matters. In this field he shows a kindly spirit and fairness which may well characterize all writings of this nature.

The most important contribution to Mennonite thought made by Bro. Kauffman, I believe, is his presentation of the distinctive Mennonite principles and practices, such as Feetwashing, the Devotional Covering, the Christian Salutation, Anointing with Oil, Marriage, Nonconformity, Nonresistance, and so forth. These he championed with great ability so that much of the credit for the perpetuation of these beliefs in the hearts of us Mennonites during the past fifty years is due to his labors.

As a pioneer theologian in the Mennonite Church he has performed a yeoman's duty. It will become the task of others to labor where he left off. Well may they emulate his spirit of loyalty to the Word, his conviction of the harmony of Mennonite doctrine with the truth of the Word, and his devotion to the cause of enlightening the church concerning "the faith . . . once delivered unto the saints."

Harrisonburg, Va.

—o—

DANIEL KAUFFMAN AS A TEACHER

Sanford C. Yoder

In the early summer of 1902, it was announced that Daniel Kauffman from Missouri would preach at our church—East Union, Kalona, Iowa—one evening the following week. The announcement was a commonplace one, and for me it held little interest, for Daniel Kauffman was unknown to me. After the service, however, there was a flutter of comment that led me to think that his coming was of more than ordinary interest. When the appointed evening came, I was present and saw and heard for the first time the person who later became a greatly appreciated counselor and friend and with whom I came to be associated for many years in the work of conferences, boards, institutions, and committees, and in general church work. That first message, based on II Timothy 4:6-8, has remained with me these forty-two years.

WHEN HOME IS HEAVEN

Home should be a place where father and mother are one in heart and faith and purpose, and the children bound to "the first commandment with promise"; where the bond of love and cheerful conversation brighten the hours, and the soul is refreshed by daily family devotions; where the Bible holds the most prominent place on the center table and book shelf, and gives color to the rest of the literature allowed admittance; where economy and simplicity are practiced on the table, in the house furnishings, in the clothing, and in the driving equipage; where "all things are done decently and in order"; where people love to visit because of the hospitality shown, and all the comers and goers blessed with heavenly influences; where the innocent prattle of childhood, the cheerful voices of youth, and the sobering influences of age are blended together in beautiful harmony; where the songs of Zion are frequently heard to ring with praise, parents and children and strangers within the gates taking part in the singing; where children are taught to work, and prepared to fight the battles and bear the responsibilities of life; where the young may feel that they have a place of shelter and rest and service, the middle aged may see their labors rewarded by results worth while, and the aged spend the evening of their earthly pilgrimage looking forward with fond anticipations to the time when their enraptured souls will be transported to the home above.—Daniel Kauffman in the Conservative Viewpoint.

My acquaintance with him began seven years later after my return from the "Far West" when he conducted a Bible Conference in the community where I was teaching in the high school. I learned then that his interests in his earlier life had been similar to my own. The fact that he left the possibility of influential and lucrative positions in other fields to become a minister of the Gospel and use his fine abilities for Christ made a deep impression on me.

Whatever connection Bro. Kauffman had with the schoolroom or public office became secondary when he was called to preach the Gospel, although his interest in educational affairs never ceased. He had a deep concern for Mennonite young people and always used his influence to promote the interest of proper educational facilities for them. In times of crisis, his voice was always heard in behalf of the deepest spiritual welfare of the schools, as well as of those who served there and of those who attended there. In the future it will probably be said that the kind of schools and colleges we have grew out of the dreams and aspirations of such men as he.

He was one of the leading figures in the movement that gave to the church Hesston College. When our educational interests seemed to have come to the crossroads financially in 1917, it was his voice that spoke for consideration, with a view to saving the school interests. In 1922, when a cloud hovered over Goshen College and a crisis appeared which threatened to disrupt the educational work of the church, it was Daniel Kauffman who consented reluctantly to leav a congenial position, where he could serv the church in a large way, to take up th presidency of the college in an attemp to hold the discordant elements togethe But the tide had risen too high an flowed too far. After one year, he re turned to his work as editor of the Gos pel Herald, where he always kept th columns of his paper open for the pro motion of the highest and best interests o the schools of the church. In this expe rience his attitude was such that he re turned unscathed to take up his forme duties where he had laid them dowr As president of the Board of Educatio during those years, I greatly appreciate his counsels and his consideration for a the different opinions and factors involvec

His greatest contribution as a teache was perhaps rendered to the church i its Bible conferences, where he taugh unnumbered hosts of people the truth o the Scripture. During the years whei this type of meetings was popular, hi name appeared on programs in ever community from coast to coast wher Mennonites live. It is possible, thougl doubtful, that any person was more ofte listed as instructor than he. Howeve that may be, it is not likely that any one' teaching was more seasoned with grac and love for his pupils; and if we ca judge results aright, no voice carrie more weight than his. His kindly spirit his interest in people, his wise counsels his considerate attitude, and his balance judgment will always be remembered b those who knew him, and will be misse by all in the years to come.

Goshen, Ind.

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CHARACTERISTIC INCIDENTS

Harry A. Diener

It was at a mission station after a busy day's work that Bro. Kauffmar took time from his rest to talk with a young man who was associated with the work of the mission. As a kind spiritua father, he showed sincere interest in the life and opportunities of service for the young man. He kindly showed the folly of yielding to the material offers that the world makes to young men, and the wisdom of yielding one's life in service to the cause of the Lord and the church. Like the Apostle Paul, he was concerned about the lives of the young folks of the church, both for the sake of the young folks and for the sake of the church. This concern made him a blessing to many.

A group of ministers were together for ministers' meeting preparatory to conference. The question being discussed was one in which they were all much interested. Several had spoken, giving their opinion on the question. Some thought one way; others saw it from another viewpoint. After some discussion, Bro. Kauffman spoke: "The question resolves itself into three points." Then in a brief way he stated the three points. His grasp

of the situation and the clear way in which he presented his points helped that group of ministers to see what was involved in the question that was being considered, and unified them in their decision.

In an after meeting, a committee was together reviewing what had happened in the meeting just before. The discussion had been so tense that it almost came to the place of "heat." "Bro. Kauffman is the best shock absorber I have ever seen," remarked one of the members of the committee. "Folks may say what they will, and he just takes it calmly, and when they are through, he has an answer for them that smooths out the situation." We all appreciate the severe shocks that shock absorbers on our cars have saved us. To be able and willing to absorb the *shocks* in this world and make life smoother and happier for others is certainly filling a large place of service.

Hutchinson, Kans.

MY FATHER

Alice K. Gingerich

Seeing my father with our children in these last months reminded me vividly of my own childhood. He always had "a way with children"—his own, as well as others. He could as a rule make friends with the most shy. We loved to sit on his lap, to brush his hair, to have him read or tell stories, demanding over and over the Pennsylvania Dutch jingles for "knee riders." We delighted to have him sing the same songs again and again—"Müde bin ich, geh' zur Ruh'," "O children, will you meet me on Canaan's happy shore?" He was a most tender and indulgent playfellow, and we always felt a strong personal affection for him in addition to our respect and "godly fear" of him as our father.

He was absolutely consistent in our home life with what he professed in public. Such things as he felt were not becoming to Christian living were without argument forbidden. There was never any doubt as to what he would say, and we children knew better than to ask. I'm sure we all dreaded to call forth his disapproval, though I personally cannot recall a single time when he administered corporal punishment. His word was enough.

We never heard him laugh aloud, but he had a fine sense of humor, and those who knew him personally found it out. Foolishness was never funny to him, but he enjoyed a real joke, and he had a droll, dry way of saying things that tickled us immensely. He certainly did not carry a long, sour face, and he himself followed the advice he used to give us children when he saw an unpleasant countenance, "Turn the corners of your mouth *up!*"

I once remarked to a friend, "If our parents ever had any differences of opinion, they had them in private, and we children never found it out." Her reply was, "I don't believe many children can say that of their parents." Perhaps not; I only know that is the way things were at our house. We never heard unpleasant criticism or unsavory stories of other people, either, and we had to grow up and leave home to learn about unprofitable church situations at various places with which our parents were undoubtedly familiar.

We are grateful to God that we have had a father who loved his children and so carefully tried to "bring them up in the nurture and admonition of the Lord." We humbly pray that we may not dishonor his memory by failing to live "to the honour and glory of God."

Parnell, Ia.

MY FRIEND D.K.

D. H. Bender

I first met Daniel Kauffman at the preliminary General Conference held at Elida, Ohio, Nov. 11, 1897. During that meeting he was elected moderator and I was elected secretary of the regular General Conference to be held the following year. Thus we were placed in close relationship in a new and important church movement. We seemed to understand each other at once. Some time later we labored together in a Bible Conference in the Johnstown, Pa., district. It was during this session that we discovered a mutual interest, position, and outlook for the Mennonite Church, and came to be more than mere "brethren," namely, intimate friends. This close friendship continued for nearly a half century, or until my "friend" was called to his reward.

As a true friend, "D. K." took a deep interest in all my problems, and I never failed to get wise counsel when I approached him.

As a true friend, he did not overlook my weaknesses, nor fail to administer a mild, definite, but friendly, rebuke. Being of a rather jovial nature, I sometimes used language that bordered on "idle words." He quoted the Scripture to me on that point.

As a true friend, he was the first to speak comfort and offer assistance in my bereavements and disappointments.

During the years in which we were closely associated in church work—in editorial and educational work, in the publication of literature, in committee calls to adjust church difficulties, in bookmaking, in conference and mission activities—I learned to appreciate keenly his wise counsel, his definite conviction, and his faithful defense of all the doctrines of the church.

Our relations were so intimate that in our communications we were entirely informal and simply addressed each other as "D. K." and "D. H."

I also learned that this sympathetic attitude displayed by our departed brother toward me was shared by all who were favored by his acquaintance. His friendship was impartial.

His last letter to me, written just about a month before his passing, throbbed with the same warm concern for me, for my family, and for the church he had so faithfully served. His last statement in this letter was to the effect that, although he was laying down his editorial work, his "mind, hands, affections, tongue, and pen" were "on the altar of the Lord" until He saw fit to promote him "into the sphere of activity found only in the world above."

Long live the memory and influence of my friend D. K., of whom it could truthfully be said that he was "a friend that sticketh closer than a brother."

Albany, Oreg.

AT HOME

At home. For thou hast reached,
At length, thro' wearying toils and sighs and pains,
The far-off shore our faith so dimly sees,
Looking thro' tears. The pearly gates, flung wide
To welcome thee, are passed; the threshold crossed;
Of thine own mansion—one of the "many," full prepared
And waiting to receive thee. Blessed state!
The long-sought rest! the higher, purer life
Fraught with celestial good, and all secure
From every ill. Secure, for round thee now
The walls of heaven's eternal city rise!
Her golden streets and gorgeous palaces
Thronged with glad millions, who nor day nor night
Hush the loud chorus of redeeming love—
Her stately towers and glittering domes and spires
Gleaming on high in heaven's eternal light;
And birds of paradise, and fruits and flowers,
And trees immortal on the sunny banks
Of living waters—all are before thee, round thee.
All are thine; angels thy company; and God,
Father of all, adored of all, glory of all,
Even God is thine.

—H. B. Collins.

DANIEL KAUFFMAN AS A COLABORER

By C. B. Shoemaker

"Know ye not that there is a prince and a great man fallen this day in Israel" (II Sam. 3:38)?

How true these words, and so applicable to our Bro. Kauffman who has meant so much to the onward march of the Mennonite Church in her publication work!

We would not eulogize Bro. Kauffman, for he would not approve of it if he could speak (he was a humble man), but we do have a scriptural right and duty to recognize the work of good men and to follow their example as they followed Christ. The Apostle Paul frequently spoke words of commendation regarding those who labored with him in the Gospel.

Having been associated with "D. K." as a colaborer in the Publishing House for more than a quarter of a century, I can say he was a man blessed of God with a keen intellect and much spiritual discernment. Having made a diligent, prayerful study of the Bible for many years, he generally had a satisfactory Biblical answer to give to the various problems and questions that arose in the publishing work.

He will be especially missed as a counselor, for his long experience and activity

(Continued on page 970)

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THURSDAY, FEBRUARY 10, 1944

The Conservative A.M. congregation near Greenwood, Del., have made plans to enlarge and remodel their meeting-house.

* * *

The annual ministers' conference of the Missouri-Kansas Conference is to be at the Kansas City Mission on Feb. 16-18.

* * *

Bro. Shem Peachey, Springs, Pa., labored with the Conservative A.M. congregation near New Haven, Allen Co., Ind., on Sunday, Jan. 30.

* * *

Bro. A. B. Leasa, Belleville, Pa., is the latest addition to our workers in the Publishing House. He is spending a few weeks here rendering appreciated help in the bindery.

* * *

Bro. Paul Lauver, son of Bro. Wm. G. Lauver, missionary to Argentina, spoke both morning and evening of Jan. 30 at the Mexican Mission in Chicago, Ill., in the absence of the pastor.

* * *

Bro. M. S. Zehr informs us that he has changed his address from Phoenix, Ariz., to Box 326, R. 3, Sarasota, Fla., where he expects to spend several months, the Lord willing.

* * *

Sister Anna Shank, wife of Bro. Charles Shank, deacon of the Marion, Pa., congregation, was recently called to her eternal home. We extend our sympathies to the bereft ones.

* * *

According to present plans there will be an ordination of a minister for the Stony Brook Church, near York, Pa., on Feb. 22. Prayers are solicited in behalf of this work.

* * *

Bro. Noah D. Miller, Alden, N. Y., held a series of meetings with the Conservative A.M. congregation in Lewis Co., N. Y., Jan. 23 to 30. There were a few confessions and many decisions to live closer to the Lord.

* * *

Bro. Frank Byler, at home at West Liberty, Ohio, but temporarily of Goshen, Ind., fills most of the Sunday preaching appointments at Rensselaer, Ind., because of the illness of the regular minister, Bro. Floyd Weaver.

* * *

We are glad to report that Bro. N. A. Lind, who was reported seriously ill in a Lebanon hospital, is much improved and is making satisfactory progress toward full recovery in his home near Sweet Home, Oreg.

* * *

The annual ministers' meeting for the Southwestern Pa., Conference is to be held at the Blough Church, near Hollsopple, Pa., Friday evening, Feb. 18, and Saturday forenoon and afternoon, Feb. 19.

The publishing of a special memorial number of the Gospel Herald for a departed church leader is unusual. But both the scope and length of Bro. Kauffman's service to the church have been unusual, and we, therefore, feel that the reasons for doing so are understood and appreciated by our readers. We furthermore believe that this memorial number of the Gospel Herald contains messages which should be in every home of the church. We are glad that the Gospel Herald circulation has increased until it is now reaching most of our Mennonite homes. However, if any pastors or friends would desire additional copies of this number to place in homes not regularly receiving the Herald, we will be glad to furnish such copies as long as the supply lasts.—Publishers.

Change of Address.—Bro. William Tweedy, from Oronogo, Mo., to 504 East Locust St., Carl Junction, Mo. Bro. Tweedy's age and health required that he quit farming, but he continues to serve the White Hall congregation as a minister.

* * *

Bro. Isaac Zuercher, minister of the Kidron Church, near Dalton, Ohio, who had been very ill for two weeks with an abscessed cheek bone, was anointed with oil for healing on Jan. 28 and is now recovering nicely. The Lord be praised.

* * *

A large attendance and good interest were reported concerning the Christian Life Conference held at Eastern Mennonite School Feb. 4 to 6. The speakers were Bros. Newton Weber, Milton Brackbill, John E. Lapp, J. Irvin Lehman, and A. J. Metzler.

* * *

Bro. C. Z. Martin, Mountville, Pa., closed a series of meetings at Molalla, Oreg., on Jan. 22. There were a few who confessed Christ, and the prayers of God's people are requested in their behalf. Recent meetings at Portla resulted in eleven confessions.

* * *

Bro. C. Z. Martin of Mountville, P who has been holding meetings for sor time in the Pacific Coast Conference d trict, served in a special meeting wi the Harrisburg, Oreg., congregation the afternoon of Jan. 31, and filled a appointment at Sweet Home the san evening.

* * *

February 16, marks the twenty-fif anniversary of the beginning of missi work in Peoria, Ill. Appropriate silv anniversary services will be held at t church in Peoria in commemoration the event. Detailed announcements a pear in the correspondence publishe elsewhere in this issue.

* * *

Evangelistic meetings will be co ducted at the Marietta, Pa., Churc from Feb. 13 to 20, in charge of Br John W. Hess as evangelist. Thes meetings will be concluded with th twenty-fourth quarterly Bible confe ence all day Sunday, Feb. 20, with Br Sanford Shetler serving as principal ir structor.

* * *

In last week's paper a correspondenc from Ronks, Pa., stated that the obi uaries of the three Fisher brethren re ferred to were in that same issue. Read ers probably noticed that the obituarie were printed a week earlier. The cor respondence was crowded out the wee before for lack of room and hence th discrepancy.

* * *

Revival at Eastern Mennonite School Reports of a sweeping revival at E.M.S have reached us from various sources Bro. John E. Lapp, Hatfield, Pa., wa the evangelist. Next week we hope t print an article giving details of th Lord's working. We are glad for th reports of revival fires springing up i various parts of the church.

* * *

Over the week-end of Jan. 30 Bro Lester T. Hershey, pastor of the Mennonite Mexican Mission in Chicago visited Archbold, Ohio, in the interests of the Mexican work carried on by the Missions Committee of that vicinity. He reports good possibilities of established work among those people. Bro. Hershey preached at the Central Mennonite Church near Archbold on Jan. 30.

* * *

Correction.—In the Gospel Herald for Jan. 27 it was stated that Bro. John M. Yoder, Leonard, Mo., underwent an operation for appendicitis. He writes to inform us that his trouble was strangulated hernia, and states further that he is at home and on the way to recovery, although under orders to refrain even from light work for the present. We quote the following from his letter: "I thank God and the brotherhood for the prayers of those concerned and am trusting Him for a complete recovery in due time."

Correspondence

NEW CARLISLE, OHIO

(Medway Congregation)

Dear Herald Readers: Greetings. During the past year many blessings have come to us here at the little congregation of Medway.

Bro. N. E. Troyer, who is our bishop, visited us several times during the year in interest of our spiritual welfare, bringing us timely and inspirational messages which helped us along in our Christian life.

Bro. Nelson Kanagy of West Liberty, and Bro. J. A. Liechty, Orrville, O., have been very faithful in filling their appointments on the second and fourth Sundays of the month, respectively. Inasmuch as we do not have a resident minister here, we look to them as our ministers.

In July two weeks of Bible school were again conducted at our church by a group of West Liberty teachers. Bro. Chauncey Kauffman was director and there were five other teachers. Martha Hartzler taught the preschool children; Norma Hostetler, the primary class; Allie Mae Hostetler, the juniors; Kristina Smucker, the high school group; and Nelson Kanagy, the adult class. The enrollment was 94 and the highest attendance was 72; the lowest, 45. Classes were held in the evenings, with a closing program the last evening.

Another meeting of the year which we always regard as a mountaintop experience is our all-day meeting held each year, usually in September or October. The main speakers at the meeting this year were Bro. Abram Kauffman, Amlin, O., and Bro. Paul R. Miller, Sugarcreek, O.

Bro. Menno Troyer, Elida, and Bro. Enos Hartzler, Marshallville, also visited us and brought messages of exhortation and encouragement. We appreciate the thoughtfulness of visiting ministers who come to places like this where location makes it less convenient for them to stop off.

Bro. Loren King and his family from West Liberty also visited us and he told us about the work and plans of the Ohio Christian Workers Conference of which he is secretary. His talk was very helpful and gave us a better understanding of what the conference is doing.

In February, Sister Susan Stauffer passed away at the home of her daughter, Fanny, near Lima, O. She was known as "Aunt Sue" to most of the folks here. Bro. Frank Clair passed away at Bayard, N. Mex., Nov. 7, leaving his wife Ruby, and 4 small children.

Sister Mary Clair, mother of Frank and sister of Aunt Sue, is 82 years old now and is not very well at the present time. Another sister who is usually present every Sunday at services but has been absent because of illness lately is Sister Lizzie Copenheffer, our deafmute sister. She is so friendly and cheerful that we miss her when she is not there. The address of both these sisters is, R. 1, New Carlisle, O. Perhaps someone would like to send them each a note of cheer and encouragement.

Please remember us and the work here in your prayers. Pray that each one of us may be true and faithful in our Christian life and fitted for our share of the work here.

Glenora E. Swartzendruber.

Jan. 20, 1944.

NEW BREMEN, NEW YORK

(First Mennonite Church)

The Lord has been good to us and has blessed us with a fruitful harvest and many spiritual blessings. He has guided us through the old year and into the new with many opportunities which lie before us.

On Oct. 24, Sister Anna Lehman, wife of Erwin Lehman, left this world to be with our heavenly Father. She was a very beloved mother, Sunday-school teacher, and a friend to all.

During the past year our pastor has given us very interesting talks on Mennonite History. At present he is conducting a series of sermons on prayer.

Due to the shortage of gas we were unable to hold our summer Bible school this year. On Dec. 4, Bro. and Sister Edwin Weaver, returned missionaries from India, came in our midst. Bro. Weaver had a series of meetings on the books of James and Ephesians. His theme was "Practical Knowledge for Perilous Times." He was assisted by Bro. Burkholder. At the same time Sister Weaver and Sister Burkholder held a children's Bible school in the basement. Each evening we had special singing by the Weavers and Burkholders in Hindi. The meetings were well attended. Everybody took an active part in them. We feel we owe Bro. and Sister Weaver a great deal for spending their valuable time with us and we wish them God's richest blessing wherever they labor.

On Dec. 11, Bro. S. C. Yoder came here for preparatory services. On Sunday we had baptismal services in the morning and communion in the evening.

We were pleased to have Mrs. Sarah Lapp with us for a few weeks. She gave us many interesting talks on India and her work there.

We have had nice winter weather with the exception of a few nights when the thermometer registered below zero.

We have had an average attendance of 110 for the past year.

Four of our young brethren are in camp. Ralph Lehman in Denison, Iowa; Elkanah Lehman in Sideling Hill; Paul Chaffee in Ann Arbor, Mich., doing milk testing; and Mark Zehr working at a mental hospital in New Jersey.

Pray for us at this place that our church may prosper.

Yours in the Master's Name,

Jan. 21, 1944. Samuel H. Lehman.

WHITE CLOUD, MICH.

(Union Congregation)

Gospel Herald Readers: Greetings in Jesus' blessed name. Because of the condition of things we have had but very few visitors from other places during this last summer and fall. Health has been fairly good, except in the last month or so there have been a number of cases of flu which, however, were of a mild form.

During the period from Oct. 21 to 31 we were privileged to have with us Bro. Clarence Troyer from the upper peninsula to conduct our series of meetings. He efficiently brought the Word to us and although there were no open results, we know that the brotherhood was much strengthened and revived.

On Sunday, Nov. 14, Bro. Dan Zook was with us and gave a much appreciated sermon.

Nov. 20 and 21 our bishop, Edwin J. Yoder, was with us and held counsel meeting on Saturday evening and communion on Sunday morning. In the afternoon services were held in the home of M. D. Schmucker so that Sister Schmucker who was not able to come out to the church might have the privilege of partaking of the communion.

In the evening of Nov. 24, we had our annual business meeting at which time we elected officers for church and Sunday school for this year. Very few changes were made in the personnel.

Jewell Miller, in C.P.S., and stationed on a dairy farm in northern Ohio, was here during the holidays to visit his folks.

Bro. Ed. W. Jones and family spent last week end at Middlebury, Ind. Bro. Jones came home last Thursday, but the family stayed because they had contracted the measles.

Jan. 24, 1944. Cor.

FILER, IDAHO

(Filer Congregation)

Dear Herald Readers: Greetings in the name of Jesus Christ. We are looking forward with hope that this new year may find us drawing more closely to Him.

Our hearts have been saddened by the passing of our sister in Christ, Jemima Houser; yet we are made to rejoice because her suffering is over and that it is our privilege, by the grace of God, to meet her again in heaven.

Our Sunday school has been reorganized and we are glad for those who have come to labor with us, Bro. and Sister Jerry Gingerich from Roseland, Nebr., and Sister Helen Shetler, Hesston, Kans.

We ask an interest in your prayers.

Jan. 24, 1944. Cor.

AMENIA, N. DAK.

(Red River Valley Congregation)

Dear Herald Readers: Greetings. We have many things to be thankful for. In October our bishop, Bro. Elmer Hershberger, from Detroit Lakes, Minn., was here and held counsel meeting. The following Sunday he was here, too, and we had our fall communion service.

Bro. Edward Diener preached for us one evening while soliciting in the Casselton community.

We have had a number of visitors during the fall and winter months, which we appreciate.

On Sunday evening, Dec. 26, our Sunday school was reorganized for the coming year. Several changes were made.

On Dec. 29, the District Winter Bible School started in Casselton and closed Jan. 14, with an enrollment of 25 and a good attend-

(Continued on page 972)

Miscellaneous

ENTICING WORDS

By J. H. Shank

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (I Cor. 2:4).

The true evangelist does not try to entice people to accept Christ; he wants his hearers to see the truth contained in the Gospel message: that all are sinners, that all sinners are lost and subject to eternal punishment, that the Son of God came to this earth to save those sinners, and that acceptance of God's way is the only way. Those are all solid facts.

Enticing words were used by the serpent in Eden to persuade Eve that God was not playing fair with her. Enticing words were used by Satan when he was granted his hour in which to tempt our Lord. Had he been able, he would have enticed the Son of God to use His miraculous power to provide much-needed food for Himself; he tried to entice Him to gain notoriety for Himself as He opened His ministry, by casting Himself down from the pinnacle of the temple; by promising Him all the kingdoms of this world, he tried to entice Him to worship the father of all evil.

Paul says he did not use enticing words—no great choirs and orchestras, no great parades, no philosophical and speculative lectures; he used the truth.

Our Lord in His teaching did not use enticing words. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." This has in it no element of enticement. So with all His other teaching: "If the world hate you, ye know that it hated me before it hated you"; "If they have persecuted me, they will also persecute you"; "Ye shall be hated of all men for my name's sake." These are not enticing.

Jesus taught that which was true, and truth is not always pleasing; but the fact that it is the truth is what gives it value.

Enticement is used to lure men and women into the broad way. The lust of the flesh, the lust of the eye, and the pride of life all use lures to gain their victims. Satan comes as an angel of light: "Ye shall be as gods." Well-printed magazines carry advertisements, many of them in color, setting forth the smoothness and mellowness of some brand of whisky; truth bluntly says, "At the last it biteth like a serpent, and stingeth like an adder." Glowing descriptions entice the public into the movie palace: "Beautiful girls in daring costumes"; truth says, "Whosoever looketh on a woman . . . ." And so we could go through the whole catalogue of evil.

But while the words of truth are never enticing, they are challenging. "Be thou faithful unto death, and I will give thee a crown of life" carries a challenge. "Fight the good fight of faith" undoubtedly challenged the young bishop Timothy to give everything that was in him in his battle against the world. To "rejoice, and be exceeding glad" under persecution certainly is not enticing, but it is challenging to those who know the truth. The words of Christ, of Paul, of James, of the Apostle Peter, and of the Apostle John carry a challenge to those who would overcome the world, and the reward is sure.

Error must entice, but truth challenges.

La Juna, Colo.

COLABORER

(Continued from page 967)

in the work of the church made his counsels valuable. He often helped in finding a solution to problems in many places throughout the church, and this experience was put to large use in solving the problems that arose within the Publishing House, as he had the church viewpoint. We depended much upon his wise counsel in formulating the policies and in directing the affairs of our institution.

In personal contacts and in committee meetings, Bro. Kauffman was always congenial. His was a friendship which went beyond the average. As long as you agree with some men, they will love you. Bro. Kauffman could love, honor, and appreciate those who disagreed with him as much as those who shared his individual convictions and views. Such was the magnanimity of his character.

In a committee meeting Bro. Kauffman would often permit all the others to speak first; then in a few terse statements he would have the whole situation summed up with a reasonable Biblical solution, and almost invariably everybody would subscribe and agree.

His daily habits were commendable and worthy to be patterned after. He was economical and industrious. He inherently was "on time," or a little ahead of time, whether it was in planting the garden, in working in the morning at the office, in attending midweek prayer meeting or Sunday services at the church, or in preparing an article for the Gospel Herald. "Early to bed and early to rise" seemed to be the slogan which characterized his activities throughout each day.

We are not unmindful of the fact that our brother was not perfect, but subject to mistakes and failures like the rest of us; such failings, however, were of the head and not of the heart. He was ready to admit mistakes, forgive and forget, and move forward, pressing on to higher ground. He was fearless, firm, sometimes stern, yet very sympathetic. I give this as my testimony after working beside and with Bro. Kauffman for the pa thirty years.

As God has richly blessed the untirin labors of our brother while he was pre ent with us, may the memories of h words, counsels, and warnings long b fragrant and fruitful to the honor an glory of God.

Scottdale, Pa.

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ONE WHO INSPIRED YOUNG MEN

Paul Mininger

I have read and reread a letter sent t me by Bro. Daniel Kauffman on Nov. 9 1943, shortly after I was ordained to th office of bishop. In it were words of en couragement, appreciation, admonition and inspiration. They remind one of th affectionate concern of Paul the aged fo his young and inexperienced friend Timothy. His interest in me, which is typica of his interest in all young ministers, i reflected in the following sentence fro his letter: "If at any time there is anything in which I can be of any help t you, I am at your service." Such a statement from Daniel Kauffman was more than a courteous gesture. It was a genuine promise. Many young ministers were given this same assurance, and those who sought his assistance were not disappointed. I regret that I will not be able to seek his assistance in the days ahead.

Not only did Daniel Kauffman have an interest in young ministers, but his life and ministry had a profound influence upon young men, many of whom later became ministers and church-wide workers. Many times have I heard my father, the late J. D. Mininger, tell of the first time he saw and heard Daniel Kauffman and of the influence of this man upon his life at that time. Father was a young man, twenty-one years of age, living near Sellersville, Pa. He had been converted in an Evangelical camp meeting only a short time before and had definitely made up his mind that he did not want to be identified with the Mennonite Church. His mother was a Mennonite, and he learned one day that a young Mennonite preacher from the "West" was to preach at the Doylestown meetinghouse. He and one of his friends decided to drive over and hear him. The young preacher turned out to be Daniel Kauffman of Versailles, Mo. Father was so inspired by the message, the ability, and the Spirit-filled personality of this young preacher that he decided that night that he wanted to become a Mennonite preacher like Daniel Kauffman. The two men later became close friends and throughout J. D. Mininger's life, Daniel Kauffman was his ideal of a Mennonite minister, and his counsel and judgment were sought on many occasions.

These examples of his interest in young ministers and of the effective influence of his life upon young men during the past forty-five years could doubtless be multiplied dozens of times throughout the church.

Goshen, Ind.

A CHURCH STATESMAN

Milo Kauffman

Regardless of one's abilities, God can use them when they are consecrated to Him. The fishermen of Galilee could be used by the Master as fishers of men. The Jewish leader and statesman, Saul of Tarsus, after his spiritual eyes were opened, could be used of God as one of the greatest spiritual leaders and Christian statesmen of all times. So it was with our brother, Daniel Kauffman.

Early in life, Bro. Kauffman showed exceptional abilities as a leader. Before he was a Christian, he was calling meetings of teachers and educational leaders in his county, to adopt uniform textbooks in order that educational standards might be improved and that books might be bought more economically. He had ambitions to serve his people as a leader, and no doubt could have become a noted statesman. But God had need of a man to lead and help unite the Mennonite Church. He chose Daniel Kauffman. As he had thrown himself into his secular work, so he entered wholeheartedly into the work of the Lord, and became the greatest leader and statesman of the Mennonite Church in his age.

Seeing the need of a united church, Bro. Kauffman began organizing the church, with the aid of other leaders, and making efforts at uniting it. He had a leading part in the organization of the General Conference, and became its first moderator at the age of thirty-three. He held that position from 1898 to 1902, being the only man to serve more than one term consecutively. Even before this he was on a committee (serving as its secretary) whose task it was to outline steps to bring about unity within the church.

He possessed a number of qualities that made it possible for him to make the great contribution to the church which he made. He had a keen intellect and kept it occupied. He seemed to be a born organizer. He was considerate of others, and could work with others. This, with his other abilities, made him a good committeeman. He could see opposing views and seek a solution that would be fair to all, and yet not compromise principle. He could take criticism without reacting in an unchristian way. A young man once remarked to me that Bro. Daniel Kauffman was the bumper of the Mennonite Church. Truly, he often served as a bumper. Those who have attended many sessions of General Conference will understand the above remark. Of course, his contribution could not have been what it was had he not been yielded to the will of God, and led of God.

It is impossible to say what the church would have been had it not been for this man. God might have used someone else for the work. But I am of the opinion that there would not be the degree of unity, nor the well-organized Mennonite Church we now know were it not for the unselfish services of our dearly beloved brother who has so recently left us.

Hesston, Kans.

THE PASSING OF DANIEL KAUFFMAN

A Non-Mennonite Testimony

By Lawrence Keister

Men know God by obeying Him. Obedience brings them near to God and brings God near to them. This is the divinely appointed relation, and God answers man's approach to Him by being present with him and personal and knowable.

How wonderful it is to know God in our own personal experience! Then we can see Him in nature, in the written Word, in the course of providence, and in the assembly of His people. We find in our own hearts that we are created in His image. We know God as He is revealed in Christ, and by the aid of His Spirit who abides with us we know Him who is high over all and blessed forevermore.

Yes, we know God and are sure that He knows us. He called Samuel by name, and He called Daniel, Paul, and Cornelius. He calls us too, each one, for our creation and redemption are very personal matters to Him and to us.

This is all very true and all very wonderful, and it does one thing more for us; it enables us to know good men. We can stand beside them and appreciate their wisdom and faithfulness and devotion to God and His kingdom. We can breathe their spiritual atmosphere and have their ideals. A good man is a giver like God. He gives all he has, and in so doing has more to give.

ALLELUIA!

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest.
Alleluia! Alleluia!

Thou wast their Rock, their Fortress, and their Might;
Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, their one true Light.
Alleluia!

O may Thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win with them the victor's crown of gold.
Alleluia!

O blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia!

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong.
Alleluia!

The golden evening brightens in the west;
Soon, soon to faithful warriors comes their rest;
Sweet is the calm of paradise the blest. Alleluia!

But lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of Glory passes on His way. Alleluia!

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost, Alleluia!

—W. Walsham How.

Bishop Kauffman ministered to men in spiritual things; that was the field of his life and labor. He appreciated excellence wherever he found it. He taught by both word and example. He preached the Gospel, but never tried to revise it or adapt it to modern worldliness. His presence was a blessing, for he was a good man and, like the Master, he went about doing good.

We know a good man and honor him for what he is and does. He remains with virtue intact. He is never lost to us, and when he receives his new name in the heaven beyond, that implies new advances in spiritual life, but even then he is ours in the bonds of spiritual fellowship.

It is wonderful to know God and good men, and also to know ourselves. We are created in the image of God and redeemed by Christ, and here is where we learn to know who we are. Here we find God's thought of us, for His thought is higher than our thoughts, and we are called upon to know as He knows.

Deep in my soul the life current flows,
Clear and serene—depth God only knows.
Fountain of life, affluent and free,
Rising each day and flowing for me.

Life is worth living if it is a Christian life, for this is life eternal to know Him whom God has sent. The Christian life and character of Daniel Kauffman declare this truth to all who knew him, and his absence from the body proclaims his presence with the Lord.

How wonderful are the things that God has prepared for them that love Him, that have taken Christ's yoke upon them, that have linked their lives with His!

Scottdale, Pa.

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A TRIBUTE

George S. Keener

I write this in honor and respect to our dear departed brother, Daniel Kauffman, whom I have known for a long time, and whose life and personality I have admired. In General Conference, in district conferences, and in committee meetings I have observed that when difficult problems were up for consideration it often required only a few words from him to clear up matters and lead to a satisfactory solution. He made no display of himself or his office as editor of the Gospel Herald, but made himself of no reputation because of his love for God and His people. We believe and know that God will sustain Sister Kauffman in her bereavement, and will bless Bro. Paul Erb, who now takes up the responsibility of editing the Gospel Herald.

Hagerstown, Md.

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The spiritual life of the church depends upon the attitude of the individual members toward God and His Word.—John E. Lapp.

CITY MISSIONS

(Continued from page 964)

from the Lord in these messages. Will you pray for us and the Lord's work in this wicked city, that as the seed, the Word of God, is sown, it might have its desired effect in the hearts and lives of men and women.

Cor.

LANCASTER, PA.

(Colored Mission)

Dear Christian Friends: Greetings in Jesus' name. We thank and praise God for His guidance and blessing in our work at this place.

Christmas baskets were packed for the aged and sick. We thank all who helped in any way to make this possible. May the Lord bless and reward you.

The little group here is very happy that William and Lizzie Bolyer were again received into the church in full fellowship, Jan. 16. We feel that they will be a help to the church and the cause of Christ. May the Lord very definitely bless them and give them joy in His service.

The Lord is blessing the visitation work carried on by the workers. Indeed we find some real jewels among these people and among our boys and girls. Someone has called them "diamonds in the rough." We see great possibilities in some of these young lives and we claim them for the Lord. Although Satan is always busy, we know that if we pray and toil, God will bless the efforts, Satan will be defeated, and some will be saved. Our Sunday-school attendance is fair at this time.

In the afternoon of Jan. 9, the workers met for fellowship and to do visitation work. We enjoyed eating our lunch together after which we had a short period of singing. Bible verses were then given on discipleship and commented upon by each worker. We also had a season of prayer. Some of the workers went visiting in different homes and others distributed rolled tracts in the community. These tracts are donated and rolled by a group of young folks from the Morgantown and Elverson, Pa., district. We appreciate their help in this part of the work.

Remember this part of God's vineyard in your prayers.

Jan. 28, 1944. The workers.

From Our Institutions

LA JUNTA, COLORADO

(Mennonite Hospital and Sanitarium)

Dear Herald Readers: Greeting in the name of Him who said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd."

Yesterday we had a most impressive baptismal service. Two patients, one a member of the Spanish race, confessed Christ by water baptism. The Spanish brother found the Lord in the Chicago Spanish Mission. He is now taking treatment and his confession has been sealed by water baptism. Had we not had a Mennonite Sanitarium, this tender babe in Christ might have been subject to the unchristian influence of a secular institution. It does make a difference when the church takes care of the sick.

Last month was another busy month for us. The average number of patients daily was 90. Several of our workers have been called home and several of our nurses have gone to other duties. This leaves problems which challenge our faith. For one week we were compelled to send our laundry out to be laundered for lack of help. This has been relieved for the present by Spanish ladies in the community. God has answered our prayers in maintaining the working force which we need.

We are trusting in your continued prayer support.

Yours in the Christian care of the sick,

Jan. 27, 1944. Allen H. Erb.

CORRESPONDENCE

(Continued from page 969)

ance. Lunch was served at noon in the mission home. Bro. Norman Hobbs from Iowa City, Iowa, and Bro. John Hostettler, from Creston, Mont., were instructors, and Bro. Emery Hostetler, from Mylo, N. Dak., music director. On Tuesday, Friday, and Sunday evening one of the brethren preached a Gospel sermon, preceded by children's meeting, or a meeting by the students. We were made to rejoice for a number who reconsecrated their lives.

Bro. Emanuel Schiffler has been in the hospital the past six weeks. Bro. John Hostetler anointed him while here. His testimony was that he is ready for whatever the Lord's will is for him. On Sunday evening Bro. Abe Stoll and wife and Bro. Eli Hostetler stopped in Casselton and took part in the evening service. Bro. Hostetler preached from Matt. 13.

We have had a very nice winter this far with very little snow or cold weather, but there is much sickness in the community.

Jan. 24, 1944. Cor.

WEST LIBERTY, OHIO

(South Union Congregation)

Dear Herald Readers: The work of the Sunday school this year is in charge of the following: Supt., Joe L. Plank; Asst. Supt., Archie Headings; S.S. Chor., Darrell Plank; Secy., Mary Catherine Fisher; Treas., Paul Roth; Jr. Supt., John L. Yoder; Prim. Supt., Marjory Yoder; Church Chor., Dave Leichty.

Our annual business meeting to take care of church business was held on Jan. 6, 1944.

The sewing circle continues to meet the first Thursday of each month to sew for the needy at home and for relief.

On Jan. 12, one of our aged sisters went to her reward. She will be missed as she was a faithful member.

There has been much sickness among the brotherhood. Many cases of measles and influenza have kept the members at home. Just recently two of our young brethren submitted to operations. At this writing both are improving and we trust that they may have a speedy recovery if the Lord wills.

Remember the work of the church at this place.

Jan. 24, 1944. Cor.

SOUTH ENGLISH, IOWA

(Liberty Congregation)

Dear Herald Readers: Greetings of Christian love in Jesus' name. On the first Sunday of the New Year, we reorganized our Sunday school as follows: Supt., Oren Blosser; Asst. Supt., Homer Wenger; Chor., Ruth Marner; Asst. Chor., Virginia Weaver; Secy., Lowell Burden; Librs., Silas Horst and Ida Powell.

In order to save gas we did not have our annual all-day singing on New Year's Day as usual, but on the following day, Sunday, we had a basket dinner after regular church services and then had a song service that afternoon. The singing was conducted by Silas Horst.

The yearly business meeting was held Monday, Jan. 3. It turned out to be very interesting. During the course of the afternoon, it was decided to take up an offering every Sunday in the new year. The problem of sustaining interest of the young people on Sunday evening was discussed. Each Sunday evening this year there will be something accompanying young people's meeting. It may be a singing class, a sermonette, book study, doctrinal study, special music program, children's meeting, etc. We are starting with sermonettes. I think the plan will prove to be very successful. John Showalter was elected president of our young people's meeting. The executive committee consists of Oren Blosser and Silas Horst. Hannah Good is our church chorister and Goldie Weaver is the assistant.

Our prayer is that the work of the Lord may prosper in this new year.

Jan. 24, 1944. Goldie Weaver.

FALFURRIAS, TEXAS

Dear Readers: Greetings. On Jan. 16, the following officers were elected for our Sunday school: Supts., Robert L. Reist and Harold J. Schertz; Chors., Miriam Kauffman and Violet Mae Schertz; Secy. and Treas., Eleanor Stoltzfus and Miriam Kauffman.

We were glad to have Bro. J. C. Gingerich, Detroit Lakes, Minn., with us for a month and a half. We enjoyed his messages.

Bro. Amsa Kauffman, who has charge of the Mexican work, preached for us on Jan. 9. Text, Rom. 6:23.

We had the following visitors with us recently at our services: Mary Yoder; J. Yoder and wife; Sam Slabaugh and his wife and son; C. J. Gingerich and wife, Iowa; Bishop Alva Swartzendruber and Gideon Bender of Oklahoma; and a few from the Tuleta congregation. Come again!

Most of the members from this congregation were present at the dedication services of the Tuleta Church, Dec. 5.

We had a very dry summer and the feed crop was small. At present the farmers are putting out their spring crops or have put them out. The citrus crop is being harvested now. The coldest weather we had this winter was twenty-six degrees above zero. It is very mild now.

Jan. 25, 1944. Harold J. Schertz.

EDWARDS, MISSOURI

Dear Herald Readers: In October our bishop, Bro. J. R. Shank, was with us for communion services.

Bro. Raymond Hershberger, Garden City, Mo., conducted our revival meetings, Nov. 28 to Dec. 1. Believers were encouraged and one man, who had formerly been in the church but had been out of fellowship for several years, expressed a desire to be united with the church again.

We are glad to have Sister Esther Detwiler, Birch Tree, Mo., and Sister Lydia Driver, Garden City, Mo., worshiping with us this fall and winter. Their help in the Sunday school and church is greatly appreciated.

We elected new officers for our Sunday school the first of the year, and everything is going along smoothly.

Jan. 14 to 16, Bro. J. R. Shank was with us again and reinstated a member in the church.

Jan. 27, 1944. Cor.

KALONA, IOWA

(Lower Deer Creek Congregation)

Greetings to Gospel Herald Readers: The Lord has bestowed many blessings upon us this new year.

On Dec. 19, our Sunday school was reorganized with the following officers appointed: Supts. of Advanced Dept., C. E. Hershberger, Edward Brenneman; Sec.-Treas., John Schrock; Chor., Pearl Brenneman; Supts. of Primary Dept., Joseph L. Miller and Henry Hochstettler. In the evening of the same day the children of the primary department gave an interesting Christmas program.

On Dec. 26, during the Sunday-school hour, the Senior Ladies' Quartet of Goshen College brought us a much appreciated message in song.

The Iowa Winter Bible School was held at this place, Jan. 3 to 14. The instructors were Nelson Kauffman, Hannibal, Mo., and Simon Gingerich, Wayland, Ia. Fifty-five day students were enrolled. There were also evening classes for parents and ministers. At the close of the term, Jan. 14, a public program was given. A number of students of the various classes gave testimony to their appreciation of the Bible School. The closing message of the evening was a sermon by Simon Gingerich, using as a text, Heb. 4:12.

Visiting ministers who preached for us recently were the brethren, J. R. Shank, Versailles, Mo., Jan. 9; and A. D. Stutzman, Wood River, Nebr., Jan. 16.

Remember us in your prayers.

Jan. 27, 1944. Homer J. Hershberger.

MILVERTON, ONTARIO

(Maple View Congregation)

Greetings: On Dec. 12, our Sunday school held its election of officers. A ballot vote was taken and a new superintendent was chosen to fill the vacancy of the retiring one. On Dec. 19, a ballot vote was taken to fill the vacancy of two brethren who retired from the Young People's Committee. May the Lord abundantly bless those whom He has chosen to carry on His labors.

As usual services were held on Christmas day with a very good attendance. Jan. 1, was our annual business meeting. Our congregation is growing, with a membership of 460 at present. There are still others whom we would like to see reconsecrate their lives and enjoy their fellowship with us once more. We are praying for a revival as our hearts go out to those who are yet not saved.

Our sympathy is extended towards the bereaved family of the late Bro. Daniel Kauffman. Jesus said that His grace would be sufficient for them in their bereavement. We also pray God's blessing on our new editor. May he be used to the honor and glory of God and for our edification.

On Sunday, Jan. 16, we were privileged to have with us Bro. Dan Slabaugh of Guernsey, Sask., using as his text, Rom. 1:14. He also conducted a short children's meeting which was much appreciated by both young and old.

Jan. 27, 1944. Valentine Nafziger.

OYSTER POINT, VA.

(Providence Church)

Bro. Edwin Weaver was with us, Dec. 12-19. Each evening he gave a short talk on India, especially adapted for the children. This was followed with Bible study from the books of James and Ephesians, after which he gave an evangelistic appeal.

These meetings were very helpful to us all and resulted in a number of reconsecrations. Two accepted Christ; others are still counting the cost.

Our Sunday school was reorganized the beginning of January with the following officers elected: Supts., Harland Yost and Oliver Ross; Primary Supt., Mary Hurst; S.S. Chors., Virgie Schrock and Gloria Phillips; Church Chors., Mary Hurst; Libr., Mary Longacher.

On New Year's Eve we had an impressive watch night service in the church. The time was spent in singing hymns, and some special music was given, as well as some readings. At 11:15 Bro. George Brunk gave a short address, emphasizing the blessings of a life fully consecrated to the Lord. This was followed by voluntary prayers and we entered the new year with thanksgiving for past blessings and beseeching God's blessing and guidance for the new year.

On Jan. 16, we had baptismal services. One was received by baptism and two renewed their covenants.

We ask you to join with us in prayer for these and for the work at this place.

Jan. 29, 1944. Cor.

BRETHREN, MICHIGAN

(Pleasant View Congregation)

Greetings to the Herald Readers: We have been enjoying unusually nice weather for this time of year.

Our pastor, Bro. Culp, and his wife are spending six weeks at the Johnstown Bible School. Bro. Culp is an instructor there. During their absence, Bro. Lester Wyse and his wife, Midland, Mich., have been worshiping with us every two weeks. Bro. Wyse has charge of the services on these Sundays. On Jan. 23, they brought several young people with them and gave a music program in the evening. In our evening services we have been studying the book of Acts.

We have a fine group of children in our Sunday school who don't mind walking. Many of their parents do not attend. Our attendance has been good all winter.

Quite a few of our members have had the flu, but at this writing all are well.

Several of the members are working with our pastor in putting out a church bulletin. It is published every two weeks and has a large mailing list. The church has bought a mimeograph and is buying the needed supplies.

On Dec. 16, we elected our new Sunday-school and church officers for the new year.

The church has been blest during the past year. Four new converts were baptized. Please pray for the work here.

Jan. 31, 1944. Helen Culp.

ROSELAND, NEBR.

Dear Gospel Herald Readers: Greetings in Jesus' precious name. On Jan. 16, as we met at our church for Sunday school, we were pleasantly surprised to have Bro. Edward Diener of Wellman, Iowa, come into the church accompanied by Bro. Troyer and two sons from Shickley, Nebr. They worshiped with us and Bro. Diener preached in the morning and evening.

The following day some of the brethren met for our annual business meeting, electing officers for the year. They re-elected Bro. Amos Burkhard, Mission Board member and trustee.

In December our Sunday school was reorganized as follows: Supt, William Ehrman; Asst., George Blankenbiller; Secy., Edwin Gingerich; Treas., Albert Gingerich.

The ministering brethren, Peter Kennel and Fred Reeb, have been faithfully preaching for us once a month up to the time that Bro. Jerry Gingerich from Iowa was given charge of the church services and he and his family have again moved to Idaho.

Though we are few in number, we have never been so few that we could not claim the promise that where two or three are gathered together in my name, there am I in the midst of them.

The Lord has visited us again in sending rain. Many refreshing showers have come from His presence to our souls and have quickened us to be faithful till He come.

Jan. 31, 1944. Cor.

ARCHBOLD, OHIO

(Lockport Congregation)

Dear Herald Readers: Greetings in the Master's name. As we stand on the threshold of another new year, we realize that there is much to do in the service of the Lord.

During the holidays, from Dec. 26 to Jan. 2, we enjoyed a series of evangelistic messages. Our evangelist was Bro. Harry Shetler from Johnstown, Pa. These meetings were truly a blessing and a real inspiration. We owe our thanks to God and we want to also express our keen appreciation to Bro. Shetler for giving us his service. Fourteen young souls have confessed Christ as their Saviour. May you unite with us in praying for these dear souls as they begin their struggle to be witnesses for Christ in this corrupt world. Every Wednesday evening instructions are given to these

converts that they may be directed in the paths of righteousness.

Several of our young sisters are enjoying the privileges of attending the six weeks' Bible school at Goshen, Ind.

Feb. 1, 1944. Cor.

WATERLOO, ONT.

Dear Christian Friends: During the past few months we have enjoyed special times of blessing. In October, we said farewell to one of our number, Sister Edna Good, who sailed for the Argentine. We were very happy to hear of her safe arrival in Buenos Aires early in January.

Bro. Paul Mininger, Goshen, Ind., was with us for a week of special meetings in November. This was a time of inspiration and consecration for our congregation. On Jan. 9, 1944, seven young people were received into church fellowship by baptism, and one was received by letter. One of the girls, Ruth Nafziger, will be baptized later. Ruth had broken her leg, and was still in a cast, so she was unable to be present for the service.

Last fall, our deacon, Bro. Noah Weber, because of his advancing age, requested help in his work. After due consideration by the congregation, Bro. Arnold Shantz was ordained on Jan. 23. Bishops B. B. Shantz and C. F. Derstine had charge of the ordination service. Bishops Manasseh Hallman and Oliver Snider also assisted in the service. It was a very impressive meeting. The congregation was very conscious of the Holy Spirit's presence in all that was done. This was the second occasion when one of our young people was set apart for special Christian work this past year.

The sewing circles continue to sew for the needy at home and abroad. On Tuesday the mothers were entertained by the daughters at their regular meeting. This season of fellowship was enjoyed by all.

Feb. 2, 1944. In His service,
Florence Shantz.

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Weekly News Notes

RELIEF NOTES

Paraguay Workers Delayed

Following the break of Argentine relations with the Axis powers, a letter was received at M.C.C. Headquarters from the steamship company of the line on which Brother and Sister Willard Smith and Sara Histand are sailing to Paraguay:

"Referring to the bookings of the Smith couple and Miss Histand you will doubtless be interested to know that due to the sudden change in Argentine Government policy, the 'Rio Jachal' will temporarily stay at Tampico, Mexico, pending the sailing instructions from the Argentine Line officials at Buenos Aires. The vessel will continue the voyage in convoy."

China Commissioners in Calcutta

A cable from Graber and Goering reports that they arrived in Calcutta from China on Jan. 28. The cable further reports that an adequate survey of China has been completed. S. J. Goering will return to United States at once to help select personnel and equipment for a relief project in China. J. D. Graber will remain in India to direct the relief project in Bengal, pending the arrival of Ferdinand Isaac, recently appointed relief director.

Relief Work in the Middle East

The latest communication from M.C.C. relief commissioners in the Middle East reports that Dr. Richard Yoder has been assigned to medical service in a Greek refugee camp near Gaza, Palestine. Delvin Kirchhofer is assisting in the re-assembling of refugee families separated during their flight from their homes in Greece.

Relief Briefs

M.C.C. has been informed that Glen Miller, recently appointed relief worker for England, boarded ship for England Jan. 27. The M.C.C. is also proceeding to send two nurses and a cook for the work in England.

The address of the Canadian Office of the M.C.C. is 223 King Street, East, Kitchener, Ontario. Brother Jesse Short is director of this office.

C.P.S. NOTES

C.P.S. Men Appreciate Canned Goods

The following quotation has been taken from a letter to the M.C.C. from the business manager of the Terry, Mont., C.P.S. Camp:

"I wish there were some way in which we could express our appreciation and thanks to the many thousand mothers, daughters, and fathers for the fine, good-looking and tasty canned fruits and vegetables they prepared for us and the other camps. . . . I wish you could have seen the interest many of our campers took as they were helping to sort and check the canned goods. They watched the labels closely. All at once someone would say, 'Look at this quart of beans, it comes from one of my neighbors!' Or someone with a smiling face would say, 'Why, here is a two-quart jar of peaches that my own mother canned. I am sure they'll taste good.'"

Dietitian Visiting Camps

Mary Emma Showalter, former dietitian of the Grottoes, Virginia, camp, is visiting the M.C.C.-C.P.S. camps. She will study the problems of feeding and food costs. Miss Showalter has been dietitian at the Grottoes camp for the past two years, and was also in charge of the Cooking School for C.P.S. men held at Grottoes last spring.

PEACE SECTION NOTES

"Congress Looks at the Conscientious Objector"

This is the title of a book which presents discussions in the Congress of U.S. relative to the conscientious objector. The contents of the book have been taken verbatim from the Congressional Record, and are printed without any comment. The book provides good background materials for an understanding of the regulations governing the C.O. It may be obtained for fifty cents per copy from the Peace Section of the M.C.C., Akron, Pa.

Civilian Bond Sales

During the period of Jan. 20-26, 368 subscriptions were registered by the Provident Trust Company, amounting to $68,892. Of this amount $43,660 was subscribed by Mennonites.

Distribution of German Song Books

The following excerpt is from a letter received from the New York office of War Prisoners' Aid of the Y.M.C.A. through whom the M.C.C. was able to distribute 25,000 copies of a Christmas song book to German war prisoners: "Herewith I am sending you ten copies of the 'Deutsche Weihnachts-Lieder' which were printed thanks to your generous co-operation, and which have been distributed to all German camps here, in Canada and in Jamacia. We know they are most welcome, as a matter of facts, one camp requested additional copies if available.

Released February 2, 1944
Compiled by Irvin B. Horst

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Married

Baer—Magaha.—Bro. John M. Baer and Janice Magaha, both of Hagerstown, Md., were united in marriage, Nov. 27, 1943, at St. Paul's Methodist Church. Rev. Marsh officiated. May they have a happy home in Christ.

Lichti—Gascho.—Bro. David W. Lichti and Sister Dorothy Gascho, both of the Wellesley Maple View congregation, were married Jan. 25, 1944, at the home of the bride's parents. Bishop Samuel L. Schultz officiated. May the Lord bless this union.

Shantz—Lichty.—Bro. Nyal Shantz, formerly from Baden, Ont., and at present in a C.O. camp, Victoria, B. C., and Sister Helen Lichty, Kitchener, Ont., were united in marriage at the bride's home. J. B. Martin officiated. May God bless this union.

Byer—Shank.—Bro. Erle Frederick Byer and Sister Edith Miriam Shank, members of the Wideman congregation, Markham, Ont., were united in marriage at the home of Sister Mary Shank, the bride's grandmother, Jan. 1, 1944. Bro. A. D. Grove officiated. May God bless this union to His glory.

Burckhart—Bogard. — On Sunday afternoon, Jan. 23, 1944, at the home of Bro. and Sister Harry Landis, near Burton City, O., occurred the marriage of Bro. Christian Burckhart and Sister Maggie Bogard, both of the Chestnut Ridge congregation. Bro. Moses G. Horst officiated. May the Lord bless this union to His glory.

Kindy — Landes. — On Saturday afternoon, Dec. 18, 1943, Bro. Orie Kindy, Midland, Mich., and Sister Florence Landes of the Doylestown, Pa., congregation were united in the bonds of matrimony in the Doylestown Mennonite Church. Bro. Joseph Gross officiated. May the Lord's richest blessing attend them as they share their Christian life together.

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Obituary

Frey.—Robert Hershey Frey was born March 30, 1922; died Oct. 8, 1943; aged 21 y. He was a graduate of the Hershey Industrial School, 1940. Later he was employed at the Middletown Air Depot. He was a son of the late Jacob Hunsecker Frey and Alma Leaman Frey, deceased. Surviving are 2 brothers and a sister (Adaline Frey, Harrisburg, Pa.; Sgt. J. Ellis Frey, stationed at Orlando, Fla.; Sgt. Dale L. Frey, stationed at Belem, Brazil), a half brother (Kenneth R. Frey), one grandmother (Mrs. Jacob B. Lehman, Lancaster, Pa.), and a number of uncles and aunts. Robert united with the Trinity Lutheran Church of Chambersburg, Pa., several years ago. He had a cheery smile for everyone and was loved by all. Funeral services were held at the Mennonite Church north of Chambersburg. Burial in the adjoining cemetery. Services were conducted by his pastor, Dr. Clarence A. Neal, and Bro. Harold Hunsecker of the Mennonite Church.

Harshbarger.—Edward Joseph Harshbarger was born on a farm near Mattawana, Pa., Jan. 7, 1879; died at his home near Mattawana where he had lived for the last 53 years; aged 65 y. 7 d. He was the son of the late John B. and Nancy (Algyre) Harshbarger. Although he had not been well for several years, he was able to manage his farm and the Pleasant View Dairy, and was interested in raising pure bred Jersey cattle. His last illness was of a few days' duration. He was bedfast only from Tuesday until Friday when he quietly fell asleep to wake no more on earth. He leaves to mourn

their loss, his wife (Mrs. Maude Miller Harshbarger), 11 children (Mrs. Warren Keener, McVeytown; Mrs. Jonas Yoder, Mrs. Oliver Peachey, and Mrs. Joseph Stayrook, all of Belleville; Mrs. Charles Kauffman; Mrs. Mark French; John F., and Guy Harsbbarger, Mattawana; Mrs. Blanche Morrison; Mrs. Chester Yoder, and Robert Harshbarger, at home), 22 grandchildren, and 2 sisters (Mrs. J. D. Hostetler and Miss Alice Harshbarger, both of Mattawana). Bro. Harshbarger united with the Mennonite Church when a young man and remained faithful. He always attended services until poor health kept him away. He served as a trustee, treasurer, and Sunday-school superintendent. He will be sadly missed as a kind husband, father, and grandfather, as a helpful neighbor, and as a respected friend of many. The funeral, held Jan. 18, was largely attended. Services at the home were conducted by Bro. Levi Glick and further services at the church by Bros. Elmer Yoder and Milo Yoder. Interment was made in the Pleasant View Cemetery.

We miss thee from our home, dear Father;
We miss thee from thy place.
A shadow o er our life is cast;
We miss the sunshine of thy face.
We miss thy kind and willing hand;
Thy fond and loving care.
Our home is dark without thee;
We miss thee everywhere.

Hess.—Deacon Benjamin H. Hess, son of the late Henry and Esther (Hershey) Hess, was born May 16, 1863; departed this life at his home at Neffsville, Pa., Jan. 17, 1944, after a short illness of heart attack which followed an attack of pneumonia; aged 80 y. 8 m. 1 d. In 1909, he was ordained deacon of the Landisvalley Church. He was married to Lizzie Leaman who has passed away just one week after her husband. He is survived by these children: Mrs. Harlan Nolt, David L. Hess, and Deacon Norman L. Hess. Also surviving are 19 grandchildren and 10 great-grandchildren. One daughter, a granddaughter, and a grandson preceded him in death. He was a kind father and will be missed in the home and church. They spent much of their time visiting the sick. Funeral services, Jan. 20, at his home at Neffsville were conducted by Bro. Levi Weaver, and at the Landisvalley Church by Bros. Ira Landis and Amos Horst. Text, Gen. 48:21; Rev. 14:13. Burial in adjoining cemetery.

Dear Father, you are not forgotten
Though on earth you are no more.
Still in memory you are with us
As you always were before.
—The Family.

Hess.—Lizzie Leaman Hess, daughter of the late Deacon David and Elizabeth Landis Leaman, and widow of the late Benjamin Hess who preceded her in death one week ago, was born Feb. 15, 1864; departed this life, Jan. 24, 1944; aged 79 y. 11 m. 9 d. Mother had been in failing health for the past 9 months. She was very kind, patient, and cheerful, and gave us good advice until the last. Her needle was always busy making things for others. She is survived by 3 children (Mrs. Harlan Nolt, David L. Hess and Deacon Norman L. Hess), 19 grandchildren, 10 great-grandchildren, and a sister (Mrs. Mary Landis). One daughter, a granddaughter, and a grandson preceded her. It was hard to part with both parents so close together, but their wish was granted. Funeral services were held at the late home, Neffsville, Pa., by Bro. Levi Weaver and at the Landisvalley Church by Bros. Ira Landis and Amos Horst. Text, Ps. 116:15. Interment in adjoining cemetery.

Though now her form is laid to rest
In dreamless sweet repose,
Fond memories to our hearts will cling
Like perfume to the rose.
Gone to be with Christ her Saviour,
Where all suffering is o'er,
In that home of joy and gladness
Over on the other shore.
—The Family.

Houser.—Jemima Stutzman Houser was born Oct. 4, 1881, at Milford, Nebr.; died at the home of her son, Jay Houser, Filer, Ida., Jan. 19, 1944; aged 63 y. 3 m. 15 d. She had been suffering from a chronic heart ailment for the past 5 years. She was married to William Houser Dec. 30, 1905, at Kearney, Nebr. She united with the Mennonite Church at the age of 14 years and was a faithful member until death. She is survived by her husband, 2 sons (Jay Houser, Filer; Wallace Houser, address unknown), 2 brothers (Mart Stutzman, Albany, Oreg.; Dan Stutzman, Wood River, Nebr.), 3 sisters (Mrs. Aaron Stutzman and Mrs. Art Gascho, Cairo, Nebr.; Mrs. Joel Esh, Milford, Nebr.), one uncle (Joe Stutzman, Shoshone, Ida.), 3 grandchildren in Filer, Ida. Funeral services were held at the Filer Church, Jan. 22, 1944, with Bros. L. J. Miller and S. Honderick in charge. Text, John 14:2. Interment in Sunset Memorial Park, Twin Falls, Ida.

Beneath our eyes she slowly faded,
Getting weaker day by day,
Until God in His heavenly wisdom,
Called her peacefully away.

King.—Mervin Dean, son of Harold and Varda (Birky) King, was born June 4, 1943, in Valparaiso, Ind.; suddenly departed this life, Jan. 20, 1944; aged 7 m. 16 d. He had been sick only a few hours. He leaves to mourn his early departure, his parents, a twin brother (Marvin Gene), a sister (Judy), 4 grandparents (Mr. and Mrs. Joe King, Toluca, Ill.; Mr. and Mrs. Jake Birky, Valparaiso, Ind.), 4 great-grandparents (Mrs. Barbara Roggie, Toluca, Ill.; Mrs. Emma Birky, Kouts, Ind.; Mr. and Mrs. Edwin D. Miller, Shipshewana, Ind.), 3 aunts, 8 uncles, and a host of relatives and friends. Mervin's happy smile had won a place in the hearts of all the neighborhood and all very keenly feel his death. We humbly bow to the wisdom and will of God. We lay away his sweet little body, but his immortal soul beckons us to a home beyond. Funeral services were conducted Jan. 23, 1944, at the Hopewell Mennonite Church near Kouts, Ind., by Bro. Paul Erb, assisted by Bro. Millard Lind.

Lehman.—Levi H., son of Jacob W. and Leah (Horst) Lehman, was born July 26, 1878, near Chambersburg, Pa.; died at Sterling, Ill., Oct. 18, 1943; aged 65 y. Death came very suddenly after a heart attack after he returned home from his day's work. In 1899, he went to Sterling, Ill., and in 1903 he married Hattie Albers from Sterling, who died Feb., 1920. To this union 2 children were born (Marie, Mrs. Roy Stoddard, Downey, Calif.; and Donald, Sterling). In 1922 he married Olive Martin of Sterling who survives him. Also surviving are 5 sisters and a brother (Noah, Sterling; Mrs. Maria L. Brehm, Mrs. Phoebe L. Frey, and Mrs. Russel Shatzer, all of Chambersburg; Mrs. Abe Huber, Lemaster, Pa.; Mrs. Fred Finafrock, Grandview, Wash.). He was a member of the First Christian Church of Sterling, since 1904. Funeral services were conducted by Claud E. Cummings of the Sterling Christian Church. He was buried Oct. 21 in the Riverside Cemetery, Sterling.

Newcomer.—Mary, daughter of Peter and Mary (Rohrer) Newcomer, was born in Wadsworth Twp., Medina Co., O., Sept. 13, 1857; died Jan. 16, 1944, at the home of Clayton Rohrer, where she made her home during the last 6 years; aged 86 y. 4 m. 3 d. Both her parents migrated from Washington Co., Md., to Medina Co., O., where they were pioneers. She was the youngest of a family of 9 children, and her entire life was spent in this community, she and her sister Margaret having lived together for some years. After the death of her sister Margaret, she spent a number of years alone in her home; yet not alone, for she passed much time in fellowship with her Lord in singing songs of praise and also in quiet meditation and reading. She preferred a secluded life although she was always glad for company, and welcomed children as well as older ones. A favor to her was doubly returned. Some fifty years ago she united with the Lower Mennonite Church in which faith she continued loyal until death. She is survived by one brother Henry, and a number of nephews, nieces, and many other relatives. Funeral services were held Jan. 19, at the home by Bro. Samuel D. Rohrer and at the Lower Mennonite Church by the home ministers, Bros. Moses G. Horst and Abram Good, assisted by Bros. Benjamin Good and David Wenger.

When the weary ones we love
Enter in their rest above,
When the words of love and cheer
Fall no longer on our ear,
Hush, be every murmur dumb;
It is only "Till He come."

Nice.—Anna Frances, daughter of the late Anthony and Caroline Hensler, was born near Morrison, Ill., Sept. 27, 1877. She passed away Jan. 28, 1944, at the home of her son-in-law and daughter, Bro. and Sister Daniel S. Deter; aged 66 y. 4 m. 1 d. She was married to William G. Nice, Jan. 19, 1898. To this union 3 children were born (Violetta, Mrs. Daniel S. Deter; Lyle; and Frances, Mrs. Wayne Corbin). She is survived by her children, 7 grandchildren, one brother (J. J. Hensler), and 4 sisters (Mrs. William Winebrenner; Mrs. William Aldritt; Mrs. Carrie Nice; and Mrs. Samuel Witmer), and a number of nieces and nephews. Those preceding her in death are her husband, 2 brothers, Charles and William, and a sister, Bertha. Early in her life she confessed Christ as her personal Saviour and was received into the fellowship of the Mennonite Church by water baptism, to which faith she remained true until the time of her passing away. Funeral services were held Sunday afternoon, Jan. 30, 1944, at the Morrison Mennonite Church. Bro. A. C. Good was in charge of the services. Interment was made in the family lot adjoining the church.

Roth.—John M., son of John and Mary (Amstutz) Roth, was born in Allen Co., Ind., March 8, 1863; died at the home of his daughter, Mrs. Otis Waidelich, Jan. 4, 1944; aged 80 y. 9 m. 27 d. On Sept. 5, 1889, he was married to Rebecca Nafziger who departed this life, Feb. 23, 1939. There were born to them 2 sons and 4 daughters (Simon, who died at the age of 10 days; Barbara, Mrs. Joseph Roth, Bellefontaine, O.; Edith, Mrs. Adam Short; Caroline, Mrs. Otis Waidelich; Ervin, Archbold, O.; and Ella, Mrs. Jacob Hausch, Fayette, O.). As a young man, he accepted Christ as his Saviour and was received into the Mennonite Church by baptism, in which faith he remained until death. His health was failing for many years, but especially for the last 4½ years, when his last illness of internal cancer developed and finally caused his death. He was interested in the spiritual welfare of his family and church, and was regular in church attendance when health permitted. In all his affliction he was a very patient sufferer, looking to the Lord for grace and strength and comfort, awaiting the time when the Lord would take him home. Those who remain to mourn his departure are his son, 4 daughters, 19 grandchildren, 4 stepgreat-grandchildren, 3 sisters, and many other relatives and friends. Preceding him in death were his companion, a son, 5 grandchildren, 2 infant brothers, and 3 sisters. Funeral services were held Jan. 7, at the Central Mennonite Church by Bros. Simon Stuckey, Walter Stuckey, and E. B. Frey. Text, II Tim. 4:6-8. Burial in Eckley Cemetery.

Snider.—Nathaniel, was born Oct. 1, 1870, in German Mills, Ont. (now Parkway); departed this life Jan. 22, 1944; aged 73 y. 3 m. 22 d. He was a son of the late Mr. and Mrs. Isaac Snider. He was converted in his youth during Gospel meetings held by Bro. David Garber at the Weber Mennonite Church, Strasburg, Ont., and remained a faithful member until the Lord called him home. In 1893, he was married to Melinda Wismer. The day of his funeral would have been their fifty-first wedding anniversary. Surviving are his wife, 4 sons (Roy, Strasburg; Kenard, Parkway; Clifford, St. Agatha; Lloyd, Breslau), 2 daughters (Mrs. Edgar Musselman, Preston, and Mrs. Henry Wideman, Breslau), 6 brothers (Allan and Leander, Parkway; Isaac and Melville, Sask.; Elam, Montreal Ave.; Alvin, Kitchener), 2 sisters (Mrs. Jacob Cressman, Bloomingdale; Mrs. Ed. Schaffer, Breslau), and 16 grandchildren.

"Till He come." Yes, He is coming!
Coming midway in the air.
Then, oh then, how blest the rapture,
Which His blood-bought saints shall share.
In a brief, a twinkling moment,
Loved ones, parted long, shall meet
In that sweet and blest reunion,
'Round the dear Redeemer's feet.

Wertz.—Christian F. Wertz, was born Nov. 25, 1860, on the farm in Olio Twp., near Eureka, the son of Francis and Magdalene Wertz. He had lived his entire life in Olio Twp., except for awhile when he lived with an older sister, Mrs. Kate Gerber. He was married to Miss Mary M. Grove, Dec. 18, 1884, who preceded him in death 8 years ago. Surviving are 2 sons and 4 daughters (Arthur, Carlock; Mrs. Rose Stoufer, Rippey, Ia.; Mrs. Della Henderson, Eureka; Frances, Eureka; Mrs. Lula Samuels, Richmond, Ky., and Clarence, Eureka). He had 4 sisters who preceded him in death (Mrs. Kate Gerber; Miss Mary Wertz; Mrs. Barbara Ruch; and Mrs. Lizzie Unternahrer). A year ago he united with the Roanoke Mennonite Church. Funeral services were held Jan. 25, at the Christian Church in Eureka. Burial in the Olio Cemetery. Services were conducted by Bro. Ezra B. Yordy, assisted by Donald Salmon. Text, Job 5:26.

Items and Comments

The American Foundation for the Blind in New York announces that it has completed the recording of the Scriptures. According to the reports, both Old and New Testaments—from Genesis through Revelation—have been reproduced on 169 long-playing discs.

The King James Version of the Bible in record form, like all the talking books produced by the foundation, will reach the sightless people of America through the twenty-seven regional libraries which operate departments for the blind. The talking Bible will travel to and from these libraries to hearers, postage free and without cost.

The foundation announcement said it considered the Bible its longest book, although there is another book in just one volume which takes up 119 discs. The Old Testament is recorded on 129 discs, and the New Testament on forty.

The project was accomplished with the financial assistance of the Library of Congress, the American Bible Society, and the New York Bible Society. The latter two organizations were responsible for making the recordings available at small cost. —P.

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A new, streamlined Catechism which contains a minimum of theological terms, and which is one of the shortest of such documents ever to be issued, has been published in Toronto by the United Church of Canada for use by young people. It took twenty clergymen three years to compile it.

The Catechism attempts to present doctrinal matter in a "plain and direct form of speech," and seeks to sum up "what young people should know about the Gospel and its implications for life."

In Toronto, the document is regarded as one of the major enterprises of the United Church in recent years. It follows the publication of a brief "Statement of Faith" which was favorably received throughout the church.

"It is clear," one church spokesman stated, "that the Catechisms of the Reformation cannot possibly serve the need of our day and that therefore this Catechisms had to be new all the way through. And this meant a task of no ordinary dimensions."

The new Catechism does not embody in its text the many Scripture references that were features of most of the earlier ones. This has been done in the interests of brevity and, according to officials, does not mean that the Bible is not, in the fullest sense, the primary document upon which the whole is based, or that the Catechism is not intended to be a trustworthy guide to the understanding of the Scripture.

A completely new element in the Catechism is a section dealing with "Christian Life and Duty." Questions and answers in this section are subdivided under the headings, "Our Duty to God" and "Our Duty to Our Neighbor."

"Neighbor," incidentally, is defined as "anyone who has some need that we can supply; anyone who lives in the same community with us; and lastly, every man in the world." —P.

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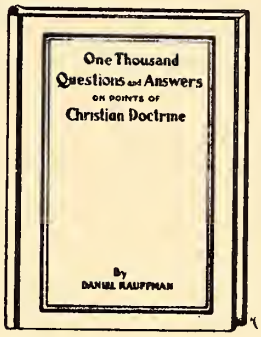
Joseph was still a son, though lord of all Egypt. He had still an affectionate heart, though pomp and circumstances conspired to give him great eminence and wonderful power in the whole land of his enforced adoption.—Parker.

1000 Questions and Answers

On Points of Christian Doctrine

Daniel Kauffman's Most Widely Circulated Book

"One Thousand Questions and Answers" was first published in weekly installments in the Gospel Witness in 1907. The messages were appreciated so much that popular demand resulted in publication in book form. Some even placed orders in advance for the book.



The first edition, appearing in 1908, enjoyed a large sale at once, and constant demand through the years has called for six editions, totaling 18,000 copies.

Conferences and congregations have adopted this book as a simple, interesting statement of faith for converts, and Christian workers have found it valuable in acquainting inquirers with the faith and practice of the Mennonite Church. 185 pages.

Muslin lined paper cover ..... 25¢
Cloth binding ..... 40¢

Other Distinctive Mennonite Books

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DOCTRINES OF THE BIBLE—*Daniel Kauffman, D. H. Bender*	2.00
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MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, FEB. 17, 1944 (Herald of Truth Established 1864) No. 47

EDITORIAL

As these words are written, our country is greatly excited over Japanese atrocities which have recently been disclosed. There have been many expressions of horror from official Washington down to the lowest citizen, frequently accompanied by vows of vengeance. Remembering the fact that atrocity stories in wartime lose much of their color under the cool eyes of history, we may yet admit that these barbarities were committed. But Christian people will refrain from partial judgments and expressions of hatred. Atrocities must be expected in war, for war is atrocity. The enemies of this country are successful in discovering material which can be manufactured into atrocity stories. A British paper according to one source has said of the present raids upon German cities, "We drop liquid fire on these cities and literally roast the population to death." War is a brutal thing, and it is difficult to distinguish between the so-called legitimate brutalities and those which are illegitimate.

We were impressed recently as we listened to a sermon descriptive of what the preacher called "the greatest human atrocity." This atrocity was the brutal murder of the Son of God. Peter in preaching to the Jews on the Day of Pentecost said, "Him . . . ye have taken, and by wicked hands have crucified and slain" (Acts 2:23). To torture and slay any man is an awful deed, and it is deplorable that men should be guilty of such a sin. But to torture and slay Him who came from heaven, who was Himself God, is a crime that passes in enormity anything else that men have done. And the world which rejects Him is crucifying Him afresh. We add our cruel strokes to the lashes that tore His back. We add our pressure to the thorns that pierced His brow. We keep raw and bleeding the five cruel wounds that pierced Him. We add our jeers as we stand with His enemies and put Him to open shame. But this does not shock us. We cannot see that our own hands are red with blood. That Christ has suffered for us moves us not. What terrible spiritual blindness the world is in! Yes, even our professedly Christian America.

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It is God's plan of salvation that we should be justified by faith. Faith, we are told in Hebrews 11:1, "is the substance of things hoped for, the evidence of things not seen." When we through faith become assured of eternal salvation, we are looking forward to something as yet unrealized. What we already see, we need not hope for. What we already have in our hands, we need not take by faith. This is not to say that the essence of faith is uncertain. The one who believes is sure, but the basis of his certainty is the character and integrity of the One who has promised. We know His word is true and we believe that word. He has promised to give us eternal life on the basis of our repentance and faith. The guarantee of that eternal life is therefore not the present possession, but the sureness of the promise. God is pleased with our faith; and so, the Word tells us we are justified by faith. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Note how it was said of Abraham that he "believed God, and it was counted unto him for righteousness."

In terms of accumulative experience, however, we are justified in faith. That is, the outcomes of the life of faith prove in terms of realized experience that we were justified in taking God at His word. As God gives us day by day the evidences of a transformed life and of an indwelling Spirit, what we once hoped for we now know in terms of realization. But our present experience is simply an earnest of the realization which shall be ours in the spirit life beyond. There in the glorious reality of eternal blessedness, in the consciousness that this is indeed heaven, and that here we shall rejoice forever in the presence of our Lord and the fellowship of all saints, faith will give way to sight, hope to experience, faith to realization. Then we shall know beyond any possible temptation to doubt that we were justified in believing. In time we are justified by faith. In eternity we shall be justified in faith.

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Salvation by human merit and salvation by divine grace are in direct antithesis. The one supposes that we may be saved by becoming better; the other accepts by faith God's provision for salvation through the merit of Christ. Is it of no importance then that one become better? To the wise of this world, salvation by grace seems to slur the importance of a good life. Concerning **Pilgrim's Progress,** that great classic of the true way of salvation, by grace and not through the help of Mr. Legality, George Bernard Shaw said that it was "a consistent attack on morality and respectability." His assumption is that when one repudiates morality as a means of salvation he is denying the value of morality on any score. And so the blind lead the blind. Certainly, one would rather have a man lead a moral life than an immoral life. Moral neighbors and a moral community are greatly to be desired. As the accompaniment, or rather the fruit, of a divinely imparted life, morality is essential and the more of it the better. The mistake comes in supposing that by being good we gain credit with God. Good as we may be, we cannot be good enough. Even the best of our righteousness is as filthy rags compared with the holiness of God.

This is one of the cardinal principles of Christian faith, but alas, how many professed Christian people are ignorant of it and in some form or other continue to offer God the price of salvation in terms of what they consider their own good deeds.

"In my hands no price I bring;
Simply to Thy cross I cling."

The Mennonite General Conference

By Paul Martin

The Mennonite Church When General Conference was Inaugurated

This brotherhood of believers, since the baptism of Conrad Grebel and fourteen other brethren upon the confession of their faith on January 21, 1525, through persecution, migration to America, and alternate periods of war and peace, have claimed a testimony of Christian practice based upon the authority of New Testament Scripture. Ministers there always were who were faithful to the task of expounding the Word, and parents who effectively pointed their posterity to the way of life.

However, when the "bishops, ministers, and delegates assembled in a preliminary General Conference meeting" at the Pike Mennonite Meetinghouse near Elida, Ohio, on November 11, 1897, issued the "Call for a General Conference,"[1] the Mennonite Church of America was in her "Period of the Great Awakening." She had been rescued from her "Period of Stress and Strain" in which she lost many young people. The revival was affected by Spirit-directed leadership which arose at the crucial moment. Throughout the history of man God has raised up great souls to navigate His people through the perilous elements. Notable among these leaders was John F. Funk, who established and throughout its existence edited the "Herald of Truth," the "organ of fourteen Mennonite and Amish conferences in the United States and Canada." By it he promoted the cause of Sunday schools, evangelistic meetings, and the use of the English language, all three of which saved hundreds of young people for the church.

Two other outstanding characters who so sacrificially instigated the Mennonite revival of the latter nineteenth century were John S. Coffman, the pioneer evangelist, and John H. Brenneman, a general promoter of aggressive work. Scores of evangelists and contenders for the faith followed in the train of these three leaders.

Besides launching evangelistic and missionary efforts through aggressive avenues of service, the Mennonite people had learned to appreciate a fuller significance of our doctrines and practices. The church was no longer a body largely guided by tradition, but at the turn of the century Mennonites to a large extent were guided by principle. As distinct from many other Protestant bodies, the Mennonite Church was a loyal, conservative church, composed of hard-working people. She was a plain, serious-minded church that literally observed the Christian ordinances. She was a nonresistant body, and believed in the eternal destiny of man. She believed in the support of a free ministry, and was opposed to instrumental music in worship and to the unequal yoke with unbelievers. Her practice on the care of needy members was consistent with her claims as a brotherhood. Her members cherished the blessed hope of an eternity in fellowship with God and with the saints of all ages.[2]

But in her period of inward spiritual awakening and outward physical growth the Mennonite Church found within her borders religious controversies. As she was emerging in various sections of the country from the Mennonite-Amish struggle, there were other schisms in the offing. In 1870's the Indiana Mennonites were divided into three groups from conservative to progressive order, namely, the Wisler Church, "die Funka Leit" (The Funk people), and the Mennonite Brethren in Christ. The Martin schism followed twenty years later in Ontario and Lancaster County, Pennsylvania, and in 1901 the Heatwole division[3] occurred in Virginia. These divisions generally resulted from differences of opinion on matters of tradition rather than on major doctrine and principle. It was this tendency to disunion that called so loudly in so many hearts for a Mennonite General Conference.

The Purpose of a Mennonite General Conference

Outstanding in championing the cause of General Conference and in stating the purpose thereof was Daniel Kauffman, a young man in the prime of life and service—then in his early thirties. He was a man of keen insight and vision and of managerial and executive ability, as was proved by his writings, by his able moderating of four General Conferences, and by his faithful execution of many conference and church-related tasks. He, like the Apostle Paul, was zealous in his youth, but his zeal was not consecrated to the cause of Christ. He had been superintendent of schools in Morgan County, Missouri, and while he was counting the cost of salvation his party nominated him for the office of circuit clerk and recorder, which was to be but a steppingstone to "something higher up." Again like Paul, he consecrated his zeal and abilities to Christ. In relation to the need and purposes of a Mennonite General Conference he cites the following:

"Upon examining the reports from the fourteen Mennonite and Amish conferences in the United States and Canada we find a practically unanimous sentiment on all the essential doctrines of our faith. Nonresistance, nonconformity to the world, feet-washing, the sisters' prayer head-covering, the salutation of the holy kiss, and simplicity in form of worship are everywhere recognized as Gospel doctrine, while a salaried ministry, secret societies, and the swearing of oaths are as strongly opposed. The church, moreover, is everywhere being awakened to the necessity of increased exertions to spread the Gospel, and there seems before us an era of prosperity that has a tendency to make some of our workers a little overenthusiastic. . . .

"Hasty judgment upon things not understood has done more to retard the growth of our church than anything we can think of. . . . To guard against hasty judgment on the one hand, and, on the other, against practices that have a degrading influence upon our people, we believe that there should be a closer union among our congregations than has heretofore been maintained. In order that our people of the East, West, North, South may each learn more fully what congregations in different parts of our country have to contend against, and counsel with one another as the best means of meeting opposition; in order that we may be more closely drawn together in the cause for which we are devoting ourselves; and in order that those congregations that have been inclined to drift toward worldliness may be brought back to the truth, we need a General Conference, where our brethren from these fourteen conferences may come together, counsel in a Christian spirit, and use their united efforts to maintain the unity, the purity, and the prosperity of the church."[4]

At this time J. F. Funk, editor of the Herald of Truth, through which organ and the office of the Christian ministry he wielded a powerful church-wide influence in awakening the church to aggressive methods, was at his grips on this matter. He was in his fifties, a leader of rugged determination and tested experience. On the purpose of a Mennonite General Conference he wrote:

"The Mennonite Church to be true to her convictions, true to her doctrines, true to the teachings of the fathers, and true to the teachings of the Bible, must hold to her claim, and any action that can be taken must be on this basis, and in order to bring the entire body of the Mennonite Church into a clear understanding of what those distinctive doctrines are, and to become more united in them will be and must be the object of a General Conference."[5]

In the minds of these and other church leaders, in the days when the Mennonite General Conference was merely an anticipation, a profound purpose was born, and in its early days of realization they determined to develop it conscientiously. A careful analysis determines the purpose of the Mennonite General Conference as variously stated to be unity, not only fostering a spirit of fellowship, brotherly love, and good will, but unity in Christian faith, Christian testimony, Christian practice and Christian service, and in all these aspects of church life, unity based upon the authority of the New Testament Scriptures.

Mennonite General Conference Origin and Organization

J. F. Funk suggested in the editorial columns of the Herald of Truth in 1890 a method of approach to the General Conference problem.[6] The substance of his suggestion was embodied in a Missouri Annual Conference resolution of 1894:

"Whereas, a large majority of our Mennonite and Amish Mennonite ministers who have expressed an opinion at all, have declared themselves in favor of a General Conference and whereas, a number of our conferences have put themselves on record as favoring it and feeling the urgent need for such a step be it—

"Resolved, that in the opinion of this conference such a conference should be held . . .

"Recognizing that without action nothing can be accomplished, and in the absence of any other plan publicly suggested, we recommend that the following steps be taken for holding the proposed conference:

"1. That each of our fourteen or more Mennonite and Amish Mennonite conferences appoint one of its members to represent it in a committee consisting of one from each conference district.

"2. That this committee, after each one of these conferences shall have held one session, proceed to make arrangements as to the time and place of holding said conference, to formulate a plan of representatives of our various congregations, the methods of conducting, etc., etc., provided, that in the estimation of these committeemen it be considered advisable to do so."[7]

By November 1894, nine of the sixteen conferences in the United States and Canada had expressed themselves in favor of General Conference. The General Conference Committee, which was elected according to the plan suggested by the Missouri Conference, met at the Union Church in Tazewell County, Illinois, on May 7, 1896. The committee prepared an address to the district conferences, stating in all their reasons for favoring a General Conference.

At the second meeting of the General Conference Committee on December 15, 1896, eleven conferences were represented. A preliminary meeting was decided upon, which was held at the Pike Meetinghouse near Elida, Ohio, on December 15, 1897. Some of the conferences did not choose delegates, but all excepting one of the sixteen conferences were represented. The General Conference call was issued, and the first Mennonite General Conference was held at the Holdeman Meetinghouse near Wakarusa, Indiana, beginning Wednesday, November 2, 1898. Since then General Conference has been held biennially until the present time, excepting for a three-year period between 1902 and 1905, when there was some question as to whether the movement should be continued.

Most of the business in the early years was conducted by the delegate body, but as the movement enlarged "necessity became the mother" of many boards and committees, which are elected under the direction of, and are responsible to, the delegate body. Standing boards and committees which have been devised or taken over through the years are Executive Committee, Committee on Arrangements, Mennonite Board of Missions and Charities, Mennonite Publication Board, Mennonite Board of Education, General Problems Committee, Interboard Committee, Peace Problems Committee, Industrial Relations Committee, Historical Committee, Music Committee, and Commission for Christian Education and Young People's Work (until November 1937, Young People's Bible Meeting Topics Committee, Young People's Problems Committee, and General Sunday School Committee).

Other temporary committees were appointed as occasions arose for their need. In recent years a Good Will Committee toured the country, presenting to the district conferences for sanction and response the General Conference Standards. Another committee of importance was the Church Polity Committee, which presented in 1941 a statement of Mennonite Church Polity "to foster a greater unity of faith and practice throughout the church."

Mennonite General Conference Expositions And Deliberations

The deliberations of the delegate body effect the actual business of the conference. This body hears and takes action upon reports of all boards and committees. General church-related problems are discussed and decisions are arrived at.

An outstanding feature of General Conference has been the Conference Sermon. Faithful church pillars have been chosen for this position on the walls of Zion. They used it as an occasion to "earnestly contend for the faith." While boards and committees have lengthened the cords, these ministers have strengthened the stakes.

In the earlier conferences the sermon often consisted of a defense of General Conference or a setting forth of the need of such a central body. J. F. Funk, J. M. Shenk, and D. J. Johns preached this type of sermon. Later sermons on the structure and work of the church were delivered. Daniel Kauffman, S. E. Allgyer, J. S. Shoemaker, Abram Metzler, D. H. Bender, S. G. Shetler, D. A. Yoder, Abner G. Yoder, and Allen H. Erb delivered messages pertaining to the church. George R. Brunk, D. D. Miller, Noah H. Mack, S. E. Allgyer, and others were of a crusading nature, and their sermons possessed a back-to-faith-and-principle ring. A. J. Metzler called for scriptural unity, and Harry A. Diener for a larger missionary emphasis and exaltation of Christ.

The General Conference sermon is a typical note of the destiny which the leadership of the Mennonite Church hold in their lands. The Mennonite Church stands for the full Gospel. If she is to maintain that standing and be strong to carry the Gospel to those who know not of it, she must continue to possess straightforward leaders with conviction, who will not flinch in the face of opposition, who are willing to be crucified by criticism. If crucified, they shall rise again.

Besides the conference sermon many other inspiring messages are given in connection with General Conference. Of particular importance are those on the fundamentals conferences held in the General Conference community churches on the Sunday preceding General Conference proper. Other sermons and addresses during the week kindle the fire of Christian experience in the hearts of attendants.

Mennonite General Conference Mechanics

The physical handling of General Conference has undergone development from 1898, the year of its first meeting, until the present time. An idea of this process of change can be had by observing its two extremes, the Conference at Wakarusa, Indiana, in 1898, and the Conference at Wellman, Iowa, in 1941.

On November 2, 3, 1898, General Conference was held at the Holdeman Church, Wakarusa, Indiana. The service was conducted in the church, and the audience was amply provided for in the church building. The comparatively small size of the audience was due to the unpopularity of General Conference at this early hour of its history and to the unfavorable traveling facilities of those days. Meals were served in the church basement by the women of the community.

When Iowa entertained General Conference August 22-29, 1941, the delegate body met in executive session in the Lower Deer Creek Church all day Tuesday, Wednesday evening, and Thursday afternoon. The delegate body is composed of about one hundred fifty men: all bishops from co-operating conferences and one other elected delegate (ministers) for each five hundred of the conference membership.

While the delegate body was in session, inspirational services were conducted for the audience in the large auditorium tent, one hundred by two hundred feet in size. Approximately three thousand four hundred chairs were procured from the University of Iowa for the comfort or discomfort of the audience, depending upon the duration of a session.

A well was dug especially for, and without cost to, the conference by a Parnell, Iowa, Mennonite. It refreshed a thirsty multitude. Visitors were fed cafeteria style. One hundred fifty persons were engaged in the preparation and serving of meals. At one noon meal, when three thousand one hundred people were served, the food corps used 425 pounds of meat, 500 pounds of cabbage for coleslaw, 110 pounds of macaroni, 320 pounds of peas, 300 pounds of tomatoes, 300 loaves of bread, 45 pounds of butter, 36 pounds of coffee, 75 gallons of milk, and 400 pies. Twenty cents purchased a meal from this delicious store.

Between four and five thousand people attended the service daily. The warmth of Christian fellowship was appreciated supremely when all these voices joined in singing. An efficient loud-speaking system made the services available to everyone. The crowd came to the grounds in over twelve hundred automobiles, representing twenty-four states and provinces.

Retrospection and Anticipation

Forty-five years have passed since Daniel Kauffman called to order the first Mennonite General Conference and John F. Funk delivered the first conference sermon. Significant years they were, years of rigid testing for the walls of Zion. During the early years of the great awakening, the internal city has been strengthened. While this revitalization was in process, great issues confronted her borders. The great European war tested the endurance of the doctrine of nonresistance as it had never been tested since the days of the Reformation. Unitedly the church held her position as an eternal testimony to the Gospel of peace. Her status was made clearly evident in documental form to the United States government at Washington. Indoctrinated young men faced courageously the test, not knowing when or whether they would return. The war issue was a lion, mighty in its roar, but unable to shake the strongholds of peace.

More subtle has been the appeal of secularization, testing whether the doctrine of nonconformity to the world can long endure. Gradual has been its approach; effective is its sweep. Secularization has fastened its grip upon us. We have our automobiles, our modern electrical conveniences. Periods of money-

(Continued on page 983)

WITH OUR MISSIONARIES

"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE."

GAIN

I saw him turn
And walk away when human need was knocking at his door:
I saw him stop
To barter for the few and hard-earned pennies of the poor:
I saw him close
His mind to thought save those that brought him added store.

And then I thought
Of one in Bible times whose harvest overflowed his barns.
And he, whose thought
Was for himself alone, planned larger barns and granaries tall;
But all for naught—
Death met him on the highway of his dreams and he was done.
All gain is loss
Unless man learns the hard-won lesson of the cross.

—L. B. Price, in Zion's Tidings.

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Africa

LETTER FROM UGANDA

Dear Christian Friends: Greetings in the name of our Lord. We are spending two weeks here at Kampala to obtain some needed treatment at the Church Missionary Society Hospital. Many of you will remember reading of Alexander Mackay and other founders of this work. In the church is a tablet in memory of the thirteen Christian martyrs who died only three years after the opening of actual work. What a challenge this presents to us, as well as to the present members of the C.M.S. I had to wonder how many of our stations could have produced thirteen martyrs after three years of work. I must confess that on some of our stations they would not have been found. Praise the Lord for opening our eyes. We did much good work for Him, but it did not amount to much. He has shown us that when self is crucified, when we are dead to sin, praise, or criticism, then we stop working for Him and wait on Him to work through us, seeking and being zealous only for His glory.

Uganda is nominally Christian so that with little opposition the church seems to be cold. We praise the Lord that He has brought a deep conviction of this coldness to a few missionaries and Africans, and we pray that the little flame may be fanned into a permanent revival fire. Some one has said that of the three enemies of life in the Spirit, i.e., the world, the flesh, and the devil, we are confident that Christ has overcome the first and last, but we do not know what to do about the flesh. We live in Rom. 7:24 rather than in Rom. 6:11, and we say as Israel, when they spied out the land, "We cannot possess it," rather than that He can!

We are anxious to get back to Nyabasi again. Josiah, who is teaching school, does not manifest the spiritual growth we so much desire to see, but there is evidence that the Spirit is convicting. Circumcision ceremonies are being practiced again throughout the land, while we continue to pray that the church may have a definite testimony against this practice so closely associated with devil worship.

For His service,
Oct. 28, 1943. Noah K. Mack.

South America

WEEKLY NEWS FROM ARGENTINA

Dear Christian Friends in the homeland: All praise and honor belong to Him who rules over all. Our heavenly Father has been very kind in granting us missionaries continued opportunities to work on quietly, unmolested, while the greater part of humankind is suffering from the horrors of a terrible war. In a way we, too, feel the effects of war in regard to the scarcity of many articles, and much higher prices are paid for inferior goods. Let us hope and pray that the war will soon be over, and that peace and good will may again reign in the hearts of all mankind.

From Oct. 26 to 28 most of the missionaries and native workers were present at the Spiritual Life Conference in the city of Pehuajo. All of the men missionaries were present except those who are now living in the great Chaco, Cordoba, and Bro. Samuel Miller and Bro. Brenneman. Bro. Miller could not be present because of the recent arrival of a son, and Bro. Brenneman on account of the sickness of Sister Brenneman. She has been sick five months but is recovering splendidly, Bro. Brenneman stated. We all hope that she can soon be up and about her many duties as mother in the home and as helper to her husband in the great work at hand.

At first in these annual conferences our own talent was employed altogether, but in the past few years we have endeavored to secure an outstanding native pastor or missionary. These servants of the Lord usually give us two topics per day and at night an evangelistic message. This year the topics were inspiring and of interest, and the open discussions were lively. We believe that such a conference is edifying and stimulating to the missionaries who can be present, and especially to the students and native workers who need our example in word and in life. All are permitted to come together for a few days in closer fellowship and united worship. It does us all much good to hear others speak now and then.

In a recent letter, Bro. Shank stated that half of the roof of grass and mud was on the church that is being built for the Indians, but that he would have to wait for rain in order to finish the other half.

Bro. and Sister Holderman are now located some sixty miles from the nearest railroad station. Pray for them and for the Shanks in their work with the Indians.

In His glad service,
America, F.C.O., Argentina. J. L. Rutt.

IN CHRIST'S STEAD

By Loren S. King

In a time of war, life becomes very chea and upright character loses its value in cu rent thinking. The things which were cou ed at one time, in our more sane momen as worth everything, are traded for things much less true value. We read of the c ualties abroad, and we think of them as e pected events. We learn of starvation and sa What else could war bring? We hear of t treachery of the Japs, of the inhuman actio of the Germans, and of the brutality of othe and we conclude that mankind is only rea ing what it has sown. Even at our own do here in America we read of youthful la breakers and sinners. As we hear of all the things, our thinking might become unb anced. With hardened hearts we, too, mig decide that life is cheap and that it is nec sary to adopt a new standard of values.

When we turn to the Word of God, o thinking is once again rectified. We read the love of God—of His forgiveness, lon suffering, and mercy. We read of the co passion of Jesus for fallen humanity—ho He went about doing good, healing the sic restoring sight to the blind, and how He to up the little children in His arms and bless them.

We here at the Orphans' Home have be asked by our church to carry on a small pa of this sympathetic work which Jesus sta ed centuries ago. In Christ's stead we attem to feed the fatherless and the orphans. It is part of the program of the church. We fe that if the church should drop this wo which she performs through her institutio she would not be living the whole Gosp We believe she would no longer be going t whole way with Jesus in carrying out the co mission.

Sometimes the objects of our charity see treacherous—some may, in our opinion, a inhuman—and some people would say th are not worthy of help. Sometimes they a not as lovable as we would wish them to b At times they forget to give expression gratitude, and one could become discourag and weary in well-doing. We read, howeve that Jesus healed the nine ungrateful lepers well as the grateful one, and that the peop flocked to Him for the loaves and fishes onl Jesus continued to love mankind and liv and died for their eternal gain. Thus we s that if we are to labor in His stead, we t must continue as He did. Jesus' work of mi istering was not completed when He ascen ed, and He has planned that we, His follo ers, should continue in this work until H returns for His own. It is worth while th He find us carrying on in His stead whe He returns, lest we be classed with the u profitable servant.

Jesus gave not only physical aid but al spiritual aid. So often we see the two g hand in hand as they did in His day. The are at the present time ten of the boys an girls here at the Orphans' Home who are u der instruction preparatory to being receive into the church. We thank God for His bles ing upon the work in this way. We realiz

hat there is great value in just one soul's being saved for eternity.

We wish to acknowledge the contributions of the many who are making this work possible. You, too, who have helped in any way, are standing in Christ's stead for us. We feel that those who are remembering the Home and the workers in prayer to God are carrying an important part of the work. Many also are giving of their means to buy food, clothing, fuel, etc. We thank you for your gifts and know that God will justly reward you. Then there are the sisters who sew for the children and those who come in to help at busy times, such as canning time. Some of the brethren have helped when there was threshing to do or corn to shred, when the silo was to be filled, or when there was housecleaning to do. Each fall we look forward to receiving a truckload of provisions and clothing from the Fulton County churches and another load from the Kidron congregation. The Sonnenberg congregation also sends us a truckload of canned fruit and vegetables and other food items. The Sharon congregation at Plain City and the Central and Salem congregations at Elida also contribute to our canned fruit and vegetable supplies. The people of the South Union, Bethel, and Oak Grove churches bring us potatoes and various items for food and clothing. Each year the Thanksgiving and Christmas dinners are furnished by them. At Christmastime this year each child was remembered by a group at Archbold, Ohio. Another group at Accident, Md., and various local organizations, business places, and individuals remembered the children at Christmas. One of our local brethren furnished a large dressed turkey for our New Year's dinner, as he has done for the past number of years. Space does not permit me to mention all who have in various ways remembered us.

As we were writing this, the freight agent called saying there are two 100-pound bags of beans for us at the depot. This is a contribution of a brother in Michigan who has at various times sent us such items as beans and fish. Thus the work is carried on not by a few but by many. We feel this Home is a monument to the charity of the Mennonite Church. We trust that you will stand with us in Christ's stead during the days to come, regardless of what the rest of the world does or thinks in these abnormal days.

Sometimes we are faced with the serious problem of insufficient help to carry on the work as we feel the Lord would have us carry it on. At the present time we are better supplied with help than we have been on a number of occasions. Sister Ruth Brenneman of Accident, Md., has recently joined our staff of workers, and we appreciate her help very much; but as we look forward to the spring work on the farm we are hoping and praying that some brother will be available as a farmer. We can offer a house and wages to a married brother who is capable of taking care of the farm and working with the boys. In days when food is scarce, with a number of items rationed, and when there are calls on every hand for help, we believe it is very important to have someone to take care of a truck garden this summer. If you are interested, please write to us for further information, giving several references in your letter. We feel confident that God has a man somewhere for this task. Will you answer this call?

West Liberty, Ohio.

WHAT HAS THE WORLD COME TO?—WHAT HAS COME TO THE WORLD?

By George J. Lapp

This striking comparison appeared in a Missionary Review published in India. It is mind gripping. One suggests tragedy and the other victory. We regret that world conditions are as they are. But they are in accord with the teaching of the Scriptures. The nearer we come to the end of the age, the more determined the forces of evil will be, as organized and headed by the arch-adversary, the devil. He will increasingly use every possible means to overthrow every power and influence for good, and also strive to overthrow the kingdom of Almighty God.

There have been Armageddons all along the line of history, and the last and greatest is yet to be. See Job 2: Matt. 4:3-10; Luke 22:31; Matt. 4:6; Zech. 3:1; I Thess. 2:18; Matt. 13:9; II Cor. 2:2; II Thess. 2:9; Rev. 16:14; II Cor. 11:4; Jno. 8:44; I Kings 22:22; Rev. 16:16; Gen. 3. It is well to read the teachings of Christ and the apostles regarding the last times as found in Matt. 24; Mark 13; Luke 21; I Cor. 5.1; I Thess. 5, etc.

Lest we be overcome with the tragedies that are and that are to be, let us remember the words of the Saviour that when the world's distress and perplexity will be at its height, then will be the coming of the Son of Man, and when these things come to pass, "look up, and lift up your heads; for your redemption draweth nigh." See Luke 21: 25-28. What has the world come to? Tragedy upon tragedy! What has come to the world? Redemption through Christ for those who will accept it. It also is our happy privilege to give to others what we have received, not in the spirit of sadness or defeatism, but in the spirit of joy and victory. Our concern for the lost world should keep us on our knees in intercession and also on our feet in His glad service of rescue. Let us not be overcome with discouragement, but be overcomers in the spirit of Him who will overcome all things for our and the world's sake.

Dhamtari, C.P., India.

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MAN'S GREATEST NEED

"Man Shall Not Live By Bread Alone"

By B. M. Books

If one met for the first time the above statement he might speedily pronounce it ridiculous, or start with a surprise, yes, a sudden revelation of a vague but real need.

When Jesus spoke thus, it carried an overwhelming impact. He effectively and completely shattered the satanic lie and vanquished the arch foe on the whole material sphere.

Our international dilemma is a direct result of a total disregard of the fundamental truth that Jesus spoke. This tortuous holocaust and irreparable carnage now raging, is an unescapable rebuke, of our wanton delusions. How can it be otherwise when pampered senses of mind and body are satiated with material things, that our way of life has suddenly changed. What a painful visitation of a most vicious logic.

No, the indulgence on the physical plane alone provides no stable ground to build a life on contentment, peace, and certainty. That changeless, and abiding trust in God emerges in the higher atmospheres; with a qualitative distinction that only those who fear God possess.

There are instances where years are required for a man to come to himself and admit his self-imposed moral and spiritual confusion and blindness. When he can no longer convince himself that the physical life can fully satisfy, the light flashes in some very revealing questions. Here are such questions: "What is the purpose of this world?" "What is the end of man?" "What is the purpose of life anyway?" "Where do we go from here?" These very people, who raise these questions have plenty of this world: good jobs, good health, a promising future, many friends, etc. They ask for they know not what. It is the inarticulate cry for spiritual things, the deeper cry for God, the soul's cry for a life of rest and peace of God. And truly that thirst is never slaked until the soul rests in God.

If and when this soul craving is attended to and satisfied, that soul begins really to live the fuller life. On the other hand if that deep longing is hushed, crushed, and pushed aside, the soul begins to shrivel, and loses its capacity for the higher life; its God-like image becomes blurred, fades, and perishes only to eke out an existence forever separated from the presence of God.

When the higher urge becomes the dominant passion of the soul, and the truth that Jesus spoke, becomes incarnate in the life, there the providences of our daily life, whether good or ill, become understandable. We are delivered from the enslavement, the subtle enticements of material things.

When we say with Jesus, "I have meat to eat that ye know not of," or with Paul, "The Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost," then do we know that man does not live by bread alone. It is ideally the normal state of man. Let us then not only wish or cry or pray for it but appropriate it in the person of Jesus Christ.—Evangelical Visitor.

OUR FAMILY CIRCLE

"AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD."

PRAYER HYMN

Father, I pray when morning comes,
Lighting the earth, the sky, the sea,
Waking my heart and mind to praise:
"Father, Thy will be done through me!"

Father, I pray when noontide comes
In whatsoever place I be,
Longing to meet Thy purpose, Lord:
"Father, Thy will be done through me!"

Father, I pray as evening falls,
Weary am I who come to Thee,
Lord, through the day's fast closing hours:
"Father, Thy will be done through me!"

So through the day from sun to sun,
Whate'er I do, where'er I be,
Because I love Thee, Lord Most High:
"Father, Thy will be done through me!"

—Ruth Winant Wheeler.

I WAS JUST THINKING—

A Word About Mennonite Culture

Anonymous

We study the culture of the ancient Egyptians and Mesopotamians; we spend hours probing into an appreciation of Greek culture discuss at length old forms of writing manuscripts, fading pictures, pottery, comparative beauty of Grecian columns—but are shocked at the idea that we have a Mennonite culture. "And we thought they were so uncultured," was the comment made after a talk on Pennsylvania Dutch Art at which we had sat thrilled with the quaint symbolism making up the pictures, the quilt designs, the cooky and pie designs that truly remind us now of Grandpa and Grandma. That was the kind of quilt she pieced, sitting by the window. What a lovely sight! It meant hours of intricate work and skill on her part. Those dovelike birds, hearts, and branches Grandpa indulged in. We recall seeing them, together with names elaborately written in twirls and swirls, on name cards and mementos belonging to Father and Mother. And how long it had been since we had thought of the old lady who yearly visited our community and who never failed to please us children with her gift at cutouts! What delicate doilies! What perfect animals! We remember these things as part of our childhood, but what will your and my children know of it? In what measure have we appropriated the culture in which we have grown up? Have we enriched it? And are we making it attractive to those following us?

The question may be asked, What is Mennonite culture? Let us eliminate from the picture all the material things that go to make up our lives, which we use as means to an end, not as an end in themselves. We are highly civilized with our combines, sewing machines, typewriters, electrical equipment. There has been no difficulty in passing on these things which go to make up our civilization. Unless some great catastrophe has ensued to interrupt, civilization, in all ages, has marched on. We have missed nothing of material value which our fathers have discovered. It has all come to us intact, and we have not allowed it to deteriorate in value, but on the contrary have added to, and made even better, that to which we have fallen heir.

But not so with our Mennonite culture. Here we deal with matters nonmaterial, intangible. The values are more difficult of realization. Here we deal with matters such as, art, religion, literature, the values of which can only be carried on by those who are "like-minded." The children who burned their father's store of correspondence in the back yard because general house cleaning time had come, never once stopping to realize the influential position their father had held in the Mennonite Church and of what importance those letters might be, certainly were not "like-minded." Culture suffered at their hands that day.

Perhaps you consider Mennonite culture of no consequence. It all seems so old-fashioned, the drawings so weird; the quilts, though pretty, require too much time; the religious expression and simple way of life, the faith of the fathers, is too out-of-date and unsuited for modern conditions. Of course, if you will sweep it all away without further thought, there is no hope that you will be a promoter of Mennonite culture. You are not "like-minded." You will have no heirloom plate on exhibition in the old family bookcase. If you fell heir to one, it is liable to be in the back yard, convenient for the drink of baby chicks. Grandma's rocking chair in ill repair sits in the attic, with Grandpa's Bible moldering away in a box near by. You will sit on modern overstuffed furniture with never a thought of the past, a truly characteristic man of your day.

I recall a visit to a friend's house. There was a corner cupboard with a wealth of pewter, china, glass, and old silver. They may have been a part of civilization once, but they had lingered behind to represent and speak of culture. The ideas that lay in the art, the skill they bespoke, were all to be understood in appreciation. In another room were old books and papers of ancient binding and pages browned with age. They were handled intelligently and carefully. I consider that friend wh has been enriched by her acceptance the fine things made available to her Mennonite culture. The value does n lie in the price those articles woul bring on the market, but in what sh has allowed that culture to do in h life. The best that the past had to offe has had a part in making her active an appreciative mind the richer. Th simple religious faith, the lovely hos pitality, the understanding and worth whileness of her conversation are i some intangible way associated wit the thought and labor and interest tha put the china into the cupboard an keeps the old books on first floor instea of in the attic.

But, we say, we don't have the book and the china and the pewter! C course not, nor the furniture either— not nearly all of us do. And just a well. The little we do have must remai hidden away for months at a time There is an awareness and a reality o culture, however, that we may carr with us wherever we go. Boxes are no needed for carrying it. No one can giv it to us outright, neither can anyon take it from us. It is ours because w have appreciated it and chosen it as pre cious and worth while.

Would we share our Mennonite cul ture, we must promote study of ou heritage and way of life; we must tal often with one another; there must b an imparting and an explanation o many things on the part of the paren with the child; there must be a demon stration in actual life of those prin ciples, those ideas, those values found in religion, in art, in literature. In stead of seeking to be modern and up to-date, oblivious of the past, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." Only in such considera tion and judgment can we translate and carry on into the intricacies of modern life the values of our Mennonite culture.

CHURCH ATTENDANCE—WHAT MY ABSENCE DID

It made some question the reality of Christianity.

It made some think that I was a pretender.

It made many regard my spiritual welfare and that of others as a matter of small concern.

It weakened the effect of the church service.

It made it more difficult for the preacher to preach.

It discouraged the brethren, and therefore robbed them of a blessing.

It caused others to stay away from church.

It made it harder for me to meet the temptations of the devil.

It gave the devil more power over lost souls.

It encouraged the habit of non-church going.—Author Unknown.

DISAPPOINTED

I came to your church last Sunday—
I walked up and down the aisle;
I noticed your seat was vacant,"
Said the Master with a kindly smile.

"Yes, I was at home," I answered;
"Some folks from up Salem way
Drove down for a week-end visit:
So we stayed in the house all day."

Oh, "I had an awful headache";
"I had a roast in the pan."
Or, "We overslept that morning,
But I go whene'er I can."

"I went to the morning service,
Not over two months ago;
So much work must wait till Sunday,
There's no time for church, you know."

The Master gazed at me sadly,
As He was about to speak.
"My child," He replied, "are there not
Six other days in the week?

"If all of my other children
Should treat me the same as you,
My house would be closed—deserted—
Then what would lost sinners do?"

I saw I had grieved my Master,
As slowly He turned away.
And I vowed He'd not find me absent
Again on His holy day.

—Exchange.

GENERAL CONFERENCE

(Continued from page 979)

making have come and gone and come again. Mennonite young men and women are embracing the philosophies, the liberal arts, and the sciences of modern education. Theological systems are gaining entrance at our ministerial doors.

Now our nation is engaged in another gigantic conflict. It is a universal war and its theater is the world. Once again the Mennonite Church is facing a major issue. While we are gaining in governmental consideration and alternative service, we are losing significantly through the absence of a spiritual purging which a more decisive test would effect and which the church so sorely needs.

Behind the scenes of these forty-five years, General Conference has been laboring and directing. Her established purpose was to build a Mennonite Church united upon the authority of the New Testament Scriptures. If she has succeeded entirely, the church of today is united in fellowship, in practice of scriptural standards, in methods of work, and in missionary enterprise. These externals are evidences of the degree of unity in doctrine and faith.

General Conference has fostered a unity of fellowship. Thousands of Christians from every section of the country have met under one roof or tent, as the case may have been, and have listened together to the same impressive message and have linked hearts and lifted voices in the same inspirational opinions, and have shared convictions. They have gone home with their sympathy deepened, their considerations broadened, and their vision sharpened.

In her scope of influence and power General Conference has been both advisory and mandatory. Since in the recent half century and at present the import and extensiveness of Mennonite evangelistic, missionary, educational, publishing, and peace enterprises have been so far-reaching by the mandatory aspect of the Conference through its various boards and committees, and since the church has become considerably divided upon the practice of Gospel standards, it is logical to conclude that the success in aggressive work is due to effective legislation, and the disunion on practical living is due to the more advisory aspect of General Conference on these matters.

From her constitution and her traditional practice through boards and committees General Conference possesses more than a mere advisory power.[8] It remains for the organization to use the latent power in a more effective way. A required positive adherence to General Conference standards as published in "A Book of Standards" prepared by General Problems Committee in 1940 would accomplish a consistent unity in Christian practice throughout the church. Certainly, anyone who realizes that embracing Mennonitism is not simply the initial acceptance of salvation, but also the adoption of a way of life which indicates an inner change of heart, is in sympathy and harmony with these standards, as our forefathers (who went through fire for them) and our church leaders today have interpreted them. A required adherence to these standards by General Conference as a central unifying force will help to preserve them for future generations and will not destroy the congregational brotherhood aspect of the Mennonite Church. Rather it will serve to render that brotherhood and fellowship more precious.

History is not a matter of recurring cycles and events, but an unfolding of destiny. Already the Mennonite General Conference has influenced the destiny of this beloved church and souls of men in many lands. May there be new unfoldings, new embracements of unconquered territory. "There remaineth yet very much land to be possessed."[9]

Marion, Pa.

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1. *Herald of Truth,* Vol. 34, No. 24, Dec. 15, 1897.
2. Daniel Kauffman, *Fifty Years in the Mennonite Church,* pp. 5-12.
3. *Ibid.,* pp. 61, 62.
4. Daniel Kauffman, "Should There Be a General Conference of Mennonites?" *Herald of Truth,* Vol. 31, No. 3, Feb. 1, 1894.
5. J. F. Funk, "A General Conference," Editorial in *Herald of Truth,* Vol. 27, No. 4, Feb. 15, 1890.
6. *Ibid.*
7. *Herald of Truth,* Vol. 31, No. 20, Oct. 15, 1894.
8. *Constitution of the Mennonite General Conference,* Article II, par. 5.
9. Josh. 13:1.

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I. Books
Bible
General Problems Committee, *A Book of Standards,* Scottdale, Pa., Mennonite Publishing House, 1940, 59 pp.
Kauffman, Daniel, *Fifty Years in the Mennonite Church,* Scottdale, Pa., Mennonite *Publishing House,* 1941. 92 p.

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GENERAL CONFERENCE FROM 1897 TO 1943

	Place	Moderator	Date
	Pike Church, Elida, Ohio*	J. N. Durr	Nov. 11, 1897
1.	Holdeman Church, Wakarusa, Ind.	Daniel Kauffman	Nov. 2, 3, 1898
2.	Sterling, Ill.	Daniel Kauffman	Oct. 31, Nov. 1, 1900
3.	Pike Church, Elida, Ohio	Daniel Kauffman	Nov. 13, 14, 1902
4.	Berlin, Ont.	J. S. Shoemaker	Nov. 16-18, 1905
5.	Howard-Miami Church, Kokomo, Ind.	D. J. Johns	Nov. 13, 14, 1907
6.	South Union Church, W. Liberty, O.	J. S. Shoemaker	Oct. 27-29, 1909
7.	Blough Church, Johnstown, Pa.	S. F. Coffman	Oct. 25, 26, 1911
8.	East Union Church, Kalona, Iowa	D. D. Miller	Oct. 29, 30, 1913
9.	Central A.M. Church, Archbold, O.	D. H. Bender	Aug. 18-20, 1915
10.	Yellow Creek Church, Goshen, Ind.	E. L. Frey	Aug. 29, 30, 1917
11.	Assembly Park, Harrisonburg, Va.	S. G. Shetler	Aug. 27-29, 1919
12.	Garden City, Mo.	S. C. Yoder	Aug. 24-26, 1921
13.	Waterloo Church, Waterloo, Ont.	J. A. Ressler	Aug. 29-31, 1923
14.	Eureka, Ill.	Simon Gingerich	Aug. 26-28, 1925
15.	Belleville, Pa.	A. S. Yoder	Aug. 24-26, 1927
16.	Goshen, Ind.	D. A. Yoder	Aug. 28-30, 1929
17.	Archbold, Ohio	S. E. Allgyer	Aug. 26-28, 1931
18.	Hesston, Kans.	S. F. Coffman	Aug. 23, 24, 1933
19.	Kitchener, Ont.	Daniel Kauffman	Aug. 27-29, 1935
20.	Turner, Oreg.	Simon Gingerich	Aug. 25-27, 1937
21.	Allensville, Pa.	Abner G. Yoder	Aug. 23-25, 1939
22.	Wellman, Iowa	H. A. Diener	Aug. 22-29, 1941
23.	Goshen, Ind.	Milo Kauffman	Aug. 19-24, 1943

*Preliminary Meeting.

CONFERENCE SERMONS

	Minister	Text
1.	J. F. Funk	Eph. 4:1-7
2.	J. M. Shenk	
3.	D. J. Johns	Acts 15:28
4.	Daniel Kauffman	Matt. 16:18, Eph. 2:2
5.	George R. Brunk	I Tim. 3:15
6.	Daniel Kauffman	Eph. 4:13
7.	S. E. Allgyer	Eph. 2:19
8.	J. S. Shoemaker, "The Church and Her Foundation"	Matt. 16:18
9.	Abram Metzler	Eph. 4:11-13
10.	D. D. Miller	Psalm 119:96
11.	D. H. Bender	Acts 20:38
12.	S. G. Shetler	Eccles. 12:11
13.	D. A. Yoder, "The Work of the Ministry"	II Cor. 5:20, 21
14.	Noah H. Mack	Josh. 6:4, 5
15.	D. D. Miller, "Christianity"	Matt. 22:42
16.	George R. Brunk, "Keeping the Faith"	I Tim. 6:20
17.	Daniel Kauffman, "Christian Progress"	Heb. 6:1
18.	S. E. Allgyer	II Kings 3:8
19.	A. J. Metzler, "Scriptural Church Unity"	Jno. 17:21-23
20.	Abner G. Yoder, "The Church of Christ"	Eph. 2:20-24
21.	Harry A. Diener	Jno. 12:32
22.	Allen H. Erb	Eph. 4:1-32
23.	Simon Gingerich	Luke 19:13

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THURSDAY, FEBRUARY, 17, 1944

Field Notes

Ordination services are planned to be held at the Bowmansville, Pa., Church, Feb. 24, when a minister is to be ordained.

* * *

Death has claimed Bro. Peter Ropp, aged minister of the congregation at Imlay City, Mich. His funeral was held Feb. 10.

* * *

Baptismal services were held at the Clarence Center, N. Y., Church, Sunday evening, Feb. 13, with Bro. A. J. Metzler in charge.

* * *

The Canton Bible School, Canton, Ohio, conducted its annual closing exercises, which included the issuing of certificates, on Friday evening, Feb. 11.

* * *

The annual meeting of the Eastern Mennonite Board of Missions and Charities is announced to be held at the Groffdale, Pa., Mennonite Church March 8, 9.

* * *

A Bible meeting is to be held at New Danville Church in Lancaster Co., Pa., on March 1, 2, the Lord willing. Instructors are Bros. J. L. Stauffer and Milton Brackbill.

* * *

The sixty-fifth semiannual meeting of the Associated Sewing Circles of the Lancaster Conference District is to be held at the East Chesnut St., Church Lancaster, Pa., Saturday, March 4.

* * *

The special ministers' week program at Eastern Mennonite School Feb. 7 to 10 not only elicited a fine interest on the part of those present but also enjoyed a record attendance.

* * *

Bro. John S. Hess, Lititz, Pa., filled the morning appointment at the Kaufman Church, in the Johnstown district, on Sunday, Feb. 13, and Bro. J. M. Nissley performed a similar service at the Blough Church in the evening.

* * *

Bro. Nevin Bender, Greenwood, Del., spent some time recently visiting a number of eastern C.P.S. units in behalf of the Conservative Brethren in Civilian Service.

* * *

Evangelistic meetings were begun on Feb. 7 at the Pike Church near Elida, Ohio, if previous plans were carried out. Bro. C. Z. Martin is the evangelist. He is scheduled to hold meetings at the Lima Mission after the meetings at Pike are over.

* * *

Bro. C. F. Derstine closed his fortieth series of meetings conducted during his nineteen years as pastor of the First Mennonite Church, Kitchener, Ont. There were 28 decisions made during the meetings, either of acceptance of Christ or reconsecration.

* * *

Revival meetings are to begin at the Elizabethtown, Pa., Mennonite Church on Sunday evening, Feb. 27, with Bro. John Histand, Maytown, Pa., as evangelist. Prayers for a revival are solicited and your presence will be appreciated. L.

* * *

Bro. Elmer E. Yoder, Allensville, Pa., preached for the congregation at the Altoona Mission on Sunday morning, Feb. 13, attended the dedicatory service at Johnstown in the afternoon, and expected to preach at Mill Run, Altoona, in the evening of the same day.

* * *

Revival meetings were begun at the new mission site at 722 Somerset St., Johnstown, Pa., on Sunday evening, Feb. 13, with Bro. John S. Hess, Lititz, Pa., in charge. Your prayers are solicited in behalf of this work. Bro. and Sister Irwin Sell are the new superintendent and matron of the mission.

* * *

Since Bro. Jesse Short, Archbold, O., has been appointed Director of the Canadian Relief Office for the Mennonite Central Committee, Kitchener, Ont., he has been used in many of the churches in the vicinity. He also assisted in the Christian Workers' Conference Feb. 8-11. Bro. Short's address is 223 King Street, East, Kitchener.

* * *

Bro. Allen Erb, La Junta, Colo., according to reports received from the Prairie Street congregation in Elkhart, Ind., has been used of God to preach the Word in such a way as has greatly blessed the congregation. Including three who confessed Christ before the meetings began, there were thirteen confessions in the meetings which closed Feb. 9. Bro. Erb filled an appointment for the C.P.S. Unit at Ypsilanti, Mich., Sunday evening, Feb. 13.

The Christian Life Conference he on Feb. 6 at the Stahl Church, nea Johnstown, Pa., was well attended. rather large group of Sunday-scho workers attended the Sunday-scho week sessions held from Feb. 9-11.

* * *

Bro. Andrew Jantzi, Flint, Mich., su perintendent of the Flint Mission, wa present Wednesday evening, Feb. 2, a prayer meeting and brought a brief dis course to the C.P.S. Hospital Unit a Ypsilanti, Mich.

* * *

Bro. M. J. Swartzendruber and wif Dundee, Ohio, worshiped with th brotherhood in the Castleman Rive district, Sunday, Feb. 6, the brothe bringing inspiring messages bot morning and evening at the Mapl Glen Meetinghouse. They were o route to Harrisonburg, Va., to atten several days of ministers' week at th E.M.S.

* * *

Special Session of Mennonite Gen eral Conference.—At a meeting of th Executive Committee of General Con ference at Goshen, Ind., on Feb. 12 final arrangements were made for th special session of General Conferenc which was authorized by General Con ference in regular session last year The meeting is to be held Aug. 15 t 17, 1944, at Goshen, Ind. Details of th program will be announced later.

* * *

The Mennonite Mission at Johns town, Pa., which recently moved from 616 Napoleon St., to 722 Somerset St. observed dedicatory exercises for the newly occupied building which serves both as a chapel and mission home, on Sunday afternoon, Feb. 13, with Bro. Sanford G. Shetler preaching the dedicatory sermon. A good representation of people was present, including 14 ordained men.

* * *

The Johnstown Bible School Board held its annual meeting on Feb. 10. A report was given on pledges paid and pledges yet to be received for the purchase of the Dormitory. The Solicitation Committee was instructed to continue the solicitation until the total of $6,000 is secured. Plans were also made for the school term next year. The Board is grateful for the interest and support which the School has received during the past year under the blessing of the Lord.

* * *

Among congregations in Northern Indiana which had visiting ministers in their pulpits Feb. 13 were the following: Nappanee, Norman Weaver; Pleasant View, Nelson Kauffman; Shore, Sherman Maust; Locust Grove, Harold Zehr; Goshen, Allen Erb; Clinton Brick, P. J. Blosser; Middlebury, Howard Zehr; East Goshen, A. C. Good; North Goshen, Lawrence Burkholder; Olive, John R. Mumaw; Belmont, Milo Kauffman; Holdeman, Oscar Burkholder; Clinton Frame, E.

M. Yost; Yellow Creek, C. A. Hartzler; Maple Grove, H. A. Diener.

* * *

Bro. George Baere, Los Angeles, Calif., at present on furlough from the India Mission field, was appointed director of the Mennonite China Relief Unit at a recent joint meeting of the Executive, Mission, and Relief Committees of the Mennonite Board of Missions and Charities at Goshen, Ind. Bro. and Sister Baere have good prospects of being able to return to India soon, and Bro. Baere will give six months of service to the opening of relief work in China, according to present plans. Additional personnel of this unit is being worked on, and announcements concerning this will be made as soon as arrangements now being made are final.

—o—

Correspondence

ALBANY, OREGON

Dear Herald Readers: Greeting in the Master's name. On Dec. 26, our congregation enjoyed another communion service, in charge of the home ministers. Because of traveling conditions our bishop, Bro. J. P. Bontrager, of Atwater, Calif., was unable to be with us.

Bro. C. Warren Long, Peoria, Ill., was with us in a series of evangelistic meetings from Jan. 9 to Jan. 23. He brought us many helpful truths. Eternity alone will reveal the results of the efforts put forth.

On Jan. 30, Bro. M. S. Steiner of Fairview, Mich., brought us a timely message.

Bro. Lewis Landis has been conducting Sunday school each Sunday for several months at the Pauline Nursing Home in Albany. This service was much appreciated by the inmates. We are hoping another consecrated brother will be willing to continue this service of love to the unfortunate ones, as Bro. Landis and his family are moving to Sweet Home. We are sorry to lose them from our congregation.

We have had unusual weather throughout January. Instead of our usual almost constant rains we have had mostly fair weather with a number of very frosty mornings.

Will you pray with us that we may be more faithful in letting our lights shine and in living and teaching all the commands of God's Word?

In Christian love,

Jan. 30, 1944. Anna M. Bender.

HARPER, KANSAS

(Pleasant Valley Congregation)

Dear Christian Friends: Our Sunday school has been reorganized with Harold Sommerfeld as superintendent of the adult department and Mrs. Harold Sommerfeld as primary superintendent.

Evangelistic meetings, beginning Jan. 14 and ending Jan. 23, were conducted by Bro. B. B. King from Wisconsin. The beautiful weather made possible a good attendance, and all who attended could truly say that we were "sitting at the feet of Jesus." The prophetic messages which Bro. King brought us were greatly appreciated. One young convert, Wanda Weaver, heeded the call "Follow Me."

Sara Histand of Doylestown, Pa., spent a few days here at the Sam Schmidt home prior to her leaving for Paraguay, S.A., with Mr. and Mrs. Smith of Goshen, Ind. Miss Histand is a trained practical nurse and will continue serving in this capacity where the need is so great. She will also take up the task of homemaker as Mrs. Vernon Schmidt. We join in wishing God's blessings on this new home.

On Christmas Day Bro. and Sister John Bickel with their children and relatives celebrated their golden wedding anniversary. For a long time now they have not been able to leave their home, but they are happy in Christ's service.

Mrs. H. E. Hostetler had been seriously ill with pneumonia but is now convalescing in her home.

In these days we long for peace for this troubled world, the perfect peace about which we read in Isaiah 26:3.

Feb. 5, 1944. Vena C. Webb.

GENEVA, PA.

(Sunny Side Congregation)

Greetings in the name of our blessed Lord. The winter has been very mild so far, without much snow or rain.

On New Year's Day our annual business meeting was held. The latter part of the year, our Sunday school was reorganized and the officers took their places the first Sunday in the new year.

There are eight of our brethren in various C.P.S. camps. We miss them in our services. May the Lord bless them where they are.

In our last communion service, eleven precious souls were received into the church by water baptism and two were received by letter. May the Lord bless them all. Our membership is now over 100.

Our sewing circle met at Bro. Elias Schlabaugh's home on Feb. 3.

Bro. Dan Miller from Canton, O., was in our midst on Sunday, Feb. 6. On Sunday morning he preached at the Meadville Mission, and in the afternoon for the congregation at Sunny Side. He gave a message on the "musts" of the Bible. May the Lord bless the message and the message bearer. Several other visitors were present including Bro. Ernest Kauffman, formerly from Minot, N.D., and later at the C.P.S. Camp at Belton, Mont., and now doing detached service as dairy herd tester in Mercer Co., Pa.

We ask an interest in your prayers for the work at this place that God may have His way in our lives.

Feb. 7, 1944. Mrs. R. E. Myers.

SARASOTA, FLORIDA

Dear Herald Readers: Our church family here now comes from thirteen different states. We had 221 in Sunday school and church yesterday.

The following Mennonite ministers and deacons are here: Otho Shenk, Ohio; Frank Stoltzfus, Pa.; Deacon Dan Eash, Ind.; and Deacon Albert Wise, Mich. Those of the Conservative Amish Mennonite Church are Menno Coblentz, Ind.; Michael Zehr, Mich.; and Deacon Dan Eash, Ind. The Amish ministers are Enos Yoder, Ohio; Eli Miller, Ohio; John Schrock, Ind.; Manasses Bontrager, Mich.; and Deacon Amsa Miller, Ill.

Our Amish brethren have German preaching every two weeks at Bro. Enos Yoder's house at 2 p.m. Last Sunday, Jan. 30, Bro. George Brunk from the Tampa Mission preached here.

This past week Bro. and Sister J. W. Hess, Akron, Pa., were here. He preached two sermons in Pinecraft, three sermons in Lafayette Camp Hall at the north end of Sarasota, and on Sunday morning in the church at Fruitville.

Six campers from C.P.S. Camp, Mulberry, Fla., spent the week end here with us. Mulberry is located thirty-two miles east of Tampa or seventy miles northeast of Sarasota.

The sisters' sewing circles again organized and they are meeting once a month, usually in two different groups because of transportation difficulty. The Putman House district and the Pine Craft district are six miles apart with Sarasota between.

A Brethren minister, Jacob Merkey, Bethel, Pa., worshiped with us this week end.

We had a cold spell in January, but now it is warm and the birds are active.

Feb. 7, 1944. Francis Bechtel.

CRYSTAL SPRINGS, KANS.

(Crystal Springs Congregation)

Greetings in Jesus' blessed name. During the month of January special emphasis were placed on Christian stewardship in both our morning and evening services. In successive sermons our pastor, Bro. G. G. Yoder, and assistant pastor, Bro. Donald King, discussed Christian Stewardship under these heads: My Time, My World, My Self, My Church, and My Money. The theme for the Young People's program was "Jesus' Teaching on Stewardship." Every Christian is a steward, and he should always remember that he is responsible to God for everything that comes under his control in his experiences.

Our Sewing Circle is meeting once a month to help fill the need of our mission stations, and also help with relief sewing.

Three of our members are in C.P.S. camps —Ted Troyer and Sam Kauffman at Colorado Springs, Colo., and Edd Kauffman at Provo, Utah.

A home Nursing Course is being sponsored by two of our sisters who are registered nurses, for the women of our community.

On Sunday evening, Feb. 6, Bro. Harry Diener was here for baptismal services. Three young souls were baptized and received into church fellowship, also one received by letter. May each one of us realize the responsibility we have in helping the babes in Christ.

We solicit the prayers of God's people.

Feb. 9, 1944. Edna Stutzman.

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The Gospel supported by consistent life and conduct is irresistible.—Nelson E. Kauffman.

Miscellaneous

A PRAYER

O mighty God, which for us men
Didst suffer on the cross
The painful pangs of bitter death,
To save our souls from loss,
I yield Thee here most hearty thanks,
In that Thou dost vouchsafe,
Of me most vile and sinful wretch,
So great regard to have.
Alas, none ever had more cause
To magnify Thy name
Than I, to whom Thy mercies shew'd
Do witness well the same.
So many brunts of fretting foes
Who ever could withstand,
If Thou had'st not protected me,
With Thy most holy hand?
A thousand times in shameful sort
My sinful life had ended,
If by Thy gracious goodness, Lord,
I had not been defended.
In stinking pools of filthy vice
So deeply was I drown'd,
That none there was but Thee alone,
To set my foot on ground.
When as the fiend had led my soul
E'en to the gates of hell,
Thou call'dst me back, and dost me choose
In heaven with Thee to dwell:—
Let furies now fret on their fill,
Let Satan rage, and roar,
As long as Thou art on my side,
What need I care for more?

—Humfrey Gifford, fl. 1580.

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AS SOME REVIVALS GO

By John R. Mumaw

In relating the events of a revival, it is difficult to describe accurately the spiritual factors involved. To represent truly the workings of an unseen Hand and the power of an unseen Presence is beyond our human limitations. We recognize also that the viewpoint of one person may not include all that has happened in the season of refreshing at Eastern Mennonite School. We have had a revival.

A Deepening Sense of Need

Through the weeks that followed the opening of school after the Christmas vacation there was keen interest among students and faculty in making intercessions for the revivals to come. Student organizations in their meetings and the faculty in its regular meetings repeatedly prayed for a revival.

There were many evidences of spiritual need on the campus. There were outcroppings of evil that indicated the presence of iniquity in the hearts of not a few. Too many students were living powerless lives, and many had no Christian testimony. There were an appreciable number, however, who sensed these needs and who were deeply concerned that something might be done to bring about a work of grace in our school.

Quiet Beginnings

As the time for the meetings approached, the intercessions became more pronounced with an evident increase of burden and passion for souls. Many small groups were organized among the students, and these met regularly in quiet seasons of intercession. When on the evening of January 23 the revivals actually began, the message was preached with calmness and conviction, touching many souls, but only three responded to the invitation.

The Gathering Force of Conviction

On the first Monday evening the same spirit of quietness prevailed in the meeting, and the message was presented with no particular emotional appeal. The message was filled with convicting truth, and it pricked the hearts of some who were in need of spiritual help. A few more responded to the invitation. By this time spiritually minded students became greatly concerned, fearing there might be no real revival. Intercessors laid hold on God and claimed His promises. The concern grew. Burdens became heavier. People prayed with tears. Sinners became restless. During the following evenings more responded to the invitation, and there was an increased momentum of spiritual force, bringing conviction on the hearts of many who had formerly resisted God's grace. A few homes in the community were touched with convicting power. Still more confessed near the close of the week, and people were seeking interviews with the evangelist and members of the faculty. There were confessions of sin and pleadings for mercy.

The Unexpected Hour

With the continued calmness and spirit of reverence in the meetings and with evident lack of studied emotionalism, there was a growing sense of divine presence and of coming judgment. Souls were getting right with God. On the second Monday evening the sermon followed a theme emphasizing the embarrassment of those whom the bridegroom found at the wedding without a wedding garment. Quite a few had already made confession during the previous week. Among them were several who had found peace through yielding to the call of the Spirit in private interviews and who were now ready to confess their sins publicly and declare their commitment to Jesus Christ. These confessions were heard without singing. Others were invited to make confession in public expression. The Spirit of God was present in mighty power and moved souls to make their confessions with deep contrition. One after another continued, confessing sins and asking pardon. Over two hours passed with one, two, three, and four getting up at the same time, each waiting his turn to unload his burden of sin. Some who had previously confessed part of their sins were gripped with the sense of guilt in not having gone all the way and rose the second time to make complete confession. After the benediction, people left that meeting with quiet soberness. A number of unconverted persons left the meeting with jesting Some expressed strong reactions. few said there were too many litt things mentioned. But in the tot analysis many concluded that sin is s whether big or little, and not a few these confessions unloaded grievous a heinous sin. It was "wash day" f many souls. The blood of Jesus clean ed, the Spirit of God healed, and t prayer-fellowship of the saint strengthened many hearts.

The Prevailing Fire Spread

It now became evident that som thing had happened. Students w were formerly very indifferent to spi itual matters, some of whom we definite problems of discipline in t school, had become personal worker The prayer groups went trekking in quiet rooms in many directions throug several hours of the night. There we high-school groups, college group faculty groups, and individuals w were praying for complete cleansing those who remained outside of t Lord's blessing. Students rose up earl in the morning for special pray groups, and it is to be expected th many informal gatherings for the pu pose of prayer may never be reporte Those who were interviewing studen were not surprised to find requests f interviews at any time. Some came int offices, breaking into the middle other interviews to unburden the loa of sin. Some came at night. Some cam in the early hours of the morning. Som reported sleepless nights. And so th story goes. Hard hearts were softene Happy hearts were stirred. We had revival.

At the last night of the meetings it be came very evident that many of our da students had failed to catch the spiri of these meetings. The majority o those who were without peace wer among our day students who were no attending the evening services. Man sincere prayers ascended to the thron in the light of this conscious need t reach our day students. In the regula Wednesday morning activities perio another quiet but searching messag was given. An opportunity was give for confession. Day students began t unload sins. Their confessions rang true to the deep desires of their heart to have peace. One followed another a the Spirit brought conviction to thei hearts. At the close of the hour an other large group was ready for inter views and pardon and blessing. At th dismissal of this service there were stil some who were under deep convictio without having yielded. A number o students who had found peace during the meetings were active in witnessing and talking to those who were still un yielded. They brought some back int the service and more found peace. Dur ing the day still others continued thei personal work. Some sought interview with the evangelist, while others con

essed their sins and asked for pardon n various ways and places.

As It Appears Now

On Wednesday evening in the testi- nony service, where souls gave ex- pression of appreciation to the Lord or their peace and deep soul satisfac- ion, there were cups running over with oy. Words could hardly express the oy of salvation. The leader of the group had difficulty in closing the meet- ng. The season of prayer was a con- stant repetition of deep gratitude to he Lord for His wonderful outpouring of blessings. Truly the heavens were pened to us. The "talk of the school" s how happy everybody appears to be. The dining hall conversation has hanged. The classroom atmosphere has turned to deeper desires for spirit- ual truth. The halls are more quiet. The chapel services are more reverent. The whole campus is aglow with hap- piness. But a few have withstood His grace and continue to be the burden of praying hearts.

As we look back over the experience, we are touched with a sense of humilia- tion. There were many who felt that they had been living satisfactorily to be saved, but they came to realize that they had not consecrated themselves to service. There were some who were conscious of having no power in their lives. These were by far in the minor- ity. The whole picture is a scene of cleansing. It was largely a confession of sin, and people **called** it sin.

The testimony of the students indi- cates that we have many among us who came to school for help, having been conscious of their sins before coming to school, but who did not have the courage to open their hearts in their home community. They came to E.M.S. for help but did not know how they would get it. In fact, none of us realized how this revival would come. It is the unexpected thing that happens when genuine revivals come.

After finding peace, it was not un- common to hear students praying for their friends in the home community. Many thought of their home folks and expressed sorrow for having dishonor- ed their parents.

We thank God for this another evi- dence of His wonderful grace and of His great mercy. This was a work of the Holy Spirit, and we would honor the name of our Lord Jesus. The preach- ing of the cross, which seems foolish- ness to the world, was the power of God unto salvation among us. A lingering concern continues with us to have the remaining souls yield to the Spirit's call. The task is unfinished. In addition to winning those who refused to yield, we have these many more to nurture in vital Christian living. We know there are temptations and testings ahead. Will you pray with us that this spirit of revival may continue at Eastern Men- nonite School through the weeks and months ahead? We thank all of our constituency who contributed to these blessings through their prayers and in- tercessions for this revival. May God bless you all.

Harrisonburg, Va.

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"ONE THING I DO"

Reaching for the Mark, Winning the Prize

By Harry A. Diener

No doubt all of us look back a bit in our lives with a sense of satisfaction at the accomplishment and at the reward we received for it. You have heard some one comment, "That took all that I had. I really worked hard, but it was worth it." Perhaps the prize in itself had only little value, but the satisfac- tion of winning it you cherish very much.

Did you ever see a man who had him- self all prepared for what he thought he wished to do in life, and then he decided that he did not want to live that kind of life? He had to think of his years of lost opportunity. I have seen men who have worked at a job so long that they say, "I cannot afford to quit my job. I do not like it. I would much rather do some other kind of work, but this is all that I know to do. I have reached a position that I would lose all the rank I have were I to quit now." Such a man perhaps should continue in what he has been doing if all that is in- volved is material things. There are, however, many folks who have been using their lives in serving the devil who had better change their manner of life as quickly as possible and mark the things of the past as lost.

Paul felt that he was well favored by birth. He was a Hebrew. He was of the tribe of Benjamin. He felt that he had lived a devoted life. As to zeal, he went to the limit in trying to oppose a cause that he felt was wrong. All this was gain to him, but now that Christ had met him on the way he was a changed man. His gain he counted loss for Christ; he suffered the loss of all things. Some of his past had to be borne with as he pressed on for the future.

The Christ whom he had persecuted was now uppermost in his life. In Phil. 3:8 he says, ". . . that I may win Christ"; in verse 9 that I may "be found in him"; and in verse 10, "that I may know him." How do you win a friend? You have seen the self-denials folks have made to win an earthly friend. To convince the friend of their faithfulness, they are willing to forsake all others. More than that, their devotion prompts them to forsake all others. The more you think on these words, the more you are made to realize how much Paul was devoted to Christ.

Paul thinks in terms that were com- mon in his times of a man who was con- testing for a prize. Any person who goes into a contest asks, "What is the prize?" Then he considers, "Is the prize worth putting anything in for it?" Surely before he starts he will ask, "Where or what is the mark?"

Before Paul was the "prize of the high calling of God in Christ Jesus." To him this was a wonderful prize. We believe that the longer it was before him the more it appealed to him. To be an heir of God, a joint heir with Christ, to receive a crown of righteousness from Christ, was such a wonderful prize to Paul that he said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize." He did not say, "I wish I could receive that prize," nor "I would like to receive that prize," nor "I believe I had better try to obtain it," but "I press toward the mark for the prize." There was just one thing worth while to him in life. This one thing was worth every- thing to him. He was willing to put all the past behind himself, and to put all the present and future into pressing to- ward the mark for the prize.

This expression of Paul's helps us to understand his life. It was this urge that was in him that enabled him to face the difficulties of traveling and the difficulties of going into a city as a stranger and promoting a new cause. He endured the suffering of persecu- tion and the abuses of men, anything and everything—no matter what; it was for the cherished prize.

Now just for a little reflection upon our own lives. Is there just one prize, and are we sure that Paul has won it? So there is no reason for us to exer- cise ourselves any. Or did Paul have too high a value on the prize? Or do we not know what the mark is toward which to press?

In an earthly race, only one takes the first prize, but we are assured that in this spiritual race all of us may receive a prize if we faithfully press for it. The prize is for each of us, and the opportu- nity is for each of us. If we fail to obtain the prize, it is because we have not endeavored to obtain it.

There are so many other things that take our attention. Some of these things may not be so bad in themselves but they hinder us from doing our best to obtain the prize.

Too many of us would like to be prize winners, but we are not willing to put our all into the effort, not willing to press toward the mark. When you press, you push other things out of the way and make for the mark.

Let us remember that there is only one reason for our being in this world, namely, to serve the Lord. We have only one time to live. If we fail, we have lost our only opportunity. We have but one time to prepare for eter- nity; if we miss glory it is forever gone. There is a reward promised to the faith- ful. If we neglect the reward, we

shall suffer punishment. Oh, brother, if you will receive the proper appreciation of this glorious prize that Christ offers, then you will understand why Paul says, "BUT THIS ONE THING I DO."

Hutchinson, Kans.

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IT IS WRITTEN

By D. D. Miller

"I am God, and there is none else" is a truth so profound that it is among the first and most necessary facts that each generation should learn. God will not force this knowledge onto man, but it is His will that man should know; therefore He has made this knowledge possible. Where God's message (the Bible) is absent, man may still know the fact of God by intuition, by nature, and by revelation. "The sublime mystery and eternal fact of the universe is the Person of God"—that God whom the Christian knows as the God of the Bible—the ONLY God. The experiences of Adam and Eve with God had in them evidences to prove this fact. Israel was told that there is but ONE God. Moses was strictly admonished to put trust and confidence in none other but the great "I AM." To the prophet Isaiah, God said repeatedly, "I am the Lord, and there is none else" (Isa. 45: 5, 18; cp. v. 22). The first four words of the Bible are outstanding in position and meaning. "In the beginning God" is a thought so profound and full of meaning that it has in it the possibilities of all good: the expression of an idea that would lead us to think far beyond our capacity; the statement of a fact which should give each of us an unwavering faith; and the publishing of such knowledge as causes us to know the living existence of ONE who is able and willing to do for us when we can not do for ourselves.

The Bible recognizes God as a fact. He is taken for granted, for HE IS. In the first chapter of Genesis, God is the big thought; the historical part takes second place. Statements such as "God created," "God said," "God called," "God saw," and "The Spirit of God moved" are common. The Bible throughout gives the same recognition. The reason is simple—God's will set forth in God's message by God's messengers must rest on our recognition of God the Author. The whole arrangement is thus given to make faith a reality to the individual. One cannot readily have faith in a mythical god. It takes more than an imaginary god to make possible a living faith. When God becomes a fact to us, and by faith we trust and serve Him, then also does it become easy to believe that He is the Author of all that He claims for Himself.

No man is without a god. His service is centered somewhere. He serves self, some habit, some possession, some idea, some human being, or the true God. Man will have a god. In creation man received the "spark" of God—God's image and life (soul)—which never dies. In life actions (by sin) man estranged himself from God; and in this estranged condition he has desires and longings which shall never be satisfied away from God. And God "hath in these last days spoken unto us by his Son," who is the spokesman and Saviour for lost man, to reveal to us the ONLY God and bring us back to Him. Therefore faith accepts the person of God (Christ); faith the voice of God (the Bible); faith lives the life of God (by the Holy Spirit). Eternity becomes a happy future reality to us, because through Christ, GOD IS OUR GOD.

Berlin, Ohio.

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A GARDEN OF FERNS

There are ferns in the garden of the soul as well as flowers. The flowers grow best in the sunshine; the ferns grow best in shade. . . .

And so He takes them into the shade —the shade of disappointment, or the shade of sorrow, or the shade of seeming defeat. But it is a very blessed shadow, for it is "the shadow of the Almighty."

And here the ferns flourish and the cloudy day makes the garden beautiful. —J. H. Jowett.

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Weekly News Notes

RELIEF NOTES

Milk Station Started in Puerto Rico

The following report is taken from the February issue of the Puerto Rico Newsletter:

"On Jan. 13, the milk station began functioning. 114 children made their appearance on the initial day. The enrollment has since increased, reaching the high number of 161. The average attendance is approximately 140.

"The children are given as much milk as they wish to drink. Little Francisco Cintron holds the record with six glasses; his ambition is to drink 'lots of milk so I can go to the States some day.' On 'special' days the children receive chocolate milk. As soon as some essential equipment can be secured, the milk diet will be supplemented with prunes, eggs, sausages, corn mush, and oatmeal. As reported previously, the food is furnished by the Child Feeding Program of the O.C.D., with Mrs. Grace Tugwell heading it."

Lois Gunden Writes from Baden-Baden

The following excerpts are taken from a letter, dated Dec. 4, received from Lois Gunden, who has been interned at Baden-Baden, Germany, since the occupation of France:

"Our mixed quartet gave a very successful program on Saturday evening after Thanksgiving. It consisted of songs from a variety of countries, of which the American Negro spirituals were the climaxing group. . . .

"We had hoped a bit earlier that we might have left here before Christmas. Things would have to move rapidly for that to happen; so we are busy making all sorts of plans for programs and entertainments for young and old during the holiday season. . . ."

C.P.S. NOTES

C.P.S. Rehabilitation

Winfield Fretz, who has been appointed by M.C.C. to study in the field of colonization and rehabilitation, has completed his study of Mennonite migration and colonization. This study has been prepared in the form of a small booklet and will be available for distribution in the near future.

At the present time, Bro. Fretz is in the second stage of his study in which he is endeavoring to determine the number of men in M.C.C.-C.P.S. camps who need and desire financial and vocational assistance from their home churches, conferences, or other interested groups, upon their release from camp. A preliminary questionnaire was sent to all the camps, and at the present time results are being tabulated for further study and planning.

C.P.S. Life at Mental Hospital Units

The number and type of activities in C.P.S. units at mental hospitals are seen in a summary prepared from reports received from the leaders of the hospital units. The summary was prepared by the educational secretary at the Akron Office.

Religious Life.—A number of the units have a weekday religious service along with services on Sunday. Campers are asked quite frequently to participate in local church activities. The Ypsilanti unit has assisted in the opening of a Sunday school at a small country school about four miles from the hospital.

Education.—At many units the hospital authorities have offered classes on Mental Hygiene and Abnormal Psychology for the purpose of orienting the men in their work. Music occupies a large place in the leisure time activities of the campers. Several units have organized quartets that have done some outstanding work. The units at Howard, R. I., and Ypsilanti, Mich., have organized choruses. Visits from church leaders supplement the educational and religious program of the units.

Recreation.—Campers are encouraged to spend their off time away from their work to preserve their mental and spiritual poise. Active sports in the units are tennis, ping-pong, basketball, and football.

Problems. — The hospital atmosphere is not conducive to mental and spiritual growth. Long, fatiguing hours of work discourage attempts at classwork on off hours. Facilities for religious, educational, and recreational life are limited. Unity of the group is difficult to maintain.

Released February 9, 1944
Compiled by Irvin B. Horst

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Special Meetings

ELIDA, OHIO

Report of the 29th quarterly mission meeting of the Mt. Pleasant, Salem, Lima, and Central congregations, held Jan. 30, 1944, at the Lima Mission.

Program and Speakers: The Ministry of Love—In the Home, John Allen; In the Church, Orlo C. Brenneman; In the World, Jack Stalter; Sermon (Matt. 25:40), S. E. Allgyer; Children's Meeting, Miriam Stalter; If I Were Young Again, S. E. Allgyer; Making our Sunday School Missionary, Loren King; Evangelistic Sermon (Luke 19:1), Maurice O'Connell.

Thoughts Gleaned: The foundation of the home is love. Love is the outliving of the indwelling Christ. The presence of love in the church proves to the world our

discipleship. True patriotism is exemplified by the ministry of love to all the people of the world. We are becoming too materialistic to carry the ministry of love to the world. Without love, Christianity is worthless. Love makes service easy. People today figure where they can make the most money, not where they can render the most service. Character is easier caught than taught. We should be conductors of Christianity instead of obstructors. If I were young again I would seek a definite experience of salvation, maintain a tender conscience, confess error, and learn the lesson of submission. The home is one of the best teaching agencies of the church. The program of the home has much to do with that of the church. The trouble with Christianity is the exposition of it. We teach much by what we say but most by what we are.

Secretary.

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CHAMBERSBURG, PENNSYLVANIA

Report of a meeting held at the Pond Bank Church, Jan. 8, 9, 1944.

Organization: Mod., Andrew Lehman; Chors., Joseph Bollinger and George Bollinger; Secy., Grace Bumbaugh.

Program and Speakers: The Overflowing Life, William Strong; Complete in Christ, John Hiestand; Sunday-school Lesson, John Hiestand; Children's Meeting, John Hiestand; Keeping Yourself in the Love of God, William Strong; What Is That in Thine Hand, John Hiestand; The Cross of Christ, William Strong; The Broad Road of Sin, William Strong; In His Steps, John Hiestand.

Thoughts Gleaned: One who has been born again lives an overflowing life. Christ is all and in all. In Him our redemption, justification, holiness, peace, comfort, service, resurrection, and eternal life are complete. If the Son of God rose early in the morning to pray, how much more should this be necessary for us. God uses clay vessels as they are yielded to Him. It took the best of glory that we might be reconciled to God. It is a dangerous thing to know God and not glorify Him. Daily devotion will help to keep us off of the broad road. We imitate Christ because we are born-again sons of God. Many people do not share the joys of God because they do not yield to Him. What more do we want than God's stamp of approval on our lives?

Secretary.

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LOS ANGELES, CALIFORNIA

Report of the all-day Quarterly Mission Program held at the Calvary Mennonite Church, Jan. 9, 1944.

Program and Speakers: Sunday School Session; Sermon, John Duerksen; Old-fashioned Sing, conducted by John Duerksen; Opportunities for Christian Witness in a War-torn World, Paton Yoder; An Evaluation of the Civilian Public Service Program, John Duerksen; The Christian's Secret of a Happy Life, Bro. Ward; Young People's Meeting; Sermon, John Duerksen.

Thoughts Gleaned: Japan at one time asked for 2,000 missionaries, but they got only 200. If this need had been filled, might it have been a much less expensive way of testimony than what is before us today? We have opportunities today to witness through educational facilities, C.P.S. camps open mission doors, club activities for children, and by personal witness. The boys in C.P.S. camps become more understanding of each other's views. The man who is grounded in the faith comes out stronger from the camps. There should be more constructive thinking concerning the problems of the future for C.P.S. men. For the most part they are being respected for their work. Living an abnormal life, with no privacy in the barracks, no social life, and many being separated from their companions are unfortunate conditions, but all in all, it is a very worth-while program. When we stand by our honest convictions, then we are beginning to succeed. When we take our burdens to the Lord and leave them there, difficulties will be solved.

Edna Erisman and Mary Nice,
Secretaries.

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SOUTH BOSTON, VIRGINIA

Report of program on the home, held at the Ebenezer Mennonite Church, South Boston, Va., Jan. 22, 23, 1944.

Organization: Mod., Clarence Huber; Chors., Henry Good, Arthur Brunk; Secy., Beulah I. Good.

Program and Speakers: Marriage a Divine Institution, John F. Garber; The Home God Intended, George R. Brunk; Children's Meeting, Ruth Shank; Things We Can Do to Make Our Homes Happy, James Shank; Understanding Our Children, John F. Garber; Christian Social Standards, James Shank; Laying the Foundation for the Home Beautiful, Geo. R. Brunk.

Thoughts Gleaned: Marriage is a divine institution, originated by God, not by civil authorities. It was sanctified and approved by Christ. It is also a type of Christ and His relationship to the Church. The home is the foundation of the church and the nation. The spiritual atmosphere of the church corresponds with that of the home. Having a family altar is a duty and a privilege for a God-honoring home. Plan early for a happy home. In courtship seek God's guidance and respect the counsel of parents. To understand children, first "know thyself." Study childhood. Teach obedience, being firm yet gentle. Be patient, teaching line upon line and precept upon precept, and live the standards you desire to bring to the child. Parental concern, prayer, social purity, good home relations, modesty, and true Christian love are important factors to be considered by everyone desiring to establish a home which meets God's approval and whose influence will have a wholesome effect upon each individual as well as upon the community, church, and nation.

Secretary.

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Married

Groff—Snavely.—Bro. Clayton K. Groff, Lancaster, Pa., and Sister Susan W. Snavely, formerly of Manheim, Pa., were united in marriage by Bro. Homer D. Bomberger at his home, Nov. 9, 1943. May the Lord's blessing attend them.

Martin—Risser.—On Jan. 1, 1944, at the home of Bro. and Sister Christian Risser, Lititz, Pa., occurred the marriage of their daughter Miriam to Seth B. Martin, Hagerstown, Md. Bro. Homer D. Bomberger officiated. May the Lord guide and bless them through life.

Kreider—Boll.—On the evening of Jan. 2, 1944, Bro. Melvin Kreider, Columbia, Pa., and Sister Anna Mary Boll, Lititz, Pa., were united in marriage at Erbs Mennonite Church by Bro. Homer D. Bomberger. May the Lord's blessing attend them.

Welty—Zimmerly.—Bro. Denver Welty and Sister Ida Zimmerly of the Sonnenberg congregation were united in marriage at the home of the bride's parents, Jan. 16, 1944, by Bishop Louis Amstutz. May the Lord's richest blessings be theirs through life.

Springer — Conrad. — On Thursday evening, Feb. 3, 1944, at the home of the officiating bishop, Bro. Simon Gingerich, oecurred the marriage of Bro. Ed Springer and Sister Emma Conrad, both of the Sugar Creek congregation. May the Lord bless this union.

Metzler—Martin.—Bro. Forest Metzler and Sister Ella Martin, both of the Holdeman congregation, were united in marriage, Jan. 12, 1944, at the officiating minister's home, Bro. Silas Weldy. May the joy of the Lord be their continuous experience.

Sala—Saylor.—On Jan. 19, 1944, Bro. Robert Paul Sala of the Stahl congregation and Sister Wilma Esther Saylor of the Thomas congregation were united in marriage at the bride's home. Bro. Joseph Saylor, grandfather of the bride, officiated. May the Lord bless them with a long and happy life.

Roth—Vogt.—On Jan. 21, 1944, at 8 p.m., at the home of Bro. and Sister George H. Beare, Upland, Calif., Bro. Roy Roth of Sweet Home, Oreg., and Sister Clara M. Vogt of Hesston, Kans., were united in marriage. Bro. George H. Beare officiated. May God's rich blessings rest upon this new home.

Steiner—Neuenschwander.—On Jan. 18, 1944, occurred the marriage of Bro. Nathan Steiner and Sister Bertha Neuenschwander, at the Sonnenberg congregation of which they were both members. Bro. Louis Amstutz officiated. May the Lord's richest blessings attend them through life.

Lantz—Petersheim.—On Jan. 15, 1944, Bro. Alpheus Lantz from the Millwood congregation near Gap, Pa., and Sister Martha Petersheim from the Conestoga congregation near Morgantown, Pa., were united in marriage by Bro. John S. Mast. May the Lord bless them in His service.

Charles—Wenger.—Bro. Jay Norman Charles, Millersville, Pa., anod Sister Elizabeth C. Wenger, Lititz, Pa., were united in marriage by Bro. Homer D. Bomberger, Nov. 27, 1943, at the home of the bride's parents, Bro. and Sister Phares Wenger. May the Lord abundantly bless this union.

Stutzman—Dickel.—Bro. Menno Stutzman of Wood River, Nebr., and Sister Naomi Dickel of the Lower Deer Creek congregation, Kalona, Ia., were united in holy matrimony Jan. 23, 1944, at the home of the bride's sister, Mrs. Arthur Wright, Wellman, Ia., with Bro. J. Y. Swartzendruber in charge. May God abundantly bless this union through life.

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Obituary

Baer.—Adeline (Schmitt) Baer, daughter of the late John B. Schmitt, was born Jan. 6, 1873, near Baden, Ont.; passed away at her late home near New Dundee, Ont., Jan. 11, 1944, following an illness of 3 weeks. In 1900 she was married to Moses Baer and moved to a farm about one mile west of New Dundee where she lived until the time of her death. She was a faithful member of the Mennonite Church. She lived a quiet life with a consistent testimony. Besides her husband, she is survived by a daughter (Leah, wife of Edgar Hallman, New Dundee), an adopted daughter (Elsie, wife of Omar Snider, New Hamburg), a son (Josiah, at home), and 5 grandchildren. One son (Gilbert) predeceased her in 1923. Also surviving are 2 sisters (Mrs. Joseph Weber, Carstairs, Alta.; Mrs. Irvin Snider, Guernsey, Sask.), and 3 brothers (Moses, a bishop, Petersburg, Ont.; Herman, Kitchener, Ont.; Jonathan, Calgary, Alta.). Funeral services were held Jan. 15, at 2 p.m., at her late residence, and at the Blenheim Mennonite Church, Bros. Moses N. Baer (a nephew), and Bishop Mannasseh Hallman in charge. Texts: II Cor. 4:15-18; Ruth 1:18. Interment in the adjoining cemetery.

Why should our tears in sorrow flow
When God recalls His own,
And bids them leave a world of woe
For an immortal crown?
Is not e'en death a gain to those
Whose life to God was given?
Gladly to earth their eyes they close,
To open them in heaven.

Bridges.—Dianne Kaye, daughter of William C. and Virginia (Myers) Bridges, was born July 22, 1943, near Archbold, O.; died of pneumonia, Jan. 14, 1944, at the Wauseon Hospital; aged 5 m. 23 d. She was ill only 3 days until the Lord saw fit to take her home. She leaves to mourn their loss her sorrowing parents, 2 sisters (Shirley Ann and Carolyn), a brother (Robert Lynn), and 4 grandparents (Mr. and Mrs. William Bridges, Lima, O.; and Mr. and Mrs. Arthur Myers, Waldron, Mich.). Dianne

was an especially good baby, having a ready smile for all who knew her. We would like to have kept her, but Jesus needed her in heaven. Funeral services were held at the home and at the Continental U.B. Church, conducted by Bro. Walter Stuckey. Text, Isa. 40:11. Burial in near by cemetery.

Jesus has taken a beautiful bud
Out of our garden of love,
Borne it away to the City of God,
Home of the angels above.

Brubaker.—Mary Herrold Brubaker was born in Snyder Co., Pa., Dec. 18, 1870, daughter of the late Simon and Elizabeth Herrold; died Jan. 5, 1944; aged 73 y. 18 d. She had been in failing health since last Jan. following a severe illness of complications, but she had recovered enough to be around the home and enjoy visiting with her many friends. She spent much time reading and had almost completed the reading of the entire Bible during the past year. The family had enjoyed Christmas day together. On New Year's Day she was taken bedfast but her condition was not serious; then she had an unexpected heart attack. She was married Feb. 14, 1896, to Joseph L. Brubaker, from Snyder Co., Pa., where they resided until 1902, when they moved to Harper, Kans. She became a member of the Pleasant Valley Mennonite Church and was faithful to the end. She loved her home and was devoted to her family and to her only grandchild whom she cared for his first three summers. In 1935, they returned to Pennsylvania to make their home. Here they enjoyed being with her brother and sisters and old friends. Surviving, besides her husband, Joe L. Brubaker, are 4 children (C. Abraham Brubaker and Miss Ada Brubaker, both at home; John Brubaker, Northumberland, Pa., and Mrs. Dora Schlagel, Sunbury, Pa., a grandson (Joe Schlagel), one brother (John B. Herrold, Port Trevorton, Pa.), 3 sisters (Mrs. Sarah Swartz and Mrs. Carrie Reinard, Port Trevorton, Pa.; and Mrs. Annie Reichenbach, Northumberland, Pa.). One infant son preceded her in death. Funeral services were held Sunday afternoon, Jan. 9, 1944, at the home and at the St. John's United Brethren Church. Burial in the church cemetery where her parents were buried. Services in charge of N. H. Wolf. Text, II Tim. 4:7, 8.

Remember, friend, as you pass by,
As you now are, so once was I;
As I now am, so you shall be.
Prepare for death and follow me.

Finkbiner.—Samuel Jacob Finkbiner was born July 7, 1873; died Jan. 17, 1944; aged 70 y. 6 m. 10 d. Bro. Finkbiner met the end of a busy and useful life very suddenly. Though afflicted with asthma, he was busy as usual helping in the home of his daughter, Sister Benedict, with whom he made his home. Leaving the house to walk to the office of the doctor about a block from home, he was stricken on the way and found lifeless shortly afterward. He was a member of the Mountville Mennonite Church and will be greatly missed by the congregation as well as by his family and the community. Surviving are 3 children (Samuel Finkbiner; Christ Finkbiner; and Louise Finkbiner Benedict), and 7 grandchildren. His wife preceded him in death in 1925. Services were conducted at the Mountville Mennonite Church, Mountville, Pa., in charge of Bros. J. C. Habecker, Raymond Charles, and John K. Charles. Burial in New Providence, Pa., cemetery.

Grieser.—Lydia M. Grieser, daughter of John and Catherine (Nofzinger) Baer, was born in Fulton Co., O., Sept. 13, 1873; departed this life at her home in Archbold, O., Jan. 15, 1944; aged 70 y. 4 m. 2 d. On Nov. 3, 1892, she was united in marriage to Jacob Grieser. This union was blessed with 2 sons and 2 daughters (Mrs. Ella M. Coon, Wauseon, O.; Charles J., Nelson R., and Mrs. Lee Reigsecker, all of Archbold, O.). She leaves to mourn their loss, her sorrowing companion, 4 children, 15 grandchildren, a brother (Joseph N. Baer, Archbold, O.), and a host of other near relatives and friends. She was preceded in death by her parents, a son-in-law, 3 infant grandchildren, and 3 sisters. She accepted Christ as her personal Saviour in her younger years and united with the Mennonite Church, remaining faithful until death. She enjoyed good health until about a year ago. Since then she had spent most of the time in bed, bearing her suffering patiently and constantly expressing her desire that the Lord's will be done. All members of her immediate family live in the local community except one grandson, Victor Coon, who is in the South Pacific. Funeral services were conducted at the home by Bro. Henry Wyse and at the Central Mennonite Church by Bros. Jesse Short and Walter Stuckey. Text, Num. 23:10. Burial in Pettisville Cemetery.

A loving mother, so gentle and kind—
What a wonderful memory she left behind.
Long days, long nights, she bore in patience
Until God Himself, knowing what was best,
Took dear Mother home to eternal rest.

Horst.—Ida M. Horst, daughter of Christopher and Rachel (Lehman) Good, was born in Marion Co., Kans., July 28, 1884; peacefully departed this life at Elizabeth Buxton Hospital, Newport News, Va., Feb. 1, 1944; aged 59 y. 6 m. 4 d. On Dec. 12, 1910, she was united in marriage to Charles M. Layman who died just 3 months later. To this union was born one daughter (Mrs. John Powell, Denbigh, Va.). In November, 1929, she was again united in marriage to Michael S. Horst. This union was broken by his death 5 months later. Besides her daughter, she leaves to mourn her departure, 2 stepchildren (Robert and Mary Horst, both at home), 2 brothers (Jesse L. and Irvin Good, both of Lima, O.), also 2 grandchildren, and many relatives and friends. Her only sister preceded her in death, Sept., 1926. She had been in failing health for a number of years. On Jan. 3, 1944, she was taken to the hospital for treatment. An operation was performed and she seemed to be recovering nicely when on Feb. 1, she suddenly passed away. Death was caused by a heart attack. In her youth she accepted Christ and united with the Mennonite Church to which she remained faithful until death. She had a deep interest and concern for the church. She loved to write poetry and often wrote lines of comfort to others. The home has lost a loving mother, the church, a faithful member. Funeral services were held at the Pike Mennonite Church, Elida, O., Feb. 3, 1944, in charge of Bros. G. H. Brunk, Maurice O'Connel, and Andrew Brenneman, also Bro. Newton Peters of the Brethren Church. Text, Phil. 1:21. Burial in the Ashgrove Cemetery

Huber.—Lizzie Huber was born in West Lampeter, Pa., May 24, 1860; died Jan. 24, 1944. Her husband, Christian Huber, died 10 years before. She had been sick for only a short time. She could not see earthly things for about 3 years because she was blind. She was a member of the Brick Church at Willow Street, Pa., for many years. She leaves 4 children to mourn her departure (Katie L., wife of Benjamin G. Baer, Rohrerstown, Pa.; Annie L., wife of Aaron H. Keeports, Lampeter; Harry L., Millersville; and E. Daisy, wife of Gerald B. Fenstermaker), also 7 grandchildren and 7 great-grandchildren. Funeral services were held at the Brick Church, Jan. 27, 1944.

Beneath our eyes she slowly faded
Getting weaker day by day,
Till God in His heavenly wisdom
Called her peacefully away.

Kaylor.—Elizabeth O. Kaylor, widow of Samuel H. Kaylor and daughter of the late Jacob and Elizabeth Oberholtzer Risser, was born Dec. 14, 1865; died at the home of her daughter, Mrs. Harry Smith, Mt. Joy, Pa., Jan. 19, 1944, after an illness of 3 months; aged 78 y. 1 m. 5 d. On Sept. 26, 1885, she was united in marriage to the late Jacob B. Brandt. Five daughters were born to this union. An infant child and her husband preceded her in death. On Feb. 22, 1908, she was united in marriage to the late Samuel H. Kaylor. Early in life she united with the Stauffer Mennonite Church where she remained a faithful member to the end. She is survived by these children: Mrs. Elmer B. Lehman, Hershey, Pa.; Mrs. Michael Noll, Klinefeltersville, Pa.; Iva R. Brandt; and Mrs. Harry K. Smith. Also surviving are 3 stepchildren (Samuel Kaylor, Irvin Kaylor, and Mrs. John Lehman), 28 grandchildren, and 36 great-grandchildren. Funeral services were held at the Risser Mennonite Church with Bros. Noah Risser, Walter Oberholtzer, and Henry Keener, officiating. Burial in the adjoining cemetery.

Loving and kind in all her ways,
Upright and just to the end of her days,
Sincere and kind in heart and mind,
What a beautiful memory she left behind.

Kreider.—Ruth Arlene Kreider, infant daughter of Elmer R. and Verna (Eby) Kreider, was born Jan. 4, 1944, at home, Lancaster, Pa.; died at St. Joseph's Hospital 7 hours later. She leaves her parents and one sister (Blanche), and 2 brothers (John and Lloyd). How glad we would have been to keep her, but we humbly submit to the Lord's will. Brief services were held by Bro. David L. Landis. Interment in Mellinger's cemetery.

"A sweet little bud, too pure to stay—
God in His wisdom took her away,
Not from our memory, not from our love,
But to dwell with Jesus in heaven above."

Lehman.—Martha E., daughter of the late Abram Lehman, was born Sept. 21, 1856; died at the home of her daughter, Jan. 2, 1944, aged 87 y. 3 m. 12 d. She was sick several days over a week with grippe and heart trouble. She is survived by one daughter (Mrs. Samuel Kaufman, Chambersburg, Pa.) with whom she made her home, and 2 sons (Abram L. Landis, Ashton, Ill.; and Benjamin L. Landis, Chambersburg, Pa.), also a brother (Benjamin Lehman, Chambersburg, Pa.). She was a faithful member of the Upper Strasburg Mennonite Church and went to church whenever she had a way to go. Funeral services were held at the Chambersburg Church, conducted by Bros. Harry Witmer and Harvey Shank. Text, Matt. 24:42. Burial in adjoining cemetery.

Leichty.—Emma (Wenger) Leichty, youngest daughter of Joseph and Elizabeth (Roth) Wenger, was born in Marion Twp., Washington Co., Ia., March 11, 1877; passed away at their late home in Noble, Ia., Jan. 19, 1944; aged 66 y. 10 m. 8 d. About 2 years ago she became partially paralyzed from which she never totally recovered. A recent relapse proved fatal. She accepted Christ as her personal Saviour in her youth, uniting with the Sugar Creek Amish Mennonite Church, Wayland, Ia., and remained a faithful member until called by death. On Dec. 21, 1899, she was united in marriage with Jacob Leichty. This union was blest with 11 children, 8 of whom preceded her in death. She was a kind and affectionate mother, finding much comfort and delight in her children and grandchildren. Her disposition was unassuming and humble and she seemed to be able to meet the joys and sorrows of life in a Christian way. She leaves her husband, one daughter (Mrs. Jacob Unternahrer), 2 sons (Simon and Leonard), 10 grandchildren, 3 sisters (Mrs. Mary Schaad; Mrs. Elizabeth Mast; Mrs. Barbara Conrad), 2 brothers (Ed and Will Wenger), and many other relatives and friends who mourn their loss. The funeral services were held at the Sugar Creek Church Friday afternoon, conducted by Bro. Simon Gingerich. Interment in Sugar Creek Cemetery.

She is gone but not forgotten,
She still lives within our hearts.
She is resting now with Jesus.
But it was so hard to part.
All her kindness we'll remember,
And be waiting patiently,
For the day when we can be
With her through eternity.

Myer.—Mrs. Martha H. Myer, Manheim, Pa., daughter of the late Amos G. and Louisa Huber Kreider, died at her home, Dec. 28, 1943, of a heart condition with which she had been afflicted for 1½ years. She was a member of the East Petersburg Mennonite Church. Besides her husband, she is survived by 2 children (Esther, wife of Raymond Kissinger, at home; John, Manheim, Pa.), and 2 sisters (Mrs. Samuel Becker, Lititz, Pa.; Mrs. Elmer Balmer, East Petersburg, Pa.). Funeral services were held at the East Petersburg Mennonite Church with Bros. Henry Lutz, Frank Kreider, and John Gochnauer officiating. Burial in the adjoining cemetery.

Beneath their eyes she slowly faded
Getting weaker day by day,
Till God in His heavenly wisdom,
Called her peacefully away.

Roth.—Nancy Delilah (Hartzler) Roth, daughter of Jonathan and Martha (Yoder) Hartzler, was born Sept. 9, 1869, in Union Twp., Logan Co., O.; died Jan. 12, 1944, at her home near Bellefontaine, O., just a few miles from the place of her birth; aged 74 y. 4 m. 3 d. On Jan. 15, 1895, she was united in marriage to Benedict Roth who preceeded her in death, April 12, 1939. This union was blessed with 8 children. Two preceded her in death (an infant son and a daughter, Emma). Those remaining are Elsie and Marion, at home; Anna (Mrs. Nelson King), Meadville, Pa.; Clara (Mrs. Lester King); Herman and Benjamin, West Liberty, O. Others who survive are a granddaughter (Martha Ellen King, Meadville, Pa.), 3 grandsons (James Philip, Dale Franklyne, and Benjamin, Jr., Roth, West Liberty, O.), 11 stepgrandchildren, one sister (Martha Kurtz, New Wilmington, Pa.), 2 brothers (B. F. Hartzler,

Fairview, Mich., and Archie Hartzler, West Liberty, O.). In her youth she united with the Mennonite Church and was a faithful member until her departure. Her earnest desire was to depart and be with her Lord. Hardly a day passed that she didn't speak about it, even though it was hard for Mother to speak on account of the nature of her illness. Funeral services were held at the South Union Church, Jan. 14, in charge of Bros. Wallace Kauffman and Marion King. Text, Num. 23:10. Burial in the South Union cemetery.

"In our hearts your memory lingers.
Sweetly tender, fond, and true;
There is not a day, dear Mother,
That we do not think of you."

Shank.—Anna H. Shank, daughter of Samuel and Fannie (Hoover) Wingert, was born June 2, 1894, near Chambersburg, Pa.; passed away at the Chambersburg Hospital, Jan. 22, 1944; aged 49 y. 7 m. 20 d. She was married to Charlie E. Shank, Dec. 19, 1912, who was ordained deacon of the Marion congregation in 1924. She was the youngest in a family of 10, of whom her parents and one brother preceded her in death. She was the faithful mother of a family of 6 sons and one daughter (Paul, Chambersburg; Glenn, Greencastle, Pa.; Charles, Hershey, Pa.; John, Ruth, Marlin, and Raymond, at home). Her daughter was a student at E.M.S. until Mother's sickness and death. Sister Shank had 3 grandchildren which were very precious to her. She lived to see all her children in the church of her faith. Leaving to mourn her departure are her husband, 7 children, 3 grandchildren, 4 sisters, 4 brothers, and many relatives and friends. She accepted Christ as her Saviour in her early youth and remained faithful to the end. She was a devout wife and a faithful, loving mother. She was always singing whether she was sad or happy. The whole family was home on Christmas and she seemed in good health then, but on the 27th she suddenly took ill and was taken to the hospital. She was in the hospital almost 2 weeks and then came home and seemed somewhat improved. She was home only 2 days and went back to the hospital again and had gone through a serious operation. She lived only 9 days after the operation. Her family was called to her bedside when she passed peacefully away to be with her Lord. She told her companion one of the last days that she felt her work was done and she was ready to go. She labored very faithfully by the side of her husband who served 2 congregations as deacon for a while, besides his 2 regular charges at Marion and Williamson. She was a faithful member of the sewing circle and missed only a few times in 25 years. Heb. 13:2 was marked in her Bible. She lived this out, for strangers were always welcome in her home. On the front page of her Bible she had marked Ps. 39 and I Cor. 15:51 as funeral texts. We trust that our loss is her eternal gain and we know that she has gone to the beautiful mansion that the Lord has prepared for His own. Funeral services were held at the Marion Mennonite Church, Jan. 25. Bro. Norman Martin had charge of a short service at the home, speaking on John 14. This was followed by prayer by Bro. Joseph Lehman, Lancaster. Bros. Christian Martin and J. Irvin Lehman had charge at the church, speaking on the text she had chosen. The closing prayer was led by Bro. Moses K. Horst, Hagerstown, Md. Burial in the Marion Cemetery adjoining the church.

A wife so loving, faithful, and true,
A mother so cheerful the whole day through,
We miss our dear mother; we can't understand,
But God in His mercy holds life in His hand.
He loves all His children, He knows what is best,
And some day we'll meet in the home of the blest.

Shantz.—Daniel Snyder Shantz, son of the late Henry and Lydia (Snyder) Shantz, was born in Wilmot Twp., Ont., April 13, 1868; died after a lingering illness in the Kitchener-Waterloo Hospital, Jan. 11, 1944; aged 75 y. 8 m. 29 d. September 28, 1892, he was united in marriage with Susannah Catherine Groh who preceded him in death, June 5, 1924. Two daughters also preceded him (Lauretta Alzina, in 1915; and Elva, wife of David Jantzi, in 1941. He is survived by 2 daughters (Malinda, wife of Aaron Biehn, Guernsey, Sask.; and Serena, wife of Clayton Ehy, Preston), 4 sons (Ivan, Preston; Floyd, Foam Lake, Sask.; Sylvanus, Strasburg; Lloyd, Hespeler), 21 grandchildren, 4 brothers (William and Ananias, Kitchener; Alvin, Waterloo; Samuel, Breslau), and 2 sisters (Mrs. Leander Snyder, Parkway; Mrs. Henry Feick, Doon). He became a member of the Mennonite Church in March, 1891, and was ordained deacon of the Hagey Mennonite Church in 1907, in which capacity he served for 36 years. Funeral services were held, Jan. 14, 1944, at the Hagey Mennonite Church with B. B. Shantz and J. W. Witmer in charge. Burial in adjoining cemetery.

There's an open gate at the end of the road
Through which each must go alone,
And there in a light we cannot see,
Our Father claims His own.

Shantz.—Grace Alice Shantz, daughter of Jesse Melvin and Elizabeth A. Shantz, was born June 7, 1917, near Thomas, Okla.; departed this life Jan. 12, 1944; aged 26 y. 7 m. 5 d. At the age of 11 years she accepted Christ as her Saviour, uniting with the Mennonite Church near Hydro, Okla., and remained a faithful member. Se enjoyed her Christian life and was present at church services as long as health permitted. The last time she enjoyed this privilege was July 11, 1943. Since that she was confined to bed the greater part of the time. She had a deep interest in her Sunday-school class of small girls and taught them the last Sunday she was present, although she was hardly able to be there. She was constantly inquiring about them during the remaining days of her life. She had a kind and loving disposition, making many friends wherever she went. Through all her illness she never complained. At various times she expressed a desire to be with her Saviour. She appreciated every deed done for her no matter how small it was, esteeming herself unworthy of such kindness. On Dec. 14, 1940, she took sick with the flu and never fully recovered. Complications set in which caused her death. All that loving hands could do was of no avail. The last week she seemed to be taking a new interest in life and had some hope of recovering, when on Jan. 12 she suddenly became very weak, sinking almost to unconsciousness for about an hour. She then became stronger and sat up in bed, speaking in audible tones up to within an hour of her death when she fell peacefully asleep. She leaves to mourn her departure, her mother, one sister (Ina, Watonga, Okla.), 2 brothers (Melvin and Marvin, at home), a foster grandmother (Fannie Byler), 2 uncles, 6 aunts, and a host of other relatives and friends. Her father and one sister preceded her in death. Services were held Jan. 15 at the home, conducted by Bro. John Slagell, and at the Pleasantview Mennonite Church by Bro. Alva Swartzendruber, assisted by Bros. Joe Slagell and John Slagell. Texts: Eccl. 12:1-7; I Thess. 4:13-18. The body was laid to rest in the adjoining cemetery.

Sister, thou hast left us lonely
Sorrow fills our hearts today;
But beyond this vale of sorrow
Tears will all be wiped away.

Shaum.—Sarah Ann Shaum, daughter of Jacob and Mary (Troxel) Shaum was born in Ohio, Aug. 20, 1848; departed this life Jan. 20, 1944; aged 95 y. 5 m. When she was 2 years old, her parents moved to Indiana, making the trip with horses and wagon. They located on a farm 5 miles north of Wakarusa. The present site of the Olive Church building and adjoining cemetery was a part of this farm. After the death of her mother in 1904, she made her home with her sister, Mrs. Emma James. After her sister's death, she remained in the same home being cared for by her nephew, Fred James. Early in life she united with the Brethren Church and later united with the Prairie St. Mennonite Church. She was the last of a family of 12 children. She leaves to mourn her departure a large number of nephews and nieces and many other relatives and friends. Funeral services were held Jan. 23, at the Olive Mennonite Church in charge of Bro. C. A. Shank, assisted by Charles Taylor of the Jamestown Methodist Church. Text, Rev. 14:13.

Life's race well run,
Life's work well done,
Life's crown well won.
Now comes rest.

Stutzman.—Lydia Hostetler Stutzman, daughter of Levi and Barbara Hostetler, was born in Lagrange Co., Ind., Jan. 12, 1862; died Aug. 27, 1943, at the home of her nephew, Melvin Hooley, Portland, Oreg.; aged 81 y. 7 m. 15 d. In 1911 she was married to Sam Stutzman, near Hubbard, Oreg., who preceded her in death in 1929. She leaves to mourn her departure, one brother (Enos Hostetler, Sheridan, Oreg.), 3 sisters (Martha Kenagy, Albany, Oreg.; Katie Schrock, Shelbyville, Ill.; and Ida Baker, Harrisburg, Oreg.), also a number of nieces and nephews and other near relatives and friends. She lived with her parents a number of years in Cass Co., Mo., and later moved to Hubbard, Oreg., where she resided until 1911, when she moved to Harrisburg, Oreg., and resided there until her sickness. She was baptized in her youth and was a member of the Amish Mennonite Church until death.

Thomas.—A. Murry Thomas, son of Christian H. and Ada Murry Thomas, was born in Conestoga Twp., Pa., July 16, 1914; passed away Jan. 15, 1944; aged 29 y. 5 m. 29 d. He was a member of the New Danville Mennonite Church. On Jan. 18, 1941, he was united in marriage with LaVerne Kopp. This union was blessed with one son, Douglas. He is survived by his wife, his son, his parents, and 3 sisters (Verna, wife of Robert Gochenour; and Helen and Mary Thomas). Although he had been suffering great pain for some time he was usually active and others learned of his suffering only when he was unable to conceal it. He expressed himself as being ready to meet the Lord whom he loved and served. Funeral services were conducted at the home by Bishop Amos Horst and at the Masonville Mennonite Church by Bros. Maris Hess and Henry Nauman. Text, II Tim. 4:7, 8. Interment in Masonville Mennonite Cemetery.

Beneath our eyes he slowly faded,
Getting weaker day by day,
Until God in His heavenly wisdom
Called him peacefully away.

Troyer.—Nancy Moose Troyer was born Sept. 23, 1841, in Mifflin Co., Pa.; died in the Mennonite Old People's Home near Rittman, O., Jan. 6, 1944; aged 102 y. 3 m. 13 d. She came to Wayne Co., O., in 1873, where she had since resided and had her membership with the Oak Grove Mennonite Church. The last few years she spent at the Old People's Home. She lived in a world practically by herself for a number of years, her hearing being very poor and her sight gone. For this reason it was very difficult to communicate with her. She frequently expressed a desire to leave this world and to be with her Saviour. She could not understand why the Lord allowed her to remain here, and she was willing to await His time. She lived to become the oldest member of the Oak Grove congregation and the oldest person in Wayne Co. She had been married to Peter Troyer who preceded her in death in 1927. She is survived by one daughter, (Nannie, wife of Amos Blough, Orrville), one stepson (John Troyer, Akron, O.), 3 grandchildren, and 3 great-grandchildren. Funeral services were held at the Oak Grove Church on Sunday afternoon, Jan. 9, in charge of Bros. J. S. Gerig, David McFadden, and Wm. G. Detweiler.

Zook.—Daniel, son of Ezra and Catherine (Gearig) Zook, was born Oct. 11, 1860, near Orrville, O.; peacefully fell asleep in Jesus at his home near Wauseon, O., early on the morning of Dec. 22, 1943; aged 83 y. 2 m. 11 d. At Topeka, Ind., Jan. 28, 1890, he was united in marriage to Lydia Schmucker of Archbold, O. This union was blessed with one son. After their marriage he spent his entire life in the vicinity of Wauseon, O., with the exception of a few years spent in the state of Indiana. He was interested in his family and home and always labored to maintain the same. While yet a young man he confessed Christ and accepted him as his personal Saviour, and united with the Mennonite Church to which he remained faithful till death. He received much joy reading the Word of God and often expressed, in his later years, his readiness and desire to be called home to be with his Lord. His life was blessed with fair health, and death came due to infirmity of old age. He was the oldest and the last one of his immediate family and first of his own family to be called home. He is survived by his life companion, one son (Walter J., Morenci, Mich.), 6 grandchildren, 2 great-grandchildren, and a host of relatives and friends. He was preceded in death by his parents, 2 brothers, and one sister. Our loss is his eternal gain. Funeral services were held Dec. 24, at the home, in charge of Bro. Henry Wyse, and at the Central Mennonite Church near Archbold, O., in charge of Bro. Roy Souder and Bro. Simon Stuckey. Text, II Cor. 5:1. Interment in the Pettisville Cemetery.

Rest on, dear Father, your labors are o'er,
Your willing hands will toil no more.
A loving father true and kind,
No Friend on earth like you we'll find.

Items and Comments

The American Friends Service Committee has inaugurated a newsletter for boys and girls, entitled "The Red and Black Star." The new venture is being directed by the Committee on Educational Materials for Children.

The red and black star, for which the newsletter has been named, is the emblem which for twenty-six years has been worn by workers of the Service Committee as a "sign of friendliness to everyone who is friendless."

Boys and girls in Friends' Meetings in America, the first issue of the newsletter announced, have sent suitcases for English children, many of whom were bombed out of their homes and have been living in Quaker hostels. The suitcases contained toys, books, and warm clothing.—Pustay.

Ministers, singers, musicians, and laymen from all parts of the country met at Indianapolis for the national convention of evangelists and Christian workers.

The principal speaker was Governor Henry F. Schricker of Indiana, who declared that "our government could not exist were it not for the spiritual values that guide our people to obey the laws."

The prediction that all of Russia will be open to Christian education and every kind of religious activity after the war was made by Peter Deyneka, head of the Russian Evangelistic Association.

Bishop Titus Lowe of the Indianapolis Methodist area told the convention that "the country needs evangelism more today than at any time in the last 400 years."—Pustay.

—o—

ANNOUNCEMENT

The Sixty-fifth Semiannual Meeting of the Associated Sewing Circles of the Lancaster Conference District is to be held at East Chestnut Street Mennonite Church on Saturday, March 4, 1944, with morning and afternoon sessions. All those interested are invited to attend.

We kindly ask the Sewing Circles of the Lancaster Conference that have not yet sent in their reports to send them in at once.

Nettie A. Leaman, Secy.,
Ronks, Pa.

—o—

TWELVE DAY YOUNG PEOPLE'S INSTITUTE

Sponsored by the Southwestern Pennsylvania Mennonite Church Conference

The ninth twelve-day Young People's Institute will be held, D.V., August 9 to 20, 1944. The place will be the Mennonite Camp acquired by the Mennonite Camp Ground Association and located near Laurelville, Pennsylvania, on Route 31, about 7 miles west of the Donegal, Pennsylvania Turnpike exit, and about 10 miles northeast of Scottdale.

A well qualified corps of instructors has been secured, and an interesting program is in preparation. In due time descriptive circulars will be ready for distribution.

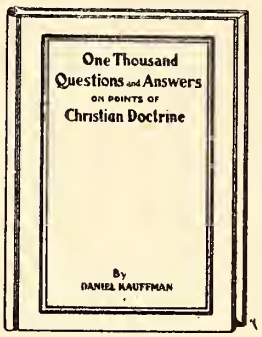
In the meanwhile kindly keep these dates in mind when planning your vacation for the summer of 1944. A feast of good things awaits you in a lovely summer camp owned by our own people. Plan to attend this institute, and while planning remember the preparation of the program in your prayers.—C. F. Yake, Secretary, Young People's Institute Committee.

1000 Questions and Answers

On Points of Christian Doctrine

Daniel Kauffman's Most Widely Circulated Book

"One Thousand Questions and Answers" was first published in weekly installments in the Gospel Witness in 1907. The messages were appreciated so much that popular demand resulted in publication in book form. Some even placed orders in advance for the book.



The first edition, appearing in 1908, enjoyed a large sale at once, and constant demand through the years has called for six editions, totaling 18,000 copies.

Conferences and congregations have adopted this book as a simple, interesting statement of faith for converts, and Christian workers have found it valuable in acquainting inquirers with the faith and practice of the Mennonite Church. 185 pages.

Muslin lined paper cover ..... 25¢
Cloth binding ..... 40¢

Other Distinctive Mennonite Books

MENNONITE CYCLOPEDIC DICTIONARY—*Daniel Kauffman*	$2.00
DOCTRINES OF THE BIBLE—*Daniel Kauffman, D. H. Bender*	2.00
FIFTY YEARS IN THE MENNONITE CHURCH—*Daniel Kauffman*	.60
MENNONITE HISTORY—*Daniel Kauffman*	.45
GLIMPSES OF MENNONITE HISTORY—*J. C. Wenger*	.75
BUILDING ON THE ROCK—*India Missionaries*	1.00
MENNONITE HANDBOOK OF INFORMATION—*L. J. Heatwole*	1.25
MENNONITE PIONEERS—*John Umble*	.75
MENNONITES IN EUROPE—*John Horsch*	2.00
BIBLE DOCTRINES BRIEFLY STATED—*Daniel Kauffman*	.05
DEVOTIONAL SIDE OF LIFE—*Daniel Kauffman*	.60
BIBLE TEACHING ON NONCONFORMITY—*Various Authors*	.25
CONFESSION OF FAITH—*Vest Pocket edition*	.15
CONFESSION OF FAITH AND MINISTERS' MANUAL	.40
CONVERSATION ON SAVING FAITH	.85
PRINCIPLE OF NONRESISTANCE—*John Horsch*	.10
READY SCRIPTURAL REASONS—*George R. Brunk*	1.25
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THE IDEAL CHRISTIAN HOME—*J. S. Shoemaker*	1.25
MENNONITE GENERAL CONFERENCE—*A Compilation of Records*	.35
MENNONITES IN THE WORLD WAR—*J. S. Hartzler*	1.00
OLD TIME REVIVAL—*T. K. Hershey*	.25
THE TEMPERATE LIFE—*David E. Plank*	.15
WHAT IT MEANS TO BE A MENNONITE—*Paul Erb*	.05
WORLDLY CONFORMITY IN DRESS—*John Horsch*	.15
WORSHIP IN THE HOME—*J. R. Mumaw*	.10
DOWN SOUTH AMERICA WAY—*S. C. Yoder*	.50
THE GOSPEL UNDER THE SOUTHERN CROSS—*South America Missionaries*	1.50
MENNONITE CITY MISSIONS—*Alta Mae Erb*	.75

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

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A BIMONTHLY SUPPLEMENT TO THE GOSPEL HERALD

CHRISTIAN DOCTRINE

PAUL ERB, EDITOR

February, 1944

PETITION AGAINST DIVISIONS

Further we beseech Thee, holy Father, graciously have mercy upon us all, the whole world over, and unite us graciously under Thy blessing, care, and protection, and let not dissension and division exist among us. Oh, may no false schisms or parties be found among us, if it is not praying contrary to Thy holy will, but guard us graciously, O holy Father, from all manner of false teaching and false living, from false faith and all lack of love, from all false understanding and evil opinions, yea, keep us graciously from all that would hurt or hinder our salvation, or could separate us, mislead us, or deprive us of Thy holy Word, and of Thy love and righteousness.

—From the **Ernsthafte Christenpflicht.**
Translated by Elizabeth Horsch Bender.

Observations

BY THE EDITOR

A Mennonite Bible Institute, called Grace Bible Institute, was opened on September 8 in Omaha. Paul Kuhlmann, formerly of the Oklahoma Bible Academy, is acting president. The entire faculty has not been announced. This Bible Institute will have the fundamentalist emphasis of the other Bible institutes and, let us hope, the additional Mennonite emphasis of nonresistance and nonconformity to the world.

* * *

Thirty-one of the former seventy-five buildings in Prague, Bohemia, where regular church services had formerly been held, have been taken away from the church. Preaching continues, even in coffeehouses. All Protestant schools have been closed.

* * *

When the United States Employment Service urged Negroes of the South to hold their Sunday services at six a.m. and then pick cotton the rest of the day, G. A. Long, Negro minister, ignored the request and published in the press the following notes: "I shall preach against this request with all my power. I shall urge my people to pick on six days but not on Sunday. I am for co-operation but not at any price."

* * *

The higher critical theories concerning the Old Testament which are still being taught by some theological professors and preachers get rough treatment from Professor A. S. Yahuda of Heidelburg University. As quoted by Ernest Gordon in the *Sunday School Times* he calls these "arbitrary theories which can be proved neither by documentary evidence nor by logical reasoning. . . . Wellhausen's system has degenerated into a mass of farfetched hypotheses and haphazard theories which only fitted within a frame of preconceived ideas about the history, the development, and the composition of the Scriptures." Of the Pentateuch he says, "It is a unitary work by one man, composed at a definite time and in the very form and order in which it lies before us."

* * *

The President of the Catholic Fordham University spoke recently in London as follows: "What was it that shattered Christianity in the sixteenth century? It was the Italian Popes themselves—the Popes and Cardinals and Bishops of the Renaissance who buffeted the face of Christ and tore His seamless garments into shreds. For they were a lot of dead pagans who paraded as living Catholics, dressed in the holy vestments of the priesthood and soaked with the spirit of the world."

* * *

According to *The World* there is now in this country one saloon for every three hundred people, but temperance promoters, are again taking advantage of the war situation, making efforts to pass temperance legislation through Congress. The religious approach is still the best one to the temperance question. Only when a man has a Christian conscience against drinking is he safely a dry.

* * *

According to the newspaper columns, Spanish-American diplomats deplore some of the stinging criticisms of Latin America, published in United States magazines. A Cuban diplomat is quoted as saying that "a nasty personal adjective . . . can destroy the result of years of plans and the spending of hundreds and thousands of dollars to promote understanding between the United States and the countries below the Rio Grande. You do not realize that in dealing with us kind words are very, very helpful." The reader of the Bible has long known that kind words are helpful in human relations.

The Friend, organ of the Society of Friends in England, celebrates this year its one hundred years of existence. It is one of the oldest papers of the British religious press. The oldest English religious paper is *The Record* (Church of England), which was established in 1828.

* * *

The British and Foreign Bible Society reports that in spite of war conditions its translation work is still proceeding. Seven new versions were added in the past year, bringing the total o the translations published by the society to 758. Large circul tions were obtained in India, South America, Australia, ar Africa. In occupied China 1,200,000 copies were sold. Czechoslovakia 64,000 volumes were circulated and in Hunga 100,000.

The Chinese government is doubling its financial assistance foreign missions which are cut off from their home bases by t war. The missions include Swiss, Danish, Norwegian, and oth nationals. The government had been given a 50% supplement funds coming into China for mission work. This supplem will be increased to 100%. At first thought one rejoices th the Chinese government should be so favorable to the work Christian missions, but, as the *Christian Century* points ou missions may seriously compromise their freedom and a separa tion of church and state when they accept government fund Governments are not in the habit of appropriating funds unle they have some voice in the administration of those funds.

* * *

The *Gospel Messenger* quotes Bernard Iddings Bell, gre Episcopalian leader of this country, as follows: "Civilizatio needs above all things a restored humility and a renewed honest in two high places—the universities and the churches."

* * *

A series of evangelistic campaigns which reach into practica ly every city in Japan is being led by Toyohiko Kagawa, accord ing to Japanese Christian leaders who returned on the line "Gripsholm."—Gospel Messenger.

From *The Reporter* we learn that in two counties of Oklahom mass meetings have been held to pass resolutions demandin that no C.O.'s be permitted to live there after the war.

* * *

"Church-related colleges are definitely not 'passing out.' That is the statement of Dr. Gould Wickey of Washington, D.C as a result of a study of college enrollment figures. Addressin the National Lutheran Educational Conference, Dr. Wickey who incidentally is Executive Secretary of the Board of Educa tion of the United Lutheran Church, said that 674 colleges an universities had a 36.6 per cent decrease in enrollment since th United States entered the war, while 571 distinctly church-re lated colleges showed a decline of only 8.3 per cent.

Church colleges, he declared, have a definite responsibility fo more adequate courses for women, since women make up 72. per cent of the civilian enrollment. He indicated further tha denominations were becoming more interested in their colleges as evidenced by increased financial support, more college new in church papers, and more corporate thinking about problem both within denominations and among them.—P.

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Editorials

Mennonite Devotional Literature

IN RECENT TIMES THE MENNONITE CHURCH has been peculiarly lacking in devotional literature. Our church-owned bookstores sell large numbers of devotional guides of various kinds to our people. We are using them, but we are not producing them. So far as written prayers are concerned, they have been distinctly frowned upon by at least many in our church for several centuries. We have felt that the reading of prayers smacked a bit of insincerity. The unemotional and unostentatious religious habits of our people have not encouraged the expression of devotional thoughts and prayers. The chief genius of Mennonite religious thought has been in the direction of practical Christian living rather than of a mystical or pietistic devotional expression.

Of course many of us have known that our Old Order Amish brethren have used prayer books in their devotional services. We may not have realized that these prayer books were once widely used in Mennonite circles. On the cover page of this issue of CHRISTIAN DOCTRINE we present the first English translation which has been published of any of these prayers. It is taken from the *Ernsthafte Christenpflicht,* which is the most important and most widely used of the Anabaptist devotional literature. This prayer book, first published, so far as is certainly known, in 1739, has been frequently republished. A new edition is now being printed at Scottdale. The October 1943 issue of the *Mennonite Quarterly Review* gives an extensive study of Mennonite prayer books. According to Robert Friedmann, the author of this study, "The *Ernsthafte Christenpflicht* is the first completely furnished and self-contained German prayer book for Mennonites. It is a prayer book in the proper sense, intended for private devotion and edification, and is in no way a formulary for ecclesiastical purposes, such as, for instance, the Anglican Book of Common Prayer." It is unfortunate that Mennonites, many of whom now read only English, have not known these fine expressions of Mennonite devotional life. We hope from time to time to publish, either in the GOSPEL HERALD or its supplement, CHRISTIAN DOCTRINE, other samples of this devotional literature.

A Philosophy of Education

A PHILOSOPHY IS A SYSTEM of thought. It implies a certain degree of unification and integration. In a well-developed philosophy there will be no items of thought that are in contradiction with the other items. That which is inconsistent with the philosophy as a whole will have been discarded, and those items which can be assembled around a central principle will have been retained.

The philosophy of an individual or a group has a controlling influence upon the action of that individual or group. We judge unfavorably those things in our behaviour which are inconsistent with the philosophy on the whole, and hence they tend to become eliminated. One who holds a wrong philosophy will certainly sooner or later be engaged in wrong actions. A group whose thinking has gone awry will soon be conducting itself in accordance with this wrong thinking.

For many years the Mennonite Church has been interested, in one form or another, in the education of its young people. What that education has been was determined by the conceptions we had of what education should do. But we have turned over to the state a large part of the educational process, and, as was to be expected, the philosophy of education which directed this state-controlled system of schools has often been hostile to the philosophy which we as Christians and as Mennonites have held. This conflict constitutes not only an educational problem but also a church problem.

In this issue of CHRISTIAN DOCTRINE, Bro. Ernest E. Miller, as an introduction to a discussion of the question of church high schools, describes current educational philosophies in their relation to Mennonite education. In succeeding issues in the GOSPEL HERALD he will give (1) a consideration to some further matters relative to the problem, and (2) some possible solutions to the problem of church education. At the time that this issue of CHRISTIAN DOCTRINE is coming from the press, the Mennonite Board of Education will be in its annual session and will devote some time to this problem of church education on the high-school level. The interest and the prayers of the entire brotherhood should be devoted to the proper solution of this question.

Do We Need a "Modern" Religion?

THERE IS MUCH TALK and much writing currently concerning "modern" man who, it is assumed, needs a "modern" religion. The idea seems to be that a religion which once met human needs no longer does, because we have changed so much. A new religion, therefore, needs to be evolved which will meet these changed conditions. It is true that "modern" man has new conveniences in his home. He travels by different conveyances; he is probably better educated on the average; he eats different foods; and he has other supposed advantages which have come from the development of science and human knowledge. But there is nothing to indicate that the man himself has changed. He still has the same heritage of nature; the same passions and lusts stir his blood; the same devil still tempts him to at least comparable sins. He needs, it would seem, as always to repent of his sins and to find release from guilt and condemnation which Christian redemption can furnish him. He needs as before the supernatural power of God to keep him from sin. He needs the same ministration of religious comfort to help him meet the sorrows and perplexities of his life. He certainly does not need a different kind of religion. It may well be that because of the increased tempo and tensity of modern life he needs more religion and needs it sooner. Reinhold Niebuhr is quoted as having said, "History is the record of an ever-increasing cosmos creating ever-increasing possibilities of chaos." As we are ever more conscious of the dizzy world about us, we simply need more of the good old-fashioned grace of God to save us from the modern chaos. Christianity is not out of date.

The Omnipresence of God

"Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." *Jer.* 23:23, 24.

ONE OF THE CONSEQUENCES of the infinity of God is the fact of His omnipresence. God is never at one place to the exclusion of other places. God completely fills all the universe which He has made. He is both in heaven and in earth. He is in India and in America. He is with you and with me. He not only is by my side, but is within me.

"Closer is He than breathing,
Nearer than hands and feet."

To the Christian this is a blessed realization. An infidel wrote on a blackboard, "God is nowhere." His little granddaughter came into the room, looked at what he had written, and, stepping to the board, with her finger divided the last word and read, "God is now here." The whole of God is with His people at every place. We need not wish that we go where God is, for God is here. The story is told of a minister who wanted to draw close to the presence of God, and so he went high into the steeple of his church away from the people and looked toward heaven as he called upon God. He heard a voice answering him, but it seemed to come from below. "Where art Thou, Lord?" he prayed. And the answer came, "Down here among my people." He dwells in the lofty heavens, but also in the poorest hut. We can never get away from His presence.

Partial Knowledge

"We know in part."—I Cor. 13:9.

THE APOSTLE PAUL ASSERTED clearly that we can and do know. But he recognized also the limitations of human knowledge. In this simple yet profound statement he denies two opposing errors. First, there is the error of agnosticism, which denies the possibility of certain knowledge. The agnostic is so overwhelmed with the limitations of human knowledge that he denies the possibility of being sure about anything. What we ordinarily think is, the agnostic says merely seems to be. With regard to God and spiritual truth he professes an open mind. There may be a God and there may be spiritual reality. These existences cannot be disproved, but neither can they be proved. We can suppose and hope; but we cannot know, according to the agnostic.

The opposite error is gnosticism. The gnostic not only asserts the possibility of knowledge, but boasts of attaining the heights and depths of that knowledge. He recognizes with Paul that we know; but he does not add with Paul's humility, "in part." And so he builds up a false pride just as the agnostic has a false humility. One of the greatest scientists of our day, Dr. Arthur Compton, says, "I am supposed to know the nature of light, but the more I study, the more I realize that I haven't the slightest notion what it is." Concerning the physical knowledge of light Dr. Compton is not an agnostic, for he is constantly studying to discover the truth which he must believe is discoverable. But neither is he a gnostic, f he is humble concerning the limitations of his knowledg In Christian truth we may well be on our guard again these two extremes. Paul prays that the Ephesians migl "known the love of Christ, which passeth knowledge Here, too, he recognizes that we can know certainly wh we do not know fully. Christian truth is real, even partial.

Above the Rules

A RECENT SPEAKER IN A C.P.S. CAMP said to the men "Can't we rise above the rules the other fellow makes f us, not fighting him on his own ground, but making a ne ground for ourselves above him?" There is a princip here that has many applications. There are some citizer who are much harassed by the laws and the police depar ment. There are some children whose chief concern seem to be getting around the limitations laid upon them b parental authority. There are some students in constar rebellion against the regulations of the school, and som workers who are always trying to outmaneuver the bos Some church members, we fear, are greatly troubled b the rules of the church and the conference. And som professing Christians feel the commandments of the Bibl laid upon them with a heavy hand. If these people cor form at all to the rules prescribed for them, they do i in the deadness of the letter and not the newness of th spirit. How futile it is to wear out our nerves frothin against the restrictions laid upon us by superior authority How utterly hostile it is to real spiritual living to use u our energies trying to outwit those who are over us!

Those who are really Christians have no trouble wit the commandments of the Lord. To do His will is thei delight. They live above the law, not because they dis regard it or disobey it, but because their fellowship wit God is on a plane above a grudging acquiescence. Like wise the loyal church member finds it not worth his whil to spend his energies struggling against the wishes of th church leaders and constituted conference authority. Suc a life is on too low a plane. It is merely negative an brings a withering blight upon his spiritual growth. Ther is so much evil in the world to fight, so much sin to oppose that an attitude of rebellion against legitimate authorit is utterly indefensible. We have more important thing to do.

The Means or the End

THERE IS A DANGER in the life of the church that we exal the means above the end. The process may be something like this. In the attainment of some legitimate end o Christian life or service, a certain means proves to be effective. Properly enough, the means is continued in order that the end may be attained. But somewhere along the line, the means loses its effectiveness and so the end is not reached. Just here is the danger. We have been so accustomed to the means that we think it must be maintained at all costs, and we struggle to keep the means alive and forget about the end.

An illustration will make this clear. One of the great ends which the church should accomplish is carrying the Gospel to every creature. Within the last fifty years the

(Continued on page 1004)

Church High Schools

Ernest E. Miller

Statement of the Problem

The problem of this study is to ascertain whether the Mennonite Church should encourage the establishment of additional high schools or academies or to see whether there are other ways of staying the cultural breakdown of the church under the impact of the undesirable influences of a changing society.

The writer believes that there are three main factors which have produced this problem. They are:

1. The increasing impact of the world on the Mennonite Church and the consequent beginning of a breakdown in her cultural pattern.
2. The conflict between certain prevailing philosophies in present-day public education and the educational philosophy of the Mennonite Church.
3. The increasing tendency of government to encroach on all areas of human life.

The plan of this article is to discuss these three factors and then follow with suggestions looking toward a possible solution of the problem.

A. The statement of the problem assumes: (1) that the older pattern is changing, and (2) that there are elements of that pattern which should be preserved. That there are elements in the Mennonite way of living which we should like to preserve should require little discussion by those who by choice have decided to remain or become affiliated with the group. The second assumption, namely, that the pattern is changing, is also sufficiently obvious to require no lengthy discussion. The matter has been the subject of considerable study in recent years by such men as Karl Baehr, S. F. Pannabecker, Guy Hershberger, and others. Karl Baehr, in his paper on "The Secularization Process Among Mennonites," read before the Conference on Mennonite Cultural Problems at Winona, Ind., in August 1942, showed from a study made of Mennonite churches in Elkhart County, Ind., how this process works and with what results. His study is of particular interest because it deals with our own local community and relates to several branches of Mennonites.

A similar study, but much more comprehensive, has been made of a Brethren community in Maryland by Dr. Jessie H. Ziegler. The results of that study are published in a report entitled *The Broken Cup*. Because of the very similar sociological background of the Brethren group and ours, that study should be to us of unusual significance. The title of the book is taken from the story of an Indian chief and his clay cup.

> A chief of the Digger Indians explained what was happening to his tribe in this way: "In the beginning God gave to every people a cup, a cup of clay, and from this cup they drink their life. They all dipped in the water but their cups were different. Our cup is broken now. It has passed away."[1]

This Indian chief was speaking of the loss of something that to him was of more value than life itself. He referred to the breaking up of the pattern of standards and beliefs and ways of living of his people. There would be other cups from which to drink their life. Perhaps there would be a tin cup provided by the white people with whom they had increasing contacts. But to this chief the breaking of the clay cup which was their own was an irreparable loss. Dr. Ziegler points out that as with the Indians, so with the Brethren, their cup has been broken. He gives at one place this striking summary statement: "The end cannot be entirely foreseen. Unless there is some kind of reaction against this continuing adaptation to the surrounding culture, perhaps in the form of a more rigid discipline in the church, it is likely that the final end will be complete assimilation of the Brethren culture into the surrounding culture."

This is, I believe, also particularly true in our Mennonite groups. There would, at least, be a rather wide agreement that there are beginnings of such a breakdown in our pattern. It should be helpful to an understanding of this fact to consider briefly some of the factors in society which are instrumental in bringing about this change.

In order for a culture to retain its distinctiveness it must in some way achieve isolation from its surrounding and imposing culture. This can be done through attempted physical isolation. An example of this is found in the setting up of the physically isolated Mormon community in Utah in years past. It is also the way certain Hutterite colonies attempt to maintain their way of life. Where such physical isolation seems impossible or undesirable, the possible alternative is to achieve a psychological isolation. That is done by cultivating the belief that the people of the group are the "chosen people" who have the only right way. The rest of the people are "the world" or "of the world."

It is perhaps fair to say that the present Mennonite pattern is that of a religious group attempting psychological isolation from the surrounding and imposing culture. A peculiar manner of dressing, the use of the German language, distinctive church practices, refusal to participate in the social life of those outside the community, all of these have been used to maintain this pattern. But it is becoming increasingly difficult to maintain the psychological isolation. Some of the causative factors for this change are as follows:

Increased Ease of Communication.—Most of our people now live on roads which are passable all the year round. Forty years

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Truth Never Dies

Truth never dies. The ages come and go.
The mountains wear away, the stars retire.
Destruction lays earth's mighty cities low;
And empires, states, and dynasties expire;
But caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the years;
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient power possessed,
Insulted by the insolence of lies,
Truth never dies.

It answers not. It does not take offense,
But with a mighty silence bides its time;
As some great cliff that braves the elements
And lifts through all the storms its head sublime,
It ever stands, uplifted by the wise;
And never dies.

As rests the Sphinx amid Egyptian sands;
As looms on high the snowy peak and crest;
As firm and patient as Gibraltar stands,
So truth, unwearied, waits the era blest
When men shall turn to it with great surprise.
Truth never dies.

—Author Unknown.

ago the great majority of our folks were living on roads which were muddy or drifted a big part of the winter and spring. The coming of the automobile together with our improved roads makes the city with its varied contacts much closer to the young boy and girl of today than to those of an older generation. The increased ease of communication has also brought all of the members of the entire community much closer together and has made any kind of isolation much more difficult.

Introduction of the Radio.—Again, the introduction of the radio has brought us into touch with the surrounding culture. The big, wide world has now been brought into many of our homes. The voice of the advertiser, the news commentator, or the minister of another church may now come right into our family circle at any time during the day or evening.

The Disuse of the German Language.—The disuse of the German language and the introduction of more secular reading matter into the home is also exerting a profound influence on the life of our people. Magazines and daily newspapers exert a great influence on folks who were formerly somewhat isolated.

The Church No Longer the Only Social Group.—The local Mennonite Church is no longer the only social center. In older days the church was the primary group for the individual. Now ease of transportation encourages him to visit friends in distant cities. There are also many other organizations in the community which he is invited to join. Our Mennonite churches provide little opportunity for group social life centered at the church and so we have a decrease in the number of contacts with the culture protecting agency and an increasing number and length of contacts with the surrounding culture. It may easily be seen that this is contributory to change.

Consolidation of Schools.—Most of us started our formal education before the days of consolidation. When we attended a one-room country school it was quite often the case that the majority of the school would be children from Mennonite or Amish or Brethren homes. Perhaps even the teacher was a Mennonite. But with the coming of consolidation the whole community has been thrown together. Our children are now rubbing shoulders and exchanging ideas with others of a larger community. Social pressures are brought to bear to cause our young people to give up some of their ideas and accept the practices of the majority. Not only are the young people of this generation associating with a much greater number of young people but they are also spending more time in school. They are going many more days in the year and they are staying in school more years. Education tends to uniformity and to a certain amount of conformity.

No doubt there are other factors which are helping to change our older pattern. It is not the intention of this discussion to be exhaustive but only to indicate some ways in which the change is taking place. Also, it may be added, it is not the intention to give the impression that all this change is necessarily to be rejected. A positive value of this co-operation with the surrounding groups is, that the ethical ideas and religious practices of the group are now being shared. In other words, there is in some places a conscious effort to influence areas of human experience in society instead of remaining aloof from them. This is the new positive approach of the group. It is a part of our missionary movement and is to be encouraged.

B. Some Contemporary Philosophies and Their Implications. I wish now to discuss a second factor which I believe to be responsible for an increasing conviction among our leadership that we must do more than in the past to provide a church-sponsored plan of education for our Mennonite young people.

As I stated in the outset, there is a conflict between certain prevailing philosophies in present-day public education and the belief of the Mennonite Church. I submit a brief description and evaluation of the present-day manifestations of several c the more important of these philosophies which are influencir the theory of our public education. This part of the discussio may not be so interesting, but it is vital to an understanding c the problem.

Naturalism.—This is a form of materialistic monism whic conceives of "nature" as the ultimate reality. Naturalism reject the metaphysical or transcendent. It holds that whatever ap pears independent of nature, as reasoning, imagination, volitio even human life, is essentially a part of nature. Everythin issues from nature and returns to nature. Everything is subjec to a single system of causal laws.

Naturalism thus implies a mechanistic view of life and re sults in a behavioristic psychology. If naturalism is true, the there is no soul, no freedom of will, no meaning to prayer, n immortality, no God, no purpose in life. Naturalism explain the mind not as a separate entity but merely as the brain i action. If the brain is inactive, as for instance in sleep, then ther is no mind. The mind, therefore, cannot control human activity. The reader is perhaps acquainted with the quip: "A few decade ago psychology lost its soul and now it is losing its mind." Be havioristic psychology describes all human action as conditione reflexes which are determined by the laws of physics and chem istry. Thinking of the implications of this philosophy for educa tion we may ask, "Where is there any room for the inculcatio of kindness, honesty, love, high ideals? It is gratifying to know that this materialistic philosophy seems to be losing ground a more and more scientists have recently become outspokenly spir itual in their attitude toward life and that psychology, too, ha become more purposive.

Pragmatism.—Pragmatism is more a theory or method o knowing than a system of philosophy. Pragmatism knows of n absolute values or truths. "Nothing is good or true or valuable in itself," says the pragmatist. "Only that is good, or true, o valuable which works when put to the test." For this reason, due to the methods of scientists in testing hypotheses, the pre ferred name among many pragmatists for their type of philoso phy is "experimentalism." According to pragmatism, truth is only relative, always subject to change. Everything is in a state of flux. There are no fixed standards of morality. What was good and right in former times is not necessarily so today. It all depends upon circumstances. A transcendent God who says "Thou shalt" and "Thou shalt not" is bowed out of court.

The greatest contemporary exponents of pragmatism or experimentalism in the field of education are John W. Dewey and William H. Kilpatrick, especially the former, of Columbia University. It probably is not an exaggeration to say that the opportunistic philosophy of pragmatism has during the past twenty-five years dominated the training in our American teachers' colleges and schools of education. Through the teachers thus trained this philosophy has been percolating into our public high and grade schools.

In the last analysis, according to this philosophy, everyone is to determine for himself as to what is good and right. Does the reader see any relationship between the hedonistic attitude toward life and the moral chaos in our country at the present time and the philosophy of pragmatism?

Idealism.—Idealism or spiritualism is the type of monism which states that the ultimate reality is immaterial or spiritual. It is the opposite of materialism or naturalism. The term idealism is derived from the doctrine of Plato that the ultimate reality consists of ideas and that the things which we observe through our senses are merely imperfect copies or shadows. We can see that the term "idea-ism" would be more appropriate than ideal-ism. However, the proponents of idealism usually embrace high ideals as well as assert the existence of the freedom of will.

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Justification

Clayton Beyler

The problem of justification is the old problem that has confronted man continually since sin entered into the human ace. It is the problem of how sinful man is to appear righteous nd just before a holy God. The doctrine of justification as nost commonly known owes its origin to the Apostle Paul. This term as used by Paul was just one way of explaining he Christian life. The word "justification" is a forensic or egal term and is used by Paul because of his background and raining. Also, it was well understood by the mind of the people n Paul's day. Paul derived his idea of justification from his raining in Rabbinic theology, and then after his conversion he ried to put new meaning into the word in light of his new relaion with God.

As a definition of justification in the New Testament sense we might say it is that judicial act of God by which, on account of Christ, to whom the sinner is united by faith, He declares the sinner to be no longer exposed to the penalty of the law, but to be restored to His favor. Or, as defined in the Westminster Catechism, it is "an act of God's free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone."

In order to get the contrast with the old conception of justification, which was an idea held by many in Paul's day, we must look into the Old Testament theology. Paul could well write upon such a doctrine because he was well trained in Rabbinic theology. First of all, Jehovah was regarded as the only God and as such demanded an absolute righteousness. The prophets judged the people according to these absolute demands of righteousness. Jer. 20:12; Hab. 1:13; Ezek. 18:19ff. This righteousness came to mean the observance and fulfillment of the law in whole as well as in each detail. Deut. 6:25; 4:13. As this idea grew, God was pictured as a divine judge who condemned all sinners and would accept nothing less than a perfect fulfillment of the law. The approval or disapproval of God was manifest in outward good fortune or calamity. Isa. 65:13, 14; Mal. 4:2, 3; Ps. 37:19, 20. It was sometimes stated that the final justification takes place in the after life. Job 19:25, 26.

This brings us up to the Pharisaic conception of justification which is regarded as solely a legal matter that demands the observance of the law. This meant that the divine demands of the law could be met and that the keeping of these laws entitled them to a reward. The recognition of this reward was what they meant by "justification." Every act was considered to be recorded by God, whether good or evil, and at the final reckoning whichever side had the heavier account should determine their destination after death.

As we see according to both the Old Testament and the New Testament, the word "justification" is a legal term to explain how a man stands righteous before God. Righteousness is not sought for its own sake, but it is sought in order that a soul might find acceptance with God and the blessings connected with such an acceptance. Paul always had this idea of acceptance with God in mind when he wrote about justification. His doctrine of justification is the Christian experience explained in terms of the Pharisaic idea. This was the natural outgrowth of Rabbinic theology interpreted in the light of Paul's conversion and the new relation to God found only in the righteousness by faith in Christ.

The main scriptural proof for the doctrine of justification is found in Paul's letter to the Romans. He is in this letter giving a defense of Christianity, and is trying to show how righteousness is obtained by faith and not by the keeping of the law. As a fitting setting for the doctrine of justification Paul pictures the awfulness of sin and the impossibility of man's keeping the law. He comes to the conclusion that there is none righteous. All have sinned, and man himself cannot be righteous before God. Paul says that by the works of the law shall no man be justified, but that there is a righteousness apart from the law, even the righteousness of God through faith in Jesus Christ. Rom. 3:19-21.

Looking into the doctrine of justification and what it means, let us study the Greek words. *Dekaio,* the verb to justify as it is used in both the Old and New Testaments, means to declare righteous. It does not mean to make righteous, but is merely a legal state of freeing from guilt and exposure to punishment. *Dikaios,* which is translated justified, means the legal status before the law of a pardoned sinner. This term is not contrasted with a corrupt nature but with the act of condemnation. Justification is a declarative and judicial act of God, external to the sinner, and it is not an act which changes the sinner's nature and makes him subjectively righteous.

This raises the question as to how it is possible for a man to be justified in God's sight. If justification does not actually make a man righteous, how can God be satisfied? Why is God satisfied with the mere acceptance by faith of the righteousness which is of Christ? To answer this we see that it is possible for man to be justified before God in two ways: first, by being moral in character, holy in nature, disposition, and conduct; second, man can be just in relation to the law, which means free from the penalty and guilt of the sins he has committed and entitled to the rewards of obedience. This latter is the true meaning of justification. If man were able to meet the qualifications of obedience, he could be just, but this is impossible because of the moral depravity of man. It is possible to be just in the legal sense, as God has said that we can accept Christ's life by faith; and since Christ did fulfill all the requirements of the law, man can be just before God. This is a truth that can not be worked out by man's wisdom, but is to be accepted by faith as the good news of the salvation provided by God.

The first element of justification is the remission of punishment. God does not declare men as innocent, because they are not innocent; they are all sinners. God does acquit the sinners and says that the demands of the law have been met. Rom. 4:5. This is quite a contrast with earthly tribunals. Law courts try a man to find out if he is guilty. If he is guilty, he is punished; if he is not guilty, he is acquitted. But not so with God, for by God's judgment even the sinners are acquitted. In nature, violation of the laws must be punished, and all debts must be paid. But not so with God, for the sinner does not have to pay. Christ has suffered our punishment and paid our debt to God. This part of justification is the act by which God, for the sake of Christ, acquits the transgressor and permits him to go free.

Secondly, justification implies a restoration to favor, even as Abraham believed God, and it was reckoned unto him for righteousness. Gal. 3:6. God treats the justified sinner as if he were personally righteous. The justified person receives besides the taking away of punishment for sins, the rewards promised to obedience. In earthly pardon there is no help bestowed upon the pardoned or the one who has served out his sentence, but with God there is promotion as well as pardon, remission, and restoration. It is just like the expulsion of darkness by light.

The doctrine of justification brings up several objections. First of all, is a man permitted to go on sinning? Of course not. And why not? Because of this new relation which he has with God. What the Christian has is not only a new relation with God, but a new life in which the power of sin is broken. The forensic term "justification" does not explain all the elements involved in the Christian life, but Paul followed up with the true

meaning. Justification is reckoned for righteousness because it is the beginning of righteousness. The remaining sinfulness of the justified person does not necessitate the vindication of God's wrath, because the sinner has entered upon the Christlike life. God cannot reckon a sinner righteous because he is already morally perfect, but because he has entered the way of life which will bring about its increasing realization.

Another objection is that God by a mere legal act is degrading His character by not giving sin its just punishment. This objection soon clears up when we see that the price of sin has been paid and that the demands of the law have been met. God Himself in the atoning work of Christ paid the price of sin. If God Himself paid the price for our righteousness and allows us to go free, how can anyone discredit the love and grace of God! Salvation is not free because it is cheap and worthless. God paid the supreme penalty for our redemption. He gave His Son to die for us. God in Christ lived a perfect life, enduring all temptations, fulfilling all the demands of the law, and then suffered and died for the sins of a guilty world. A belief in this good news brings justification.

This brings up another point, the relation of justification to faith. Faith is in man, and so we must conclude that man does have a part to play in his salvation, and this seemingly brings up a contradiction. The faith of man if thought of in the right way cannot be opposed to God's completeness in giving us salvation. Faith is not a work of obedience, it is not doing something, but is receiving something. Faith is the instrument by which we receive Christ. And faith, in turn, is the gift of God. Saying we are saved by faith does not mean we are saved by an act of ourselves, but that we are saved by the Christ in whom our faith is fixed.

Why should faith be the requirement on man's part in obtaining salvation? Even though love is regarded as the highest of Christian virtues and is even listed by Paul as greater than faith, it is not love that saves. To say that faith saves is to say that faith is receiving something and not doing something or being a particular kind of person. Faith then is the answer because it depends entirely upon the grace of God, and salvation is not something to be earned. Faith is not rewarded because it is the meritorious condition of the soul, but because of the object of faith—Christ. Faith is the means which the Holy Spirit uses to apply to the individual soul the benefits of Christ's death.

Love

Love bade me welcome; yet my soul drew back,
Guilty of dust and sin.
But quick-ey'd Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning
If I lack'd anything.
"A guest," I answer'd, "worthy to be here."
Love said, "You shall be he."
"I, the unkind, ungrateful? Ah, my dear,
I cannot look on Thee."
Love took my hand and smiling did reply,
"Who made the eyes but I?"
"Truth, Lord, but I have marr'd them; let my shame
Go where it doth deserve."
"And know you not," says Love, "who bore the blame?"
"My dear, then I will serve."
"You must sit down," says Love, "and taste my meat."
So I did sit and eat.

—*George Herbert*, 1593-1632.

Faith is not earning one's way to God, but it is accepting th gift of God, which is free and sufficient for our every nee This is the doctrine of justification by faith.

The problem of justification and works always comes u James says that a man is justified by works and not only b faith. Jas. 2:24. Paul's argument has always been that it is fait alone that saves. He has been trying to do away with the ol theory of works, or of faith and works. The very center of th Christian religion is that salvation comes only by grace as a gif of God. Condemnation is earned, but eternal life is a gift. Rom 6:23. This great truth is the very foundation of Christian lib erty because it makes our standing with God dependent not a all upon what we do but entirely upon what God has done. Th Epistle of James seems to be entirely different, for he says "Justified . . . not by faith only."

The solution of the difficulty seems to be in an explanation o the words "faith" and "law." James has been talking about a different kind of "faith." The faith used by James is an intel lectual knowledge of the facts about God. The devils also be lieve, he says. Although knowledge is a prerequisite of faith knowledge is not the faith Paul is writing about. Faith is th acceptance of the gift of God, and this involves a change of th nature of man, which will bring about the works. The very firs thing a Christian does after he has faith is to keep the law o God. The faith of Paul which is the sole requirement for jus tification is a faith that works. Paul in speaking of the "law" is speaking of works that are intended to bring merit by earning God's favor. James is speaking of works that come as a result of faith. Thus we see that both these writers mean one and the same thing when we understand their terminology.

As mentioned before, justification is Paul's particular way of explaining Christian salvation. There are gaps in the doctrine of salvation if we consider justification as the completed work. Paul did not intend this legal term to explain all the details of our relationship to God. This term was original with Paul, but the idea was prominent before, especially in the teachings of Christ. Other writers had different ways of saying that we are saved by grace. In the Gospels Jesus shows that the entrance into the Kingdom of God is possible because of the forgiving love of God. Forgiveness holds practically the same place in Christ's teachings as grace does in Paul's.

In looking further at the Gopel idea of forgiveness we see that the idea of forgiveness is revealed by Jesus Christ. Forgiveness is revealed by the whole of Christ's life upon earth, culminating in His death upon the cross, where He in love bore the sins of the world. This forgiving spirit found in Christ does not mean a tolerance of sin, for we see again and again that Christ condemned sin. It was this awfulness of sin that caused the agony of Gethsemane and finally death upon the cross. It was in this suffering for sin that Christ revealed the forgiving love of God the Father. To complete and make sure the love of God, Christ arose from the dead and is now a living object of our faith.

As an experience of the Christian, forgiveness means peace with God, freedom from the punishment of sin, freedom from eternal death. The Christian receives the rights to eternal life and adoption as God's son, with all the privileges of a son as revealed most clearly in Christ, namely, victory over sin and a righteous standing before God the Father.

Faith in this forgiveness brings Christian assurance. There are no degrees of forgiveness or justification. It is completed once and for all and that by faith. Weak faith justifies just as surely as strong faith; strong faith, however, brings a more dynamic assurance. At this point enters the practical aspect of God's forgiveness. In so much as this new ethical ideal of forgiveness is held foremost in the Christian life, just so much will he act in obedience to God. This submission to the Spirit

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The Christian and the Lord's Day

Roy Roth

Is the fourth commandment binding for us today? Why do we observe the first day of the week as our "Sabbath"? Just how rigidly should we observe this day in our age? All these and many more questions have risen in the minds of Christians throughout the centuries.

Albertus Pieters, Professor Emeritus, Western Seminary, Holland, Mich., says that all the commandments of the Decalogue are abrogated, in their strictly legal significance, as commandments to be obeyed by God's people, but any moral principles contained in them abide with undiminished authority. It is difficult to distinguish between the commandment itself and the moral principle of the commandment, but let us illustrate. The legal principles involved in the laws of the state of New York are valid also in Michigan, but the statutes themselves are not. Dr. Pieters then goes on to say that the Ten Commandments have authority for us today only when they are used in the New Testament. The apostles often speak of the moral obligations of the Christian in terms of the Decalogue, and when they do, they give them permanent validity. But the apostles entirely fail to urge upon their converts any observance of the fourth commandment in their teachings and in the Jerusalem Conference decision. Therefore Pieters says we cannot use the fourth commandment as a basis for teaching Sunday observance. He does not undervalue the Sunday rest, or hold that there is no duty for Christians to keep it; he only asserts that this duty does not arise out of the fourth commandment. We can still read the Ten Commandments from the pulpit, but we ought to recognize the moral principles involved in them, and then apply those principles to our own modern situation. This is the New Testament way, and the only way in which a genuine and always valid moral life can be produced. Pieters would reason thus, "God commanded the people of God to rest every seventh day. He has not commanded us to do the same, but if that was valuable in the simple days of old, is it not much more important today? What would become of religion and the church if we had not such a day? I also will keep such a day of rest and worship." And since, according to the practice of the Christian church, it is best to keep Sunday, then we are also exercising our Christian liberty in the choice of the day. We are using the commandment "for instruction in righteousness" without attributing to it the binding force of a law. The true Christian attitude in apostolic days was that of keeping the day as a voluntary custom and not obeying it strictly according to the fourth commandment. Christians started thinking that they must obey the fourth commandment many centuries later, and it was certainly a lamentable step back, to legalistic Judaism, thinks Pieters. Only when we put Sunday observance on this voluntary basis do we remove from many weak consciences the burden of asking continually, "Is it lawful to do this on Sunday, or that, or that?" Pieters quotes from Calvin's *Harmony of the Last Four Books of the Pentateuch,* Vol. II, p. 444, the following excerpt about obedience to the fourth commandment, "It would be putting a veil over the death and resurrection of His Son." "This is exactly true," says Pieters. The Christian Sunday was originally instituted and observed as a joyful memorial of the resurrection of our Lord, but as a result of our legalistic teaching ninety-nine per cent of our people now connect it with the fourth commandment, not with the resurrection at all. Thus we "have drawn a veil" over the death and resurrection of the Son of God.[1]

Standing in opposition to this view of Pieters is D. H. Kromminga, Professor of Church History, Calvin Seminary. He opposes Pieters on four grounds. First, he says that Pieters' view is not sufficiently positive in construction. He accuses him of systematizing his Biblical material according to ulterior considerations and not according to the material itself. He does not think the ethical instruction of Jesus and the apostles furnishes us with a complete set of moral norms which can take the place of the obligations of the Decalogue. Second, Kromminga says that Pieters discriminates against the fourth commandment entirely without scriptural warrant. The first day of the week is important for many more events than merely the resurrection of our Lord—the coming of the Holy Spirit on Pentecost and the apocalyptic vision of John on Patmos. Paul in Acts 20:7 availed himself of the custom of the disciples of meeting on the first day of the week for the purpose of preaching to them. This meeting of the disciples is not represented as having been held for the reason that they had Paul in their city and wanted to hear him preach. For that, there were other days. But Paul purposely stayed six days to be able to preach on their customary day of meeting. Look at the command of the Apostle Paul in I Cor. 16:2. Here the very person who teaches that no day has any excellency above others in itself, tells Christians who are free with the liberty of the New Covenant that they must do so and so in their private life on the first day of the week. If that day had not somehow acquired from somewhere some special significance in the minds of both Paul and all his converts in Achaia, Macedonia, and Galatia, their New Testament liberty certainly would have given them a perfect right to tell him to mind his own business and not to meddle in theirs.[2] Third, the devaluation of the Decalogue is unsettling for our ethics. Kromminga finds an element which is common to both covenants and which binds them together as two dispensations or economies of the same fundamental covenant. In both covenants we find the same God, the same people, the same fundamental promise, the same Christ, and evidently also the same moral principles. No moral principle is binding on us or anybody else because it is in the Decalogue; no, but neither is it binding because it has been reaffirmed by Christ or the apostles; it is binding anterior to all this, as it was binding to our first parents in paradise, because true morality is based on the holy will and nature of God. From the instruction of Jesus and the apostles we merely *learn* what is binding and that it is binding. Fourth, the practical ends of Pieters ignore others of equal importance. If we want a satisfactory answer to the Seventh Day Adventist propaganda, Pieters' answer will never silence that propaganda. Putting Sunday observance on a voluntary basis is bound to drain much strength from us in our struggle against the increasing tendency toward Sunday desecration and the neglect of public worship with which the land is overflowing. Kromminga says it is far better to keep the burden of obedience to the fourth commandment than to lay it aside and allow this harmful freedom to those Christians who constantly veer toward abusing their Christian liberty for an occasion to the flesh.

Let us look at the testimony of a third man, John Murray, Professor of Systematic Theology, Westminster Theological Seminary, Philadelphia, Pa. He says that to believe that the fourth commandment is binding in the Christian dispensation, yet is not to be observed with the strictness with which it was observed in the Mosaic economy, is an unwarranted inference. It proceeds from a failure to make an important distinction, the distinction between certain temporary and ceremonial regulations governing the observance of the Sabbath in the Mosaic economy and the Sabbath law itself as enunciated in the fourth commandment. For example, governing the observance of the fifth commandment, it was provided, "And he that curseth his

father or his mother shall surely be put to death" (Ex. 21:17). Now just because capital punishment is no longer meted out for the violation of the fifth commandment, are we to understand that we are to observe it less strictly? Really we ought to feel under obligation to observe the commandments even more strictly, because the abolition of the regulations and sanctions surrounding them makes them even more sacred. It is a fuller revelation with respect to the principles involved in each of these commandments which makes possible the abrogation of certain regulatory rules and sanctions. The really sanctified heart does not consider the abolition of rules and regulations a license to freedom in applying the moral principles in the commandments. The fourth commandment in all its sanctity is part of Christian morality and is fulfilled in the Christian Lord's day.[3] The *Westminster Shorter Catechism* sums up Murray's view of the Sabbath Law very well: "The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy."

I feel that Murray comes pretty near to giving the best interpretation. I do not believe that we should feel ourselves bound too closely to the fourth commandment as such, but with the example of Jesus and the general spirit of the New Testament confirmation of the commandments of the Decalogue we should find ourselves with adequate motivation for a happy solution to Sunday observance. It is no doubt true that those who feel the fourth commandment is binding for us today have less tendency to fall into the present-day error of Sunday desecration than those who take the more voluntary attitude in observing it. Many practical aspects of this subject arise for our attention, which we will presently consider. When did the Jews adopt Saturday as their Sabbath? The period from sunset Friday to sunset Saturday was adopted by the Jews as their Sabbath about 360 A.D. It is erroneous to suppose, as many do, that the ancient Jewish Sabbath always fell on what corresponds to our Saturday and that the weekly cycle has never been broken. In ancient times the first day of the Jewish year was also the first Sabbath of the year and the day was determined by the high priests or the Sanhedrin by observing the new moon. A Sabbath followed every seventh day thereafter until the end of the year. Consequently the Sabbath was not a regularly recurring seventh day in the sense that our Saturday or Sunday is, and the Sabbath did not fall on the day corresponding to our Saturday more often than it fell on other days of the week. At that time, of course, all the days began and ended at sunset. The Jews, after being scattered over the world, found the ancient Hebrew calendar difficult to follow, and about 360 A.D., under the leadership of Hillel II, they began to adopt Saturday as their regular Sabbath.[4] There is nothing in the fourth commandment requiring that this rest day shall be the seventh day of the week. It is the seventh day after six days of labor that man is to keep as the Sabbath. The day of the week on which the Sabbath is observed is not of the essence of Sabbathkeeping. The wording of the fourth commandment leaves the way open for changing the day of the week on which the Sabbath is to be observed.

R. H. Martin, D.D., who for several years was Director of Sabbath Observance of the Presbyterian Church, U.S.A., working under its Board of Christian Education, spent these years in research, in speaking, and in traveling throughout the United States studying the Sabbath situation firsthand. He came in direct contact with representatives of the amusement interests who are breaking down our Sabbath laws, and he has much valuable material in his book, *The Day*. He says that the Sabbath has a basis both in revelation and in nature. He portrays God as a Sabbathkeeper who rested after His six creative days. He also presents the basis in the Decalogue and says that the fourth commandment presents man resting and worshiping on the Sabbath. Jesus always gave first place to worship an religious instruction. We read that He went into the synagogu on the Sabbath day "as his custom was" and stood up for t read. He ministered to the sick and suffering, performing mira cles of healing on the Sabbath, by act as by word declaring tha it is lawful to do good on the Sabbath. He also spent the day i social fellowship with others, on one occasion accepting an inv tation to dine in the home of a Pharisee on the Sabbath; but th conversation was about the things of the Spirit, for on this oc casion He spoke two of His matchless parables. Martin say that up until the time of Christ, the Sabbath had been a memoria of God's completer work of creation. When Christ died an rose again on the first day of the week, He changed not only th day but also the memorial, transferring it now to a remembranc of His own resurrection from the dead. Because the steel tha goes to make bells needs a rest, this phenomenon is used beau tifully to illustrate that the Sabbath has its basis in nature alsc It is in the basic nature of man to require rest regularly.

Four specific blessings of the Sabbath are pointed out by Mar tin. First he says it is responsible for that national characte and strength that has made us a great nation. The spirit of th Pilgrims who fled from England because King James directe that the Sabbath should be a day of games and of pleasure, ha so permeated the people of this country that as a whole the take one day in seven to stop and reflect and worship. Second we are deeply indebted for our American liberty, freedom, an republican form of government, to the religious observance o the Lord's day. Third, the Sabbath religiously observed ha made a large contribution to the educational advancement of ou country. Fourth, to our religious observance of the Sabbath w are greatly indebted for our development along material lines.

It is indeed interesting to learn what a large place the observ ance of Sunday has played in our various state laws. Fines an penalties were not wanting in the colonial days, and whipping were even administered for failure to comply with regulations Martin has done an excellent piece of work in classifying th various states according to the character of their Sabbath law (as of August 1933).[5]

Nine states have good Sabbath laws. The laws of these state prohibit on the Lord's day secular labor and business, works o necessity and charity excepted, and also very largely secula amusements and sports, especially if commercial in character The states in this category are: Mississippi, South Carolina, Del aware, Vermont, North Carolina, Florida, South Dakota, Vir ginia, and West Virginia.

States with fairly good Sabbath laws are: Maine, Kentucky Iowa, Michigan, Pennsylvania, Tennessee, Kansas, Missouri Indiana, Georgia, and North Dakota. Their laws contain com prehensive prohibitions against secular labor and busines (works of necessity and charity excepted). Some of them alsc specify prohibitions against certain kinds of labor and business but most of them specify exceptions which materially weaker the law.

Fourteen states have medium laws. They contain compre hensive prohibitions against secular labor and business on th Lord's day (works of necessity and charity excepted), but mos of them contain a large number of exceptions especially with reference to amusements and sports which very materially weak en the laws. Alabama, Arkansas, Ohio, Texas, Oklahoma Maryland, Minnesota, Massachusetts, New York, New Jersey New Hampshire, Connecticut, Rhode Island, and Nebraska com prise this list.

Those states with weak Sabbath laws prohibit only that which interferes with the peace and good order of society and the peace of any private family. More secular labor and business is permitted than is prohibited. States with weak laws are: Colorado, Illinois, Washington, Idaho, Louisiana, Utah, Wyoming and New Mexico.

Six states and the District of Columbia have practically no laws at all. The first day of the week is a legal holiday, but there is either no legal restriction on secular labor and business on this day, or the restriction is so very limited and so far removed from regard for the Lord's day that these restrictions can scarcely be regarded as Sabbath laws. With few or no exceptions, labor, business, and amusements can operate as on other days of the week in Montana, Nevada, Arizona, Oregon, California, Wisconsin, and the District of Columbia.

Those in the movie and sports industries do all in their power both to repeal the Sabbath laws in those states where Sunday amusements and sports are prohibited, and to break down in the minds of the people the sense of the sacredness of the Lord's day. They have repeatedly camouflaged the issue, heralding themselves as opposed to those "reformers" who they say are out to bring back a Puritanical Sunday throughout America and who would like to secure the enactment of Sunday laws that would stop railroad trains and street cars, close restaurants, and shut things up so tight that all a person could do on Sunday would be to breathe and go to church. They go to lengths of absurdity when they clothe their real interests (to fill their pockets with money and defend their own enterprises) in such terms! We ought to turn the light on these interests, unmask their selfishness and greed, and show that their interest is only in their own financial gain. In reality, these concerns are demanding to be made "special privilege" industries. If most other industries can confine their operations to six days of the week with beneficial results, certainly there ought to be a pretty good reason for permitting these to run every day of the week! They plead for an open Sunday for the sake of the workingman. But it is the workingman's money and not his happiness which they are concerned about. Most important of all, by operating on Sunday, amusement interests are demanding the privilege of coming into competition with the church, a noncommercial institution operating to build up the character of the people on the Lord's day. If we yield to the demands of these interests, we will lose that which gives the Sabbath its greatest value and its unique, sacred character. We will handicap the power of the only institution in society which renders to society and the state the greatest of all services entirely without public expense. We must choose between refusing these worldly interests a place on the Sabbath and retaining the sacred character of the day, or yielding to them and paying the price of an amusement Sunday.

The Seventh Day Adventists have unfortunately joined with the amusement interests in opposing our Sabbath laws. This group sprang up about a century ago around the fanatical views of Christ's second coming held by Miller and White. Finding themselves squelched and properly embarrassed because of their unfulfilled predictions, they shifted to a new tenet, this being the Seventh-day-of-the-week observance of the Sabbath, and from that time to the present they have built their church around it. They have had a remarkable growth—in 1863 they reported 3500 members, and in 1926 110,988 members.[6] Much of their energy and money has been spent, not in winning unbelievers to the Christian faith, but in work among members of other churches, teaching them the doctrines peculiar to the Seventh Day Adventists and drawing them away from these churches into membership in their own church. This is true of their work in this country and also of their work in missionary lands. They send their missionaries into these lands to work upon the converts to Christianity from heathendom, won by the efforts of missionaries sent out by other Christian churches. Posing as ministers of the Gospel, Seventh Day Adventists attend hearings before Congress, state legislatures, and city councils, and under the sham of sincerity and religious conviction argue for religious liberty as it refers to Sunday observance. They often win the sympathy and support of many honest legislators. It is certainly unfortunate that they, a people who have a high regard for the sacredness of the seventh day of the week, join hands with the irreligious and ungodly who are at work to destroy the sacred character of *any* Sabbath day. They weave anti-Sunday propaganda into writings on other subjects in which they are at agreement with Christians generally. This literature they distribute far and wide. We must do all in our power to weaken Seventh Day Adventists by showing and educating the people of our land that the day of the week on which the Sabbath is observed is not important. There is nothing inherently holy in any particular twenty-four hours of time, there is no historical evidence that from the beginning the seventh day of the week has been observed unbroken, and there is strong evidence that the Jewish Sabbath was a movable Sabbath. We are told to rest on the seventh day after six days of labor, not on the seventh day of the week. Calendars are of human manufacture, and the Bible prescribes no date line.

In conclusion, let us examine a few of the sayings of Jesus about the Sabbath. First, He said that "the Son of man is Lord even of the sabbath day" (Matt. 12:8). He asserted His right to decide and to order what true Sabbathkeeping is, and to make any needed adjustments in the day. Second, "The sabbath was made for man, and not man for the sabbath" (Mark 2:27). The Jews taught that the Sabbath was an end in itself and so lost sight of the true purpose of the Sabbath by their rules and regulations. To them, the Sabbath was first in importance, and man second. To Jesus, man was first, and the Sabbath was to serve man's needs. Jesus said on a third occasion, "My Father worketh hitherto, and I work" (Jno. 5:17). Jesus did not spend the day in idleness—in fact He justified works of necessity and mercy, ministering to the physical necessities and spiritual needs of man on the Sabbath. It is "thy work" (or *our* work) which is forbidden on the Sabbath—work patterned after that of Jesus and the Father is to proceed on the Sabbath as on other days.[7] Fourth, Jesus said, "Wherefore it is lawful to do well on the sabbath days" (Matt. 12:12). To do good is one of the highest duties and privileges of Sabbathkeeping. Fifth, in another of His discourses we find an indirect allusion to the Sabbath law. He said He had come not to destroy the law but to fulfill it. Matt. 5:17. Christ would not abrogate or weaken the fourth commandment. He gave to it a higher, a more spiritual, interpretation. He obeyed it and fulfilled it, and if He were standing in twentieth century America today He would no doubt take His stand against an open Sunday and would call upon each of us to reclaim and hold fast to the Sabbath as a holy day.

1. Pieters, in the *Calvin Forum*, Aug.-Sept. 1941, p. 25.
2. Kromminga, in the *Calvin Forum*, Oct. 1941, p. 49.
3. Murray, in the *Calvin Forum*, Nov. 1941, p. 72.
4. *The Pathfinder*, July 12, 1930.
5. Martin, *The Day*, p. 36.
6. *Ibid.*, p. 92.
7. *Ibid.*, p. 176.

Morton, Ill.

JUSTIFICATION

(Continued from page 1000)

of Christ becomes the dominant force in the Christian life. Looking ahead to one of Paul's favorite ways of expressing his Christian experience, he says, "Christ liveth in me." We see that he was spurred on to Christian living by the same ideal.

In regard to time, forgiveness is revealed in Christ, particularly upon the cross, and realized in man when he accepts this truth by faith. We are justified efficiently by the grace of God, meritoriously by Christ, instrumentally by faith, and evidentially by works. To sum up the whole truth, we must conclude that the Christian life is not a religion of law, but of grace wherein the righteousness of Christ comes by faith.

Protection, Kans.

CHURCH HIGH SCHOOLS

(Continued from page 998)

Although idealism appeals to us much more than materialism, it too is a one-sided philosophy. Its inadequacy consists in the denial of true reality to the material.

Progressive Christian Education.—The so-called "progressive" education is generally opposed to the "authoritarian" or transmissive education, as it is often called. The principles of religious education advocated by this group are taken almost bodily from the educational principles enunciated by John Dewey. The aim of such educationists is usually stated as "the development of Christlike character and . . . the building of a Christian social order."[2] The means of accomplishing the aim is "learning in and through experience."[3] The curriculum is "experience-centered." The function of religious education is to help children, young people, and adults to "consider the problems involved in the situations they are facing with a view to discovering what is the Christian course of action or the Christian solution of the problem, and to make plans for carrying out these decisions in individual and group life."[4]

According to the "progressives," therefore, "religious education is . . . not an education with a fixed and predetermined content. There is no one true interpretation of the Christian religion which it is its function to transmit."[5] All of the fundamental doctrines of the Bible seem to be negated or ignored by the progressives." The child is to be trained to use his intelligence in such a way that he may draw on his own past experience and the best experience of the human race to solve his personal and social problems of living. To be sure, "the Bible is recognized as a record of experiences in meeting life's situations with significant insights as to the meaning of life and religion."[6] Elliot even pays this tribute to the Bible, namely, that it is "indeed the most significant record of religious experience available."[7] But with the "progressives" the Bible is not the sole source of authority for helping the growing person to make his basic adjustments to life. There are doubtless numerous "progressives" in the Protestant churches who would not go with the extreme liberal viewpoint stated by Elliot. His extreme position has created two opposing tendencies in "the present-day tension" in religious education. The neo-orthodox element is insisting on "more theology in religious education." Happily at the present time this group seems to be growing in influence.

A Mennonite Educational Philosophy.—The Mennonite Church has never officially adopted a philosophy of education. Her people were anxious to give their children the benefits of an education. They adopted the prevailing American practice of dividing education into the secular and the Christian and turned their children over to the public schools for their secular education. They did make some attempt to provide for religious education in the home, the Sunday school, and in church academies and colleges. They tried to overcome by this means what they felt were the lacking spiritual elements in the general education of their children. They somehow sensed that everything was not as it should be. For, too often they found that the influence of the high school caused the young people in attendance to lose interest in the church and in matters spiritual. There was a consequent tendency to decry all education and consider it the real reason why the young people left the church. *Happily we have now come to understand that what they are being taught may be a much larger factor in their departure from the faith than only that they are taught.*

An understanding of this conflict between the theology of the church and the philosophy of public education is giving an increasing number of men in the church an urge to find some solution.

C. A THIRD FACTOR WHICH MAKES THIS PROBLEM OF CHURCH SCHOOLS PERTINENT is the increasing tendency of governmer to encroach on all areas of human living. I have in earlie discussions shown how, throughout the history of our countr our government in successive invasions entered into domina tion and control of primary, secondary, and collegiate educatio At present we are beginning to fear the tendency of governmer to encroach on *all areas of human life.* We call this tendenc totalitarianism. This offspring of extreme nationalism has bee thrust upon mankind during the past two decades. It has bee in force in Italy, Russia, Germany, and Japan for some tim Our own country, under the exigencies of an emergency, ha moved rapidly in that same direction. According to this philos ophy the state which represents the corporate nation is the al important reality. The individual is of value only as he cor tributes to the welfare and the glory of the state. For thi reason, according to the argument, the state must control ever important activity of the individual.

Some unthinking people see nothing dangerous in this, an even welcome it, because it seems to make the state responsibl for all the expenses of education. More far-seeing people, how ever, realize that, following such reasoning, gradually the in dividual loses his rights, and the privileges of groups withi the state are restricted. Eventually all life would be an affai of the state. *The Christian church must resist this tendenc because it does not believe the state is all supreme.* And in tur there is nothing left for the church but to seek to strengthen it own institutions, because these represent a freedom which th state has no right to take away. It includes the freedom t teach youth, to seek and proclaim the truth as we have it.

In the kingdom of God we have the only justifiable and tru totalitarianism. Man can attain unto complete self-realizatio and thus unto genuine peace and happiness only as he yield himself wholly in faith to his kingly Saviour, Jesus Christ and does His will in every department of life. Within thi loyalty there is ample room for the highest type of patriotism and allegiance to the state. If we render unto God the thing that are His, then we can also render unto Caesar the thing that rightfully belong to him. Goshen, Ind.

EDITORIAL

(Continued from page 996)

Mennonite Church discovered that a special season o evangelistic meetings was an effective means of bringing the message to sinners and of bringing these sinners to a decision for Christ. But perhaps we are now at th stage in our history when we somehow feel that ar annual series of meetings is the important thing, and th more important matter of winning men for Christ i subordinated to the machinery of going through a serie of meetings. Perhaps the unsaved do not attend thes meetings, and we feel that we have done our duty because they had the opportunity to come. In one of our com munities recently four men advanced in years confessed Christ in their own homes. Over a period of months and years both ministers and laymen in that community had made a faithful effort to win these men for Christ. They would never have come to the church house or to an evangelistic meeting to hear the Gospel message; but the people of this church knew what the end was and through a personal evangelism achieved it.

It is important that we have our church services, our evangelistic meetings, our conferences, and all the other means of grace that we have developed; but let us guard against becoming so devoted to any particular form of activity that we shut out the possibility of the variation which would achieve the true goal.

The Pastor and Mental Health

Three Book Reviews

Dr. H. Clair Amstutz

Pastoral Psychiatry, by John Sutherland Bennell. Harper Bros. 1938. Eighth Edition. 237 pages. **Price,** $2.50.

Taking the illustration from Dean Inge that given a group of narrow-necked bottles, as all of us are, the way to fill them is not to dash a bucket of water over them but to pay attention to each, the author proceeds to show how personal counseling may be effectively carried out. This he is well equipped to do. He has had a lifelong interest in the ways of the mind, his father having been superintendent of a mental hospital. Later as a preacher in the pulpit and on the radio he made large numbers of contacts, but feels his most effective ministry has been with those who came to him personally with problems. His experience in counseling has been large, judging from the numerous illustrations in the book.

Throughout, the author presents his material by telling stories to illustrate how to get at the heart of a problem, then how to get the distressed person to use spiritual resources to gain the victory. Throughout, he draws on the need for faith, the power of an appropriate verse of Scripture, the importance of the confessional prayer to lead to the victory of thanksgiving prayer of deliverance. All pastors could well study this technique.

The stories embrace a wide variety of problems that every counselor has to face: the problem of fears, worries, and anxiety, which can be banished by faith—often only after the basis for the fears and worries is understood; the sex problems of youth that have to be handled with sympathetic wisdom; the problem of pride and of humiliation (not humility) which has baffled many a minister; the so-called problem child, which is usually the problem created by parents who do not understand; the problem of guilt and its removal by confession and obtaining forgiveness. All these everyday perplexities are well illustrated by actual counsel room scenes.

It is true that the conversations are simplified and changed for the purpose of writing a book. No reader could expect to be so uniformly successful in dealing with all problems as the author would lead an inexperienced reader to believe, and any counselor knows that there are failures, that sometimes lifelong habits are so thoroughly entrenched that the victim is unwilling to uproot them, and if he be willing, he will not always be so successful in doing so as were the selected people in the illustrations. The reader must remember that the author is dealing with the principles of counseling.

There is a happy blending of sound mental hygiene, good morals, and the use of the resources of the Christian faith in this book. The work of the minister is seen as being the healer of souls, and his plea that physicians be the same is well taken. The physician who deals with the body and the mind often sees the needs of the soul, but the ordained minister who has the authority of the church backing him is more often successful in bringing about the healing of the soul. The author is clear in pointing out that these fields are not exclusive. His reasons for asking cooperation between the two healing professions, the medical and the pastoral, are backed by eloquent illustrations of actual experiences.

All who deal with problems of religious guidance will welcome the help given in this book, written in story form. Among readers should be, not only pastors and Sunday-school workers, but those who deal most intimately with religious guidance, the parents. All should be trusted counsellors, using the methods of sound mental hygiene and the resources of sound Christian teaching.

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Religion and Health, by Seward Hiltner, Executive Secretary, Commission on Religion and Health, Federal Council of the Churches of Christ in America. Macmillan Co., 1943. 292 pages. Price, $2.50.

Perhaps one reason why a preacher's work so often seems fruitless is that he gives advice wholesale to groups of people who feel they do not need advice. Such a worker may well consider that the sick are people who are in need, and if the minister assists in supplying the need, his influence will be both broadened and deepened. In addition, his experience will be enriched.

All who are physically sick are mentally ill at ease, and are in a receptive mood, provided (and this is important) one does not take advantage of their disadvantage but really tries to understand their problems. In addition to this large group of physically sick are the multitudes who are mentally in ill-health, and this includes more than the insane. It includes the worried, the anxious, the indifferent, and the lonely. It is because the pastor sees these first (or at least ought to) that he must know something of the principles of mental hygiene, for in mental health as in physical, an ounce of prevention is worth a pound of cure.

It is for good reason, then, that Dr. Hiltner starts his book with a chapter on "What Mental Hygiene Teaches the Church." It is enlightening to know that "abnormal" people are really normal people in abnormal circumstances and problems, that the problem child and the problem church member are problems not because they are different but because they cannot see any clearer solution to their problems. And is it not reasonable to ask that the pastor who would help such an one should first get a clear view of the problem and how it grew? We would condemn a physician who treats people without bothering to make a diagnosis. Why should we not expect a minister to make a spiritual diagnosis before administering spiritual treatment? While this short chapter does not make a seasoned mental hygienist out of the reader, it is an enlightening review of the mental hygiene point of view, without which a counselor can do a great deal of harm. For the more serious student, the author recommends other books in his annotated bibliography.

The problem is not one-sided. The second chapter deals with the contributions of religion to mental health. Here the great resources of Christianity are referred to. While pointing out accurately that certain emphases in religion may be unhealthy just as other emphases are healthful, his own lack of emphasis on the resources of prayer and faith leaves something to be desired. For those who feel this lack, the reviewer would like to suggest Blanton and Peale's book, "Faith Is the Answer."

In the next three chapters there is a discussion of the healing ministry as a witness, its Biblical and historical basis as well as the place and meaning of spiritual healing.

Chapter six considers the application of the principles of mental hygiene to religious education. Those who are engaged in writing church literature, in teaching training courses for workers, or in directing summer Bible schools may well study this chapter.

The remaining chapters deal with the pastor as a personal worker dealing with the sick, especially the mentally ill and those confined to hospitals. The reviewer wishes that all pastors would approach counseling problems as thoroughly and as sympathetically as the author outlines in the seventh chapter, or that all ministers who visit the sick would show the consideration and understanding shown in the chapter on "Ministering to the Sick." This chapter is an excellent summary of Cabot and Dick's book. "The Art of Ministering to the Sick." Many pastors who are concerned about the sick will want to read the book itself, if they have not already done so.

There is a final plea for better hospital chaplains, an idea in which all Christian physicians concur. The suggestion that pastors get a period of training in hospitals to fit them for more efficient service comes out of Dr. Hiltner's experience as Executive Secretary of the Council for Clinical Training of Theological Students.

This is not a book which will be widely read by the ordinary church worker. It cannot be read like a storybook. But for those who are willing to learn, who feel that they would like to learn better the art of counseling, for those who feel a concern for the sick and the distressed and would like to do something about it—for those earnest souls this book has much that is worth while.

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Faith Is the Answer, by Smiley Blanton, M.D., and Norman Vincent Peale, D.D. Abingdon-Cokesbury, 1941. Price, $2.00.

Often a minister has failed to bring help to a distressed soul because he was not familiar with the ways of the mind, or with the way disordered bodies affect the thinking of people. Equally often, too, the physician has failed to help his distressed patients because he has failed to understand the emotional and spiritual forces that can disorder a mind or body. In this volume we have the happy combination of a physician and a clergyman working together in their work as counselors. In life, the two men co-operate in a "church clinic," Dr. Blanton as a psychiatrist or mental hygienist, and Dr. Peale as the spiritual adviser, the healer of the soul. How successful this co-operative effort can be may be judged by a reading of their book.

The plan of the book is simple. The medical adviser writes a chapter on "What Is Faith?" stressing the human need for faith. The churchman then writes a chapter on the same subject, showing the adequacy of the Christian religion in meeting the needs along this line. Each then writes on the subject of fear and worry—the doctor analyzing, the minister pointing the way out. And so on, the book deals with a variety of problems of distressed people who come seeking guidance.

The problems dealt with are those any pastor meets in his everyday work with his flock. They are the problems of the lonely, the grief-stricken, the guilt-ridden, the remorseful, the fearful, the distrustful, the backslider, the troublemaker—in short, the troubles of the unhappy soul.

These people have often been the unwelcome stepchildren of both the church and the medical profession. The pastor dismisses them as being queer or "a little touched." The physician does not want

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Peace Section

BY EDWARD YODER

"LOVE YOUR ENEMIES"

How strange these words of Jesus sound to many ears today! From a thousand sources come streams of suggestions and incitements to make us hate Japanese, hate Germans, hate Hitler, hate, hate, hate! The words of Jesus, however, still stand out as the only sane and right attitude to take toward enemies. Christian love and well-doing are constructive—they build up; they create good will and make possible peaceful relations among people. Hatred can only destroy. It destroys those who are hated and eventually those who hate. Saddest of all, it destroys the very foundations for peaceful relations.

War, which is one expression of hatred in action, can do nothing but destroy basic human values. It destroys the only possible foundations on which people can live and work together. Peace among men is dependent upon mutual love and good will, mutual respect, mutual helpfulness. War cannot create these in any sense. The nation that defeats another by force of arms cannot thereby make the defeated nation esteem and love and co-operate with it in turn. It succeeds only in laying foundations for further hatred, resentment, ill will, and a thirst for revenge. There is nothing creative about war.

When this present war ends, there is no possibility of winning the peace, unless the victorious nations practice the Christian principles of love, forgiveness, and unselfishness. All questions of war guilt and reparations, penalties and punishments must be dismissed and forgotten, else they must look for bigger and worse wars later. Some still say that the Christian principles of love and nonresistance were meant by Jesus for personal relations but never for application in class or group or international relations. The fact is that these Christian principles are the only ones that will really and truly work in any human relationships. Love and sacrificial well-doing are the only genuine realism, while reliance on military might and carnal force are nothing but illusion and an idle dream.

Jesus Christ was the supreme realist. When He tells us to love our enemies, He is simply stating the only principle that will work in human relationships. Let Christians obey Him both in attitude and in action!

JEFFERSON AND FRANKLIN ON WAR

The following observations on the folly and stupidity of war from two prominent statesmen are of unusual interest. They are here reproduced from the Herald of Truth, July 1, 1899.

(Extract of letter written by Thomas Jefferson to Sir John Sinclaire, president of the Board of Agriculture of London in 1798.)

I am fixed in awe at the mighty conflict to which two great nations are advancing, and recoil with horror at the ferociousness of man. Will nations never devise a more rational umpire of differences than force? Are there no means of coercing injustice, more gratifying to our nature than the waste of the blood of thousands and the labor of millions of our fellow men?

We see many societies of men, the aboriginals of the country, living together without the acknowledgment of either laws or magistracy. Yet they live in peace among themselves, and acts of violence are as rare in their societies as in nations which keep the sword of law in perpetual activity.

Nations, like these individuals, stand toward each other only in relation of natural rights. Might they not like them be peaceably punished for violence and wrongs? Wonderful has been the progress of human improvement in other lines; let us hope then, that the law of nature which makes a virtuous conduct produce benefit, and vice loss to the agent in the long run; which has sanctioned the common principle that "honesty is the best policy," will in time influence the proceedings of nations as well as of individuals, and that we shall at length be sensible that war is an instrument entirely inefficient toward redressing wrongs, that it multiplies instead of indemnifies losses.

Had the money which has been spent in the past war been employed in making roads and conducting canals of navigation and irrigation through the country, not a hovel in the highlands of Scotland or the mountains of Auvergne would have been without a boat at its door or a rill of water in every field and a road to its market town. Had the money we have lost by lawless depredations of all the belligerent powers been employed in the same way, what communications would have been opened of roads and water. Yet were we to go to war for redress, instead of redress we should plunge deeper into losses and disable ourselves for half a century more from attaining the same end. A war would cost us more than would cut through the Isthmus of Darien; and that of Suez might have been opened with what a single year has thrown away on the Rock of Gibraltar.

Letter of Dr. Franklin

Philadelphia, September 20, 1783

Dear Sister: The Convention finished on the 17th instant. I attended the business of it five hours in every day from the beginning, which is something more than four months. You may judge from thence that my health continues. Some tell me I look better, and they suppose the daily exercise of going and returning from the State House has done me good.

You will see the Constitution we have proposed, in the papers. The forming of it so as to accommodate all the different views, was a difficult task; and perhaps after all, it may not be received in the different states with the same unanimity that the Convention has given the example of, in delivering it out for their consideration. We have, however, done our best and it must take its chance.

I agree with you perfectly in your disapprobation of war. Abstracted from the inhumanity of it, I think it wrong in point of human providence, for whatever advantage one nation would obtain from another, whether it be a part of their territory, the liberty of commerce with them, free passage on their rivers, etc., etc., it would be much cheaper to purchase such advantages with ready money, than to pay the expense of acquiring it by war. An army is a devouring monster, and when you have raised it, you have, in order to subsist it, not only the fair charges of pay, clothing, provisions, arms, and ammunition, with numberless other contingent and just charges to answer and satisfy, but you have all the additional knavish charges of the numerous tribe of contractors to defray, with those of every other dealer who furnishes the articles wanted for your army, and takes advantage of that want to demand exorbitant prices. It seems to me, that if statesmen had a little more arithmetic, or were accustomed to calculation, wars would be much less frequent.

I am confident that Canada might have been purchased from France for a tenth part of the money England spent in the conquest of it. And if, instead of fighting with us, for the power of taxing us, she had kept us in a good humor by allowing us to dispose of our own money, and now and then giving us a little of hers by way of donation to colleges, or hospitals, or for cutting canals, or fortifying ports, she might easily have drawn much more from us by our occasional voluntary grants and contributions, than ever she could by taxes.

Sensible people will give a bucket or two of water to a dry pump, that they may afterwards get from it all they have occasion for. Her ministry were deficient in that little point of common sense, and so they spent one hundred millions of her money, and after all, lost what they had contended for.

Adieu, my dear sister, and believe me ever.

Your affectionate brother,
Benjamin Franklin.

ITEMS OF INTEREST

It is reported that increasing numbers of conscientious objectors to war in the United States are choosing to go to prison instead of the Civilian Public Service camps. It is estimated that three out of four of those who are going to prison are from the sect called Jehovah's Witnesses. Already probably 2,000 conscientious ob-

How Can I Be of the Most Value to Christ

Milton Brackbill

One of the outstanding needs of our young people today is that they e provided with reliable and adequate sources of information that vill enable them to express themselves correctly. The Sunday school, hurch services, Bible study classes, church schools, home training and eaching are the basic sources of information about Christ and the Bible. However, these must be supplemented by a personal devotional tudy of the Word.

It is very evident that the schools of the nation are planned to make oung people valuable to their country. The objective of the church chool, as I understand it, should be to make Christian young men nd young women valuable to Christ. We talk of the value of educaion. We speak of the value of religion and of the home and of ecreation, usually with this in mind: What value has it to myself?

But for the Christian we are interested in being of service to our ord and Master. How can this be brought about? First, by knowng the facts of the Christian life. The Bible makes it plain that all ave sinned. The factual badness of sin must be recognized by all of us if we are to appreciate God's salvation. From Adam down, men ave been sinners both by nature and by choice. They have rebelled against the authority of God. The rebellion was in their heart.

The second thing that we know is that sin may be forgiven and put away through a personal faith in the merits of the shed blood of Jesus Christ. The rebellion in the human heart can be taken away. There are three classes of people that God says cannot be forgiven. First, the man or woman who does not forgive others cannot be forgiven. Secondly, the man or woman who contends that he is all right, that he has no sin, cannot be forgiven because he feels no need of repentance, no need of Christ, no need of the Saviour. The third class are those who commit the unpardonable sin, a sin that they make unpardonable by closing the heart against the Holy Spirit, the only agency that can bring salvation.

The third fact that we should know is the fact of the new birth, that a man can be born again. Jesus says, "Ye must be born again," telling us, "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." This new birth means new life. In I John 5:12 we find that this new life is His own life. This life is in His Son. Another great fact of the Christian life is that one can be set free from the bondage of sin, that the power of Satan can be broken in life, setting us free to live for God. "Sin shall not have dominion over you." "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." One other thing is a blessed hope for eternity, a hope that holds life steady through all the troubles and trials that may come. These great facts of salvation are the foundation of all true Christian life.

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I Read of War

Stanley Shenk

I read of war, its horrors, glories,
and spectacles.
My thirst for adventure was sated.
I had experienced it all vicariously.
Then I felt dull. I opened the Holy
Book and found truth. Ah, truth, what is
adventure beside thee?

Goshen, Ind.

jectors are in prisons in this country as against the 6,000 who are in C.P.S. camps today. In some of these camps, mostly other than Mennonite, there has been dissatisfaction with the administration of the same. Some trace this dissatisfaction to the fact that the peace churches and some others are in reality operating the camps for the government, and are under the control of General Lewis B. Hershey, who is himself a military officer.

✸

The number of reported conscientious objectors to military service in England is much greater than in the United States. Thus it is reported that there have been 56,902 registered British objectors to war. Of these, 2,760 have been granted unconditional exemption according to provision of the British service law, while the rest are assigned to some form of state service. The provision for complete exemption in England has no parallel in the selective service law of the Unted States.

✸

It is interesting to observe the pure selfishness, from the Christian viewpoint, of some of the opposition to racial groups. In Colorado, for example, numerous Japanese Americans have been relocated who were earlier removed from the west coast states. Lately a delegation representing certain farm interests in that state protested to the governor of Colorado against permitting Japanese to purchase land at prices above the average and to buy up other business opportunities. They sought to support their protest on the naive confession that the Japanese "conduct their enterprises with such efficiency that our people cannot compete." One cannot help reflecting that the application of Christian principles of industry and of simplicity in living standards would go far toward helping Caucasian Americans better to compete in life with their fellow citizens of Japanese origin. They would thereby also be building up peace and good will. All artificial restrictions designed to protect American selfishness and inefficiency will only lead to strife and ill will.

✸

Pamphlets are still being distributed from so-called fundamentalist preachers and institutions, whose burden it is to convince Christians of tender conscience that they are duty bound to fight for their nation with arms when called upon to do so. Nothing really new comes out in these pamphlets over what has appeared in similar literature over the past two or three years. The authors of them claim to be publishing their views because so many thousands of troubled people write to ask them what they should do in a time of war. One cannot help being pained over the fact that so many earnest, conscientious Christians, whose conscience has been awakened on the war question through the teachings of Christ, should in their perplexity be so tragically betrayed by preachers who have won the confidence of these people by their sound and evangelical teaching on many other lines. Undoubtedly, there are large numbers of Christians who would follow Christ in the way of love and nonresistance, were only the preachers to whom they look for counsel true shepherds instead of traitors to Christ on the war question.

THE PASTOR AND MENTAL HEALTH

(Continued from page 1005)

them to unload their personal, domestic, and social troubles in the office. Who then is to understand this large group of people? To whom can they turn for help? Surely the church has much to offer, for as Dr. Peale points out, faith is the answer to all of these difficulties. This is the challenge of this series of essays.

To deal successfully with these unhappy souls, one must have a personal faith. On the other hand, one can have plenty of faith and yet be a failure in the counsel room because one does not have the understanding of the ways of the mind. Hence, the pastor needs to know the principles of mental hygiene which are discussed, albeit too briefly, in this little volume.

Not only will counselors find this a helpful book for study, but all those who have areas in their life where unhappiness is dominant (and their number is legion) will find this book useful in pointing the way to that greater faith that leads to victorious Christian living.

Goshen, Ind.

HOW CAN I BE OF THE MOST VALUE TO CHRIST?

(Continued from page 1007)

These facts lead directly to five essentials in Christian conduct. S. D. Gordon speaks of these five essentials in this way: 1. Respect for authority. 2. The sacredness of human life. 3. Rugged honesty in money matters. 4. Simple truthfulness in speech. 5. Strict chastity in sexual and social relations.

Going back to the first essential in Christian conduct one finds that this is a natural result of the rebellion being taken out of one's heart. He bows in submission to God. "Lord, what wilt thou have me to do?" is his attitude. "Speak, Lord; for thy servant heareth." This includes respect for all constituted authority, either of the home, of the school, of the nation, of the church, or of God.

The second, the sacredness of human life, is well shown in Christ's attitude toward the life of His day. Levi, the despised publican, He calls to Himself. He sees in the woman of Samaria a human soul. The poor blind beggar sitting by the wayside, an object of pity or condemnation or curiosity, is seen by Christ to be a man. The Apostle Paul said that as a result of his salvation he saw men as men for whom Christ died. Today we see so very little regard for human life. A world at war tells its own story. We see and hear so much. We become prejudiced in our thinking. The Japs are treacherous, the Germans are dangerous, and the Russians we were told many things about, but we are apt to forget that every one of these is a human soul endowed with a life that only God could give and no man should desecrate.

In the third, rugged honesty in money matters, we are faced with the terrible possibility and temptation of becoming lovers of money. "The love of money is the root of all evil." The reason why it is so easy to become money-lovers, or dishonest, is because we feel that we can get anything we want if we only have the money. The Scriptures warn us that love of money made Judas a thief and led him to betray his Master. It made Ananias a hypocrite. It made Demas a backslider. The man of Luke 12 became a fool. The rich young ruler it made a Christ-rejecter. May God help us to have a right appreciation of values. We cannot be too honest. "He that is unjust in the least is unjust also in much."

The fourth, simple truthfulness in speech. The Lord Jesus tells us, "Let your communication be, Yea, yea; Nay, nay." In James we are told that the tongue is an unruly evil. In the Scriptures a lie is spoken against in the strictest terms and leads to judgment. Some one has said a lie is the first sin a child learns to do, and the last thing that a Christian puts off.

The last, strict chastity in sexual relations. The Scriptures are full of warning against the sins of the flesh. Whether it is in the Gospels or the Epistles or in the Old Testament we are made to realize that here is a besetting sin. We cannot be too careful here. The Christian will always exercise a proper reserve, remembering that the honor of his Lord is at stake. Modesty is still in the dictionary, in the Bible, and in the heart of the Christian. He will say like Joseph, "How . . . can I do this great wickedness, and sin against God?" He remembers that safety and purity are only possible to him as he shuns evil associations, flees from the power and pursuit of the spirit of this age, and puts his trust in God, asking the Saviour to help him.

The third point in our message is that we can be of the most val to Christ by leading others to the light of the Gospel. After knowi the facts of the Christian life, after being born again, after living in these five essentials of Christian conduct, one is ready to lead othe to Christ. This is God's work for us in this age. Here is God's meth for the salvation of other souls. Here is where a consistent life tel It will mean sacrifice, it will mean Bible study, it will mean prayer; will mean faith, but most of all it will mean a consuming passion f Christ if we are to help others lost in sin. Our hands are tied unle we can demonstrate that God has delivered us.

Years ago two miners were making their way across the prai with their gold findings carefully belted about their waists. Nig overtook them before they got to their destination. By and by th saw a light in the distance. It came from a rude shack. The rou looking man, answering their knock, said they could sleep for t night in the crude attic overhead.

But they felt uneasy. Things seemed very rough. It was an u settled country. So they planned in whispers to sleep and keep gua by turns, with their firearms handy.

The one keeping guard first, noted a crack in the floor. He glu his eye to the crack. Then a broad smile overspread his face. And l lay down and went contentedly to sleep. What did he see? Not muc The rough looking man had picked a well-worn book from the she He sat reading awhile. Then he knelt at the edge of the table, lea ing over the book, in the attitude of prayer. It did seem to make very practical difference to those miners what this man believed.

That scene below—what did it stand for? Well, I think everybod scholars, critics, common people, would agree that it stood for wh is commonly called **The Old Gospel of Christ.**

You know there are some things that are old, old fashioned, b not old-fogy. Bread when you're hungry, water when thirsty, a war coat and fire when the mercury is down, a roof overhead, sleep whe tired out, sunshine and dew and rain—these are all very old-fashione but they are certainly not old-fogy.

Sweet modesty in woman, strict chastity in man, rugged hones and truthfulness in business dealings, gravitation that holds thin steady—these are so old, old-fashioned, and are the underpinning all life.—In Eastern Mennonite School Bulletin.

A young Oxford student whose rooms were adorned wit photographs from the theater, was sent a framed painting c Christ knocking at the door. He hung it on the wall among hi pictures of the stage. He began to be greatly perturbed i spirit. He took down first one and then another of his actres friends. Finally the only picture left was that of Christ. To friend he said, "Do you know, my pictures all had to come dow They didn't seem to harmonize with that!"

No other picture in the world could have cleansed the walls o that boy's room. A portrait of Mohammed or of Confucius coul not have done it. A little bronze Buddha could not have done i Christ knocking at the door—just a painting—wrought a gre transformation.—*Blessed Hope Quarterly.*

The World's Bible

Present your bodies . . . which is your reasonable service.—Paul.

Christ has no hands but our hands,
To do His work today;
He has no feet but our feet,
To lead men in His way;
He has no tongue but our tongues,
To tell men how He died;
He has no help but our help,
To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word;
What if the type be crooked?
What if the print be blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
And hasten His return?

Annie Johnson Flint, in Evangelical Christian.

GOSPEL HERALD

"the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, FEB. 24, 1944 (Herald of Truth Established 1864) No. 48

EDITORIAL

udging from the response of our lers to a recent editorial on our at- de toward members of the church o accept military service, this ques- n is one of the most important before ust now. There was a general agree- nt with the position that we ought to r for and expect the return of these s to the fold of the church. But there a few points which were not made iciently clear in the earlier editorial nuary 20, 1944).

he first is that engaging in war is trary to the teaching of the Scrip- es and not only a violation of a e of the church. An acceptance of full-Gospel teaching will not allow position that one may be an obedi- Christian either in or out of the ny. It is not ours to say that no one s ever gone to heaven from the battle- d. We only know it is the plain ching of our Lord and of the apostles t we should resist not evil, that we uld love and not hate, that we uld forgive and not take vengeance. ur statement that the membership Mennonite boys who accept military vice "is at least in question" seemed some to imply that one could possibly both a Mennonite and a soldier. We ly agree that the plain teachings of e Scriptures and the stated position the church make it impossible to ain in church fellowship and good nding one who becomes a part of e military machine. We were simply ing to describe the attitude and prac- e of the church as a whole. Some al with the question by an immediate pulsion. Others leave the question en until the return of the boys. hichever method is used, it should be decided matter in the minds of all that full standing in the church must de- nd upon a repudiation of all militaris- sentiment and participation.

There was question also concerning e nature of our prayer for these erring ns of ours. "To pray for God's con- tinual blessing upon them" is not to pray for God's blessing upon their war effort. It should be clear that no Christian can consistently ask God to bless that which He has condemned. It is not even to pray merely that they may be spared and returned to us unharmed. If we pray for this, we should also, as one brother did, pray that no German or Japanese mother may be bereaved through the participation of our boys in the war. But the chief subject of our prayer for these young men should be that God will, as one brother says, "show them the error of their way and lead them to true repentance." The greatest blessing which God could give them would be a renewed conscience against the awful sin of war. And surely we may pray that in whatsoever situation they may come, they may with saving faith lay hold upon Christ as their Saviour.

But these clarifications, which we gladly make, are in no sense a denial of the main point of the earlier editorial, which is that we want to win these boys back to salvation, to fellowship in the church, and to a positive conviction against militarism. The danger is that their having accepted service will create between them and us a sort of strained feeling which will make us cool in our friendship toward them, and which will make them sense that they are unwanted and unwelcome in our churches and in our communities. Let us pray mightily that God will give us a breadth of love which can extend open arms of welcome to the prodigals in uniform, as well as to those who have sinned in other ways.

*

God sent His Son to the world that those who believe in Him might have life. Jesus Himself said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). That is our Lord's first concern. Incidental to this of course He had much to say about our way of living, but He knew we could not live the Christian life until we had received the supernatural life from above. In our preaching and teaching we dare not neglect either the preaching of salvation or the preaching of Christian living. The two are complementary. Some of us no doubt neglect one or the other and fail to achieve a proper balance between them. One brother writes of his hunger for more preaching concerning the blessings and joys of the Christian life. He feels that most of the sermons he hears are directed against the various forms of worldliness and carnality. "I do not want to tell preachers how to preach," he says. "They know better than I can tell them. Yet I wish to tell them how much I enjoy the few sermons I hear on the joys and blessings that are mine through Christ."

While we thunder against the sins of our people, as we ought, let us think also of the hungry sheep who "look up and are not fed." A Christian who is rejoicing in the Saviour's love is not hard to lead in ways of Christian living. We cannot teach a dead man to live consistently.

*

Paul writes to the Corinthians concerning those who are "weak and sickly among you" (I Cor. 11:30). Who could deny that we still have the weak and sickly among us? These are the people who have scarce enough Christian vitality to stay alive, who, far from being in a position to help others, must be constantly doctored and encouraged by others. There can be no objection to the strong helping the weak. We are glad to encourage and to nourish the babes in Christ, and to restore those who have fallen. We are willing to forgive, even unto seventy times seven. But when we consider how much of the time of our bishops, ministers, and deacons is given to straightening out erring members and nursing along those who are on the mere edge of Christian profession, we become convinced that chronic spiritual invalidism may become a vicious thing. We were all babes once, and perhaps more than once we have fallen into spiritual sickness;

but there is no excuse for remaining in that condition. Paul protested against those who were still babes when they ought to be grown men. If we are permanently sick, it must be that we have simply surrendered to that kind of condition. One wonders whether some people do not take satisfaction in being nursed along in a crippled, sickly Christian life. A host of these willing invalids are responsible for the extensive hospitalization service to which our church leaders must give their energies. Oh, for strong Christian men and women who have left behind their childish ways, who have thrown away their crutches, their pills, and their plasters, and who have taken their place in the ranks of the sturdy warriors of the Lord's army! Our ministers ought, no doubt, to do more pastoral work; but there is no excuse for the church member who mopes and complains because the preacher hasn't been to see him for a whole year. Perhaps your minister has been busy gathering in the lost. Do not draw him away from that necessary work. Through Bible study and prayer you have sufficient resources for your own spiritual guidance. Be on the aggressive. "Be strong in the Lord, and in the power of his might."

A Consideration of Some Further Matters Related to the Problem of Church High Schools

By Ernest E. Miller

[A continuation of a discussion of church high schools begun in the February **Christian Doctrine**]

It seems expedient to point out certain matters which are essential to a correct understanding of what we have set out to do. I mentioned in the earlier discussion that the Mennonite Church has never officially formulated a philosophy of education. It would be presumptuous for me to essay the delineation of a philosophy of education for the Mennonite Church. But I should like to make a few remarks related thereto.

Every normal person has a philosophy of life, although he may not be aware of it, and his philosophy may not be a good one. Even the cracker-box politician of the country barber shop has a philosophy of life. A man's philosophy furnishes him with his basic attitude toward life. His philosophy gives life its meaning and values. A man is wont to solve the basic issues and problems of living in the light of his philosophy.

Every normal person, also, whether he be a laborer, a housewife, a business man, a physician, or an educationist, has a philosophy of education. If you think that the average person does not have some kind of idea of what education is or should be, just listen to the criticisms which are occasionally leveled at our schools in general or at certain practices in certain schools. In this connection it may be interesting to record the thoughts of an overindulgent mother when her "darling" comes home from school with a poor report card. Needless to say, an educator's philosophy of education is the most important part of his equipment, for it directs him in every phase of his educational thinking and practice. What a pilot is to the ship, the philosophy of education is to the educator.

There is not one philosophy of life; there are many philosophies. Indeed, there are also numerous philosophies of education. Strictly speaking, there are as many philosophies as there are individuals.

Is there a Mennonite philosophy of education? There is and must be a Mennonite philosophy of education, because Mennonites may be looked upon as normal persons and ordinarily a considerable number of them are found to be engaged also in the practice of teaching. We simply cannot educate intelligently without some beliefs about education. The Mennonite theory of education would be revealed in the writings of many Mennonite writers from Menno Simons on down through the centuries to the present time. It is probably correct to say that no Mennonite educator has ever outlined the Mennonite philosophy **as such.** In other words, the Mennonite philosophy of education may not have become articulate as a philosophy. Perhaps out of this generation of educators there will arise one to crystallize and put into written form such a philosophy of Mennonite education true to our heritage and acceptable to the group.

The Sources of Our Philosophy of Education

The philosophy of a person as well as of a group or organization is not just spun out of the blue. It doesn't just happen. It develops from certain sources. One source is a man's own **experiences** in life. We have all had experience in school as pupils. Many of us have also served as teachers, and so from our school experiences we derive a part of our philosophy of educati

It is doubtless true also and hig desirable that those who by mean serious thinking and study develo rationale of education should study **thoughts of the educational phil phers of preceding ages.** Hardly a losopher has spoken in the past that he has expressed his opinion ab the nature of education. Philoso deals with the essential values of liv and education is to help the immat to attain the basic values of life. As illustration consider the educati pronouncements of Socrates, of Pl and of Aristotle. These men endeavo to lead the narrow, individualistic te ing of the contemporaneous soph into more constructive social chann In more recent times the philosoph Locke, Herbart, William James, others, have profoundly influenced theory and practice of education. building one's philosophy of educa it is obviously the part of wisdom consider the teachings of the gr thinkers of the past as they dealt v education.

Not only do we examine the l thought of the educational philosoph of the past, but we desire to study a the best **thought of our contempor educational philosophers.** There living at the present time men H. H. Horne, Boyd H. Bode, E. Homrighausen, and John W. Dew for instance, who are making a sig icant impact upon the course of mod education. We want to see what c tribution they may make toward building of our educational philosop

The phenomenal development in field of **science** has changed the thi ing of humankind in many respe Science is furnishing us with a gr body of reliable data concerning nature of man and of the world in wh man lives and moves and has his bei Common sense would dictate that search the offerings of science, par ularly in biology, physiology, psyc logy, sociology, etc., for whatever c tributions it might make to our the and practice of education.

If we scan the field of contempor thinking in general education, we that the above sources are the us ones for the building of an individu philosophy of education. These valid and desirable sources. Howev they are not the only sources, nor they the basic ones. Many times see that they contain serious contrad tions and do not adequately solve most important problems of educati

Another source, in fact, the ch **source** of Mennonite educational p losophy, apparently overlooked by most all of the contemporary writers the field of public education, is t **Bible.** The Bible is God's voice a message to man. God has given us great deal of information—the or reliable data—concerning the orig the nature, and the destiny of m

ryone who is a child of God will
n to the voice of his heavenly Fa-
. For us, then, although we do
kfully accept the contributions of
f the thinkers of the ages and also
ience, the great fountainhead of our
cational philosophy is the Scrip-
s. In fact, we must judge all think-
and all contributions of man by
standard of God's Holy Word. We
to follow the excellent advice of
l when he said, "Prove all things;
l fast that which is good." We wel-
e the truth from whatever source it
come. However, we prove or test
genuineness and trustworthiness in
light of eternal Truth, in order that
may ever "hold fast that which is
d." God's Word for us as Mennon-
educators is still, and always must
a lamp unto our feet, and a light
o our path. **I would suggest then as basic plank in our platform of Men-ite education that it must always ain Bible-based.** And, if the Bible is base, then our program will also be ist-centered because Jesus Christ is very heart and center of the Bible.

he second plank in our platform ht well be that Mennonite education upil-adjusted. Mass movements are the order of the day in the church. ere have been mass movements, of rse, in the past, many of them large-forced, which have as a rule not rked to the best interests of the rch nor of the individuals concern-Society cannot legislate people en sse into the kingdom of God. The rch of God grows only when in-iduals are cleansed by the power of Gospel and are brought to faith in us Christ.

esus did His most effective work h individuals, as for instance, with codemus, with the Samaritan wom-with Zacchaeus, with the woman en in adultery, with Peter, and with ny others. He was the Master acher because He respected each per-hality; because He understood the ure of each one; because He patient-and considerately adjusted His teach-; to each individual need.

One of the greatest contributions of odern education is the fact that it phasizes the necessity of adjusting program of education to the needs the individual child. The child does t exist for the school, but the school the child—yes, even the teacher for child—in order that he may develop d grow in the best possible way.

In harmony with this principle, the ministration of education and the thods of teaching are to be adjusted the needs of the ones who are being ught. This implies a careful study of ychology and mastery of methods. he subject matter is also to be graded the capacity and needs of the pupils the various age levels. This is based the Biblical principle of milk for bes, strong meat for full grown men. other words, we need to follow the example of Jesus and the apostles of "personalizing" the Truth so that it may become meaningful for the pupil and so that he may assimilate it.

The third plank in our Mennonite educational platform might well be to make certain that our Mennonite education is church-oriented. In an address in June 1940 I said:

> In the first place, the church needs, and has a right to expect, the constructive confirmation of the training in faith and in practice of the tenets held as a part of the peculiar genius of the church. There is a body of belief commonly held to be peculiar to an evangelical Christian faith, and there are practices and doctrines agreed upon by the General Conference of our Mennonite Church as representing the historic faith of the church. Our young people still receive, from their homes and their home church, training in these basic tenets of faith. The church, therefore, has a right to expect that its college will carry forward this training. It may be that aspects of this faith need a truer alignment and more clarification and, if so, the college should help give that clarification to its students in such a way as to deepen and strengthen it, but not to disintegrate or destroy it.[1]

We believe that our church teaches and preaches the pure Gospel. We appreciate the fact that our church holds to the Word of God as the basis of her teaching and practice. We thank God that through all of the changes and vicissitudes of the world our church considers it her mission constantly to teach and preach the changeless Christ as the Saviour of men. And so our Mennonite educational program is in harmony with the principles and doctrines of the church, because she is loyal to the Bible and to Him who is the heart of the Bible.

Our program of education shall also be oriented with respect to the needs of the local church or congregation. The local congregation is the basic unit of the church at large. Our educational institutions must help serve in the training of the young people of these local congregations and in supplying them with a well-trained and consecrated leadership.

Another plank in our educational platform may well be the convictions that Mennonite education is world-visioned. This is inherent in all that has gone before. "Where there is no vision, the people perish." The trouble with the world today is that it is suffering from the lack of a noble and empowering vision. That is doubtless the reason why there is also so much indifference and lethargy in the church. Christian education must help each member of the church to catch the vision as revealed in John 3:16: "God so loved the **world** [not only me, but the **world**], that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Shortly before He left this earth, Jesus envisaged all peoples as belonging to Him and He gave His Great Commission to His faithful followers: "Go ye therefore, and make disciples of **all the nations.**" Yes, in our educational program we must inspire our pupils with nothing less than a world vision.

Here again our educational program must be geared to the practical program of the larger body of which it is a part. Take, for instance, the important work of training our missionaries for carrying on foreign mission work. As individuals or congregations we cannot do that very well alone. But when a number of congregations bind themselves together as a Board, then collectively they can pool their resources, spiritual and material, and train men and women and send them to the far corners of the world.

It is, therefore, part of the task of Christian education to train up church members who are intelligently loyal, not only to the local congregation, but also to the large body of the Christian church to which they belong.

If we build our educational structure on these four planks we shall not go astray, but shall, with the guidance and help of His Holy Spirit, accomplish our God-given work.

Goshen, Ind.

1. *Goshen College Bulletin,* July 1940.

A LIFE—A DEATH—A CHALLENGE

By Elton S. Kinzie

In memory of Elmer Earl Hartzler, relief worker in Puerto Rico, who met his death by drowning, September 12, 1943.

Upon a lovely isle 'neath tropic skies,
Departed "Soldier of the Cross" he lies,
A witness for the Way of Peace and Truth,
His life a challenge to our Christian youth.

Not where machines of war rain from the skies
Destruction on another land as fair
As his, nor where the cannon's screaming shells
In bursts of death spread hatred and despair:

His strength he gave to build a peaceful world,
To mend life's broken bridges and prepare
A smoother path for other pilgrims' feet,
His weapon—love, his ammunition—prayer.

May we who share his cause lift up the torch
He showed us how to bear a little higher,
Nor drop the ropes he tossed to sinking souls;
The task to finish He'll of us require.

While God with tender grasses heals his grave,
And stars in silent tribute shine above,
While Puerto's stately palms stand sentinel,
We'll live and guard the heritage he loved.

Preston, Ont.

—o—

Internment, for me, meant concentration, not in the dreaded physical sense of barracks and monotony, but in the blessed experience of this "one thing I do." With our range of activities bounded by the compound walls, it was the opportunity to explore more fully the outreaches of the spirit.—A missionary interned by Japan.

WITH OUR MISSIONARIES

"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE."

MARTHA OR MARY?

I cannot choose; I should have liked so much
To sit at Jesus' feet—to feel the touch
Of His kind, gentle hand upon my head
While drinking in the gracious words He said.

And yet to serve Him!—Oh, divine employ—
To minister and give the Master joy;
To bathe in coolest springs His weary feet,
And wait upon Him while He sat at meat!

Worship or service—which? Ah, that is best
To which He calls us, be it toil or rest;
To labor for Him in life's busy stir,
Or seek His feet, a silent worshiper.

—Caroline Atherton Mason.

—o—

City Missions

STEELTON, PA.

Mennonite Gospel Mission

Since our last writing we have had Bro. John W. Hess, Akron, Pa., with us holding a series of evangelistic meetings. Four precious souls accepted Christ as their personal Saviour. The children appreciated the services Bro. Hess had with them. The last Sunday night there were one hundred children present.

We rejoice too that a number of older folks from the community came to services and heard the Gospel messages; some of whom seldom go to a church service anywhere. The Spirit was speaking to souls, but Satan has had the victory thus far with many for whom we are concerned. The Lord willing, we expect Bro. Hess with us again to hold similar services sometime in June.

On Feb. 6 a service was held in the Dauphin Co. jail by our pastor, Bro. Ira E. Miller, accompanied by a number of the workers.

Feb. 10 we had the first prayer meeting in behalf of the Jewish work in Harrisburg. You are invited to these meetings the second Thursday evening of each month. The next meeting of this kind will be held March 9.

Will you join with us in praying for a Spiritual revival among the professing Christians of America?

Feb. 10, 1944. Florence Tyson, Sec'y.

LIMA, OHIO

Dear readers of the Gospel Herald: Greetings in our Saviour's name. We wish to thank the following sisters and brethren for their gifts and kindness for our Christmas Bibles and treat to the Lima Mission Sunday school: Sister Mary Ross, Mr. and Mrs. Eimen, Alma Troyer and friend, S. H. Short, Mr. and Mrs. Elsworth Hondrick, E. F. Hartzler, Nellie Hagey, Hilda Bixler's class, Joe E. Kandel and family, Mrs. W. E. Lehman, Kidron S. S. class, Mary Burkhart, Mr. and Mrs. John Kurtz, Ann Beck's "The Helping Hand" class, Lockport Sunday school, Fulton Co., "Cheer Up Band," Henry Mueller, John D. Good, friends in Allen Co., Ohio, Lois Johns' class, and Dan Augsburger.

All-day meeting was held Jan. 30 at the Lima Mission. Evangelistic sermons were given by Bro. S. E. Allgyer. Bro. Loren King from West Liberty, Ohio, was present and gave us a very interesting talk.

We had the privilege to fellowship with Bro. Noah Troyer of West Liberty, Ohio, and Bro. A. J. Steiner of Columbiana, Ohio, Sunday, Feb. 13.

Revival meetings will start Feb. 20. Bro. C. Z. Martin is in charge. We all need your constant prayers that the meetings will prosper and bear fruit to further the work of our Lord.

Feb. 15, 1944. Cor.

South America

NEWS FROM ARGENTINA

By T. H. Brenneman

Annual Meeting of Missionaries

From Jan. 11 to 14, the annual Mission Council was held in a suburb of Buenos Aires. All of the missionaries and their children attend this meeting if possible. This year some were absent. Sisters Holderman and Shank did not make the long journey from the Chaco, and Sister Brenneman could not attend because of ill health. Several children were also missing.

The Mission Council is a time for Christian fellowship and for renewing of friendships, for this is one of the few occasions in the whole year when some of the missionaries can see each other; sometimes it is the only occasion when this is true. It is also a time to discuss problems and make decisions concerning future plans for the extension of the Lord's work. The four days were crowded full of interesting sessions in which reports were given and resolutions passed. Today I received a copy of the minutes of the meeting, and note that there are exactly fifty official items that were discussed.

New Missionary Arrives on the Field

All of us were glad to welcome a new missionary into our group this year. Sister Edna Good arrived in Buenos Aires just three days before the Mission Council convened. We thank the Lord for the divine protection given her during the long voyage of six weeks, and we pray that she may fill a large place in this part of His vineyard.

Visit of Missionaries of Other Societies

One of the high spots of this year's Mission Council was the fellowship hour the second evening when we had the privilege of meeting Mr. and Mrs. Isaac, who were en route to India. They are personally acquainted with our missionaries in India, and it almost seemed that we had made a visit to ou low workers on the other side of the glo we listened to their talks. They were ac panied by Miss Shrock, who is going to I for the first time.

Present also in this meeting were missionaries who are working among th dians of Northern Argentina, not far our missionaries — the Holdermans Shanks. It was very interesting to liste reports of their work and experiences.

The Mission Council ended on Fr after which there were only a few day prepare for the biennial Conference of all churches, which is to be held in Tre Lauquen, Jan. 20-23. Immediately follo the Conference a young people's retreat begin, which will last five days. It is ou sire and prayer that these meetings ma the means of strengthening our brotherl and of extending the cause of our Master.

Health of Missionary Improved

We are glad to report to all our friends have been interceding on behalf of S Brenneman's health that she is greatly proved and that your prayers have not in vain. Although she is not able to fill place in the home and church yet, we can that she is steadily gaining strength for w we praise our heavenly Father. After b confined to her bed for three and one- months, she is now able to be up all the t and is allowed to attend meetings occas ally. We ask you all to continue in pr that she may be speedily restored to nor health. We also take this opportunity thank each of you who so kindly sent Christmas greetings and letters of enc agement and cheer.

Villegas, F.C.O., Argentin

Jan. 17, 1944.

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THE ARGENTINE EXTENSIO PROGRAM

By S. C. Yoder, Secretary
Mennonite Board of Missions and Charities

In both India and Argentina our nomination now has a church. By t I do not mean one congregation, bu church composed of a number of c gregations, with all the activities t such bodies engage in. These churc are organized into a conference m the same as are those of the Uni States and Canada, and they are c cerned with the same vital proble and questions that we are.

The one respect in which their sit tion is different from ours is that t do not have the means of providing themselves the facilities for carry on and developing their work. T Argentine Church is young, and m of the congregations are small. I sides this, its membership is, with few exceptions, drawn from among poorer classes. A few have impro their situation considerably since t have found the Lord, but none of th are able to give large sums for the er

n of churches, homes for mission-
es, schools, and for the maintenance
the church and the promotion of its
grams. Besides they live in a society
h which they have little in common,
can they utilize any of its equip-
nt without exposing themselves and
ir young people to hazards that
uld be unwholesome and would
pardize their spiritual and moral
ll-being.

None of their church buildings are
ple and spacious enough to accom-
date large gatherings, such as con-
ences, young people's retreats, in-
tutes, Sunday-school conferences, etc.
lequate quarters outside of the church
e not available, nor would it be ad-
sable to use them if they were. And
t, such meetings as are referred to
ove are more essential in Argentina
an in the United States because, out-
le of the church, there is very little
which our young people can have a
rt.

In the following article, Elvin Snyder
ts forth the need for adequate quarters
connection with the Bible School
ilding. If this should not be consider-
the most economical way of hand-
g the problem, then a very inexpen-
ve structure could be erected on suit-
le grounds which the Argentine
urch now owns, where meetings of
is nature could well be held.

rgentine Conference Accommodations

Elvin V. Snyder, Pastor
Carlos Casares Mennonite Church

It's the first day of Conference! People are
riving by every train, laden with suitcases,
ndles, and parcels, for the three or four
ys' stay. Some even bring their own mat-
esses and springs because Conference does
t provide "Simmons" outfits for everybody
really for nobody! Other articles in their
ggage include bed sheets and covers, pil-
ws, towels, a mate (Paraguayan tea) out-
, and, according to the conference program
-a Bible and a hymnbook.

Of course, before this young invasion takes
ace, several household committees will
ave been planning, toiling, and, as is the cus-
m the last week in January, feverishly per-
piring. The lodging committee has been busy
tting up cots in every available room and
rner, and in an extra house or two that
ave been rented for the occasion.

There are not enough cots and mattresses
go around (please don't tell anyone); so
ou graciously and gratefully decide wheth-
r you will throw in your lot with a cot and
our covers, or with a mattress on the floor.
The cot proposition is usually the better,
nce the tow mattresses often compare
vorably with a long bag half full of old,
ard bread loaves.) On account of the "lebens-
aum" shortage, the committee very accom-
odatingly provides pitchers, basins, buckets,
nd mirrors for the ablution of as many as can
racefully use them at once. The conditions
re usually so crowded that when all are in
ed and the door is shut, no one can get in
r out, as in Luke 11:7.

The other committee is the one that pre-
ares the kitchen, dining room, and vitamins.
heir first duty is to install a cooking stove
r two, which usually cures any paleness of
ace from which they might have been suffer-
ng. Next they gather some boards and
trussels" from the neighbors or near-by carpenter shops and improvise a dining room as close to the kitchen as possible. If there is no basement or other room for this, a tent must be set up. Then there are dishes and kettles to wash so as to be ready for action. Also, nearly every year some new utensils must be added to the "bateria." Then one or two members will start provisioning the cupboards, and the cook is already peeling the potatoes.

This arrangement is not too happy, since the connections between the various "establishments" are not very convenient, and "wide open spaces" allow you to absorb considerable semitropical sun and wind. A certain missionary (say it not in Gath) under the pretext that he suffers from sunstroke usually manages to head off the waiting procession by the kitchen wicket. Then also, if there is a bit of a breeze, it is not necessary for you to ask for any additional ration of "pepper" because your plate will probably fill up with drifts of sand as you transport yourself to the "dining room."

These various circumstances are due to several conditions which are prevalent in our Argentine churches. Church members generally are from the poorer people and hardly have room in their houses for their numerous families—much less accommodations for conference visitors. The few families that have "spare rooms" provide for as many as they can, but that number is really insignificant.

None of our towns have enough hotels to accommodate so large a group besides their regular patrons. Even if there were sufficient room of this kind and money to pay for it, it would probably not be the part of wisdom to expose our young people to such utter worldliness as is constantly on exhibition at such places.

We would not be surprised, on the other hand, if, with the bettering of economic conditions of our members, there came also a Christian spirit of hospitality, so that some day (probably not within the next fifteen or twenty years) the matter of lodging would take care of itself as it does somewhat among our people at home. In the meantime we are at a loss to know what to do unless some money could be invested in buildings adequate for these needs.

What to Do?

The difficulty with putting up buildings suitable and adequate for this purpose alone would be the high cost in the first place and secondly that they have no particular utility except during conference week or other special meetings, such as young people's institute, and meetings of a similar nature.

What seems to be a wiser proposition is to plan a Bible School building or buildings which could be used for this purpose during the vacation months. To do so would of course require a little more capital than for the Bible School building alone, yet the outlay would certainly not be double that of the other plan. The spacious attics could be so built, with a good floor and a heat and cold-proof roof, that they would provide adequate sleeping quarters for both women and men in different sections. The kitchen and dining room would provide ideal eating places.

An added advantage of this arrangement would be that when the day comes that it will not be needed for conference, the extra space with little change could be transformed into student dormitories.

We would invite our brotherhood at home to consider this need, and as you contribute, you will be helping to mark in a permanent and useful way the first twenty-five years of spiritual bessings in this part of the Argentine.

It is our prayer that, by the time of our annual meeting this year, the $25,000 fund which was authorized at last year's annual meeting will be completed and that, through it, some of the very pressing special needs of the Argentine Church will be supplied.

In behalf of the Argentine Christians, redeemed with the blood of our Christ and brought into our own brotherhood by His divine grace, and in behalf of the missionaries, the Executive Committee of the Board expresses once again its heartfelt gratitude for the support of the church. Our past experience leaves us room to expect the same response to this project, as well as to all others which the future may bring with it.

Goshen, Ind.

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VARIOUS RENDERINGS OF II COR. 9:8

"God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work."—R. V.

"God is able to make every grace overflow in you, so that in everything and at all times, possessing complete content, you may prosper in every benevolent work."—Ferrar Fenton.

"And God is able to give you an overflowing measure of all good gifts, that all your wants of every kind may be supplied at all times, and you may give of your abundance to every good work."—Conybeare and Howson.

"And God is able to bestow every blessing on you in abundance, so that richly enjoying all sufficiency, at all times, you may have ample means for all good works."—Weymouth.

"God is able to bless you with ample means, so that you may always have quite enough for any emergency of your own, and ample besides for any kind act to others."—Moffat.

"God has power to cause every kind of favor to superabound unto you, in order that in everything, at every time having every sort of sufficiency of your own, ye may be superabounding unto every good."—Rotherham.

—Victory Leaflet No. 6.

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HUMILITY

When Dr. Morrison, well-known missionary to China, wrote home asking that an assistant be sent him, a young man eager to go appeared before the committee. He looked to them so unpromising, so rough and "countryfied," that they said, "He will never do for a missionary." But as he was so anxious to be employed in missionary labors, the committee made a proposal to send him out as a servant. Asked if he was willing, he replied with a bright smile: "Yes, most certainly. I am willing to do anything, so that I am in the work. To be a 'hewer of wood and a drawer of water' is too great an honor for me when the Lord's house is building." That young rustic afterwards became Dr. Milne, a most efficient missionary, founder and principal of the Anglo-Chinese College of Malacca.—The Evangelical Messenger.

OUR FAMILY CIRCLE

"AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD."

IN THE FIRELIGHT

And there is stillness everywhere,
And, like winged spirits, here and there
The firelight shadows fluttering go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a further room
Comes: "Now I lay me down to sleep."

And somehow, with that little prayer
And that sweet treble in my ears,
My thought goes back to distant years,
And lingers with a dear one there:
And as I hear my child's Amen,
My mother's faith comes back to me,—
Crouched at her side I seem to be,
And mother holds my hands again.

Oh, for an hour in that dear place,
Oh, for the peace of that dear time,
Oh, for that childish trust sublime,
Oh, for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone
And, "Now I lay me down to sleep."

—Eugene Field.

—o—

A PRAYER OF PIOUS PARENTS FOR THEIR CHILDREN

O Lord, our dear God and faithful Father, Creator and Preserver of all creatures! Grant us Thy grace, that we may be able to bring up our children in the fear and admonition of the Lord and in all righteousness, and that we may be examples to them in the fear of God and in virtue. Do Thou also grant our children grace and bestow upon them the gift of the Holy Spirit, that they may receive and accept our admonitions in love and the fear of the Lord. Kindle in them the true fear of the Lord which is the beginning of wisdom, that they may walk accordingly and that they may continue forever according to Thy promise. Bless them with true knowledge of Thyself. Guard them from all idolatry and false teaching. May they grow up in the true saving faith and all godliness and remain therein to the end. Give them a believing and obedient heart, also true wisdom and understanding that they may grow and increase in stature and in favor with God and man.

Oh, do Thou plant in their hearts a love for Thy divine Word, that they may be reverent in prayer and worship, respectful toward the minister and all men, upright in walk and conversation, that they may live virtuously, righteously, faithfully and in all godliness, yea, that they may manifest love and gentleness toward all men. And protect them from all the wickedness of the evil world, so that they may not be led astray by evil companions; let them not fall into vice, neither cause others to fall. Be their protection in all danger, that they may not suddenly perish. Grant that our church here on earth may be maintained and increased through us, our children, and our posterity, that we and they, together with the company whom no one can count and who carry palms in their hands, may praise Thee in Thy eternal kingdom, yea, may sing the new song with joy to the praise of Thy holy name. In Jesus' holy name. Amen.—From the Ernsthafte Christenpflict. Translated by Elizabeth Horsch Bender.

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A LITTLE STUDY OF MOTHERS

By Lina Z. Ressler

A great many things have been said and thought and written about mothers. Of course we are inclined to think of mother with a certain degree of reverence. Ever since Mother Eve said hopefully, "I have gotten a man from the Lord," mothers have held in their arms the wee bundles of possibilities as they have come to them, to occupy a large place in the heart and life of the earthly mother. Sometimes I think we are inclined to elevate the position of mother above that which God has intended.

Mother's place in the home, in the church, and in the world is a unique and responsible one. To her are given opportunities for good such as no one else can have. Along with these opportunities there are responsibilities that may well fill her with awe and cause her to tremble as she approaches them.

We like to think of our own mothers. As we remember our early days in the world, mother fills a large place in our lives and rightly so. We need to thank God for our mother's love and care. In sickness and in health, mother was the blessing and comfort and joy of our lives.

As we think of this, however, perhaps we might think, too, of mothers as a class. Mothers are not all alike. There are various types of mothers. In fact, we might well say there are really no two alike. So many of our positions come to us very largely molded and influenced by our surroundings and environment.

We were watching a little mother the other day. She had with her three little ones. They were in a room where a meeting was going on, but the little group remained a group and in no way disturbed the meeting. Others spoke to the children; they were interested and polite, but remained loyal to their own little group around Mother's corner of the davenport. Other little ones kept their own mothers, and others too, busy watching and, shall I say, "fussing keep them from disturbing the c versation that was going on. We wondered at the little mother of th What method did she use that others lacked? How did she mana Some one asked her. "I don't kn she said simply; "maybe it is bec I always mean what I say." Her v artlessness told us a part of the sec And the three were not abused. I th they usually have about as pleasant happy a life as any I have seen. T little corner was all they wanted, they were enjoying it right along "How does she do it and still have s a good time?" I asked the grandmot the next day. "I don't know," she s "but she is always that way."

I remember another mother v several children, who is always w to a frazzle keeping up with one t year-old. The little fellow seems tc always on the "go." Mother calls, the baby runs on; and the only way keep him at home is to run after h She may call in the gentlest of to but the baby goes right on. The o way is for mother to keep on keep after the boy. I saw this mother ti and wrinkled and out of breath, an thought of the little mother with three grouped around her, so happy contented.

What makes things so differe Sometimes I wonder if Mrs. S. right when she said, "I am afraid M— will do as she always had done; will just spoil her girls by waiting them all the time."

Responsibility seems to strengt morale and dependability. Of cou this is not the only need; yet a w disciplined and obedient family is a more promising field for the seed God's Word than the one which ne constant nagging and fussing to k its members behaving properly.

Mother's position is an exacting c There are always so many things to done. Nothing short of God's grace constant help will ever furnish needed strength. To go back to little mother of three. The group in room were discussing a hymn to committed to memory for the n meeting; several hymns and songs w suggested. I wondered what the li mother of three would have to say. like 'Every Day with Jesus," she s quietly. "I don't often have time listen to the radio," she continued, " whenever I can, I listen to this pr ram; it seems to give me the hel need." I wonder if the song this mot suggested might not be one of sources of help and inspiration.

Remember, please, I am not tell other mothers how to train their fa ilies. God knows we all make mistak and I am not at all sure that any of us could lay down a set of rules any of the rest of us. I am only sh ing with you some of the things I h observed. We all need to learn as

along. Some of the lessons are nty hard and discouraging, too. Of rse there are helpers along the way. ise God for older and more experi- ed mothers who are paving the way those who are coming along in the d of life and experience. How we uld seek and treasure the helps that ne to us as we go along!

One great source of comfort and help the fact that we all have access to d's great storehouse of grace and p for whatever our hard task may be. t's come to it often, "in full assurance faith." As the hard experiences keep ning, and as we are driven oftener to Throne for help and guidance, we rn to appreciate more and more our ther's goodness in preparing for our ut-in and quiet lives such a bounteous pply of help in such a time of need.

Scottdale, Pa.

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SILENCE

"To every thing there is a season, d a time to every purpose under the aven," says the Preacher in Ec- esiates (3:1, 7), "a time to keep silence d a time to speak."

Few lessons are harder to learn than w and when to do these two things. he thought of speaking one's mind romises relief, but the act not in- equently leaves one dissatisfied and nscience-stricken. Silence, however, n be cruel. Many suffer because of e silence of those who should speak. When Joseph interpreted the dream of e butler in prison, he said, "Think on e when it shall be well with thee, and new kindness, I pray thee, unto me, nd make mention of me unto Pharaoh, nd bring me out of this house. . . . et did not the chief butler remember oseph, but forgat him" (Gen. 40:14, 3). Not till two full years had passed, nd Pharaoh was troubled by a dream, id the butler say, " I do remember my aults this day" (Gen. 41:9).

Breaking the long silence is some- imes an urgent duty. Somebody may e suffering because we have not poken the promised word to another r answered the letter that called for an arly reply.

That was a great moment when Nico- lemus had the courage of his convic- ions and asked the Sanhedrin, "Doth our law judge any man, before it hear im" (John 7:51)? What a contrast to he cowardly silence of Christ's own lisciples when His enemies determined o crucify Him!

There is a silence that is sullen and sinful, a silence in which the heart oroods to its own hurt and the discom- fort of others over imagined wrongs. A New Testament example is found in the attitude of the elder brother in the parable of the Prodigal Son: "And he was angry, and would not go in: therefore came his father out, and in- treated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf" (Luke 15:28-30).

There are too many people with the elder son's spirit, suddenly silent until expostulated with, and full of unjust accusations when condescending to speak. What a difference it would make to many homes and many churches if all grouchiness were crucified and the new life in Christ were fully freed to serve unto the uttermost!

Unconfessed sin has a way of playing havoc with the soul of a saint. "When I kept silence," says the Psalmist, "my bones waxed old through my roaring all the day long" (Ps. 32:3). "He was silent as to confession," says Spurgeon, "but not as to sorrow." So many professing Christians are silent as to Christ but loudly critical as to the church and its members.

How we feel the joy of broken silence when the Psalmist says: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin" (Ps. 32:5).

After such experience we do not wonder at the closing words of the Psalm, "Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."

There is, however, a silence that is golden. It is said of Dr. Alexander Whyte, "He had a great gift of silence." In his "Les Miserables" Victor Hugo says of the Bishop, "He knew the time to be silent, he also knew the time to speak."

The cultivation of a sympathetic, understanding silence is just as essential as the cultivation of speech. There is nothing so boring as a steady stream of talk unrelieved by pauses and opportunities for others to share in the conversation. Yet some good and gifted people are guilty of this very thing. There are Christian leaders who seem unable to listen to any voice but their own. What signs of impatience some show in conversation! While they are talking they expect us to be all ears, but when we respond they have that faraway look that humiliates us with the sense of the unimportance of what we are saying.

Many religious gatherings, especially when convened for business, are made a weariness to the flesh by people who seem to talk for talk's sake. A denominational secretary, writing a biographical sketch of a deceased minister, says, "It may be truthfully said that he guided the conference in its labors, and many and many a time he got it out of difficulties and into quieter waters after a noisy debate."

In this connection it is interesting to turn to the Acts of the Apostles and read of the council at Jerusalem. At its opening, we see that there was much disputing, questioning or debate; but later, we read: "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered" (Acts 15:12, 13).

It is sometimes a Christian duty to hold one's tongue and just "listen in." There are times when tacit consent accomplishes more than wordy approval.

There can of course be a silence that is embarrassing. Such silence sometimes takes possession of the prayer meeting. The causes are varied. There may be a general tiredness; a worldly spirit; lack of preparation upon the part of the leader, a critical attitude manifest among the people; the presence of a domineering, unsympathetic person; enmities, jealousies; unconfessed and unrepented sin, and other evils that grieve the Spirit of God.

A silence born of the Spirit is never disconcerting, except to those who need to come under conviction, but makes for true and holy fellowship; and blessed are the people who can therein discern the quiet presence of their Lord.

Gray would have to go a long way today to find inspiration for those lines of his "Elegy":

> "Far from the madding crowd's ignoble strife
> Their sober wishes never learn'd to stray;
> Along the cool sequester'd vale of life
> They kept the noiseless tenour of their way."

With the increase of tourist travel, the silent places of the earth are daily decreasing in number. The blatant honk of the motorist's horn harshly shatters the sacred silence of many a sanctuary every Lord's day. Happy indeed are the people who can still find zones of untroubled silence for prayer and meditation and the hearing of the Word of God.

In one of his autobiographical confessions, Mark Rutherford sadly wrote: "Thousands of men and women superior to myself are condemned, if that is the proper word to use, to almost total absence from themselves. The roar of the world to them is never lulled to rest, nor can silence ever be secured in which the voice of the Divine can be heard."

Evidently there is large room for ministries of quietness, ministries that make it possible for people who live all their days in a noisy world to say, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul." These ministries of quietness might perhaps lead to the opening of church doors now closed six days out of seven, that weary souls might turn from earthquake, wind, and fire conditions of the world,

(Continued on page 1020)

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THURSDAY, FEBRUARY 24, 1944

Field Notes

The dates set for the annual meeting of the Mennonite Board of Missions and Charities at Kidron, Ohio, are June 2-5.

* * *

Bro. Alva Swartzendruber, Hydro, Okla., recently baptized a class of seven converts at the Protection, Kansas, Church.

* * *

Bro. Jesse J. Short, Archbold, Ohio, filled appointments at the East Zorra and Steinman Churches in Ontario, recently.

Bro. P. A. Friesen, Denver, Colo., is scheduled to begin a series of meetings with the La Junta, Colo., congregation March 10.

* * *

Bro. Jess Kauffman, Hesston, Kans., began a series of meetings with the East Holbrook congregation in Colorado on Feb. 20.

* * *

Bro. George S. Ernst, Chambersburg, Pa., one of our few nonagenarian ministers, is again filling the pulpit after a period of illness.

* * *

An ordination for the Millwood-Maple Grove district will be held, D.V., on March 1. Votes are to be taken at three churches on Feb. 27.

* * *

A Bible Conference at Cherry Box., Mo., was scheduled to begin on Feb. 25, with Bros. Nelson Kauffman and Amos Gingerich as instructors.

* * *

Bro. Earl Buckwalter, Hesston, Kans., filled an appointment at the Pueblo, Colo., Mennonite Church, Feb. 20, if previous plans were carried out.

* * *

Change of Address.—Bro. Charles Diener, Canton, Kans., to 1620 South 37th St., Kansas City, Kans. Bro. Diener is giving his time in assisting the workers of the Mennonite Children's Home for an indefinite period.

* * *

Bro. Ernest Garber, Filer Ida., is to be with the congregation at Allemands, La., Feb. 20-22, and with the brotherhood at Limon, Miss., Feb. 27-March 5.

* * *

Bro. Daniel Schlabach, Guernsey, Sask., filled an appointment at the St. Agatha, Ont., Church on the morning of Feb. 6. This was his boyhood community.

* * *

Permanent locations for the work at Hagerman, at Parker, and at Warden Park, Toronto, are immediate concerns for which the prayers of our readers are solicited.

* * *

Request for Prayer.—The prayers of God's people are requested for the restoration of failing eyesight and hearing of a father in the home, if it be the will of the Lord.

* * *

Civilian Public Service Contributions and Income Tax Returns.—Be sure to read the short article on this subject, by Bro. Carl Kreider, appearing on a later page of this paper.

* * *

Mennonite Yearbook and Directory.—The 1944 edition of the Yearbook is just off the press and orders can be filled at once. More detailed announcements will be made next week. Send in your orders now.

* * *

A missionary program is to be rendered at the Mennonite Colored Mission, S. Christian and Locusts Sts., Lancaster, Pa., Feb. 27 at 7:15 p.m. Bros. M. C. Lehman, Akron, Pa., and Mahlon Hess, Lancaster, Pa., will be the principal speakers.

* * *

The safe arrival in England of Bro. Glen R. Miller was announced in a cablegram received by his wife at Goshen, Ind., on Feb. 17. Bro. Miller is the recently appointed director of M.C.C. relief in England.

* * *

Bro. and Sister J. B. Hartzler, Smithville, Ohio, recently observed their sixty-seventh wedding anniversary. Bro. Hartzler, 94 years of age, is one of the ministers at the Crown Hill Church, Marshallville, O., and is enjoying good health.

* * *

A series of meetings at Bright Mission, Ontario, recently concluded by Bro. Simon B. Martin, Kitchener, Ont., was somewhat handicapped by weather conditions. May the Lord bless the workers and worshipers at this place.

* * *

There are news reports that the Gripsholm, the ship carrying exchange passengers between belligerant countries, will dock at Lisbon on Feb. 24. It is expected, or at least hoped, that our relief workers interned in Germany will be able to return to America on this trip of the Gripsholm.

The Pigeon River congrega Pigeon, Mich., recently closed a t weeks' Bible School with Bros. E. Kulp, Bally, Pa., and Earl Maust Orrie Kauffman, Pigeon, Mich., as structors. Good interest was manif ed in the work.

* * *

Bro. Ira E. Miller, superintenden the Steelton, Pa., Mennonite Mis has joined the staff of the Messiah B College, Grantham, Pa., as a teache English for the second semester. continues his work as superintenc and pastor of the Mission.

* * *

Recent visitors at Scottdale w the following: Harold S. Bender, shen, Ind.; Wesley Gross, Zareph N. J.; Mr. and Mrs. Myron Schmuc H. Ralph Hernley and family, Eli Miller, Joseph C. Toledo, Bessie Mo C.P.S. Camp, Wells Tannery, Pa.

* * *

At Coronation Gardens, sixteen m east of Markham, Ont., is the locat of a new Sunday school sponsored the Ontario Mennonite Mission Bo and in charge of young people of Markham district. The present nee a permanent location.

* * *

Meetings were held at the East F view Congregation near Milford, Ne Feb. 13-17. Bro. Ezra Stauffer, Tofi Alta., gave talks on prophecy each e ning, followed by an evangelistic s mon by Bro. Jess Kauffman of Hesst Kans.

* * *

The Christian Life Conference Kitchener, Ont., held in the sixth w of the Winter Bible School, was repc ed to have been one of the best inspi tionally in the history of the Scho As usual, a midterm program given the Bible School at the close of Conference was attended by a capac audience.

* * *

The Missouri-Kansas Ministers' C ference, held at Kansas City, Feb. 16- was attended by nearly half of t ordained men of the district. The f lowship of the following brethren fr outside the district was also appreci ed: Ernest Garber, Filer, Ida.; J. Gingerich, Detroit Lakes, Minn.; Am Gingerich, Williamsburg, Ia.; a Edward Schrock, Montgomery, Ind.

* * *

Ordination.—On Sunday, Feb. Bro. Walter Otto was ordained to t ministry in the presence of a lar audience at the Springs, Pa., Menno ite Church. Bishops present and taki part in the service were Aaron Ma M. B. Miller, and Roy Otto. Bro. Ot is to serve the home congregation a mission points in the Casselman Valle May the Lord bless him in his ne responsibilities.

* * *

Called Home.—Bro. John W. Weav New Holland, Pa., well known throug out the church as an evangelist and

(Continued on page 1021)

Correspondence

WOOD RIVER, NEBR.

Dear Gospel Herald Readers; Greetings in Jesus' Holy name: We had our revival meetings in December, conducted by Bro. Ernest Garber of Nampa, Ida. We felt the Spirit's moving in the hearts of the people and there were quite a number of visible results. Two young converts are under instruction and our minister is leading us in the study of first John. Bro. Garber suggested we study that book, which is a wonderful message of encouragement.

On the evening of Jan. 18, Bro. Edward Diener of Wellman, Ia., brought us a message. The following evening Bro. Chris Garber of Alpha, Minn., preached to us. We welcome visitors to stop and worship with us.

On Jan. 25 the Nebraska ministers' meeting was held at our church. An interesting program was arranged for the public in the forenoon and evening. In the afternoon the ministers met separately.

During the past year our membership has increased some. Among them is our former deacon, Bro. A. D. Stutzman, who had been to Filer, Ida., for a while. The church welcomed him back to his former place as deacon of our congregation.

We have been enjoying an ideal winter. We had a good rain several weeks ago. We have snow now and it has drifted quite a lot.

Feb. 10, 1944. Cor.

AURORA, OHIO

(Plain View Church)

Dear Readers:—Greetings in Jesus' name. Surely we here at Aurora have much to be thankful for at the beginning of this New Year. God has been good to us in the past and we have His promise that He will never leave us nor forsake us. We pray that experiences this coming year may only draw us closer to Him.

Our Sunday school was reorganized at the beginning of the year. Our enrollment is about 189.

We have at present five converts under instruction who will receive baptism in the near future. Several of our young people are attending six-week Bible school at Canton and E.M.S.

We have had several visiting ministers with us lately. On Sunday morning, Jan. 23, our speaker was Bro. Edwin Weaver of Akron, Pa. Bro. J. L. Stauffer of Harrisonburg, Va., who is at present an instructor at Canton Bible School was with us on Wednesday evening, Jan. 26.

Sunday evening, Jan. 30, Bro. and Sister Nissley from the Altoona Mission in Pennsylvania were with us. Sister Nissley had charge of the children's meeting, and we all enjoyed her experiences of teaching school in the mountains. Bro. Nissley gave us a much needed and much appreciated sermon.

Monday evening, Jan. 31, Bro. Frank Raber of the Detroit Mission favored us with his presence and a sermon.

On Sunday morning, Feb. 6, Bro. Rudy Stauffer of Wayne County gave us a heart-searching sermon. His subject was "God's Superhighway," and I'm sure each one of us looked back to see if we were traveling this Superhighway or had detoured along life's journey.

In the afternoon a meeting was held for C.P.S. boys on detached service in Summit and Cuyahoga counties. Bro. and Sister Beachy, their supervisor, were also present. At this time there are 35 boys on dairy farms in these two counties and 18 boys at the Hawthornden Mental Hospital near Macedonia. Sunday afternoon a program was given by several boys from the hospital, which was greatly enjoyed. Several of these boys have brought their wives along. Some are working at the hospital and others near their husbands.

We as a church want these boys to feel welcome at our services at any time as we do appreciate their presence. Surely their lives should strengthen us and give us more courage to be true to our convictions.

Feb. 6, 1944. Vada Stutzman.

WINTON, CALIFORNIA

Dear Herald Readers: No doubt the door of opportunity has never before been opened in the history of the Mennonite Church as it is today. Our boys in camps and in detached service in different localities have an opportunity to live our standard of nonresistance before the world. All of us at home should be stirred to pray for these boys.

This congregation was privileged to partake of the sacred emblems on Sunday, Dec. 5. Bro. Emmanuel Stahley of Tulare, Calif., was with us and assisted in the service.

The Mission Savings Boxes were turned in and the total savings amounted to $145.

Our annual business meeting was held Dec. 29, with the following officers elected for this year: S. S. Supt., Gordon Horst; Asst., Daniel Horst; Secy.-Treas., Laverne Dirks; S. S. Chor., Martha Yoder; Libr., Harold Weaver; Y.P.B.M. Chm., James Dirks; Jr. Church Supt., J. P. Bontrager; Church Chor., Daniel Horst; Asst. Chor., Laverne Dirks; Church Secy., Kenneth Dirks; Treas., Samuel Dirks; Trustees, Roy Horst and Gordon Horst; Correspondent, Lena Horst.

We were blessed with a series of meetings beginning Jan. 5, and continuing through Jan. 16. Bro. George Beare was our evangelist. The congregation was strengthened and expressed a real sense of encouragement.

We are happy to have Bro. and Sister Daniel Miller of McMinnville, Oreg., as well as Sister Iva Snyder of Canby, Oreg., worship with us. The latter's husband, Allen Snyder, is serving in the C.P.S. Camp at Three Rivers, Calif.

The members of this congregation met at Bro. J. P. Bontrager's home on Tuesday evening, Feb. 1, to convey birthday greetings to him.

Please remember us in your prayers.

Feb. 10, 1944. Lena Horst.

PHILADELPHIA, MO.

(Pea Ridge Congregation)

Dear Herald Readers: Greetings in Jesus' precious name. How happy we as Christians can be that we have a Saviour who never changes even though we are living in a changing world.

At the close of 1943, our Sunday school was reorganized with very few changes in election of officers. But for this year these are to serve our church: Supt., David Hathaway; Asst. Supt., Leslie Hathaway; Chor., Oliver Hathaway; Treas., Mary E. Hathaway; Secy., Florence Hathaway; Cor., Nora Hathaway.

Although we are few in number here in this part of God's vineyard, we enjoy our church services very much each Sunday. We are anticipating a two-day Bible conference here Feb. 28, 29, with Bro. Amos Gingerich of Iowa, and Nelson Kauffman, Hannibal, Mo., as instructors. Will you pray with us for these services?

We have young people's meeting only twice a month now because most of us do not have enough gas to go twice each Sunday. Circumstances under which we are now living make some of these things unavoidable, but we have an opportunity to witness for the Lord in a new way.

There has been some sickness in our community this winter. Among those who are sick is our beloved pastor, Bro. Ira Buckwalter. He has undergone an operation but we rejoice to know that he is on the way to recovery and is to be brought home from the hospital soon. Sister Mae Duff, wife of Bro. Joe Duff, has been on her bed of affliction for over two months. Please remember her in your prayers. She longs to be restored to health if it is God's will. This couple is well up in years; they are among our oldest members.

On Dec. 28, 1943, a baby boy, Stanley Ray, was born to Bro. and Sister Leslie Hathaway.

We have had a lovely winter here; and especially during January when the weather was so warm we needed very little fire. But now there is a beautiful blanket of snow on the ground.

The writer wishes to express her appreciation for this part of our Herald. It seems that this is one way in which we can share the joys of our brethren and sisters as well as their problems. We can keep in touch with those all over our church by reading this column. May it stir within our hearts a desire for greater unity and may we pray more zealously for growth of the church. Our prayer is that God may bless one and all.

Feb. 11, 1944. Cor.

BURR OAK, INDIANA

(Burr Oak Congregation)

Greetings. Despite the more or less general circulation of flu and the gas and tire situation, our Sunday-school attendance has been exceptionally good. Remarkably mild winter weather has been a great boon.

On Feb. 13, however, attendance was cut sharply due to a spell of winter weather. Extreme cold and quite a little snow made it difficult to travel.

We had the privilege of having Bro. Frank Byler with us three Sundays in the month of January. His messages were greatly ap-

(Continued on page 1021)

Miscellaneous

DEMAND FOR COURAGE

Thy life's a warfare, thou a soldier art;
Satan's thy foeman, and a faithful heart
Thy two-edged weapon; patience is thy shield,
Heaven is thy chieftain, and the world thy field.
To be afraid to die, or wish for death,
Are words and passions of despairing breath.
Who doth the first the day doth faintly yield;
And who the second basely flies the field.

—Francis Quarles.

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THE CHRISTIAN ATTITUDE TOWARD LIBERAL TRENDS OF THOUGHT

By John A. Hostetler

The term "liberal" has several meanings. It may mean generous, charitable, kind, tolerant, and fair-minded. The term is also often used to describe individuals who seek to conserve liberty and freedom through an attitude of broad-mindedness. Unfortunately, in our present time, liberals are usually illiberal in their attitude toward those who subscribe to a different creed or opinion. The liberal mind considers liberty the one great essential principle to be conserved in free thinking. Liberty, however, if it has no religious or moral objective, is not true liberty anymore than anarchy is political liberty. In this sense liberty becomes a negative and not a positive principle. Let us examine the kind of mind that the liberal recommends.

The liberal would have us be receptive to all ideas on an equal basis, and examine and classify them according to his own standards. He would tell us that we must regard everything as thinkable, and accept no control or censorship for our thinking from without. This criterion gives free and equal attention to ideas and suggestions without considering the source. This standard for thinking does not condemn an idea or a course of thought merely because the Bible or the laws of morality may condemn it. If we were to accept this course of action for our thinking it would mean that we would have to lower our criteria of thought so that there would be no standards from an eternal source whereby we could classify ideas and opinions as good or evil. Anything goes into the mind and anything comes out.

The innocent child has a natural impulse to nourish its body. God has given this impulse in order that the child may grow in strength and in stature. In infancy this impulse is indiscriminating and universal. The mouth is open to receive anything that the parents will give the child. Poisonous and harmful substances will be conveyed into the mouth as readily as wholesome food. Of course, if the child is to grow it must be given only wholesome and harmless food. As the child becomes older it must be responsible for its actions and must know how and when to close the mouth. It is important that he knows when to open and when not to open for nourishing food. Some types of insane people will take anything into their mouths and swallow it regardless of the dangerous results. As Christians we must also know when to act on ideas which are sound and when to halt at the presence of unsound ideas.

When the moral and divine standards are removed from the mind, when the element of conscience is eliminated, when the mind is made receptive to all ideas—pure and impure, on an equal basis, the consequence will be mental chaos and finally moral collapse. We must have a standard of thought which is rooted in infinite wisdom and knowledge if we wish to achieve satisfaction in our thought life. We have criminal lawlessness because we have intellectual lawlessness. If the young generation is taught to be receptive to truth and error alike, then we can expect anything to happen within the realm of conduct and behavior.

Ability, capacity, and mental performance have been nullified by many of our educational mills; in their place has been substituted that is referred to as "open-mindedness" and "freedom of thought." Open-mindedness in its best sense is highly desirable, but one cannot long remain open-minded by entertaining evil criteria of thought. We cannot maintain a state of open-mindedness by seeking to be open-minded anymore than we can find happiness by trying to find it. True liberty in thought life comes only by acting on those ideas which we know to be noble and pure in the godly sense. Civilization will advance when sin, greed, and injustice are subdued. But these sins exist because they are given place in the minds and hearts of individuals.

A mind which does not have a sound criterion to discriminate between good and evil, to reject the evil and love the good, is not an independent mind. Its nourishment comes only from the great supply of ideas and opinions which are imported. Such a mind does not think or act for itself; it is merely a receiver of finite ideas. It cannot accept the truth that the greatest factor for substantially improving things on earth is the personal inward transformation through the Gospel. The Gospel message is the greatest power to produce moral character, and without it social improvement is impossible. There will always be social improvement to the extent that the message of the Gospel is accepted in thought and life. Our Christian forefathers who found contentment in their faith heeded the voice of conscience and the Word of God in their quest for freedom. The criterion for their thought life was based upon the discipline of conscience and the providential leading of God. The contribution which they made to our heritage is under attack by the forces who defy the voice of conscience, and heed not the counsel of God.

The mind which tolerates evil and acts on hypotheses which are evil will be driven to perplexities and delusions. It leads to mental and finally to moral slavery. A creed which is based on this attitude will often attempt to draw the line as to what one can and cannot accept, and still enjoy intellectual freedom. Although intellectual liberalism does not have a system of ethics and doctrines in verbal form, it does have a few outstanding commandments and admonitions for its followers. It would seem that the greatest underlying commandment in its trend of thought is: Thou shalt not believe in the God of the Bible, but in the God of humanism. It has somewhat of an intellectual system of enforcement for all who do not follow this commandment. It is quite evident that it does not have power (in this country) to put men into penal institutions, or to torture them, or to inflict punishment on them, but its intellectual pressures are often equivalent to these forms of persecution. Preachers of the Gospel are forced from their pulpits because they preach the Bible truth. Men who stand for their convictions and their faith are being scoffed at and would be cast into the den of lions if it were possible. They are slain with sarcasm and crucified with words. They are exposed to the scorn and contempt of the masses. In effect they are confined to prison cells, excommunicated, and exiled; they are classified as heretics by material-minded men. Such persecutors are far from being truly open-minded. The record of the lives of the apostles and the early founders of the Christian church will convince us that it costs to oppose the world's philosophies. Too often, the mind which seeks to conserve liberty has no liberty, because its sense of discrimination and its judgment are not based on truth. The liberal mind has a tendency to be conformed to the popular pattern designed by the architects of modern religions. The mind which accepts intellectual humanism as its basis of judgment, if allowed to continue in such a state of uncertainty, becomes hardened with a spirit of criticism and dogmatism against those things which are fundamental in the Christian faith. It is forced by its policy to believe things which are contrary to Bible teaching. Much as it seeks to have liberty, it has no liberty. It seeks to find happiness in denying those things which are fundamental in the Christian experience.

Liberalistic thought has been the breakdown of more than a few generations. Liberalism is the fertile soil for the growth of foreign "isms." If a nation would be assured of national security, it must not build up its ranks of military strength, but it must build up

spiritual defenses against the enemies of strange idealogies and doctrines. The gateways of the mind and standards of thinking must be fortified with divine truth. It is the pressure of false and erroneous teaching that has brought tragedy to many lives.

We are all aware that we are living in a world wherein dwell both good and evil, and insofar as man can comprehend, there will remain a continuous flow of new ideas both good and evil. I do not mean to say that we should hold aloof from all new ideas, for the deeper meaning of life is not found in insolating ourselves from society and the existing things which God has created for our benefit. Almighty God has created us with the power and freedom to choose between good and evil, and He expects us to use this freedom in serving Him. Friendship and communion with God are possible only when there is a voluntary and willing response on the part of man. As Christian thinkers we should familiarize ourselves enough with the context of the Bible and the spiritual interpretation of our experience that we can discriminate ideas as false or true. This does not mean that we are to know on the spur of the moment what our attitude regarding a certain hypothesis should be; it may take much patience, testing, trying, thinking, and praying before we can arrive at a satisfactory conclusion. When we meet a new hypothesis, we should examine that hypothesis with utmost care and test it from all angles. We should not condemn the idea because it is new. Christianity has found many avenues of expression and service in our present day which were never thought of generations ago. If, however, we examine an idea and find that it does not measure up to the Gospel standard or does not harmonize with the spirit of Christ, then we should reject that idea as being fallacious on this basis. We are then in a position to show its falsehood to others. The ideas which we know to be false should be instantly rejected and denied a consideration or a harbor within the sound and healthy mind. No man is likely to become a traitor without first giving heed to the arguments of his enemies, or without obeying those who would have him act contrary to his better knowledge.

It is very important that we know the foundation of our belief and action. There is a tendency for many young people to accept conclusions which are handed down by traditional teaching from parents and churches; this is well and in order, but we must go far beyond that. We must know the experience and the working value of the foundation of those conclusions. We must know why those teachings and conclusions have stood the test of many generations. If a doctrine is branded as false, we should know why it is false and add this knowledge to our working Christian experience. We cannot act on the conclusions of others and always expect to achieve the same results. We must experience these deeper principles in our own lives if we are to reap the benefits. On the positive side, we must know why certain principles are true and must make that bit of knowledge a part of our experimental and working knowledge. If we fail to do so, we are in danger of being victimized by some strange current idealogy. We must ground our beliefs in the spiritual truth as revealed by the Creator and make them a part of our daily activities and thought life.

We can guard our minds against the deceptive and poisonous ideas afloat in a world of confusion by rejecting ideas which we know to be false. We can refuse to let our minds become the abode of evil thoughts by obtaining knowledge of those ideas and principles which are true. We can consecrate our minds and powers of reasoning to Almighty God and develop a divine concept of intellectual integrity. We must cut off any affection for false philosophers and agnostics whom we know to be seducers, and heed the inner voice and conscience which God has given us. Our thinking should be based on things eternal because there is no other power which can determine things as right or wrong. We should neither condemn nor embrace an idea on the basis of our personal likes or dislikes, nor should we arrive at conclusions derived from the criteria of humanism. I am contending that if we are going to do any sound thinking it must be based on "whatsoever things are pure."

Christian youth, everywhere, need to embrace a concept of intellectual completeness and independence which is rooted in the elements of truth, and must be willing to make the knowledge derived from that truth a part of the Christian experience and activity. It will mean that we must refuse to submit to the popularized mental regimentation and the agitators of carnality and covetousness. Let us not be found guilty of "sitting in the seat of the scornful," or of the false teachers, or of the pseudo-scientists, or of the false counselors. Let us root our life and actions in the unadulterated truth which comes from the Creator, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5).

Marlboro, N. J.

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A woman in India stood by a heathen temple in process of construction. Someone asked her the cost of the temple. She looked in surprise at the questioner, a missionary, and said: "Why, we don't know. It is for our god. We don't count the cost."—Source Unknown.

CHRIST'S GREAT INTEREST IN LIFE

By Beulah Miller

It was Jesus' desire while on earth to do the will of His Father in heaven. This, then, should be our desire, to follow Christ who came to this earth that we might have life. On earth Jesus saw the need of having disciples, or helpers, not merely for His own sake, but for the success of that divine cause to which He frequently referred as the kingdom of God. As Christ called to them, "Follow me," so He appeals to us today, because He still needs followers. That is the only way His work will be done. We must first take our place beside our Master and be willing to be used as He sees best. Following Christ, companying with Him, still means that our spiritual devotion is so deep and so true that it affects our minds, our hearts, our emotions, our wills—our very lives.

Thus, following Christ, which is the only way to demonstrate true Christian devotion, brings us that deeper quality of intimate spiritual knowledge which grips the human heart. We learn of Him because we live with Him. Truly and sincerely to live with Jesus Christ means new life, even though we may have to confess our inadequacies.

This spiritual comradeship will make religion real for us today. It is true that there are many people who talk about Jesus, but who know little or nothing of Him; who sing about Him, but never take Him seriously; who discuss His way of life, but never make a single journey with Him. They are not consciously hypocritical. They simply do not take the Master seriously. They do not understand that Christianity must be applied everywhere or nowhere.

When we sincerely follow Christ, we go with Him on Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday. When we follow Christ, we go with Him in the morning, in the afternoon, and at night. When we follow Christ, we go where He leads us in every area of our thinking, in the quality of our daily deeds, in the character of the work we do, in the spirit of all our relations to our own fellows, wherever they are.

When we really go with the Master, all our life is changed. It is changed because we are persuaded to follow Him in His interpretation of human existence, in His ideas of life, in His manner of dealing with people, and in His ideals of love. The affection we have for Christ constrains us to live like Christ.

As Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me"; "I am the way."

Filer, Ida.

SILENCE

(Continued from page 1015)

and perchance, like Elijah, hear the "still small voice."

We rightly meditate much upon the speech of our Saviour; but the Scriptures would also remind us of the solemn hour when He fulfilled that prophetic declaration, "As a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:7).

The Ethiopian eunuch was reading this very passage when Philip ran to him, and asked, "Understandest thou what thou readest? . . . Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:30, 35). All down the centuries since, sinful souls have found the Spirit speaking the message of salvation through the sufferings of the silent Saviour.—From The Sunday School Times.

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THE LATTER RAIN

By H. L. Ellison

One of the most striking religious developments since the last war has been the rapid decline of serious interest in prophecy. Much of the blame must be put on modernism and higher criticism, but they are not exclusively the culprits, for the decline is found in bodies like the Brethren where these have no influence. An impartial survey of the situation will surely show us that much of the blame rests on some of those who write and speak on prophecy.

Dogmatism of utterance, normally combined either with the ignoring of or the misinterpretation of those holding other views, may impress the ignorant, but in the end it tends to bore even them. Claims to a fairly full understanding of the more distant future, often in minor details, may delight the credulous, but the thinking man is scandalized as a dozen different systems are offered to him, each with a greater assurance than its predecessor, and mostly unworthy of the greatness of the theme involved. Scandal often becomes unbelief, when the pundits of prophecy substitute the verifiable of the near future for the unverifiable of the more distant, and are normally proved wrong by the march of circumstances. It would be instructive to discover how many have had all interest in prophecy destroyed by statements like "prophecy knows no date later than 1932," "Mussolini (or Lenin, or Hitler) is the Antichrist," "Russia will fight on the side of Germany," "Italy will never enter the war against us," etc.

There is yet another evil, more excusable perhaps, certainly more understandable. Men who are "looking for and earnestly desiring the coming of the day of God" (II Pet. 3:12, R.V.), are apt to see signs of His coming and fulfillments of prophecy where they are not. This is natural, and occurs in any sphere of life where strong desires are involved; it is only one form of what is today called wishful thinking. When, however, the speaker or writer on prophecy neglects to verify his facts, he lays himself open to the charge of cooking his facts, or, as the unsympathetic or disillusioned will say, deliberate dishonesty. The more striking the alleged fulfillment, the more need there is of care.

Two such "fulfillments," which we hope have had their day, were that the Jews were already preparing for the rebuilding of the Temple, and that the Sanhedrin had been reconstituted, had retired our Lord, and had found Him guiltless. We have been recently introduced to another such, viz., that there has been a striking change in the rainfall of Palestine at a most opportune moment in the not very distant past. We believe that this idea has had its upholders for some considerable time—it certainly goes back to 1912—but in any case it has been given wide prominence in recent months.

Briefly stated, the view is, that in order to keep Palestine vacant for the Jew, God kept it unfertile and so free of any dense population by the withholding of the latter rain of centuries. He, however, restored it between 1870 and 1877, thus making the Zionist colonization of Palestine possible.

If this is true, those who hold it are quite correct in giving a prominent position to it. Some Christians have from the first wholeheartedly and enthusiastically welcomed the Zionist movement. For them it has been an indubitable step in the fulfillment of Ezekiel 37. Others have been frankly and increasingly puzzled as to how they should look upon the movement. If, however, the rainfall of Palestine did change materially at the opportune moment, then it settles the question, and we can surely say that the coming of the Lord must be very near.

We would refer those unversed in the technicalities of Palestine rainfall to Deut. 2:14; Jer. 5:14, and Joel 2:23, where the former and the latter rain are mentioned. In Palestine the rainy season lasts from October to May. The former rains are the heavy rain storms of October to December that soften the ground after its long summer parching and prepare it for agriculture; the latter rains are the heavy showers of March and April (and sometimes May) that are essential for a good harvest. From the point of view of the farmer the former and latter rain are more important than the usually heavier rain in between.

My first reaction to this assertion was one of wonder. If it is true, why was the fact not more widely known? None of the official publications I had read on Palestinian conditions seemed to know anything about it. I wrote to a Hebrew-Christian friend, born in Palestine shortly after the time of the alleged change, whose ancestors had lived in the country for some generations. This is part of his answer:

> "My parents and grandparents as well as the older generation that I came into daily contact with in Palestine never in my recollection spoke of a change of weather from their to our times. I think I am right in assuming that had it been the case that during their early life time . . . the rainfall in March and April had changed, they would have mentioned it some time or other, but never did I hear from them or the other old folk such remarks."

As far as can be ascertained the sole authority for the belief that any such change has taken place is to be found in an article by a normally trustworthy authority written in 1912. The relevant passage is:

> "Dr. Grunhut, of Jerusalem, says that for centuries the land was partially barren for lack of the autumnal rains; but for several decades now these 'latter' rains have fallen (Joel 2:21-23), and between 1860 and 1892 have increased the rainfall, Dr. Chaplin, of Jerusalem, tells us by 60 per cent.

There is an obvious error here, for the autumnal rains are the "former" not the "latter" rains; unfortunately so much time has elapsed since the article was written that its writer is no longer able to suggest the cause of the error. In the current version a change has been made from "autumnal" to "spring" without any comment. We cannot know whether it was done consciously or subconsciously—I suspect the latter—but in either case it would seem to be the wrong correction!

We owe it to the present propagator of the view to say that he has been unfortunate. Ninety-nine times out of a hundred his authority could be implicitly trusted. In his commendable eagerness to find a fulfillment of prophecy and a sign of divine intervention he overlooked the warning error and neglected a necessary precaution. No worthy Christian writer would reject positive statements contradicting his views without examining the evidence for them. He is hardly justified in treating favorable statements with less caution.

A concise account of Palestine rainfall will be found in the Palestine Exploration Quarterly for July, 1941. From this it will be seen that there is no evidence whatsoever of any radical change in the rainfall of the country within human record. More than that, it seems even doubtful whether there is any very great difference between the rainfall now and what it was in Biblical times. Full rainfall figures for the period within which the change is supposed to have taken place, viz., 1860-1882, are given in the Palestine Exploration Fund Quarterly Statement for January 1883. Even a superficial examination of the figures will show that the theory we are considering, whether we are to suppose that it was the former or the latter rains that had ceased and then recommended, has no basis in fact.

The reader will be inclined to say, but surely there must be some truth behind it. Of course there is; there always is in such cases.

To quote the Palestine Exploration Quarterly:

> But the yearly variations are not entirely capricious, for if a graph is drawn of the five-yearly means from 1861 to 1920, for instance, it will be seen that there is a zigzag rise to a maximum about 1893, followed by a zigzag fall.

And that is not all. This rise seems in fair measure to have been due to an increase in the former (not the latter) rain. Nothing prophetic can, however, be based on this, as there is much evidence for the prevalence of these cycles of greater and less rainfall in Palestine, and the present improvement in fertility does not seem to be due in the first place to increased rainfall but to a better use of the land.

A word of warning is needed too about the use of isolated statistics. Stress is laid on the fact that in 1869-70 the rainfall in Palestine was 12.5 inches and in 1877-78 42.9 inches. This is perfectly true, but it becomes rather less impressive, when we add the fact that in 1876-77 it was 13.7 inches, and 1878-79 15.3 inches.

Of course, even if there had been such a change, it would be hard to find a prophecy of which it was a fulfillment. To quote Deut. 11:17 is quite beside the point. A foretelling of punishment against Israel by the withholding of rain can hardly be construed into a prophecy of the withholding of rain, that the land might be preserved for Israel.

In her autobiography Edith Olivier tells of an experience with her tutor at Oxford, as she was reading her first essay to him.

"'What is your authority?' he said sharply, after one of my statements.

"'Stubbs,' I stuttered.

"'I know, I know. Of course. But what was his authority?'"

"Be not many teachers, my brethren, knowing that we shall receive heavier judgment," James tells us. Surely it is the duty of every teacher in the Church of Christ, above all when he writes, to make as certain as possible of accuracy. If this were done much of the lighter prophetic literature might disappear, but the more sure word of prophecy would be more honored and have more effect than it normally has today.—The Hebrew Christian.

FIELD NOTES

(Continued from page 1016)

head of the Weaver's Book Stores, was found dead in bed on Friday morning, Feb. 18. The funeral was held on Tuesday afternoon, Feb. 22, at the Weaverland Church. His passing removes another of the prominent church leaders of the generation that is rapidly passing on. May the Lord comfort the bereft family and congregation.

The annual ministers' meeting of the Southwestern Pennsylvania Conference was held at the Blough Church, near Hollsopple, Pa., on Friday evening, Feb. 18, and Saturday forenoon and afternoon, Feb. 19. These was a good representation of ordained men present, and the meeting was generally conceded to be a very profitable one. Special attention was given to stemming the drift toward worldliness and building up the spiritual life of the church.

* * *

Five Bible Students attending Goshen College have been secured to bring a message to the Mennonite Mexican Mission in Chicago each Sunday during March and April, prior to the tenth anniversary to be celebrated at this mission. The students and their subjects are as follows: Weyburn Groff, Holiness Before God; Clayton Beyler, Peace Among Men; Marcus Bishop, Grace That Motivates Service; Don McCammon, Service in Love; Glen Yoder, Witnessing to Save.

CORRESPONDENCE

(Continued from page 1017)

preciated and were a source of inspiration and revival for us all.

Bro. Kenneth L. Weaver from Norristown, Pa., where he is stationed at a state hospital, is home on furlough, visiting his wife and son. This is the first time he has seen his son, Myron D., who was born on Dec. 21, 1943. At the present only three of our boys have been drafted to C.P.S. camps.

We ask a sincere interest in your prayers.

Feb. 14, 1944. Cor.

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Weekly News Notes

RELIEF NOTES

More Americans to Be Repatriated

The State Department has announced that negotiations with the German Government have been completed for the return of diplomatic officials and others who were trapped in France when that country was occupied by the Germans. The Swedish motorship, Gripsholm, sailed Feb. 15, from Jersey City, for Lisbon where the exchange will be made on Feb. 24. The release further states, "With the returning American diplomats there will be certain newspaper correspondents, relief workers . . . all of whom have been held in Germany since early in 1943."

Although M.C.C. has received no official confirmation from the State Department, it is taken for granted that the exchange will include the three M.C.C. relief workers, Bro. and Sister Henry Buller and Sister Lois Gunden, who have been interned at Baden Baden, Germany.

Shipments to England and Paraguay

Six boxes of shoes and clothing have been sent to England. The shipment had a gross weight of 1,267 pounds and a value of $1,432.35. A shipment comprising five boxes of school books, Bibles and religious books, all in German, was sent to Paraguay for use in the colony school and library.

Relief Needs Throughout the World

China—"As far as eye can see the fields are bare of grain. It is thought that the famine this winter will be tenfold worse than last winter. What are the poor people going to do for a living and how are we going to help them effectively? Wang Tean Chen says that of the 370 population of his village, 260 died before the wheat harvest. Nor is this an isolated case" (Dr. John L. Benson in the January issue of "Have a Heart for China," in a report on the Honan Famine).

Poland—"The death rate in Warsaw, attributed to starvation, was in February, 1940, 114. By May, 1941, it had risen to 1,464. There are no figures for more recent periods, but that they must have been steadily rising may easily be imagined from the following figures of the calorific value of Polish food rations: 1940—736 calories; 1941—669 calories; 1942—564 calories in the first few months, but only 401 in the second quarter." (English and American authorities on rehabilitation have estimated that the minimum level to sustain life, not to say anything about work, is about 2,000 calories per day.)

Belgium—"All children from 1 to 14 years of age were either losing weight or making subnormal progress and that the present situation was infinitely worse than a year ago, and that the state of Belgium would soon be as bad as that of Greece" (Swedish Comm. for the Relief of Belgian Children). "One third of the 2,300,000 children under 18 years of age in Belgium are tubercular" (U.S. Board of Economic Warfare).

Netherlands—"As a result of this lack of hygienic precaution (the complete lack of soap) the greatest epidemic of diphtheria on record along with increasing prevalence of other infectious diseases, was reported on November 20, 1943" (Netherlands-News Digest).

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C.P.S. NOTES

Other Churches Considering C.P.S. Units

A number of denominations have expressed their desire to administer a C.P.S. unit for their own C.O. members, probably a mental hospital unit like the Methodists are operating at Cherokee, Iowa. Groups indicating such interest are Baptist, Presbyterian, Congregational, Episcopal and Disciples of Christ.

Report on C.P.S. Soil Conservation Work

A report from the Department of Agriculture lists in detail the amount of work C.P.S. men have done under Soil Conservation Service from May, 1941, to June 30, 1943. Below is a partial list containing a number of the items listed:

Built 191,790 rods of fence.
Built 12,475 cubic yards of levees, dykes, jetties, and groins.
Dug 90,825 linear feet of open ditches.
Built 34,367 linear feet of tile line and pipe.
Constructed 174 miles of truck trails or minor roads.
Built 603,963 square yards of bank sloping.
Constructed 4,143 check dams.
Planted 1,977,354 square yards of trees in gullies.
Quarried 951 tons of limestone for soil improvement.
Built 611 miles of contour furrows and ridges.
Constructed 9 large diversion dams.
Sodded 374 acres of pasture.
Conducted tree and plant disease control work on 6,446 acres.
Built 386 water control structures for irrigation.
Cleared and cleaned 2,017,095 square yards in channels and levees.

Released February 16, 1944

Compiled by Irvin B. Horst

C.P.S. CONTRIBUTIONS AND INCOME TAX RETURNS

Several brethren have reported a reluctance on the part of local internal revenue agents to permit contributions to the Civilian Public Service program to be counted as charitable contributions and therefore as legal deductions on federal income tax returns. Since most of these contributions are made in general offerings collected in our churches and are then forwarded through local conference treasurers to the Mennonite Board of Missions and Charities in Elkhart, it would probably be better to report such gifts as gifts to the Mennonite Board of Missions and Charities. Our Mission Board is a corporation authorized to receive gifts and consequently all gifts made through it are legal deductions under the terms of the law. If your contributions are made directly to the Mennonite Central Committee at Akron, Pennsylvania, you are also making a contribution to a corporation authorized to receive gifts and such a contribution would also be deductible. Therefore, instead of telling your collector that you are making the gift to C.P.S. (with which he may be completely unfamiliar) you should report your gift as a gift to the Mennonite Board of Missions and Charities or to the Mennonite Central Committee.

It is understood, of course, that personal gifts made directly to boys in C.P.S. camps may not be counted as charitable contributions for the purpose of income tax returns. Personal gifts to any individual, however needy, may not be counted as deductions.

Carl Kreider.

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THOUGHTS AND IMPRESSIONS GLEANED AT THE MINISTERS' AND CHRISTIAN WORKERS' STUDY WEEK OF THE CANTON BIBLE SCHOOL

By W. Wallace Kauffman

The Ministers' and Christian Workers' Study Week of the Canton Bible School, Canton, Ohio, was held this year from Jan. 25 to 29, 1944. On the morning of Jan. 25, a good-sized class met for the first lessons. The attendance increased till there was a total enrollment of 73. Last year, a total of 27 enrolled. In 1941, the total enrollment was 41. In 1942, the Canton Bible School was not held at Canton. Four Conference districts and three states were represented. Twelve ministers' wives were enrolled with other Christian workers.

The teachers this year were Bro. J. L. Stauffer, President of Eastern Mennonite School, Harrisonburg, Va.; and Bro. Paul Mininger, teacher at Goshen College, Goshen, Ind.

The courses assigned to Bro. Stauffer were "Teachings from Jeremiah and His Writings," "Biblical Teachings on Christian Separation," and "Home Building." Bro. Mininger taught "The Work of the Mennonite Minister," "The Christian Church and Her Teaching Agencies," and "The Letters to Timothy and Titus."

In studying "The work of a Mennonite Minister," the following were discussed: The minister as a man ("Take heed to thyself"), as a student, preacher, evangelist, leader of worship, teacher, friend and counselor, administrator, disciplinarian, defender of the faith, and as a church-wide worker. Just to read over these topics enlarges one's vision of a minister's work. How much more the study of each one at a time.

The minister as a student should study the Bible more than just for the next Sunday's sermon, and in preaching that sermon he should give all he has with no reserve. He should be a student of the Bible as a whole (by books, biography, doctrine, etc.), in addition to studying for the sermons he preaches. In this way he will have a reserve, or reservior of Bible knowledge back of the sermons he preaches. I suppose giving all that has been gathered in each sermon preached is like pumping the well dry every time you get a bucket of water; or like the poor widow who gave her two mites, even all her living. That might be a good way to do in giving, but not so good in preaching. The preacher should preach out of an abundance.

In studying Jeremiah, we found how so many of Jeremiah's experiences are like the experiences of many ministers today, who have been called of God, and are trying to be true to God's whole revealed truth.

The name Jeremiah means, "Exalted of the Lord." Jeremiah has been called the prophet of pity; Isaiah, the prophet of love; Ezekiel, the prophet of justice; and Daniel, the prophet of wisdom. Jeremiah is also called the weeping prophet. Jer. 9:1; 13:17; 14:17. He had cause for weeping. He lived in times of abounding sin, and his messages were not heeded. II Chron. 36:14-16 describes the times. The priests and the people transgressed very much; they despised the messages and misused the messengers of a pitying God, till His wrath arose and there was no remedy. All classes were against Jeremiah: potentates, princes, priests, prophets, and people. They were all living in sin and, like people today who are living in sin, did not like to be disturbed. They became angry at the preacher, who gave them God's message of pity to save them. When anyone was kind to Jeremiah it was the king or the princes, not the priests nor the prophets.

In the Book of Jeremiah we studied lessons from Jeremiah, visions and signs in Jeremiah designed to teach, predictions in Jeremiah. In studying the lessons from Jeremiah, about twenty references were given with lessons for us today. A few of these are: Jer. 5:1, 2, God seeking a man; Jer. 5:7-9, moral breakdown; Jer. 5:30, 31, a wonderful and horrible sin; Jer. 6:15, past the blushing stage.

In the predictions of Jeremiah, those about Judah and Babylon were fulfilled as they were written; Judah went to Babylon for seventy years, and at last Babylon was destroyed. The unfulfilled predictions will be fulfilled as they are written; when the times and seasons come for them to be fulfilled, Israel will be regathered from all nations and Messiah the Branch will reign over Israel and over the whole earth.

There are over two hundred questions in Jeremiah. Many of them are good sermon texts, if given in the light of the context and applied to our own conditions and times.

Separation is an Old Testament, as well as a New Testament doctrine. In the very first chapter of Genesis, God divided (separated—same Hebrew word) the light from the darkness. He called the light good, but not the darkness. And so down through all the Bible, those who practice sin and belong to that group are called darkness, and the things they do are called works of darkness. See how in II Cor. 6:14-18 things and persons are separated and contrasted.

In studying the teaching agencies of the church, we studied their purpose and improvement. In these agencies (church service, Sunday school, young people's meeting, summer Bible school, etc.), the church should use every opportunity and means to teach her different age groups; and so much the more, as we see the day approaching. **We need these to build up** our members in Christ and to counteract the ever-increasing evil influence of the world that is so near about us today.

I have said nothing about the subjects, "Home Building" and "The letters to Timothy and Titus." These were just as interesting and profitable as the other subjects. I hope that enough has been given, however, to show you what you missed by not attending, and to make you want to attend next year, if the Lord tarries. And if He comes, we will have a better one at a better place, and it will last longer than a week.

It seems to me the increased attendance at the Ministers' Study Week at Canton shows the need for something like this, and the appreciation of the Ministers for the privilege of getting together for special study. Has not this in the past been a neglected field? A minister is ordained from among the membership of the church, often with very little if any special training for his important and difficult work. He is often left to learn for himself, by study and experience (and mistakes), the work of a minister. We have training courses for other classes of workers. Why not for the most important worker of all, the minister? As ministers are we using the opportunities the church is giving us in study classes and in literature?

West Liberty, Ohio.

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Married

Larsen—Hochstetler.—On Jan. 9, 1944, at the home of the bride's father, Theodore Larsen was united in marriage with Anna Hochstetler by Bishop Elmer G. Swartzendruber. May the blessing of the Lord be theirs.

Good—Martin.—Bro. Ezra H. Good and Sister Elizabeth Martin, both of Dalton, O., were united in marriage at the home of the groom on Tuesday, Feb. 1, 1944. Bro. Benjamin Good officiated. May God bless this union.

Miller—Brenneman.—On Feb. 6, 1944, Paul W. Miller and Leta Brenneman were united in marriage at the Fairview Conservative A.M. Church by Bishop Elmer G. Swartzendruber. May the blessings of the Lord attend them.

Landis—Neff.—On Jan. 1, 1944, Bro. Sanford H. Landis of the Mellinger congregation and Sister Thelma C. Neff of the Paradise congregation were united in marriage at the home of the bride. Bishop Abram L. Martin officiated. May the Lord bless them through life.

Hershey—Eby.—On Dec. 9, 1943, Bro. Sanford E. Hershey of the Hershey congregation and Sister Mae L. Eby of the Hershey congregation were united in marriage at the home of the bride. Bishop Abram L. Martin officiated. May the Lord bless them in their new relationship.

Byler—Alspaugh.—On Sunday afternoon, Feb. 13, 1944, Bro. Carl Paul Byler and Sister Mary Elizabeth Alspaugh, both members of the Clinton Frame congregation were united in marriage at the home church. Ira S. Johns officiated. May the blessings of a kind providence be theirs.

Neff—Rutt.—On Dec. 4, 1943, Bro. Clarence R. Neff of the Paradise congregation and Sister Ellen I. Rutt of the Kinzer congregation were united in marriage at the home of the bride. Bishop Abram L. Martin officiated. May the Lord's choicest blessings rest upon them through life.

Herr—Shenk.—On Sept. 9, 1943, Bro. Jacob C. Herr, of the Strasburg congregation and Sister Mildred M. Shenk of the Mellinger congregation were united in marriage at the bride's home. Bishop Abram L. Martin officiated. May the rich blessings of God be with them through life.

Shellenberger—Miller.—Bro. Shelley R. Shellenberger of the Erisman's congregation and Margaret G. Miller of the Mt. Joy and Kraybill's congregation were married Feb. 12, 1944, at the home of the bride. Bro. H. E. Lutz officiated. May the blessings of God be their constant portion.

Rohrer—Ranck.—On Oct. 7, 1943, Bro. Edwin Rohrer of the Strasburg congregation and Sister Marion E. Ranck of the Strasburg congregation were united in marriage at the home of the bride. Bishop Ahram L. Martin officiated. May the Lord's richest blessing he upon them through life.

Naugle—Good.—On Sunday morning, Feb. 6, 1944, at the home of Charles Shank, Goshen, Ind., occurred the marriage of Bro. Samuel J. Naugle of the Clinton Frame congregation and Sister Mary Edna Good, R.N., of La Junta, Colo. Ira S. Johns officiated. May the Lord bless this union.

Martin—Martin.—On Feb. 10, 1944, Bro. Eli W. Martin and Sister Ada R. Martin, both of the Reiff congregation, Washington Co., Md., were united in marriage at the home of Bro. Moses K. Horst, who officiated. May the Lord be their portion and may His blessing be upon this union.

Houser—Stoltzfus.—On Jan. 29, 1944, Bro. Wilhur Houser of the Willow Street congregation and Sister Elsie R. Stoltzfus of the Paradise congregation were united in marriage at the home of the hride. Bishop Ahram L. Martin officiated. May the hlessing of God he upon them through life.

Kreider—Myer.—On Sept. 18, 1943, Bro. Merviu H. Kreider of the East Petersburg congregation and Sister Elma R. Myer of the Stumptown congregation were united in marriage at the hride's home. Bishop Abram L. Martin officiated. May the Lord hless them in their new relationship.

Shirk—Myers.—On Feh. 10, 1944, Bro. Aaron L. Shirk of the Paradise congregation and Sister Miriam Myers of the Stumptown congregation were united in marriage at the home of the hride. Bishop Ahram L. Martin officiated. May the rich blessing of the Lord be upon them in this new relationship.

Landis—Schulz.—On Wednesday, Feh. 9, 1944, at the home of the officiating minister, Bro. John L. Stauffer, occurred the marriage of Bro. Landis Carpenter Martin of the Grottoes, Va. C.P.S. Camp and Sister Marie Evelyn Schulz of Harrisonhurg, Va. May the blessings of the Lord accompany them througb life.

Garman—Witmer.—On Dec. 12, 1943, Bro. Richard F. Garman of the Columhia congregation and Sister Ruth L. Witmer of the Willow Street congregation were united in marriage at the Sunday morning service in the Willow Street Church. Bishop Abram L. Martin officiated. May the hlessing of God be upon them in tbis new relationship.

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Obituary

Brubaker.—Maria Whitmyer Brubaker, daughter of the late John aud Elizabeth Whitmyer, was born May 9, 1878; departed this life Jan. 22, 1944; aged 65 y. 8 m. 13 d. After very patiently suffering great pain for 4 months the Lord called her home. Her great concern was that souls might be saved and she encouraged others to have the same burden. She is greatly missed in the home and the church. She always had a smile for everyone, espècially for the young people. She is survived by her husband, Deacon Clayton S. Brubaker, and 2 children (Mae, wife of John K. Wolgemuth; and Arthur, Manheim, Pa.), also 7 grandchildren. Funeral services were held at the home of her daughter, Jan. 26, 1944, in charge of Bro. Abram Risser and Bro. Martin Metzler, and at Erisman's Church hy Bros. Martin Metzler, Abram Risser, Henry Lutz, and Homer Bomberger. Text, Heh. 4:3, 9. Interment in adjoining cemetery.

"Oh, call it not death; 'tis glorious rest,
Yea, saith the Spirit, for all such are hlest.
They rest from their labors, their work is done.
The goal is attained, the weary race run;
The hattle is fought, the struggle is o'er.
The crown now replaces the cross they bore,
The pilgrimage path shall no more be trod.
A rest remaineth for the people of God.

Cressman.—Amos Cressman, son of the late Osias and Anna (Gingerich) Cressman, was horn near New Hamburg, Ont., May 6, 1893; died at his home near Haysville, Ont., Jan. 20, 1944, in his fifty-first year. He became a Christian in his youth and united with tbe Mennonite Church and enjoyed his Christian life. On Feb. 16, 1921, he was married to Clarcie Stager, the union being blest with 3 children. In his passing he leaves bis sorrowing companion and 2 sons, Lester and Irvin, and one daughter, Vera, all at home. He is also survived hy his aged mother, 3 brothers, and 2 sisters. They are: Mrs. Simeon Shantz, New Hamhurg; Omar, Plattsville; Joseph, New Hamhurg; Simeon, Preston; and Mrs. Willis Wideman, Stouffville. Bro. Cressmau was of a quiet, retiring disposition, a man of few words, kindly and sympathetic in his attitudes. Although the Lord has called him home and we shall miss him our loss is his eternal gain. Funeral services were held at his late home on Jan. 22, 1944, followed hy a service at the Biehn Church where interment was made. The brethren Moses Roth and Curtis C. Cressman bad cbarge of the services.

Good.—Samuel, son of tbe late Jonas and Elizabeth (Snyder) Good, was born May 9, 1864; passed away peacefully at his home near St. Jacobs, Ont., Feb. 7, 1944; aged 79 y. 8 m. 29 d. On Feb. 5, 1888, he was united in marriage to Mary Schmitt, with whom he shared life for 55 years. This union was blessed with 2 sons, Ahner and Jacoh, hoth of St. Jacobs. He is survived by his wife, 2 sons, 9 grandchildren, 2 hrothers, and one sister. He accepted Christ at an early age, and joined tbe Mennonite Church to which he remained faithful until death. He was always interested in the welfare of the church and served as trustee for 17 years. He was a kind and loving companion and father, a tender friend to all, and will be greatly missed. Funeral services were held at the St. Jacobs Mennonite Church on Feh. 10, in charge of Bro. Roy S. Koch. Interment was made in the Conestoga cemetery.

Calm and peaceful he is sleeping.
Sweetest rest that follows pain;
We who loved him, sadly miss him,
But trust that we may meet again.

Hackman.—Mary B. (Cassel) Hackman died Dec. 25, 1943, at the home of her daughter, Mrs. Willis S. Wismer, Souderton, Pa.; aged 85 y. 3 m. 4 d. Her husband, Henry F. Hackman, preceded her in death 20 years ago. Surviving her are one daughter and one son (Irwin C. Hackman, Lansdale, Pa.). She was bedfast nearly 4 years, hearing her affliction patiently. The funeral services were held at the Line Lexington Mennonite Church, Dec. 29, 1943. Bro. Arthur Ruth and Bro. Jacob Clemens officiated.

Beneath our eyes she slowly faded,
Getting weaker day by day,
Till God in His heavenly wisdom
Called her peacefully away.

Shank.—James H., son of D. P. and Mary (Ruff) Shank, was born Dec. 21, 1873, near Sangersville, Va.; died at Rockingham Memorial Hospital, Harrisonburg, Va., Jan. 9, 1944; aged 70 y. 19 d. He was in failing health for some years with sugar diahetes. Two years ago be developed complications along with a leaking heart. He spent the last 5 weeks in hed and the last 5 days in the hospital. One of bis children was with him continually the last few days, his eldest son James being with him when he peacefully passed away at 11:50 on Sunday night. Surviving are his wife, the former Lydia F. Lahman, daughter of the late Martin A. and Kate (Shank) Lahman and 8 children; Mrs. Frank Beery and Mrs. Walter Beery, Dayton, Va.; Mrs. J. D. Heatwole and Boyd L., Bridgewater, Va.; Mrs. John Brenneman, Denbigh, Va.; James T. and Bayard W., Mt. Crawford, Va.; and Mrs. Marvin Hartman at home; 28 grandchildren also survive. The following children preceded him: Archie M., Lillie May, Ada E., and Olive L. The following hrothers and sisters also survive: William, Joseph, and Fred of Mt. Crawford; Luther of New Erection; O. D. and Mrs. R. C. Bell of Harrisonhurg, Mrs. A. J. Landis of Park View, and Mrs. Grover Dovel of Knoxville, Tenn. He was ordained to the office of deacon Oct. 20, 1928. He was always ready and faithful in performing his duty. One of his greater concerns was that the Church might remain pure. Services were held at the late home near Dayton hy Bro. M. J. Heatwole of Dayton, and at the Pike Church by the hrethren S. H. Rhodes, L. H. Jones, Aldine Brenneman of Harrisonhurg, and George R. Brunk, Denhigh. Text, Rev. 14:13.

In life he sought his Saviour,
In death he bad no fear,
He has gone to live with Jesus
And loved ones over there.

Smoker.—Elizabeth R. Smoker, widow of Daniel R. Smoker and daughter of the late John and Gertrude Riehl Bieler was born in Union Co., Pa., May 21, 1857; died at the home of her son-in-law and daughter Jan. 18, 1944, where she had her home the past 16 years, after a bedfast illness of 3 weeks. She took her suffering without a murmur. Sbe enjoyed a full life of 86 years, hut expressed her desire to depart this life when God called her. She was a meek and lovahle mother, a true friend to everyone. Her nimhle fingers were never idle and were willing to render assistance in every possible manner. Her ahsence in our home is keenly felt. She was a memher of Millwood Mennonite Church, and remained true to her faith. Her place in church was never vacant when her health permitted her to attend. She leaves to mourn, these children: Fannie B., wife of Chris Engle; Daniel B.; Malinda B., wife of Harry Stoltzfus, all of Parkeshurg; Samuel B., Atglen; Rebecca B., wife of Levi Mast; and Gertrude E., wife of Chris. H. King, with whom she resided, all of Gap. Also surviving are a hrother (Ahram Beiler, Schuylkill Haven) a sister (R. Anna Beiler, Soudersburg), 25 grandchildren, and 16 great-grandchildren. Brief services were held at the home hy Bro. Simeon Stoltzfus with further services at Millwood hy Bros. John Kennel and LeRoy Stoltzfus. Her body was laid to rest in the cemetery near by.

We mourn for you, dear Mother,
No eyes can see us weep;
But many a silent tear is shed
While others are asleep.
Your Lonely Daughter.

Springer.—Christian C. Springer, son of Joseph and Barbara Naffziger Springer, was born May 14, 1873, near Hopedale, Ill.; passed away at his home in Groveland, Jan. 4, 1944; aged 70 y. 7 m. 20 d. In his youth he acccpted Christ as his Saviour and remained a faithful memher of the Defenseless Mennonite Church until the time of his death. Ou Dec. 24, 1902, he was united in marriage to Fanny Birkey, having shared the joys of Christian fellowship for 41 years. To this union was horn one daughter, Ruth, who died in infancy. He leaves to mourn his departure, his wife, 3 brothers (Valentine and Joseph W. of Hopedale; and Benjamin, Minier), hesides a host of relatives and friends. Two sisters (Emma Hochstettler and Catherine Nafziger) and 2 brothers (Johu and David) preceded bim in death. Funeral services were conducted Jan. 6, hy Bro. Albert Hager at the home and at the Church hy Bro. Emanuel Rocke, assisted by Bro. Simon Litwiller, Hopedale, Ill. Text, Ps. 90. Interment in the cemetery adjoining the churcb.

And still his silent ministry
Within my heart hath place,
As when on earth he walked with me,
And met me face to face.
His life shall be forever mine.
What he to me has been
Has left benceforth its seal and sign
Engraved deep within.

White.—Ina Teter White, was horn April 5, 1880; departed this life in her home near Harman, W. Va., Jan. 27, 1944; aged 63 y. 9 m. 22 d. She had been suffering for several years from sinus trouhle. A few weeks before her departure she was paralyzed and was helpless to the end. She was a memher of the Mennonite Church, and had a concern ahout her soul's salvation, hut the last few years she was unable to attend services very much. She leaves to mourn her departure, her husband, Frank White, and the following children; Lukins and George of Benhush; Ottis and Leva (Mrs. Dewy Roy) of Job; Ray of Elkins; and Edna (Mrs. Bayles Elza) of Whitmer. Funeral services, Jan. 30, at the home and at the Bethel Church by Bro. Hiram Weaver. Burial in the Lower Dam Cemetery.

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Take me, O my Father, take me!
Take me, save me, through Thy Son;
That which Thou would'st have me, make me,
Let Thy will in me be done.
Long from Thee my footsteps straying,
Thorny proved the way I trod;
Weary come I now, and praying—
Take me to Thy love, my God.

—Ray Palmer.

Items and Comments

The Council of Theological Education of the Presbyterian Church, U.S.A., announced in Cincinnati recently, the formation of some rather unusual plans. The plans call for special traveling institutes of theology, which would visit many areas of the country during the summer months, taking to pastors and laity some of the privileges ordinarily associated with fixed institutions. The next few months will see further development of the plans, it was indicated.

The Council of Theological Education, created by the General Assembly of the Church in 1943, is made up of thirty-three leaders who as a whole represent a cross section of all interests of the denomination—colleges, boards, seminaries, and the church-at-large. —P.

*

The United Church of Canada recently adopted a new catechism called "a statement of faith." This statement, intended for the use of boys and girls, simplifies justifiably enough the theological language of the usual catechism. But that the theology of this new catechism is watered down even more than the language, is evident in the following quotation concerning the atonement through Christ: "By His life and death Jesus Christ showed us how God loves us, how He hates sin and takes our burden upon Him, and how He would have us love and serve Him. . . . God showed us by the cross how sinful and helpless we are and how able and willing He is to forgive, and so He moves us to turn from sin and commit ourselves to Christ in the fellowship of the church."

*

From Chungking, China, comes the report that the Chinese government will henceforth give one hundred per cent supplement to funds raised abroad for "orphaned missions."

Under the exchange regulations the government had previously given fifty per cent supplement to funds coming into China for normal mission work and a hundred per cent supplement to relief funds for famine areas.

The increased supplement was requested by a Chungking church committee which is working with missions cut off from their home base because of the war.

The move was hailed in church circles as further evidence of "the generous and sensible attitude which the Chinese government has taken towards Christian missionaries."—Pustay.

*

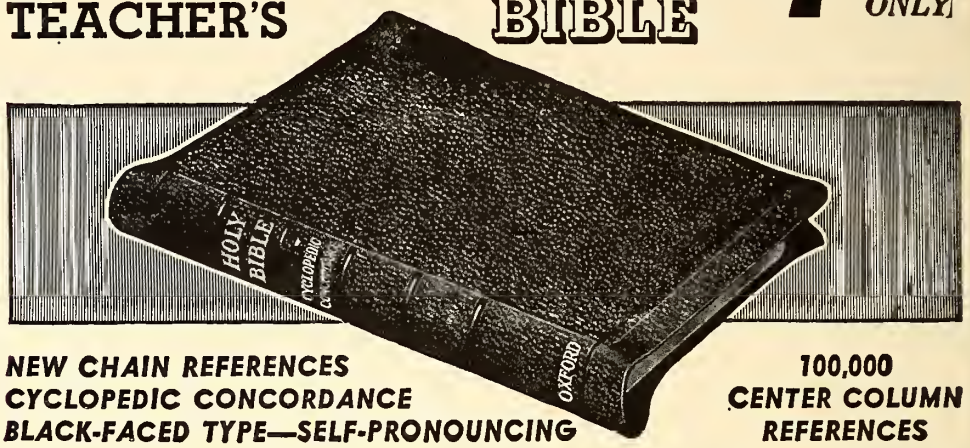
Spurred by the rising tide of juvenile delinquency and the growing divorce rate, laymen of thirty-three churches in Indianapolis decided to do something about the problem. So, they were sponsoring what they have chosen to call a "Better Homes Crusade" throughout the city of Indianapolis. The campaign is scheduled to culminate with the observance of "Family Day" in the churches on Sunday, February 27.

Plans for the crusade originated with Baptist Men, Inc., of which Dr. Hurbert F. Thurson is president.

Better Homes Institutes have been set up in five local churches to provide courses for parents in home building and conservation. In addition, a lending library has been inaugurated in each of the participating churches to distribute books on the proper care of the home.

The Family Day will be marked by efforts to revive the custom of the family pew, which was a tradition in the churches a half century ago.—Pustay.

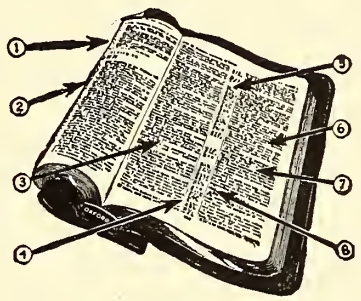
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GOSPEL HERALD

n the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

ol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MARCH 2, 1944 (Herald of Truth Established 1864) No. 49

EDITORIAL

The "abundant enterance" granted ır late Brother John W. Weaver re- inds us again that God's workmen, owever useful and used, must lay a- de their weapons of spiritual warfare hile the great program of God moves n. Our departed brother was a servant the Church, giving unstintingly to ıe work he knew to be God's. His ioneering efforts in the circulation of hristian literature, through both ıurch and private agencies, has been s bread cast upon the waters, the fruit- ılness of which cannot be measured. lis long and intimate association with nd service for the publishing facilities f the Church included not only his ıbors in the bookstores which bore his ame, but such services as contributing ditor of the Gospel Herald, a writer f tracts and articles, and an appraiser f Christian literature.

His vision of the effective means for ecoming approved workmen of God vas blessedly contagious, and God is to e thanked for those who shared his ision and remain to hold high the lamp f Christian truth in the midst of spirit- al laxity and religious decline. A later ssue of the Gospel Herald will bring to ur readers an intimate review of the ervice of Brother Weaver, particularly rom the viewpoint of his major con- ribution to the publication interests of he Church.—M.

*

The week end of February 12 saw he meeting in northern Indiana of a ıumber of church boards and commit- ees. It has become a practice, since nany of our church leaders are connect- d with more than one organization, to ave time and traveling expense by hav- ng a number of meetings held at the ame time and place. The fact that the ınnual meeting of the Mennonite Board of Education is always held at Goshen College and the additional fact that the committee meetings of the Mennonite Board of Missions and Charities are al- ways held at Elkhart, Ind., fixes the place of these midwinter meetings in northern Indiana and the time about the middle of February.

Activities of general interest began this year on February 9 with the Ministers' Conference at Goshen College. There was an excellent representation at this meeting of ministers and other workers. The discussions centered largely around the Doctrine of the Church, Galatians—the Epistle of Grace, and the Teaching Ministry in the Local Congregation. A feature of this conference was a conjoint meeting of the Ministers' Conference and the college chapel, when Bro. Allen Erb gave the address on Nursing Education which is printed in this issue. Another meeting which was of special interest was the discussion of Mennonite Mutual Aid, particularly as it relates to the rehabilitation of our C.P.S. men at the close of their national service. This meeting was in the nature of a group discussion led by the brethren, C. L. Graber and O. O. Miller.

The Ministers' Conference at the college was followed by the Christian Life Conference. The theme of this conference was, "The Gospel of the Grace of God." All sessions were attended by overflow crowds.

The Hospital Study Committee of the Mission Board met at Elkhart on February 10. The committee heard a report of two surveys: one of these surveys studied the opinion of church leaders on the question; the other was a careful study of the hospital needs and prospects of northern Indiana. The committee made definite progress in its thinking on the whole question, arriving at the tentative decisions indicated in Bro. Allen Erb's article in this issue. The committee will have some definite recommendations to present at the Annual Mission Board Meeting.

On February 11 the Executive and Mission Committees of the Mission Board sat in an all-day joint session. Among much other business, a special consideration was given to the need for finding and preparing missionary prospects. It is clear that many new missionaries will need to be appointed to fill the ranks on our mission fields when it is again possible to send workers to foreign lands. Steps were taken looking toward a missionary training conference to be conducted for ten days late in May. There will soon appear further announcement concerning this conference.

Also on February 11 the General Conference Committee on Mutual Aid had an important meeting. The committee was able to draw up specific recommendations for a church-wide mutual aid program. These recommendations will be presented to a special meeting of General Conference in August.

The Executive and Relief Committees of the Mennonite Board of Missions and Charities were in session on February 12. Definite steps were taken toward the organization of the China Relief Unit. Bro. George Beare was appointed Director of the relief unit. Unless unexpected difficulties for their entering India develop, Bro. and Sister Beare will go to India as missionaries and then Bro. Beare's services will be loaned to the relief work for a short period. A permanent director will be appointed and sent to the field within six months. This meeting authorized also the organization of a Mennonite Service Unit to work this summer.

On the afternoon of February 12 the Executive Committee of General Conference had a meeting. The main purpose of this meeting was to arrange for the special session of General Conference which was called for at the last regular meeting. Goshen, Indiana, was decided upon as the place for the meeting and August 15 as the beginning date. The program was arranged, which will be published in the Gospel Herald in an early issue.

The Mennonite Board of Education held its annual meeting on February 14 and 15. Aside from routine reports of

institutions and committees, there were several events of outstanding interest. One was the report of the committee appointed to study church high schools. A report of the survey conducted throughout the church yielded some valuable statistics on the number of young people in the church between the ages of thirteen and eighteen, and also the number attending both church schools and high schools. There is considerable interest in the establishment of some additional high schools. The second matter of special importance considered in the meeting was the Bible School at Goshen College. A forward step was taken in the election of a separate Dean for the Bible School. Bro. H. S. Bender was elected to this office. It is the intention that he shall be able to give considerable time to the advancement of Bible School interests both on and off the campus. Bro. Carl Kreider was elected Dean of the College, the office formerly held by Bro. Bender. There was no change in the officers of the Board, except that Bro. Anson Horner of Kokomo, Indiana, was elected treasurer.

That God's rich blessing may rest upon all these efforts to build up the church is our prayer. "A great door and effectual is opened unto . . . [us] and there are many adversaries." May God defeat the evil and prosper the good.

Nursing Education in the Mennonite Church

By Allen H. Erb

At the Mennonite General Conference, held at Harrisonburg Va., in the year 1919, with Bro. S. G. Shetler as moderator, a question was presented to the conference body in regard to the building of a new hospital by the church. As a result of this discussion, a committee was appointed to make a survey of the church to determine the interest and conviction of the church on this question. The result of the survey revealed a limited interest on the part of the church as a whole in hospital service or nursing education programs.

A few years after this date, I had an interview with a student nurse which revealed the sentiment that was then held by at least some of the church. This student nurse reported that she was interested in nurses' training, but her parents were fearful to have her go out in this work lest she be led astray. But after great caution, they had consented and arranged for her to enter training. About this time a well-known evangelist of our church visited the congregation, and in the course of one of his sermons he called attention to nursing. He emphasized the dangers of the profession and then made the serious charge, "Show me a nurse whose hands are not red with blood." This was quite a staggering blow to her and her parents. But she pressed on. At that time she could not look to the experience of many other Mennonite nurses, as there were but few.

Recently the Hospital Committee, under the Mennonite Board of Missions and Charities, sent out another questionnaire to the church. The result of this questionnaire showed a marked change and development in thinking and conviction on the part of the church. Of about one hundred replies, one hundred said the purpose of hospital service was to witness for Christ; ninety-six said the motive was to train Mennonite nurses; forty-two said the purpose was to serve the Mennonite community. All agreed on witnessing for Christ as a motive; 94% agreed that training Mennonite nurses was a motive for this work; ninety-one said we need another hospital and school of nursing; four said that we did not. This report further revealed that there were ninety-one young sisters in the church interested in taking a course in nursing. Judging that but a percentage of replies was received from representative men in the church and that those who replied did not know all of the interested ones, I think we are conservative in boosting this figure to two hundred. The School of Nursing now operating at La Junta has at this time nearly forty applicants for next fall.

In the first questionnaire sent out, some negative responses were received against hospital work and nursing education. In the last questionnaire, none were opposed to it. As an illustration typical of the rising interest in the church I recall two incidents in the life of our beloved Daniel Kauffman, recently gone to his reward. At the Mennonite General Conference held in Garden City, Mo., in 1921, the question of a church hospital was again up for discussion. In the remarks in open discussion Bro. Kauffman stated that it would be a good thing to have a Mennonite hospital as it would also be a good thing to have a Mennonite hardware store or grocery store. At that time our brother scarcely made provision for a hospital or nursing program in the missionary efforts of the church. In 1940, Bro. Kauffman was hospitalized in the Mennonite Hospital at La Junta, Colo. In the months following, efforts were made to expand the hospital building. Bro. Kauffman expressed a marked interest in this. He further offered that when we were ready to build he would give time and space in the Gospel Herald to promote interest in the same. On Jan. 1, 1943, he wrote me a letter from which I here quote in part. "I have been noticing the financial reports giving figures on donations to the proposed new extension to the Hospital building at La Junta, but they were not only less numerous but smaller than Mollie and I would like to see. So we decided to add another small contribution to this cause, with the hope that the number of contributions would step up until you had enough on hand to justify going ahead with the building. What we contribute is not much, but it helps to that extent. This warmhearted endorsement from our dear brother is a great help to our work and was a needed personal encouragement to me. In December 1942, at a special meeting of the Mennonite Board of Missions and Charities held in Chicago, this interest had crystallized into a definite proposal to authorize the purchase of a new hospital at Colorado Springs. After negotiations for this purchase failed, the General Mission Board in its regular session at Harrisonburg, Va., last May, appointed a general hospital committee, representing the entire Mennonite Church, to make a complete study of the hospital and nursing education problem in the church and take such action as will promote this interest. This committee is now at work and its findings will soon be released. What further steps will now be taken will await the results of these findings.

Heretofore, the progress of this work has been more or less dependent on the unusual manifestations and guidance of the Spirit. An incident in the development of the new hospital building at La Junta illustrates this fact. In the years from 1920 to 1928 the hospital workers at La Junta were agitating the building of a new hospital. Many in the church felt that it was a movement too far to the side of the church. Those directly interested gave consideration to other locations. As steps proceeded, we finally came to the place where it was clear to build if we could sell the old sanitarium. To sell a building of this type was a very unlikely possibility, but we labored and prayed. Finally, from sources entirely unsolicited by us and unknown to us, an opportunity came for a sale. The selling price agreed upon was in excess of the amount invested by the church in this property. Besides receiving in excess of the capital investment, the church used this property for over nineteen years. The result was so unusual that only one explanation is satisfactory—God did it. Thus, the work was permitted to advance not because the united thinking of the church decided it was best, but supernatural blessing indicated the decision to be made. But now a church-wide approved committee is at work, and it appears that the action taken will be the result of a thorough and complete study. What steps will now be taken will be the conclusion of the best possible sanctified thinking and counseling of the church. This fact prophesies good in the church for this movement.

The General Conference Mennonites have been a bit more aggressive than our branch in this form of service. They have five hospitals:

1. The Bethesda Hospital, Goessel, Kans.
2. The Bethel Deaconess Hospital, Newton, Kans.
3. The Mennonite Deaconess Hospital, Beatrice, Nebr.
4. The Bethel Hospital, Mountain Lake, Minn.

The Concordia Mennonite Hospital, Winnipeg, Man.

The Mennonite Brethren have one hospital Hillsboro, Kans. The Bethel Deaconess ospital at Newton operates a school of edution for nurses and deaconesses. The Mennite Deaconess Hospital at Beatrice, Nebr., ves training for practical nursing.

A question we might reasonably ask at is time is, Will this growth and interest ntinue? There are certain factors outside e church which would indicate and main- in an increased interest. During the second eek in February, a nation-wide survey was ggested by the procurement and assignent service of the U.S. Government. They e proposing a nation-wide registration of l graduate nurses. The office of war inrmation says that the country has almost 0,000 nurses, only one half of whom are w in active practice—40,000 in the armed rces and 170,000 in civilian nursing. This ep of registration will give nursing conderable publicity. Besides this, the U.S. ublic Health Service is putting on a thorough nd extensive publicity program promoting enstment in what they call the U.S. Cadet urses' Corps. Special promotional pamhlets offering inducements, numbers, prossional dignity, financial remuneration, have ndoubtedly drawn many into this field. A udent nurse is offered a shortened time for raining and remuneration of from $15.00 to 30.00 per month, besides full maintenance hile securing her training. In addition to is, the socializing trend in government is iving great emphasis to increased statedirected public health programs. This inludes a well-organized program of public ealth nursing, covering complete nursing are for all. The loyal Mennonite nurse must emain separate from much of this total proram, but the publicity of it all will filter into ll our Mennonite groups and will accelerate he already rising tide of interest.

In addition to the factors outside the church, would note those within the church which nay indicate a developing interest. First, here is a growing interest in the church in ncreasing activity in hospital service. Some nave suggested that there should be small ospitals in different sections of our Menonite communities, giving service to our Mennonite people and permitting our Menonite people to give service in sickness to others. This is more or less the pattern by which other Mennonite groups have built p their work. Their hospitals are located in he Mennonite population centers. They have ecome an expression both of care for their wn and of care for others. Second, there is fast growing number of trained nurses in he church. The number of alumnae of the Mennonite Hospital has now reached one undred and eighty-five. The number graduated from other schools is considerable. There are fifty now in training in our own school and many in other schools. As indicated before, we might estimate two hundred prospective students in all our Mennonite churches in the next year. Nursing interest will be contagious, and as this group of nurses grows, a corresponding larger number will be interested in the same thing. Third, there are increased avenues of church expression for nursing service. Our institutions, our mission stations, our communities, our homes are all patterning somewhat after the general trend of increasing employment of trained nursing skill. Fourth, as the drafting of men into the army called forth our C.P.S. draftees, so the government emphasis and mobilizing of nurse man-power will call forth a substitute service in the church for our trained nurses. This has already been expressed in our nursing service in our C.P.S. camps and in our foreign relief units. Shall the Mennonite Church meet the challenge of educating this number who by the forces that be are becoming interested in nursing? Both by past history and by present application to the task, the church is answering in the affirmative. Since 1914, the church has pioneered a school of nursing in connection with the Mennonite Sanitarium at La Junta, Colo. At the present time, the church is making preparation for enlarged educational provisions. The outlook for the future indicates a planned education in keeping with the demands of the church and of the nursing educational-professional group.

In the development of nursing education in the past, there has developed a type of school which we call the Hospital School. This education is a more or less modified type of apprentice instruction. This has given the school certain decided educational advantages. Student nurses have been studying people as well as books; they have dealt with the real, not with hypothetical problems. The nursing school was able to develop certain discipline of its own which has produced practical competence of a high order. Isabel M. Stewart, writing in the American Journal of Nursing, says, "If nursing education had to choose between the ivory tower and the hospital ward, between the academic classroom or library and the human laboratory, there is not much doubt what the vote would be." The efficiency of the one-half million graduate nurses trained under this system bears tribute to the excellency of the school. This is the type of education we now have in our Mennonite School of Nursing at La Junta, Colo. We have been able to build Christian ideals and standards peculiar to ourselves. With the expression of individuality in this type of school, we have been able to give those emphases in our school which are peculiar to our Mennonite faith. We have been able to direct our expression into an evangelistic mold. We have, with a certain degree of consistency, been true to the fact that man has a soul as well as a body. The body has not suffered because of the extra care given to the soul. If it is the temple of the soul, we are more careful in its treatment.

It seems now that the present trend in nursing education is away from this type of hospital school toward what is commonly termed a collegiate school of nursing. The Association of the Collegiate Schools of Nursing has tried to define such a school but with much difficulty. The difficulties of definition are stated, in quoting again from Isabel M. Stewart: "Suppose we start with the simplest statement we can think of. 'A collegiate school of nursing is one that is connected with a college or university that offers a curriculum in nursing leading to a degree.' That seems fairly clear and simple we begin to ask a few questions. What kind of connection? How does it actually affect the school? Where is control centered and where does support come from? What kind of curriculum—academic or professional, combined or integrated, basic or postgraduate, single or multiple? What kind of degree? What does it signify? Do all students receive it or only a few? If there are two groups, what difference is there between the 'hospital-trained' and the 'college-trained'?" If the collegiate school of nursing is so new in its development that it is even difficult to arrive at a definition by those who are making it a direct study, it hardly behooves any of us to make any conclusive statements regarding either the organization administration, or finished product of this type of school. However, sufficient information and experience have resulted from study and practice to justify the pointing out of certain definite trends. Quoting Maude Swartzendruber R.N., Director of the School of Nursing, La Junta, Colo., in the Dec. 12 issue of the "Youth's Christian Companion": "It is becoming increasingly evident that nursing education is rapidly reaching the collegiate level in many schools of nursing. The entrance, graduation, and registration requirements will likely be raised to the extent that, in order to qualify, a student will need to have one or more years of college experience. The school of nursing giving a certificate of nursing will thus be required to raise its level of instruction to a collegiate level, which calls for a trained faculty, and adequate physical and clinical facilities." Is the Mennonite Church prepared to take advantage of this trend toward collegiate nursing? This is the question which is now being given careful study by the hospital committee functioning under the Mennonite Board of Missions and Charities. As to our ability to meet this problem, I again quote from Sister Swartzendruber in the "Youth's Christian Companion": "In analyzing our church education facilities we believe it would not be impossible to set up either a departmental or an affiliation program between our schools of general education and our schools of nursing. Our colleges are in a position to give substantial help in strengthening the scientific content deepening the social and religious understanding, and developing the general cultural aspects of the nurse's preparation. Nursing education, too, has some distinct contributions to give to academic education. It is able to build a large part of its program around actual life experiences, thus making it much closer to reality than the typical collegiate education."

Whatever development is made in the relative number and shaping of policies of these two types of schools, it seems quite reasonable to state that the changes will be somewhat gradual. The U.S. Public Health Service, in September 1943, reported 1,314 schools of nursing approved by the respective State Boards of Nursing Examiners. Of these schools, thirty-one are collegiate schools. Twenty-six are members of the Association of Collegiate Schools of Nursing, and five are

(Continued on page 1031)

HELPS FOR MINISTERS

"IN ALL THINGS APPROVING OURSELVES AS THE MINISTERS OF GOD."

WHICH LOVED BEST?

By Frank Horst

"I love Thee, Father," prayed preacher Tom,
Then forgetting His Word, his hat was on.
And he was off to his garden things,
Leaving for others the sheaves to bring.

"I love Thee, Father," prayed deacon Zeke;
"I love Thee better than tongue can speak."
Then he talked and argued full half the day
Till the neighbors rejoiced when he went away.

"I love Thee, Father," prayed farmer Dan;
"Today I'll help Thee all I can."
Then stopping softly he reached for "The Book,"
For his soul's refreshing and spiritual look.
"How glad I am for the seed and the sod."
And he tended his farming to the glory of God.
With Christlike compassion for all he met,
His life was a light they didn't forget.

"We love Thee, Father," again they declare,
Three busy neighbors all joining in prayer;
And how do you think the Father guessed
Which one really loved Him best?

Calico Rock, Ark.

THE MINISTERS' SUPPORT—BY FAITH

By a Brother

Modernism has swept our land with a devastating blow on true spirituality. I will not attempt to analyze modernism. I simply say that one of the main roots of modernism is fed by the salaried ministry. This is a problem of far-reaching effect and, I believe, critical importance to our own present-day church, failure to solve it resulting in neglected congregations. Who shall solve it?

The minister who preaches to the same audience each Sunday morning has a tremendous influence on his hearers. Teaching over a period of five, ten, or fifteen years, his beliefs and practices can plainly be seen in those who listen; especially in the earnest seeker for truth. His responsibility is greater than any other member's. Should not his first vocational interest always be that of the flock which he shepherds?

Let us take, for example, a minister who has a congregation of three hundred members. About seventy homes may be represented. Here are seventy homes in which parents are engaged in making a living and raising and educating children. They each have innumerable problems that should be solved from Christ's point of view. They look to the influence of their church-life to fit them to meet these everyday problems. Also there are many who are indifferent about practical Christian living, only because its principles and the Bible teachings were at one time an insurmountable complex to them. Scores have never been stimulated to spiritual things. One could go on almost endlessly naming people, circumstances and problems of all kinds into which the minister is obliged to lend a kind hand of helpfulness. What should he do about his own family's living and education?

Compare the total demands of the congregation on the minister's time with the demands of his own living, including the needs of his family. Is there no way to meet the needs of both, adequately and efficiently, without yielding to the spiritual robbery of the salaried minister?

Where is the spiritual leader (minister) who will not place the interests of his own family first in his list of goals? Perhaps there are such, but the influence of their efforts in the Church are greatly hampered and often come to total failure. Is there no way for the minister to make this adjustment? I say the minister, because I place the task on his shoulders.

Many who have considered this problem say that if the minister would spend full time in his church work and study he would do so much good for so many people that his congregation would never let his needs be unsupplied. There is a lot of truth in that statement, and for some congregations it would be the solution to the problem but in most instances it does not solve the problem. Not every minister will have enough church work to occupy all his time. He should supervise some activity for his growing children when they are not in school. And this program would place financial hardship on some few congregations. The inference is that, as a general rule, the minister should have some constructive enterprise other than his ministerial duties. There are many advantages to this: (1) It makes an association between the ministry and laity with an influence that is available in no other way. (2) It gives the minister opportunity to teach, motivate, and develop the talents of his children. (3) It tends potentially toward a balance of spirituality and the daily work of this world—practical spirituality. (4) Diversity in work adds to the minister's mental and physical health. (5) It eliminates the financial hardship on those few congregations where this would occur. (6) It occupies the minister's spare time (only) in cases where this condition would exist.

The minister's luxury of living, financial gain, saving of money for old age or for his heritage should not even be a consideration. Too often these are in the background and, as the yea pass, Satan gradually and subtly brin them to the front and the flock is ne lected. I have said that the needs of t congregation should be his first voc tional interest.

For the minister to meet these stan ards his nonministerial work must l of a select nature. (1) It must be fair temporary and flexible. He should l able to come and go at any time. N seasonal rush should delay a ministeri duty one day. All-day meetings, con mittee meetings, etc., may be arrange to be convenient for the vocations the laity but not the minister. Th ministry is his vocation. (2) It is esse tial that this work keeps him close to h home; at least in his own communit It is a great advantage if it gives hi opportunity to associate with his co gregation. (3) It must be scriptural sound in every detail. (4) It dare n be his chief means of earning a livin if he is to do his best in the ministr The ministry is his vocation.

By way of summary, one who called by the Lord to shepherd a co gregation is accountable to devote h life to the ministry. Faith in the Ma ter for whom he works should comp him to do ALL he can in that servi and then willingly occupy the RI MAINDER OF HIS TIME in suppl ing his temporal needs. "The labour is worthy of his hire." Is it not th minister's task to faithfully earn h hire and BY FAITH receive it? Mini ters, will you be able to face the Savio at the judgment of those who we under your care and have failed in th Christian life? Lancaster, Pa.

THE PRE-EMINENCE OF PREACHING

We do not ordain men to pray. D you ever think of that? Nor do w ordain men to sing, yet who can ove estimate the importance of these mini tries—of the prayer that moves Go that brings divine power down into th feebleness of our human effort! Yet w do not set men apart to pray. It is n a Scriptural thing to do. And it wou be impossible to overestimate the i fluence and place and power of the mi istry of Christian song, yet we do n set men apart to sing. But, dear friend we do set men apart to preach. Preac ing, though discredited very much our day, remains, and always must r main, the royal ordinance. It pleas God 1900 years ago to save men by th foolishness of preaching, and it will a ways please Him to save men throug the instrumentality of the human voic The printing press can never take th place of the human voice. True, it is very large thing and is doing a wonde ful work in the extension of the kin dom of God, but it can never take th place of living man preaching to livin men in living truths of the living Wor —C. I. Scofield.

WHICH AM I TO BELIEVE?

Colonel Allen, a noted infidel in America, had a favorite daughter on a dying bed. Being sent for, she said to him, "Father, I feel that my end is drawing near. Tell me, am I to believe what you have taught me, or what I have learned from my mother?" Her mother was a Christian, and had instilled the truths of salvation into the mind of her child.

The father paused, fixed his eyes on his child, his frame was convulsed with the struggle between pride and affection, truth and human reason.

Presently, with quivering lips, he exclaimed, "Believe, my child, what your mother has taught you." All the accurately argued sophistries of human imagination fail when brought to the realities of death and the great hereafter. Much as giant intellects would like to triumph over God, they have to bow before the **great I AM.**

Infidelity has no eyes in the valley of the shadow of death. Infidelity has no staff upon which to lean when human strength fails. Infidelity has no lamp for a dark place. God pity those who trust not in the living, loving God. Think on this verse: "He that believeth on the Son hath everlasting life: and he that believeth on the Son shall not see life; but the wrath of God abideth on him" (John 3:36).—Unknown.

—o—

"THAT PREACHER DOESN'T PAY HIS BILLS"

There could hardly be a more severe indictment of a preacher than that he fails to pay his bills. Nothing will cause congregations to shy away from calling him more than this charge. No other fault aside from clear misconduct on a preacher's part brings more hurt to the name and prestige of a church in its own community. What confidence does a grocer have in the gospel of a church whose own preacher does not, over months of time, pay his grocery bill? How can they expect to win the automobile agent to Christ when their preacher fails to make his payments on his car? And when a preacher leaves a town and goes to another field, leaving a lot of unpaid bills behind him for the congregation to face, what chance does his successor have to reach the men of that city until they are paid up?—Brethren Herald.

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THE BLUNT TRUTH

A man once came to Spurgeon and asked that great preacher if his church was a **pure** church.

He said that he was looking for a pure church that he might belong to it.

Spurgeon said that he did not know about his own church. He **did** know that there were many good people in it; saintly people and truly Christian people; but there might possibly be a Judas among them, as there was in the company of Jesus' first Apostles; and there might be some deceivers and idolators and those who walk unruly, as there seemed to have been in the churches of Rome and Corinth and Galatia and Ephesus and Colossae and Philippi and Thessalonica, and all the others to which the New Testament Epistles were written.

On the whole he thought that his church was not the one his brother was looking for. Indeed, he did not know that there had been such a church in all history.

"But," said Spurgeon, "if you should happen to find such a church, I beg of you not to join it, for you would spoil the whole thing."—Bernard Bain in The Christian Observer.

—o—

Were Christ walking the earth today I believe His method would still be the same. I believe it is the only way that is really practical for the generation of thunderous power. I believe it is the way we must follow today if we are to succeed in Christ's work.

What does that mean for us? It means that with devotion and consecration and love each of us must let the light of his faith shine out to those in darkness around him. It means that others, burning with a like conviction and with passionate devotion to the Master, will be attracted by that light and find sustaining encouragement and help.

Little groups of Christ-lovers will spring up here and there—passionate, consecrated men and women; and upon these little groups or "cells" throughout the nation, throughout the world, a great regenerating and recreating movement, if God so wills, can be built. The time seems ripe. But first the groundwork must be prepared. True Christians must be at work upon this immensely vital task.—Francis B. Sayre, recently United States High Commissioner to the Philippines.

CORRESPONDENCE

(Continued from page 1033)

of Acts. Considerable interest is being manifested by this helpful study.

Two converts are under instruction for baptism and will be received into the church in the near future. These two are part of the visible results of the evangelistic meetings held here by Bro. Oscar Burkholder.

Feb. 21, 1944. Phebe F. Kraus.

WOOSTER, OHIO

(Wooster Mennonite Mission)

We had week-end meetings Feb. 18-20, with Bro. D. D. Miller as evangelist. The interest and attendance was good and we appreciated his timely messages. The Sunday-school attendance has been increasing.

The Lord has answered our prayers in providing a mission worker, Sister Minnie Kanagy of Volant, Pa., who has come to assist in the work at this place.

We reorganized our Sunday school with Bro. Roland Ross as superintendent and Bro. George Ressler as assistant superintendent.

The Lord willing, we expect to have our communion March 26. Pray for the work and the workers at this place.

Feb. 23, 1944. Cor.

ELIDA, OHIO

(Pike Congregation)

Dear Readers: Greetings in Jesus' precious name. During the past few months we as a congregation have very much appreciated the visits and messages of ministering brethren from a distance.

Recently our revival meetings were conducted by Bro. C. Z. Martin. They closed Feb. 18 with a visible result of fourteen confessions, twenty-six reconsecrations, and twenty-five who have decided to hold closer fellowship with Him in the daily reading of the Scripture and prayer, individually or in the family circle. Eternity alone will reveal the extent of the value of these meetings. Everyone enjoyed the fellowship and the study and preaching of the Word.

May the Lord richly bless the efforts of all God's people in their service for Him. Pray for us.

Yours in His service,

Feb. 23, 1944. Cor.

CULP, ARKANSAS

(Bethel Springs Congregation)

Dear Christian Friends: "Make me a clean heart, O God, and put a new steadfast spirit in me" (Moffatt). This is the prayer many Christians of our community are praying in preparation for our coming revival meetings.

Those of you who wish to correspond with our young brother, R. T. Hamby, will please notice that his address has been changed to 386 Nyberg, State Sanitorium, Ark. The doctors allowed him to spend several weeks at home over Christmas. At the request of our junior girls and their mothers, we have started a sewing day for them. They bring a covered dish for dinner. The time is used for sewing, study, and recreation.

Because of the illness of the teacher of Casteel School, Bro. Horst has consented to finish a three-month spring term as a sustitute. It adds more work for both of us. With the extra work, the Lord has provided us an extra worker in the person of Sister Violet Selzer. She has felt led to answer this call in spite of the fact that she was offered $100 per month to do house work. Her coming will enable me to continue my regular schedule of visitation and other work.

Bro. Histand and the Horst family were privileged to attend Ministers Meeting in Kansas City during the past week. Such opportunities are always welcomed.

Will you continue to remember us in your prayers?

Feb. 23, 1944. LaVerne Horst.

FOR OUR SHUT-INS

I KNOW CHRIST

I do not know tomorrow's way,
If dark or gladsome it may be;
But I know Christ, and come what may,
I know that He abides with me!

I do not know what may befall
Of grief or gladness, peace or pain;
But I know Christ, and thro' it all,
I know His presence will sustain.

I do not know what may be mine
Of gleam or glory, dark or light;
But I know Christ, in shade or shine;
I know that He will guide aright.

I do not know when evening falls,
If soon or late earth's day grows dim;
But I know Christ, and when He calls,
I know He'll call me home to Him.

—By E. Margaret Clarkson.

DOES AFFLICTION BRING BLESSINGS?

By Emma Diller

My husband became sick one morning just as we were having family worship, and he went to bed immediately. The doctor was called but did not arrive until that evening. He announced that my husband had the grippe and was to stay in bed until he was well. When he failed to get better, complaining of terrible pains in his head and back, we summoned the doctor again. The doctor was delayed by another patient and in the meantime my husband's pain became so dreadful that he thought he was dying. He asked me to pray for him, and in the event of his death to bring the children up in the Lord. Then, in spite of the severe pain he was suffering, he sang that old hymn, "It Is Well with My Soul." I knelt in prayer and called upon the Lord; I prayed as I had never prayed before.

After another call, the doctor arrived. My husband's pain was eased for the night by a hypodermic, but the next day he had pains in his neck and spine again. The doctor, after a re-examination, diagnosed the case as meningitis and ordered him to be taken to the hospital immediately. The infection was taken from his spine, but he was so weak that he could not eat without vomiting.

For days after this he remained the same, and I was forced to lean upon God as I had never done before, and to trust in Him only. We expected every day to hear that my husband had passed away. However, I was unwilling to give him up. I felt, and told God that I couldn't get along without him. Finally, one day I prayed that God should have His way, and if that meant my husband's death, I would be yielded. After I had committed it to the Lord, I felt much calmer and more peaceful.

When I visited my husband again, he was much more talkative and was able to take some fruit juice. Each day he improved, and he was soon strong enough to go home. In several weeks he was able to go about and do his own work.

To me it seemed that God had performed a miracle, and I cannot stop praising Him for what He has done. Through prayer and a yielded life and heart God truly proves Himself faithful. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

Hagerstown, Md.

INTERCESSION FOR ALL CONDITIONS OF BELIEVERS IN THE WHOLE WORLD

We pray Thee also for all our fello believers, beloved brethren and sister wherever they may be, in all plac throughout the whole world, be the gathered or scattered, in suffering or tribulation, in bonds and in prisons f Thy holy name's sake, or be they other grievous trials and also in an ieties or in serious illnesses. O strengthen and comfort them in a ways graciously with Thy great an holy grace; keep them also mercifull through Thy good and holy Spirit i Thy holy Word and Gospel, and l them not depart from Thy truth, lov and righteousness, neither to the rigl nor to the left, until we come to th end of our pitiful life. Oh, give also th grace to all Thine own, that we may a ways wait with patience upon The And let us not be tempted above tha which we are able, but provide for t at all times successful ways of escap

EXPRESSIONS OF APPRECIATION

Bareville, Pennsylvania

We as a family wish to thank our friends for the get-well cards, Christmas cards, flowers, and other gifts sent during the illness of our parents, Benjamin and Lizzie Hess, Neffsville, Pa. We also thank you for the sympathy cards that you sent us when they passed away.

Mrs. Harlan G. Nolt.

Schellsburg, Pennsylvania

We wish to take this opportunity to express our sincere thanks and appreciation to our many friends and relatives who so kindly remembered us with cards, gifts and letters of consolation during our recent bereavement.

Mrs. Florence Replogle and Family.

Ephrata, Pennsylvania

We wish to express our appreciation for the money, greeting cards, letters, and other gifts which we received from our neighbors and friends. We also appreciated the visits of friends. A kind friend had a dime shower for us, but it was a dollar shower instead. Many thanks to all for remembering us. We have been afflicted for some time. Since we will not be able to answer all of you separately, please accept this method of thanks. May the Lord bless you all.

Samuel and Annie Wanner.

Mount Joy, Pennsylvania

We wish to thank our many relatives and friends for the many gifts, greetings, and letters sent during the sickness of Sister Brubaker and during our bereavement. We especially appreciate the many prayers offered in our behalf. May God richly bless you all.

Clayton S. Brubaker and Family.

York, Pennsylvania

I wish to thank my many relatives and friends for the letters and cards which I received during my illness at home and in the hospital. Since I am not able to answer all of you by letter, I hope you will accept this means of thanking you. I want to thank my home congregation for coming into my home to sing, and also the York Mission singin class which came and had a service for m May the Lord richly bless you all for remem bering me.

Mrs. Reuben S. Bair.

Chambersburg, Pennsylvania

We wish to take this opportunity to expres our sincere thanks and appreciation to ou many friends and relatives who kindly remem bered Mother during her illness. We als wish to thank all who gladly helped durin our recent bereavement. We appreciated th gifts, as well as the cards of sympathy an comfort.

Charlie E. Shank and Family.

Gap, Pennsylvania

We wish to express our sincere apprecia tion to our many relatives and friends for th kindness and sympathy extended to us at th death of our darling mother, Mrs. Elizabet R. Smoker. May God bless all of you is ou prayer.

Chris and Gertrude King.

Smithsburg, Maryland

My friend, John Diller, was called to th office of deacon at the Miller Church nea Leitersburg, Md., Aug. 13, 1930. I was calle to the ministry, Jan. 7, 1931, at the Stauffe Church near Edgemont, Md. Because w were left without a deacon at the Stauffe Church that summer, it fell to the lot of Bro Diller to carry this work, in addition to hi charge at Millers, until June 16, 1938 whe Bro. Jacob A. Martin was called to this offic at Stauffers.

In these seven years of laboring togethe there was a tie of love and co-operation. Bro Diller's calm influence meant much to me He never complained of his added respon sibility. His calm approach meant much i visitation work. This friendship will neve be forgotten. His chief concern was for th welfare of the church and of his family.

Long live the memory and influence of ou friend, John Diller. May the Lord comfor his family.

Amos J. Martin.

om all our tribulations and persecu-ons, according to Thy holy will. And elp us also graciously that we may ith true patience suffer and endure erything that Thou dost send us.—rom Ernsthafte Christenpflict. Trans-ted by Elizabeth Horsch Bender.

—o—

GOD OR NOTHING

Go back to the beginning and there ou find either God or nothing. Human ature abhors a vacuum and will not ccept "nothing."

Suppose you had given to you the rst three words of the Bible and the ourth word missing and you were to ll it out. You would be obliged to ut in for the next word, just what the ext word is in the Bible, "God." "In he beginning God."

Try any other word you please for a vorking hypothesis and see how you vill get along! "In the beginning rotoplasm." Who made it?

"In the beginning law." Who framed t?

"In the beginning nothing." The an-swer comes, "Ex nihilo, nihil fit." It loes not work. It is neither God or nothing, we will have nothing to do.

God has never left Himself without a witness. There are four different revelations which He has given of Him-self to man. Creation is His revelation in space. History is His revelation in time. The Bible is His revelation in language. Jesus Christ is His revela-tion in life.—Frederic W. Farr, in "The Christ You'll Have to Know."

—o—

As Christian people, you and I are simply strangers and pilgrims here in this world.

As the poet says,
"I'm but a stranger here,
Heaven is my home."

—Norman Hobbs.

NURSING EDUCATION IN THE MENNONITE CHURCH

(Continued from page 1027)

associate members. About one hundred col-leges and universities have schools in various stages of development. It is hardly possible that sudden transition will be made eliminat-ing all schools of one type in lieu of another. It is more than possible that both types will coexist and others will be developed in a modification of the two. In my judgment it seems to me that this trend toward collegiate nursing is sufficiently secured to cause the church to shape its present hospital steps by this indicated trend. This seems to me now the reason why a kind, all-knowing heavenly Father directed the Mennonite Board of Mis-sions and Charities, through providential cir-cumstances, away from the purposed step to establish our school and another hospital at Colorado Springs.

Had the purposed plan of the Mennonite Board of Missions and Charities to buy Beth-El Hospital developed, it might have made difficult the correlation of the hospital and the college in the collegiate type of school. In the closing of this opportunity, the loca-tion of a hospital and a school is now wide open to the church. The decision can thus be made in the light of the combined judg-ments of all interested groups. In Feb. 10, 1944, the hospital committee appointed by the Mennonite Board of Missions and Chari-ties met, and all these factors were given care-ful and deliberate consideration. The com-mittee made several tentative decisions which will guide deliberations from here on. In the first place it was decided that a new hos-pital should be located in the central states. It was also decided that the school of nursing conducted in the new hospital should be of collegiate type. In the light of the above decisions it became clear to the committee that the ideal location for a hospital would be Elkhart County, Indiana. Openings for acquiring or building a hospital in this vicin-ity are now being considered. We are indeed standing in a crisis moment in the history of one of the phases of Christian service in the Mennonite Church.

I trust that the above discussions have in-dicated what immediate steps are now to be taken by the church in nursing education. For this work we need a hospital for clinical experience, and we need a school for academic instruction. We probably have about two hundred prospective student nurses in the church at this time. To do our duty toward them we must provide a Mennonite Church directed and a Mennonite Church type of nursing education. The hospital committee is open to receive any suggestions on any part of the problems related to this movement.

In the field of general education we argue that secular education does not provide for young people protection in their Christian ex-perience and that non-Mennonite church schools do not provide nurture for the Men-nonite way of life. The same argument can be maintained in nursing schools. The irre-ligious trend and loose living standards of modern nursing schools are becoming well known. Smoking and dancing are almost everywhere tolerated and encouraged. Even drinking is often practiced. Other correspond-ing loosening of moral ideals is prevalent. The religious life is frequently totally neglected and evangelistic objectives seldom encouraged. The influence of the school of nursing is more complete for the student than in that of a college or university. The student lives, works, and plays twenty-four hours a day in her school. In other types of education the stu-dent goes to school and in many cases has a distinct and separate home life. This twenty-four hour contact makes doubly effective the peculiar standards and ideals of the school upon the student. It is safe to conclude that many students who enter these schools not of our church will be lost to Christ and the church.

If our Mennonite schools of nursing pro-duce only professional nurses, the church through any of its boards has no reason to promote a school. The reasons which justify our expenditures of money and toil are the protection of the character and spiritual life of our students and the evangelistic purpose of the Gospel. Our school of nursing should make our students evangelical and evangelistic. They must be kept sound in the faith, and they must carry this faith to an outside world. This higher Christian purpose and motive must be maintained at any cost.

To illustrate the very high Christian mo-tives which prompt the church to enter serv-ice of this type, I refer to a little incident in the beginning of the Bethel Deaconess Hos-pital of Newton, Kans. Pastor David Goertz, of the General Conference Mennonite Church, had worked toward the beginning of a hos-pital in Newton, Kans. Plans had been laid for the training of a deaconess for this insti-tution. Arrangements had been made for her to enter the Deaconess Hospital at Cincinnati, Ohio. Frieda Kauffman, a Kansas country girl, started on her journey. Pastor Goertz had arranged to accompany her on this jour-ney. At St. Louis they were separated, and Miss Frieda again met him at an appointed spot in the depot. He took a book from his traveling bag and wrote in it; then he sat down beside Frieda and quietly placed a new Bible in her hands, as his personal gift for her in her new vocation. On the flyleaf, he had written, "For blessed use, presented by David Goertz," and the following verses: "Let every man abide in the same calling wherein he was called" (I Cor. 7:20), and "Wherefore . . . give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (II Pet. 1:10). Underneath these verses he had written a stanza from the old well-known German hymn, "Heavenward." He also gave her a tiny wooden ruler and a blue pencil, neatly sharpened, and asked her to mark the Bible but to be careful and neat about it. "When a portion or verse of scrip-ture brings light, comfort, or help to you, mark it carefully," he said. "Of course, you cannot always carry a ruler and the blue pencil with you. Then make a light pencil mark near the verse and later mark the place permanently when you get to your room." She went to her school in this spirit of sacred devotion, prepared for her work, and returned as superintendent of the institution, dedicated to the service of the King. In our own school, such characters as Lydia Heatwole, who might consistently be termed the Mother of our present School of Nursing, instilled a tone of holiness, Mennonite loyalty, and Chris-tian sacrifice toward the sick and suffering.

To maintain these Christian missionary ideals it will be necessary for us to have a faculty well prepared and exemplary in faith and character. Second, there must be a thor-ough, careful selection of students for training. Third, a distinct and definite final respon sibility must be felt by the church in admin-istering the hospital and school. Fourth, there must be adequate provision for the daily spir-itual nurture for all hospital and school per-sonnel. Fifth, there dare not be omitted an organized, directed program of direct spiritual ministry, not neglecting a definite evangelistic appeal.

La Junta, Colo.

Gospel Herald

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THURSDAY, MARCH 2, 1944

Field Notes

Bro. Paul Erb, Goshen, Ind., began evangelistic meetings with the Topeka, Ind., congregation on Sunday, Feb. 27.

* * *

The Executive Committee of the Mennonite Publication Board is meeting at the Publishing House Feb. 29 to March 2.

* * *

Baptismal services were held at the Williamson, Pa., Church on Sunday, Feb. 20, when seven were baptized and one received on confession.

* * *

Bro. A. J. Metzler of this office attended the funeral of Bro. John W. Weaver, manager of the Weaver Bookstores, at the Weaverland Church, Lancaster Co., Pa., last week.

Bro. E. F. Hartzler, Marshallville, Ohio, preached at Stauffer's Church at Bachmanville, Pa., on Sunday evening, Feb. 20.

* * *

The date set for the Young People's Institute at Goshen, Ind., is June 8-11. We suggest to young people in that part of the country that they begin making plans to attend.

* * *

A Bible study class is being held at the Chambersburg, Pa., Church on Saturday evenings. The leader is Bro. Harold Hunsecker, and the subject for study is the book of Ephesians.

* * *

A Bible conference is announced to be held at the York, Pa., Mission on March 11, 12, with Bros. Nelson E. Kauffman and William Martin as speakers.

* * *

Bro. C. Z. Martin closed a series of meetings at the Pike Church near Elida, Ohio, recently. There were sixty-five confessions and reconsecrations; twenty-five of them decided to erect a family altar.

* * *

A young people's Bible meeting conference, sponsored by the Executive Committee of the Ohio Christian Workers' Conference, is to be held at the Beech Church, near Louisville, Ohio, March 18, 19.

* * *

Bro. E. C. Bender, Elkhart, Ind., treasurer of the Mennonite Board of Missions and Charities, was a caller at the Publishing House on Feb. 25. While here he conferred with Bro. John R. Mumaw and others on some publication matters of common interest.

* * *

A week end of evangelistic meetings was conducted by Bro. Paul Mininger of Goshen, Ind., on Feb. 25-27 at Locust Grove, the mission Sunday school conducted near Elkhart by the students of Goshen College. There is a growing interest in the work there.

* * *

Evangelistic meetings are to be held at the Thomas Mennonite Church near Hollsopple, Pa., Mar. 4-12. Bro. Charles Hostetter from Manheim, Pa., is the evangelist. Prayers for these meetings are requested and an invitation is extended to attend.

* * *

On February 22 Bro. Bela Bucher was ordained to the mnistry at the Stony Brook Church near York, Pa. The sermon was preached by Bro. Noah W. Risser, and the ordination was by Bro. Richard Danner, the bishop of the congregation.

* * *

The funeral of Bro. John W. Weaver, held at the Weaverland Church near East Earl, Pa., Feb. 22, was attended by a large concourse estimated at 1500 people. Bro. J. Paul Graybill and Bro. Mahlon Witmer preached, with a number of testimonies following.

The Field Note in a recent issu stating that the trip of Bro. and Sist John W. Hess to Florida was becau of Sister Hess' poor health was, we a glad to say, a mistake. Bro. He preached at Sarasota each evening f almost a week.

* * *

Bro. James Saylor, Hollsopple, Pa spent Feb. 24-27 at Altoona, Pa., in th interests of the Lord's work. On Su day he had charge of the regular ser ices at the church in Altoona, and in th afternoon he conducted baptismal ser ices at Mill Run.

* * *

Visitors worshiping at the Scottdal congregation on Sunday, Feb. 27, wer H. Ralph Hernley and family, Olen I Britsch, Wells Tannery, Pa.; David I Heatwole, Paul Huddle and famil Greensburg, Pa.; Clayton Berke Homestead, Pa.; John W. Detweile Pitcairn, Pa.; Paul Horsch, Clevelan Ohio.

* * *

In the recent evangelistic meeting held at the Johnstown, Pa., Missio with Bro. John S. Hess, Lititz. Pa., a evangelist, there were eight confession Good interest and attendance marke the meetings throughout and the Spi it's presence was very manifest. Pray ers are solicited that those who cam out on the Lord's side may remai faithful.

* * *

Bro. Marcus Lind, superintendent o the Portland, Oreg., Mission, preache for the congregation at Harrisburg Oreg., on Sunday morning, Feb. 20, an performed a similar service for the Al bany congregation in the evening. H left afterward for Los Angeles, Calif where he was engaged to hold evan gelistic services and conduct Bible stud in both the Calvary Church and th Colored Mission.

* * *

Ordination.—Bro. Benjamin Weaver Union Grove, Pa., was ordained to th ministry at the Bowmansville Churc in the Weaverland District in Lancaste County Pa., on Feb. 24. There wer seven in the lot. Bro. J. Paul Graybil had charge and Bro. Abram Martin preached the sermon. Bro. Weaver i a grandson of former Bishop Benjamin Weaver of this district. May the Lor bless our brother in his new responsibil ities.

* * *

The editorial staff of the GOSPEL HERALD met at Scottdale Feb. 25, 26 to consider, with the manager of the Publishing House, questions concerning the paper. Certain changes in organization and format were agreed upon, and will go into effect with the new volume of the HERALD in April Those attending this meeting not resident at Scottdale were Bros. Paul Erb Goshen, Ind.; John H. Mosemann, Associate Editor, Lancaster, Pa.; and John R. Mumaw, Editor of Christian Missions, Harrisonburg, Va.

Correspondence

LA JUNTA, COLO.

Dear Christian Friends: Greetings in Jesus' worthy name: March 5, has been set as the date when we expect to begin revival meetings at this place. We are praying for our evangelist, Bro. P. A. Friesen, of the Denver Mission, that God will give him power in preaching the Word. There are yet many men and women in La Junta who do not know Christ as their Saviour. May God also give us grace to lengthen cords and strengthen stakes that His blessing may be poured out upon us.

Our bishop, Allen Erb, has been absent for several weeks in the interests of the church and hospital. We expect him back soon. Bro. E. E. Showalter, pastor of this congregation, spent the week end of Feb. 4-6 visiting our men in C.P.S. camps at Ft. Collins and Buckingham. Judging by his report, we conclude that his own life was as much blessed by the visit as that of any of the men.

We were happy to have Bro. Edward Diener, of Wellman, Iowa, preach for us on Jan. 30. Bro. Diener is the father of Lydia Diener, one of our student nurses. On Feb. 6, in the absence of both our ministers, Rev. Harry Burkholder of this city brought the Word of God to us, both morning and evening. Bro. J. C. Gingerich of Detroit Lakes, Minn., who has been visiting the home of his daughter and son-in-law, Bro. and Sister Edd Kauffman of the Holbrook community, preached for us on the morning of Feb. 13, while Bro. Showalter was feeding the little flock at Kim. Bro. Showalter still makes monthly visits to Kim. We truly appreciate all of these visiting brethren.

Bro. and Sister Amos Rhodes left last week to visit friends and relatives in the East. Among others, they planned to see their sons, Paul, at Hesston, and Vernon, at Harrisburg, Pa.

Five or six of our young people continue to go to the Spanish Mennonite Mission every Sunday to help David and Elsa Castillo in the work there.

We have had an unusual amount of moisture this winter, for which we thank our heavenly Father.

Feb. 18, 1944. Fannie Schrock.

ARCHBOLD, OHIO

(Central Congregation)

Dear Gospel Herald Readers: We were privileged to have Bro. Oscar Burkholder of Ontario with us from Dec. 27 to Jan. 2, to conduct our revival meetings. He brought us many stirring messages, bringing to our realization the work around us that is being left undone. We thank God for ten souls who gave their hearts to the Lord.

Our anuual New Year's meeting was held and new members were appointed to the various offices. Bros. Dale Beck and Cary Rychener were chosen as Sunday-school superintendents for 1944.

Bro. Lester T. Hershey of Chicago spent Jan. 29, 30 with us in the interest of the work with the Mexicans in this community. He brought us an inspiring message in the Sunday morning service. Bro. William Flory has been appointed to take care of the Mexican Church since Bro. David Alwine has been called to Pennsylvania.

We have started a small Sunday-school library which has created a reat deal of interest, especially with the young folks.

Bishop C. F. Derstine Kitchener, Ont., brought us inspiring messages in the Sunday morning and evening services, Feb. 13. Bro. Jesse J. Short of this community who is now working in Ontario also spent several days with us and spoke in the Sunday evening service, Feb. 13.

Feb. 20, 1944. I. M. S.

CLOVERDALE, OHIO

(Mt. Pleasant Congregation)

Greetings to our Herald Friends: We have reorganized our Sunday school for the coming year and the following officers were elected: Supts., Crist Good and Earl Britch; Sec.-Treas., Fannie Spitnale; Chor., William Wagner; Cor., Orah Myers. Our pastor, Enos Zuercher, has urged those of us who have a special responsibility to feel that responsibility and our dependence upon God.

The average attendance of our Sunday school is about twenty-five. We are looking forward to our young people's meeting for Feb. 27, when the young people from Elida, O., are going to give a music program. We are planning to have singing programs every three weeks.

If anyone has any of the old Life Songs or knows where we can purchase the old Life Songs, it would be very much appreciated if you would let us know.

We ask an interest in the prayers of God's people for our congregation and community.

Feb. 21, 1944. Cor.

FORT WAYNE, INDIANA

(Anderson Mennonite Church)

Dear Co-workers: We greet you in Jesus' name.

The Anderson Mennonite congregation, of which Bro. J. S. Neuhouser is pastor, held their annual election of Church officers on Wednesday evening, Dec. 29, 1943. Teachers for the coming year were selected on Jan. 2. The installation service was held at the close of the morning service on Jan. 9.

After the midweek service on Dec. 29, the congregation went to the Neuhouser home near by. While there, they left some material evidence of their love and respect for Bro. Neuhouser and family.

The cradle roll superintendent, Sister Bonnie Neuhouser, has 34 babies enrolled. Some of these babies have unsaved mothers and fathers. Pray that "a little child shall lead them" to God.

The Infirmary Chapel Service and the Infirmary Ladies Bible Class both are well attended and a source of comfort and inspiration to those shut-in ones.

Our Y.P.M. moderator, Bro. Wm. Andrews, is starting a Bible Reading Club; this is meeting with a hearty response.

On Jan. 23, Bro. Neuhouser began a series of sermons on the Holy Spirit which will continue for several weeks.

We covet your prayers that God will give us souls for our hire in 1944. Likewise we desire God's best for each and everyone of you.

Feb. 21, 1944. Cor.

PHOENIX, ARIZONA

(Cave Creek Stage)

Dear Readers: After spending two weeks at Sarasota, Fla., among relatives and friends, Bro. M. S. Zehr was again severely afflicted with asthma and has returned to this place accompanied by the writer. Relief for his asthmatic condition has not been as rapid as it was on his first trip here. We are trusting, however, that he may fully recover from this affliction soon.

Plans are under way to build a small cabin for him at Sunny Slope. This is a health resort on the edge of the desert, ten miles out of Phoenix.

Bro. C. W. Brunk, Cottage City, Md., who has been living in Phoenix for two years is also planning to locate there soon for the benefit of his health.

We invite any interested in this location to correspond with Bro. Zehr at the above address.

Bro. Henry Brunk and his wife and father, Frank Brunk, of Harrisonburg, Va., are here now visiting their brother and son, C. W. Brunk, and family.

May He who holds the future in His hands direct to His glory and the saving of souls.

Feb. 21, 1944. J. D. Esch.

DENBIGH, VIRGINIA

(Warwick River Congregation)

Dear Herald Readers: An interesting and impressive service took place at our church on the afternoon of Feb. 13, in the form of a farewell meeting for two of our number, Bro. and Sister Harry Hertzler who have been appointed for rural mission work in Tennessee. First on the program was, "A View of the Concord Field," by Bro. J. Ward Shank of Broadway who is a member of the Executive Committee of the Virginia Mission Board. Then Sister Edna Hertzler spoke on Jesus' promise, "Lo, I Am with You Alway," followed by a talk by Bro. Hertzler on the subject, "Here Am I, Send Me." The last number was a farewell address by Bro. T. H. Brunk. The following day Bro. and Sister Hertzler and little David left for Concord to work in collaboration with the few Mennonites left in that community. Their going means parting with loved ones and no doubt many sacrifices for them, yet we rejoice that the Lord has called some from among us to be used in His great work and pray that more may be called to go.

Our midweek meeting has been changed from Wednesday to Thursday evening and has an added feature—a Bible class combined with the usual prayer service. The class, in charge of Bro. Earl Delp, is studying the Book

(Continued on page 1029)

Miscellaneous

THEY LOVED THE WAY OF PEACE

By Elton S. Kinzie

(Suggested by an editorial in Christian Doctrine)

"Where is the stuff of which our fathers were made?"
Is this a generation soft of spine,
A generation weak of knee and vain of heart,
Seeking applause of men,
By dollars lured away,
Too frail to stand alone like those of old?

In rat-infested dungeons, inky-dark,
They longed to breathe pure, sunlight-filtered air.
Food fit for rats they ate with humble thanks.
Captives by their own choice—
They chose to follow Christ;
Their only crime, they love the Way of Peace.

Chained to the cruel stake, their faces shine;
The fagots piled around, the torch applied.
Hotter than flames, the burning taunts of scorn.
They do not curse their foes;
Nor do they recant;
True heroes these, they loved the Way of Peace.

Earth was no worthy place for such as these;
Their home, a gleaming city built by God.
Christian in every fiber, warp and woof,
A fabric strong they wove,
A pattern beautiful,
Pattern for us who know the Way of Peace.

Blood of their blood, we face the test today.
Must our church leaders wring their hands and say,
"Where is the stuff of which our fathers were made?"
Oh, may they rather say
When speaking of our times,
"True heroes these, they loved the Way of Peace."

Preston, Ont.

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CHRISTIAN WORKERS' TRAINING COURSE

By Perry J. Miller

The old training course was called the Elementary Teacher Training Course and was planned especially for Sunday-school teachers and those who were preparing to teach Sunday-school classes. It was all right in its place, but a number of leaders in our church have felt the need of providing training for every Christian worker. So this new course was organized and does provide training for every member of the church. It deals with the study of Books of the Bible, Bible Doctrine, Missions and Evangelism, Christian Education, Church History, and Church Music.

We can not emphasize enough the importance of Christian training. We recognize the Bible as the guidebook for our lives. We study it and teach it to others a few hours every week. But many of us spend more hours every day in studying world history and current events, and in reading light fiction than we spend in a week studying God's Word. Our boys and girls in school today read more world history, literature, and science than any generation of young people ever had access to. It seems to me the more a person reads world history, the more he ought to read sacred history; the more he studies science, the more he needs to study prayer and find out experimentally the power that lies therein; the more he reads current literature, the more he needs to read the literature that never grows old.

Practically every high school in Indiana has a physical fitness program whereby every Junior and Senior boy and girl spends one hour every day in exercises intended to develop and strengthen the physical body. It is really amazing what strength and skill can be developed by daily exercise. Paul said to Timothy, "Bodily exercise profiteth little." He recognized some value in bodily exercise, but he continued with, "but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Tim. 4:8). The teaching of first aid, safety, foods, sanitation, and information concerning diseases has done much to raise the average length of life. If the church were as zealous in inaugurating and pushing a spiritual fitness program as the government is in its physical fitness program, how much stronger might our people be in matters pertaining to the spirit, and how many more people would be living the abundant life!

These Christian Workers' Training courses are Bible-centered. They have been selected with this aim—that Christians might be helped in their daily lives and that their witnessing to others might be more effective. As Christ was in this world so are we. May our lives bring honor to God and salvation to our fellow men.

These courses may be taught by any one who is sound in doctrine, has the approval of local church leaders, and gives evidence of ability to teach. These courses may be offered through the various teaching agencies of the church. They may be studied by a Sunday-school class for a quarter. These courses are planned for twelve lessons and one review or test. The courses in Bible Doctrine by Edward Yoder are especially suited to this type of study. The Christian Workers' Training courses may be studied in young people's meetings, either by the whole group or in sectional meetings, preferably the latter. They may be used in weekday Bible school or in winter Bible school. Midweek classes offer an excellent opportunity for the study of these courses.

Recently a young Amish brother was home from a C.P.S. camp on a furlough. He was glad to be with his family again, but he missed the evening study groups of the C.P.S. camp. To a friend of mine he said, "I am a minister's son. Father used to require us to listen to his reading from the German Bible once every week. We listened because we were duty bound to do so. But who of us would have thought that we would ever be so interested in the study of God's Word that when we came in after a hard day's work we would get down the Bible and read it because of its appeal to us? I am anxious to get back to camp to continue in the study groups there." Before this boy's furlough was over, he went back to his camp. "And I, if I be lifted up from the earth, will draw all men unto me."

Concerning these courses, Bro. Huber Yoder, Secretary of Christian Workers' Training on the Commission for Christian Education, wrote, "Your congregation will be blessed in the fact that your workers will be better equipped to carry on the work to which the Lord through the church has called them. Your members will be strengthened in the faith; your parents will be helped in the training of their children; your children and young people will have more opportunity to learn more about the faith of our fathers, and will be strengthened for the trials that they may come in the future."

May every Christian be a worker, and may every Christian worker seek to serve the Lord in the most effective way.

Shipshewana, Ind.

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THERE IS A WAY . . .

By Emery D. King

"There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). What? ". . . A way . . . seemeth right . . . and . . . ways of death." This scripture should arrest our attention and cause us to "ponder the path" of our feet. Few who read these lines will not have, at some time in their lives, found themselves traveling this way.

I wish I might be able (the Holy Spirit illuminating) to analyze this scripture, and portray it in all its reality. The statement seems to be clear enough; yet it seems there is a hidden force at work drawing a curtain across the way between the man and the end, so that he is unable to see or sense the danger and death toward which he is traveling. Apparently this way is fraught with grave dangers. The blessed Holy Spirit deemed it wise to repeat it for emphasis in Prov. 16:25.

It appears that the farther the man travels, the broader the way gets—broadening, **broadening,** BROADENING: dividing, **dividing,** DIVIDING—until it is no longer "a way" but "the ways." Beyond a certain point there is no coming back! The man loses himself, is unable to figure out which way he came in, consequently finds himself doomed!

Let us take a look at a picture portrayed for us in Holy Writ, and see

how fast this broadening, dividing process worked for one man of long ago, and how disastrous its results. But lest we take too much space here we will ask the kind reader to open his Bible at I Kings 4 and, to get the full picture, read to the end of the first sentence in verse 40 of chapter 11.

Observe the man as he starts out with and for God. Aside from his choice of a wife, we would say the start was "very good." Notice his estimation of himself—unique. God singles him out from among all other men of his day, his own father included, to build His house. Consider his inspiring prayer; see how high he climbed, where he began to sidestep, and how hard he fell!

Read Deut. 17:16, 17 to get some idea of what God required of this unique man. After he had finished God's house, his fame spread abroad. An important queen heard, and came to see. The flattery she heaped upon him was too much for him. Do you think we could stand the popularity of having "all the earth" coming to see us? Do you think we could maintain the simple way of life with so much wealth heaped upon us?

The man in the picture seemed to forget that God had said that the king "shall not multiply horses to himself.... Neither shall he multiply wives to himself.... Neither shall he greatly multiply to himself silver and gold." He saw a way that seemed right to him. But alas! Alas! See the way begin to divide: horses, 40,000 ways; chariots, 1400 ways; horsemen, 12,000 ways; silver, innumerable ways; wives, 699 ways; (he was allowed one, but only one); concubines, 300 ways: 54,699 diverging ways, plus the innumerable ones in verse 27! He went so far on this way that seemed right that he almost wrecked the plan of God for Israel. Almost! He ignored God's law of separation, and mingled and compromised with the world. At last, finding one of his own servants conspiring against him, he sought to kill him! What about Exodus 20:13?

Do you see the picture? Is it overdrawn? Has it been duplicated since? Is it being duplicated today? I will leave the question with you. Remember, this was one of the greatest men that ever lived. Do you suppose that his influence as a leader had anything to do with Israel's backsliding? What about those of us living in 1944? "Wherefore let him that thinketh he standeth take heed...."

It seems to me there is a lesson to be taken to heart from the picture above. Today God has a fire under His melting pot. Individuals, churches, and nations are being tested. We have seen a way that seemed right to us. America has gone far afield from the democratic way of life, as it was interpreted by the founders of our nation. And I wonder if the reason cannot be traced to the fact that the church has gone far astray from Jesus' way of life, as interpreted by Himself in the Sermon on the Mount. Tracing the situation a bit closer home, our own denomination too has gone far astray from the simple, separated, nonresistant way of life, as interpreted by those who held the cause near and dear to their hearts while they were passing through the melting pot long years ago. When all is said and done, what kind of impressions will we leave for those who follow?

The principle of nonresistance is under special test just now. And why? Why must our dear young brethren bear the brunt of it? It is because we, before many of them were born, saw a way which seemed right to us. And again, why are so many of our boys in the army? For the same reason. We, like the man in the picture above, have side-stepped from the simple life, have mingled and compromised with the world, and hence have lost our peace testimony. The "salt" lost much of its "saltness"; the "light" burned quite dim. May God bless our boys in C.P.S. as they restore this "saltness," and as they trim the "light" to a brighter flame, and may He deal kindly and compassionately with those of our dear boys in the army. Some will never return to us here on earth. But I believe there will be many who will cry for mercy on the battlefield, and God will hear, and we shall meet them in heaven. Many, like the prodigal, will resolve and promise God their lives, and He will bring them back. Inasmuch as it is humanly possible, let us deal kindly with them, welcome them, and help them to readjust themselves.

Here is a statement that is challenging to the best that is in Christendom. It was made by our President, Franklin D. Roosevelt: "May God grant that the church will not fail in providing light in the present darkness. For, if we lack spiritual guidance for our immediate problems, and set our feet, in consequence, upon obscure ways, our children shall wander for long years in a moral wilderness." God and Father, do Thou help us to provide the "light," and by our lives to interpret for the world Jesus' way of life. In His name, Amen.

Yes, "there is a way," praise God! Jesus said, "I am the way...." Also, "Enter ye in at the strait [restrained] gate: for wide [ample] is the gate, and broad [easy] is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow [compressed] is the way, which leadeth unto life, and few there be that find it." Again, "Strive [agonize] to enter in at the strait gate: for many, I say unto you, will seek [desire] to enter in, and shall not be able." Please read Luke 13:24-30. Jesus wept over those who would not agonize to enter. In the garden, in conflict with Satan, He agonized in prayer that He might remain in the way of the Father's will. If we are ever going to reach the fair haven of rest, and enter the pearly gates, we shall have to do more than "seek"; we shall need to do much agonizing. The nearer we walk with God, the harder Satan will try to engage us in conflict.

I am glad the way is so plain that none need to err therein. Isa. 35:8. And, also, that God is too gracious to allow any of us to go far on that broad way before He flashes His danger signals and stop signs, and gives us the "still small voice" (Isa. 30:18-21. The very fact that we hear the "word behind" us, is an indication that we are going the wrong direction.

"The way of the cross leads home."

"The way of life is above to the wise, that he may depart from hell beneath" (Prov. 15:24).

"All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits" (Prov. 16:2).

Detroit Lakes, Minn.

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A SUGGESTION

By a Reader

May an interested and sympathetic lay member make several suggestions concerning the tendency in some ministers to make statements and half quotations that leave all, except well-read Bible students, in the dark? For example, we have heard a surprising number of preachers bring in this remark, word for word: "You know Jesus said, 'Ye have heard that it hath been said, so and so, but I say unto you, so and so.'" Perhaps half the congregegration is instantly aware that the preacher is referring to that part of Jesus' Sermon on the Mount wherein He gives us new laws for conduct; the other half, consisting of strangers, children, and not-too-interested adults, have no idea what Jesus said and are left without a clue as to where the "so and so" is found in the Bible (assuming the doubtful possibility that they might wish to look it up).

Another example might be one who, by way of illustration, is telling a beautiful and worth-while Bible incident, but about halfway through, suddenly concludes the narrative with, "But you know the story." Again, interested listeners are disappointed. Maybe we know it and maybe we do not. Also, it leaves room for the disquieting suspicion that perhaps the preacher himself did not "know the story" well enough to do a good job of finishing it. An illustration well made is one of the best ways of driving home a point. Poorly given, much more than the point is lost.

After all, the preacher is in the stand to dispense information, and the congregation does not want to be left guessing. A little, clearly given, goes far deeper than much with an "uncertain sound."

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Suspicion is the poison of true friendship.—Augustine.

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE NOTES

The Ministers' Week discussions, held on Feb. 9, 10, and 11, were high-lighted by an emphasis on an enlarged program for the Mennonite Church which will enlist all of the support of our consecrated youth; stimulating suggestions for preaching effective expository and topical sermons from the Gospel of John; a challenging and Biblical interpretation of Galatians, the epistle of grace; inspiring messages on the doctrine of the church; a strong emphasis of the teaching ministry of the Mennonite Church; and a carefully prepared message on "Nursing Education in the Program of the Mennonite Church."

Attendance at the Ministers' Week programs included 16 bishops, 33 ministers, 13 deacons, 29 laymen, and four visitors from other denominations. The following conferences were represented: Indiana-Michigan, Ohio, Illinois, Missouri-Kansas, Virginia, Iowa-Nebraska, Lancaster, Pacific Coast, Franconia, Ontario, and Southwestern Pennsylvania.

Eight instructive messages and an inspiring sermon, all centered around the theme "The Gospel of the Grace of God," and an afternoon's discussion on rehabilitation of C.P.S. men after the war challenged Christian Life Conference audiences. Capacity crowds filled the college auditorium on Sunday afternoon and evening, Feb. 13.

A spirit of consecration to the task of Christian education and a deep concern for the spiritual welfare of our young people prevailed at the meeting of the Mennonite Board of Education on Feb. 14 and 15. One of the outstanding decisions made authorized the appointment of a dean of the Bible School at Goshen College to facilitate the expansion of a growing program of Bible instruction. Bro. Harold S. Bender, present dean of the college, was appointed dean of the Bible School and Bro. Carl Kreider, assistant professor of economics, was appointed dean of the college.

Quite a number of church committees met on the campus from Saturday, Feb. 12, to Wednesday, Feb. 16: General Conference Executive Committee, the Executive, Mission, and Relief Committees of the Mennonite Board of Missions and Charities, the Y.P.B.M. Topics Committee, Winter Bible School Committee, Educational Finance Corporation, Church School Day Committee, a Subcommittee on Policy and a Subcommittee on Pastoral Work of the Peace Problems Committee.

The forty-fourth annual Winter Bible School Commencement was held at the college on Thursday evening, Feb. 10. Bro. J. Lawrence Burkholder, of Croghan, N.Y., delivered the commencement address on "Making Christ Pre-eminent." Three graduates received diplomas, and ten students were granted the second certificate of progress issued by the Mennonite Commission for Christian Education and Young People's Work.

Bro. Ernest E. Miller spoke before a joint meeting of the Executive Committee of the Mennonite Board of Education and the Hesston faculty at Hesston College and Bible School on Feb. 5 and preached the morning sermon to the college congregation on Feb. 6. On the following day he attended a meeting of the bishops and ministers of the eastern Iowa district to discuss problems related to establishing a Mennonite high school in that district.

Bro. S. C. Yoder preached twice at the twenty-fifth anniversary of the opening of the Peoria, Ill., Mission on Sunday, Feb. 20.

Bro. H. S. Bender was at Washington, D.C., Philadelphia, and Scottdale, Pa., in the interests of the Peace Problems Committee and the Relief Committee on Feb. 18, 19.

Bro. John C. Wenger spoke at a Young People's Bible Meeting Conference sponsored by the Ohio Mennonite Christian Workers' Conference at the South Union Church near West Liberty, Ohio, on Feb. 19, 20.

Baptismal services were held in the new East Goshen Sunday School auditorium on Sunday, Feb. 20. Bro. Paul Mininger received two applicants for church membership by water baptism.

Special week-end evangelistic meetings are planned for the Locust Grove Sunday School, Feb. 25-27, with Bro. Mininger as the evangelist. One applicant for church membership will be received by water baptism on Sunday, Feb. 27.

Bro. Paul Erb will hold a series of evangelistic meetings at the Maple Grove Church, Topeka, Ind., Feb. 27-March 5.

The annual missionary drive of the Y.P.C.A. is planned for March 12-15. Sunday, March 12, has been designated as Missionary Day and will feature missionary messages both morning and evening. The needs of South America, the needs of refugee students throughout the world, and the needs at our door will be discussed during the chapel hour on March 13-15.

Feb. 21, 1944. Levi C. Hartzler.

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LIFE AT EASTERN MENNONITE SCHOOL IN FEBRUARY

With the spirit of revival still evident, the Christian Life Conference was approached with expectancies of rich spiritual blessings. In the seven sessions from Friday evening, Feb. 4, to Sunday evening, the discussions were filled with convincing truth. All the subjects, except one, were in contrast: indifference-devotion; trial-victory; distress-hope; pride-humility, sanctification-sonship; ambition-consecration. The consecration service on Sunday evening climaxed the revival season and the Christian Life Conference. Lives had been cleansed and victories won and as opportunity for consecration was given, student after student arose, from high-school freshmen to college seniors, to give expression to their desire to yield their lives to God.

On Feb. 4, J. Irvin Lehman gave the annual address on nonconformity at the regular Friday morning devotional period. He chose for his subject, "A Christian Witness in Attire," and discussed its principles, how they are maintained, and what is their value.

The Special Bible Term Commencement was held Wednesday morning, Feb. 9, at which time seven Certificates of Progress were granted. Bro. A. J. Metzler delivered the address on the subject, "Ten World Conditions and Their Only Answer."

The Ministers' Week program began Monday morning, Feb. 7, and continued through Thursday evening. This year's attendance was the largest of any previous year; there were thirteen bishops, sixty-six ministers, and thirteen deacons. These meetings were marked with keen interest; people sensed more deeply the responsibility of our ministers. The subjects were handled in a practical way and ministers saw their own needs in the light of their responsibility. Altogether, the messages were inspirational, challenging, and searching.

On Feb. 17 Chester K. Lehman met with the Hospital Committee at Elkhart, Ind. On Friday he attended a meeting of the Missions and Executive Committees of the Mission Board. The day following this group met with the Relief Committee at Goshen.

From Feb. 11 to 13 John R. Mumaw was in Goshen, Ind., where he spoke at the Ministers' Week Program and the Christian Life Conference. He also met with the Young People's Meeting Topics Committee and the Mennonite Board of Education.

John L. Stauffer spent the week end of Feb. 12 in Ohio, in the interests of contacting C.P.S. men. On Sunday morning he preached at the Bethel Church and in the evening at the Crown Hill Church. From there he went to Goshen where he attended the annual meeting of the Board of Education and also met with several committees relating to educational and C.P.S. work.

Bro. R. J. Shenk of Cottage City, Md. preached the morning sermon on Sunday Feb. 13. The following Sunday two visiting alumni ministers were here. Bro. A. D. Wenger of Fentress, Va., preached in the morning, and Bro. Mahlon Hess of Washington Boro, Pa., in the evening. Bro. Hess also spoke at the Mission Prayer Meeting.

The High School and High School Bible Seniors enjoyed a social in the Art Laboratory on Saturday evening, Feb. 12.

A program of current events was presented at the activities period Wednesday morning, Feb. 16, by the college American History Class under the direction of their instructor, H. A. Brunk. Music was furnished by the college Voice Class who sang "Lift Up Your Heads O Ye Gates," from Handel's "Messiah."

A class in Bible Doctrine meets weekly at the C.P.S. Camp at Grottoes, Va., and is being taught by Chester K. Lehman.

Mission study classes have been organized to meet weekly during second semester. Six classes are being offered: God's Missionary Lamps, Mennonite Missionaries and Leaders, Jewish Evangelism, Summer Bible School, Christian Workers' Round Table, and World Mission Field.

Through these pages you have learned of the mighty revival with which the Lord has blessed Eastern Mennonite School. The atmosphere and conversation continue to reflect the result of these refreshings. There is among us the realization of experiences in spiritual growth which had not been known to many before. Many questions are being raised on the points of victorious living. Subjects such as these are called for in prayer circle: "How may I know the Lord is leading?" "How may I face temptations and meet them victoriously?" and "What portions of Scripture will help me to continue to realize that my Christian experience is a reality?" There is a deep desire among student leaders to know how to help young Christians to go on. All in all, there remains a large need for spiritual nurture of young Christians. The favorable results from a revival movement including spiritual growth are accompanied by violent temptations which tend to make some regress in their spiritual lives. Again, we solicit your prayers on their behalf and for us all.

—Elizabeth B. Mosemann.

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Contempt of all outward things which come in competition with duty fulfills the ideal of human greatness. This conviction, that readiness to sacrifice life's highest material good and life itself is essential to the elevation of human nature, is no illusion of ardent youth, nor outburst of blind enthusiasm. It does not yield to growing wisdom. It is confirmed by all experience. It is sanctioned by conscience—that universal and eternal lawgiver whose chief dictate is that everything must be yielded up for the right.—W. E. Channing.

Weekly News Notes

RELIEF NOTES

Glen Miller Arrives in England

HAVE MET JOHN COFFMAN was the cable received at M.C.C. Headquarters announcing the safe arrival of Glen Miller, most recently appointed relief worker for England.

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Needed Supplies Arrive in Paraguay

Dr. G. S. Klassen, dentist to Paraguay, has finally received a valuable shipment containing anesthetic and other dentistry supplies. He writes:

"Finally four months after we left home our dental material came. January 14 the wagon drove by the hospital and unloaded all our equipment also our personal stuff. It arrived in fine shape and we are indeed thankful. . . . Up till now we have managed to extract 1,000 teeth here in Philadelphia. Also have many mouths ready for dentures. Now with this shipment here we will have plenty of anesthetic and other materials to keep us busy twenty-four hours a day—if only I did not always have to stop and sleep some every day."

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Additional C.P.S. Men Assigned to Puerto Rico

Transfers have been requested to send Orie Gingerich, Richard Weaver and Al Bohrer to Puerto Rico. Orie and Richard will serve as cook and laboratory technician, respectively, and will probably leave March 1. Al Bohrer will leave the beginning of May.

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Relief Unit for the Middle East

Plans are shaping for the sending of a relief unit to the Middle East. Plans are in terms of a 12-man unit to be complete on the field sometime in July. The Unit will include the two workers already in the Middle East, two nurses, a dietitian, a Yugoslav interpreter, several driver-mechanics and First Aid men. Plans are being formulated in terms of administering a camp of Yugoslav refugees some place in the vicinity of Cairo, Egypt.

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C.P.S. NOTES

Regional Directors Meet at Akron

At the time of this writing the C.P.S. regional directors—Raymond Hartzler, Harry Martens, Rufus Franz and Phil Frey—together with the C.P.S. Staff at the Akron Office are in a three-day conference here at the Headquarters Office. Their agenda calls for a discussion of immediate concerns such as dependency, demobilization, religious and educational problems, relief training and the shifting of men in the camps.

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Dependency Problem

A major issue confronting the C.P.S. program is the matter of support for the dependents of C.P.S. men. This problem is accentuated by the large number of fathers that Selective Service has made available for induction at the present time. This problem is being given special consideration with the intention of recommending some plan to the churches to meet the need. Figures as of September 30, 1943, reveal that in C.P.S. camps, 690 men have wives; 198 have children; and 114 have other types of dependents.

PEACE SECTION NOTES

Second Printing of "Must Christians Fight?"

If your order for this book has not been filled, it is due to the fact that the first printing has been exhausted. A second printing is going to the press which will run 10,000 copies. Plans have also been made for a Canadian printing.

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"Christian Thinking on War"

At a recent meeting of the Peace Section, it was decided to have the article by the above title, prepared some time ago by Edward Yoder, reprinted in leaflet form. The article is an answer to the position the **Christian Century** has taken on the question of war and peace. The first 3,000 copies of this leaflet will be available free to all C.P.S. men.

Released February 23, 1944
Compiled by Irvin B. Horst

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APPRECIATION FOR AID TO CAMPERS

(The Camp Aid Committee referred to is a Lancaster Co., Pa., organization representing Lancaster Conference the Morgantown-Millwood A.M. Congregations, and the Horning Church group.)

Henry Hoover,
Representing the Camp Aid Committee.
Ephrata, Pa.

Dear Brother Hoover:

I want to take this opportunity to express my appreciation, the appreciation of the campers at Grottoes, and the appreciation of the Mennonite Central Committee, for the very valuable service you and your committee have been giving to the men in camp. Your services have included donations of food and assistance with the purchase of food, but most of all donations of clothing and other articles to the campers. This last service has been most appreciated, both because of the value of articles given and also because of the manner in which they were given. I have especially appreciated the fact that these gifts have been made to all men in camp regardless of their financial standing or church connection. This has helped a great deal to make the men feel that the C.P.S. program is the concern of the church as a whole, in which both the men in camp and the church at home have equal concern, and in which we all work cooperatively. This feeling of co-operation is especially valuable, since the men do not wish to be considered objects of charity in having their needs supplied. I believe also that by co-operating in the C.P.S. program we can better express the belief of the church in Christ's way of love and good will in this time of hatred and selfishness.

I have felt that the men may not have expressed their appreciation for these gifts as much as they should. I believe, however, that the gifts have been sincerely appreciated by all who have received them. I wish also to express again the appreciation of the camp staff for this very valuable service to the camp.

We will be glad to have you pass on our thanks to the other members of your committee, and to the many people in the churches who have contributed to this program.

Yours in the service of Christ,
(Signed) Paul Bender, Camp Director.
Grottoes, Va., Dec. 13, 1943.

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If thou desire to profit, read with humility, simplicity, and faithfulness; nor even desire the repute of learning.—Thos. à Kempis.

Married

Gingerich—Brenneman.—On Nov. 11, 1943, at the home of the officiating bishop, Bro. M. O. Jantzi, occurred the marriage of Bro. Joseph Gingerich and Sister Ruth Brenneman, both members of the Wilmot congregation. May God bless this union through life.

Kauffman — Egli. — Bro. Donald Kauffman and Sister Fern Egli, both members of the Manson Mennonite congregation, were united in marriage at the Manson Mennonite Church, Jan. 2, 1944. Bro. Nicholas Stoltzfus officiated. May the Lord's blessing attend them through life.

Kropf—Steckley.—On Jan. 27, 1944, at the East Zorra Church, Ont., Bro. Elmer Kropf and Sister Eileen Steckley, both members of the East Zorra congregation, were joined in holy matrimony. Bro. D. S. Jantzi officiated. May the Lord bless this union to his glory.

Ebersole—Siegrist.—Bro. Clarence S. Ebersole of Good's congregation and Sister Emma Siegrist of the East Petersburg congregation were married Feb. 16, 1944, at the home of the bride. Bro. Henry E. Lutz officiated. May God's choicest blessing be theirs through life's journey.

Kapper—Hershberger.—On Thursday evening, Feb. 3, 1944, at the home of the bride's parents, Melvin J. Kapper and Bernice Hershberger, both of Alliance, O., were united in marriage. Bishop O. N. Johns officiated. May the Lord direct them and bless their home to His honor and glory.

Roth—Baechler.—On Jan. 30, 1944, at the East Zorra Church, Ont., occurred the marriage of Bro. Mahlon Roth and Sister Erma Baechler. Bro. D. S. Jantzi officiated. Bro. Jesse Z. Short of Archbold, O., preached the marriage sermon. May the Lord's richest blessings attend them through life.

Brenneman—Zehr.—On Nov. 20, 1943, Bro. Oscar Brenneman of the East Zorra congregation and Sister Vera Zehr of the Wilmot congregation were united in holy matrimony at the home of the officiating bishop, Bro. M. O. Jantzi, Baden, Ont. May this union be a blessing and be blessed.

Baechler—Roth.—On Saturday afternoon, Feb. 12, 1944, at the Stemman Church, Ont., Bro. Earl Baechler of the East Zorra congregation and Sister Florence Roth of the Wilmot congregation were united in holy matrimony. Bro. M. O. Jantzi officiated. May God bless this union through life.

Bowman—Shantz.—On Dec. 29, 1943, at the home of the bride's parents, Bro. and Sister Uzziah Shantz, Strasburg, Ont., occurred the marriage of Bro. Tobias B. Bowman of Floradale congregation and Sister Erma Shantz of the Strasburg congregation. Bro. Reuben Dettwiler officiated. May God richly bless this union.

Lichty—Swartzentruber.—On Nov. 17, 1943, at the East Zorra Church, Ont., Bro. Loverne Lichty and Sister Nelda Swartzentruber, daughter of Deacon Joel Swartzentruber, Tavistock, Ont., were joined in holy wedlock. Both are members of the East Zorra Church. Bro. D. S. Jantzi officiated. May they have a happy home in Christ.

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Obituary

Benglesdorf.—Charles Benglesdorf died at his home 3 miles west of Orrville, O., Feb. 8, 1944, following an illness of 6 months due chiefly to infirmities of old age; aged 82 years. He was born in Germany and came to this country with his parents in 1874, settling near Orrville, where he lived the remainder of his life. He was married in 1893 to Nancy Huntsberger who died in 1916. He was a member of the Salem Mennonite Church near Wooster, O. Surviving are a son Lloyd of Cleveland, 5 daughters (Nora, at home; Mrs. Dan Roth and Mrs. Fred Curie, Orrville; Mrs. Mabel Kane and Mrs. Florence Evans, Wooster), 2 brothers (Samuel and Henry, Orrville), a sister (Mrs. Charles Leacy, Orrville), and 17 grandchildren. Three sons preceded him in death. Services were held at the home and at the Union Paradise Church, Feb. 11, with Bros. E. F. Hartzler, P. R. Lantz, and Rudy L. Stauffer officiating.

Burkholder.—Katie (Roth) Burkholder, was born in Allen Co., Ind., Nov. 22, 1859; died at

the home of her sister, Mrs. Peter H. Short, near Pettisville, O., Feb. 3, 1944; aged 84 y. 2 m. 12 d. At the age of 5 years she came with her parents to Fulton Co., O., where she lived the remainder of her life. On Nov. 19, 1903, she was married to Peter F. Burkholder, who preceded her in death, April 7, 1917. In her youth she accepted Christ as her Saviour and became a member of the Mennonite Church to which she remained faithful to the end. Her kind and loving disposition was appreciated by all and especially by children. She bore her affliction with patience, looking to the Lord for her strength. She greatly enjoyed Scripture reading and prayer and singing. Those who mourn her departure are 2 sisters (Mrs. Anna Short and Mrs. Fannie Leichty), 4 stepsons (Daniel A., David W., Noah C., and Amos Burkholder), a stepdaughter (Mrs. Noah Kauffman), 39 stepgrandchildren, 133 step great-grandchildren, 18 step great great-grandchildren, many nephews, nieces, and other relatives and friends. A brother, 3 sisters, a stepson, and 3 stepdaughters preceded her in death. Funeral services were conducted at the home of her sister, Mrs. Anna Short, Feb. 6, in charge of Bro. Roy Souder, and at the Central Mennonite Church near Archbold, O., in charge of Bros. Walter and Simon Stuckey. Interment in the Eckley Cemetery.

Away in the beautiful hills of God,
By the valley of peace so fair,
Some time, some day, we know not when,
We will meet our loved one there.

Carpenter.—Wayne M. Carpenter, son of the late Uriah and Harriet Carpenter, was born Oct. 8, 1855; died Jan. 7, 1944; aged 88 y. 3 m. His wife, Elizabeth, survives and 7 sons (Volney, Lee, and Miles, Waverly, Va.; Uriah, Hopewell, Va.; Hugh, Richmond, Va.; Allen, Buffalo, N.Y.; Bryan, Pittsburgh, Pa.), also 3 daughters (Frances, wife of Lloyd Overly; Beata, wife of Thomas Lindsey; Minnie Bryant, at home), 19 grandchildren, and 11 great-grandchildren. Funeral at the Harcreme Funeral Home, Waverly, Va.

Conrad.—Anna Conrad, oldest daughter of the late Jonas and Sarah Heisy Knopp, was born in Green Twp., near Washingtonville, Mahoning Co., O., Sept. 3, 1880; died Feb. 9, 1944; aged 63 y. 5 m. 6 d. On Nov. 19, 1907, she was united in marriage to Daniel Conrad of Louisville, O. To this union were born 7 children. In the year 1907, she accepted Christ as her Saviour, was baptized and united with the Beech Mennonite Church in which she continued faithful until the end. She had a quiet, loving disposition and loved to do things for others. She was a regular church attendant as long as health permitted. During the last year her health had beeu failing, but she was able to be up most of the time. She seemed to feel better the last month and went to Indiana to visit her son Lloyd and his family. She went Jan. 31, and stood the trip well. She was enjoying her visit and had planned to stay two weeks, but on Feb. 9, she had a heart attack and passed away almost instantly at the home of her son Lloyd in Wakarusa, Ind. On Thursday a short service was held at the Lienhart funeral home, Wakarusa, Ind., in charge of Bro. Silas Weldy. Then the body was taken to the home of her son Arthur where she had her home. She leaves to mourn her departure, 3 sons (Arthur and Richard, Louisville, O.; Lloyd, Wakarusa, Ind.), 3 daughters, (Pauline; Viola, wife of Alvin S. Helmuth; Wilma, wife of Samuel S. Helmuth), and a stepdaughter (Ella, wife of M. O. Krabill), all of Louisville, O.; 8 grandchildren, 3 sisters (Mrs. Clayton Rohrer, Wadsworth, O.; Mrs. Israel Snyder and Lizzie, Salem, O.), a brother (Ezra Knopp, Salem, O.), and many other relatives aud friends. Her parents, her companion, a son, and 3 grandchildren preceded her in death. Funeral services were conducted at the home and at the Beech Mennonite Church in charge of Bros. John D. Miller and O. N. Johns. Text, Matt. 11:28. Interment in the church cemetery.

Dean.—Samuel Dean, born near Thurmont, Md.; died Feb. 4, 1944, at the Franklin County Home, from the infirmities of old age; aged 89 y. 11 m. 21 d. He is survived by 3 sisters (Angeline Williams, Middletown, Pa.; Mrs. Delia Grooms, and Mrs. Charlie Durner, Chambersburg, Pa.). He lived in the vicinity of Pond Bank, Pa., for many years. A number of years ago he united with the Mennonite Church. Funeral services were held at the Pond Bank Mennonite Church, Feb. 6, 1944, conducted by Bro. Harvey E. Shank. Text, Dan. 12:1-4. He was buried in the cemetery adjoining the church.

Ebersole.—Mary, daughter of the late Christian and Susan Ebersole, was born near Prairieville, Ill., May 24, 1870; passed away at the Mennonite Home for the Aged, Sunday morning, Feb. 13, 1944; aged 73 y. 8 m. 19 d. She united with the Science Ridge Mennonite Church in her youth. She is survived by 2 brothers, Jacob and Henry; 2 sisters, Mrs. John F. Weber of Sterling, and Mrs. Fannie Le Fevre of Dixon; also 27 nephews and nieces. Funeral services were held at the Melvin Funeral Home iu Sterling, in charge of Bro. A. C. Good.

Eshleman.—Joseph Horst Eshleman, son of Joseph aud Susanna Horst Eshleman, was born near Hagerstown, Md., Dec. 15, 1859; died Jau. 5, 1944, after a few days' illuess of pleurisy. He united with the Mennonite Church at the age of 17 aud was a faithful member until death. He was a trustee of the Reiff Church for 21 years. On Nov. 14, 1882, he was united in marriage with Ida C. Strite, who preceded him iu death, Jan. 2, 1929. Even though he was louely after her death, he always manifested a cheerful spirit and was grateful for the blessings he enjoyed. He had an affliction for 30 years, not being able to work for about 15 years. Nothing was too much trouble to do for others as long as he was able to work. He seemed to regret very much that he was no longer able to help others. During the time that he could not do manual labor he read his Bible through a number of times, often calling our attention to new things that he would find. Surviving are a son (George S.) with whom he made his home, and the following daughters: Mrs. Phares Witmer, Maugansville; Mrs. Lewis S. Martin, Harrisonburg, Va.; Mrs. Jacob E. Martin, Marion, Pa. A sister (Mrs. Israel Reiff, Hagerstown, Md.), also survives, as well as 10 grandchildren and 6 great-grandchildren. One of his grandchildren (Dr. Merle W. Eshleman) is a missionary in Africa. The funeral services were conducted at the home by Bro. Moses K. Horst and at the Miller Mennonite Church near Leitersburg, Md., by Bro. Daniel Strite who used Ps. 39 as the basis of his remarks. Burial in the adjoining cemetery.

Forney.—Minnie E. Forney, daughter of the late Milton and Maria Rohrer Groff was born in Bareville, Pa., May 26, 1872; died Dec. 21, 1943, of heart failure; aged 71 y. 6 m. 25 d. She was married to Theodore L. Forney, October, 1939. She was a member of the Stumptown Mennonite Church for many years. Although she was still able to be about the house and to go away she realized that her time was near and said that she was ready to go. She is survived by her sorrowing husband, 2 sisters (Amy, wife of Henry E. Denlinger; Martha, wife of Phares B. Landis), 2 brothers (Milton S. and Jason A. Groff). The funeral was held Dec. 24 at the home by Bro. Diller Myer and at the Stumptown Church by the brethren Elmer Martin and David L. Landis. Texts: Ps. 23; Zech. 14:7. Interment in adjoining cemetery.

The lights have gone out in a mansion of clay.
The curtain is drawn; the dweller's away.
She slipped over the threshold of time iuto night,
To take her abode in the city of light.

Gish.—Mrs. Barbara (Hoffmau) Gish, wife of Pre. D. N. Gish, died at her home at Millersville, Pa., Jan. 26, 1944, after several months' illness; aged 74 years. She was the daughter of the late Abram and Sarah (Sides) Hoffman of Elizabethtown. She is survived by her husband and the followiug sons and daughters: Mary and Arthur Gish, Lancaster, Pa.; D. H. Gish, Haddonfield, N. J.; Martha, wife of Pre. Clayton Keener, Nottingham, Pa. Also surviving are 9 grandchildren, 3 great-grandchildren, and a brother (Abram Hoffman, Elizabethtown, Pa.). Funeral services at the Millersville church were conducted by Bros. Christ Lehman, Jacob Hess, Landis Shertzer, and Herbert Fisher. Burial in the Millersville cemetery.

Keagy.—Joseph Keagy was born Aug. 29, 1851; passed away Jan. 14, 1944, at the home of his daughter and son-in-law with whom he had his home; aged 92 y. 4 m. 15 d. He was married to Louisa Baer who preceded him in death 24 years ago. He was a member of the Mennouite Church at Hanover, Pa. He was the last surviving member of his family. He leaves to mourn his death, 3 children (Irma Vines, Detroit, Mich.; Joseph, York, Pa.; and Martha Hershey, at home). Services were conducted at the home by Bro. Harvey Grove and further services at the Broadway Church by Bishop Richard Danner. Interment in the Keagy burial grounds near his late home.

God saw the road was getting rough;
The hills were hard to climb.
He gently closed his loving eyes
And whispered "Peace be thine."
His weary hours, his days of pain,
His weary nights are passed,
His ever-patieut, wornout frame
Has found sweet rest at last.

Kiser.—Sallie E. Kiser, daughter of John W. and Hannah Shank, was born Jan. 15, 1880; died at her home near Harrisonburg, Va., Dec. 12, 1943; aged 63 y. 10 m. 27 d. She had not enjoyed good health for a number of years; however she never complaiued. She suffered a stroke of paralysis in February, 1936, and another in July, 1942. Death came shortly after her third stroke which followed an illness of 10 days. On Dec. 23, 1900, she was married to Jacob D. Kiser who survives. She leaves 9 children (Josie I. aud Carl L., Harrisonburg, Va.; Marvin T., Stuarts Draft, Va.; Ruby, wife of Sem Swope, Fulks Run, Va.; Oren S., Waynesboro, Va.; Oliver B., Dayton, Va.; Della, wife of James Benner; Alviu J.; Grace, wife of James Eshleman, Harrisonburg, Va.), 19 grandchildren, 3 brothers (Glen Shank, Dayton; Wade Shank, Harrisonburg; Frank M. Shank, Hubbard, Oreg.), and 4 sisters (Mrs. Enos Heatwole, Mrs. Joseph Knicely, and Mrs. Ammon Heatwole, all of Dayton, Va.; Mrs. Lloy Propst, Harrisonburg, Va.). She was a member of the Mennonite Church siuce girlhood. Funeral services were conducted at the Weaver's Church, Harrisonburg, Va., by Bros. John R. Mumaw and S. H. Rhodes. Text, Mark 14:8. Burial in the church cemetery.

Masten.—Hilda Roh Masten, daughter of John G. and Katie Roh, was born Aug. 8, 1892, in Middlebury, Ind.; died Feb. 4, 1944, aged 51 years. She had been iu failing health for 3 years. She was married to Charles Masten, April 15, 1922, since which time her home was in Elkhart. Surviving, besides her husband and her mother who now lives in Elkhart, are a brother, Willard Roh of Elkhart; a sister, Mrs. Jenny Oswald, also of Elkhart; and 2 nephews, First Lt. Richard I. Oswald, who is now in England, and Sgt. John Oswald, now at Fairfield, Calif. Funeral services were conducted Feb. 7 at the Church of the Brethren in Elkhart, of which church Mrs. Masten was a member. The services were in charge of G. W. Phillips, and burial was in the Prairie Street cemetery.

Miller.—Vera Sue, daughter of Olen and Edna Miller, was born Aug. 9, 1943, near Middlebury, Ind.; passed away Feb. 13, 1944; aged 6 m. 3 d. She leaves her father, mother, one brother, 3 sisters, her grandparents, and mauy other relatives to mourn her early departure. She was sick only a few days and suffered only a few hours, but pneumonia developed so rapidly that loving hands could not save her and God chose to call her home while she was in Mother's arms ou the way to the hospital. Funeral services were conducted at the Middlebury Mennonite Church in charge of Bros. Carl Miller and Wilbur Yoder. Text, Mark 9:36-37.

Jesus has taken a beautiful bud,
Out of our garden of love—
Borne it away to the city of God,
Home of the angels above."

Moyer.—Sallie S. (Drissel) Moyer, wife of Lewis M. Moyer, was born Feb. 16, 1869; died Oct. 8, 1943, at her home in Harleysville, Pa.; aged 74 y. 7 m. 22 d. Besides her husband, she is survived by one son (Harvey Moyer), and 3 daughters (Mrs. Menno Anders, Mrs. Charles Bucher, and Mrs. Linneaus Kulp) all of Harleysville, Pa. She is survived by 16 grandchildren and 13 great-grandchildren. She with her husband joined the Mennouite Church at Salford in her younger years. She continued faithful in the simple faith of Christ until death. She had a lingeriug illness for about 8 years. She bore her affliction with patience and often expressed her desire that the Lord's will be done. Funeral services were conducted Oct. 12, 1943, at her late home by Bro. Rein Alderfer with further services at the Salford Mennonite Church by Bros. Johu Lapp and Jacob Moyer. Text, Rom. 8:18. Burial in adjoining cemetery.

Nolt.—Raymond S. (stillborn), son of Isaac R. and Irene W. Nolt, New Holland, Pa., was born Feb. 5, 1944. Besides his parents he is survived by the following brothers and sisters: Titus, Verna, Luke, Nora, Clara Irene, Lester, and Isaac Leroy. Two brothers preceded him in death (Robert and Richard). The following grandparents also survive: Mr. and Mrs. John Sheaffer, Lincoln, Pa., and Isaac M. Nolt, Martindale, Pa. Burial was made in the Weaverland cemetery.

Ropp.—Barbara (Albrecht) Ropp was born in Wellesley, Ont., March 13, 1863; passed away in

her home in Detroit, Mich., Jan. 5, 1944; aged 80 y. 9 m. 22 d. On Feb. 5, 1885, she was united in marriage to Joseph Ropp of Wellesley, Ont. To this union were born 10 children of which 3 sons (David, Mose, and Edwin) preceded her in death. Those remaining to mourn her departure are: Dan, Owendale, Mich.; Anna Dean, Dearborn, Mich.; Lead Ackerman, Elkton, Mich.; Adeline Kennel, Petersburg, Ont.; Emanuel, Bad Axe, Mich.; William, Detroit, Mich.; Ervin, Dearborn, Mich.; also her husband, as well as 17 grandchildren, 13 great-grandchildren, 2 brothers, 3 sisters, and many friends. Grandma united with the Mennonite Church at the age of 16 and was a faithful member until death. She and her aged husband lived together for many years, having celebrated their golden anniversary almost 9 years ago. Her sudden death, which came with but little warning perhaps will exaggerate the loneliness which her husband will experience, but as Christians we can always be comforted with the presence of the Lord. In Christ we have the promise and the hope of being at home in joy and peace. Funeral services were held at the home by Bro. Frank Raber and at the Pigeon River Church by Bros. Edwin Albrecht and Emanuel Swartzendruber. Interment in the adjoining cemetery.

Ropp.—Peter, son of Annie Rupp and Peter Ropp, was born Nov. 23, 1864, in Berth Co., Ont.; peacefully fell asleep at his late home near Imlay City, Mich., Feb. 7, 1944, after a 10-day illness from a heart ailment; aged 79 y. 2 m. 14 d. He was patient in his suffering and lived a self-sacrificing life to the very end. He grew to manhood in Canada. On Dec. 23, 1885, he was married to Katherine Gascho. In 1888, Bro. Ropp with his family moved to Huron Co., Mich., settling near Pigeon. Here he helped to organize a Mennonite congregation known as the Berne Church. On July 5, 1897, he was chosen by lot and ordained minister to serve this congregation. In the year 1917, Bro. Ropp with his family moved to Imlay City on a farm. In June, 1918, with the help of the Indiana-Michigan District Mission Board, Bro. Ropp organized the Bethany Mennonite congregation and donated the land where our present building and cemetery are now located. He had been a resident of this community with the exception of one year when he lived in Detroit. While there he was instrumental in organizing the Detroit Mission which has prospered under the mighty hand of God to the present. On July 4, 1926, he was ordained a bishop in the Mennonite Church at the Bethany congregation. Bro. and Sister Ropp were blessed with 11 children, 4 having preceded their father in death. Those who survive are his wife, a son, Moses, 6 daughters (Matilda, wife of Isaac Kennell, Attica Twp.; Lena, wife of Kenneth Boomer, Imlay City; Elizabeth, wife of Ernest Schuler, Swartz Creek; Anna, wife of Emanuel Ropp, Bad Axe; Emma, wife of Lester Thompson, Clarksville; and Lilly at the paternal home), 2 brothers (Joseph Ropp, Attica Twp., and Menno Ropp, Tavistock, Ont.), 2 sisters (Mrs. Katherine Zehr, Tavistock, Ont., and Mary Weidman, Pigeon, Mich.), 32 grandchildren, 7 great-grandchildren, besides many other relatives and a host of friends. The home has lost a loving father, the community a cheerful, kind citizen, and the church a faithful shepherd. He had chosen as a text for his funeral sermon, Ps. 17: 15. Funeral services were held Feb. 10. A short service was held at the Fancher and Smith Funeral Home followed by a service at the Bethany Mennonite Church in charge of the pastor, Bro. Paul Wittrig, assisted by Bro. Sherman Maust, Pigeon, Mich., and Bishop Edwin J. Yoder, Topeka, Ind. Interment in the adjoining cemetery.

"Silent thoughts bring many a tear
For one we loved and cherished dear.
God took him home; it was His will,
But in our hearts he liveth still."

Sauder.—Mary Ann M. Sauder, daughter of the late David and Anna Martin, was born Sept. 16, 1855, near Goodville; died Jan. 29, 1944, at the home of her niece where she had been visiting over night. She died here in the same house where she was born. She was a guest at the Good Samaritan Home for the last 2 years. She was the widow of the late Isaac Sauder. She leaves to mourn her departure, 3 sons (Franklin Sauder, Farmersville; Samuel Sauder, Bowmansville; Harvey Sauder, Ephrata), 14 grandchildren, and 31 great-grandchildren. She was preceded in death by her husband who died about 5 years ago, also one daughter and a son. She united with the church early in life. She lived a quiet life and always went to church when she could. Her death was caused by heart trouble. Funeral services were held at the home and at the Weaverland Mennonite Church with Bros. Paul Graybill, Aaron Weaver, John Burkholder, and David Weaver in charge. Burial was made in the adjoining cemetery.

Sauder.—Rebecca M. Sauder fell asleep in Jesus Jan. 24, 1944, in St. Josephs Hospital, Lancaster, Pa., after a two weeks' illness; aged 71 y. 5 m. 24 d. She was the last of her family, a daughter of the late George H. and Judith Sauder of East Earl Twp., Lancaster Co., Pa. She is survived by a number of nieces and nephews and a host of friends. She was a consistent member of Lichty's and Goodville Mennonite congregations. In her younger years she practiced nursing, tenderly caring for many infants and rendering many worthwhile services in faithful earnestness. She brought joy and comfort to many homes just as a kind and loving mother would. Funeral services were held Jan. 28, 1944, at the home of her niece, Mrs. Mahlon M. Good, East Earl, Pa. Further services were in the Goodville Mennonite Church. Bro. J. Paul Graybill was in charge assisted by the home ministers. Text, Mark 14:8. Burial in the adjoining cemetery.

Beneath our eyes she slowly faded,
Getting weaker day by day,
Till God in His heavenly wisdom
Called her peacefully away.

Shellenberger.—Vernon Edmond, son of Amos and Alice (Gibboney) Shellenberger, was born Nov. 5, 1893, near Bradford, O.; peacefully fell asleep in Jesus Feb. 4, 1944; aged 50 y. 2 m. 29 d. At about 2 years of age he was placed in the home of Mr. and Mrs. J. V. Fortner, Dakota, Ill. He was always deeply appreciative of the many blessings this home afforded him. He was graduated from Hesston Academy in 1917. On Feb. 4, 1920, he was married to Grace Irene King of Hesston. They spent 5 months as acting superintendent and matron of the children's home in Kansas City. From 1921 to 1937 Vernon was active in the work of the Mennonite Church in Wichita, Kans. He was ordained a deacon on Nov. 29, 1925. For the past 5 years he had held various responsible positions in the Church of the Nazarene to which he had transferred his membership. Nearly 2 years ago Vernon received the shocking diagnosis of a cancer in his head. He was anointed with oil in the name of the Lord. Many believing friends prayed for his recovery. God heard and answered in so far that the trouble was arrested in response to a series of X-ray treatment. But to our great disappointment cancer of the lymph glands had developed. Vernon loved life and its opportunities for doing good, yet his sweet resignation to God's will has been a source of comfort to us. Surviving are his wife, Grace; 2 daughters, Elfrieda, instructor in the high school at Derby, Kans., and Belle Marie (Mrs. F. W. Nash, Blytheville, Ark.); 2 sons, Elmer B., Navy V-12 Unit, University of Virginia, Charlottesville, Va., and Robert D., at home; one half brother and 3 half sisters; foster parents; a foster brother; and 4 foster sisters. He was preceded in death by 2 children, Almon (twin to Elmer), and Thelma Irene, both of whom died at the age of 2 years. Funeral services were held Feb. 7 at the First Church of the Nazarene in Wichita in charge of P. J. Bartram. Interment in the Pennsylvania cemetery, near Zimmerdale, Kans.

Shenk.—Samantha Shenk, daughter of George and Frances Beery Showalter, was born in Rockingham Co., Va., Dec. 6, 1871; died at her home near Denbigh, Va., Jan. 31, 1944; aged 72 y. 1 m. 25 d. In November, 1906, she was united in marriage with Deacon Abram P. Shenk and came to Warwick Co., Va., where she resided until her death. Beside her husband, she is survived by 4 children (Mrs. Martha Palmer, Ezra C., and Lydia Pearl, all of Denbigh; and George with the armed forces in India), 6 stepchildren (Coffman Shenk, Biglerville, Pa.; Henry M., Denbigh; Mary C. and Jacob A., Harrisonburg, Va.; Mrs. Phebe Kraus, Denbigh; and Mrs. Mabel Brunk, Baltimore, Md.), a brother (A. W. Showalter, Tabb, Va.), 2 sisters (Mrs. Ada Shank, Harrisonburg; Mrs. Gurnye Snyder, Waynesboro), 6 grandchildren, and 22 stepgrandchildren. For a number of years, especially since an almost fatal automobile accident in 1929, she had been in poor health and for a little over 2 years she had been practically bedfast and was totally blind for the greater part of that time. She grew weary of her confinement and often expressed her desire to depart and be at rest. Her favorite songs were those that spoke of the heavenly country and that rest that awaits us there. Two of these, "Oh, Come, Angel Band" and "Jerusalem, My Happy Home," were sung at her funeral which was held Feb. 2. The services were in charge of Bros. T. H. Brunk and George R. Brunk. Interment in nearby cemetery.

Shuler.—Mary R., daughter of the late George F. and Elizabeth (Rosenberry) Shuler, was born near Sterling, Ill., April 26, 1867; passed away at her home after a lingering illness of complications, Feb. 17, 1944; aged 76 y. 9 m. 21 d. She confessed Christ as her personal Saviour in her youth and united with the Science Ridge congregation. She was a faithful attendant at the worship services as long as health would permit. While she lived alone for many years, she was not alone, for she often said, "The Lord is with me and I am not afraid." She was the last surviving member of her immediate family. Those surviving are her stepmother and two stepsisters, 5 nephews and 5 nieces. Those preceding her in death besides her parents were a twin sister and 2 brothers who died in infancy and 2 other sisters. Funeral services were held Saturday, Feb. 19, in charge of Bro. A. C. Good, assisted by Rev. Silas Jones of the Christian Church. Text, Job 6:8.

Snider.—Edna Brubacher Snider, wife of Norman Snider and daughter of the late Mr. and Mrs. Simeon Brubacher, Kitchener, Ont., was born Dec. 17. 1891; passed peacefully away at the K and W Hospital Feb. 13, 1944; aged 52 y. 1 m. 27 d. She was united in marriage to Norman Snider, June 11, 1913. She leaves to mourn her passing her sorrowing husband, 2 sisters (Ada, wife of Angus Weber, Conestoga, Ont.; Vera, wife of Harold Howden, Kitchener, Ont.), 4 nephews, and a host of relatives and friends. Since their marriage they had resided in Elmira and vicinity. She was converted in her youth, joined the Mennonite Church, and remained a faithful member until death. She was never blest with a family of her own but she possessed a motherly disposition which endeared her to all children. This was especially manifested in her work as a teacher of the beginners in the primary department of the Sunday school. Her benevolent qualities and gracious hospitality won for her the esteem and respect of all with whom she came in contact. The joy of her life was in her service for others. Short funeral services were held Feb. 16, 1944, at the Elmira Mennonite Church in charge of Bro. O. D. Snider, and at the First Mennonite Church, Kitchener, in charge of Bros. U. K. Weber and S. F. Coffman. Burial in the adjoining cemetery.

Life's race well run;
Life's work well done;
Life's crown well won.
Now comes rest.

Steinman.—Jacob, son of the late Daniel and Elizabeth Gardener Steinman, was born at Baden, Ont., in 1856; died Feb. 11, 1944, at the home of his son Samuel Steinman, New Hamburg, Ont.; aged 87 years. In his youth he accepted Christ as his Saviour and was baptized and united with the Wilmot Amish Mennonite Church of which he was a stedfast member to the end. In 1879, he united in marriage with Barbara Miller of Baden, Ont. She died in July, 1903. He leaves to mourn his departure 3 sons (Noah M. Steinman, Baden, Ont.; Samuel Steinman, New Hamburg, Ont., and Aaron Steinman, Prince Albert, Sask.), a daughter (Mary, wife of Michael Jantzi, New Hamburg, Ont.), also some grandchildren and great-grandchildren. Funeral services were held Sunday afternoon, Feb. 13, at the home of his son Samuel Steinman by Bro. Elmer Swartzendruber, and at the Steinman Church by Bros. M. O. Jantzi and Daniel Schlabach, Guernsey, Sask. Interment in cemetery beside the church.

Weaver.—Mary (Blough) Weaver, wife of Pre. Alexander Weaver, was born April 14, 1863; died Dec. 19, 1943; aged 80 y. 8 m. 5 d. Sister Weaver and her husband were united in marriage Oct. 17, 1880. She is survived by her husband and 5 children (Charles, Sewickley, Pa.; John, Gettysburg, Pa.; Mary, wife of Oscar Brumbaugh, Freedom, Pa.; Luella, wife of Grant Baumardner, and Harry, both of Johnstown, Pa.). She is also survived by 39 grandchildren and 35 great-grandchildren. Bro. Weaver and his wife united with the Weaver Mennonite Church, Oct. 26, 1882. On June 10, 1893, Bro. Weaver was ordained a minister of the Weaver Mennonite Church. Sister Weaver was a faithful member of the church for over 63 years and a minister's wife for over 50 years. Funeral services were conducted at the Weaver Mennonite Church by Bishops James Saylor and Aldus Wingard, Interment in the Richland Cemetery adjoining the church.

Items and Comments

The National Service Board for Religious Objectors recently received the following letter from the Iceland Minister to the United States: "I have pleasure in informing you that there are no conscription laws in Iceland, as Iceland has no army and is by constitution a permanently neutral country."

Apropos of our educational problem the following statement of Raymond Asquith to Lord Tweedsmuir is pertinent: "The English public school system is the only one that fits a man for life and ruins him for eternity." We fear there are other school systems which might be so described.

According to the Worldover Press, China is pushing ahead with her educational work despite the war. During the past five years, there has been a 45% increase in the number of institutions of higher education and a 100% increase in in the enrollment to a total of nearly 65,000. In the United States colleges, the trend has been in the opposite direction. Enrollment has dropped 25% from the 1940 peak, and the nonmilitary enrollment of men has dropped 65% to 220,220. An increase in the number of women students in the United States brings the total nonmilitary enrollment up to 726,450.—Information.

The United States Supreme Court recently upheld, by a five to four decision, a Massachusetts law prohibiting parents or guardians from giving literature to children for sale on the streets. The particular case involved was that of a Jehovah's Witness who asked her nine-year-old niece to sell literature of that denomination on the streets. The majority opinion said that "Parents may be free to become martyrs themselves, but it does not follow that they are free . . . to make martyrs of their children." A dissenting opinion was written by Justice Murphy, who called Jehovah's Witnesses "a militant and unpopular faith harassed at every turn."

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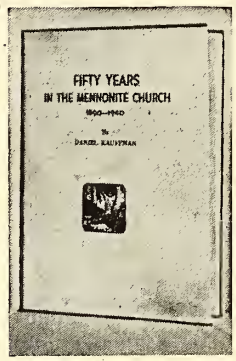
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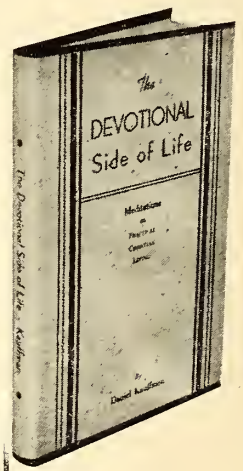
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CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

March, 1944

A Life for a Life

"OH, hands, outstretched upon the tree,
Nail-pierced by shameless cruelty!
Why, blessed Christ, had this to be?"
A voice most loving said to me;
"Dear child, these hands of Mine were bruised
That thine in ministry be used
In loving service such as Mine;
My hands were given to purchase thine?"

"OH, feet of Christ, so rent and torn!
How could such suffering be borne?
In life, so often spent and worn,
In death, must they be given to scorn?"
"On mercy's errands thine may go,
A free, glad helpfulness to show;
It was for thee," the Saviour said,
"My feet for thine so sadly bled."

"OH, head of Christ, with thorn-wrought crown
In grief and agony bowed down;
Why didst Thy heavenly renown
Exchange for earthly jeer and frown?"
"My child, beneath those thorns I bought
Thy intellect and all its thought;
The glory crown was left for thee,
That thou mightst give thy mind to Me."

"OH, heart of Christ! Oh, wounded side!
O Man of Sorrows, crucified!
Who in such anguish, sinless, died,
Hast Thou done aught for me beside?"
"O child of Mine, My heart was riven
That thou mightst live and love in heaven;
That all thy heart, thy life, might be
Surrendered joyfully to Me."

—Selected.

Editorials

Daniel Kauffman, a Missionary Counselor

A review of Bro. Kauffman's connections with the missionary movement of the Mennonite Church points to his characteristic strength as a co-ordinator of church interests. As early as 1895 we find his name included in the appointment to a committee which was delegated to examine the matter of merging the Mennonite Board of Charitable Homes and Missions and the Mennonite Evangelizing and Benevolent Board into one organization. At a special meeting called at Berlin (now Kitchener), Ontario, on November 14 and 15 of that year, the initial steps were taken which led to the merging of these two boards. Bro. Kauffman was one of the Committee appointed to work out the details of consolidation.

In 1906 the merger of these two organizations was finally effected with a constitution and by-laws, under the official title of Mennonite Board of Missions and Charities. This constitution provided for the election of a Missions Committee, which served in a capacity similar to that of the former committee for examining candidates for foreign mission work under the organization known as the Mennonite Evangelizing and Benevolent Board. Bro. Kauffman was elected to this committee in 1906 when these organizations were consolidated, and he served as a member of the committee continuously from that date until 1941 with the exception of five consecutive years, from 1909 to 1913. It was in this capacity that Bro. Kauffman made his major contribution to the missionary program of the church.

As a leader in the Mennonite Church, Bro. Kauffman was always alert to missionary opportunities and was ready to encourage any venture that to him seemed to have the possibility of the spread of the Gospel. As a counselor on the Missions Committee and other missionary connections his advice was respected. In the launching of new projects he was ready to go along with proposals for such projects but voiced caution lest they might bring some weakening influence upon the life of the church. We are grateful to God for His having used Bro. Kauffman in this capacity of stewardship in the Gospel.

Our Relief Work

We are happy to present in this issue of *Christian Missions* an article reviewing the present status of the relief work being carried on by the Mennonite Church as viewed by the chairman of the Relief Committee. We are grateful for the information he gives in prospect of possible fields of service where relief work is anticipated. We commend this article to the readers of these columns and solicit the prayers of everyone in behalf of the great task before us.

It is quite possible that we shall have unprecedented opportunities in this particular type of service. As a church we need spiritual vitality such as will support an evangelical testimony. May we labor together in these intercessions with a view to having the Lord of the Harvest send forth more laborers into His harvest.

Early Missionary Organizations

While there were scattered missionary efforts in various sections of the Mennonite Church as early as 1860 the first steps to organize a board of missions were taken in Indiana in 1882. A special meeting was held at Elkhart to organize a committee to look after the evangelizing work of the church in the state of Indiana. Its first appointed moderator was H. A. Mumaw, who presided after the meeting had been called to order by J. F. Funk. At that meeting a Managing Committee was authorized to draft a code of rules and bylaws for the organization. These rules and bylaws were adopted at a meeting held March 15, 1883, and the organization was named the Mennonite Evangelizing Committee.

This organization continued annual meetings until 1891 when it was proposed to adopt a new constitution and bylaws. A special committee appointed to draw up the new constitution reported at its next annual meeting January 20, 1892. The name of the organization was then changed to Menonite Evangelizing Board of America. Under this new name the organization continued its annual meetings and supported mission work of various types. In 1896 a unanimous vote of the Board changed its name once more. It was then known as the Mennonite Evangelizing and Benevolent Board, which name it held until the merger of this organization with the Mennonite Board of Charitable Homes and Missions in 1906.

We are indebted to the late J. S. Shoemaker for preserving this and other information related to the early evangelizing and missions organizations of the Mennonite Church in America. It appears that the original copy of the minutes of these meetings is not preserved. Bro

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The Gospel in Jamaica

J. N. KAUFMAN

I

Due to temporary hindrances in developing our mission work n India our attention has been drawn to possible expansion of nission work in the Western Hemisphere. The writer is acquainted with a missionary working in Jamaica, who describes he island as one of the most fruitful mission fields of the present time. Through this our interest has been aroused in this sland as a possible mission field for our church. Accordingly, our Executive and Missions Committees were led to make investigations and report prospects. These investigations are going on. In the meantime the editor of Christian Missions asked he writer to prepare an article for the Supplement on Jamaica. This article is the result.

II

Jamaica, a British possession, is one of the Greater Antilles roup of the West Indies lying in the Carribbean Sea only ninety miles south of Cuba and one hundred miles west of Hispaniola (the island of Haiti and the Dominican Republic). It s separated from the Atlantic and from the Lesser Antilles by hese two large islands. It is one hundred and forty-four miles ong and has an average width of about thirty-five miles. Seven ighths of her 4,450 square miles is mountainous. Blue Mountain Peak is 7,360 feet above sea level. Owing to the excessively nountainous character of the country and the height of the nountains, the climate of Jamaica varies much. It is hot on the eacoast and the low-lying lands with a temperature of 86 degrees, and cool on the uplands with the temperature reaching 5 degrees on the highest mountains.

III

The population of Jamaica was estimated in January, 1939, t 1,173,645. This figure indicates that the density of population s 273 persons per square mile. This is about half the population ensity of Puerto Rico, three times that of Cuba, and six times hat of the United States. The people consist of predominantly olored and black with a sprinkling of other races. There are rom 20,000 to 25,000 East Indians on the island. The predomnant race in the population are the descendants of the large umber of slaves imported from the West Coast of Africa. It is stimated that as many as 86,800 slaves were imported to the sland in the eight years between 1799 and 1807, the year the lave trade was abolished.

IV

Jamaica is one of the few countries of the West Indies in hich sugar production is not the chief industry. For many ears bananas were the main crop of the island and still are. In 938 the banana crop accounted for nearly 60% of the total alue of Jamaican exports. It imports annually one million ounds (Sterling) worth of rice, flour, beans, dried fish, milk, neat, and butter. Banana culture is well suited to Jamaican soil, limate, and terrain, requires no expensive machinery for processing, and is easily cultivated and marketed by the small farmr.

Labor wages for men working in the cane fields are from s.6d. to 2s. per day and for women from 9d. to 1s.6d. a day. Vages paid by the banana industry are similar to those paid on ne sugar estates except that women may earn as high as 1s.6d. er day in carrying the banana stems from the field to the road. Both the banana and the sugar industry subject their employees to peculiar and dangerous economic limitations. These ndustries provide employment for only one fourth to one half f the year. Such alternating seasons of intense activity and idleness, of good wages and of no regular income, are demoralizing to the individual and the community.

V

Jamaica is not a mission field in the usually accepted meaning of that term. The island has been evangelized for a full half century and is today more plentifully supplied with churches and church institutions than many areas of equal size in so-called Christian lands. In fact, Jamaica is called The Land of a Thousand Churches, there being 1,200 churches throughout the land. The multiplicity of church denominations and the overlapping of their work constitute a basic obstacle to the growth of the Christian movement in Jamaica. While recently a modern paganism has arisen with a recrudescence of the African superstitions, Jamaica is probably better churched and "Christianized" than some parts of the world more commonly known as "Christian." In one town of 3,500, Savanna-la-Mar, there are nineteen different denominational sects and twenty church buildings, several of which are of stately dimensions! The list of churches includes the Anglicans, Baptists, Methodists, Presbyterians, Roman Catholic, Church of God, Salvation Army, Seventh Day Adventists, Plymouth Brethren, Pentecostals, Jehovah's Witnesses, Holiness, Samuels, Gospel Trumpeters, International Bible Students, and three revivalist groups! Three to five denominational church buildings may be seen in great numbers of rural villages and hamlets, which have, at most, a few hundred people. None of them have a congregation strong enough to support a resident pastor. Each church is a mission point or circuit charge which is visited once or twice a month by the minister of some distant and stronger church. Such small isolated congregations, visited once or twice a month on Sunday, are without the regular pastoral services of a minister. Each visiting pastor has to hurry on after a brief stop to reach one or more other rural charges before the Sabbath closes; none of the people of these various charges are adequately dealt with. A minister is too often a visitor to a rural community where four or five other ministers are also visitors. No one minister can go into such a community and build a real church because he has no more than a superficial hold upon the small fraction of the people.

VI

We have stated that the island of Jamaica has been evangelized for a full half century, that it possesses twelve hundred churches with a total island population of a little more than a million people. It would appear that the people have all the church facilities they need, that the spiritual condition of the people would be above the average. However, there is another picture which we wish to present in this section.

In the first place it is not surprising that among a people with as much leisure time as have the Jamaicans, due to economic conditions, there is much moral delinquency. The houses for the most part are one-roomed, or at the most two-roomed, huts in which families of six to ten people live in the closest intimacy. There is no privacy. The lack of lamps sends the adults and younger children to bed early, while the older boys and girls roam about the neighborhood in the dark. The weakness of the home is a major obstacle which the numerous churches have not as yet overcome.

Under such circumstances it is not surprising to learn that the ratio of illegitimacy in Jamaica is 71.6 per cent—one of the highest of all lands where accurate records are kept. The problem is generally acknowledged to be one of the foremost social

(Continued on page 1053)

Mennonite Relief Committee Work in China

JOHN L. HORST

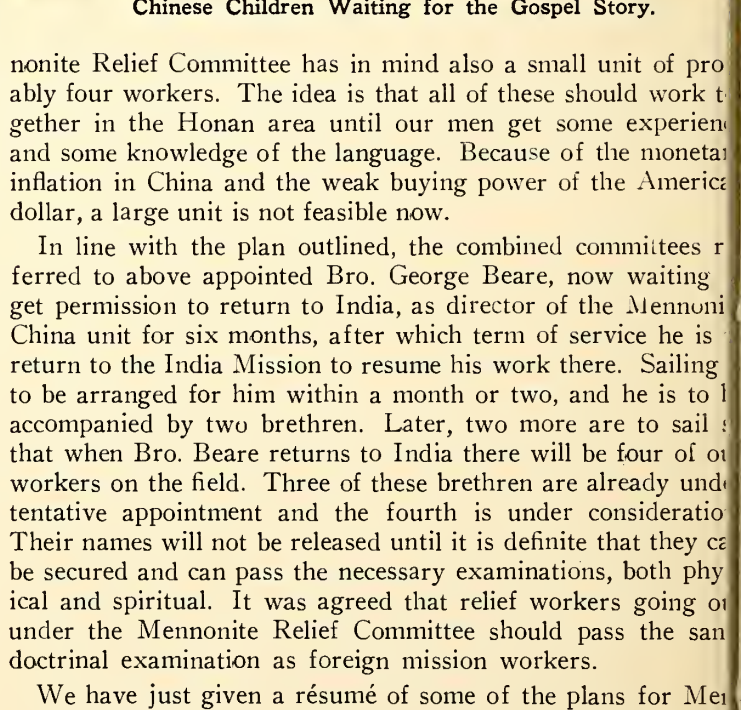
The interest of the Mennonite Church in opening up mission work in China is well known. It has been discussed at board meetings and in our church papers over a period of years. The same is true of relief work in this great country where there is untold physical need because of the war which has been raging there for about six years. To help to meet this need and challenge the Mennonite Relief Committee for over a year has been laying plans to send a relief unit into China as soon as the way opens. At one time it was thought that some of our brethren in Civilian Public Service might be allowed to accompany a unit to China, but this was made impossible because of the passage of a law which prohibits conscientious objectors from leaving the United States or her territories. However, the Relief Committee was already working on sending a unit to China apart from any connection with Selective Service. One of the outcomes of this planning was the decision to send Bro. J. D. Graber to China as a commissioner to investigate the field. This action was ratified by the Mission Board at its last annual meeting at the Weaver Church near Harrisonburg, Va.

Bro. Graber left for China in July, accompanied by Bro. Samuel J. Goering, a former missionary to China, who went as a commissioner under the Mennonite Central Committee. The brethren traveled by way of India. Here Bro. Graber had the privilege of visiting our Mission, where he had spent about eighteen years of service. They went on to Chungking, the present capital of China, and then on into the interior to investigate possibilities for doing relief work. Recently they concluded their investigations and Bro. Graber's recommendation is that work be opened in the Honan province, in the interior and near the battle lines, where there is much need. Concerning the need in this area, O. C. Sollenberger, a Church of the Brethren missionary and relief worker in China, says:

"Although it has been a bit depressing to be in the midst of so much ruin and see so many starving people, nevertheless folks have been very appreciative of the help we have been able to give them, and it gives great joy to know that many lives have been saved from starvation, some of whom have already accepted Jesus as their Saviour and some whose hearts have been receptive to the preaching of the Gospel . . . . And it is marvelous how the Lord has answered prayer. At times when money was about all gone and our supply of grain nearly exhausted, with thousands of people depending on us for food, we became a little anxious but never ceased to let our requests be made known to God with supplication and thanksgiving, and He has supplied our every need far above our expectation."

Bro. Graber proposed that a relief unit be established around a closed mission hospital in the Honan famine area. Concerning the work that could be done from here he states the following in a letter: "A unit such as we propose would be strategically located to take an active part in postwar rehabilitation and reconstruction. The Honan district is next to territory at present occupied by the Japanese. As they retreat, refugees will begin to move back. This will be as painful a process likely as the original trek out of that country. People on their way back will need help. Food stations will have to be maintained along the routes of travel. They will need loans and other help to enable them to rebuild homes, to buy seed and equipment to begin farming. Medical assistance and preventive medicine will be needed urgently. So we feel that if we had at present an initial unit of potential leaders in the famine area they could there do a useful service while they are gaining experience in relief administration, learning some Chinese language and customs, etc., all the while being strategically located for furnishing leadersh in the next phase of the rehabilitation program as soon as becomes possible."

This gives some idea of the work that can be done in the nee areas of China near the battle front. It has some practical i plications, one of which is a knowledge of the Chinese languag Another is at least one worker who is a medical doctor. Sin none of our constituency knows the Chinese language, so solution needs to be found to this problem, and the related o of getting some experience before launching out in an inc pendent effort. The plan suggested by Bro. Graber and agre upon by the recent joint meeting of the Executive, Mission, a Relief Committees of the Mission Board, is that since the Me nonite Central Committee is also planning to send a small u to China they be combined first. The Mennonite Central Co mittee has in mind three brethren (Pennybacker, Lorenz, a Balzer), all of whom have been in China before and can spe the language, and one of whom is a medical doctor. The Me



Chinese Children Waiting for the Gospel Story.

nonite Relief Committee has in mind also a small unit of pro ably four workers. The idea is that all of these should work t gether in the Honan area until our men get some experien and some knowledge of the language. Because of the moneta inflation in China and the weak buying power of the Americ dollar, a large unit is not feasible now.

In line with the plan outlined, the combined committees r ferred to above appointed Bro. George Beare, now waiting get permission to return to India, as director of the Mennoni China unit for six months, after which term of service he is return to the India Mission to resume his work there. Sailing to be arranged for him within a month or two, and he is to l accompanied by two brethren. Later, two more are to sail that when Bro. Beare returns to India there will be four of o workers on the field. Three of these brethren are already und tentative appointment and the fourth is under consideratio Their names will not be released until it is definite that they c be secured and can pass the necessary examinations, both phy ical and spiritual. It was agreed that relief workers going o under the Mennonite Relief Committee should pass the san doctrinal examination as foreign mission workers.

We have just given a résumé of some of the plans for Me nonite Relief work in China. When our unit gets some expe ence it can then launch out into a project of its own, and the id

(Continued on page 1053)

Is it Nothing to You All Ye That Pass By?

DALE NOFZIGER

Perhaps the greatest question mark of all time is simply the Jew. Yet to those who know something of them it is no wonder that they have been preserved as a distinct race—a race distinct, not because of some outward appearance, but distinct by inherent qualities as plain as the color of the Negro. Their talents, ideals, and motives separate them from all other peoples of earth. There is no counterpart. There is none to which they can be likened. Two thousand years have rolled over them since there has been a scepter among them. Today, scattered to every corner of the earth, we find the Jew in country stores, in crowded ghettos, or here and there pursuing his business—the Jew still a Jew.

Let our curiosity rest. Our concern now is not to know just why this is. Let it suffice to say that just as much as the Jew is still a Jew so much and more is he yet looking for his Messiah. That Messiah has come. That Messiah is coming again as Redeemer and Judge. We today stand on the threshold of a great obligation and a greater opportunity. The obligation of the Christian church, NO! the obligation of the individual Christian is to prove to this people the power and love of the crucified, risen, and soon-coming Christ. The opportunity is here for the church to win millions of desperately lost souls from the gates of an eternal hell—to win by proclaiming and living the Gospel of the mighty Christ of God.

Frequently there have been those who have realized this need, but their numbers are oh, so few! The late Bro. S. G. Shetler once contacted an outstanding Jewish Rabbi. He was a typical Jew. Old age was fast making sure its claim and even though his feet were feeble, his eyes betrayed a keen gleam of hope. "There is only one difference between you and me," said Bro. Shetler; "I believe that the Messiah has come and you are still looking for Him." "Yes," said the man, "Jesus was a good man. If we all lived as He did this would be a better world. We've waited a long time for the Messiah, but oh, it's such a long, long wait!"

At the turn of the century Dr. Arthur I. Peirson sent the following question to outstanding Jews the world over. "What do the Jews today think of Jesus of Nazareth?" He published thirty-two of the replies received from leading Israelites scattered throughout the entire world. Of these thirty-two, only two accept His divinity. All accept Him as a great teacher and marvelous man. Five are vehement in their denials of His divinity, while the rest of them imply what these five say. The amazing thing is the rebuke they give to the Christians for calling themselves the people that obey the law of love and yet so shun the Jew and are so unconcerned for his welfare.

This is one of their opinions of the Saviour Jesus. "Putting aside his Messianic mission this *man* is ours." Another is, "The influence of *'Jesus the Christ'* may be diminishing in the rational world, but the influence of *'Jesus the man'* is increasing the world over." Still another, "We Jews await with the Christian God's appointed day, when all humanity, having become more enlightened, will rally to the spiritualistic principle which is that of Judaism, viz., that of unity and the perfection of the Spirituality of God, *in opposition to any incarnation and to any trinitarian idea whatever.*" And a fourth, "The Jews of every shade of religious belief do not regard Jesus in the light of Paul's Theology."

Dark, dark indeed is that picture! There is the great monster of half belief which we must fight if we would win a single one to Christ. Rank unbelief would have more hope. Here is Jesus the *Man* believed and Jesus the *Christ* denied. Could any other picture be more tragic? Here is a mingling of faith and skepticism that is truly a dark light in a darker place, a place darkened by laws, rituals, fasts, and feasts that can never save a soul. Let none deceive himself. It matters not how sincere the heart may be or how accurate the observance of the law. Nor does the belief in Jesus the teacher suffice. How well Jesus bade all to take heed: "If therefore the light that is in thee be darkness, how great is that darkness!" Black, hideously black is the night of Israel!

Yet these are not the first that have accepted merely the man Jesus. Nicodemus told the Saviour Himself, "We know that thou art a teacher come from God." Jesus replied in language as beautiful as it is sweeping, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Only those who have experienced a real new birth can claim Him as Saviour. Only those to whom the Spirit is revealed, can see Jesus as the Christ. This is the key to the light of Israel. Until Israel sees in Jesus of Nazareth the Saviour, the Messiah, the soon-coming King, they shall continue to die and to die eternally lost.

Is it of no concern to us that the belief in Jesus the Christ is giving way to the belief in Jesus the man, that the Jew shuns Jesus as presented by Paul? Here is the concern that is to be ours; this is the ideal which we must live. Jesus Christ is divine. He is more than man. He is greater than any teacher. He is divine in that He is the Incarnation of God. He is the second Person of the Trinity. He also is the Messiah which was and is to come. Yes, Jesus is the Christ of God. This is the truth that the Jew must grasp—the vital thought which we must live. Jesus Christ must be more than a pattern for our earthly life. He must be more than a good man to us. He must be Jesus Christ crucified, risen, the Power of God unto salvation to all who believe.

There is only one way that this great light can be seen in Israel. This way is the testimony of the Christian to the redeeming power of God. As long as Christians are so imperfect in love, so inconsistent in life, and so conformed to the world, that long shall they fail to save souls from burning. There is no man who can make himself love. There is none that can of himself be truly consistent in heart, mind, and soul. Not one can of himself keep unspotted from the world. These attributes are divine. No denominational ruling, no Mosaic law can cause them to have power. They must radiate from within, from a life that is redeemed by the Christ of God. This standard should always judge our work. If we have not these, we are not truly reborn. They are not to be put on as a cloak. Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Unaided by mortal man or observance of form, these graces become manifest and overflow from every life that is willing to consecrate and to dedicate its entire self in faith to the divine Lord.

We claim this divine rebirth. We affirm that we have it, yet in our own circle of Christian brotherhood we tolerate thoughts, actions, and motives that even a Jew would not dare to think against a fellow Israelite. Well do they look on us in scorn and say, "It is commonly said that the Jews rejected Jesus. They did so in a sense, in which they rejected the teachings of

their earlier prophets, but the question may be frankly asked, 'Has Christianity accepted Jesus?' Neither our social nor our political systems rest upon the principle of love and charity so prominently put forward by Jesus."

Thus does Judaism regard us; and is it any wonder? They feel no shame to call another a brother on the street. They rise together at the grief of one. And we—we who boast the law of love—dread even to think of the man next door as our Christian brother except it be at church or in the pulpit. We let our neighbor die, spiritually and physically, and even have come to cry as did Cain of old, "Am I my brother's keeper?"

When Jesus Christ as the divine Son of God is truly believed upon, the human heart, mind, and soul become filled with a grace that cannot help but manifest itself in the attitude of that one toward others. The Jew loves his brother but hates his enemy. The one who is redeemed by divine grace will die for his enemy; he will go to the end of the earth in search for the other lost sheep. Certainly only a divine Christ could express such truth—the truth of a working and a revealing grace. This truth, however, is only powerful in that those who profess to receive it allow it to be the driving, the inspiring, the impelling motive of life. Well is it said, and would that it were true, of every one that calls on the name of Jesus, "All of grace and none of me."

Picture again the old Jewish Rabbi standing there on the hill, his threescore years and ten long completed. Only the grave lies ahead. Thousands of years have passed since first his fathers looked for the Messiah, and as the years have rolled around, the wait has become more wearisome. They, on the brink of the grave, have yearned for many generations for light to tide them through eternity. Thus he waits and sighs, "Oh, it's such a long, long wait!" Am I so cold to eternal realities that this cry should not touch me? Is eternal death so vague that they should wait, should wait for the light which I have? Surely the lament of Jeremiah carries in it a heart-moving challenge, "Is it nothing to you, all ye that pass by . . . ," that these should perish?

Paul the great apostle to the Gentiles devoted himself more earnestly to his Gentile ministry because he knew that it was in God's plan to bless and enlighten Israel eventually. In reading Rom. 11:11-14 it is evident that Paul felt the power of salvation so great and so real that he hoped by winning the despised Gentiles to the power of the divine Christ some of his own people might be provoked to jealousy—provoked so that they should also accept the power of this redeeming Christ.

The Jews rejected Jesus. This rejection gave to all the world the riches of the fullness of God. In giving it to the world, God ordered that Christians should repay that debt by evangelizing His people Israel. This obligation Christians have yet to pay. Quoting Rom. 11:30, 31, "For as ye [Gentiles] in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy" (A.S.V.—"that by the mercy shown to you they also may now obtain mercy"). The salvation that is the Christian's is but the mercy of God to him. It is given to him that he might give. Christians see this people in need of salvation and know that they are lost, lost more wretchedly than any other. Must they not discharge their obligation, avail themselves of this opportunity, and have mercy on this, God's chosen people?

It is the testimony of those who are already engaged in this work that in no other field of missionary labor is the response so great and so sincere as it is among the Jews. The field is ripe and ready for harvest, yet here at the eleventh hour we stand at the market place of life—idle.

Now even as I write, if I have no intention of fulfilling this obligation, what does it avail me to write? Nothing whatsoever. My attitude determines my interest. Are the Jews to me a ra of Christ-killers, paying for their sins? Are they a mone making society, unmerciful, shrewd, and dishonest above a others? Are they a people unworthy of love? Or are they me lost souls—souls lost in the depths of darkness—souls th trust in a form that shall fail them at the judgment of God- souls lost, lost to God for eternity?

Let me prove Jesus Christ to the Jew, not because he is Jew, but because he is a soul far from God—farther still tha any other because the light in him is darkness. Let me by kin words and thoughtful actions prove to the Jew that Jesus is th living Saviour. Let me prove Jesus the Christ. Let me pro the power of this risen Christ. And "is it nothing to you, all y that pass by?"

"Is it nothing to you, all ye that pass by" that these shoul stand at the sunset of life and hope for the light which yo have?—that they should fail to see the reality of the Prin and Saviour Jesus, because you have failed to prove it by you life? Without love, inconsistent and conformed to the worl around you, you pass them by and continue to fail to declare th power of the religion you profess. Is it nothing that these wh gave you life should perish?

Is it nothing to us that these should perish?—nothing that s



many should fail the plan of God?—nothing for these to go int eternity alone and helpless?—that thus must die the soul c them that God had once chosen to life?—nothing for us to si idly by and leave them to their sad and tragic fate?

Is it nothing to me that these should perish—should peris because my life is not consistent with the life I profess?—mus die because I have not had mercy on them?—must die the deat of the wicked because they see Jesus as man alone and not as th Messiah of God? Is it nothing to me that they die and I stil make no effort to live the power of the kingdom of God, to liv the power of the Spirit of God, to live the power of the Chris of God? Is it *nothing* to me?

Marlboro, N. J.

THE MISSIONARY

O matchless honor all unsought,
High privilege surpassing thought,
That Thou shouldst call me, Lord, to be
Linked in work-fellowship with Thee;
To carry out Thy wondrous plan,
To bear Thy messages to man;
In trust with Christ's own Word of grace
To every soul of the human race.

—Anon.

The Power of the Gospel Among the Jews

MARTIN Z. MILLER

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

J. Hoffman Cohn, a man who is jealous for the cause of Christ, was in Philadelphia and saw on a motto this verse with a period after the clause, "to every one that believeth." He burned with indignation. One time I was in a Sunday-school class where the teacher was teaching the children "unto every one that believeth," and he had them repeat it. I said, "Teach the rest of the verse to the boys also." In the Gospel is revealed the righteousness of God.

I have become deeply burdened with the need of the Jews from going to them and witnessing their great spiritual need. I have taken others with me to the synagogue, to the hour of prayer. Paul said, "I bear them record that they have a zeal of God, but . . . have not submitted themselves unto the righteousness of God." A man will come into the synagogue with raised head and say in Hebrew, "How beautiful are thy tabernacles." That is his prayer as he enters. The next thing he will do is to get his prayer shawl, and a little box which he places upon his forehead. He takes his coat off, rolls his sleeve back, and binds this little box on his arm. The box contains some of the chief writings and writings from the law, written on sheepskin. The Jews say, Because this law shall be in thine heart, therefore we put it on the left arm, and because it is to be in our mind, therefore we put it on the forehead. Then when they put the prayer shawl on, they begin to count the fringes (453 I believe). They say these represent the different functions of the body. As they go about in their services, they count these fringes and kiss them. I wish I could take every one of our church leaders into the synagogue that they might be burdened with this great need.

Just a word about our first vision of Israel's need. Last October or November it was twenty-eight years since I saw the booklet, "A Modern Missionary to an Ancient People," advertised in the "Christian Herald." I wondered what it might be. Seeing that it was the testimony of Leopold Cohn, I wrote for a copy. After reading the booklet, I was sold on the idea that we have a responsibility to the Jews, and from that day on I started going out as a lone missionary to the ancient people—misunderstood many, many times. I saw in the booklet these words, "Why does not the Messiah come at the time Daniel said he was to come?" I was not conscious of such a scripture. I did not know that Daniel Nine set forth the time of the Messiah's first coming. Israel today does not see the first coming of the Messiah. I pointed out to one leader that Messiah came on scheduled time and was cut off. He said, "You cannot show me such a reference in the Old Testament." I said, "I will show you." I held it before him. He began to read Daniel 9:20-27. Here is a definitely stated period when He would make His appearance. When he read verse 26, "After threescore and two weeks shall Messiah be cut off . . . ," he said, "I never saw that before." I said, "Tell me why you never saw this. What do you read?" You who have attended their services know that they follow a prescribed portion. They use the same portions each year. There are 926 chapters in the Old Testament. They get about seventy-five chapters or parts of chapters, and the rest is to them a vague, indefinite thing. You can, therefore, understand why your servant has been so greatly burdened.

A few years ago when the Mission Board Meeting was held in Michigan, I had a great longing to go and speak about the Jew. The barley was ripe and my son needed me to operate the binder. Those of you who know about our hills know there is not uniformity of growth. As I was on the binder operating the reel, I became wonderfully exercised about the barley heads. While I was thinking about this, God spoke to me: "You are wonderfully concerned about barley heads, but how about your interest in the Mennonite Mission Board Meeting?" I accordingly wrote to Bro. Yoder, and he replied that they would not be able to do anything for two years.

Those early apostles received the commission to go and preach the Gospel to every creature, but they were also told to tarry until they were endued with power from on high. That is what the church needs today. We need to tarry until we are endued, and before we are endued we need to be ground together like the grain in the making of flour. As I hear of our reports, of our camp work, of group so and so, and group so and so, my heart is deeply pained, and I say, "Melt us together and make us speak the same thing." A lady seventy-five years of age in Harrisburg, Pa., said to me, "Tell me why there are Dunkards and why there are Mennonites." Paul once said that some were of Apollos and some of Cephas. It is the carnality among us that sets off group so and so, and group so and so. When we are ground together, we will be humbled in the presence of a great God who said, "Tarry . . . until ye be endued with power from on high." The same God who was powerful in the early church is powerful today. Now is the Gospel "the power of God unto salvation . . . to the Jew first."

Paul says that not all obeyed the Gospel. We must consider a number of things before we can understand why they have not all believed. I have discovered since I am here that a number of you have been in touch with D. L. Cooper and his work. Cooper has studied this subject so thoroughly. He says that the Jew has four fundamental errors, and he begins with error number one. He misunderstands the doctrine of the Trinity. I could give you example after example from personal contacts with Jews of how they present that problem again and again. They say, "Personally we have nothing against Jesus Christ, but he is not for us. He is for you. Moses is for us." They mean it. One man took a word and substituted it for another in the Old Testament. One word means one in the sense of unity, and the other word means one. Thus the Jew understands today if he goes to the synagogue where he hears, "Hear, O Israel: the Lord our God is one." A man from Lancaster said, "No true Christian will ever try to lead a Jew to Christ, because the Jew can never accept Christ on the grounds of Deuteronomy 6:4." You see why it is so important that we take them to the Word of God. I went into a drugstore and said to a young druggist: "You know that your elders have been strong on the one-God idea. I am here to give you a hint. You notice that Elohim is a plural noun." That is what we have in the beginning—that God made the heaven and the earth, and said, "Let us make man in our image, after our likeness." We have to become guides to these people.

In Isaiah 29:10 we read, "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered." The Jews actually do not understand the Scriptures, and when the truth is opened up to them, how they do appreciate it! They actually

follow one to the door and say, "Don't wait so long until you come back again."

The second day of Passover I went down Duke Street in Lancaster to a Jewish family. They tell me that on Passover is the one night that they aim to be together in the father's house if at all possible. At the head of this Passover table they have an armchair which they call Elijah's chair. Here is our contact with them, because they practice this year in and year out. Every Jewish lad in the home has this Messianic idea drilled into him. They place the chair and have before it a wine cup, called Elijah's cup. The son is asked to open the door. The father then looks toward the door, and says, "Blessed be thine entrance, Elijah." When no one enters, then the father says, "Alas, O Lord, how long, how long we have waited! We have eaten this Passover in the land where we are scattered. We trust that next year we may eat it in Palestine. Return, O Lord! rebuild Jerusalem; rebuild the temple; oh, behold our desolations!" I have the book from which all this is taken. You can buy it in any reliable Jewish store.

A rabbi in Philadelphia, Pa., felt that he must rebuke me because I wrote to one of his constituency, using a Christian statement with Romans 6:23 in the left hand corner of the stationery. He took me into his reception room. I reminded him that God told Ezekiel he was responsible for the people if he did not warn them. Then I took him back to the Passover. I said, "You also declare your Messianic hope by your Passover observance. You claim to believe in the coming Messiah, but you do not believe that Jesus is the Messiah. I am here to warn you about the One who comes in His own name. This King will make a covenant with you, and this is what I am telling you about so that when the church is raptured, you will remember that you were warned about this One who comes in His own name." He said, "You should go to every rabbi in the country and deliver this message." I told him there were few rabbis like him. I wanted him to go and introduce me as a friend of Israel. He was not concerned, however, because his bread and butter were at stake. Here is an open door that God has set before us. The Jews appreciate a clear ringing testimony. We have a message, an open door, and we need to enter this door.

For a long time I have had a conviction that we need to get very close to our Jewish friends. We sent literature to one thousand Jewish homes and received replies from Jewish rabbis and Jewish businessmen. If I had time, I would read the replies that came from those businessmen, and you would say, "Isn't it marvelous!" I offered that letter to a man in Harrisburg. The first paragraph talks about anti-Semitism. Paragraph two speaks about the contribution they have made in giving us the Gospel and the Old Testament. In the last paragraph we tell them that Isaiah says we shall comfort God's people; furthermore we are admonished to pray for the peace of Jerusalem. I call that man a Christian. He is not baptized. If he were, his wife would leave him, his father and brother would boycott him, and he would be homeless. But he has said this, "I am praying in the name of Jesus, and I feel that my prayers are effectual. If I ever get well enough informed, I am going to my own people. I need help." When I showed him this letter he said, "That looks interesting. Could I have this copy? I am going to send this to Jewish friends." Another said, "I am going to send it to some of our largest Jewish publishing societies." They are delighted to know that there are people who are in sympathy with them.

A Jew bought a ticket at Lewistown when I was there the last time. I watched that I might sit close by. We sat side by side. Then I asked him where he was going. He said, "Buffalo. Maybe I can find a job there. Lewistown has an industry where they have 45,000 employees, but not one Jew. It is difficult for us to get along." When I showed him this letter, you can imagine the heartbeat. He said, "I will be obliged to move to Buffalo because there is no room in Lewistown." I said, "I am afraid the very foundations of American Democracy are being rooted out." A young man applied for a job at the Armstrong Company in Lancaster. They said, "We are sorry, but we don't employ Jews." The Jews are asking, "Why is it that we are hounded? Why can't we live like Gentiles?" I said, "There was only one ark where God saved Noah, and there is only one place where repentant Israel will be saved." "Come . . . into thy chambers, and shut thy doors . . . until the indignation be overpast" (Isa. 26:20). "They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (Ps. 83:3, 4). We may understand that it is Satan inspiring this work, and we need to inform Israel that they will not enter into an alliance with this antichrist in Rev. 12:9. When the dragon saw that he was cast out of heaven he cast a flood of water, and to the woman were given wings that she might go to a place. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (Dan. 12:12). This is beyond the tribulation. We need to help these Jews.

Here is a challenge before the church, and we need an infusion of Jewish blood in the church. The natural branches and the wild olive branches are to be joined together. Where is the Jew? He is not here to give us stability. God has broken down the wall. May we prove that it is broken down.

(*A message delivered at the annual meeting of the Mennonite Board of Missions and Charities, held at Harrisonburg, Va., in May 1943. Stenographically reported by Lester C. Shank.*)

Bainbridge, Pa.

GOD'S GUIDANCE

"The Lord shall guide thee continually."

What the world needs today is men and women who are guided and led by the Spirit of God. The question is often asked, "How does God guide us"? There are different ways. Sometimes He guides by His voice, by His counsel, by His Presence, and at times with His eye.

Jesus said, "My sheep hear My voice and I know them, and they follow Me." Here we see where Christ guides His own by His Voice, which to them is a very familiar voice.

Asaph testified that God would guide him with His counsel. And John says that when the Lord puts forth His sheep He Himself goes before them, guiding them by His own Presence. In the Psalms He tells us that He would guide us with His eye.

When the Lord guides His people He leads them in paths of peace and truth, and that continually, even unto death. The Psalmist said: "This God is our God for ever and ever: He will be our Guide even unto death".

Before we can expect the guidance and leadings of God we must acknowledge Him in all our ways and commit all our ways unto Him. Then and only then will He bring things to pass.

How fitting are the words of the song writer:

"Guide me O Thou great Jehovah
Pilgrim through this barren land
I am weak, but Thou art mighty
Hold me with Thy powerful hand."

—Johanna Siegmann

I should not like you, if meant by God to be a missionary, to die a millionaire. I should not like, were you fitted to be a missionary, that you should drivel down and be a king. What are all your kings, all your nobles, all your diadems, when you put them together, compared with the dignity of winning souls for CHRIST?—Charles H. Spurgeon.

An Empty Ceremony of Judaism Today

JACOB GARTENHAUS

(The Jewish Day of Atonement—but no atonement—is described in this appealing article.)

Every year, on the tenth of the Hebrew month Tishri Jews the world over observe the Day of Atonement, the most solemn of Jewish holy days. Provision for this "awe-ful" day, as it is usually called by the Jews, is found in Leviticus 16:23-32.

It will be observed from these verses that in addition to the regular offerings, the priest and the people were to make special sacrifices. Aaron, the high priest, was commanded to offer sacrifices for himself and family and then for the people.

Year by year, from age to age, this ordinance of God was kept most scrupulously. The simple Tabernacle gave place to the more magnificent Temple, but this atonement rite continued as ordained of old. There was no justification by their own merits, or the merits of their fathers; the sacrificial victims offered were the only means of an atonement for the expiation of human guilt.

But with the destruction of the Temple, the appointed sacrifices ceased, and Israel, scattered and peeled, witnessed the terrible consequences of sin without any atonement. Then rabbinical Judaism interposed, substituting the doctrine of merit, declaring that penitence, prayer, almsgiving and fasting meet God's requirements for atonement. The following quotation gives examples of some of the teachings of rabbinical Judaism today:

> At this time, when there is no temple, and we have no altar, there is no atonement but repentance. Repentance atones for all transgressions, yea, though a man be wicked all his days, and repent at last, none of his wickedness is mentioned to him, for it is said, "As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness" (Ezek. 33:12). The Day of Atonement itself also atones for them that repent, for it is said, "For on that day shall the priest make an atonement for you" (Lev. 16:30).—Hilchoth T'shuvah, C.i.2.

It is also claimed that the exile atones for iniquity (*Berachoth,* fol. 56, col. 1), as well as the death of the righteous (*Moed-Katon,* fol. 28, col. 1). A man's table (his hospitality) likewise makes atonement for him (*Berachoth,* fol. 55, col. 1). These various claims are found in *Chaguigah,* fol. 27, col. 1.

All of these claims are contrary to the teachings of the Word of God which clearly states that "it is the blood that maketh an atonement for the soul" (Lev. 17:11), and "when I see the blood, I will pass over you" (Ex. 12:13).

Lack of space precludes a detailed account of the elaborate ceremonies and customs connected with the Day of Atonement.

As hard as the rabbis have tried to substitute the doctrine of merit, the pious Jew who is familiar with God's requirement for atonement, has not been satisfied with these substitutes, but has wanted something that would more resemble the ancient sacrifices, so the practice of sacrificing a fowl was introduced.

On the day preceding the Day of Atonement, the male takes a cock, the female a hen, and recites a lengthy prayer after which he swings the fowl around his head and says, "This is my substitute; this is my commutation. This cock goeth to death, but may I be gathered and enter into a long and happy life and into peace." He then lays his hands upon it as the hands used to be laid on the sacrifice, after which it is sent to the slaughterer.

The following paragraph from the Jewish prayer book is Israel's confession of her need of an atoning Messiah and an admission that he has already come. How it found its place in the Jewish prayer book is indeed remarkable.

> Our righteous Messiah is departed from us, horror hath seized us, and we have none to justify us. He hath borne the yoke of our iniquities and our transgressions and is wounded for our transgressions. He beareth our sins on his shoulder that he may find pardon for our iniquities. We shall be healed by his wounds when the Lord creates him as a new creation. O bring him up from the circle of the earth, raise him up from Seir to assemble us the second time on Mount Lebanon by the hand of Yinon.

The word "Yinon" is a name frequently applied to the Messiah. Rabbi Yanai says, "Concerning the Messiah, his name will be Yinon."

This ceremony, I, myself, scrupulously observed until the Lord in His infinite goodness and compassion saw fit to reveal to me the one great Atonement.

If our people were ever in doubt as to the Jews' need of a Saviour, the above description should be sufficient evidence to convince them. It is nothing short of tragedy to think that the people whom God has singled out as His light-bearers, called and trained to be the teachers of mankind of the essential truths of pure religion, should content themselves with empty ceremonies which at most are but a shadow of the true sacrifice.

Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain:
But Christ, the heavenly Lamb,
Takes all our sins away.

—Home Missions.

OURSELVES AND THE JEW

E. L. Allen

It is part of the greatness of Israel that when she became aware that she was set in the midst of, and threatened by, nations mightier than herself, she was not dismayed by the discovery, but saw in her perilous situation the evidence that God had placed her at the very centre of human history. There was something of arrogance in this claim, no doubt, and for this arrogance the prophets scourged her: yet they in their turn were equally persuaded that this little people was by God's will of decisive significance for mankind. Since then, the Jew has been at once the victim of our civilization and its judge; as the bearer of revelation, there is that about him which summons men into the presence of God.

Anti-Semitism is more than a social question like the colour problem; it raises ultimate issues in face of which men and nations decide for God or against Him. There are those on the Continent who have seen this, and it is important that we should see it too, before it is too late. For what we do to the Jew is the acid test of any civilization, and a Church which is indifferent to his fate has betrayed its Gospel.

Let me suggest some of the reasons why this is so. In the first place, the Jew is persecuted to-day, not—as is alleged—because he is so powerful, but because he is in so helpless a position. In every country he is in a minority, in every society he is a stranger; alone among the nations of the earth, his nation has no state, no armed forces, and no diplomacy to promote its interests. When the Uitlanders in the Boer Republics complained of their disabilities, the British Empire sprang to arms to redress their wrongs; the Jews can be insulted, plundered, and massacred, and those who outrage them know that nothing worse will follow than a few speeches of indignant protest.

If there is one thing which brutalizes men beyond redemption, it is the employment of violence in this way against those who cannot resist or retaliate. This makes men beasts, and once they have forced their consciences to consent to such cruelty, there is no wickedness of which they will not be capable thereafter.

What is true here is true also in the realm of race prejudice. There is a lesson which we have been all too slow to learn; it is the lesson which the Jew has taught us of the unity of the human race in the one God who created us all. Can we surrender this now? Again, there is something crucial about the position of the Jew: race prejudice directed against him is more serious than any other form of race prejudice, because it comes dangerously near to being a sin against the light and truth of God.

When the Jews are ostracized or persecuted, it is because the whole community is made responsible for the misconduct of a few members; it is judged by its lowest rather than by its highest. We know what the lowest is in the case of the Jews; we are not allowed to forget that. But what is the highest? It is the Old Testament and the prophetic mes-

sage of ethical monotheism, the New Testament, and our Lord Himself, born of the seed of David after the flesh. Because the Jewish race is bound up as no other is with the work of God in the world, it follows necessarily that he who begins by despising the one, will end one day by denying the other. Hence, as recent history has so clearly shown us, the assault on the Jew becomes before long an assault on Christ Himself.

Anti-Semitism is a real and a growing peril in our own country to-day; it is unlikely that it would ever assume such an evil shape as it has assumed on the Continent. At least so we fondly imagine, not realizing that this is one of those processes which are easily begun, but with difficulty brought under control.

What is most serious is the fact that so many of our best people within the church show just that suspicion, that bitterness, and that jealousy which may prepare the way for unmentionable cruelties, when the crisis comes which demands a scapegoat. They persuade themselves that the question of the Jew is purely a social one: the Jew as such might be subjected to certain civil disabilities, but should he be a Christian by faith, we would receive him—inside the church—as a brother. There would be no division at the Lord's Table between Jew and Aryan—that would indeed be to deny the Gospel—but why should not the state and public opinion be left free to decide the status of each in the community?

Such a solution of the problem has attracted not a few in Germany. But on examination it turns out to be as much a surrender of the Gospel as any overt action by the church on racial grounds. For what is the malady from which our western civilization is suffering? Is it not that we are working with two standards, one of which is acknowledged within the church, while the other is obeyed outside it, in politics and in industry? At present we are conscious of this division and can, therefore, hope by God's help to overcome it one day. But if we deliberately perpetuate this dualism in the case of the Jew; if we elevate to the rank of a principle the policy of acknowledging the Christian Jew as a Christian and disowning him as a Jew, then this conflict within the western soul will not be ended, but will one day destroy us. We need not hope that if we allow prejudice to enter society in this way, it will halt at the door of the Church; it will not, it will enter in, and having begun by repudiating the Jew, we shall end by repudiating Christ Himself.

The Jewish community is so small in any country that it is easy to attack its rights—and so doing to destroy our own.—World Dominion.

"Tolerance is a virtue, but not an unmixed or unlimited virtue. It is a virtue when it is expressed in the consciousness of our own imperfections and weaknesses, and thereby in the sympathy and aid we give our fellow men who are also imperfect and weak. It is a vice when we excuse or condone our own shortcomings and thereby become indifferent or callous to the shortcomings and needs of those about us."—Lutheran Young Folks.

A Jewess Trusting Christ

HARRIET HESSE

Judaism, with its strict regard for laws of cleanliness and frequent festivals; the lighting of the Sabbath candles; the blessing of the loaves; the Feast of Passover with the excitement of complete change of food and cooking utensils—all brought joyful tones into my life as a child in the benign and not too exacting Reformed Jewish atmosphere.

The only somber note was the Day of Atonement, a day of fasting, of silent meditation a sense of oppression and guilt but no assurance of forgiveness.

In my youth I drew inspiration from the fountain of Judaism. The constant refrain "God's chosen people" became my armor against anti-Semitism encountered in school and business and community life later.

Disillusionment followed years afterward, when the wall between Christian and Jew became more apparent to me—a wall built by Gentiles, pagans so unworthy of traveling under the passport of Christianity. I noticed that the Jew kept his side of the wall in constant repair so there could be no chance of a breach to unite the two.

Brotherhood Forgotten on Streets

The talk of brotherhood was superficial; it was heard from the pulpit and platform and promptly forgotten on the street.

Early in my youth we moved to Providence, Rhode Island, the city founded by the great Roger Williams, patriarch of American Baptists, the man who fought and suffered much for the cause of religious freedom for all creeds and races.

But in the shadow of his memorials is perpetuated the un-Christian antagonism which makes Christianity so unattractive to the average Jew who might be led to accept the glorious truth as was revealed by Christ. Here, too, I tasted the bitter dregs of anti-Semitism, an undercurrent running like a poisonous vein in communal activity.

Out of self-protection, Jews draw closer together. Occasionally there are efforts to overcome this antagonism, when the churches and temples open their doors and pulpits to ministers of other faiths. But the poison still seeps.

During all this time no Christian ever approached me to offer the message of hope and salvation. For years I lived a barren spiritual life, kept alive only through a constant appreciation of the wonders of God's works the beauties of the countryside, the thundering power of the sea.

Standing on the hillside I said with David: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?"

It was during this period of my life that I married a non-Jew. That was perhaps the beginning of my interest in wanting to know something of Christ. It was a slumbering interest. Following my marriage I was still seeking spiritual inspiration in the atmosphere of the Reformed Temple. But all the while I felt something was lacking; what it was could not name. That lack was to be revealed to me a little later. And here the story of my transformed life begins.

My husband's position took him to Greenville, South Carolina. My two children and I visited him here and found the atmosphere different from the stifling and cold indifference of which we were always conscious in New England.

Sincere Christian Opens Way

Here I met a dear Christian friend and neighbor who believed in a living and personal Saviour. I was deeply impressed by her sincerity and more through a friendly gesture than serious motive I opened my mind and let her offer me her Saviour.

I learned the difference between the meanings of Gentile and Christian. The Christian never persecutes for he has learned that he who says he loves God and hateth his brother is a liar.

I prayed for the Gentiles: "Father forgive them. Enlighten them and let them act as Christ would have them. Wipe out my bitter memories. Let me open my mind and read about Christ. If my prayers are answered, if I can believe that he is the promised Redeemer I will confess Him."

Together we analyzed my every doubt, every obstacle that I raised in challenge, the miracles that I questioned. It was indeed a dark period "under conviction", an agony of mind, a mental torture unbelievable.

My people would never believe in a spiritual rebirth. They would say: "Once a Jew—always a Jew" and I was almost ready to say "Once a Jew—but now a Christian."

I prayed and I know the prayers of many Christians who knew of my struggle found their way to God. In one moment peace came. The struggle was over. Where doubt had formerly agonized, peace pervaded—an enveloping sense of having been gathered in. It was more than I could comprehend. Not an emotion, not an intellectual achievement, rather a benediction. I offered myself and my thanks to Him.

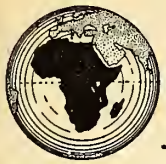
During the period of decision through the invitation of my friend I began to attend adult Sunday school classes as well as the preaching services.

Pastor Gives Cordial Welcome

As soon as he was told of my desire to speak to him, Dr. Leon M. Latimer, pastor of the ———— Church, paid me a visit. His joy in my acceptance of Jesus Christ as Saviour, his congenial and fine spirit, his love for the race to which I belong, made a deep impression on me. Dr. Latimer saw the struggle for a decision that I faced. He was trying to find a way to be helpful to me and yet not to force a hasty affiliation.

I must now mention another very important influence during this time, a young woman who so capably taught the Sunday school class which I attended. She gave me

(Continued on page 1054)



AFRICA

Africa's Need

J CLYDE SHENK

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (Isa. 62:6, 7).

Since the Lord has been opening the spiritual understanding of missionaries and natives in our midst, we have come to view the needs of Africa in a much different way. We always knew that we needed to spend time in prayer. But prayer has taken on new meaning. One may pray for years that he might be given over to serve the Lord wholeheartedly and still remain in the same old condition, or backslide altogether. God said, "And ye shall seek me, and find me, when ye shall search for me with all your heart." When a person seeks with his whole heart, the Lord reveals the needs; and if the soul is willing to surrender unconditionally to the Lord Jesus, God will in turn pour into that soul riches of spiritual truth from the Word which the blinded spiritual eye never recognized before. Yes, God will be found of the one who searches for Him with all his heart. Then with a willingness to deny himself and follow Christ, he finds that he has only one purpose in life, and that purpose is to be like his Lord.

We have been given a "mystery" which is rich and glorious, and we are told that it is "Christ in you, the hope of glory." This is the Christ that Paul preached. Col. 1:26-29. Many "false Christs" have gone out into the world as the Word says there would be. Matt. 24:24. These may have a head knowledge of the Scriptures and somewhat of an intellectual knowledge of Christ, but they cannot say with Job, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee"; nor do they say, "Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5, 6). They glory in the things that Paul counted "dung," and live on a satisfaction of the praises of men. But God would have such to come to the knowledge of the old truth that "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12: 24).

Africa needs men and women who have in them the disposition of death to everything of the world and the flesh, who have yielded themselves unreservedly to God and have been separated unto Him. God's interests become theirs, and God gives to such the work of being true shepherds (not hirelings) who seek the lost sheep and watch over the souls of His children. These are watchmen that Isaiah speaks of whom God has placed on the walls of Jerusalem, who "never hold their peace day nor night" who "keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." They are not "dumb dogs" who "cannot bark; sleeping, lying down, loving to slumber." God's watchmen follow in the footsteps of their Master. They spend much time in communion with God; they have the mind of Christ; and they have an unceasing desire for the salvation of men, that their Lord and King may be glorified.

Many men in the world today are leaving home and brethren, sisters, father, mother, wife, children, and lands to go through the horrors and tortures of modern war and to die. But where are the soldiers of Christ who will not be entangled with the affairs of this life, that they may please, not themselves, but Him who hath chosen them to be soldiers?

The Gospel of Christ is the only lasting hope in the darkness of today. Nothing else can set the heathen African free, but it must be given out through those in whose hearts the crucified and risen Christ dwells.

To you who have come to know this indwelling Christ, I beg that you pray fervently for Africa as well as the needy world. Let us cry unto God day and night. Let us not keep silent. Let us "give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

Bumangi, Musoma.

EVERLASTING LOVE

Oh! what is other love compared with Thine,
Of such high value such eternal worth?
What is man's love compared with love Divine,
Which never changes in this changing earth,
Love which on this cold earth grows never cold,
Love which decays not with the world's decay,
Love which is young when all things else grow old,
Which lives when Heaven and earth shall pass away?

And Thou (in spite of our offenses past,
And those, alas, which still in us are found)
Hast loved us, Jesus, with a love so vast,
No span can reach it, and no plummet sound.
Tho' the poor love we give Thee in return
Should wave and flicker, Thine is ever true,
Its sacred force eternally doth burn,
Tho' everlasting always fresh and new.

O Lord, when I am anxious and oppressed,
And dim with tears mine eyes can hardly see,
Oh! let me lean upon Thy faithful breast,
Rejoicing that e'en I am loved by Thee.
Yes, on Thy loving heart let me repose,
Jesus, dear Author of my joy and rest;
Oh, let me pour my sorrows, cares, and woes
Into Thy true and sympathizing breast.

—Scripture Truth.

NEED AMONG AFRICAN WOMEN AND GIRLS

By Alta B. Shenk

"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you" (Jno. 16:23).

We have confidence that the Lord is going to do a great work among the women in Musoma district. As I turn to the Word I am filled with joy to read how the Lord used yielded women to fulfill His purposes. One outstanding example was that of Mary Magdalene. She was the first to see our risen Lord and was entrusted to take the glad tidings of His resurrection to His disciples.

It is true that the African woman has been held in subjection. Her value is estimated by the number of cows and goats or shillings she is worth. Fathers are known to sell very small children off in marriage. Little girls of eight and ten years of age are often found in villages as the wives of old men. They are the servants to the older wives. The girls are so used to this subjection that in cases where they are not given in marriage at an early age they abuse their freedom, living lives such as even the heathen condemn.

What is the solution to this great problem centering in the African girl and woman? It lies only in the cross of Christ and its power to liberate from sin and self. "If the Son therefore shall make you free, ye shall be free indeed" (Jno. 8:36). It is not freedom from the bondage to man that they need first. That alone would work great havoc. The crying need among them is freedom from sin. This can only be brought about as we travail for them in prayer. Satan has held them in bondage for a long time, and he will not easily release his victims.

If prayer for them is to prevail, it dare not be that which comes from the flesh. It must be the Holy Spirit within making intercession "with groanings which cannot be uttered." It must be the prayer of faith, which can only come forth as we accept by faith our position with Christ in the heavenlies, far above all principalities and powers. Then only we can look down on the prince of the power of the air and fight against him with the armor provided in Ephesians 6.

Oh, it is real warfare! Praise God, in Christ we are on victory ground! We claim by faith that the enemy will be defeated in the lives of many of these women. A very few have yielded the "self life" over to death and are reckoning themselves to be "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Many others, although professing to know the Lord, are not living in victory. It is these for whom we are especially interceding now. Only as they yield so that Christ may live and speak through them, can those who are living in heathendom be convinced of the power of the Gospel to transform lives.

If you by faith are living victoriously in Him and know how to battle against the forces of evil through the blood of the Lamb, then pray for us, the missionary women. Pray that death may daily work in us so that life will work in these dear girls and women for whom Christ died and rose again.

Bumangi, Musoma, East Africa.



SOUTH AMERICA

South America Letter from Argentine

T. K. HERSHEY

We praise the Lord for the working of His Spirit among us. Some have been stirred to repent, believe, and be baptized. Baptismal services were held recently in Passo, Tres Lomas, and Trenque Lauqen, when twenty-three persons were received into the visible body of Christ. Some of these had heard of the way of salvation for more than twenty years; to others it was news of recent date. May the Lord bless them and keep them ever faithful to their promise of giving up the world to follow Christ. There were several more who wanted to be baptized, but they could not be present since they work many miles out in the country. Communion services were also held at these places.

Our annual Mission Council is to be held in Ramos Mejia, near Buenos Aires, Jan. 11-14. According to telegrams received, Sister Edna Good will arrive in time to attend the Mission Council with us.

Immediately after Mission Council, Church Conference will be held, and after that the young people's institute. A small grove has been purchased at the edge of Trenque Lauquen, which is being fitted up to accommodate these meetings. Carpenters, masons, well drillers, day laborers, etc., are busy at work. It is a rather heavy strain to have it all ready for the time set. It takes much more energy and vigilance than one might think to do so **little** work as seen from the outside. A small kitchen, two wells, a windmill, and bathrooms are being constructed. The rest of the accommodations are to be in tents for this year. The grove is of eucalyptus, which are of quick growth and give fairly good shade. There is usually a good breeze. We are praying that these meetings may be for the deepening of our spiritual life and the glory of our Father in heaven.

Watch night services were observed with prayer and testimonies in our mission stations. We welcomed the new year as a gift from above. May we live to His honor in the coming year.

The visit of the Wise Men (or of the Kings, as it is called in this country) is observed Jan. 6 in Argentina. This is the day when the children expect gifts of toys. The Catholic organization in Trenque Lauquen invited the poor children to march in a procession at eleven o'clock at night, Jan. 5, to the Catholic Church to receive a benediction from the priest, then to the railroad station and back to the Center Square. Somewhere along the line they were to receive tickets which they were to present the next day at 6:30 in the evening to receive their toy.

A law has been passed to make religious teaching (Catholic) compulsory in all the schools. The priests themselves will do the teaching. In case there are children who are not of Catholic families, they will be given moral instruction. Without this, they say, the children will grow up as atheists and will not do for president of the country. Pray for the Argentine children.

Jan. 5, 1944. Trenque Lauquen,
F.C.O., Argentina.

From Our Institutions

MENNONITE HOSPITAL AND SCHOOL OF NURSING

(La Junta, Colorado)

A Word of Thanks to Our Sisters' Sewing Circles: The Hospital and School of Nursing wish to express deep appreciation to the various circles throughout the church for the many lovely linens that have been and are being received this past fall and winter. We would like for all of you to visit our Nurses' Homes and see how much more homey the beds and rooms look with the beautiful quilts, pillow cases, and dresser scarves that you have sent us. Our aspirations of having a quilt and a blanket for each nurse are gradually being realized, and we want you to know that we are truly thankful for your kind interest and efforts in this work. Some of the nurses are happy to be able to identify "mother's dress or apron" in the quilt from the "home circle." A blanket or quilt from "home" means a great deal to a nurse. We are also glad for the various other items that have been sent. You may be sure that everything can be and is being used. The salesmen for linen companies are amazed that practically all our nursery supplies, such as baby gowns, shirts, blankets, and diapers, are being supplied by our own sewing circles. This morning we have twenty babies in the nursery; so you may know that we need many of these articles.

A very hearty thank you from all of us.

Maude Swartzendruber R.N.

Feb. 19, 1944.

KANSAS CITY CHILDREN'S HOME

Dear Christian Friends: Greetings in the name of Him who has called us "out of darkness into his marvellous light." Having returned from a six weeks' Bible course at Hesston College and Bible School, I am glad to be with our group of children and our own family again.

A few changes have taken place. Several children were discharged because the mother was able to make a home for them. This gave us room to accept children who had been in need for some time. Some of them were really in a pitiable condition. May God richly bless His people who have made this Home possible, who are supporting the work so faithfully.

Our Home has been filled to capacity all winter. We can take care of sixty children besides our own three. There would be room in the city for several more Homes, for all of the Children's Homes are full, and still there is the call for help. Our expansion program must include either a slight enlargement of the east end of the present house, or the building of another smaller one. Then, too, the problem of a parochial school is staring us in the face. I feel that this will be a coming necessity, at least for grades six to ten.

The need for workers in our institutions will continue to increase, as girls replace the young men who are called by Selective Service. The need will be for qualified girls who are called of God, who are spoken of in Rev. 3:10 and 14:12. We have been very fortunate in obtaining good help, but we feel that our girls from our own Mennonite homes should learn the things which have to do with social welfare. Qualified girls with a call of God for this service should, after prayer, get in touch with our mission boards. Our young men are sacrificing their time for their testimony, and girls may be called to do things that they do not expect now.

Our health this winter has been quite good. There were several contagious cases but not serious. The isolation ward serves a good purpose, and we certainly do thank God for making it possible. May we glorify Him in all that we do.

Yours for the children in need,
A. Lloyd Swartzendruber.

City Missions

LANCASTER, PA.

(North End Mission)

Dear Herald Readers: Greetings of love in Jesus' name. On Jan. 23 was the first anniversary of the opening of Sunday school at our new location. The attendance has grown quite nicely and we trust it will continue to do so.

On the afternoons of Feb. 6 and Feb. 20, a group of workers met to do some visitation work. Several homes were visited. We sang, prayed, and quoted Bible verses. There were no visible results as yet, but we have the promise that the Lord's Word will not return to Him void. We plan to continue this visitation at regular times.

On Sunday, April 2, the Lord willing, there will be an all-day meeting held. That evening will mark the beginning of our revival and evangelistic services to be held by Bro. Charles Hostetter of Manheim, Pa., up to and including April 6.

Remember this special work in your prayers as well as the regular work at this place.

The workers.

"Charity begins at home but never ends there."

THE GOSPEL IN JAMAICA

(Continued from page 1043)

handicaps of the island and is a social condition which baffles the church, government, education, and public opinion in Jamaica. There are not a few indications to point to the fact that the incidence of illegitimacy is on the increase.

With the exception of Haiti, Jamaica has approximately the largest proportion of pure African stock of any country in the Western Hemisphere and at the same time the smallest percentage of white and mixed blood. The backwardness in the moral and social standards of the Negro masses of Jamaica is explained in part by the absence of contact with a large mestizo and white population, as in the cast of the Negroes of Cuba and Puerto Rico. The Negroes of Cuba form only 27 per cent and in Puerto Rico 23 per cent of the population.

The Secretary of the Board of Supervision states that the incidence of illegitimacy among the lower classes is much higher than the average for the whole population. Officers of the Salvation Army estimate that 90 per cent of the infants of the depressed classes among whom they work are born out of wedlock. The causes for this shameful moral condition may be summarized as follows:

1. Too much leisure time for the many who are employed only from three to six months of the entire year.
2. Serious crowded housing conditions, children sharing the parents' bedroom which familiarizes them with sex.
3. Companionate marriage which postpones and often precludes the marriage ceremony.
4. Fear lest marriage will alter the behavior of wife or husband. On the one hand, the woman dreads to be completely in the man's power; and, on the other hand, the man resents being left with the complete support of the woman.
5. Poverty which prevents many from marrying who can not afford the expense and display of a wedding.

These are not the only causes but are among the leading ones. We have stated that illegitimacy is as high as 71.6 per cent. But it does not mean 71.6 per cent promiscuity when it is remembered that many couples live together permanently as husband and wife and rear families, although not married. There are many cases of common-law marriages which represent a high degree of faithfulness between parents. There are great numbers of homes in Jamaica in which for economic reasons, pride, or prejudice, the parents have not married but have lived together with great faithfulness, have developed a solid family life, and have reared large families of children. Not infrequently such mature couples, after twenty-five years, have been induced by their children to marry and have been attended at the wedding ceremony by bridesmaid or best man selected from among their sons and daughters!

A pastor in speaking of illegitimacy in relation to the church said, "The main problem of the church is concubinage. Such people have shut themselves off from all that is worth while so that the church can not reach them effectively nor can it properly help them." The problem is economic as well as spiritual. In talking with such a couple, the man said, "We have long wished to change this life, but we are not able to do so. I need a pair of shoes and a suit of clothing in which to get married, but I can not afford them."

VII

The multiplicity of church denominations and the overlapping of their work have been given as a basic obstacle to the growth of the Christian movement in Jamaica. Churches and chapels have been provided in almost every valley and almost every hamlet of the island. To add another denomination to the island's already overchurched list would seem an unwise expenditure of Christian effort. But it is evident from what has been stated above that a large majority of Jamaica's people are no better off spiritually than the abject heathen. They are in need of the saving, cleansing power of the Holy Spirit which, in spite of the numerous churches, they are not experiencing. The membership in the evangelical churches is only about 130,000. What about the thousands who have never accepted Christ? Who is willing to say that efforts in Jamaica by the Mennonite Church to bring men and women to Christ would not be worth while?

Peoria, Ill.

MENNONITE RELIEF

(Continued from page 1044)

is that this effort shall be turned into a definite missionary work as soon as the way opens up. Some of the brethren under consideration as relief workers have some definite convictions for mission work also. The brethren mentioned, from the other Mennonite groups also have in mind doing missionary work for their churches, and so at the proper time the units can be separated any way that seems advisable and each will have its own field in which to give relief and to do mission work.

Such are the plans of the Mennonite Relief Committee for relief work in China as far as they have been worked out. Will you join us in prayer that the Lord may direct and bless to the end that our workers may be used to render service to needy men in His name so that souls may be won, His kingdom extended, and His name honored and glorified.

Scottdale, Pa.

A SENSE OF VALUES

Our Lord is ever reminding us of the folly of wasting our lives in the pursuit of merely temporal things. He recognizes the necessity of working for daily bread and He certainly would never give His approval to laziness or thriftlessness; but He constantly reminds us of the importance of putting "first things first." The things of God must come before the things of earth. "Seek ye first His Kingdom and His righteousness; and all these things shall be added unto you," are the words of Divine wisdom that Jesus speaks to us.

There are many people who recognize the truth of this teaching of Jesus but who, nevertheless, fail to order their lives thereby. Christians themselves sometimes permit themselves to become so absorbed in temporal pursuits that they starve their souls. It is a dangerous thing to one's spiritual life to become careless in church attendance and in private devotion. To neglect these things is to invite spiritual disaster.—The Young People's Pilot.

THE LESSER LIGHTS

"Oh, beautiful moon, you are shining so bright;
What are you thinking about to-night,
With your lantern gleaming brightly aglow,
Lighting the beautiful world below?

Oh, lovely stars, as you shimmer and shine
You look so saintly and so Divine!
Are you and the moon both in harmony
To bring some Heavenly thought to me?

Oh, yes, as you shine in your orbits above,
You are only reflecting the Saviour of love;
For He is the Light of this old world below,
While we are the lesser lights that glow.

He bids us to let our lights so shine
That the world may know of His love Divine.
A moon and bright stars that the whole world sees—
May we let our lights shine as brightly as these."

—Harriet E. Woods



Ye shall not fear them: for the Lord your God he shall fight for you.—Deut. 3:22.

When life becomes hard and dark we might well remember God's message to His people of old. It is so altogether human to become disheartened and fearful as the hard experiences of life come to us.

Our Father has had long experience in dealing with these human natures of ours. He understands even now our many frailties. How gladly then we should entrust to Him the working out of the trials and difficulties as they come in our way!

We are all eagerly helping along and watching the progress of our relief efforts. Let us remember that our source of real strength here as in every emergency is by way of the Throne.

——o——

GIVE ATTENDANCE TO READING

Bits from a Talk at the Ohio Sewing Circle Meeting

Many of us are denied the privilege of life among the highly educated, though in the depths of our hearts we may have longed for culture and education.

While training in our great institutions of learning is a great blessing and might be a help to all of us, to us comes always the opportunity of associating with culture and education. We all may enjoy the inspiration and help to be derived from the reading of good books.

Perhaps for just now we might all with profit look at opportunities for information and culture among our bookshelves.

Books are comfortable friends that we all may have.

Reading is a very effective way for each one of us to train ourselves along the lines we may feel that we need.

We have all met people who seemed so well informed on so many subjects that we felt they must have had a large and full training in some great institution of learning. Many times we have learned that the college that had done so much for them was none other than a well-selected and well-used library. Good books do a great deal for us if we use them wisely. I wish I might take you with me for a little journey among the books that we have listed in our Booklet of Prayer.

These books are only a few from among the many that have been recommended for use among our Sewing Circles. These are only a few from among the many good books we may find either on the shelves of our church and Sunday-school libraries or listed in our missionary publications.

One of the things for which we need to be especially grateful is the fact that so many of our missionary books are very reasonable in price, and within the reach of every one of us who is interested in good reading.

May we look for a few minutes at the interesting things we may find among the books just now on our shelves.

"Exalting Christ in the City," by Bro. Mininger, is characteristic of this devoted city missionary. We will all be the better for having read this book.

"Africa Calls" will take us to the interest and thought of those who live and work in the dark continent. As we read and think along these lines we can enter into the toil and sympathy of our missionaries as they work among the people there.

"Our Mission Work in India" helps us to see and feel the need of our dear ones who are carrying on the work there. We get brief glimpses of the interest and growth of the work among our people there.

"City Missions" will help us to become acquainted with many of the problems and difficulties we find among the needy in our large cities.

"Life and Letters of Brother Burkhard" should be read by all of us for the close-up picture it gives us of the real life of a missionary in action.

All who are interested, and even more all who ever hope to be missionaries, need to face in their reading the lives of the ones who have lived the life of active service in the field.

There is a compelling interest in the missionary stories for our Juniors and Intermediates. Watch the eager faces of a group of Juniors as they read or listen to the "Crusaders on Wheels." Missionary stories are much better than novels, and better still, there is a wholesome hunger among most of our Juniors and Intermediates for good books if the ones who present them are really interested and glad to tell the story.

A JEWESS TRUSTING CHRIST

(Continued from page 1050)

several tracts, prepared by a man whose name I was to hear mentioned frequently—Jacob Gartenhaus, missionary to the Jews.

But I was to hear the name of Jacob Gartenhaus more and more frequently. He was apparently held in high esteem, a tireless man of patience and devotion to the almost superhuman task of winning Jews to Christ.

He came to Greenville at the invitation of Dr. Latimer, who arranged a meeting for us at home. At last I met the man of whom I had heard such glowing accounts.

Bothersome Questions Answered

He cleared up some of the questions which perplexed me, such as the Trinity, the miracles and the ordinance of baptism which seemed to stand between me and full profession of faith. I saw that this man had a thorough knowledge of Judaism and Christianity and exemplified a patience and love that immediately made a strong appeal to me, since he was the first Christian Jew I had ever met.

He showed me that by accepting Christ, I did not have to repudiate, I was accepting the fulfillment of all that had been promised to my people. Instead of the overwhelming fear of leaving them, came the hope that they might follow me.

I realize now that without the guidance of an understanding friend and minister, the transition and decision may never have culminated in a church membership. For when I first accepted Christ, I was so deeply touched that I found myself in constant quiet communion with Him. I had my faith. I had confessed to Him my unworthiness.

Acting on that faith and with eyes wide open as to the full possibilities of the reaction of my people, I professed my faith in Christ in public worship.—Home Missions.

——o——

ALONE WITH MY CONSCIENCE

I sat alone with my conscience
In a place where time had ceased,
And we talked of my former living
In the land where the years increased,
And I felt I should have to answer
The question is put to me,
And to face the answer and questions
Through all eternity.

The ghosts of forgotten actions
Came floating before my sight,
And things that I thought were dead things
Were alive with a terrible might.
And the vision of all my past life
Was an awful thing to face,
Alone with my conscience sitting
In that solemnly silent place.

And I thought of a far away warning,
Of a sorrow that was to be mine,
In a land that then was the future,
But now is the present time.
And I thought of my former thinking
Of the judgment day to be;
But sitting alone with my conscience
Seemed judgment enough for me.

And I wondered if there were a future
To this land beyond the grave;
But no one gave me an answer,
And no one came to save.
Then I felt that the future was present,
And the present would never go by
For it was but the thought of my past life
Growing into eternity.

Then I woke from my timely dreaming,
And the vision passed away,
And I knew that the far off seeming
Was a warning of yesterday;
And I pray that I may not forget it,
In this land before the grave,
That I may not cry in the future
And no one come to save.

And so I have learned a lesson
Which I ought to have known before,
And which, though I learned it dreaming,
I hope to forget no more.
So I sit alone with my conscience
In the place where the years increase,
And I try to remember the future,
In the land where time will cease.

—Gospel Banner.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

JANUARY, 1944

GENERAL

Total	3,203 50

INDIA

General	3,407 33
India Missionary	1,111 64
Missionary Children	2,036 40
Evangelist	616 54
Bible Women	189 15
Educational	575 92
Orphan	1,002 46
Widow	134 55
Medical	430 51
Famine Relief	1,240 08
Lepers	30 00
Personal	25 00
Testaments and Tracts	8 58
Total for India	10,808 16

SOUTH AMERICA

General	2,328 82
South America Missionary	1,431 80
Missionary Children	1,357 87
Evangelist	647 43
Bible Reader	128 00
Orphan	607 02
25th Anniversary	1,709 44
Bible Teacher	29 85
Calvin Holderman Car	10 00
Chaco Indians	54 91
Holderman Refrigerator	120 25
Samuel Miller Car	50 90
Nurses Training	6 66
Personal	15 00
Printing	5 00
Sewing Circles	83 00
Tent	5 00
Total for South America	8,590 95

AFRICA

Total	438 34

CITY MISSIONS

Bellview Ill	5 00
Canton Ohio	31 43
Chicago Ill	87 28
Chicago Mex Miss Ill	183 76
Denver Colorado	164 00
Detroit Mich	25 00
Fort Wayne Ind	47 01
Fort Wayne Auto Ind	54 45
Kansas City Kansas	394 75
Hannibal Mo	52 00
Lima Ohio	85 00
Peoria Ill	115 00
Portland Oregon	20 41
Total for City Missions	1,265 09

CHARITABLE INSTITUTIONS

Kans City Childrens Home Kans	1,145 32
Orphans Home Ohio	1,148 86
Home for Aged Ill	10 00
Old Peoples Home Ohio	66 03
Childrens Home Auto	50 00
LaJunta Hospital Colo	72 00
LaJunta Hosp—Nurse Support	66 60
LaJunta Hosp—Nurse Home	391 43
New Hospital Fund	625 00
Total for Char Institutions	3,575 24

OTHER FUNDS

American Bible Society	62 50
Annuity	222 70
Bible Fund	48 38
China	470 20
Commission for Chr Education	4 70
Crabapple Mission Ohio	50 00
East Goshen SS Ind	47 65
EMS Building Va	27 71
Gen Sewing Circle Committee	85 00
Hebrew Christian Alliance	2 00
Jewish Evangelism	54 15
Mexican Work Colorado	273 25
Mexican Work Texas	30 55
Mission News Bulletin	1 00
Northern Minnesota	75 12
Ozark Miss Work Ark	8 19
Paraguay Indian Miss	2 26
Peace Problems Comm	6 40
Personal	30 92
Rural Mission	122 56
Tract Fund	10 00
Total for Other Funds	1,635 24

RELIEF FUNDS

War Sufferers	10,377 94
Amish War Sufferers	1,222 90
General Relief	260 50
China Relief	1,279 11
Greece Relief	2 72
War Sufferers—European Children	57 13
Total for Relief	13,200 30

C.P.S. FUNDS

Civilian Public Service	16,422 67
Amish CPS	1,639 00
Personal for CPS Boys	23 00
Total for CPS	18,084 67

SUMMARY

India	10,808 16
South America	8,590 95
Africa	438 34
City Missions	1,265 09
Charitable Institutions	3,575 24
General and Other Funds	4,616 04
Annuity	222 70
Relief and CPS	31,284 97
	60,801 49

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS which are under MENNONITE BOARD OF MISSIONS AND CHARITIES

Canton Ohio	69 02
Chicago Illinois	67 00
Detroit Michigan	18 19
Fort Wayne Indiana	5 00
Kansas City Kans	170 70
Mexican Border Texas	10 00
Peoria Illinois	55 00
Toronto Ontario	10 00
Kansas City Chil Home Kans	720 97
Orphans Home Ohio	898 98
Ohio Old Peoples Home	997 61
	3,022 47
Total Rec by Elk Off and Inst	63,823 96

Respectfully submitted and Gratefully acknowledged

E. C. Bender
P. O. Box 574
Elkhart, Indiana

EDITORIALS

(Continued from page 1042)

Shoemaker, who styles himself a "copyist," must have had access to some of those records. He recorded the information that was available, thus preserving it. It is to be regretted that we do not have more accurate records of some of the earlier activities of the Mennonite Church, but we are very grateful for the foresight of men like Bro. Shoemaker who have preserved for us such information as makes possible a connected story of our mission organizations.

The value of these records is realized only after a new generation has grown up to inquire about the way in which the work of the church was carried on by their fathers and grandfathers. We commend every missionary to carefulness in the keeping of records for those who may be interested in the years to come.

Where Revival Fires Burn

We have indicated in a previous editorial that the church has long wished and hoped for a revival. A return to the Bible brings people into a new realization of the demands of the Gospel. It develops new appreciations of the meaning of Calvary. It turns the fact of man toward the face of the crucified Christ.

Where revival fires burn, there is confession of sin. Men and women look upon their former ways of carnality with disgust and shame, asking God for His forgiveness and cleansing. Such experiences in the lives of Christian witnesses tend to strengthen the total testimony of the church. The confession of sin is no sign of weakness. It is a sign of courage, strength, and conviction. It is from such virtues that our testimony of the power of the Gospel gains strength.

Where revival fires burn, people sense and recognize the deep needs of the inner man. They come face to face with the touchstone of truth and find that Christ is the only person who can actually meet our spiritual needs. Revival develops the sense of dependence upon Christ and upon the mercy of God for cleansing and blessing. It leads to a self-abandonment that rejects self and selfish ambitions in favor of Christ and the needs of the lost.

Where revival fires burn, people dedicate their lives to noble purposes. They come to see more clearly the claims of God upon them. They find in Christ's death adequate provision for our redemption and victorious living. They see in the commission of Christ, God's will and desire to have the church win the lost.

Where revival fires burn, people give themselves in consecration to divine service. Persons who are most ready to answer the call to service are those who have experienced cleansing. Consecration follows the blessed peace of soul that is found in the Calvary experience of deliverance from sin. Lives that have been crucified with Christ are the lives that run in parallel purposes with the Master to spread the good news among the lost.

May the revival fires continue to burn in every organization of the church, in every conference, in every congregation, and in each life that professes the name of Christ. May the fires burn with convicting power until confession of sin paves the way for cleansing of hearts. May the fires burn until souls recognize their need of complete dependence upon God for spiritual life and power. May the revival fires burn until the members of our congregations are dedicated to the noble purposes of Christ to bring the lost into His kingdom. May these revival fires burn until the lives of men and women are fully consecrated to the service of God in all kinds of work. This is an age of great need, of great opportunities, and of great responsibilities.

Gleanings . . .

LOST PAPERS FOUND

Robert Moffat, the father-in-law of David Livingstone, went to South Africa in 1816 as a missionary of the London Missionary Society. After fifty-four years of service in Africa, he died in England. But he left his papers and journals in Africa where they have been searched for many years. Recently an iron-bound chest was found at Tarkastad, in the Cape Province of South Africa. In this chest were the long lost papers of Dr. Moffat.—Ev. Christian.

UNREACHED TRIBES

Fuhyinshan is only a few hour's travel from the Burma border, and the most southerly of the China Inland Mission stations. This area is quite tropical and we are fortunate to be at an elevation of 6,250 feet, for the plains below us are hot, steaming places, infested with a virulent form of malignant malaria. The plains are inhabitated by the Shan of Bei-yi tribe, but none of them have become Christians yet. High up on the slopes of the mountains surrounding these plains are tribes of many kinds. Around us in Fuhyinshan we have Wa, and Wild-wa, who have as yet made no response to the Message of Life. We also have the Lisu, among whom our work is largely done, besides the Lahu and Lidi. In these three tribes we have Christians numbering into the thousands throughout the whole district. The area for which we are responsible is so large that it calls for long journeys spread over many weeks. Do pray for us and our seven Lisu and Lahu colleagues. The grace of God has done wonders for these dark, wild people.—Allen W. Crane., Fuhyinshan, Yunnan, in China's Millions

BISHOP IN PRISON

On December 8, 1941, Bishop Samuel Heaslett, of the Episcopal Church in South Tokyo, heard that war had begun with the United States and Great Britain. Six hours later, four Japanese policemen took him to a police station, then put him in prison. As a special concession he was allowed to keep his spectacles. This was the beginning of the end of his forty-one years of missionary service in Japan. The Bishop was charged with being a spy, and he spent the next four months in jail, with four Japanese criminals as cell mates. A good part of each day was spent mashing mosquitoes against the concrete wall of their nine by five feet cell. Once a day the Bishop was taken under guard to a wash basin, where there was cold water and no soap. One morning a woman prisoner smilingly offered him a piece of soap. This gesture bolstered his faith in human goodness. Next, the Bishop was taken to a modern prison in suburban Yokohama. There he found other Britons, some Americans, a cell which had a bed, and somewhat better food. Whistling, humming, singing, and talking were forbidden. Once when the Bishop tried breaking the "no talking" rule, he got a good "wigging." Nevertheless, he managed somehow to send around word that he would engage in daily morning and evening prayers, and invited his fellow prisoners to join him silently. He would tap signals on the wall to indicate the beginning and closing of the devotions. On Sundays he would celebrate the communion, using a piece of bread that he kept from the preceding evening meal, and substituting water for wine.

In this prison, as in every other Japanese prison, there was a Buddhist priest, as librarian, and observer of prisoners' demeanor. He also conducted Sunday services, using hymn tunes from the English hymnal, with words adapted to fit the Buddhist doctrine. Perhaps because of the Buddhist priest, Bishop Heaslett was never physically mistreated, although he did undergo the mental torture of twenty "examinations." Just when he had decided that he was making no headway in proving his innocence, he was set free—because of his "long service to Japan." He makes some earnest suggestions, among which is this: We must never forget that even today in Japan at war, fruits of Christian living are still being shown in the lives of a small minority . . . and that the link of common faith and common prayer to the God and Father of mankind still holds between Christians everywhere—including those in Japan.

—Ev. Christian.

PREACHING IN "HAUNTED HOUSE"

A Bible woman who works among the parents of the pupils in the Sienyu Boys' School in Fukien was looking for a suitable place to hold meetings for these people who had given her a favorable hearing. Finding an empty, boarded-up house, she inquired of the neighbors whether it might be had for the purpose, and was told that the house had been vacated because it was believed to be haunted. There were stories of sudden, violent deaths having taken place in the house, of strange sounds issuing from it. But a missionary found that it could be rented for a small sum; so he had a carpenter and a mason make necessary repairs and fit the place with benches. Now, on Sunday afternoons, both teachers and pupils from the Boys' School go there and conduct Christian services for the neighborhood; they also hand out tracts to all who pass by the door. The missionary says: "Now, there are real sounds and voices being heard in that house—sounds that the people are not afraid of, that mean life instead of death." —World Outlook.

"IN THIS SIGN"

In the latest report of the "Society for the Propagation of the Gospel in Foreign Parts," whose President is the Archbishop of Canterbury, an example is given to illustrate how the Cross cannot fail to bring new life and advance the Kingdom. Just over seventy years ago, a promising missionary venture met with a disaster that seemed to be shattering. For twenty years, attempts had been made to take the Gospel to the savage tribes of the Melanesian Islands. John Coleridge Patteson had been made the first Bishop of Melanesia in 1861, and had begun to win the confidence of the people, even in the most dangerous of the islands. He ha labored to stop the kidnaping of natives l slavers, who sold them to labor in cotton pla tations. Ten years later, when Bishop Pattes set out for the Santa Cruz Islands, he clear saw that something was amiss, so he landed lone, leaving his helpers in his boat. Nativ led him to a hut and clubbed him to deat This was in revenge for five of their men wh were killed in a slave raid. Then they floate his body out in a canoe, so that his friend might see what had happened to him; they sh at the crew with poisoned arrows, and two c them died.

After this tragedy the Mission redoubled i efforts, sent new workers and more resource and in the end the Bishop's death achieved wha his life had not accomplished—the end of kid naping. Today, there is a church with a stron native ministry in Melanesia, and a numerou group of laymen pledged to a Christian rule o life and evangelistic service among their ow people. This is not all. Bishop Patteson's deat led George Howard Wilkinston to propose th starting of a "World Day of Prayer for Mis sions," now observed all over the world. Ho much has been accomplished, and will yet b accomplished from this world-wide intercessio is beyond human appraisal.—Ev. Christian.

BUILDING FOR TOMORROW

There are fifty million refugees in China— more than the whole population of Great Brit ain; and this is but one indication of China' suffering. The strain is increasing, yet recon struction is not a postwar project; it is goin on now. Here is a nation engaged in a life an death struggle, yet carrying out some of th most far-reaching schemes of educational, so cial, and economic reconstruction of moder times. After two years of war, forty-six mil lion more people had been taught to read During the fourth year of war, the Educatio Bureau in one province in West China starte on a further scheme to educate three millio children and thirteen million adults! And wha will they read? The future of half the worl may depend upon what China reads, and Chris tian literature is a mere trickle.

Forty-five years ago, a few Christian men o vision looked at an expanse of rice fields an decided to purchase one hundred fifty acres o them, so that the West China Union University which they meant to build through the lon years ahead, would one day be as spacious a their vision. Their faith and foresight have en abled that campus now to house six universities and crowds of refugee students who have walke five hundred, a thousand, fifteen hundred, o even two thousand miles to get there. One o those pioneers planted small dark pine trees i places where years later certain roads were t be built, and he did it in such a way that a some future date a large evergreen cross wil be seen from the air by passengers traveling over the University. This was done before a plane had ever been seen in China; it was "building for tomorrow."—The Open Door.

"None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy" (Acts 20:24)

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MARCH 9, 1944 (Herald of Truth Established 1864) No. 50

EDITORIAL

In political thinking internationalism looms large these days as a foremost issue. When the universal Roman Empire broke up, the western world developed through a period of centuries our present system of nationalism, which, while it no doubt has brought some benefits, has also been one of the chief causes of a never-ending warfare. There are many who argue that there can be happy relations between the various peoples of the world only when we have achieved an international state or at least some form of international confederation. In such an organization it is argued that the various strains and stresses which cause war can be absorbed and peaceful means of agreement can be found.

It may be. We do notice that while on the high plane of mere discussion people are talking about an international organization of some kind, in the actual realm of politics the great powers are intending meantime to look out for themselves. If, and when, the allied powers overcome their enemies, there will be, according to many evidences, a new struggle and contest for power among the victorious allies. The Church had better let the world struggle with this problem. In some church circles there is great agitation that the church should enter this area and see to the creation of a Christian world order after the war; but probably the world is not looking to the church for a peace solution, and meddling in the world's affairs, we stand to lose our own proper and vital sphere.

It should be apparent that in the church of Jesus Christ we have the only true internationalism. International borders mean nothing to Christian brethren. Christ broke down the middle wall of partition between the Jew and the Gentile and when men meet on the basis of what they are in Christ, language barriers, and racial barriers, and social barriers crumble into the dust of insignificance. The church encircles the globe with the clasped hands of Christian fellowship. This fellowship has been achieved, not through political treaties and understanding, but, one might almost say, in spite of them. Only on the universal bases of Christian faith can lasting international confidences rest. Foreign peoples who might not have reason to trust political governments which have maneuvered for power and taken unfair advantages, may achieve a reborn faith in men who approach them on a personal basis with the Gospel of Christ. When the church already has demonstrated the peacemaking qualities of the Gospel, she would be foolish indeed to descend to the political arena. Political systems come and go, but the church is both timeless and placeless. It belongs to no century, to men of no one color, to men of all classes. The Lord to whom we give allegiance heads a church which is open to all who believe the Gospel. He has broken down the middle wall of partition, and as we proclaim Him we are furthering the cause of the only true internationalism.

*

There is a widespread call for revival in the church. This is true of the church universal and also of the Mennonite Church. Many of our people are urgently praying for a revival which will bring renewed life and spirituality in the church, and which will result in the conversion of sinners.

And there are evidences that these prayers are being heard. From widely separated points come reports of revival efforts in which the Spirit of God moved mightily. That these revivals should spread until the entire church is included may well be a prayer of all of us.

We would call attention again to the special emphasis of the Commission for Christian Education and Young People's Work this year. "Deepening the spiritual life," is the slogan and the objective. We are publishing in the Herald a series of articles, one each month, which aim to help along this same emphasis. In January Bro. Nelson Kauffman pleaded for a revitalization of the young people's meeting through the injection of the spirit of evangelism. In February Bro. Allen Erb, Moderator of General Conference, pleaded for a deepening of the spiritual life through a renewed emphasis on prayer. In this issue we continue the series with Bro. Detweiler's article on Bible study as a means to a deeper spiritual life.

There are of course dangers to be guarded against in any emphasis on the higher spiritual life. We have all seen these spiritual-life movements degenerate into human manifestations which could not be of God. When people exalt "experience" until this experience sets aside the plain teachings of the Word of God, we may be sure it is no longer God who is working. The devil, no doubt, is very happy to turn revival into fanaticism.

But the greater danger is in such a failure to yield to the Spirit of God that He cannot bring about among us the revival which we really need. We have preconceived notions and predetermined standards by which we try to limit the work of God. It seems that we pray, "Lord, send a revival, but wait till we send the specifications." A true, deep revival wrought by the Spirit of God is likely to prove expensive. It will humiliate the church as sins are confessed. It probably will break up our hidebound normality and cause us to search our lives and the normal church procedures as we never have before. It will win us to a consecration that may send our children to the ends of the earth. It will bring a conviction against questionable things which the carnal will seriously object to. When Paul came to Berea the people of the city thought he was turning the world upside down. When the Lord through a mighty working of His Spirit turns things right side up in our individual and in our church life, no doubt the unrepentant and the spiritually blind will think things are upside down. We

should not pray for revival if we do not really expect revolutionizing things to happen.

Let us pray earnestly and importunately for revival among us. Let us keep our spiritual sanity by staying close to the Word, but let us expect that when God gets hold of worldly-minded Christians, there is going to be a real shaking and transformation. "Lord, revive thy work."

*

Readers have expressed considerable interest in the special memorial issue published in memory of Bro. Daniel Kauffman. Probably no one objected to the recognition given to the faithful and effective service to the Lord and the church. In this issue we publish, however, one reaction which would emphasize the fact that Bro. Kauffman's salvation and his labors were all of grace. His widow also writes as follows, "It was mentioned by several in their contributions how Daniel filled the place in the time and need of the church for which he had natural qualifications. It is a thought that needs special emphasis that this is true of every life given to men and women. God has a high and holy calling for every soul yielded to Him. Men do not always realize the power in some humble, yielded life that God is able to use in the building of the church in the world. Surely the Mennonite Church, or the Church as a Body of Christ, does not lack for talent. So often these talents are carefully conserved for popular channels and the merest forms of religions offered to the church. It is a deception of the enemy. If Christ is not first in the life, He is not there at all. Only God knows what He may be able to accomplish through the humblest life yielded to Him. He gave us our peculiar qualifications to the end that He may use us to His glory. Our dear departed one was thus used I am sure." Sister Kauffman is certainly right in her emphasis. It is probably true that Bro. Kauffman was an ordinary man, extraordinarily yielded to God, rather than an extraordinary man, partially yielded. In this lies the greatest challenge in his life for those of us who are left behind.

Deepening the Spiritual Life

Through Encouraging Bible Study

By William G. Detweiler

To the born-again spiritual Christian the Bible is indeed a precious book. To him it is not merely another book among the many thousands in existence. To the Christian the Bible is **the** book, not merely **a** book. To him it is the supernatural book; supernatural because of the manner in which it was written; supernatural because of its authorship; supernatural because of the miraculous manner in which it has been preserved through the centuries and millenniums despite the many satanically inspired attacks by the enemies of God both in the past and in the present; supernatural because of its content; and supernatural also because of its power. The Bible is **the** book. It is the book of God. It is the revelation of God to man. It is the book given by divine, supernatural inspiration of the Holy Spirit. It is altogether without error. It not only contains the word of God; it is the word of God. It is a book that is inspired, not as other books and poems are inspired, but with an inspiration that is divine, unique, and complete. It is not a book that merely contains truth; it is truth itself. Anything that conflicts with the Bible is not truth, but error. There is no other norm for measuring truth or untruth apart from the Bible.

One of the sorest needs in the Christian church is a deepening of the spiritual life. Too many rest satisfied with the initial experience in salvation. To them the Lord is saying as He said to Israel, "Ye have dwelt long enough in this mount." You recall that Abram and Terah set out together for the land of Canaan. Terah stopped at Haran and died there. Where we stop in our Christian pilgrimage we die. There is a crying need for going on with God, going deeper and deeper, and higher and higher. This cannot be without a study of the Bible, just as there can be no growth nor progress in the physical body apart from partaking of natural food. There are few things, if any, that will build up men and women in Christ as will diligent Bible study under the illumination of the Holy Spirit. If our Sunday schools and congregations will do this we shall see a great revival sweeping our churches, and we shall also witness an increased appreciation for the truth itself.

That we are living in an age of much reading cannot be gainsaid. Neither can it be denied that much reading is harmful. Today there are many good books, but remembering that the good is ever the enemy of the best, we need to guard lest Satan gain an advantage over us by having us read that which i good and neglect the best—the Bible No one need hesitate to study the Bibl because of a lack of scholarship, for th humblest Spirit-illuminated child o God can better understand the Bibl than the greatest scholar apart fron illumination. The Bible is a spiritua book. Someone has said that scholar ship is but a telescope, and that tele scopes are of no use in the dark nor t the blind. "The world by wisdom knev not God." The natural man receivetl not the things of the Spirit of God: fo they are foolishness unto him: neithe can he know them, because they ar spiritually discerned [judged]."

There is no greater need in Americ today than a return to the Bible. Th ignorance of the Bible is alarming eve among leaders. One can hardly compre hend what a study of the Bible would do t put an end to the wave of juvenile an adult crime that has been sweeping ou nation. Woodrow Wilson said, "N study is more important to the chil than the study of the Bible and of th truths which it teaches." Many adul Christians have never read the entir Bible, and yet we profess to believe tha it is God's Book and the constitutio for the Christian! John Quincy Adam one time said, "I have for many year made it a practice to read through th Bible once a year." A learned schola who died some years ago had read i through at least five hundred time George Mueller read it through mor than one hundred times, and confesse that it was sweeter every time he rea it. There is a definite danger that if w are too busy to read the Bible throug once a year we are busier than the Lor intended for us to be.

Even among our national leader there is a pathetic lack of knowledge c the Bible. Let us hope that the repor ed case of two congressmen is nc typical. One accused the other of bein a heathen, to which the retort wa made, "I am no more a heathen tha you. You do not know even the Lord' prayer." The first congressman the went on to prove that he did know th Lord's Prayer by reciting what h thought it to be, "Now I lay me down t sleep." The second congressman wa surprised that he knew it!

There is no book with power to trans form and to build up like the Bible. I is the power of God unto salvation. I is a fire. As fire it burns out the dros and purifies. As fire it warms the hear In a time when many, like Peter, wari themselves at the fires of the enemie of our Lord, it behooves us to kee warm at the fire of His Word. As fir the Bible energizes. Many have foun that in the same degree to which the filled their minds and hearts with th Bible they had power for holy living an power in service. As fire the Bible als melts. May not the reason for the lac of tenderness, the lack of sympath and the lack of a passion for souls b

ur failure to feed upon His Word? he Bible is also likened to a mirror. as. 1:22-24. It reveals the true state f the heart of man as well as the sins f the outward life. It is the sword of he Spirit. Eph. 6:17. It is the instru- nent that the Spirit uses to cut, to vound, to sever, but which He is able o use only as we are filled with its nowledge. Again, the Word is spoken f as food for the soul "As newborn abes, desire the sincere milk of the vord, that ye may grow thereby" (I Pet. :2). "Thy words were found, and I did at them" (Jer. 15:16). As spiritual ood partaken of, the Bible nourishes, auses growth, sustains life, provides trength, and satisfies our spiritual ravings and appetites.

Back to the Bible! Let us, like the Bereans, search the Scriptures daily. It natters not so much how we study, vhether individually or in groups, vhether at home or in school, whether by chapters, by books, by topics, or by eading it as a whole; the thing that is mportant is that we study it under he Author and greatest of all teachers, he Holy Spirit. As we do so, we shall ind our own lives enriched, our power ver souls increased, and our love for he main character of the Bible, the ord Jesus Christ, enlarged.

Orrville, Ohio.

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THE CROSS OF CHRIST

By Orrie D. Yoder

"For the preaching of the cross is to hem that perish foolishness; but unto is which are saved it is the power of God" (I Cor. 1:18).

Sweet the moments, rich in blessing,
Which before the cross I spend;
ife and health and peace possessing
From the sinner's dying Friend."

Some years ago there was placed in he window of a bank building a pecu- iar looking clock. To the casual ob- erver it was but the hands of a clock evolving on a plate of glass which con- tituted the face of the clock. On it vere inscribed the regular hours of the lay. In bold letters across the face vas written the burning question, What makes me go?" The hands noved in order and told to observers he regular time of the day. But be- ause no works were displayed with his clock, no electric connection to nake it go, the question written on the ace was a thought-provoking one.

Turning to Christianity, the greatest novement ever known to mankind, here is written over the church of Christ the burning question, "What nakes me go?" Just as that clock must ave had some power, unseen to the aked eye, to make it go and tell the ours of the day, so the triumphant, in- incible church of Jesus Christ of the ast nineteen centuries, too, must have ts unseen power. As **power** has always een one of the cardinal watchwords of God and His people, what is the secret of the invincible church—what makes it go?

To the outside observer, the church began when an unlearned man of Naz- areth, called Jesus, secured to Himself a following and then died as a martyr, leaving an endless company of follow- ers who have ever afterward chosen to invest their lives for the great cause He began. But what has kept such an insignificant movement alive for so many centuries? What gave such a small company of individuals more pow- er than that which rulers with world- wide dominion possessed?

"In them the Father shone,
In them the Son o'ercame;
In them the Holy Spirit wrought,
And filled their hearts with flame."

Doubtless in this day of a weak and paralyzed Christianity, we need to ask, Was there a secret to that marvelous power of early Christianity, and can that secret yet be known in this day of coveted power and glory? The Apostle Paul, one of those servants of the Lord, declares that the secret of that power is "the cross." Let us notice the esti- mate of a late bishop, as to the place of the cross: "The cross is the foundation of the church's prosperity.... Without it there may be splendid ceremonies, beautiful music, learned ministers, crowded communion tables, large col- lections for the poor, but without the cross, no good will come" (J. C. Ryle).

Is this an overestimation as to the place and power of the cross? Or, is this setting the cross just where God placed it when He let His Son hang upon it? Is all our churchianity powerless with- out the cross?

If so, then we who have learned (and unlearned) ministers, and who like beautiful music and other forms of re- ligious art, can consider time well spent, as we humbly seek to rediscover that secret, inestimable power of Christ and Him crucified. Would we add a new impetus to Christianity as we today cry for a revival of "old-time power?" Then we must rehearse in our experi- ence, not only a visit to Pentecost, but also to Calvary and to the "empty tomb."

We must go farther, too, than the world's boasted powers. Or, rather than substitute these for power, we had bet- ter seek to be without them. Money is not the secret of that power, for Christ and His early followers were mostly among the poorest. Culture can never supply that want of power, for Christ and His followers had little of worldly culture. Political power was not that secret, for the political organizations of their time were bitterly opposed to those who displayed this secret power. Furthermore, when the youthful church acquired political recognition (about 300 A.D.), the church was shorn of this power.

To this question of power, there re- mains but the one unchangeable an- swer for the church of Christ today: to us who are being saved, the cross is the power of God and the wisdom of God.

O, how few the road do tread;
With our Lord, the Living Head;
Love of money, pleasure, pride,
Frown on Christ, who bled and died.

Bannock, Ohio.

FOR THYSELF

Precious Saviour, ever keep me
For Thine own self set apart;
Let but Thine own will henceforward
Be the motive of my heart.

Thine own will, nor mine hereafter;
On Thine altar now I lay,
All my heart and its affections,
Thine to be throughout my day.

Oh, to love Thee more and better
Than I've ever done before;
Know in fuller, deeper measure
Of Thy love's own boundless store.

Then the full and perfect service
I so oft have longed to give,
Shall by me be fully rendered;
Lord, for Thee alone I'd live.

—Edith M. Bennett.

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ATROCITIES

We had trouble buying a Chicago newspaper the other day. The Japan- ese atrocity "release" had caused them to sell out early. But we finally got one and I read it sadly. I had hoped I would not have to read this sort of un- kind castigation and broadcast again. The details were gruesome but as old as war and newspaper reporting.

Everyone was angry, the paper said. Some of the senators, who had a flair for publicity, really outdid themselves. With appropriate epithets their opin- ions varied from a wish to exterminate all Japanese, to a desire to preserve them and hold them responsible for a million years. Some applied these wishes to the entire yellow race.

As I read this I remembered several things which softened the glaring head- lines at least a little bit.

1. All of this had been written once before in the other war for democracy. The accusations were not different; only the geography and the dates were not the same. The other time the ac- cusations had turned out to be exag- gerated or untrue.

2. Missionaries who have come back recently from the Orient, and who still love Oriental peoples, have testified that they had not experienced, or heard authentically, of unreasonable suffer- ing. In fact, many have reported unu- sually sympathetic handling.

3. The timing of these releases is planned. The reactions are planned for and expected.

4. Japanese refuse to be captured, choosing rather to take their own lives.

(Continued on page 1063)

WITH OUR MISSIONARIES

"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE."

THE MASTER'S TOUCH

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with Thy skillful hand;
Let not the music that is in us die.
Great Sculptor, hew and polish us; nor let
Hidden and lost Thy form within us lie!

Spare not the stroke! Do with us as Thou wilt!
Let there be naught unfinished, broken, marred;
Complete Thy purpose that we may become
Thy perfect image, Thou our God and Lord!

—Horatius Bonar.

—o—

City Missions

ALTOONA, PA.

(2504 Fourth Avenue)

Dear Readers of the Gospel Herald: Bro. E. E. Yoder of Allensville, Pa., preached at Altoona and Mill Run on Sunday, Feb. 6, while the writer was engaged in the Lord's work in the Johnstown district.

Bro. James Saylor of Hollsopple, Pa., came into our midst on Thursday, Feb. 24, and remained with us until the following Monday. Yesterday the congregation at Mill Run witnessed a scene of rejoicing when an aged lady (seventy-nine years old) was received into church by water baptism. Her eighty-three-year-old husband, because of illness, was received by water baptism in the home. These are real trophies of God's grace. The sister was raised in a Catholic institution. We got in touch with them during the revival meetings at Mill Run in January. We might ask the question, Does mission work pay? If you could have witnessed this scene and heard their personal testimonies after baptism, I am sure you would answer that it does pay.

On Sunday, Jan. 31, Bro. Harry Shetler and daughter of Davidsville, Pa., and Bro. John B. Kanagy of Allensville, Pa., were with us. Bros. Shetler and Kanagy allowed themselves to be used in the services.

The Martinsburg congregation furnished the provisions this month. The cash value of clothing from the sewing circles is as follows:

Cross Roads and Lauvers	$6.20
Maugansville	7.86
Weavertown (Junior)	6.56
Annville (Junior)	1.93
Crown Hill	3.69
Beech	1.80
Bethel	3.14

Many thanks for your support. We beg a continued interest in your prayers.

Feb. 28, 1944. Joseph M. Nissley.

Africa

AFRICA LETTER

Beloved in the Lord: Greetings from Africa. We praise our blessed Lord for the full and complete victory wrought there at Calvary. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." The devil absolutely hates the cross and will do everything in his power to keep God's people from entering into their full inheritance in Christ Jesus. At times when the attacks of the enemy are more severe, the cross becomes more real. It is when we reckon ourselves dead and accept by faith that Christ is living within that we are joined with our Lord in His victory over the powers of evil. Faith is the victory that overcomes the world, and if we live by the faith of the Son of God who loved us and gave Himself for us, there can be no doubt whatsoever of the victory.

These days the enemy is putting forth special effort again to lure the young people of this Kuria tribe into his clutches. In a field just across the road from our lane there is a native dance going on daily and another one across the valley on the other side of the mission. Young men in long white cloths and girls in red skins can be seen going to these dances from all directions. They seem to be greedily pursuing after all that the devil has to offer to them. There are several young men in the believers' class for whom we are definitely standing in prayer battle against the enemy. These dances cannot help but be a great temptation to them, for they are only babes in Christ and have not yet entered into the full deliverance of Calvary. One of the Christians here seems to be much concerned these days about his oldest boy who has lately been seen at these dances. We praise the Lord for raising up from among the Christians here several soldiers of the cross who are learning how to battle against the enemy, and who are standing for and with these babes in Christ for their full deliverance.

Besides the regular school, we are at the present time conducting a Bible class for the Christians here. This Bible course has been worked out by some of the missionaries to meet a great need among the Christians for a more thorough knowledge of God's Word. The course is made out for a full school year, but here at Nyabasi we felt that the Lord would have us take only half the course this year and the remaining half next year. There are eight in the class which meets for an hour every day, six days a week. The writer is greatly appreciating this fellowship with the Christians in studying together the doctrines of the Bible as well as a book study of the Gospel of John. The class discussions are very interesting at times, for the African is not slow in asking questions, neither is he backward in giving his opinions. May the Lord have liberty in leading us as we stu
His Word so that the result may not be ju
more head knowledge but rather an expe
mental entering into a deeper fellowship wi
Him in His death and resurrection. This w
of necessity mean a daily conformity to th
death, and will be manifested in newness
life and power. As shepherds of the flock v
are becoming more conscious of our ne
of having death work in us so that life m
work in these to whom we have been calle
Recently one of the believers here was tried
the enemy through the death of his on
child. After the death of the child, the gran
father, who is a heathen man, insisted th
the father go through the usual heathen cu
toms of purification. The wife of this believ
consented to do so, but he refused. Th
grandfather was greatly put out about th
and the following day when I visited t
village he proceeded to tell me how good
boy this Matiku used to be until he start
coming to the mission, and that now he
very bad and does not obey him at all a
more. I tried to tell him as best I could
the tribal language that since Matiku has a
cepted the Lord as his Saviour, his first r
sponsibility is to his Father in heaven. W
need to stand in prayer for and with th
Matiku so that he may learn more of the f
victory of Calvary, where he shall be able
stand in union with our Lord in His victo
over all the onslaughts of the enemy.

Yours in the blessed place of victory
the cross.

Nov. 23, 1943. Simeon W. Hurst.

South America

FIRST IMPRESSIONS

Greetings to all Herald Readers: Before
left home a friend said to me, "I will not r
quest many letters, but please write and t
me your first impressions." Shortly after I a
rived in Argentina one of the missionari
said to me, "Well, what are your first ir
pressions?" First impressions are usually i
teresting, but one almost hesitates to gi
them, realizing that they are not always cc
rect. Since you recognize this fact, howeve
I will gladly share with you my first impre
sions of our and your work here in Argentin

After an enjoyable six weeks' ocean voyag
we arrived in Buenos Aires on Saturday ev
ning, Jan. 8. It was a most opportune tin
to arrive, for shortly after I stepped off t
boat I was informed that the missionari
were assembling in Buenos Aires on the fc
lowing Monday evening for Mission Counc
And when I learned that the conference w
held over for a few days for my benefit, nat
rally my first impressions of the missionari
were very good. I counted it a great privile
to meet with all the missionaries in this w
and to enjoy the familistic spirit which pr
vailed among them. I could soon gather th
the Mission Council was the "red letter" c
currence for the missionaries.

I also counted it a real privilege to recei
at least a general idea of the work as a whol
The business sessions were very interestin
Perhaps the thing that impressed me mc
was the earnest desire of those assembl

to know the mind of God concerning their various plans and problems; and I was also impressed with the healthy enthusiasm that accompanied this desire.

A week later when the Argentine church gathered in their church conference in Trenque Lauquen, I came to the conclusion that our people back home are not the only people in the world who enjoy special conferences. The singing was not always strictly according to time, but I do believe the people sang from their hearts. And from the way they entered into the discussions of the various questions brought before them, it seemed evident that they were sincerely interested in the welfare of the church. I am sure that you, too, would have appreciated hearing the spontaneous and yet reverent "amens" that came from both old and young during prayer. Here we saw the church at work and it was truly a real inspiration. It is not difficult for me to accept these Argentine Christians as brothers and sisters in Christ.

The young people's retreat, which you would call a young people's institute, followed the conference. Approximately one hundred young people gathered from the various churches, and they were fine young people. I see no reason why one could not be a personal friend of many of them. They really made me feel at home. After listening to their testimonies and speeches, I asked one of the missionaries if they were all public speakers. Public speaking seems to be a natural gift with them. We younger missionaries can well rejoice when we consider the latent possibilities in the lives of these young people.

I trust that these first impressions will be the means of broadening my vision of the missionary possibilities here in Argentina, and of inspiring me to a more diligent application during my time of language study. We are depending upon your prayers to help us overcome this language barrier so that we may enter upon the fields which are "white already to harvest."

Sincerely,
Edna M. Good.

Pehuajo, F.C.O., Argentina.

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GRATEFUL REMINISCENCES FROM FORTY YEARS OF MISSIONARY SERVICE IN INDIA

I will always be grateful to the so-called Old Mennonite Mission in India, especially for two things: first, its unstinted hospitality to the first two couples sent to India by our General Conference.

During the famine of 1899—1900 our Conference sent the late D. Goerz to India with grain and cash donated by the churches of the General Conference and by other groups and individuals. Some of this grain and some cash were turned over to Dhamtari, the first mission station of the Old Mennonites in India. The late Bro. J. A. Ressler and Dr. Page of Goshen were in charge of this station. When these two missionaries learned from Bro. Goerz that the General Conference of the Mennonites intended to open a mission in India, they generously extended through him a cordial invitation to the first representatives of our Conference to remain with them until they would have their own fields.

When these four missionaries of the General Conference, Rev. and Mrs. J. F. Kroeker, Mrs. Penner and I arrived in Bombay Sunday morning, Dec. 9, 1900, they found a letter from Bro. Ressler awaiting them, in which the invitation to come to Dhamtari was repeated. We gladly accepted this cordial invitation and left for the Central Provinces. Upon arrival in Dhamtari, we found that a comfortable room had been reserved for each family. This was certainly kind, gracious, brotherly.

We remained here ten months. For this hospitality our Conference, I am sure, is truly grateful. I, as the only surviving member of that party of four, certainly am grateful.

The second reason why I am thankful is a personal one. I relate this because of the sacrifice of the Old Mennonite missionaries, Mr. and Mrs. Jacob Burkhard. . . . Also because I want to mention an outstanding characteristic of Bro. Burkhard's Christian life.

Here is the story: Our daughter, Linda Viola, aged one year and ten months, died on Sept. 6, 1905. Mrs. Penner died on Jan. 2, 1906, and after sending my last daughter, Marian Hilda, now Mrs. H. R. Schmidt, home to the U.S. in March 1906, I felt very lonely. My entire family was gone within seven months. During this trying time, Bro. and Sister Burkhard brought a real sacrifice for my sake.

They were tired from carrying heavy burdens with orphan children, over five hundred of them, and were scheduled to go to the hills for a rest. Instead of going to the hills for a much needed rest, they and their children came to Champa, where I was located, and spent the torrid heat of the plains with me. I shall never forget this great kindness. Both Bro. and Sister Burkhard believed in the power of prayer and that God is interested in our everyday affairs as the following incident will show.

One night our good buffalo cow, upon which we depended for our daily supply of milk, broke the barn door down and went astray. Early the following morning, I sent out some men to search for her. At the close of day, the searchers returned without the cow.

I told Bro. Burkhard what had happened and he said: "Have you prayed about this matter?" I confessed that I had not. He said: "Let us do it now." We did. Some days later the cow came walking into the mission premises all alone, somewhat thin and apparently tired. I called Bro. Burkhard to my office and said: "Look, there is our cow coming home like the prodigal son." To this news, he only said: "Have you thanked the Lord for it?" Again I had to say, no. "Well, do it right now." We knelt down near the office table and upon my request he thanked the Lord for sending back the cow.

This is only one illustration of how thoroughly Bro. Burkhard believed in the efficacy of prayer. He was a man of prayer. I sometimes wonder why his life was cut so short.—P. A. Penner in Mennonite Weekly Review.

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THE CHANGED STATUS OF CHRISTIANITY IN THE FAR EAST

It is difficult for residents of the West to realize the enormous and fundamental loss of prestige to the western peoples which has proceeded in violent falls since 1914. Two vast wars and the unsteady interlude have removed all illusions of the solidarity and the social progress of "Christendom." . . . The dynamism and effective organization, the social and psychological appeals of Russian Communism and of Nazi Fascism have held deep and fateful interest for Japan and China. They have not won general and uncritical approval in either country, far from it. But in various groups their methodologies have been highly rated as means of solving desperate problems.

Again, to many westerners the dislodgment of European and American economic, political, and military interests from the Far East is only an unhappy episode of war, to be wiped out in prompt countersuccesses against the Japanese. But every Oriental with any consciousness of public affairs has witnessed in six months the startling collapse of positions built up through four centuries. The hollow artificiality of western dominance over eastern peoples has been resoundingly smashed and it can never be put together again as it was before. Christianity is the professed religion of these futile interlopers. It is also the religion of the westerners who shout for oriental allies in the name of liberty and democracy for free peoples, but who seemingly intend to restore their own rule over those whom they would arouse against Japanese imperialism. Not merely the Japanese, the Filipinos, and the Burmese, but also the Chinese, the Indians, and the Japanese, each people in their own distinctive experience and hopes and fears (they are worth thinking through by every westerner), are testing the profession by the deed. Christian Orientals, in particular, have authority for clear judgment: "By their fruits ye shall know them."

Christianity is not identical with western conduct. But the associations are uncomfortably close. It is not surprising that the general public in the Far East and many superior persons as well are led by experience to be frankly dubious of all concepts of brotherhood, peace, and international cooperation, including necessarily the

(Continued on page 1069)

OUR FAMILY CIRCLE

"AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD."

YOUR HOME

Four walls of wood or brick or stone
May form the house you call your own.
But four bare walls cannot contain
The spirit that o'er your home doth reign.

If selfishness and greed are there,
They'll go forth with you everywhere.
They'll make your home a place to shun,
Where friends will seldom care to come.

But if the spirit of service and love
And gratitude to God above,
Lives in your home, 'twill go with you
And bless your life, whate'er you do.

—Sharon Sanborn.

—o—

I WAS JUST THINKING

—That is, he was thinking, sitting in his rocker long after Miranda had gone to rest. The paper had slid to the floor. "And if we're sayin' we're comin' out as we went in, I'm sayin' we ain't. Go to church now, all the young men gone. And this letter, 'Somewhere in Italy' from one of our boys— Some there be as says he wouldn't be one of our boys anymore. With all the killin' and hatin' his poor heart must be troubled enough. Benjie wasn't a bad boy, and his letter doesn't sound bad. It sounds upstandin' and yearnin' after the good. He hates that war; I know he does. It's just too bad he left the teachin' of his church. He shouldn't have done it. War is conflagration."

He hesitated on that big word. While he hesitated, the night train crashed through the town, shrilly blowing its whistle. It rushed ahead "to lap the miles and lick the valleys up," leaving a silence as painful as had been the deafening roar a minute before. His mind seized the figure flung at him and wove it into the warp and woof of his thought—"Just like that train sounds like conflagration sure, and Benjie in it. But 'twon't be long and he'll be standin' afront of us, God bein' merciful and bringin' him safely back."

And there while others slept, went up the sincere prayer of a simple soul for the son of another. Did God not hear and answer? To him peace and good will to all men were no less precious than his own peace of soul. Raise his arm to the hurt of one of his fellow men? Unthinkable! He was right. Benjie should not have gone to war. Nonresistance had been the treasured possession of his fathers for four hundred years. It was a necessary part of living a holy and blameless life. How could he cast it away so lightly?

Arthur had forged a check. Everyone was shocked and hurt. When, after some days he made his statement, confessing his sin, all rejoiced. They considered it a triumph for the Lord that he should again have come into the church fellowship.

Jake, a deacon, had fallen into sin. His office and his membership were forfeited. But he was forgiven his grievous sin, and in a short time reinstated as a member of the church.

The mercy of God is not limited. Benjie—?

"Yes, Benjie'll be comin' back, and some more like Benjie. Some won't cross the threshold of the church, though as children they came regular. They'll not be the same as before. But there'll be some upstandin' ones comin' back—with the uniform on. And in the silence they'll be askin', 'What can you do for us?' askin' it of a church that has suffered to hold the principle of nonresistance.

"What's troublin' me is some says as how these Benjie's aren't our Benjie's no more. Our boys they says, are the ones that took the church's plan for them; they didn't go traipsing on their own like that. Sounds legal, all right, but it ain't the way of the father waitin' for his son.

"And it says in this here paper, a third of our boys are in the army. Too bad that's what it is. Wonder how it came to be. Evil times we're livin' in, and its mighty temptin' to do what the fellows are doin', but maybe that's not all. Take Henry, for instance. He went to war. Last week I walked into Bro. John's house, and there was Henry's picture, most as big as life, all dressed up like a soldier. Bro. John loves Henry, that's right, but seems as though standin' against war as Bro. John does, he'd enjoy some other picture more—Henry with his dog, Henry feedin' the calves, or Henry on a load of hay. Henry was a nice little boy—I can see him now, readin' his text word, watchin' the preacher so innocent-like. Seems to me like as maybe Bro. John's not standin' on the principle as he should. Maybe it's not all Henry's fault. Seems as though Bro. John's kinda proud Henry's in the war, though he wouldn't admit it.

"Not as if I'm judgin' him. Funny how this war spirit tries to git us so's we as believes against war, rejoice when enemy cities are bombed and their ships sunk. Too much talkin' like that in front of children's no good, if you expect them to be nonresistant. Not saying anything about the times we can be nonresistant when there's no war on in Europe.

"Sometimes the parents are to blame, sometimes they ain't. Both kinds they be. There's Pete's boy and Jake's boy—Pete's boy in the army, Jake's boy in C.P.S. here at home. Peter's boy was as good as Jake's, and I can't tell no difference between Pete and Jake either Maybe it's our preachin' and our teachin' that's lackin'."

It wasn't the attitude of the parents who were indifferent on the matter of war, nor of the parents who, like Bro John, professed a great antipathy but in reality were weak, nor of the sincerely burdened parents for whom the old man now feared. They would, after the conflagration, listen to their sons. It was of those others, and good people of the church they were too, of whom he thought: pious people for whom war was detestable and sinful, who in their great zeal for the purity of the church would forget that winning these boys and helping them to a normal Christian life in the church was a great challenge What use are principles if not held in love, especially such a one as nonresistance?

"The world's a-talkin' about preparin' for the peace. I'm a-thinkin' we should too. Yes, our boys will be back. I'm wantin' Pete's boy and Jake's boy—I'm wantin' all the Benjies in God's kingdom. Miranda and me, we never had a son, but God helpin' me, I'm goin' to do my part in saving these for the church. I'm thinkin' cold shoulders scornful eyes, outstretched necks, pointed fingers, and cruel tongues won't do it. It's love for the boys as well as love for the principle of nonresistance that will bring us through. If we're not prayin' for these as well as the others, we're not preparin' for a good enough peace. We're not comin' out as we went in. We've had a thing or two to think about.

"Well, it's time to git to bed before the next train comes through. One in a night is enough." And the faithful old church janitor went to bed. He wasn't a theologian. He had no sons and in this matter had no axe to grind. But he had a soul to save. It was a loving soul, that sought not only its own salvation but the salvation of others. He felt that love for a principle, no matter how God-given and precious, is not truly sincere if when put to the test it does not demonstrate love for individuals. His was the philosophy of Michael Sattler who left for the good of the church the saying, "Without love is it impossible to be a true Christian church.'

—o—

FIXING UP MISTAKES

Clifford forgot all about the neighbor's new driveway and raced right into the fresh cement. He was frightened and very sorry when he saw that he had made footprints. But no one had seen him run up there; so if he didn't tell about it, no one would know.

Clifford sat down on the curb to think. After thinking for several minutes, he jumped up. Mr. Barnes, the neighbor, was in his garage.

Clifford walked up bravely. "I'm sorry, but I made some tracks in the new cement," he said.

Mr. Barnes walked out with Clifford and looked at the footprints. "I'm so glad you told me right away, for now I can fix it," he said. "The men left some cement here for me to spread on the driveway while it was fresh. If you had waited, the cement would have hardened, and then it would always have been a bad spot."

Clifford smiled happily. "I'll help you carry the pail of cement out here," he volunteered. And as they worked, fixing up the bad spots, Clifford said, "I think that's the way with all mistakes; it's easier to fix them up at first than to leave them until they get old."

That's a good, true thought to remember. Don't let your mistakes harden. Fix them up at once.—Dew Drops.

TEN REASONS FOR A FAMILY ALTAR

It will sweeten home life and enrich home relationship as nothing else can do.

It will dissolve all misunderstanding and relieve all friction that may enter the home.

It will hold our boys and girls to the Christian ideal and determine their lasting welfare.

It will send us forth to our work for the day, in school, home, office, store, and factory, true to do our best and determined in what we do to glorify God.

It will give strength to meet bravely any disappointments and adversities as they come.

It will make us conscious through the day of the attending presence of a divine Friend and Helper.

It will hallow our friendship with our guests in the home.

It will reinforce the influence and work of the church, the church school and agencies helping to establish the Christian ideal throughout the world.

It will encourage other homes to make a place for Christ and the church.

It will honor our Father above and express our gratitude for His mercy and blessing.—Christian Digest.

ATROCITIES

(Continued from page 1059)

The few who have surrendered give evidence that the stories they have heard about our reported atrocities toward the Japanese are worse than these now publicized about their cruelty.

It is to be hoped that Christian readers who follow these headlines will read with patience and forbearance, remembering even where mistreatment has occured, and mistreatment is a part of war, that Jesus' words concerning forgiveness and loving one's enemies were written for this day as well as for His day.—Gospel Messenger.

PSALM TWENTY-FIVE

By Berniece Sommers

The twenty-fifth psalm is one of the acrostic psalms. Its contents could be called "A Prayer for Divine Help" or "The Secret of God."

It is the first of the alphabetical psalms in which, in its original Hebrew form, each verse begins with one of the twenty-two letters of the Hebrew alphabet.

No one can read this psalm without being impressed with the personal appropriation David made. He called God "my God." He took his position humbly before the Lord and asked Him to teach him, to show him His ways, and to lead him in His truths. We all know David had been a sinner. Therefore he prayed, "Remember, O Lord, thy tender mercies and thy lovingkindnesses," but "Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me for thy goodness' sake, O Lord."

One of the chief delights of Satan is to remind one of the sins of his youth, especially if one desires full fellowship with God.

David asked in the twelfth verse, "What man is he that feareth the Lord?" Do we fear Him? This is what God promises to do for the man who actually fears Him: first, "Him shall he teach in the way that he shall choose"; second, "His soul shall dwell at ease"; third, "His seed shall inherit the earth"; fourth, "The secret of the Lord is with them that fear him"; and finally, "He will shew them his covenant."

This psalm is for the man who has received Christ, for the one who has been born again, and is therefore teachable.

One of the great problems that confront a young Christian is what he shall do with his life. Life is before him. Which way shall he choose? The Lord said, "Him shall he teach in the way that he shall choose." He will not only lead but will teach him in the way he ought to choose. There is no incident nor detail in life in which He will refuse to guide and teach him. God help us to possess our right as His child to commit our life to Him.

The Prosperity of the Soul

In this psalm the Lord also promises that He will make his soul dwell at ease or prosper. If we would have a prosperous soul, we must fear the Lord. To fear is to obey Him. "The fear of the Lord is the beginning of wisdom."

In the fourteenth verse we read: "The secret of the Lord is with them that fear him." There is the place of safety, the secret place, to which the believing soul can flee in time of distress and where he can be perfectly safe and at ease. In Proverbs 3:32 we read, "His secret is with the righteous." In John 15:15 our Lord said that He would no longer call His disciples servants, "for the servant knoweth not what his Lord doeth." But thereafter He would call them friends: for all things which He heard of His Father He made known unto them. There we have the secret of the Lord. These secrets are to be found in the Word of God, our Bible, which is a closed Book to the unbeliever, but an open Book to the believing heart. Thus it enables a child of God to have peace in the midst of disturbances, to have a quiet mind when the world is upset, to have a quiet conscience and peace in his breast when others are in turmoil.

What man of you desires to fear the Lord? To you this word is presented. He will teach you in the way you ought to choose; your soul shall prosper; your seed shall inherit the earth; the secret of the Lord is with you; and He will show His covenants and agreements. That is full salvation. It is all of grace through faith.

Kokomo, Ind.

BIBLES ARE BOUGHT

Radio broadcasts from Japan, heard at the listening posts in the United States, give the information that there are increasing demands for copies of the Bible in Japan. The Japan Bible Society, to which the American Bible Society transferred its Bible House, plates, and stocks of Scriptures in 1941, is said to be selling Bibles as fast as they can be printed. A revised version of the New Testament was printed in Japanese in 1917, jointly by the British and Foreign Society and the American Bible Society. The Japan Bible Society is reported to be well on its way in a revision of the Old Testament, which was last translated in 1887. Since that time, Japan's language has been greatly enriched. Secretary Eric M. North, of the American Bible Society, says that "the Bible has now become the book of Japan."—World Outlook.

Question Drawer

Can a sincere Christian contribute to a local Red Cross blood bank?

The use of blood plasma is one of the great advances in medical science. Both civilian and military hospitals use and need it in large quantities, although during wartime military needs probably exceed civilian. We understand that it is the plan that every county in the United States is to have a blood bank with reserve deposits of blood plasma for civilian use. Certainly it is not only right, but a privilege to contribute to such a civilian blood bank. Contribution of blood for military use is another question. Those who cannot participate in war in any form will probably feel that they ought not contribute in this form.—B.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 9, 1944

Field Notes

The Illinois Mennonite Ministers' Fellowship is being planned for March 23, 24 at Metamora, Illinois.

* * *

The first annual Bible instruction meeting is to be held at the North End Church, Lancaster, Pa., on Sunday, April 2, the Lord willing.

A Bible instruction meeting, listed as the thirty-ninth quarterly meeting of its kind, is to be held at the Paradise Meetinghouse, Lancaster Co., Pa., on March 11, 12.

* * *

Bro. Wm. Jennings, Knoxville, Tenn., is the evangelist for a series of revival meetings at the Allensville, Pa., Mennonite Church which began Sunday, Mar. 5.

* * *

Evangelistic meetings at the Old Road Church, near Gap, Pa., closed recently. Bro. Christian Lehman was in charge, and there were fourteen confessions as one of the results.

* * *

Sunday evening, March 4, was the date set for the beginning of revival meetings at the Columbia, Pa., Mission. Bro. John S. Hess is the evangelist, and your prayers and presence are solicited.

* * *

Since Jan. 22 a special school for C.P.S. men has been in progress in Unit IV of the Hagerstown, Md., C.P.S. camp. This is called a "Farm and Community School," and is a new type of school work in C.P.S. activities.

* * *

Bro. Harry A. Diener, Hutchinson, Kans., who attended committee meetings in Pittsburgh, Pa., last week, spent Sunday in Ohio visiting C.P.S. brethren and then went on to Ypsilanti, Mich., on a similar mission.

* * *

Sister Catherine Bricker, wife of the late Elias Bricker, passed away at her home in Calgary, Alta., recently, in her ninetieth year. She and her husband were the first settlers of the Mennonite Church in Alberta.

* * *

Request for Prayer.—Bro. S. H. Beck, deacon of the Leo, Ind., Mennonite Church, became ill recently and was taken to the Ft. Wayne hospital. May we unitedly pray for his recovery if it be the will of God. A. S. M.

* * *

The following communion dates are announced for the Manor District in Lancaster Conference: Columbia, Mar. 19; Millersville, Mar. 26; Rohrerstown, April 2; Mountville, April 9; Masonville, April 16; Habeckers, April 23. L.

* * *

Bro. Ernest E. Miller, of Goshen, Indiana, visited various C.P.S. units February 26 to 29, including Ypsilanti, Michigan, and Beltsville and Hagerstown, Maryland. He is especially interested in the relief training units at the first two of these places.

* * *

Recent revival meetings at the Lima, Ohio, Mission, conducted by Bro. C. Z. Martin resulted in a number of confessions, reconsecrations, and decisions to start a family altar. Good attendance and a fine spirit were manifest, and prayers are solicited for those who made decisions.

Ordination. — Bro. Reuben Stoltzfus was ordained to the ministry at the Millwood Church, near Gap, Pa., on March 1. He succeeds Bro. Amos Stoltzfus, deceased. Bro. Mahlon Witmer preached the sermon, and Bro. John A. Kennel had charge of the service.

* * *

Besides the local ministers, Bro. Henry J. King of Arthur, Ill., was on the program of an all-day meeting on Feb. 29, at the East Bend Mennonite Church, Fisher, Ill. The general theme centered around the responsibility of the Christian in a War-time World.

* * *

The annual Young People's Bible Meeting report blanks now being filled out for 1943 should be sent to the secretaries of the respective Sunday School Conferences or Christian Workers' Conferences, along with the Sunday school reports. Bro. Nelson Kauffman, Y.P.B.M. Secretary, reports that some are mistakenly sent to him.

* * *

Correction for Youth's Christian Companion of March 12.—The article on page 84 of the March 12 Youth's Christian Companion relating to a Mennonite Camp name gave "Midnight, March 10," as the final date for returns of names; this should have read instead, "Midnight, March 17, 1944."—Editor Y.C.C. The correct time appears in the announcement on the back page of this issue.

* * *

The Peoria Mennonite Church observed its twenty-fifth anniversary of Mission work in Peoria, Feb. 20. Some of the speakers serving on the all-day program were John Harnish, S. C. Yoder, John Roth, C. E. Martin, Ada Orendorff, Dorothea Eigsti, and Alma Yordy. Preceding this meeting, Feb. 16-19, Bro. Raymond M. Yoder, Chicago, Ill., conducted a series of meetings.

* * *

Two important church-wide committee meetings were held at Pittsburgh, Pa., last week—The Peace Problems and General Problems Committees of General Conference. The meetings were held on March 3 and 4, successively, and were held in Pittsburgh because of travel accessibility from points east and west. One of the items which received considerable attention on the part of the Peace Problems Committee was the matter of caring for C.P.S. dependents. Important announcements concerning this will be made in the near future.

—o—

Correspondence

SPENCERVILLE, INDIANA

(Leo Mennonite Church)

Dear Herald Readers: Greetings. I rejoice that the Lord has again permitted me to go to His house since I had been deprived of this privilege for some time on account of

sickness. I was able to enjoy the fellowship of God's children a few times during our meetings.

We have just closed a series of meetings, Feb. 27, with S. J. Miller as evangelist. Attendance and interest were good. The Word of God was given with power. A short lecture on the book of Genesis was given each evening before the sermon. We enjoyed these very much. There were nine confessions and a few reconsecrations, and we trust that the entire brotherhood will be strengthened and directed by the Holy Spirit to a newness of life in Christ Jesus.

The Lord has blessed us with a very pleasant and mild winter so far, with only a few short cold spells.

Bro. S. J. Miller and family are now located near Grabill and are lending a helping hand to the ministry in the Leo congregation.

Our deacon, Bro. S. H. Beck, became ill recently and was taken to the Ft. Wayne Hospital yesterday. May God's children remember him in prayer that if it is His will God may spare him for service in the church where he is so much needed. May God's blessing also abide with Bro. Christ Yoder who has been ill for some time.

We wish to thank our many friends who have remembered us by sending so many greeting cards during my sickness the last few years. As I cannot return all these favors, my prayer is that God may bless each one who has sent me lines and thoughts of cheer and good will. May the Gospel Herald readers and all of God's children exalt the name of Christ by living obedient lives in this time of grace, so that when He comes we may be able to meet Him and ever be with Him through eternity.

Feb. 28, 1944. A. S. Miller.

MYLO, NORTH DAKOTA

(Lakeview Congregation)

Dear Gospel Herald Readers: Greetings in Jesus' holy name. We have been enjoying beautiful weather this winter. It has been quite cold for only a few days.

Near the close of 1943 our annual business meeting was held and the following officers were elected: S.S. Supt., Sherman Yoder; Asst., Daniel Yoder; Secy-Treas., Bessie Yoder; Asst., Violet Yoder; Chor., Emery Hochstetler; Libr., Elvin Slaubaugh; Church Chor., Simon Slaubaugh; Church Trustee, Joe Slaubaugh; Mission Board Member, Paul Yoder; Member of Y.P.B.M. Comm., Simon Slaubaugh; Cor. and Hist., Mildred Yoder.

During January, Bro. Irwin Shantz, Loman, Minn., was with us a few evenings and brought us a message each evening that was appreciated by all who attended.

Bro. and Sister Joe Graber have gone to Ogema, Minn., to work for the Lord in the rural mission field. They have not yet moved their household goods, but are laboring there until they find a location. Bro. and Sister Abe Stoll and family are making preparations to move to Casselton, N.D., where they have been called to help in the work of the church at that place. We will greatly miss these people, but they have been called of God and we know they will prove a blessing to the communities where they are. Pray for them and for us that the work may be carried on in the fear of the Lord.

Attendance at our services is low on account of sickness, mostly flu and colds. The attendance at young people's meeting is especially low. Pray for us that in some way more spiritual food may be given at these meetings and that more will come to receive it. Those who attend are richly blessed, but it seems there are many who do not care to come. May God richly bless every one of you.

Feb. 28, 1944. Cor.

GOSHEN, INDIANA

(Yellow Creek Congregation)

Bro. Harold Zehr, Rantoul, Ill., worshipped with us Jan. 16, bringing a message to the group on "What Is That in Thine Hand." With God's help we can accomplish much with the little that we have. Let us first give ourselves to God. Then He can refine us working through us to accomplish His purpose.

We were favored with a fine message Sunday evening, Jan. 16, when Dr. Amstutz, Goshen, Ind., gave us a glimpse of the human body in relation to the thought of "God in Creation." A men's quartet sang, "A Little Talk With Jesus Makes It Right."

On Feb. 6, our minister Bro. R. R. Smucker gave a message on the work and personality of "Satan, the Adversary of Our Souls." His former bishop and pastor, Bro. C. A. Hartzler, Tiskilwa, Ill., brought us a message, on Feb. 13, that was pointed and helpful. As he presented the thoughts on "That I May Know Him and the Fellowship of His Suffering," we all were inspired and filled with a realization of our privileges in Christ.

In the absence of our pastor, Bro. I. E. Burkhart gave us the morning message, Feb. 20. A very inspiring sermon on the second coming of Christ was given from II Pet. 3:4.

During recent weeks Bro. and Sister Earl Leinbach, working at the institution located at Mt. Pleasant, Ia., were home on a furlough. We certainly enjoyed their presence with us. Bro. Robert Hess, North Fork, Calif., worshipped with us over several Sundays as he enjoyed a long anticipated and enjoyable visit with his loved ones at home.

Feb. 29, 1944. Cor.

TAVISTOCK, ONT.

(East Zorra A.M. Congregation)

We were favored with visiting brethren in our congregation lately. Bro. Jesse Short of Archbold, O., now from Kitchener, Ont., preached for us on Jan. 30, at the marriage ceremony of Bro. Mahlon Roth and Sister Erma Baechler.

On Feb. 16, Bro. Alva Wengerd, Massilon, O., came and preached for us three nights in succession at two of our churches in East Zorra. The Word of God was preached with power and one soul confessed Christ as her Saviour.

On Feb. 27, Bro. Dan Schlabach, Guernsey, Sask., preached for us in the morning at the Tavistock meetinghouse and in the evening at the East Zorra A.M. Church. We are glad when visiting brethren come with such heart-searching Gospel messages. May God continue to use them in His service.

Bro. Wengerd left for his home, Feb. 19, after attending the Ontario Mennonite Bible School at Kitchener since New Year. He was used widely in the different churches, as was Bro. Schlabach who also returned to his home, March 1.

Pray for us that the Gospel light may continue to shine and point souls to salvation in Christ.

March 1, 1944. Jacob R. Bender.

SCOTTDALE, PA.

Greetings in the Master's Name: During the past several days we have had the privilege of hearing a number of messages from visiting ministers brought here for committee work. The Executive Committee of the Publication Board met on Feb. 29-Mar. 2. On Wednesday evening, March 2, Bros. Simon Gingerich, Wayland, Ia., and Homer North, Nappanee, Ind., took part in the midweek service, Bro. North bringing the message. Other members of the committee present were O. N. Johns, Canton, O., and L. S. Martin, Harrisonburg, Va.

On Saturday, March 4, the Historical Committee met at the Publishing House. Members from a distance present were H. S. Bender, John C. Wenger, Goshen, Ind.; J. B. Smith, Elida, O.; C. Z. Mast, Elverson, Pa.; J. C. Clemens, Lansdale, Pa.; Ira D. Landis, Lititz, Pa,; H. A. Brunk, Harrisonburg, Va.; Melvin Gingerich, N. Newton, Kans. Bros. Smith and Landis took part in the Sunday morning service, Mar. 5, Bro. Smith bringing the message. Bro. Smith also spoke in the evening. Bro. Paul Mininger, Goshen, Ind., spent Saturday here in the interests of the work of the Commission.

Bro. and Sister John W. Winters and family, Kinzers, Pa., were in Scottdale over the past week end. Bro. Winters conducted morning devotion at the House Monday morning.

Sister Elizabeth A. Showalter, Broadway, Va., is at present spending some time in Scottdale in the interests of the work of summer Bible school publications.

In looking forward to a series of revival meetings to begin March 28 Bro. Metzler has been bringing a message each Sunday on the Book of Hebrews. A number of prayer meetings are scheduled to be held each week until revival meetings start. Bro. Derstine is expected to be our evangelist for ten days. Pray for the work here that souls may be built up and saved.

Other visitors in Scottdale during the past few days were Mrs. J. E. Huber and Lydia Burkholder, Harrisonburg, Va., David Histand, Doylestown, Pa.; Mrs. Silas Graybill, Souderton, Pa.; Levi Beck and wife, Pettisville, O.; Ervin Hershberger, wife, and family, and Sanford Shetler, Hollsopple, Pa.

Mar. 5, 1944. Ellrose Zook.

Before the fall of man there was no cloud of sin between God and man.—J. C. Wenger.

Miscellaneous

MEDITATIONS ON THE LIFE OF DANIEL KAUFFMAN

By Titus Martin

I appreciated reading the sketches of Bro. Kauffman's life in the February 10 issue of the Gospel Herald, and would like to call attention to a few of the blessings that can be ours by reading the life history of such a useful man. I also feel moved to point out a few dangers, believing that Bro. Kauffman, if living with us, would have it so, as such a large testimony of praise would have hurt his humble heart.

The first point we want to notice is this: Bro. Kauffman's works did not save him and gain him an entrance into those heavenly regions. He is there, a sinner saved by grace, the same as all others who have entered and shall enter there. Christ tells His disciples that after they have done all that is commanded, they shall still say, We are unprofitable servants. Then, too, in thinking of Bro. Kauffman's wonderful works, we must not forget that it was the grace of God in him that brought them forth. Paul says in I Cor. 15:10: "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." This pen picture fits Bro. Kauffman very well.

Someone has said that the world has yet to see what God can do with a fully yielded man. What made Bro. Kauffman such a useful man, I believe, was that he came nearer to reaching this goal than most others of his time. We must of course recognize that he was endowed with more than ordinary gifts and talents, which he chose to consecrate to the service of Christ, but he could have been used in the things of this life if he had thus chosen.

He is gone, and the influence of his life should call forth praise to our Father in heaven for the grace bestowed upon him. It should also inspire us to a fuller and deeper consecration of our lives to Him, as this same grace is at our disposal to make our witness effective in the extension of His kingdom here on earth, and to His eternal praise.

These thoughts do not infer that the writers meant to convey anything different; I merely wished to emphasize what the others said. Neither is it the writer's intention to take away any tribute that is due Bro. Kauffman, as it would be very easy to eulogize the man whose life has meant so much to me. I feel that the greatest tribute I can give him, and one that would meet his approval, is to give praise to the One he loved and served.

New Holland, Pa.

MENNONITE SAVINGS AND LOAN ASSOCIATION

By D. H. Bender

For some time the support of our boys in camp, as well as the means that can be used in helping them to get a start when the war is over, has been a live question. As the war draws on, this question is becoming more acute. For a year or more the idea of a general finance agency has been revolving in my mind. Here it is:

The Organization

An organization could be set up under the authority of General Conference, or some other general church institution, and manned by qualified brethren properly selected, who would in turn be responsible to proper church authority and regulation. For the time being the work of the organization could be administered by a committee attached to one of our chartered institutions, and if it proved successful, it could later be controlled by an independent board.

How Financed

1. By loans to the institution at a low rate of interest.
2. By outright gifts and donations.
3. By annuities.
4. By wills and bequests.

Many of our brethren now have thousands of dollars lying in banks on which they realize no income, or at best not more than one per cent. Other thousands are deposited with savings and loan associations that pay not more than two or three per cent interest. No doubt much of this money could be transferred to our own church institution at the same, or even a lower, rate of interest. Likely some of our able and benevolently inclined brethren would be willing to donate some of their savings to a worthy cause in the church. Older brethren and sisters have money they wish to give to the church, but need a little income during their natural life. For such the annuity department would appeal. Doubtless there would be some who would be willing to remember such a laudable enterprise in their wills.

Who Would Be Eligible to Use These Funds?

1. Our boys coming out of the camps.
2. The needy poor in the church.
3. Those wishing a loan for an emergency, or for use on the farm or in other business.

Our brethren coming out of the camps, where they have spent several years of the best part of their lives, worked without pay, and lived on the support and gifts of the church, will need rehabilitation and support in getting a start in life. These funds would be available to them at a reasonable rate of interest and in time could be paid back to the association.

There are always emergencies arising in our congregations in which some families, either through sickness or other misfortune, are unable to meet actual needs for family support. Or there is a death in such an indigent family and no funds are available to meet either doctor bills or funeral expenses. Arrangements could be made to help such needy poor from the funds designated for this purpose.

Then if considered advisable, the association could conduct a general savings and loan business and thereby assist in the support of the institution.

By taking in deposits at a low rate of interest and loaning out the same at a higher rate of interest, together with donations, bequests, and other incomes such an organization should soon become self-supporting and a reserve fund could be built up.

Is such a plan sound financially? Is it consistent with Mennonite principles? Is it feasible?

Albany, Oreg.

—o—

"NO MAN CARED FOR MY SOUL"

By the late A. D. Wenger

TEXT: Psalm 142:4.

David's Experiences

Few people have been forsaken as was David. He had been highly favored. He had been anointed king of Israel by Samuel, at his father's house in Bethlehem. He had slain the giant Goliath, and became famous throughout the nation. He had married the daughter of King Saul. More honors were heaped upon him than the jealous eye of Saul could endure, and he sought David's life. Solomon says: "Love is strong as death; jealousy is cruel as the grave."

His former friends had forsaken him by the thousands. The power and influence of Saul turned popular sentiment against him, and he fled for his life. He was hunted like a wild beast of the forest, even with an army under the personal command of the king. In the early stages of the flight, while hiding alone in the cave of Adullam, ere some of his friends joined him, he sought comfort in telling God of the bitter experiences of the past, complaining that no man cared for his soul.

The Human Soul

"Soul" usually means the life of an individual. Eight souls (or lives) were saved in Noah's ark. "The soul that sinneth, it shall die." "Let every soul be subject unto the higher powers." David evidently meant that no one cared for him or for his life. Those who have no concern for the welfare of our souls here have no concern for us hereafter.

The thought that no one cares for you brings unhappiness. There is hardly a soul living who has reasons to think

and to feel as David thought and felt. People complain and get despondent over almost nothing. Troubles are often only imaginary. Life is largely what we make it. When we do feel forsaken we should come to God in prayer as David did and find relief. The sun always shines beyond the clouds.

"Soul" means more than the natural life. It is also the immortal part of our being. We are admonished to fear him who is able to destroy both body and soul in hell. After death the soul of the sinner goes to hell, while heaven is the eternal abode of the soul of the righteous. John, in his Patmos vision, "saw under the altar the souls of them that were slain for the word of God" (Rev. 6:9). We often sing, "A never-dying soul to save."

Oh, that we might better comprehend the value of a soul! Every one on earth has a priceless possession—an immortal soul. It is priceless because it is immortal, and because Jesus died to save it. The numberless sands of the sea are not to be compared with the years of the soul's abode in an eternity of bliss or woe. No one but Christ was qualified to die for the human race, for no one else would have been able to save us with "so great salvation."

Scientists tell us that there is no difference between soul and spirit. Much that they have to say on matters of this nature is simply guesswork. When it develops that they are wrong and their theories are no longer believed, they guess again, and the younger generation that has not been fooled so often believe the theory. Why not let the unchangeable Word of God decide for us on all points upon which it speaks? In Heb. 4:12 we are told that there is a difference between soul and spirit, but space forbids a full discussion of it here.

Two Important Things

Our text brings two tremendously important themes before us for consideration—concern for our physical and for our eternal welfare. While the first is small as compared with the latter, yet many look upon life here as the principal thing. It is indeed important, but what is the mortal as compared with the immortal? As the poet writes:

"What is life, and what are we?
Only leaves upon a tree,
Green today, tomorrow sear,
Then we are no longer here."

"Life is real! life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

Practically all people safeguard their lives with constant care. An equal care about things eternal as we journey through life would more than fill all the churches in the world with zealous workers. We clothe our bodies with care, make choice of foods, seek healthful climes, and employ physicians to preserve health and prolong lives. But many neglect their spiritual welfare upon which depends the soul's eternal happiness. No one is truly wise who sets his affections upon the things of this world and neglects the things above. No wonder the Bible says, "The fear of the Lord is the beginning of wisdom."

Our Care for Others

is humane and Christlike. Visiting the sick, clothing the destitute, and feeding the hungry are Christian duties. When a highly esteemed neighbor is seriously ill, we suggest remedies, provide necessities, sit up with him all night, and minister to him. When he recovers, there is rejoicing in the community. When some of our neighbors, and others whom we meet, are spiritually ill, how many of us suggest means for recovery and sit up with them long hours in the night persuading and urging them to employ the Great Physician of whom David said, "He restoreth my soul"? Of all who have ever called upon Him, He has never lost a case.

Many professed Christians will do more for another's body than for his soul—just as if this life were more important than the life to come. Some will not even say a word about spiritual things. Ezekiel tells us that if we see others in their sins and warn them, we are clear, whether they repent or not; but if we fail to warn them, they will die in their sins and their blood will be required at our hands. If we, though professing Christians, do not care for the souls of others, we will surely lose the saints' rewards.

A father said to a minister: "Won't you come and talk to my daughter about being a Christian? She is very sick, and I am afraid she will not get well." The minister asked, "Have you spoken to her?" "No," was the reply. It is hard to understand how Christian parents can neglect the salvation of their children to the extent that they are hardly able to invite them to Christ while they are at death's door! Many parents do not care for their children as they should. Moral and spiritual teaching is sadly neglected. Children go astray for want of proper parental restraint. No doubt at the judgment day many lost souls will be able to say, "My parents did not care for my soul!"

God and His People Care

That charge can not be brought against God. He so loved the world that He gave His Son who died to save it. He gave us the Bible to instruct us so we may not miss the pearly gates. He gave us His Spirit as our guide, and provided us with a conscience to respond to the Spirit's promptings. He commands "all men every where to repent." It is not His will that any should be lost, but that "all should come to repentance." He has no pleasure in the death of the wicked, saying to all the world, "Look unto me and be ye saved, all the ends of the earth." "As a father pitieth his children, so the Lord pitieth them that fear him." He cares for every soul.

That charge can not be brought against faithful ministers of the Gospel. They are concerned for the welfare of all men. They feed the flock of God, and warn the unsaved to flee the wrath to come. With prayers, entreaties, anxiety, and sleepless nights they labor on without thought of remuneration and with considerable financial sacrifice that others might be blessed and happy. "It pleased God by the foolishness of preaching to save them that believe." All who are worthy of the vocation of the ministry are burdened for the salvation of the lost.

Every child of God cares. Go to such anywhere and ask their advice on spiritual matters, and they will give you the best they have. They even volunteer advice to those in need. They have more concern for the sinner than the sinner has for himself. In financial matters good advice and help are seldom refused, but the love of Christians, Christ, and God is often trampled upon by those who do not heed their warnings to prepare to meet their God.

Three Attitudes

are taken towards personal work: (1) faithful workers are constantly on the lookout for opportunities to encourage other Christians on their way to glory, and to lead lost souls to Christ. Personal work is the great weapon in their hands. (2) Another class have their hearts in their work, but have never yet broken through to begin active work in winning lost souls. They highly appreciate the work of others, but they seem content to let a few others do it. (3) There is another class who not only do no personal work, but they are not fit to do it. They only increase anxiety and work for others. They are the old church members and the impenitent nonprofessors. It is just as much their duty as anyone's to be faithful to God and to care for others. Instead of helping others to glory, they are hindering others by their influence, and stand in need of the care and personal work of others.

Who Cares

Many of you have brothers and sisters who care for your soul. Will you lift the burden from their hearts and respond to their entreaties and prayers by making a full surrender to God? Years ago a young man went west. He gave his heart to God and wrote home to his younger brother, pleading with him to come to Christ. After some anxious weeks the reply came, "I have given up to serve the Lord, and am soon to be baptized." Tears of joy flowed freely upon receipt

of the glad news. When Andrew found the Messias he was interested in his brother Simon and "brought him to Jesus."

In a few years the younger brother went to the West, and not long thereafter was laid low with a severe spell of typhoid fever. His brother and others waited on him with anxious care until his soul took its flight to the spirit world. In all the years since, the elder brother has no regrets for that first effort to win a soul to Christ. When he stands by that grave on the sunny slope of a hill, there is joy in his soul because of the bright evidence that his brother is now in the paradise of God.

How different it might have been! Had the elder brother not accepted Christ and wrtten that letter, perhaps the younger brother would have been lost forever! Reader, have you a brother or sister who could be saved through your efforts?

A certain rich man neglected his opportunity in behalf of his brothers. After he was lost in the flames of hell, he wanted his brothers saved, but it was too late! Now is the time, by God's grace, to help yourselves and your brothers and sisters on the way to heaven.

Jesus cares. None can charge Him with unconcern. He came "to seek and to save that which was lost." He says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." He wept over erring ones and would gladly have gathered them to Himself but they would not. For our sakes He became poor, that we might be rich. Time after time He was moved with compassion for fallen men. Hear His voice: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Him that cometh to me I will in no wise cast out." Sinner, do not delay until Jesus invites you no more.

Do you care for your own soul? Notwithstanding the fact that God, Christ, parents, brothers, sisters, ministers, and Christians everywhere care, unless we care for ourselves sufficiently to accept Christ as our Saviour and follow Him daily, we can not be saved. God WILL not save us against our will. The prayers of others will avail only in case we yield ourselves to God. Whosoever will may come to God and be saved. "To day, if ye will hear his voice, harden not your hearts." "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

The Bottomless Pit

Some years ago about twenty young people went into a newly found cave in Virginia. Each carried a candle. The guide led them for perhaps a mile underground. The scenery was grand. There were, it seemed, a million stalactites and stalagmites and other rock formations of many descriptions. Sometimes there was only a narrow passageway, then small rooms, then larger ones so high that their height was swallowed up in darkness. In one room with an extension to it the scenery was especially fine. A young man with light in hand was lured from the path to get a better view of the glittering formations. As he moved on step by step, all absorbed in the attractions, he looked but a step before him, and there was a deep chasm called "the bottomless pit." But another step, and he would have fallen into two bottomless pits, namely, the one in the cave and the one which the devil had prepared for him—for he was unsaved!

What a picture of the sinner who is all absorbed in the glittering attractions of worldly pleasure! He moves on in his sinful career, often unconscious of the fact that there is but a step between him and death, and he takes the fatal plunge into the abyss of eternal woe! Dear soul, take heed to the warnings of danger that are signaled to you by all who love you. "How shall we escape, if we neglect so great salvation?"

There is one who does not care for the highest welfare of the soul. That one is the devil. He goes about "seeking whom he may devour." God said to a sinner; "Thou fool, this night thy soul shall be required of thee." Without doubt it went at once into the hands of the devil to be tormented forever!

Appeal to the Unsaved

If you do not look out for a home for yourself in the ages to come, the fault will be yours. Every provision is made for you, except that which you must make and which you only can make. Your soul rests for its salvation on the pivot of your free will, to be turned by your choice to heaven or hell. God "is able . . . to save . . . to the uttermost." Oh, come to Him NOW.

"Come, ev'ry soul by sin oppressed,
There's mercy with the Lord."

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JOHNSTOWN BIBLE SCHOOL

By Lloy A. Kniss

School has closed for this term. As this is being written, it is now several days. This is a good time to think back over the term and also look forward to preparation for the coming term.

The enrollment for this year was considerably higher than last year. In the various courses the enrollment was as follows:

Regular course day students	42
Six weeks' Ministers Course (day)	8
Night School Course	70
Ministers' Week	41
Sunday School Week	148

A number of visitors also were present. The student body gave the appearance of young people who came to school for business. Many left good paying employment to get to school. Experience has taught us that with wide open doors in a school and with people from many varied communities coming together, not all the happenings are the kind we like to see but all in all we can truly say that the Lord has blessed us greatly. As the principal I can truthfully say that I have appreciated the students one and all. We had the type of students that make for a good school.

This is the first year our school has taught advanced subjects for students who have already received four- or six-year diplomas. Several students took this course.

Perhaps the high spot of the different courses came in the Ministers' six weeks' course. There were eight ministers enrolled in this course. There were seven subjects taught each day: History of Missions, Word Study, Homiletics, Theology, Daniel, Church History, and Doctrine. One fact that made this group so interested in their work was the way in which the group conducted the work. Each minister of the group took up the leadership in one of the subjects and taught it to the rest of the group. No one was thus "teacher," yet all were teachers. The group was of such a size as would lend itself easily to free discussion and no one was cramped for time to give what he wished to say. The discussions were intensely interesting, and there was actual fellowship in the study of the Word. Only those who have taken part in this kind of work can fully appreciate what the course means. A minister who has taken off six weeks of his time from his pastoral duties and become inspired to work more zealously than ever has not committed an error in the use of his time at all, for he can more than make up for lost time.

This type of work was carried on now for the second year in the Johnstown Bible School and it has proved a success. We would like to suggest to other schools also to add this six weeks' course to their curriculum. It will mean a definite step forward in ministerial efficiency. The experimental stage has now passed so far as J.B.S. is concerned. We will not drop it from our course but we hope to enhance it. In case more students to the Ministers' Class would come we would arrange two different groups of not more than eight or ten in each group. As soon as the group becomes larger the discussion will be hindered. There is something in this Seminar type of study that can definitely be a help to our ministry.

Again I would like to remind our other Winter Bible Schools to consider adding this in their next year's arrangements. This group of ministers, joining in with the life of a school in which young people are studying the Word, become a real asset to that life.

Johnstown, Pa.

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THE TESTIMONY OF ARCHAEOLOGY

Sir Frederick G. Kenyon was for many years curator of the British Museum. He is recognized as an authority on ancient manuscripts. A few months ago, Sir Frederick read a paper before the Victoria Institute, London. Here is one important paragraph from it:

"In general, and to sum up, one may

say that the contribution of archaeology to Biblical study has been to widen and deepen our knowledge of the background of the Bible narrative, and especially the Old Testament. We are gaining a far fuller picture of the conditions under which the training of the Hebrew people to be the leaders of religious thought to the world was, under God's providence, conducted. The trend of all this increased knowledge has been to confirm the authority of the books of the Old Testament, while it illuminates their interpretation. Destructive criticism is thrown on the defensive; and the plain man may read his Bible confident that, for anything that modern research has to say, the Word of our God shall stand forever."—Moody Monthly.

THE CHANGED STATUS

(Continued from page 1061)

Christian teaching. The defeat of Japan, apparently to be accompanied by severe bombing of Japanese cities, the tearing away of resources and some form of domination of key points, seems to us outside Japan the inevitable consequence of Japanese policy. But it will strain to the uttermost the possibility of helpful Christian association with many of Japan's people. In China the popular gratitude for extraordinary Christian services is a significant offset to serious possibilities of resentment against anything associated with westerners who so long appeased and supplied Japan and who still subordinate Chinese interests and self-respect even to minor concerns of their own.

Western prestige, in the sense of artificial privileged and unreal favor, missions have learned to despise. Abolition of extraterritoriality is welcome; it has long been advocated in mission circles. But there will be many pains of readjustment, and reactions against western indifference and discriminations may be costly to missionary endeavor. . . .—M. Searle Bates, in International Review of Missions.

NEWS NOTES FROM OUR CHURCH SCHOOLS

MENNONITE HOSPITAL SCHOOL OF NURSING

La Junta, Colorado

At 6:30 a.m. on March 1, sixteen preclinical students were promoted to the rank of freshmen at the Acceptance Service held in the nurse's dining room. Special guests for the occasion were Bro. A. H. Erb, Superintendent of Hospital: Mrs. Erb; Mrs. Clarence Ebersole, Chairman of the School of Nursing Committee; and Mr. Clarence Ebersole.

The sixteen students dressed in their new white student uniforms were seated at a long table in the center of the room. At the table also were the guests, the class sponsor, Welma Graber, and the Director of the School, Mrs. Maude Swartzendruber. Approximately fifty nurses and hospital personnel were seated at additional tables and along the wall.

The following program was rendered in a most impressive manner:

Song, "To Thee, O Lord, I Lift Mine Eyes," by the entire group.

Devotion, led by Grace Gerber, President of Student Council.

Song, "Follow the Gleam," by the Junior Quartet.

Acceptance Charge, by Maude Swartzendruber, Director of School.

Response by the Class.

Song by the Freshmen Class.

Prayer of Consecration, by A. H. Erb, Superintendent of Hospital.

Song, "Have Thine Own Way, Lord," by entire group.

The arrangements for the occasion were in charge of Mildred Yoder, Chairman of Social Committee.

The personnel of this class is as follows: Betty Augsburger, Myrtle Christensen, Verna Conrad, Lydia Diener, Marjorie Fink, Grace Hardee, Alta Hartzler, Martha Grove, Lois Kuhns, Lola Schmidt, Bonita Landis, Neva Schmidt, Genevieve Lehman, Marnetta Yake, Velma Litwiller, Vesta Yoder.

The Religious Committee of the Student Council, with Marnetta Yake as Chairman, reports good interest in the bimonthly jail services and visitation work among the shut-ins.

The Nurses Chorus has made some changes in personnel and organization. Miss Elta Yoder '45, is now doing the directing and the group has been sifted down to 18 members. An Easter program is being planned. The numbers included are "Lift Up Your Heads"; "Hallelujah Chorus"; "In Joseph's Lovely Garden"; and "He Shall Feed His Flock." The place of practice has been changed to the living room of the Graduate Nurses Home where there is ample space and light.

We are looking forward to the homecoming of six of our senior students from their affiliation in Denver and Pueblo.

Just a word concerning our new Nurses Home. At present there are nineteen graduates living there. Three or four seniors will have their home there also upon their return. The two spacious living rooms and the kitchenette have afforded much happiness to the lives of those who call this our "home." The Hesston-Goshen Reunion was held here, and approximately 60 people were in attendance. A "grading bee" is being planned by the men of our church to build up the lawn surrounding the home. If a "Housemother" could be found to manage and mother us, then we would indeed have a happy home.

Pray for us here.

Maude Swartzendruber, R.N.

March 1, 1944.

Special Meetings

FORT WAYNE, INDIANA

On Jan. 2, 1944, an all-day service was held at the Anderson Mennonite Church near Fort Wayne, Ind. Bro. J. S. Neuhouser is the pastor of this congregation.

Following the regular Sunday-school hour, Bro. Neuhouser preached on "The Year 1944 As An Open Door of Opportunity." His sermon was based on Rev. 8:3.

A basket dinner was enjoyed by all during the noon hour, and in the afternoon an interesting program was rendered. Sister Ebersole conducted children's meeting using the visograph. She made the story of Creation and Redemption very real to the children. The subject, "Today as It is Related to Yesterday and Tomorrow," was embodied in the following topics: "Yesterday," by Bro. Ebersole, pastor of the Ft. Wayne Mission; "Tomorrow," by Bro. Noah Zehr," and "Today," by Ben Graber. The closing number of the afternoon was presented in a very challenging way by Bro. Perry Heller.

The evening service opened with a prayer and praise service conducted by Bro. Amos Zehr. Following this Bro. Neuhouser discussed the subject, "The Place of the Christian in the World." He closed with a call for renewed consecration which was met with a heartfelt response from his coworkers.

The closing number of the day was an evangelistic message by Bro. Percy Miller, pastor of the Shore congregation. He used for his text, Isa. 6:1, "I saw also the Lord."

Truly it was good to be there.

Virgie Woods.

Weekly News Notes

RELIEF NOTES

Relief Unit for China

Authorization has been made to send a seven-man unit to do relief work in China. Three members of the unit will be appointed and sent by the Mennonite Relief Committee (Elkhart) and four will be selected by the Mennonite Central Committee. Members will be chosen and will carry out a project along lines recommended by the returning China relief commissioners, J. D. Graber and S. J. Goering.

Paraguayan Workers Arrive

ARRIVED SAFELY WELL, was the cable received Feb. 25, from Buenos Aires, from Bro. and Sister Willard Smith and Sara Histand.

Workers for Middle East Appointed

Three relief workers have been appointed for the Middle East forming the first contingent of the 12-man unit. They are Grace Augsburger, R.N., Wayland, Iowa; Marie Fast, R.N., Mountain Lake, Minnesota; and Ervin Hooley, Hammett, Idaho. They will probably leave sometime in March.

Ferdinand Isaac Detained in Buenos Aires

Due to cancellation of sailings between Argentina and India, Ferdinand Isaac, missionary to India and appointed director for Bengal relief project, has been detained indefinitely in Buenos Aires. Mrs. Isaac and Alida Schrag are detained with him.

C.P.S. NOTES

Dependency Problem Figures

The figures given last week in these Notes, relative to the number of dependants of C.P.S. men, were for M.C.C. camps only and not for all of C.P.S. The figures given were as of Sept. 30, 1943, and were as follows: 690 men have wives; 198 have children, and 114 have other types of dependents. A study of March assignments to M.C.C.-C.P.S. camps reveals that of 44 men to be inducted there are 19 wife dependents and 38 children dependents.

Change in Medical Policy

The medical statement providing for the health maintenance of C.P.S. men has been broadened to include eye examination and treatment. Eye examinations will be provided where recommended by the camp physician, and M.C.C. will assume one half the cost of glasses or other treatment recommended by a reliable doctor up to a maximum annual M.C.C. liability of ten dollars.

Canning for Camps

A program of Canning and Drying for Mennonite Civilian Public Service Camps will again be conducted in 1944. Last year's contribution resulted in over-supplies of tomatoes and pickles in practically all camps whereas requirements were not fully met for fruits, peas, corn, beets and other staple vegetables. Jars and sugar ration points will again be provided by M.C.C. A folder to be released on about April 1 and further articles in the Church papers will give full information about the program.

PEACE SECTION NOTES

Farm Deferments on New Basis

Minimum production requirements for deferment of essential agricultural workers have been doubled by Selective Service. Such workers must now produce at least sixteen "war units" a year. The previous minimum was eight units.

Selective Service has also ordered farm deferments to be limited to six months which is the rule for other occupational deferments, and abolished Class 3-C, which is the class for men deferred because of dependency as well as agricultural essentiality.

Released March 1, 1944
Compiled by Irvin B. Horst

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Married

Nussbaum—Geiser.—On Oct. 17, 1943, Bro. Willis Nussbaum and Sister Edna Geiser, both members of the Sonnenberg Mennonite Church were united in marriage by Bro. Louis Amstutz. May the Lord's blessing be theirs through life.

Kropf—Hostetler.—On Jan. 30, 1944, at the Amish Mennonite Church, Amos Kropf and Alice Hostetler, both of Tampico, Ill., were united in marriage by Bro. L. C. Hostetler. May the Lord's blessing attend them.

Hostetler—Schrock.—On Feb. 13, 1944, occurred the marriage of Herman Hostetler, Jr., and Lela Schrock of Tampico, Ill., at the Amish Mennonite Church where both are members. Bro. Herman Hostetler, father of the groom, officiated. May the Lord's blessing attend them.

Rohrer—Garber.—On Feb. 19, 1944, Bro. Elmer H. Rohrer of the Millersville congregation and Sister Ruth H. Garber of the New Danville congregation were united in marriage at the bride's home by Bro. D. Stoner Krady. May the Lord abundantly bless this union.

Rutt—Bowman.—At the home of J. Paul Graybill, the officiating minister, occurred the marriage of Phares B. Rutt of the New Holland congregation and Edna N. Bowman of the Weaverland congregation, Feb. 19, 1944. May the Lord bless them through life.

Martin—Weaver.—Henry W. Martin of the Holdeman congregation and Martha Weaver of the Prairie Street congregation were united in holy matrimony at the home of the officiating minister, Bro. J. E. Gingrich, Elkhart, Ind., Feb. 26, 1944. May the joy of the Lord be with them.

Moyer—Steckley.—Bro. Clayton Moyer and Sister Lydia Steckley, both members of the Amish Mennonite Church, Pigeon, Mich., were united in marriage at the home of the bride's parents, Aug. 28, 1943, by Bishop M. S. Zehr. May God bless them through life.

Groff—Sauder.—Bro. Elam S. Groff of the Martindale, Pa., congregation and Sister Anna Sauder of the New Holland, Pa., congregation were united in marriage, Jan. 29, 1944, at the home of Bro. Mahlon Witmer who officiated. May the Lord's richest blessing be theirs through life.

Weber—Eberly.—On Jan. 1, 1944, Bro. Monroe H. Weber of the Bowmansville, Pa., congregation, and Sister Viola Eberly of the Groffdale congregation were united in marriage at the home of the officiating bishop, Bro. Mahlon Witmer. May the joy of the Lord be their continuous experience.

Hostetler—Kropf.—On the evening of Feb. 2, 1944, at the Amish Mennonite Church, occurred the marriage of Willie Hostetler and Wilma Kropf, both members of the Amish Mennonite Church near Tampico, Ill. Bro. L. C. Hostetler, grandfather of the groom, officiated. May the Lord's blessing attend them.

Enck—Newcomer.—Bro. Richard S. Enck of the Hammer Creek congregation and Sister Anna F. Newcomer of the Chestnut Hill congregation were married Feb. 26, 1944, at the home of the bride. Bro. H. E. Lutz officiated. May God's choicest blessing be theirs through life.

Yoder—Coblentz.—Martha Coblentz, daughter of Pre. and Mrs. Simon Coblentz of Uniontown, O., and Henry Yoder, son of Bishop and Mrs. Valentine P. Yoder, Cochranton, Pa., were married on Sunday, Feb. 13, 1944, at the Conservative Amish Mennonite Church near Hartville, O. Bishop Harry Stutzman of Berlin, O., officiated. May the blessings of God be theirs.

Martin—Eshleman.—Bro. Chester H. Martin of the Reiff congregation and Sister Esther M. Eshleman of the Miller congregation, both of Washington Co., Md., were united in marriage at the home of the bride's parents, Bro. and Sister John S. Eshleman, Feb. 24, 1944. Bro. Moses K. Horst officiated. May the Lord richly bless them all of life's journey.

Risser—Oberholzer.—On Feb. 22, 1944, at the home of the bride's parents, Bro. and Sister Samuel Oberholzer, Greencastle, Pa., Bro. Amos H. Risser of the Reiff congregation, Washington Co., Md., and Sister Martha A. Oberholzer of the Cedar Grove congregation were united in marriage. Bro. Moses K. Horst officiated. May the rich blessings of God be their constant portion as they journey through life.

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Obituary

Beachy. — Fannie (Miller) Beachy, daughter of Benjamin Y. and Catherine (Hostetler) Miller, was born in Elkhart Co., Ind., June 6, 1866; called to be with the Lord, Feb. 20, 1944, while living at the home of her daughter, Mrs. J. I. Yoder, near Sherwood, O.; aged 77 y. 8 m. 14 d. On Aug. 6, 1886, she was united in marriage to Jonas S. Beachy, Newton Co., Ind. This union was blest with 12 children. One son, Joseph, preceded her in death. In her youth she gave her heart to the Lord and united with the Old Order Amish Church in which faith she continued until death. Twenty-five years ago her hearing began to fail and for about 12 years she was completely deaf. In recent years her eyesight began to fail. This made it difficult to communicate with her. During the last 5 years she suffered from the results of a blood clot at the base of the brain which left her helpless for a time, although she had not been confined to her bed constantly since that time. About a half hour before the end, she suffered a cerebral hemorrhage. Many times during her suffering she expressed a desire to depart and be with the Lord. She leaves her saddened companion, Samuel, Corfu, N.Y., and the following children: Katie (Mrs. J. I. Yoder), Sherwood, O.; Ananias, Martha (Mrs. Sylvanus Miller), Bertha (Mrs. Sol Miller), Lizzie (Mrs. A. M. Beachy), Kalona, Ia.; Ben, Pigeon, Mich.; Esther (Mrs. Henry Yoder), Plain City, O.; Ezra, Pinckney, Mich.; Jonas, and Fannie (Mrs. Dan Yoder), Riverside, Ia. Three brothers and a sister preceded her in death, while the following survive: 3 brothers (Jacob Miller, Iowa City, Ia.; William Miller, Topeka, Ind.; and Newton Miller, Hydro, Okla.), 2 sisters (Katie, Mrs. John D. Yoder, Garnett, Kans.; and Susan, Mrs. William Yoder, Millersburg, Ind.), 83 grandchildren, and 16 great-grandchildren. Funeral services at the home were in charge of Bros. Elam Hostetler and John B. Yoder, in the German language, and Bro. Noah Zehr in the English language. Burial was made in the Lost Creek Cemetery near Hicksville.

We bowed our heads in submission
To our Master, Redeemer, and Friend.
He hath given, hath taken, and blest us,
Who for us our mother did send.
We praise Him for all the fond memories,
Of her teaching which brought faith in Him.
We'll meet her beyond the dark river,
When the path of life here shall grow dim.

Bowman.—Enos Bowman, son of Noah and Catherine Good Bowman, was born July 29, 1893, in Berks Co., Pa.; died Dec. 27, 1943, in the Lancaster General Hospital; aged 50 y. 5 m. 2 d. He was a member of the New Holland Mennonite Church. He is survived by his wife who was Fannie Martin, 4 sons and 3 daughters, and one grandchild. Two sons preceded him in death (Paul E. in 1943, and an infant son). Funeral services were held at the New Holland Mennonite Church with Bros. Mahlon Witmer and Daniel Sensenig officiating. Burial in the Weaverland cemetery.

Beneath their eyes he slowly faded
Getting weaker day by day
Till God in His heavenly wisdom
Called him peacefully away.

Brown.—Anna Lucinda Brown, daughter of Cyrus and Margaret (Holdeman) Flickinger, was born Feb. 22, 1877, 1¼ miles west of Wakarusa, Ind.; died Feb. 19, 1944, at her home in Wakarusa; aged 66 y. 11 m. 27 d. She was married to Ira Brown, Feb. 16, 1896. To this union 9 children were born: Mrs. Chauncey (Edna) Hochstetler, Nappanee; Mrs. Kenneth (Ruth) Shutts, Wakarusa; Roscoe, Goshen; Lemuel, Norwich, Conn.; and Joseph, Milton, Abner, Lowell, and Walter of Wakarusa. Also surviving are 11 grandchildren, a brother, Joseph Flickinger, and a sister, Mrs. Menno Weaver, all of Wakarusa. She was a member of the Holdeman Mennonite Church for 41 years. Funeral services were held at the home and at the Olive Mennonite Church, in charge of S. L. Weldy and C. A. Shank. Text, Eccl. 8:8. Burial in adjoining cemetery.

We miss your kind and loving hand,
Your fond and earnest care.
Our home is dark without you, Mother;
We miss you everywhere.

Elza.—Almeda White Elza, was born Jan. 29, 1861; died at her late home near Job, W. Va., Feb. 16, 1944; aged 83 y. 18 d. She has not been well for several years, but her condition became worse the last few months and the end did not come unexpected to those who were about her. She was preceded in death by her husband, Adam Elza, and 5 children. She is survived by 4 daughters and one son as follows: Mrs. Sarah Mullennex; Mrs. Lesta Naugle; Mrs. Sana Munson; Mrs. Flossie Zicafoose; and Rockford Elza. She is also survived by 3 brothers, Arnold, Edward, and Carland White. A little over 5 years ago she accepted Christ as her Saviour and was baptized and received into the Mennonite Church. She was a member of the Bethel congregation until her departure. Funeral services were conducted Feb. 19, at the home and at the Bethel Church by Bro. Hiriam Weaver. Burial in the Job Cemetery.

Esch.—Eva Mae Esch, wife of Joe Esch and daughter of John and Elizabeth Plank, was born Dec. 15, 1876; died at the Epworth Hospital in South Bend, Ind., Feb. 6, 1944; aged 67 y. 8 m. 21 d. On Jan. 1, 1901, she was united in marriage to Joe Esch. To this union were born the following children: Mrs. John Swartzentruber, Mrs. Ora Vincent, both of Middlebury, Ind.; Mrs. Ralph Yoder, Fairview, Mich.; John Esch, Mrs. Elbert Yoder, both of West Liberty, O.; Mrs. Vaugn Trumbell, Churubusco, Ind.; Mildred and Arda, at home with their father, Topeka, Ind. A son, Paul, died at the age of 19 months. Besides the immediate family she leaves the following brother and sisters: Oscar Plank, Grace Emmert, both of Topeka, Ind.; Mrs. Eli Yoder, Mishawaka, Ind.; and Mrs. Anna Hinkson, Lagrange, Ind.; also 23 grandchildren and other relatives and friends. She accepted Christ as her personal Saviour in her early life and became a member of the Mennonite Church in which faith and practice she continued until her death, having a deep interest in the temporal and spiritual welfare of her household. For a number of years she held her membership with the Emma Mennonite Church. She was regular in attendance when health would permit and gave of her time and talent teaching in Sunday school. Funeral services were held at the Maple Grove Mennonite Church in charge of O. S. Hostetler, assisted by M. J. Yoder and Amos Hostetler.

Gerber.—Vilas Ray, stillborn son of Dwight and Melva Gerber, was born in the Beason Hospital in Wooster, O., Feb. 10, 1944. Burial was made Feb. 11, in the Kidron Mennonite Church Cemetery with Bro. Reuben Hofstetter conducting brief services. The Parents, one sister (Julia Ann), and the grandparents (Mr. and Mrs. E.

P. Gerber and Mr. and Mrs. Rufus Gerber) a great-grandmother (Mrs. Dina Gerber), and a great-grandfather (Christ I. Zuercher) survive.

Hershey.—Mary Emma Eby Hershey was born near Intercourse, Pa., July 3, 1861; died at the home of her son, Paul, Feb. 13, 1944; aged 82 y. 7 m. 10 d. On Nov. 24, 1880, she was married to Jacob Mellinger Hershey and lived in Buyerstown until the spring of 1892 when she moved with her husband and family to Palmyra, Mo., and later to La Junta, Colo. in 1908, where she had lived since. Her husband passed away Dec. 26, 1923, and since then she has made her home with her son, Paul, except for a few short intervals when she lived with some of her other children. Nine children were born to her, of whom 6 survive: Elmer Jacob, Gulfport, Miss.; Charles Owen, Chicago, Ill.; Mrs. Eva May Evers, La Junta; Paul John, La Junta; Mrs. Martha Anna Kauffman, La Junta; Isaac Eby, Gulfport, Miss. The oldest child, Mrs. Emma Elizabeth Shank, died in Argentina, S.A., Dec. 28, 1939. Mary Esther died in infancy, and Park Eby died Aug. 23, 1918, at the age of 16. She is also survived by 20 grandchildren, 3 great-grandchildren, and a sister, Mrs. Elizabeth Kling, York, Pa. She with her husband united with the Mennonite Church at Palmyra, Mo., in 1893, and has always been a faithful member of the church of her choice. Her devotion to her family and cheerful patient disposition always endeared her to all who came in contact with her. For several years she has been practically an invalid and for quite a while had been a complete invalid, yet never was a complaint uttered. She would inconvenience herself to make as little trouble as possible. Her frail body is dead, but Mother still lives and it can be truthfully said of her that death is swallowed up in victory. Funeral services were held at East Holbrook Mennonite Church with Bro. E. E. Showalter preacihng from Ps. 116:16 and the latter part of Num. 23:10. Interment was in the Fairview Cemetery at La Junta.

Leaman.—Irene Alice, daughter of Clayton and Esther (Martin) Leaman, was born May 1, 1943; died Jan. 31, 1944, at her home, Narvon, Pa.; aged 9 mo. She is survived by her parents, 5 brothers and 2 sisters (Luke, Evelyn, Roy, Clayton, Jr., Dorothy, Mark, and Paul), and 4 grandparents (Horace and Alice Martin, East Earl, Pa.; and Tobias and Hattie Leaman, Lancaster, Pa.). Irene's stay was short and her passing away is keenly felt in the home, but we find comfort in knowing that our loss is her eternal gain. Funeral services were held Feb. 3, at the home by Bro. Noah Mack and at the Weaverland Mennonite Church by Bro. J. Paul Graybill. Text, Job 1:21. Burial in adjoining cemetery.

A sweet little bud, too pure to stay—
God in His wisdom took her away,
Not from our memory, not from our love,
But to dwell with Jesus in heaven above.

Liechty.—Christian S., oldest son of Joseph and Mary (Guyman) Liechty, was born near Evansport, O., Jan. 31, 1861; died at his home in Wauseon, O., Jan. 1, 1944; aged 82 y. 11 m. 1 d. He lived at the place of his birth until the age of 15 when he went to Leo, Ind., to live with an uncle, Nicholas Liechty. On Oct. 13, 1887, he was united in marriage to Mary Witmer of Leo, who departed this life March 22, 1940. To this union were born 11 children: Malinda, Wauseon, who lived with her father until the time of his death; Noah, who died in 1918; Joseph, Archbold, O.; Sarah (Mrs. E. J. Meyer), Creston, O.; Mary (Mrs. B. H. Schneider), Davenport, N. D.; Ida (Mrs. G. O. Graber), Stryker, O.; Dora (Mrs. E. E. Bontrager), Edmore, Mich.; Edward, Toledo, O.; Christian, Wauseon, O.; Priscilla (Mrs. H. A. Driver), Wauseon, O.; Ruth (Mrs. T. H. Nofziger, Archbold, O. A niece, Sylvia Witmer, also lives in the home. They lived in the vicinity of Leo., Ind., until 1913, when they moved to Davenport, N. D., and from there to Fulton Co., O., late in 1917. In youth he became a Christian and united with the Mennonite Church at Leo, Ind., later transferring his membership to the Central congregation, Fulton Co., O., where he remained a faithful, interested, and active member to the time of his death. As a young man he was ordained a deacon in the Leo Church and served faithfully in this office as long as he lived in that community. Bro. Liechty lived a life of faith and trust in God and was blest with good health and was confined to his bed only one week. His departure is mourned by 3 sons, 7 daughters, 30 grandchildren, and 3 great-grandchildren, a sister (Mrs. Daniel Witmer, Grabill, Ind.), a half brother (Earl Liechty, Bryan, O.), and many other relatives and friends. One grandchild preceded him in death. Although confronted with occasional hardships and disappointments, he met them with true manhood and rare courage. He had a high sense of moral and material responsibility toward his family, his friends, and his neighbors. His determined devotion to the cause of right and the statutes of the church reminded his family of the poet's words: "Only one life, 'Twill soon be past; only what's done for Christ will last." Funeral services were held at the Central Mennonite Church in charge of Bro. E. B. Frey and Bro. Henry Wyse. Text: Ps. 116:15.

Miller.—Bertha H., daughter of Mrs. Amanda Hertzler Miller and the late Benjamin S. Miller, was born in Lancaster Co., Pa.; departed this life Feb. 20, 1944, in the Lancaster General Hospital; aged 51 y. 2 m. 26 d. She united with the New Danville Mennonite Church in her early years and remained faithful until death. She had been residing with her mother at Millersville, Pa. Besides her aged mother she is survived by 3 brothers (Harry H., Conestoga; Benjamin H., Washington Boro; Roy H., Manheim). She was preceded in death by her father and sister. She was a kind and loving daughter, sister, and aunt, and was especially devoted to her blind aged mother for whom she tenderly cared. She will be missed, but we trust that our loss is her eternal gain. Funeral services were held at the late home Feb. 23, by Bro. James Hess. Further services in the Millersville Mennonite Church. Sermon by Bro. D. Stoner Krady. Text, Phil. 1:21. Bros. Henry Nauman and Maris Hess also assisted. The body was laid to rest in the adjoining cemetery.

Peacefully sleeping, resting at last,
The world's weary troubles and trials are past.
In silence she suffered, in patience she bore,
Till God called her home to suffer no more.

Ropp.—Jacob Ropp was born March 11, 1867, in Ontario, Canada; died Feb. 4, 1944; aged 76 y. 11 m. 7 d. He was a member of the Amish Mennonite Church, Pigeon, Mich. He was united in marriage to Lizzie Kennel, who preceded him in death, March 10, 1906. To this union were born 2 children who survive to mourn his departure (Nancy, wife of Jess Speicher, Belleville, Pa., and Herb Ropp, Detroit, Mich.). Also surviving are 2 brothers and 4 sisters (Moses Ropp, Kalona, Ia.; Joseph Ropp, Detroit, Mich.; Mrs. Jacob Steckley, Milverton, Ont.; Mrs. Joseph Albrecht and Mrs. Jacob Albrecht, Pigeon, Mich.; and Mrs. Daniel Gerber, Brunner, Ont.). Funeral services were held at the Amish Mennonite Church, Pigeon, Mich., Feb. 7. Services were conducted by Emanuel Swartzendruber and Earl J. Maust. Text, Amos 4:12.

To that far distant land
He has taken his way;
Past the shadows of night
There has dawned a new day.
May this be your comfort
Through grief hard to bear,
That far country is home
And he waits for you there.

Snider.—Hanna Rebecca (Nusbaum) Snider, wife of Henry Snider, was born in Richland Co., O., Dec. 15, 1859; died at the home of her son, Charles Snider, near New Paris, Ind., Feb. 17, 1944; aged 84 y. 2 m. 2 d. On March 15, 1885, she was united in marriage to Bro. Snider. The following children, with her husband, remain to mourn her departure: Roy, Middlebury, Ind.; Frank, Elkhart, Ind.; and Charles, New Paris, Ind. One daughter, Stella, preceded her in death. She also leaves 12 grandchildren, 11 great-grandchildren, 2 half brothers (Dan and Frank), a half sister (Mrs. Emma Beachy), and a stepbrother (Amos Nusbaum), all of Middlebury, Ind. In her early life she gave her heart to the Lord and accepted membership with the Clinton Brick Mennonite Church. She continued in this faith to the end and was active in the work of the church. Funeral services were held at the Brick Mennonite Church in charge of Bro. O. S. Hostetler, assisted by Bros. Wilbur Yoder and Samuel S. Miller.

Spindler.—Elizabeth (Ebersole) Spindler, daughter of the late Henry and Sarah Ebersole, was born Feb. 6, 1862; died at the Mennonite Home, Oreville, of a complication of diseases, Feb. 14, 1944; aged 82 y. 8 d. She had been at the Oreville home for the last 6 years. Preceding her in death was her husband, Abram Spindler, and 3 daughters, Olive Eva, Sarah Barbara, and Jennie Grace. Mother Spindler was calm and had the spirit of encouragement for all who came in contact with her. She was kind and loving and always cheerful in spite of the fact that she was blind for a number of years. She had been a faithful member of the Elizabethtown Church for many years. Surviving is a niece (Mrs. Henry Forry, Elizabethtown, Pa.), and several nieces and nephews out west, around Nebraska, by the names of Shank and Gingerich. Funeral services were held Feb. 17, at the Oreville Home with further services in the Elizabethtown Mennonite Church with interment in Mt. Tunnel Cemetery. The services were conducted by Bros. Clarence Lutz, Noah Risser, and Benjamin Keener. Texts: II Cor. 4:8-18; II Cor. 5:1-9; I Thess. 4:13; Ps. 34:19.

Stanton.—Mervin Willard, son of Mervin and Blanch (Johnson) Stanton, was born in Olds, Dec. 13, 1941; died at the Olds Hospital, Jan. 26, 1944; aged 2 y. 1 m. 13 d. On Jan. 22, he received a very severe burn. He was immediately taken to the hospital where all was done that was possible for human hands to do, but God saw fit to take the precious child to Himself. In Mervin's 2 short years, he won his way into the hearts of many by his cheerful disposition. He is mourned by his parents and the following 5 brothers and 6 sisters: Ruth (Mrs. Woodbridge, Toronto); Benjamin, Chester, Rachel, Wesley, Mary, Martha, Esther, Margaret, Harold and Robert. He also leaves his 2 grandmothers, 5 uncles, 6 aunts, and a little nephew, Laverne, of Toronto. For 6 months during the past summer and fall Laverne made his home with his grandparents, and the 2 children had many happy times together. Laverne left shortly after New Year and was missed very much by Willard. His last word before he died was, "Vernie." Funeral services were held at the home and at the Nazarene Church near Harmatten, Alta., in charge of Bro. C. J. Ramer, assisted by Bro. H. B. Ramer, Duchess, Alta. Texts: Job 1:21; II Sam. 12:23. Interment in the Nazarene cemetery.

Precious darling, too pure to stay;
God in mercy took Willard away,
Not from our memory, not from our love,
But to dwell with Jesus in heaven above.

Stutzman. — Salome (Kenagy) Stutzman, daughter of Emanuel and Lydia (King) Kenagy, was born Nov. 29, 1880, near East Lynn, Mo.; passed away Feb. 13, 1944, near Garden City, Mo.; aged 63 y. 2 m. 15 d. She had been in failing health for nearly a year with a heart ailment. She bore her sickness patiently and had bright hope of regaining health, but the end came suddenly and her spirit took its flight to be with her Lord whom she had accepted in her youth. She united with the Mennonite Church to which faith she remained true until death. Her mother passed away when Salome was about 2½ years old. After the death of her mother, she enjoyed the affection and comfort of her Grandfather Bishop Jacob Kenagy's home, where she grew to womanhood. On Dec. 2, 1900, she was united in marriage to Silas Stutzman. To this union 9 children were born (Fred, Harrisonville; Ruby, wife of J. A. Kauffman, and Ralph, both of Garden City; Carl, Toluca, Ill.; Glen, C.P.S. Camp No. 20, Wells Tannery, Pa.; Lydia and Homer, at home). She was preceded in death by Arthur Lee and Marie (Mrs. Harry Detwiler), also a brother, Eldon. She leaves to mourn her sudden departure, her companion, 2 daughters, 5 sons, 16 grandchildren, 2 sisters (Mrs. David Hostetler, Ill.; Mrs. Mellie Oesch Berky, Creston, Mont.), a half sister (Sarah Berkey), 6 half brothers (Uria, Bill, Irvin, George, Amos, and Tommie), 2 uncles (Solomon Kenagy, Kansas City, Mo.; Jacob Kenagy, Colo.), and an aunt (Sarah Kenagy, East Lynn, Mo.), besides many other relatives and friends. Funeral services were conducted at the Sycamore Grove Church in charge of the home ministers. Interment in the Clearfork Cemetery.

Yoder.—Joseph Ira, son of Crist P. and Lydia Hartzler Yoder, born at Milroy, Pa., March 31, 1884; passed away at the Dr. Black Hospital, Dec. 3, 1943, after an illness of 3 months of lung abscess; aged 59 y. 8 m. 3 d. He united with the Belleville Mennonite Church in his youth where he attended services as long as health permitted. He leaves 4 brothers and 3 sisters: John D. and Oliver, Belleville, Pa.; Jesse T., York, Pa.; Dr. S. E., Lancaster, Pa.; Sarah, Leah, and Mrs. Katherine Esh, Belleville, Pa. His parents and a sister Nannie (Mrs. J. C. Kanagy) preceded him in death. Funeral services were held Dec. 5 in the home and in the McNabb Funeral Home conducted by Bro. Harry E. Kauffman. Burial in the Belleville Mennonite Cemetery.

Items and Comments

Most Protestant chapels in Spain are closed and no Protestant schools are allowed. There is compulsory Catholic religious education for Protestants in all state schools, according to reports from the International Christian Press and Information Service.

A brother recently wrote to point out that in a recent Babson chart the American dollar was divided thus: 24 cents for living, 21 for luxuries, 12 for waste, 11 miscellaneous, 10 for investment, 9 for crime, 2 for education, and 1 for the church. It is apparent that the expenditure for luxuries, waste, and crime is 42 cents, almost half of the expense of living. That is 42 times as much as is spent for the church in so-called Christian America.

According to the Puerto Rico correspondent in the Christian Century "The work of the C.O. groups in Puerto Rico has just been reviewed by Benjamin Thoron of the Congressional Committee on territories and Island possessions. Thoron reports that an unusually worth-while service is being rendered by these public-spirited men and women from the United States. Every observer of their hospitals, clinics, and social welfare work, is impressed with their ability and devotion."

The weapons of our warfare are neither carnal nor political. The hope of the church is not in an improved political, social, or economic order. It would be ludicrous if it were not so tragic to see how some churchmen get their eye off the spiritual goal. One is reminded of a conversation between Boswell and Johnson.

Boswell: "So, sir, you laugh at schemes of political improvement?"

Johnson: "Why, sir, most schemes of political improvement are very laughable things."

Two British bishops on February 9 protested in the House of Lords against the bombing methods which are being used over Germany. They deplored the harvest of hate which is being sown and the inevitable effect on the morals of the British people. The bishops were given no hope by the government that the bombing policy would be abandoned. Even though their protest was futile, the bishops should be given credit for the ability to see that the effect upon the perpetrators of atrocities is greater than that upon the victims.

Arrangements have been made for the building of a 1250-mile pipe line from the oil fields surrounding the Persian Gulf to the Mediterranean seacoast in Palestine. Apart from the probable political significance of this move by which 95 per cent of the world's supply of oil has been brought into the control of Great Britain, Russia, and the United States, one cannot help thinking of the way in which again Palestine becomes a center of world interest. It is probable that the terminus of this pipe line will have to be protected by military power, and it is easy to see how Palestine may become again the battleground of the nations as the prophets had foretold.

—o—

CONCERNING A NAME FOR THE NEW MENNONITE CAMP

The newly acquired Mennonite camp ground in the mountains east of Scottdale is urgently in need of a good name. The name should be significant; that is, it should be expressive of the purpose and spirit of those purchasing the grounds.

The desire of the sponsors is that this project should contribute most definitely to the welfare of the church in every way. It is to be a place, properly equipped and maintained, for conducting summer religious activities under the most suitable environment. It should help folks, in the words of Christ, to "come apart and rest awhile," and, doing so, be blessed spiritually, physically, socially, and mentally. The name of the camp should suggest as much of this as possible.

The Association solicits suggestions for the name from all interested parties, and, to stimulate interest in helping to find the best name, makes the following offer:

To the one suggesting the name which will be accepted by the Association, free entertainment will be given at any one of the four Mennonite activities being planned, D.V., for the summer:

1. Twelve Day Young People's Institute, August 9 to 20.
2. Summer Bible Conference.
3. City Missionaries' Retreat.
4. Boys' Camp.

More than one name may be submitted by a person, but all suggestions must be mailed not later than midnight, March 17. Address your letter to the

MENNONITE CAMP GROUND ASSOCIATION
A. J. Metzler, President
Scottdale, Pa.

Mennonite Yearbook

The new 1944 MENNONITE YEARBOOK AND DIRECTORY is ready for distribution. We cannot here in this small space tell you all that the YEARBOOK contains, but we know that every article and each item of statistical information will be of value to every church member. Besides the regular features which have been appearing from year to year, here are the new features: Church Statistics by Conferences, a Church Calendar, a table of Mission Sunday Schools by Conferences, and biographical sketches of Bishops Daniel Kauffman and A. O. Histand with pictures. To keep better informed on the work and progress of the church, a copy of the MENNONITE YEARBOOK will provide a ready reference. We urge you to order *now.*

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MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MARCH 16, 1944 (Herald of Truth Established 1864) No. 51

EDITORIAL

What is a "good" man? Some so-called goodness is almost amoral in that it is neither good nor bad, for true goodness must have a positive character. It must be constructive. It must be good for something. It is easy to keep from making mistakes by making no attempts. The person who never speaks for Christ and His righteousness will not say the wrong thing. But neither will he say the right thing. A person who never makes a mistake probably never does anything. The people who are in the thick of the fight, who are in the swirl of activity, throw themselves open to the criticism of others, and oftentimes the people who criticize are doing nothing themselves.

In the Book of Acts we read that Barnabas was a good man, and Barnabas was a very active man. His brief life record is richly suggestive of a long train of noble deeds and active Christian work. His goodness had the quality of performance in it. He was not "good for nothing."

*

There is nothing so stubborn as a fact. Theories may be argued against. Opinions may be contradicted. Fables may be disbelieved. Dreams may be laughed at. But facts have all the stubbornness of reality. If we deny them, they are still true. If we try to evade them, they block our path. Words are powerless to get rid of facts. The fact is the reality behind the word which tries to express it.

Not only must we recognize facts, but we must do something about them. The inescapable consequence of reality is an imperative. Facts become commands. The truth of which we are convinced becomes the directive which tells us what we must do. Since God is, I must recognize Him. Since He has spoken, I must hear and obey Him. When I find myself a condemned sinner before Him, I must confess my sin to Him. The Savour who was sent to redeem me demands my faith and my allegiance. The fact that I have an immortal soul; the fact that God has given me a will to determine my own course and my own destiny; the fact that there is a devil to tempt me to evil; the fact that life is short and eternity is long; the fact that my life may be influencing many others: all these facts and many more point plainly to a related duty. And I know I must act. We are not here in a make-believe world. Life is not a game; it is real, and earnest, and weighted down with responsibility.

*

In the Book of Acts we read of two different situations in which, at different times, the church found itself. At the end of the second chapter we have a description of the church just after Pentecost. This church, we read, had "favour with all the people." It was a successful church, giving a testimony, and bearing constant fruit in the continuing salvation of souls. Sometime later, as recorded in the eighth chapter, the church was harried by a great persecution. But the persecution did not hinder the testimony. "They that were scattered abroad," we read, "went every where preaching the word." When the church was well thought of, the work prospered: and when the church was persecuted, it prospered too.

Under what outward circumstances may we expect God's blessing upon the testimony and the work of the church? If the world recognizes our religious integrity and permits us to live and to labor in peace, can the Lord's blessing be upon us? Or can He bless us only when persecution sifts out the unfaithful, and when amid trials and testings, the testimony is faithfully maintained? It sometimes appears that the days of difficulty are the best days for the church, and we come to think that only when the world persecutes us are we in the place where God would have us be. This may be a fallacy. God's blessing does not follow the whim of current circumstance. God blesses those who are faithful and true to Him and to His Word. If that faithfulness brings us persecution from the world, it is well. Let us live meekly in the persecution and know that God can use even these testings as an occasion for the spreading of the Gospel. But if we are not being persecuted, we have no call to seek specifically for persecution. The Lord knows that the growth of the church needs also the quiet days; and the favor of the people may also be a means to the salvation of many souls. God can and will bless His people, both in times of peace and in times of tribulation. The condition is not in outward circumstances, but in a true fitness of the inner life.

*

Let all things be done decently and in order.—I Corinthians 14:40.

Our God is a God of order. By His creative fiat He brought order and beauty out of chaos. It is His plan that we should worship Him in "The beauty of holiness." Some people have emphasized the aesthetic element in religion to such an extent that others of us feel they have killed the meaning and the true spirit of worship. We must always avoid the supposition that art is religion. We are to worship the Lord in the beauty of holiness, but we are also to worship Him in spirit and in truth.

But this danger of making our religion too aesthetic is not much of a threat to the Mennonite Church, at least just now. Perhaps we stand nearer to the other danger—that of being too neglectful of beauty, and decency, and order. Every religious ordinance should of course be sincere; but it should also be beautiful. A dirty or torn devotional covering is not only a testimony to the personal carelessness of its wearer; it casts a slur upon the ordinance itself and may even be thought of as an insult toward God. Baptism and the communion service should be conducted in such a way that the observer will be impressed with the beautiful sacredness of it. Perhaps the feet-washing service offers most difficulties to a decent and orderly observance. There

is danger that this sacred ordinance be carried on in such a way as to make it repellent to a reverent Christian. We can imagine with what tenseness and holy awe the disciples watched Jesus go from one to the other and wash their feet. We may be sure there was no noise, and confusion, and irreverence. In this as in other things we should study how to be pleasing to our Lord and to give an effective testimony to the onlooking world. To improve the beauty and reverential spirit of every church ordinance and practice should be a challenge to every Christian, but particularly to those leaders of the flock whose influence and example are so great upon the rest of the church.

*

One is impressed with the boldness with which the early apostles gave their witness for Christ. Paul spoke without apology before governors and dared to appeal his case to Caesar. No man can witness before the great of this world unless he is convinced of the absolute authenticity and power of his message.

It seems sometimes that our testimony is given largely in the spirit of a cringing apology. With embarrassment we set forth what we believe and why. How can we expect anyone else to believe it, or even respect our position? Such an apologizer will not be a missionary. He is afraid that if he exposes himself to pagan thought and environment, he will become converted to pagan religion. Perhaps more than we realize we frequently hold a position of isolationism just because we assume that our position is weak and would not bear contact with unbelievers or those who do not agree with us.

The Bible Christian has nothing to apologize for. Salvation through Jesus Christ and the way of life which the Bible teaches is the best thing in the world. Let us gladly and boldly give our testimony in every governor's palace and on every Mars' Hill that is open to us.

The Decay of Conscience

Evidences That the Public and Individual Conscience Needs a Great Awakening

A little consideration will show anyone that people as a rule are not as conscientious as they once were. The individual and public conscience is in a state of decay.

Attitude of Civil Laws

One evidence of the decay of conscience is the attitude of people to civil laws. Take, for instance, regulations concerning the speed of automobiles. The editor does not have a car and never drove one, but I often ride with people whose Christian experience and testimony I do not question. Yet there are very few of those I have ridden with who do not at times knowingly exceed the speed regulations posted along the road. It is noticeable, however, that when they approach a state police station they are careful to see that speed is proper. Of course there are states in which the only regulation is "proper and reasonable," leaving the individual driver to his own judgment outside of incorporated cities and towns.

Why This Difference?

Why does the motorist knowingly exceed the speed laws when he is sure there is no policeman in sight, and reduce speed to legal requirements when police are in sight? Read this and get the application: "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake" (Rom. 13:5). We understand the meaning of this to be that we should not only keep the laws because we are afraid of being arrested, but because our conscience condemns us for not keeping the laws. Is it not a sure sign of the decay of conscience when a person will guide his conduct only from the standpoint of whether or not he will be arrested for violation of the law? Is it not the old excuse of the lawless individual who takes the attitude that anything is right if you can get by with it?

Seen in Family Discipline

It is no uncommon thing to see children of Christian parents, the children themselves claiming to be Christians, who use the "get by" method with their parents, and lead them to believe they were in one place when they have been elsewhere. They would dreadfully dislike to have their parents know some things they do. The presence of their parents would have restrained them from some things they did, but conscience is not active enough to keep them on the strict lines.

Seen in School Discipline

Any schoolteacher can testify to the fact that pupils will do behind the teacher's back what they would be afraid to do with the teacher looking. As disciplinarian in a Bible Trainin; School it is a grief to me to know tha some young men and women profess ing a call to the ministry and in prep aration for missionary work, will a times in the absence of any school of ficer, do things they know to be con trary to the regulations of the schoo It would seem as though such a perso should have a conscience sufficientl exercised to hold them steady under an circumstances.

Seen in Church Discipline

Anyone who will take the pains t read the Discipline or Manual of an church and then compare the behavio and dress of the average congregatio with the regulations therein set fort will find that the majority of churc members are departing from the con duct they once solemnly declared the would uphold. The example of th worldly public has a greater influenc than their conscience in guiding thei conduct and dress. As long as th pastor does not rebuke them, and n church committee visits them to ad monish them, they "get by" with it an count themselves good church members

The Importance of Conscience

The decay of conscience that is evi dent on every hand and in all depart ments of life is a serious sign of th times. No one can long endure as a faithful Christian who becomes indif ferent or negligent of the prompting of conscience. It is through the con science that God does the most direc speakng to the individual, and if on forms the habit of not listening to th promptings of conscience as enlighten ed by the Spirit of God, by preaching by reading the Bible, and other lik means, he soon gets beyond the soun of God's voice, shutting up the avenu through which God most frequentl moves on the soul.

Different Kinds of Consciences

The Bible lists various types of con sciences, which we might briefly con sider. We will first consider

1. **A Good Conscience.** This is evi dently the kind of conscience Pau professed to have when he was ex amined before Felix and said, "An herein do I exercise myself, to have al ways a conscience void of offence to ward God, and toward men" (Acts 24 16). From this we understand that his conscience did not condemn him fo anything he did toward God or men.

2. **A Weak Conscience.** This is re ferred to in First Corinthians the eighth chapter, verses 10-13, where one with a weak conscience is condemned fo eating meat offered to idols. Paul shows that the idol could not possibly have any effect on the meat, but people wh had worshiped idols could not eat it without feeling a sense of condem nation because in the past they believed

he idol was something vital. The one with the weak conscience is often harried by the enemy of souls and made to believe that some inadvertent error is flagrant sin, thus bringing them under condemnation and causing them to give up. If such should immediately confess to the Lord their error, and not repeat it, they would find immediate peace instead of dragging along under condemnation for days and believing the Christian life is too hard to live.

3. **An Evil Conscience.** This is mentioned, but not described, in Hebrews 10:22. It is something to be delivered from, and it can be delivered from evidently as we understand from this verse. It is evidently very different from a good conscience. It may be like what is described in Isaiah 5:20: "Woe unto them that call evil good, and good evil."

4. **A Seared Conscience.** This is mentioned in First Timothy 4:1-3. From this we learn that they are persons who depart from the faith and give heed to seducing spirits and doctrines of devils; that they speak lies in hypocrisy. While having no conscience regarding the vital things of the Law, they raise false standards of right and wrong, making it wrong to marry and to eat meat.

The Education of Conscience

The purpose of the conscience is to prompt the person to do right and not to do wrong. Conscience always puts itself on the side of right. It also is subject to the person's education as to what is right and wrong. The person who is brought up to believe that Saturday is the true Sabbath has no condemnation for doing secular work on the first day of the week, but is condemned for working on Saturday. To force such a person to work on Saturday is to do him wrong. If he can be shown from the Scriptures that Christ has fulfilled the purpose of the old Sabbath, then his conscience will be at ease working on Saturday and worshiping on Sunday.

The question arises: Shall a man be subject to his conscience even if it is wrong? Another question might be asked: If a person will not obey his conscience when it is wrong (he supposing it is right) what assurance have we that he will obey it when it is right?

One secret of the power in Paul's life was that he was such a thoroughly conscientious man and actively did with earnestness what he thought he ought to do. He at first believed fully that Jesus Christ was just another impostor, of which there had been some deceiving the Jews before, and that the penalty of the Old Testament Law should be executed on all His followers. Some question was doubtless raised in his mind when he witnessed the victorious death of Stephen that came to its climax when Jesus met him on the Damascus road and told him that it was hard for him to kick against the pricks. When his mind was clarified as to the purpose of Christianity and its relation to the prophecies, then he was just as zealous for the faith as he had been against it. His testimony before Agrippa was, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9). His conduct went wrong because his intelligence was faulty.

Do People Do as Well as They Know?

Here is the real issue. People know better than they do almost universally. This is true especially of people who are not Christians, and, alas, many professing Christians are not walking in the light of their own intelligence. Their conscience prompts them to do better than they do, and repeated violations of conscience have vitiated it until it is in a measure in decay.

We need a great awakening of the individual and public conscience. Let every reader inquire into the state of his own conscience, and use such corrective measures as can be found in diligent Bible reading, self-examination, and prayer. Then let him look to the Lord for forgiveness for past violations and by the help of the Spirit and the exercise of his own will settle it to live with a good conscience toward God and men.—The Gospel Minister.

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STORM CLOUDS

Are you afraid of thunderstorms? Most people are. Some manage to control their fear better than others. Some can transfer the emotion and recognize only a tremendous awe and wonder as the clouds sweep up from the horizon. Very few can ignore the phenomenon. Nearly everyone has some sort of an emotional reaction to it.

According to Ripley, the densest and most formidable storm clouds contain only one part water to thirty thousand parts of air. It doesn't seem possible.

No one is afraid of air; though many are afraid of the lack of it. It is the medium in which we live. It is as familiar to us as our own bodies. Most of us go for weeks or months at a stretch without thinking much about it. Then suddenly it gets mixed up with a little water—one-thirty-thousandth of its own bulk, and the majority of us start to shiver and shake. That tiny bit of water and that great volume of air blow up in great black bulk. The sight is enough to make the boldest uneasy.

So many of the storms of life are mostly air; aren't they? A tiny bit of injury. A tiny bit of resentment. Blow them up with thirty-thousand parts of air—hot air, in this case—and you have the makings of a good storm. The recipe applies equally to individuals, families, congregations, church agencies or nations. It should be used only in emergencies.—The Lutheran.

QUESTIONS ON MENNONITE COMMUNITY LIFE

I. What Is Meant by Mutual Aid?

By Guy F. Hershberger

Mutual aid is a practice, found among groups of people, of assisting each other in time of material need. This is a Scriptural principle. In Gal. 6:2 we read: "Bear ye one another's burdens, and so fulfill the law of Christ." Here Paul is speaking of assistance in spiritual matters. It is clear from the New Testament, however, that the Christians also believed in bearing each other's material burdens. When the Christians at Jerusalem suffered from a dearth those at Antioch helped them. Acts 11:27-29. This was mutual aid. When the Grecian widows were in need of help, seven deacons were appointed to assist them. This was also mutual aid.

The Mennonites have always believed in mutual aid and have practiced it. Menno Simons said:

> All those who are born of God, who are gifted with the Spirit of the Lord, and who, according to the Scriptures, are called into one body of love in Christ Jesus, are prepared by such love, to serve their neighbors, not only with money and goods, but also after the example of their Lord and Head, Jesus Christ, in an evangelical manner, with life and blood. They show mercy and love, as much as they can; suffer no beggars amongst them; take to heart the need of the saints; receive the miserable; take the stranger into their houses; console the afflicted; assist the needy; clothe the naked; feed the hungry; do not turn their face from the poor and do not despise their own flesh.

In the seventeenth century the Mennonites in Holland helped the persecuted Swiss Mennonites by giving them financial help in finding a new home. In recent times the Mennonites of America helped the Mennonites of Russia to find new homes. In our Mennonite communities it has long been the practice for brethren to help each other in case of loss by fire or storm. Today we have a number of local mutual aid organizations to help carry out this work more effectively. The Civilian Public Service program under the Mennonite Central Committee is a Mennonite mutual aid program carried out on a rather large scale.

A great amount of mutual aid, however, is carried on continually in our communities with little or no organization. When neighbors exchange help in threshing or butchering, they are engaging in a form of mutual aid. When a group of men join together to husk their sick neighbor's corn, they are extending mutual aid. One could name dozens of ways in which the principle of mutual aid is practiced in all of our Mennonite communities. This is a Christian principle which we need to keep.

Goshen, Ind.

WITH OUR MISSIONARIES

"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE."

THE SCORN OF JOB

"If I have eaten my morsel alone,"
The patriarch spoke in scorn.
What would he think of the Church were he shown
Heathendom—huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone?

"Freely as ye have received, so give,"
He bade who hath given us all.
How shall the soul in us longer live
Deaf to their starving call,
For whom the blood of the Lord was shed,
And His body broken to give them bread,
If we eat our morsel alone?

—Archbishop Alexander.

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South America

THERE IS SOMETHING LEFT TO BE DONE

By Albano Luayza

The above words were spoken by a celebrated Roman Catholic novelist who is at present the Minister of Public Instruction of the revolutionary government of the Argentine Republic.

The Minister says the country needs to be Christianized, thus implying that the church of Rome has done nothing yet to make the Christianity of Christ known. We ask, How can she, if she herself does not know Christ and His teachings? At least in Argentina she has done her utmost, and is still trying today, to keep the Bible from being made known to the people in general. Just recently a great author wrote a book entitled "El Christo Invisible" (The Invisible Christ) in which he shows that Christianity is not known in our native land, and indirectly blames the Catholic Church for not making it known. The same author says he found in Christ and the Gospel that which the Catholic Church had not given him.

We evangelicals believe that this country needs to be Christianized, but we do not believe it will be done by the imposition of a government which perhaps, at the suggestion of the Catholic Church, wishes to make laws that would curtail the liberty of worship and speech which has always been the pride of the Argentine people.

We well know that the Lord Jesus Christ never recommended a law compelling every one to accept the teachings which He came to bring to the world. On the contrary, He said, Ye "shall know of the doctrine, whether it be of God, or whether I speak of myself." There is no doubt that the Christian religion came from heaven and has its basis in the teachings of Christ. Consequently, in order that men be Christians it is necessary that they should know the Bible, which is his code, as one of the illustrious presidents of this nation has said, and they should adjust their lives to His divine teachings. The question comes to us, Who are those who study and obey the Word of God? The Catholics? By no means, for they say in this country that the Bible is a Protestant book! But how different is the esteem in which the evangelicals hold the Bible! They meet to study it, and they pray earnestly for their friends and for their enemies, and even for those who are in authority that they might be able to live quietly and peacefully.

The Minister of Public Instruction says that hate and atheism should be rooted out. We evangelicals say that is right, but that the best way to accomplish it is to teach the Christianity of Christ, which is all love and meekness. It does not think evil of others, but seeks the good even of those who slander and despise. It gains them by love and not by repaying in the same coin as do those who do not know Christ—and in reality they do not know Him because the Catholic Church does not teach the pure and sublime truths of the Word of God.

The Minister further says that the dominion and respect of the law should be guaranteed. We agree; but to accomplish this is nothing better than guaranteeing the teachings of Christianity. But let us understand each other correctly. We are not of those who, when seeking a person to fill a public position, always ask what religion he professes and wish to put in authority those only who profess the Catholic faith—and that in a country where there is freedom of religion, freedom to teach, and freedom to worship God as one pleases.

We who truly love our country cannot keep quiet when, under the protection of dictatorial laws, the Catholic teaching has been introduced in the state schools, and when those who do not agree with the creed are called, even in official documents, "Atheists, Jews, and Communists," or it is said they have dissonant ideas, when in reality we are persons who love our country and desire its welfare and the proper respect of its constitution. One of the presidents said it is the best constitution in the world. What we wish to see is that it be respected and that it shall never occur that an American nation should be a place where a specified religion enjoys special privileges, or that the rights which the law gives us should be curtailed. If, in reality, it is the Catholic Church that is back of all these things, what a small honor it is for her leaders and teachers who seek the protection of laws and restriction in order that she might prosper!

We agree with the Minister when he says there is something left to be done. Certainly it is up to us, the evangelicals, to keep on preaching the Word of God under the protection of our laws, and depending upon divine favor we will do it.—Translated and adapted by T. H. Brenneman.

THE STATUS OF CHURCH UNION IN INDIA

By George J. Lapp

We are in accord with the editori on "Church Union" in the DOCTR NAL SUPPLEMENT of June, 194. Our brother wrote, "Christians wh take the Bible as the Word of God an wish to maintain a body of believe who simply and fully follow this Wor will raise serious questions concernin the possibility of church union. . . That all Christians should be one, a Christ prayed, is earnestly desired b all of us, but the only possible groun of such union is the unadulterate Word of God and not a least commo multiple which defies the essentia character of the faith once delivered. . . But even concerning co-operation an the possible union with other Men nonite groups, the same principle ap plies." The editor further emphasize that such coming together must be on basis of a full-gospel witness of life an loyalty to all the things taught in Hol Writ, and that it must be true that w are interested only in such union amon ourselves as will maintain and empha size our distinctive testimony as a Men nonite Church.

During the past few years one of th much-discussed subjects in India wa that of church union. This was give greater emphasis by the organic unio of communions in the homelands o Canada, England, and the Unite States. Most of the churches thus merged had similar backgrounds an doctrinal emphases and observances and also similar organization and ad ministration. They carried their unite church organizations into the missio fields, including India. Following ir their wake were those who contende that there should be a union of union which would bring into this system al types of church organizations still un affiliated with any united churches. When the enthusiasm for this was a its height and when much more wide spread church union seemed probable some began to fear that an attempt might be made to absorb the minority churches; or if they persisted in their individualism, they might be snuffed out. Some eager enthusiasts for church union urged that steps be taken in this direction; but extremists always stimulate action in opposite directions. These reactions were the result of (1) the insistence of the most influential of the uniting churches that their traditional systems be maintained and adopted by the other uniting churches; (2) the suggestion by liberalizing agencies that church union should be universally recognized even at the sacrifice of principles, meaning perhaps those distinctive principles and practices that have caused the organization of separate, and in some cases, opposing denominations; (3) the revelations of the glaring differences between highly ritualistic

churches and those which are nonritualistic; between those churches which have strong centralized government and those which are congregational. It also became apparent that in India not only denominational differences in principle, practice, and distinctive witness need to be taken into consideration; but there are regional, cultural, and other differences in India among its nationals which, even though universal church union might be effected, would in turn bring about a breaking up of churches into regional bodies which would develop corresponding difference.

The reactions expressed were interesting. Many smaller church organizations like ourselves with a firm conviction that our distinctive witness for which the churches were called out should not, under any circumstances, be sacrificed, said little but remained aloof. Larger organized churches openly declared their independence from union with other churches which differed in policy and practice. Then there came the difference between the liberalizing and the conservative groups within the unions. Finally, there have been withdrawals of groups who saw that in the future their own principles of organization and practice would be disregarded. This was the result of certain pronouncements made by church leaders in high authority who insisted that the practice of their respective groups be respected in the uniting of the churches concerned. Consequently, the strong emphasis on universal church union has subsided, and a charitable attitude toward the convictions of every group has taken its place in many respects.

Where it could be done without sacrificing our distinctive witness as a church, we never have refused to cooperate in interchurch and intermission interests.

Here they contributed to our good, and we contributed to the good of others. Wherever we have manifested the spirit of good will and brotherly kindness, we have found that our voices also have been heard and our convictions have been respected. Therefore we have not withheld our counsel from interdenominational conferences and councils which operate in the fields of the common causes that all can support. There are educational, medical, evangelistic, Christian community, and other interests which are common to all, and we can learn a great deal from each other. In a recent Bible study, evangelistic, and church leadership conference in which were representatives from many churches and missions, including one from our mission, problems were discussed with great profit. The discussions were a great help to us. Our representative could return with helpful suggestions and ideas which could with profit be incorporated in our plans or building up the church leadership and the cause of more effective evangelism. He also had the opportunity of giving counsel. It was well received in the conference. We cannot afford to close our ears and minds to helpful counsel from Christian forces about us; but we remain within our rights when we carefully and prayerfully discriminate between that which will strengthen our witness as a church, and that which will weaken it.

We also believe that all should be one as our Lord so earnestly prayed in John 17; but since we know that in the early church, groups were swept aside by liberalizing and perverse influences which caused heresies and schisms, we need continually to remind ourselves concerning the sure foundation upon which we must be built. We must be a God-fearing people, faithful to the "all things" of the Word of God, living stones, born again and washed by the blood, filled with the Holy Spirit, and true to the principles which we believe to be in accord with the will of God. We must believe that there is no name given under heaven nor among men, whereby we must be saved, but that of Christ Jesus, our Lord and Redeemer.

There always will be those who will deny the blood that bought them. Time and again there will be those who will deny the virgin birth, and who will seek to pervert the Scriptures and draw minds away from the vital teachings of the Word. There are, and will be, liberalizing elements which would, if they could, become Hydra-headed religious monstrosities used to lead astray any groups or individuals that come under their influence. There also are, and will be, groups who consider themselves especially elect, and who will continue to attempt to impose their systems and policies upon other groups under the guise of church union.

But there is no need to become unduly concerned that any one overpowering influence will be developed to such an extent as to force church union in India. We have the confidence that consecrated, sound judgment and divine guidance will continue to be maintained in this land. We pray that it also will be maintained in the homeland, and that the testimony so urgently needed in our day may not be lost. We in India need your prayers. We need the guidance of the Holy Spirit that while we strive to maintain the spirit of good will and charity and continue to exercise with discretion good fellowship with other Christian groups, we remain mindful of our obligation. Guidance is also needed that we may be faithful to the trust which is ours by a heritage that has come down through the centuries, and which we believe to be in accord with the teachings of Christ and the apostles.

Dhamtari, C.P., India.

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"Faith without works needs an undertaker."

City Missions

IOWA CITY, IOWA

(Mennonite Gospel Mission)

Greetings to the Gospel Herald family. In the past months we were privileged to have a number of ministering brethren with us among whom were Bros. D. J. Fisher, who had charge of our communion, and Bros. George Miller, Edward Diener, Joe Gingerich, and Chris Yoder. We extend a welcome to any of our brethren to visit us. We are especially glad when ministering brethren come to preach for us.

Bro. B. B. King held revival meetings here recently. It was necessary for him to return the second time. Because of the many who were sick when he first came, it was considered best to postpone the meetings until a later date. Bro. King came again on his return trip from Kansas. Very good attendance and interest was manifest. A number came for special help in their Christian experience and three accepted Christ for the first time. We ask an interest in your prayers in behalf of these and in behalf of the workers here.

We are now busily engaged in a Tuesday evening Bible class in our congregation, on "Training for Service." A very fine interest is shown. On Tuesday evening in our regular prayer meeting, our meditations are taken from the book of Romans. We are privileged to have jail services each Wednesday evening.

We as nonresistant people in Iowa City are affected by the war situation and yet the attendance and interest from the outside is good considering all things. Last year the average attendance was over 115.

We wish to thank the many who made Christmas season pleasant for the Iowa City people. Some thirty baskets of Christmas cheer were delivered to many old, infirm, fatherless, and needy. Sunday-school children received their treat as usual. We thank everyone for the contributions. May God bless all of you. As God directs, may you continue to help in bringing His Word to Iowa City.

March 7, 1944. The Workers.

HANNIBAL, MISSOURI

(Mennonite Gospel Mission)

Dear Readers: Last night a six-foot sailor who had been reported missing stopped at the church. At one time he was an active member of this church. In his conversation with Bro. Kauffman he said, "I have seen some terrible things on the Pacific. I want you to know that I have never forgotten the things I learned in this church. I will have to go back into the fight in six months. Life looks dark. Please pray for me."

On Feb. 28, a carload from Hannibal went to Iowa, where Sister Kauffman spoke at the biannual sewing circle meeting at Wellman. She chose the timely subject, "The Challenge of a Chaotic World."

Bro. Kauffman was one of the instructors in two Bible conferences held recently at the Cherry Box and Pearidge congregations in Missouri.

Our souls are still feasting on the nourishing food we received at our Bible conference.

(Continued on page 1084)

OUR FAMILY CIRCLE

"AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD."

THE OLD HYMNS

There's lots o' music in 'em, the hymns of long ago,
An when some gray-haired brother sings the ones I used to know,
I sorter want to take a hand—I think o' days gone by.
"On Jordan's stormy banks I stand and cast a wistful eye."

They seem to sing forever of holier, sweeter days,
When the lilies of the love of God bloomed white in all the ways;
And I want to hear their music from the old-time meetin's rise
Till "I can read my title clear to mansions in the skies."

We never needed singin' books in them old days, we knew
The words—the tunes of every one the dear old hymnbook through!
We didn't have no trumpets then—no organs built for show;
We only sang to praise the Lord "from whom all blessings flow."

An' so I love the old hymns, and when my time shall come—
Before the light has left me, and my singing lips are dumb—
If I can only hear 'em then, I'll pass without a sigh
"To Canaan's fair and happy land, where my possessions lie!"

—Atlanta Constitution.

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DON'T FORGET THE AGED

"There was a little timid knock on our office door," relates Uncle Jacke, the famed Kalamazoo philosopher. "We opened it, and there stood a man eighty years of age, one of the finest, sweetest souls that God ever made, a man we had known for years, but in the hurry and rush of our business, and because he was on the shelf, we had lost track of him. As a matter of fact, we had neglected him.

"He took the chair we offered him, and the tears came into his old eyes as he said, 'I just had to look you up. I don't get out very much; most of my old friends have died, and, of course, the younger ones, like yourself, are busy. But this morning, as I came down the street, as I looked at men who looked at me and then passed without even a nod, I was so hungry to see a familiar face, and hear a familiar voice, that I just had to look you up. But I won't bother you—you are a busy man.'

"The old man tottered to his feet; we gently pushed him back in the chair. We kept him as long as he would stay, and as he left, we told him we were going to drop in at his home for a good, long visit. He said he would be so glad. We fully intended to, but business piled up on us, and this morning we heard that this good old soul had taken the long trail. Now we are full of regrets. Do we businessmen get so absorbed in our business that we fail to rap at the other fellow's door occasionally? We think so."—Exchange.

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RAISING A FAMILY

If I Had the Job to Do Over Again

If I had the job of raising a family to do over again, I would spend more time and thought on certain aspects of the task and less, or none at all, on others. In general, I would give myself more fully to my family and less to outside interests, unless they concerned some phase of my task. Raising a family would be an all-absorbing, wholehearted project with me, one that would require study and preparation on my part. I would plan to enjoy my children and would want them to enjoy their home fully. I would covet for my home an atmosphere that was harmonious and cheerful. Shall we consider the subject under four divisions, the physical, mental, social, and spiritual? For lack of space each will have to be noted very briefly.

Physical

Realizing the importance of good health and that our bodies are the temple of God, I would acquaint myself with the laws of health, practice them myself, and teach them to my children. To that end, simple but attractive books and magazines on the subject would be available and discussed. In order that precious hours need not be spent concocting meals that require much time but are not necessarily beneficial. I would provide simple nutritious food for the family. Splendid help can now be obtained along that line.

Inasmuch as health, food, clothing, and shelter are matters of concern all one's life, I would train the children early in caring for their clothing, their rooms, and in taking responsibility for certain jobs in the home. It is most important that the habit of orderliness be given attention.

Mental

As ideals are greatly influenced by reading, I would be very careful about the reading matter that entered the home and would take time to look it over that I might be intelligent about it in conversation and in offering advice.

The same would apply to music. The so-called popular music would be excluded. There is so much that is excellent, why admit the questionable? Singing good songs would hold a major place in the home. . . .

Keeping abreast of the children's school studies and knowing their teachers would be one of my special outside duties. Many indirect and supplemental helps can be given children when parents know something of the studies being pursued. This interest on a parent's part goes a long way in giving children a love for their studies.

I would aim to become a first-class teller of good stories, striving always to add to my stock and to use illustrations or objects when possible. The story hour would be a looked-forward-to hour in my home every day.

Social

This phase of a child's life begins very early. It is more easily guided during the pre-school period than later. From infancy I would begin to gain my child's confidence by being always sincere, appreciative but not critical. When companions appeared on the horizon, I would become acquainted with them, diplomatically eliminating the undesirables and influencing for good those that were suitable.

Recently a mother of three fine children, two boys and a girl, showed me her large back yard. Pointing to some good-sized blocks of wood and long planks, she said, "You would be surprised how many combinations are made with those. All the boys in the neighborhood seem to congregate here." This was one way she kept her own as well as other boys occupied and in a place where she could exercise supervision. In her room, below the dining room windows, was a long, narrow table, "the work table," she called it. Here many ingenious ideas and devices were evolved. Each month her children looked forward to a magazine suggesting handwork for children, a file of which she kept on hand. My feeling about this mother was that she was alert to the claims of childhood. She had the social life of her children well in hand.

Spiritual

The cultivation of body and mind is secondary to that of the spirit which can and should be the directing force throughout one's life. If the spirit is controlled by a desire to please God, all else will fall in line. How important then to make it plain to a child what God likes and does not like! Therefore, in order to give my children as comprehensive a conception of God as possible, I would prayerfully do my best to carry out the following:

1. I would prepare myself daily for my task by good reading, prayer, and consecration, and would endeavor to maintain a calm and cheerful spirit.

2. With my family I would attend church, Sunday school, and other meetings that would contribute to our upbuilding.

3. I would conduct a daily worship program in the home at which time we would have God's Word read, prayer offered, and a song sung, each item being brought within the comprehension of the children, in part, at least.

4. I would arrange for a time of instruction daily in Bible stories, verses, songs, handwork, manners and kindred themes. Bible games and contests would be used as needed. Sunday afternoon would be especially planned.

5. I would invest money in books, magazines, blackboard, games, scrapbooks, pictures, and materials for teaching that I might have a variety of ways of interesting the children and "keeping them on their toes."

6. I would invite pastors, missionaries, teachers, and others to the home, asking them to visit with the children part of the time, telling stories or relating incidents that would unconsciously set ideals for them.

7. When the children were old enough, I would hold a class for them at my home, inviting neighborhood children to attend. It would be the kind of class they would be eager to attend.

Young parents, begin now to follow this or some similar plan and avoid the remorse that will surely come in later years over wasted opportunities. Let there be no need of your saying, "If I had the job to do over again."—Church School Promoter.

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THE CROSS AND THE WORLD

By Orrie D. Yoder

"The offence of the cross" (Gal. 5:11). "The cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). "He is despised and rejected of men" (Isa. 53:2).

Thy cross, Thy lonely path below
Shows what Thy brethren all should be;
Pilgrims on earth, disowned by those
Who see no beauty, Lord, in Thee.
—Denny.

Take up the cross and follow Me,
Nor think till death to lay it down;
For only he who bears the cross
May hope to wear the glorious crown.
—Everest.

"The cross and the world" and "the offence of the cross" may be expressions that strike the same note. At least Paul spoke of "the offence of the cross" ceasing, if he would seek to avoid persecution for the sake of Christ. This question brings to us perhaps the most crucial test of all our Christian experience with the cross of Christ. Devotion to Calvary and love for this world can never be found in the same heart. We must accept the cross and have the world hate and stigmatize us as evil, or we "crucify . . . the Son of God afresh" if we accept the favor of the world.

The original thought of the world about the cross is one of utmost and extreme hatred and shame. A united world could have killed our Lord in many more honorable ways, but they combined and united their venom and hatred to the utmost when they nailed Him to the shameful tree. "He that is hanged is accursed of God" (Deut. 21:23), and accursed of man too.

Listen to sinners and church members sing about "The Old Rugged Cross"! How Satan has beclouded the modernistic and deluded human mind concerning "the cross"! Modern minds are deluged in a sentimentalism and idolatry concerning the cross that is most pitiful and tragic. The ornamental cross adorns person, home, and chapel.

"Back to Christ" is the modern cry of religion, but how sad that it is a cry back to a Christ with a modernized and beautified cross! The Christ who died on a cross of shame has almost passed out of our thinking. The Protestant minister, the Catholic priest, and the Jewish rabbi are having many scheduled meetings to find a common Christ. Modern pacifism, too, is trying to ornament the cross so that it will appeal to a warring world, and so that the cross can "be worn" by all so-called pacifist bodies. All such movements disclose the fact that we have in our present-day religious thinking come to where we are playing hymns to the cross with our feet on the soft pedal instead of singing from our heart—"In the cross of Christ I glory."

The world always has hated those who take the way of the cross. Righteous Abel had but a short time to live, as he long ago dared to walk in the light of the cross. The princes of this world who, directed by the wisdom of this world crucified the Lord of glory can have no different attitude toward those who take the way of the cross. They may have changed their attitude toward modern Christianity, or toward us, but they still pour out the same venom against those who would embrace the cross of Christ.

The world must hate the cross because its big men and leaders were responsible for the cross; they crucified Christ and consequently they are condemned under its very shadow. The world of persistent sinners too hate the cross because the cross condemns them. All the forces of Satan and evil within human beings invoke hatred of the world for the cross, because the cross restrains evil wherever it is preached or lived. All modernistic and antichristian religion hates the cross because the cross condemns such—"neither is there salvation in any other" (Peter). Every easy and lukewarm way of religion can, but hate the cross, for it is condemned by the cross. Any record of early Christianity, or testimony of the martyrs during the "Dark Ages," will declare the reality of the great chasm between the cross and the world that can never be bridged. Furthermore, the followers of the Christ of the cross must be perpetually hated and stigmatized, for the cross would dethrone every enemy of the Christian. Ease, pleasure, pride, and self must surrender the house wherever the cross is invited in. Paul said the cross left him crucified unto the world, and the world unto him. If the Christ of the cross is host in your house and mine, we must experience the same. Lastly, the cross demands, not a little, or more, or much; it demands our all, even our very life. Not only our honor, or our possessions must be crucified, but our very self, nothing less.

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for ev'ry one,
And there's a cross for me."

Bannock, Ohio.

——o——

THINGS NEEDFUL TO KNOW BEFORE I AM TWENTY-ONE

What I am going to do for a living and what my life work will be.

That my health after thirty depends in a large degree on what I eat before I am twenty-one.

How to take care of my money.

The commercial asset of being neatly and sensibly dressed.

That a man's habits are very hard to change after he is twenty-one.

That a harvest depends upon the seeds sown.

That things worth while require time, patience, and work. That you can't get something for nothing.

That the world would give me just about what I deserved.

That by the sweat of my brow I earn my bread.

That honesty is the best policy, not only in dealing with my neighbors but also in dealing with myself and God.

The value of absolute truthfulness in everything.

That "dad" wasn't an old fogy after all.

What it really meant to Father and Mother to rear their son.

Most of the helpful and inspiring parts of the Bible, particularly the four Books dealing with the life of Christ.

The greatness of the opportunity and the joy of serving a fellow man.

That Jesus Christ was with me as an elder Brother and Friend in every activity and relationship of life.

That God's relationship to me was just as helpful and delightful as that of a good shepherd toward his sheep, or of a father toward his son.—Gospel Banner.

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The only way in which anyone can be saved is through the atoning merits of the blood of Jesus Christ, who is the only hope for deliverance from the power and defilement of sin.—Harry Y. Shetler.

Gospel Herald

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THURSDAY, MARCH 16, 1944

Field Notes

Bro. C. C. Culp has been confined to his bed recently by illness. May God restore him to health and labor for Him.

* * *

The regular semiannual meeting of Lancaster Conference was scheduled to be held at the Rohrerstown Church, March 16.

* * *

Bro. Martin R. Kraybill, Elizabethtown, Pa., has been secured to conduct revival meetings at the Weaverland, Pa., Church, beginning March 19.

* * *

Two were received into church fellowship at the Clarence Center, N.Y., congregation on Sunday, March 12, with Bro. A. J. Metzler in charge of the services.

* * *

Bro. John L. Stauffer, Harrisonburg, Va., ministered to the Conservative A. M. congregation at Hartville, Ohio, Sunday, March 5, when he gave messages morning, afternoon, and evening.

* * *

Bro. Archie Kauffman, Sweet Home, Oreg., recently held revival meetings at the Indian Cove congregation, Hammett, Ida. One of the results was that several sought a closer walk with the Lord.

* * *

Bro. J. C. Wenger of Goshen, Ind., will be with the Martins congregation, near Orville, Ohio, March 18, 19, to give messages on Mennonite history and to preach in the regular service Sunday morning, the Lord willing.

* * *

March 5 was the thirty-eighth anniversary of the ministry of Bro. A. C. Good with the congregation at Sterling, Ill. Bro. Good ministered to the brethren in the C.P.S. camp at Denison, Ia., on March 8-12.

A week-end meeting was held at the Lockport Church, near Archbold, Ohio, Saturday evening and all day Sunday, March 11, 12. Speakers outside of the home community were John R. Mumaw, J. J. Hostetler, Loren King, and Walter Oswald.

* * *

The Executive Committee of the Mennonite Board of Missions and Charities held a meeting at Elkhart, Ind., on March 14. Among other business the program for the annual meeting at Kidron, Ohio, June 1-4 was approved. The program will soon appear in print.

* * *

Assisting in a Young People's Conference at the West Clinton Church, Fulton County, Ohio, March 11 and 12, were the following brethren from northern Indiana: John C. Wenger, Frank Byler, Wilbur Yoder, Levi C. Hartzler.

* * *

A Founders' Day Program was rendered at the Eastern Mennonite School the morning and afternoon of Wednesday, March 8. A very profitable and interesting meeting is reported. It is planned to make this an annual feature on the program of E.M.S. activities.

* * *

Bro. Paul Roth, Masontown, Pa., is scheduled to conduct revival meetings at the Middlebury, Ind., Church, March 14-24. Prayers for these meetings are requested, and an invitation extended to all who can to worship with the brotherhood in these efforts.

* * *

Bro. George Beare, who attended the annual meeting of the Eastern Mennonite Board of Missions and Charities March 8, 9, was scheduled to fill appointments in the Lancaster Conference district between the time of that meeting and the annual meeting of the Lancaster Conference, March 16.

* * *

Bro. C. Z. Martin of Mountville, Pa., who in earlier life was for twenty-five years a pupil and Sunday-school teacher in the East Chestnut Street Mennonite Church, Lancaster, Pa., has been secured to hold evangelistic meetings at that place, beginning Sunday evening, March 19. Pray for the work.

* * *

The Mennonite Central Committee has called a meeting at the Home Mission, Chicago, Ill., March 17 and 18, to consider in particular the matter of the support of dependents of C.P.S. draftees. A number of committee meetings will also be held in connection with this main meeting.

* * *

The following meetings are to be held, D.V., at the Mennonite Mission, Norristown, Pa., in the near future: Evangelistic meetings in charge of Bro. John E. Lapp, March 18-26; examination meeting, April 2; preparatory service, April 7; communion, April 9. These latter services are to be in charge of Bro. Warren G. Bean.

On Sunday evening, March 5, a number of folks from the Sharon congregation near Plain City, Ohio, rendered the young people's Bible meeting program at the Oak Grove Church, near West Liberty, Ohio. The program consisted of special songs, talks, and testimonies and was greatly appreciated by the large crowd present. S. E. A.

* * *

The Illinois Mennonite Ministers' Fellowship will be held, D. V., at the Metamora Church March 23, 24. Ministers and their wives and other Christian workers are invited to attend the day sessions. The general public is invited to the evening session, March 23. An interesting program has been prepared.

* * *

The Executive Committee of the Commission for Christian Education and Young People's Work held a meeting at Greensburg, Pa., on March 11. One of the main purposes of the meeting was to plan for the annual educational conference usually held previous to the meeting of the Mennonite Board of Missions and Charities.

* * *

Bro. Nelson E. Kauffman, Hannibal, Mo., is spending nearly two weeks in work in the east. His itinerary includes a week-end conference at the York, Pa., Mission, March 11 and 12, visiting C.P.S. brethren, and a young people's Bible meeting conference at Canton, Ohio, March 18 and 19, sponsored by the Ohio Christian Workers' Conference.

* * *

The annual meeting of the Eastern Mennonite Board of Missions and Charities, held at the Groffdale, Pa., Church March 8, 9, is reported to have been very inspiring and profitable. Speakers from outside of the district were George Beare, on furlough from the India field; Moses Slabaugh, Harrisonburg, Va.; James Shank, Chambersburg, Pa.

* * *

The following communion dates have been announced for the bishop district of Bro. J. Paul Graybill in Lancaster Conference: Martindale, March 19; Weaverland, March 26; Lichtys, April 2; Gehmans, April 9; Diamond Street, Philadelphia, April 16; Churchtown, April 23, morning; Reading, April 23, evening; Bowmansville, April 30; Norris Square, Philadelphia, May 7.

* * *

Recent visitors at the Publishing House and community included the following: W. W. Wright, Altoona, Pa.; Samuel Z. Musselman and wife, and Samuel Denlinger, Gettysburg, Pa.; Coffman Shenk and wife, Biglerville, Pa.; Mattie Zook, Sterling, Ohio; John R. Mumaw, Harrisonburg, Va.; and J. J. Hostetler, Canton, Ohio. The last two were here in the interests of the Sunday-school work of the Commission for Christian Education and Young People's Work.

Evangelistic meetings are planned to be held at the Fairview St., Mission, Reading, Pa., March 18-26, with Bro. Elmer G. Martin, Bird-in-Hand, Pa., as evangelist. Prayers are requested for these meetings, and an invitation is given to all who can to attend. The regular quarterly meeting will be held at the same place, March 25, 26, with Bro. Martin and Bro. Charles Hostetter, Manheim, Pa., as speakers.

* * *

An unsigned check to the amount of $4.00 was received at Mennonite Publishing House in payment of a GOSPEL HERALD subscription. The lack of signature was not discovered until the check was returned from the bank. The check is dated Jan. 1 and is drawn on the Farmers National Bank & Trust Co., of New Holland, Pa. Information from the remitter is desired.

C. B. S.

* * *

A Christian youth conference will be held at the Midway Mennonite Church near Columbiana, Ohio, April 7-9, the Lord willing. Surrounding congregations are cordially invited to attend this meeting. The guest speakers will be John C. Wenger, Goshen, Ind., and Phil Frey, Archbold, Ohio. Special music and open discussions appear on nearly all of the sessions. Program may be had for the asking. A. J. S.

* * *

Bro. I. B. Witmer, Columbiana, Ohio, well known to many readers as a faithful laborer in the vineyard of the Lord, has, most of the winter, been confined to his home, which he makes with his son Paul and family. Recently he suffered a relapse and is now in bed in a weakened condition. Bro. Witmer's faith and hope in Christ are still strong, and he is perfectly resigned to the will of God. At his next birthday he will be seventy-nine years old, but his mind and memory are good. He will appreciate letters from his friends and the prayers of God's people that he might continue to serve the Lord as He wills.

A. J. S.

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Correspondence

LA JUNTA, COLORADO

(East Holbrook Congregation)

Dear Herald Readers: Bro. Edward Diener, Wellman, Iowa, favored us with a talk to the children followed by an inspirational sermon, the evening of Jan. 30. He was here in the interest of the education program of the Church.

A special program on our church library was given, the evening of Feb. 6, by our librarians, Glen Miller and Irene Shenk, assisted by Elizabeth Kulp, Wayne Henard, and Edward Kauffman. The library contains 350 volumes. A keen interest is manifested in reading these books.

Bro. Joe Gingerich, father of Margaret Kauffman, was with us the evening of Feb. 13, and spoke on "The Church." He emphasized that the primary purpose of the Church is to preach the Gospel of Christ.

Bro. Jess Kauffman was with us in revival effort, Feb. 20-27. There were a number of public confessions and three young persons are desiring baptism and will receive instruction from the ministry. Because Bro. Kauffman was called to assist with the funeral of T. J. Cooprider, Hesston, Kans., he was unable to stay for the last evening service. At this service many gave testimony of impressions from these services that meant much to them, and the Spirit used Bro. Edward Kauffman to fill the preaching vacancy. Our brother has been giving a series of Sunday evening messages on I Peter.

Bro. J. H. Shank, La Junta, was with us recently and introduced a book he is publishing which was written by John Thut, Clearwater, Kans., on "Basic Trends of Prophecy and History." Both brethren were formerly from this place. Bro. Thut had also told us about the contents of the book which has a ready sale.

March 4, 1944. W. N. Nunemaker.

MONTGOMERY, INDIANA

(Berea Congregation)

Greetings of love through Christ: Our bishop, Bro. Edd Schrock, was gone for two Sundays. He attended the Missouri-Kansas Ministers' Conference held at Kansas City, Feb. 16-18. He also visited the Denison, Ia., C.P.S. camp. The following seven young men from our congregation are in C.P.S. camps, dairy farms, hospitals, etc.: Amos Miller, George, Jacob, and Herman Gingerich, Henry and Raymond Stoll, and Paul Schrock. A number of others are also working away at other places at the present time. We are looking forward to the day when they can all return home again.

In these days of war and strife we have burdens that seem hard to bear, but we find that Christ is more precious than ever. It is comforting to know that He is with us and will help us if we call on Him.

Two people have been received into church fellowship since New Year.

March 5, 1944. Mrs. Tobias Slaubaugh.

BLOOMFIELD, MONTANA

(Red Top Congregation)

Dear Herald Readers: We are enjoying a very mild winter and the privilege of attending services every Sunday. Roads have been open all winter.

Our sewing circle group is learning the fourteenth chapter of John this month. We want to patch clothes for the C.P.S. boys at Terry, Mont., at a special meeting next Sat.

Our evangelistic meetings were held in December by Bro. Glenn Whitaker from Los Angeles. He gave us several good lessons in Revelations, although the first part of the service was usually devoted to prayer that God's Spirit might work among us. Our prayers were abundantly answered when nearly the whole congregation went forward in reconsecration the last evening.

Our reorganization this year is much the same as last year's, with Dave Mullet and Clifford Kauffman as Sunday-school Supts.; John Chupp, Y.P.M. Supt.; and Lucille Mullet, S.B.S. Director.

Two C.P.S. boys, Henry Mullet and Menno Deiner, spent a week with us in January.

Our prayer meeting meets each Friday evening in the homes with our minister, Bro. Elmer Bontrager, in charge.

The boys from the Terry Camp plan to give us our Easter program.

March 7, 1944. Cor.

PALMYRA, MISSOURI

Dear Christian Friends: Greetings in Jesus' name. We have had a pleasant winter with several beautiful snowfalls. Winter crops look green and promising.

On Christmas day a dear little boy was baptized. May God bless and ever make him a blessing to this congregation and an honor to his Saviour.

Bro. J. C. Gingerich, Detroit Lakes, Minn., spent a few hours with friends here late last autumn. Bro. Emery King of the same place also visited with us in February.

Bro. Paul Hershey, Gulfport, Miss., preached for us Feb. 20. The message from Rom. 12:1-2 will long be remembered. Bro. Edward Diener of Wellman, Ia., was our message bearer, Feb. 25. The words of the Apostle Paul, "I Am Ready," were the basis of the challenging message.

Our Bible conference of eight lessons, March 1, 2, was a season of blessing and spiritual refreshing. Our instructors were Bro. Amos Gingerich of Williamsburg, Ia., and Bro. I. E. Buckwalter of the Pea Ridge congregation.

Our council meeting has been announced for March 19.

March 7, 1944. Cor.

GREENSBURG, KANSAS

Greetings to our Christian Friends. An all-day meeting was held at our church, March 5, when the Christian Workers' Band from the Yoder congregation, Yoder, Kans., had charge of the meetings. Bro. Sanford King of the Hutchinson Mennonite Mission gave the morning message. The afternoon program consisted of three topics based on "The Suffering Christ." Vernon Beachy spoke on "Jesus, Despised and Rejected of Men;" Sarah Yoder discussed "Christ Suffering in Meekness and Humility." Nora Miller gave a very fitting reading and Lucille Schulz spoke on "Our Obligations to Our Redeemer." An octet and quartet furnished a number of songs.

The evening meeting began with children's meeting led by Lucille Schulz. The main topic "To Glory in the Cross," was divided into two topics: "Present-day Enemies of the Cross of Christ" by Paul Diener, and "Attributes of Our Glorying in the Cross" by Betty Miller. Sanford King again preached a short sermon and the quartet and octet furnished music. The leader for all the meetings was Clifford King, president of the Christian Workers' Band. We appreciated this special treat, for we do not have visiting brethren and sisters worship with us often.

Our pastor, Bro. E. M. Yost, is preaching a series of sermons taken from I Corinthians which will lead up to the Easter season when we expect to have our communion, the Lord willing.

March 10, 1944. Mrs. Samuel Janzen.

Miscellaneous

GIVE ME FLOWERS WHILE I LIVE

By Gertrude Le Fevre Graff

Have you a thought that me would help,
A gentle word to give?
Wait not until my ears are closed,
But tell me while I live.

If any thought or word of mine
Has helped you on your way,
It will encourage me to know
That I have helped today.

Oh, do not wait until I'm dead,
My ears and eyes quite closed—
Give me my flowers while I live,
If but a single rose.

If unkind words you thought to speak,
Hold them until that hour
When unkind words won't hurt my heart,
Their sting deprived of power.

Give me my flowers while I live.
When dead I cannot see;
Nor hear the words you meant to say,
Though gentle they may be.

And kind words spoken always bring
A lighter heart—to bear
The heavy burdens—and you too
Lightheartedness will share.

I care not if there are no flowers,
When I am laid away—
But give my flowers while I live,
And they will last for aye.

—o—

THE PITY OF THE LORD

It was the firm opinion of the learned Dr. Johnson that "Pity is not natural to man. Pity is **acquired** and improved by the cultivation of reason." If such be the case, one can readily see the necessity for that exhortation in I Pet. 3:8: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be **pitiful,** be courteous." Observe this is a word for professed Christians. The sad, sad fact is that some believers seem woefully deficient in this grace. Who can ever forget Job's pathetic plea: "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me" (Job 19:21)?—a request they refused, to their everlasting shame. Unfortunately, Job's three friends have many descendants in these days. But if pity is an acquirement, how may it become ours? "Pity's akin to love." It is possible to be pitiful without love, but never to love without being pitiful. Strictly speaking, true pity is the fruit of love. Therefore to excel in pity, the love of God must be shed abroad in our hearts more abundantly by the Holy Spirit.

But what is pity? Not a mere sorrow at the sight of a fellow creature in pain or disgrace; not what we mean when we say concerning some unwise and foolish one: "He is to be pitied." This is compassion, not pity. The finest definition of pity is that given by old Dr. Johnson: "We may have uneasy sensations from seeing a creature in distress without pity, for we have not pity unless we wish to relieve them." In other words, pity is not compassion only, but benevolence; not mere sentiment, but a service; not a dream, but deed; not the heaving of a sigh and the falling of a tear, but the stretching forth of the hand to save, to keep, and to bless.

All this has practical application to matters of highest import.

"Is there no pity sitting in the clouds
That sees into the bottom of my grief?"

is a question that often surges up from the hidden depths of our being. There are times when even the most pronounced agnostic and sceptic finds himself making this inquiry; such times when his soul reasserts itself, in spite of his creed, and revolts at the thought that, at the hub of the universe, there is naught but a blind force, an unalterable law, "a socket without an eye." Even the child feels his need of such a grace, for at his mother's knee his very first request to heaven is, "Pity my simplicity." "Is there no pity sitting in the clouds?" Pray remember that in your childhood's prayer to the Lord you thus expressly stated,

"Thou art pitiful and kind,"

and forget not that Scripture which says: "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (Jas. 5:11). Thank God! there is an eye to pity! And the proof of the existence of the pitying Eye is seen in the outstretched arm to save. He is not only compassionate but pitiful; not only sympathetic but benevolent; not only grieved at the sight of our forlorn condition, but hastens to our relief. And no greater evidence of His pity could be given than the Cross: "In his love and in his pity he redeemed them" (Isa. 63:9). This clearly proves that redemption is the outcome of God's pity as well as God's love.

In the parable of the unmerciful servant (Matt. 18:33) pity is spoken of as equivalent to the canceling of a debt: "Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" The enormous debt—£67,500,000 according to some authorities—is nothing in comparison to the immensity of our transgression in thought, word, and deed against God. But, as in this servant's case, at once there is an acknowledgment of debt and the plea for mercy, God will, for Christ's sake, show pity by freeing us from that intolerable burden of guilt and debt.

In Prov. 19:17, pity and the bestowal of gifts are spoken of in synonymous terms. In the scripture sense, to pity the poor is to confer on them freely of our bounty. Thank God, in His pity He not only meets our spiritually insolvent condition by cancelling the debt, but enriches us with heaven's best gifts. (See Rom. 8:32; John 1:16.)

His pity is further shown by Him in sharing with us our suffering. "In all their adversity he was no adversary" is the R.V. margin of Isa. 43:9. Of course He is not. If He decides that sorrow and suffering are necessary for us, He not only sends them, but suffers with us. "No throb or throe that our hearts can know but He feels it above." Oh what pity is this; "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psalm 103:13).

A blacksmith, about eight years after he had given his heart to God, was approached by an intelligent unbeliever with the question: "Why is it you have so much trouble? I have been watching you. Since you joined the church and began to 'walk square' and seem to love everybody, you have had twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over. Isn't that what the parsons tell us?" With a thoughtful but glowing face, the blacksmith replied: "Do you see this piece of iron? It is for the springs of a carriage. I have been 'tempering' it for some time. To do this I heat it red hot, and then plunge it into a tub of ice cold water. This I do many times. If I find it taking 'temper,' I heat and hammer it unmercifully. In getting the right piece of iron I found several that were too brittle. So I threw them in the scrap pile. Those scraps are worth about a cent a pound; this carriage spring is very valuable."

He paused, and his listener nodded. The blacksmith continued:

"God saves us for something more than to have a good time—that's the way I see it. We have the good time all right, for God's smile and presence mean heaven. But He wants us for service, just as I want this piece of iron. And He has put the 'temper' of Christ in us by testing us with trial. Ever since I saw this I have been saying to Him, 'Test me in any way you choose, Lord; only don't throw me in the scrap pile.'"

But another comforting illustration —Learn a lesson from the harp. How an old harper dotes on his harp! How he fondles and caresses it, as a child resting on his bosom! His life is bound up in it. But see him tuning it. He grasps it firmly, strikes a chord with a quick, sharp blow, and while it quivers as if with pain he leans over intently to catch the first note that rises. The note, as he feared, is false and harsh. He strains the chord with the torturing thumbscrew, and though it seems ready to snap with the tension, he strikes it again, bending down to listen softly as before, till at length you see a smile on his face as the first true tone trembles upward.

So it may be that God is dealing with you. Loving you better than any harper loves his harp, he finds you a mass of jarring discords. He wrings your heart-strings with some torturing anguish;

He bends over you tenderly, striking and listening; and hearing only a harsh murmur, strikes you again, while His heart bleeds for you, anxiously waiting for that strain, "Not my will, but thine, be done"—which is a melody sweet to His ear as angels' songs. Nor will He cease to strike until your chastened soul shall blend with all the pure harmonies of His own being. . . .—Robert Lee, in Evangelical Christian.

—o—

THE TEMPTATION OF JESUS AND THE PERSONALITY OF SATAN

And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.—Mark 1:12, 13.

It was the Holy Spirit who took Him to meet the enemy. The Spirit who had come upon Him and rested on Him—He impels Him. The Christ, the second man and the last Adam, meets the devil in another place, far different from the garden where Adam and Eve had their abode. What a contrast! Even though the earth was good and perfect, it did not seem to be a good enough place for Adam and Eve. So "the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." What a beautiful spot that garden must have been! Surrounded by all this, with all the wants supplied, the enemy came to tempt, and with the temptation came failure.

But here is the second man. He is not brought into the garden, but is driven into the wilderness—"that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water" (Deut. 8: 15). "He was there in the wilderness . . . with the wild beasts" (Mark 1:13). In that terrible wilderness, surrounded by serpents and scorpions, adders and wild beasts, the Messiah, the King, stands to meet the foe. "And when he had fasted forty days and forty nights, he was afterward an hungerd." His blessed body, a body of flesh and blood, felt hunger and thirst. How reduced in His outward appearance He must have been—the "man of sorrows, and acquainted with grief"! And the tempter came to Him—the adversary, the accuser of the brethren, that old serpent, the Devil. He is as truly a person as our Lord is a person. How terrible it is that in the very midst of Christendom the personality of the devil is denied!

If there is no personal devil, there is no need of a personal Saviour. The "new" Theology, whose father the devil himself is, has no use for a belief in the personal devil. That person is simply put down as an invention of the dark middle ages, and spoken of as an old relic, which still survives in the minds of some old fogies. It is no longer a person with most of these modern theologians, but an evil principle. The Lord's temptations, according to this new interpretation, were only imaginations; they were the workings of mind—a kind of weakness that was produced by His long period of fasting. If we ask those men who got rid of the personal devil, how they can explain the belief of the Jews in a personal devil and demons, as well as the demoniacal possessions in the days of our Lord, they answer and say, "The Jews brought the superstition from the Babylonian captivity." But if we ask these critics, "Why, then, did the Lord and His apostles not correct so grave an error?" they give an answer which dishonors the Lord. The denial of the existence of a personal devil, as it is becoming almost universal in professed Christendom, is surely the masterpiece of all the dreadful work Satan has done, and we can well imagine what fiendish joy he must be having in seeing his existence denied, and by and by he will have the world in security, ensnared by his delusions. And then when he himself and his demons are cast out of heaven into the earth, the earth will know that there is a personal devil, for he comes on the earth and brings with him that which is his work, the great tribulation. His wrath will be great for a short time. Rev. 12. What a terrible awakening that will be for all those who denied the existence of the Evil One! The dreadful chain in denying the personality of the devil is: no devil, no sin, no judgment, no wrath, no atonement, no Saviour, and at last no God.

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—Selected by J. B. Gehman.

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WE'VE GOT TO PRODUCE

City mission work is not always drab. There is the pathetic, humorous, and even tragic, and there is the discouraging and the encouraging time. As to the discouraging, men are not eager to hear the Gospel. These times of plenty of work and big money tend to make men feel self-sufficient and to have little thought of God and their need of Him in their lives, which accounts for the poor attendance at the missions. But mission work is not a wholesale business anyhow. Hand-picked fruit is always the best—when one Christian goes out and wins one other person to Christ is the divine plan. It is the Andrews who bring the Nathaniels to Christ that counts.

In this work one can expect almost anything, especially where the saloons are so plentiful, and always plenty full. The product of these places is much in evidence on the streets. The other day while working at the mission hall we noticed, just a few doors away, a pair of feet on the sidewalk, sticking out from the doorway of a vacant store. Upon investigation, there lay a man sound asleep. Poor fellow, he could make it no farther—until the patrol wagon took pity on him and hauled him in where he could finish his sleep away from the passing throngs!

The first Sunday night service we had in 224 Sixth Street, a white-haired, well-dressed man kept holding up his hand in the song service, then suddenly came forward and laid a quarter dollar on the pulpit and took his seat again. During the testimony service he arose and said, "This mission must go on, but we've got to produce." Then grabbing one brother by the shoulder, he said, "You haven't given anything, you've got to produce. I tell you, men, this mission must go on, but we must produce. I tell you, men, we've got to produce." In due time it was announced that all would have an opportunity to "produce" while the offering plate was passed. And after the offering the man said, "I made them produce."

There is some sound philosophy in this even if there is a touch of humor in it. Money was never so cheap as it is today. And the opportunities to use it wisely to build up the kingdom of God were never so great as now. And the responsibility was never so grave as right now. "But I tell you, we've got to produce."

We have no right to be called Christian if we do not "produce." Our churches and missions have no excuse to exist if we do not "produce." "Herein is my Father glorified, that ye bear much fruit." It is true, we cannot compel men to enter the kingdom of God, but have we done our best at trying to persuade them? A salesman may not always make a sale, but watch him while he tries all his different ways to persuade his prospective customer to sign on the dotted line. He must produce or lose his job. We have the best commodity on earth, and we should lose no opportunity to persuade men to accept the free offer of God's love in Christ Jesus.

They say that most people are very sensitive when it comes to their pocketbook. The Holy Spirit in II Cor. 8: 1-6 gives us the proper approach to this subject in telling how the Macedonian Christians reacted in the matter of finances. "They . . . first gave their own selves to the Lord, and unto us by the will of God." That is why they, in their "deep poverty abounded unto the riches of their liberality," and went "beyond their power," for they were "willing of themselves." "Whenever you find people who first give themselves to the Lord, you will find people who are liberal givers to the work of the Lord.

"I tell you, men, we've got to produce."—H. W. Buckwalter in Evangelical Visitor.

THE POWER OF THE BIBLE

"Janet Livingstone, David's sister, gave me a Bible just before I went to find David," said Stanley, the man who found Livingstone. "Not wanting to risk it on the voyage around the Victorian Nyanza, I asked Frank Pocock, my companion, to lend me his somewhat worn and stained copy; and I sailed on my way to Uganda, little thinking of the revolution that Book would make in Central Africa."

For several days the explorer stayed in Uganda, then one morning the subject of religion came up, and while talking Stanley struck an emotional chord in the king's heart by making a casual reference to the angels.

"Tell us more about the angels," said the king.

Stanley's verbal descriptions about them were insufficient to satisfy the king and his chiefs, so Stanley remembered his friend's old and battered Bible.

"I have a book with me," he said, "which will tell you far better, not only what angels are, but what God and His blessed Son are like, to whom the angels are but ministering servants."

"Fetch it," they eagerly cried. "Fetch it now; we will wait."

They waited until the book was opened and Stanley read the tenth chapter of Ezekiel and the seventh chapter of the Revelation from the ninth verse to the end.

"As I read the eleventh and twelfth verses, 'And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving and honour, and power, and might, be unto our God, for ever and ever. Amen,' you could have heard a pin drop. And when they heard the concluding verses, 'They shall hunger no more, neither thirst any more; nether shall the sun light upon them, nor any heat. For the Lamb . . . shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes,' I had a presentiment that Uganda would eventually be won for Christ."

When Stanley started to leave, and had gone a little way from the king, the old King Mtesa could not forget the wonderful words, so he sent a runner after him, saying, "The Book! Mtesa wants the book!"

Stanley gave the messenger the Book. That Book began to work spiritual revolutions in Uganda, and today there are many thousands of Christians in that land. On the very spot where later Bishop James Hannington was murdered by cannibals, there now stands one of the largest churches in all the world, and often as high as eight thousand Christians gather there for worship.

The Bible is spiritual seed to be sown in fertile soils that a harvest shall be reaped in all eternity.—Basil Miller in the Preacher's Magazine.

CITY MISSIONS

(Continued from page 1077)

Bro. Amos Gingerich of Williamsburg, Iowa, and Bro. Ira Buckwalter of Palmyra, Mo., served very commendably as instructors.

On March 8, a man and a boy were received into the church by water baptism. At the close of the service each member went up and gave them the right hand of fellowship and a "God bless you." Of all the things I (as a new worker) have appreciated here in Hannibal, the most outstanding to me is the family-like atmosphere that reigns throughout the church, and the love each member has for the others.

We are looking forward to our district quarterly Sunday-school meeting on March 26. Laurence Horst, Peabody, Kans., is scheduled as the guest speaker.

We pray God's richest blessing upon all of you who are working with us for God. May we always feel your prayer support.

March 9, 1944. I. Miller.

PORTLAND, OREGON

(Jewish Work)

Dear Gospel Herald Readers: Greetings in Jesus' name. My wife and I came to Portland and lived in our trailer house for six weeks, waiting, watching, and praying for a suitable place to live and work among the Jewish people.

Rooms, apartments, and dwelling houses are very hard to get in this great shipbuilding city, but praise God, He is able. We secured a three-room dwelling house in the heart of the Jewish residential district. It is estimated that there are over 12,000 Jews living in Portland now. They have seven synagogues for their places of worship. Five of these are within a radius of eight blocks of our home.

Unless our Lord especially undertakes, this will be a very hard field to labor in, but this is His work and we are only His representatives.

Can we depend on you who are interested in lost Israel to pray much and mightily for this undertaking that many Jews may be won to Christ? Please note our change of address: 515 S. W. College St., Portland 1, Oregon.

Bro. and Sister James Bucher.

Special Meetings

ELIZABETHTOWN, PENNSYLVANIA

Report of the sixteenth annual Sunday-school meeting held at the Elizabethtown Mennonite Church, Jan. 1, 1944.

Organization: Mod., Jacob C. Miller; Chor., Henry Z. Longenecker; Secy., Virgie Keener.

Program and Speakers: New Year Sermon, "Upward and Forward in 1944," John Mosemann; Keeping Abreast with the Times in our Sunday-School Efforts, John Garber; Preparation for Effective Teaching in Our Sunday School, Melvin Lauver; Unexplored Possibilities in Sunday-School Work, Chester C. Graybill; Why, When, and Where Are Our Pupils Lost from Our Sunday School, John Garber; Awakening to the Spiritual and Social Problems of Our Youth, John Mosemann

Thoughts Gleaned: Our aim should be to know Christ and to have the zeal of the apostle Paul. The task of the Sunday school is to evangelize. The motto of the Sunday school is "Go Forward." We need to have a vision of world needs. Our objectives should be to seek new pupils, to teach the proper stewardship of money, time, and talents, and to spend much time in prayer. We are building for eternity. Whole-hearted effort must be put forth. Some pupils are lost from the Sunday school because of being offended, because of false doctrines, and because of lack of teaching the whole Gospel. A social gospel will bring a people to ruin. The youth's need is salvation and a deeply anchored assurance of the new birth. The reason for the appalling need of the youth is because we have not met their spiritual needs. Secretary.

BREMEN, OHIO

Report of the quarterly mission meeting held at the Turkey Run Mennonite Church on March 5, 1944.

Organization: Mod., Laura Plank; Chor., Ira Plank; Secy., Leota Good.

Program and Speakers: Missionary Sermon, "Giving Ourselves," Roy Detweiler. Children's Meeting, Marcella Good; The Great Commission, Kathryn Good; Recitation, "Shine Just Where You Are," Dwight Planky; The Awakening of Missionary Interests, Floyd Plank; Beginnings of Mission Work, J. A. Good. An offering was taken for China relief.

Thoughts Gleaned: The call to witness for Jesus is the highest calling in this world. We are fitted for this service only when our hearts are in touch with Him and aglow with love for Him. What Jesus wants above all else is a personal love for Him. The beginning of Mennonite missions in the United States was in 1893. The Home Mission in Chicago was the first Mennonite Mission. Secretary.

Weekly News Notes

RELIEF NOTES

M.C.C. Women's Relief Training Unit No. 2

Training Unit No. 1 has been in operation in connection with the C.P.S. Relief Training Unit at Ypsilanti, Michigan, State Hospital since September 1, 1943. It is felt that these units should be limited to about fifteen members. Prospects now are that this capacity will soon be reached at Ypsilanti. Others are applying for temporary attachment to these units. It is therefore planned at an early date to set up Unit No. 2 in connection with the C.P.S. Relief Training Group at the State Hospital, Howard, Rhode Island. Prospective workers interested in the advantages of this training and the circumstances connected therewith should register this interest with C. L. Graber, Akron, Pa. Others who may be interested in a summer's employment with the advantages from relief training courses in mind can also get further information by writing to the attention of Director of Hospital Units, J. N. Byler, Akron, Pa. —O. O. M.

Puerto Rico News

Farewell services for **Richard Weaver** and **Orie Gingerich**, most recently appointed C.P.S. men for Puerto Rico, were held at the Akron Office, March 2. They left Miami, Fla., early on the morning of March 7.

As Director of the Relief Section, C. L. Graber is planning to **visit the La Plata**

Project the latter part of March. Tentatively, he will leave Miami on March 27 and return April 5.

An additional staff member has been appointed for the Puerto Rico Unit. Naomi Shank, Linville, Virginia, who has been serving in C.P.S. as dietitian for several years, will work as dietitian for the hospital and unit at La Plata.

Canadian Shipment to England

The following excerpt is taken from a news release made by the Branch Office of the M.C.C. in Canada.

"February 1 was a very busy day at the M.C.C. Clothing Depot at Kitchener. The Nonresistant Relief Organization, using the facilities of the new office for the first time, packed a shipment of relief clothing and supplies. The shipment consisted of eleven bales of comforters and quilts, nine large cases of clothing and 524 pounds of chocolate. The total shipment amounted to 3303 lbs. and was evaluated at $3,896.85. On February 16 the shipment was sent forward to England."

Interned Relief Workers Returning

It now seems certain that Henry Buller and wife, and Lois Gunden, are included among the repatriates returning from Europe on the Gripsholm. No doubt by the time this notice is read they will be in this country. The exchange liner is scheduled to dock at Jersey City sometime between March 10 and 15.

C.P.S. NEWS

Dependency Problem

On March 17-18 a General Meeting of the Mennonite Central Committee will be held in Chicago, at which time one of the major problems for consideration will be action on a more adequate plan to help meet the dependency situation that confronts drafted Mennonite men at the present time.

Smoke Jumper Unit

Plans are being carried out to increase the camp strength of the Smoke Jumper Unit at Missoula, Montana, from 70 to 120. 104 of these men will be jumpers and the remainder cooks and kitchen helpers.

PEACE SECTION NOTES

The May Bill

A concern facing peace-loving Christians at the present time is the matter of postwar or peace-time conscription. Legislation before the U.S. Congress at the present time, known as the May Bill, calls for such a program. The May Bill stipulates one year of military training for all young men between 17 and 21 years of age. The Bill, at the time of this writing, contains no provision for conscientious objectors. It behooves Christians everywhere to consider this concern prayerfully.

Deferments to Be Reviewed

An immediate review of the 5,000,000 occupational deferments has been ordered by the President. This review will particularly concern registrants under 26 years of age who have been deferred in agriculture and industry. However, all registrants between the ages of 18 and 37, deferred in Classes 2-A, 2-B, 2-C and 3-C, will be reviewed.

Released March 8, 1944
Compiled by Irvin B. Horst

A SYNOPTIC REPORT OF THE MEETING OF THE MENNONITE BOARD OF EDUCAION

Held at Goshen College, February 14, 15, 1944

The meeting was called to order at 1:00 p.m. on Monday by President D. A. Yoder. Amos O. Hostetler led the song service which was followed by devotion, conducted by the vice-president, J. B. Smith. This was followed by an open season of prayer.

After the proxies were read and accepted by Board, the roll call indicated that a quorum was present, and the Board proceeded with its business. Only two members of the Board were absent.

Work of the Executive Committee During the Year

After reading the minutes of last year's annual Board meeting, the secretary read the minutes of the meetings of the Executive Committee held during the past year. Eight different meetings had been held by the committee in the interest of the educational work which the Board is promoting through Hesston and Goshen Colleges. Besides the routine work which demanded the attention of the Executive Committee, three matters of major concern were given much attention:

1. The improvement of the religious life on our college campuses. Besides dealing with specific problems, the Executive Committee held a special joint meeting with Goshen College faculty, and another one with Hesston College faculty, at which time things of vital interest were discussed.
2. A study of the high-school problem which is confronting the church. Besides doing some specific things, a special Study Committee was appointed to do research work in this field and to bring a report. A program was also planned for Monday evening of this Board meeting, and the subjects were ably discussed by the appointed speakers.
3. A continued and further study of the Bible school problem of Goshen College. This resulted in the appointment of a committee to do final investigating, and to bring a report with recommendations to the Executive Committee.

Important Actions

1. That the current operating funds needed for 1944-45 be raised on a basis of predetermined quotas through congregational offerings and pledges at the time of Church School Day; that the college presidents present in person this program to their constituent conferences; that appropriate Church School Day literature and plans be prepared to support this solicitation program.

(Note: A covering letter will be sent by the President of the Board, or by the President and the Secretary of the Board conjointly, to the moderators and secretaries of the conferences, introducing the plan and this Board action.)

2. That it is the opinion of this group that the total finances for Goshen and Hesston Colleges should approximate $65,000 annually for current operating expenses and for building and other special projects; that in the 1944-45 budget $23,000 be allocated for the current operating expenses of Hesston and Goshen Colleges and that the balance of the year's budget be allocated to the building and other special projects as determined by the Executive Committee of the Board.

3. That we allot $21,000 to Hesston building fund for a Hesston dormitory, and $21,000 to the auditorium gymnasium fund for Goshen College.

4. That for the year 1944-45 the operating budget of Hesston and Goshen Colleges be again considered a conjoint program and that the monies be cleared through the office of the Board of Education; that the solicitation for building projects may be considered as separate for Goshen and Hesston Colleges; that the Mississippi River be the boundary; and that the president of each college be responsible to the Executive Committee for the receipting and accounting of Building Fund gifts.

5. Upon recommendation by the Executive Committee it was duly moved, seconded, and passed that H. S. Bender be elected Dean of the Bible School (at Goshen), and that he be ordained to the ministry, as approved by the Executive Committee of the Indiana-Michigan Conference; and that his ordination to the ministry be by D. A. Yoder.

6. That Carl Kreider be elected Dean of Goshen College, as recommended by the Executive Commitee.

7. That the Executive Committee be encouraged to study further the possibility of changing the motto of Goshen College, and that they report back to the Board before final adoption of any new motto.

C. F. Yake, representing the Southwestern Pennsylvania Conference, read a resolution passed by that conference requesting him to call the attention of the Board to "certain unfavorable circumstances pertaining to the matter of nonconformity (Rom. 12:1, 2; I Cor. 11: 1-15) found in Church schools under the Mennonite Board of Education."

The Executive Committee presented the following statement of position on nonconformity:

In view of the action of our last General Conference in respect to the drift, the Board of Education in regular session assembled, and because of her mutual concern that the Mennonite Church insofar as she has departed from scriptural standards in regard to the doctrine of nonconformity, may return to scriptural standards, first in her inward spiritual experience, secondly in the outward expression of separation from the world, hereby recommends the following points of emphasis as a scriptural mode of precedure leading to a solution of the issues involved:

(1) Since the drift has come gradually, and is the result of years of spiritual decline and lack of efficient discipline, we should not expect to achieve a remedy overnight by mere official mandates of legislation.

(2) That the experience of regeneration and the act of consecration should be maintained vigorously as fundamental and antecedent to a consistent outward expression of Christian living.

(3) That, as is the insistence in carnal warfare at this time, so the entire man power of the Church co-operate unitedly and sympathetically in our advance against the common enemy.

(4) That in consequence, our first attention be the deepening of spiritual life and a prompt return to the plain sense of Scripture as expressed in passages relative to sex distinction in dress, modest apparel, sobriety, the inward adornment of a meek and quiet spirit, and negatively—not the wearing of gold, pearls, etc., and the putting on of garments for adornment. Deut. 22:5; I Tim. 2:9, 10; I Pet. 3:3-5.

(5) That men as well as women volunteer as good soldiers of Jesus Christ in this conflict against the wiles and allurements of the present evil world. We may never expect victory by placing the weaker sex in the spearhead of advance against the enemy.

(6) That we urge our members to conform to our present approved modes of outward expression of the principle of nonconformity, but that we exercise forbearance with regard to the practice of exact uniformity in the hope that a return to obedience to plain scriptural statements will later enable us to attain to a greater degree of uniformity and to a mutual recognition of various modes of expression as equally consistent with vital Christianity.

It was moved and seconded that we adopt the statement above as an official expression of the Board. Carried.

Officers and Present Office Holders at the Close of the Annual Meeting of the Board of Education, February 14, 15, 1944

Officers Elected

	Term Expires
President, D. A. Yoder	(1946)
Vice-President, J. B. Smith	(1945)
Secretary, C. F. Yake	(1945)
Treasurer, A. G. Horner	(1946)
Financial Agent, O. O. Miller	(1945)
Sixth Member, Oscar Burkholder	(1946)

Officers Appointed by Executive Committee for One Year

Assistant Treasurer, John M. Snyder
Endowment Custodian, Edwin J. Yoder

Officers of Goshen College (Elected for one year)

President, E. E. Miller
Dean of the College, Carl Kreider
Dean of the Bible School, H. S. Bender
Business Manager, C. L. Graber

Officers of Hesston College (Elected for one year)

President, Milo Kauffman
Dean, Ivan Lind
Business Manager, (To be supplied)

Finance Committee (Term expires 1945, elected in 1943 for two years)

C. L. Graber, Edwin J. Yoder, Harold Zehr, Jesse Short.

Educational Policy Committee (Term expires 1945, elected in 1943 for 2 years)

Chester K. Lehman, Paul Mininger, Paul Erb.

Faculty Committee (Term expires 1945, elected in 1943 for two years)

S. F. Coffman, Perry J. Blosser, H. A. Diener.

Interboard Member (Term expires 1945, elected in 1943 for two years)

Milo Kauffman

There was a common sentiment that this was a Board meeting richly blessed by the Lord, and there was a feeling of satisfaction in the progress made toward the solution of problems confronting us.

A motion to adjourn was seconded and carried.

After appropriate closing remarks, and a closing prayer by President D. A. Yoder, the meeting was adjourned.

C. F. Yake, Secretary.

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Married

Oyer—Birkey.—On Feb. 15, 1944, at the Waldo Mennonite Church near Flanagan, Ill., occurred the marriage of Bro. Wilmer Oyer and Sister Marie Birkey. The services were in charge of the home bishop, Bro. J. D. Hartzler. May God bless this union through life.

Clymer—Horst.—On March 4, 1944, at the home of Bro. and Sister Milton Horst, occurred the marriage of their daughter, Mary S., of the Weaverland congregation, to James W. Clymer of the Rossmere congregation. J. Paul Graybill officiated. May their lives be a blessing in the Lord's cause.

Moyer—Rush.—On Jan. 1, 1944, Bro. Wellington L. Moyer of the Franconia congregation and Sister Evangeline Rush of the Deep Run congregation were united in marriage by Bro. Erwin K. Nace, at the home of the bride's parents. May God's choicest blessing be theirs through life's journey.

Oberholtzer—Landis.—On Jan. 1, 1944, Bro. Wilmer S. Oberholtzer of the Hammer Creek congregation and Sister Della Ruth Landis of the East Petersburg congregation were married at the home of Bro. Henry E. Lutz, Mt. Joy, Pa. May the Lord's richest blessing attend them through life.

Resch—Mower.—On Thursday, Jan. 20, 1944, Bro. Harry Resch and Sister Elizabeth Mower, both of the East Chestnut Street Mennonite Church were married at the home of the officiating minister, Bro. Jacob E. Brubaker. May the Lord's richest blessing be with them in their Christian life together.

Roth—Baechler.—On Jan. 27, 1944, at the East Zorra A.M. Meetinghouse, Bro. Mahlon Roth and Sister Erma Baechler, both members of the East Zorra A.M. congregation, were united in holy matrimony. Bishop D. S. Lutzi officiated. May the blessiug of God go with them through life.

Atkinson—Krupp.—On Saturday afternoon, Feb. 26, 1944, Bro. Willard Atkinson of the Deep Run congregation and Sister Esther Krupp of the Souderton congregation were united in marriage at the home of the officiating minister, Bro. Erwin K. Nace. May God's choicest blessing be theirs through life's journey.

Horner—Mast.—On March 4, 1944, Joseph J. Horner and Miriam L. Mast, both members of the Howard-Miami congregatiou, were uuited in marriage at the home of the bride's parents, Bro. aud Sister E. E. Mast. The bride is also the granddaughter of the late Bishop E. A. Mast. Bishop A. G. Horner, father of the groom, officiated. May the Lord abundantly bless this union.

Myers—Troyer.—Dorwin Myers, son of Paul Myers, and Pauline Troyer, daughter of Emanuel Troyer, were united in marriage in a brief service held at the Howard-Miami Church on Sunday afternoon, Feb. 13, 1944. The services were in charge of Bro. Chester Osborne of Germfask, Mich., and Bro. A. G. Horner of the local congregation. Bro. Myers is at present in C.P.S. at Belton, Mont. May the Lord bless them.

Gingerich—Fox: Doutrich—Fox.—In a double wedding ceremony, March 4, 1944, at the home of J. Paul Graybill who officiated, occurred the marriage of Bro. Paul L. Gingerich of the Martindale congregation to Sister Edna Mae Fox of the Bowmansville congregation, and Bro. Cletus L. Doutrich of the Paradise congregation to Esther Fox of the Bowmansville congregation. May the Lord bless them in a life of joy and usefulness.

Obituary

Albrecht.—Joseph O., oldest son of John and Anna (Gasho) Albrecht, was born Dec. 19, 1859, near Princeton, Ill.; answered the final summons Feb. 22, 1944; aged 84 y. 2 m. 3 d. At the age of 6 years he came with his parents to Waldo Twp., in Livingston Co., Ill., where he spent the remainder of his life. He united with the Waldo Mennonite Church in his youth and later took an active part in organizing its first Sunday school. He remained a faithful member until death. On Feb. 10, 1884, he was united in marriage to Lizzie Ringenberg. He is survived by one son, John W. Albrecht, and the following brothers and sisters: Ben, Peter, and Sam, Flanagan, Ill.; William, Columbia, Mo.; Mrs. Lydia Gable and Mrs. Susan Ingold, Flanagan. Funeral services were held at his late home and at the Waldo Mennonite Church in charge of Bro. J. D. Hartzler. Burial in the Waldo Cemetery.

Bricker.—Catherine Bricker, wife of the late E. W. Bricker, passed away at her home at East Calgary, Alta., Feb. 19, 1944. Sister Bricker, who was in her nintieth year, was quite active uutil a short while before her death. She was born iu Elmira, Ont., the family moving west to the Aldersyde district in 1891. In 1918 they moved to Calgary where they had since resided. Her husband preceded her in death 5 years ago. They had the privilege of living together for over 60 years. Also preceding her in death were 5 children (Martha, wife of James Dewie, High River; Mary, wife of John Landis, Portal, N.D.; Clara; Aaron, Aldersyde; and John Henry of Arizona). Three sons and a daughter survive her (Edgar, living on the home place near Aldersyde; Archie, Alsask, Sask.; Harvey and Esther, Calgary), also a sister (Mrs. H. C. Shantz, Guernsey, Sask.), and 11 grandchildren. Sister Bricker was a true friend and had a beautiful Christian character. She was a faithful member of the Mennonite Church. Funeral services were held Feb. 22, in charge of Bros. Isaac Miller and Milo Stutzman at the Gooder Brothers Funeral Home, Calgary, and by Bro. Clarence Ramer at the Mt. View Mennonite Church near Aldersyde. Texts: Rom. 14:7; Isa. 66:13. Interment in the adjoining cemetery.

Eicher.—Peter Eicher, son of Christian and Katherine (Shad) Eicher, was born Aug. 16, 1875, near Archbold, O.; passed away at his home in Archbold, O.; aged 68 y. 6 m. 15 d. On Nov. 19, 1896, he was united in marriage with Emma E. Nofziger of Archbold, O. This union was blessed with 6 children: Arthur and Wilmer, Archbold, O.; Viola (Mrs. Sylvanus Short), Archbold, O.; Chester, Stryker, O.; Lucile (Mrs. Tim Yoder), Denver, Colo.; and Katherine (Mrs. Elias Frey), Stryker, O. He leaves to mourn his departure, 3 sons, 3 daughters, 19 grandchildren, 2 great-grandchildren, 3 brothers, and 3 sisters. His parents, his companiou, and 2 brothers preceded him in death. His companion passed away less than 8 months ago. Even though he was lonely after her death, he always manifested a cheertul spirit and was grateful for the blessings he enjoyed. Although he suffered much at times, his prayer was not to get well, but that the Lord would help him to be true to the end and that the Lord's will be done. Many were the admonitions he gave his children—that they follow the God of their parents and grandparents who meant so much to them. In his youth he accepted Christ as his personal Saviour and put his trust in Him until the end. He will be greatly missed by his family, friends, and business associates. Funeral services were held at the Central Mennonite Church on March 5, by P. L. Frey and Walter Stuckey.

Forry.—Mary (Shirk) Forry, daughter of Jacob and the late Emma (Martin) Shirk, was born Oct. 10, 1917, near Ephrata, Pa.; died Feb. 7, 1944, at her home near Silver Springs, after a lingering illness of 2 years; aged 26 y. 3 m. 17 d. On Jan. 2, 1941, she was united in marriage with Aaron Forry who survived her. She was a member of the Old Order River Brethren Church. Her mother died during the flu epidemic in 1918. She is survived by her father, stepmother, and the following brothers and sisters: Elmer; Anna, wife of Ernest Sauder; and Amos, all of Silver Springs, Pa.; also Ada; Lizzie, wife of Moses Zimmerman; a half sister, Fannie, all of near Ephrata, Pa. Funeral services were held Feb. 10, conducted at the home by Bro. William Nicely and at the Silver Springs U.B. Church by Bros. John Strickler and Simon Mus-

ser. Text, Luke 8:21. Interment in Silver Springs cemetery.

In life she sought her Saviour;
In death she had no fear.
She has gone to live with Jesus
And loved ones over there.

Gascho.—Catherine Gascho, daughter of Jacob and Barbara Meyer, was born in Huron Co., Ont., Feb. 14, 1862; passed away at the Kitchener and Waterloo Hospital, Nov. 26, 1943, following a double fracture of the hip; aged 81 y. 9 m. 12 d. She was united in marriage to Menno Gascho of Wilmot, Jan. 5, 1892. Surviving are her husband, a son (Simeon, of Wilmot), and 2 daughters (Barbara, wife of Peter Gingerich, Baden; and Susan, wife of John Zehr, Lockport, N.Y.). One daughter, Olivia, died in 1910. Also surviving are 2 sisters (Mrs. Menno Swartzentruber, Kitchener, Ont.; and Mrs. David Gingerich, Zurich, Ont.), 3 brothers (John and Jacob Meyer, Kitchener; and Menno, Baden, Ont.), 16 grandchildren, and a great-grandchild. Three sisters predeceased her. Funeral services were held Nov. 30, at the home of her daughter, Mrs. Peter Gingerich, and at the Steinman Church where Bro. Peter Nafziger had charge. Burial was made in the adjoiuing cemetery.

Gerber.—Abraham Gerber, son of William and Fanny (Hershberger) Gerber, was born Nov. 14, 1863; died at his home at Walnut Creek, O., March 4, 1944; aged 80 y. 3 m. 20 d. His death was caused by complications resulting from pneumonia and heart ailment. In his youth he accepted Christ as his Saviour and became a member of the Walnut Creek Mennonite Church to which he remained faithful until death. On Jan. 13, 1895, he was married to Malinda Troyer. Five children were born to this union, 2 of them preceding him in death. Four brothers and 4 sisters also preceded him. He was the last remaining member of his parental family. He leaves his companion, 3 sons (Ura, Clayton, Paul), all of the Walnut Creek vicinity, 8 grandchildren, an adopted daughter (Mae Gerber, Cleveland, O.), and a host of relatives and friends to mourn his departure. He was present at church whenever health permitted and was ready and willing to help in time of need. Funeral services were held at the Walnut Creek Mennonite Church, Monday, March 6, with Bros. Paul R. Miller, A. W. Miller, and Venus Hershberger officiating. Burial in the church cemetery.

Good.—Clarence, son of the late Levi and Susanna Sauder Good, Blue Ball, Pa., was born July 24, 1900; died Feb. 11, 1944, after several weeks' illness; aged 43 y. 6 m. 17 d. He had been admitted to the St. Joseph's Hospital where he passed away several days later. He was a faithful member of the Weaverland Mennonite Church from his youth. He also served as secretary in the Sunday school for a number of years. He is survived by his wife, who was Bertha M. Weaver before marriage, and the following children: Mary, Arlene, Glenn, and Wilmer; also the following brothers and sisters: Menno S., Lititz, Pa.; John J., Terre Hill, Pa.; George S., Bareville, Pa.; Mary, wife of Christian High, Bird-in-Hand, Pa.; and Susie, wife of Charles Zimmerman, Blue Ball, Pa. Funeral services were held Feb. 15 at his late home by Bro. Aaron H. Weaver and Bro. John W. Weaver, and at the Weaverland Mennonite Church by Bros. J. Paul Graybill, David N. Weaver, and John W. Burkholder. Text, John 17:24. Interment in the adjoining cemetery.

Huber.—Anna Mary (Martin) Huber, wife of John O. Huber, was born near Goodville, Pa., March 6, 1879; died at her home at Union Grove, Jan. 25, 1944; aged 64 y. 10 m. 19 d. Her death was caused by pneumonia after a four-weeks illness. She is survived by her husband and the following children: Katie (Mrs. Isaac Sensenig), New Holland, Pa.; Mary (Mrs. John Shirk), East Earl, Pa.; Phares, Eli, John, Jr., and Henry, East Earl, Pa.; Lydia (Mrs. Harvey Martin), Stevens, Pa.; and Alice and Anna at home. She united with the Mennonite Church in her youth and was faithful to the end. She bore her suffering patiently but expressed her desire to be with the Lord. All that loving hands could do was done for her, but the Lord saw fit to take her home. Funeral services were held at the late home with further services at the Weaverland Church by Bros. Hershey Sensenig and John Weaver. Text, II Tim. 4:6-8.

Loving and kind in all her ways,
Upright and just to the end of her days,
Sincere and kind in heart and mind,
What a beautiful memory she left behind.

Lewis.—Adolph A. Lewis was born near Mt. Hope, Wisc., Aug. 4, 1878; died at Salem, Oreg., Feb. 10, 1944; aged 66 y. 6 m. 10 d. In 1920, he was married to Myrtle E. Smith at Gillette, Wyo. To this union 4 sons were born. In 1934 he came with his family to Sheridan, Oreg. His wife survives him and his 4 sons (Elmer A. and Adolph Lee of the U.S. Navy; and Ira and Charles at home). He also leaves 2 brothers (Fred O. Lewis, Carlton, Oreg.; and Edward E. Lewis, Sheridan). His brother Chauncy preceded him in death about 2 weeks before. About 3 years ago he was baptized and received into the Mennonite Church at Sheridan and remained faithful until death. Funeral services were conducted at the Sheridan Funeral Home by Bro. G. D. Shenk. Interment in the New Mennonite Cemetery.

Lewis.—Chauncy D. Lewis was born near Mt. Hope, Wisc., Feb. 11, 1873; died Jan. 25, 1944, at the Oregon City Hospital; aged 69 y. 11 m. 16 d. In 1918 he was married to Mrs. Myrtle Barkell, Lewiston, Idaho. They came to Sheridan in 1926 where he lived until 7 years ago when his wife passed away. Since that time he has been at the Schlabach Convalescent Home at Oregon City. He leaves 3 brothers (Fred O. Lewis, Carlton, Oreg.; Adolph A. F., Salem, Oreg.; and Edward E., Sheridan). Bro. Lewis and his wife were baptized and received into the Mennonite Church at Sheridan when they came to Oregon and they lived faithful and devoted lives until death. The funeral services were held at the Sheridan Funeral Home, conducted by Bro. D. F. Shenk. He was laid to rest beside his wife in the Masonic Cemetery.

Martin.—Alice B. Martin, daughter of Jacob and Sophia (Beuder) Stehman, was born near Mt. Joy, Pa., May 21, 1879; died at the Oreville Mennonite Home, Dec. 18, 1943; aged 64 y. 6 m. 27 d. In her youth she united with the Mennonite Church at Elizabethtown, Pa. She was married to Christian Martin. Four children were born to this union, 3 of whom survive (Stehman Martin, in England; Richard Martin, Middletown, Pa.; and Esther, wife of Carl Hahn, Fla.). Six grandchildren also survive and the following brothers and sisters: Jacob Stehman, Minn.; Milton Stehman and Clayton Stehman, Mt. Joy, Pa.; John Stehman, Rheems, Pa. Mrs. Harry K. Landis, Rheems, Pa.; and Mary Stehman, Mt. Joy, Pa. Her funeral was held Dec. 21, at the Oreville Home, conducted by Bro. Benjamin Keener, assisted by Bros. Noah Risser and Clarence Lutz. Burial was made in the Mt. Tunnel Cemetery at Elizabethtown.

Schiffler.—Emanuel, son of Albrecht and Mary Althaus Schiffler, was born in the state of Illinois, Nov. 27, 1875; died in the St. Luke's Hospital at Fargo, N.D., Feb. 28, 1944; aged 68 y. 3 m. 1 d. At the age of 3 years, he moved to Roseland, Nebr., with his parents where he grew to manhood and lived until March, 1941, when he and his family moved to Casselton, N.D. On Nov. 21, 1901, he was united in marriage to Anna Hoylman. To this union one daughter was born. Surviving are his wife, a daughter (Lois Lorene), 4 foster children (Elmer and David, San Francisco, Calif.; Mrs. Joe Hein, Pamona, Calif.; and Mrs. Albert Ebersole, Amenia, N. Dak.), 2 brothers (Ahraham, Roseland, Nebr.; and John, Filer, Ida.), a sister (Mrs. Sarah Burkhart, Roseland, Nehr.), and 5 grandchildren. His parents and one sister preceded him in death. In his youth he accepted Christ as his Saviour, was baptized, and united with the Mennonite Church to which he remained faithful until death. About 30 years ago he was ordained to the office of deacon in which capacity he served faithfully. On June 2, 1943, he met with an accident, being kicked by a cow, and suffered from a broken limh. He seemed to recover from this injury satisfactorily when later complications set in and he spent 10 more weeks in the hospital after which he departed to be with his Saviour. Funeral services were conducted March 1, at the home and at the Moravian Church in Casselton, N.D., in charge of Bros. Edward Hershberger and Eli G. Hochstetler. Text, II Tim. 4:6-8.

Call not back the dear departed,
Anchored safe where storms are o'er.
On the borderland we left him
Soon to meet and part no more.
When we leave this world of changes,
When we leave this world of care.
We shall find our missing loved one
In our Father's mansion fair.

Weaver.—John W., son of Isaac and Catherine (Witwer) Weaver, was born July 4, 1870, in East Earl Twp., Pa.; died Feb. 18, 1944; aged 73 y. 7 m. 14 d. He was stricken ill with a heart attack 2 years ago and had recovered sufficiently to attend to his work in the book store until several days before his passing. His death came very suddenly as the family only knew of his passing away when he was found having peacefully fallen asleep in Jesus sometime in the early morning. On Nov. 15, 1891, he was married to Anna Nolt who survives him. The following children survive: Anna, wife of Pre. Banks Weaver, Juniata Co., Pa.; Rebecca, wife of Isaac Frederick, Churchtown, Pa.; David, Uniongrove, Pa.; who was ordained to the miuistry nearly 2 years ago; Elizabeth and Daniel at home. A hrother (Martin, Gap, Pa.), and 19 grandchildren also survive. On Aug. 19, 1909, he was ordained to the ministry to serve in the Weaverland district. In the early part of his ministry he was engaged in evangelistic work. He was very much concerned for the welfare of the church and her young people and also in the distribution of good literature. Services were conducted at the home near Blue Ball, Pa., by Bro. John Burkholder and at the Weaverland Mennouite Church by bishops J. Paul Graybill and Mahlon Witmer. Text, II Tim. 4:6-8. Short addresses were given by the following brethren:- John Burkholder, Aaron Weaver, Noah Mack, A. J. Metzler, and Stoner Krady. Interment was made in the adjoining cemetery.

"Joy to the victor, whose unearthly sword
The combat dared, and triumphed in the Lord!
Called to receive an everlasting crown,
Before the bleeding Lamb he casts the trophy down.

"Though loved and lost, not ours the pang of those
Whose earthborn grief no heavenly balsam knows:
We would not call thy spirit from its home,
Where sin assails thee not, and sorrow cannot come.

"Aud when the trumpet's awful note shall sound,
The dead to summon from the teeming ground.
E'en these, the mortal wrecks that pain the eye,
Shall rise to light and life, and immortality.

"Hid in the kindred dust from whence they came,
Sown in corruption, weakness, and in shame,
We know these feeble clods of earth shall shine,
Pure, incorruptible, immortal, and divine.

"Where then thy triumph, Grave; and where thy sting,
O sullen Death? What terror dost thou bring?
We burst thine iron band, and soar on high;
Glory to Christ the Lord, who brings us victory!"

Yoder.—Eli Y. Yoder, son of Yost and Elizabeth Hochstettler Yoder, was born in Somerset Co., Pa., April 1, 1853; passed away Feb. 29, 1944, at the home of his son Mahlon, Wellman, Ia.; aged 90 y. 10 m. 28 d. At the age of 2 he came with his parents to Elkhart Co., Ind., and at the age of 11, the family moved to Iowa Co., Ia. He lived in this immediate community the remainder of his life, spending the last 7 years with his son Mahlon. In early life he became a member of the church of his choice in which faith he remained faithful until death. On Jan. 6, 1876, he was united in marriage with Anna Wertz who preceded him in death in 1932. To this union were born 10 children: Mahlon, Elmer, Daniel, Lena (Mrs. Elmer Bontrager), Charles, Eliza (Mrs. Abner Miller), Lewis, Melvin, Uril, and Willard. These 10 children survive him as well as 2 half sisters (Mrs. Ida Hershberger and Mrs. C. C. Swartzendruher), 29 grandchildren, and 42 great-grandchildren. Bro. Yoder was blest with good health and was known throughout his active life as an industrious, hard-working farmer. With many of our other pioneers, he contrihuted much to making possible the many blessings many of us otherwise could not enjoy now. He was also concerned for the spiritual needs of his family and was increasingly interested in the welfare of his descendents and the church as he grew older. Funeral services were held at the Lower Deer Creek Church, Kalona, Ia., by Bros. J. Y. Swartzendruber and J. L. Hershberger.

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Where the Spirit of the Lord is, there is liberty.—Paul in II Cor. 3:17.

Items and Comments

"The Saturday Evening Post" has urged editorially that arrangements be made at once to feed the children in the occupied countries of Europe.—Gospel Messenger.

A plan to give public schools in Puerto Rico religious instruction is being seriously considered, the commissioner of education of the island announced recently. This might furnish our relief workers there an additional opportunity.

Beverley Baxter is a Canadian who in a recent magazine article called the church back to its essential business. He says, "Instead of bishops and archbishops making pronouncements on the economical conditions of the future, they should return to their tasks as preachers and cease to be politicians."

The editor and readers of the "Gospel Banner" extend deep sympathy to the constituency of the "Gospel Herald," published in Scottdale, Pennsylvania, on account of the death of Daniel Kauffman, editor of the Herald for 39 years. It is hoped that the new editor and the succeeding bishop of the Scottdale congregation will enter his labors and build upon the foundation Brother Kauffman and his associates have laid.—Gospel Banner.

One may be surprised to have the following come from a report of ministers' week at the Chicago Theological Seminary. "In a sense the church would be stronger if it set up more challenging standards for membership, and revised its rolls to include only those who could meet the **primitive test** of New Testament requirements. Its nonpracticing members set aside, it could then give the world a new and convincing demonstration of Christianity."

The "Christian Century" quotes an unnamed British source as follows: "The present intensity of the bombardment of German cities is 80 times that of the most intensive raids on Britain. The British lost 55,000 civilians. To date the Germans have lost 1,250,000. . . . To inflict suffering on others is more damaging to the spirit of man than enduring suffering. A thousand years from now we will look back on 1943 as the time when civilization reached its lowest ebb." Some of us can see little evidence that it will not go still lower.

The Baptist Hospital and Medical affiliated with Wake Forest College at Winston, Salem, North Carolina, has had the courage to refuse a gift of $75,000 from the government for a nurses' home. It was the feeling that the acceptance of this gift would blur the historic Baptist insistence on the separation of church and state. For the same reason the Baptist Convention has refused to endorse the teaching of the Bible in the public schools. Probably they would have no objection to Bible study conducted by the church on free time granted by the schools.

According to "Publisher's Weekly" there is a very noticeable increase in the demand for religious books throughout the nation. Some bookstores report an increase of 50 per cent above the sales a year ago. It is significant, although to be expected, that in these times of emotional and spiritual stress people should turn to religious books for their inspiration and comfort. There is everywhere a demand for Bibles which cannot be met because of paper limitations on the publishers. There is also a demand for devotional books and even on Christian doctrine. But probably the most phenomenal thing is the increased interest in religious fiction. More than one-half century ago "Ben Hur" and "Quo Vadis" were read by tens of thousands. Three books which are securing readers numbering up into the millions are "The Song of Bernadette," "The Robe," and "The Apostle."

Recently 224 British peers and members of Parliament asked the government to provide schools for religious instruction, and also to include religious services in the daily program of all the schools. The reason for the action is given in the following quotation. "The present struggle is clearly one between a regime embracing a crude and reactionary paganism, finding expression in material force and destroying truth, freedom, and justice wherever its impact is felt, and ourselves and those who have the declared purpose of establishing these more firmly in the common life of the world as the foundation of that new and better social order. Rightly understood, these are the elemental principles of the Christian philosophy of life, and it would seem therefore that the future citizen should be so molded in character of Christian education that his citizenship shall become the expression of these principles in action."

Announcing Our Latest Publication

The Christian Nurture of Children

BY ALTA MAE ERB

Christian parents and teachers of small children have been looking for a book just such as this. Many books which deal with child psychology and child study have been secular and humanistic in their background. They lacked the distinctly Christian viewpoint and emphasis. Mrs. Erb's book is written, as the title suggests, from the conviction that the child's religious nurture must be Christian. At the same time the author lays under tribute the authentic findings of modern psychology and pedagogy so that the contents of the book are scientific and up-to-date.

Mrs. Erb is well qualified to write this book. She has been an active student in this field of study for many years and has long taught college classes in the subject. As a mother and parent she has had the necessary practical experience. Besides this she has had extensive experience as a teacher of children in Sunday schools and summer Bible schools.

Parents in the home will welcome this little volume, written in a plain, concise style, as a handy manual to guide them in giving their children a religious nurture that is genuinely Christian. Teachers of children's classes will find it a practical and helpful volume to read and have at hand. Study groups and training classes will find the book well adapted for use as a textbook.

Edward Yoder.

Price: Seventy-five cents.

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MARCH 23, 1944 (Herald of Truth Established 1864) No. 52

EDITORIAL

"**Men ought always to pray,** and not o faint." Therefore the suggestion of Bro. A. C. Good in an article on another page of this week's Herald that April 16 be observed throughout the Mennonite Church as a day of prayer and fasting seems much in order. It is God's will hat we pray, and certainly a desperate world situation calls for the renewed pplication of the church to persistent nd prevailing prayer.

But for what may we pray? Certainly not just that the war may be quickly over so that we may return to the even nd comfortable tenor of our ways. A nan who was in trouble prayed long in hese words, "Lord, **when** will I get out f this?" But after some time he hanged his prayer to, "Lord, **what** will get out of this?" What spiritual profit nay come to the church through this eriod of stress? First of all we should ray for a revival in our own church— revival of spiritual life, of conscienious living, of loyalty to Christ and the rinciples for which we stand. And then ve should pray for a thorough heart earching. Perhaps in some way we too s a people have contributed to this olocaust in which the world is enulfed. And, certainly we should pray or the innocent sufferers from the war, he thousands of women and children, he old and the sick. We should definitey pray that the way will be open for elief work among these needy ones; nd we should pray for the millions of oldiers on the world's battlefields that hey may be led to true repentance for heir sins, particularly for the awful in of human slaughter, and that they ay turn to the Christ who is presentd to them in the Testaments that so any of them carry. We have scripural warrant for praying for the rulers f our lands, that they may sicken of ar and may be turned to thoughts of eace. Certainly we should pray earestly for our boys in the various C.P.S. nits, that they may continue to stand pon their convictions, that they may be strengthened in their spiritual life, and that they may be enabled to give a strong testimony to the world for the way of peace. We should not forget the dependents and the loved ones of these men, and should pray that the church may know how in the most effective way to care for them. Our relief workers need our prayers that God may sustain them and give them a witness for Christ as they meet the physical needs of the destitute. We should pray for the Peace Problems Committee and the Relief Committee, that they may have wisdom as they wrestle with hard problems and face unprecedented opportunities. We should humble ourselves before God in view of our evident failure to teach the doctrine of nonresistance to all of our people. We should confess our failure and give ourselves to a renewed faithfulness regarding the nonresistant faith and testimony. We should pray especially for our ministers and responsible church leaders that they may know how, both by teaching and by discipline, to maintain this as well as other standards of the Gospel. May the Lord hear, and forgive, and bless a church which is united in confession and intercession.

*

As in previous years, Easter Sunday is a day for special missionary emphasis among our children and young people. Attractive folders have been prepared and are now in the hands of the church leaders. These folders call attention to the three phases of work which should be launched at this time: the quarter investments, the savings boxes, and the youth missionary projects. The least that church leaders can do about this is to see that the pamphlets actually get into the hands of those who should be interested. Printed matter gathering dust on a table somewhere does no one any good. And beyond distributing pamphlets, much can be done to encourage children and young people to throw themselves wholeheartedly into these missionary projects.

The Peace Problems Committee, in a recent meeting, decided on a policy which is of immediate and widespread interest and importance. The church has become increasingly conscious of the need for better provision for the dependents of our brethren who go to the C.P.S. camps. This problem grows greater as more and more fathers are included in the draft. The committee has decided that it is now necessary to make arrangements for a monthly cash allowance for wives and children of our C.P.S. men. Theoretically, of course, the church has for some time been offering such support; but with the bulk of the burden thrown upon the congregations in which the dependents are found, many inequities have arisen. Some congregations have many dependents; others have a few or none. The essential change then in the newly adopted plan is that the church as a whole is financing the provision for dependents. A quota will be set up and added to the C.P.S. quota so that in a scriptural way we bear mutually the burdens which fall upon the brotherhood. Details of this plan will be announced in the Gospel Herald next week. It is hoped that this preliminary announcement may take the burden from some young brother who wishes to stand on his conscientious objection to war and yet who recognizes his responsibility for his wife and children. There is nothing in this plan which will detract from the necessity of taking the stand on real conscientious principles. The church is not attempting to meet the standard set by the government for the support of dependents, but we are recognizing that it is not right to tempt our young fathers to try military service simply because they do not see how their loved ones can be cared for otherwise.

*

As an excellent example of conversion we urge our readers to look up again the story of Menno Simons' turning from Catholicism to Anabaptism. That is, Menno Simons is an example

not of what a conversion must be, but of what a conversion experience may be. There are probably no two experiences alike. Saul of Tarsus made a quite instantaneous about-face when the Lord met him on the Damascus road. But Menno Simons struggled with his convictions for ten years. From the time when in 1525 he first began to doubt the scripturalness of the Catholic mass until in 1535 when he finally broke with the old life and resigned his priesthood at Witmarsum, he went through a long and gradual process of searching for the truth and of bringing himself to a willingness to adjust his life to new conceptions of truth. Instead of its being a decision, it was a series of decisions. First came the intellectual conviction, and then the harmonizing of his will with his intellectual belief.

However, it comes about, conversion is a turning about. It is a turning from sin to righteousness, from a false mode of thinking to a true. It is an acceptance of the will of God and a willed integration of our life with the divine will. It is the response of the honest soul to the revelation of God in Christ.

*

In a recent book we have read the report of the moderator of the Presbyterian Church in England to the effect that in one place the soldiers call the chaplains "signposts," because "the padres point the way, but they never go." Probably the generalization is not entirely justified, but it at least is a striking description of men who preach but do not practice. Even a wooden man can point the way. But he cannot go the direction he points. It requires Christian character to preach a Biblical standard and then lead the way in living out that standard. We do not need dead signposts. We need living guides who can say, "Follow me as I follow Christ." Men will follow a guide into the right way when they would not follow the path which was merely pointed out to them. What are we, signposts or guides?

*

"The child is father of the man." So said Wordsworth. Does the sentence seem nonsensical? Is not the man the father of the child? But what the poet means, of course, is that as the child is, the man will be. The boy whose heart leaps up when he beholds a rainbow in the skies will be a lover of nature in his mature years. The Scriptures teach us that the child who is trained up in the way he should go will not depart from it when he is a man. It is fairly easy to prophesy from the characteristics and interests of our boys and girls and young people what kind of middle-aged men and women they will be. That is the reason Christian workers find that labors with the young are so rewarding God can save and transform the life of an old sinner, but as age advances the chances are statistically against it Our todays determine our tomorrows and our use of Time determines our destiny in Eternity.

The Cross and the Bible

Orrie D. Yoder

"Thou art worthy to take the book, and to open the seals thereof" (Rev. 5:9). "Then opened he their understanding, that they might understand the scriptures" (Luke 24:45).

Jesus, I love to trace,
Throughout the sacred page,
The footsteps of Thy grace,
The same in every age;
Oh, grant that I may faithful be
To clearer light vouchsafed to me.

—Cowper.

The unique seven-sealed book that John saw in the hand of Him that sat upon the throne, waited to be opened by none but the Lamb. Likewise the Bible, the Book of redemption, is opened by none but the Lamb. Not until the Son of God, the Lamb, died on the cross and rose again, could He turn to children of God and show them the "all things" that "were written in the law of Moses, and in the prophets, and in the psalms" concerning Him. Cp. Luke 24:44, 45. A revelation containing promises and prophecies of redemption from sin and its cruel power had been given to man from Eden onward, but only when the Redeemer came and died on the cruel cross was mankind capable of comprehending fully all of God's great love and mercy.

The sacrifices of Abel, Noah, Abram, and others, and the paschal lamb offered by Israel in Egypt, all pointed man to the hope of a coming Redeemer, and in turn gave the worshipers hope as they were encouraged by the remote light of Calvary, promised by a faithful God. These sacrifices did not satisfy however. They left in the minds of those who offered them a question much like that which Isaac asked his father Abraham when they journeyed to Mt. Moriah, "Where is the lamb?" God, Abraham said, would provide Himself a lamb, and so all those who lived before Christ had to wait for that precious time.

Even the prophets through whom God spoke of the great plan of redemption that was to come could not comprehend the wonderful grace of God that was to be realized through the coming Redeemer. It took the cross of Christ to give the true light to what they uttered. God's great revelation and promise satisfied them with but a temporary peace and was written in characters of which the cross later was the only explanatory key. They trusted God's light and followed it, but they had to walk in the dim starlight of the night and patiently wait for the morning light to break at Calvary's cross. Mankind could read, or hear read the divine promise that the Seed of the Woman should crush the serpent's head; they could hear Isaiah proclaim the good news of the virgin that would bring forth a wonderful Child; and they could hear John the Baptist proclaim, "Behold the Lamb of God," and could trust in the faithfulness of God. But only after the God-man died on the cross could fallen mankind truly comprehend what all it meant.

It was to be regretted, too, that fallen mankind before Calvary never understood even as much as God wanted them to know of His great love. This was due to man's enemy, Satan, who always did his best to obscure the cross just as he does today. When Abel would be a remote witness to the cross by his offering, Satan soon had him slain. And thus the enemy of the cross labored to obscure the light of the cross even as it shone before the death of Christ. When those who had followed Christ a few years received His predictions of the cross, Peter at once remonstrated, to which Christ replied, "Get thee behind me, Satan." Satan did not want men to see the cross in the pre-Christian era nor does he want them to look to it today.

As the "Lamb" is the light of heaven (Rev. 21:23), so the Lamb is the glowing light of the whole Bible. The Apostle Paul preached both the Old Testament Scriptures and the New Testament revelation given to him, and summed up the substance of his preaching as "Jesus Christ and him crucified."

The Scriptures become to any or to all a unique book of the life and history of mankind, and of redemption and salvation the most wonderful treatise when opened by the "Lamb" and read under the light of the cross. In its light all the promises from Genesis to Revelation glow with eternal life and supernal joy.

"More about Jesus; in His Word,
Holding communion with my Lord;
Hearing His voice in ev'ry line,
Making each faithful saying mine."

Bannock, Ohio.

SHALL THE MENNONITE CHURCH HAVE A DAY OF PRAYER?

By A. C. Good

For some months this burden has been on my heart, and now I want to lay it on the hearts of the readers of the Gospel Herald. The world is at war. The people at large are the victims of circumstances over which they have no control. It is in behalf of these suffering innocent millions that I write these few lines. I feel very keenly that the church at large has not taken world conditions seriously. It is not necessary to go into detail here, for we all know too well the appalling conditions as they exist today. Would God hear if we would pray more earnestly?

The other day in my reading I came across these words, "When men pray, God acts." Is God waiting for His people to ask help of Him in this crisis? Isaiah said, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear"; and again, "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor."

Are there no intercessors today? Would it please God to make bare His mighty arm and save as He did in the days of Elijah, and of Joshua, and of Gideon, and of Daniel? Is our God able to deliver? Who would dare to doubt His power to deliver, even in our day! So many mothers are saying, "Oh, I wish it was over with; isn't there something that we could do?" My only answer is, "God is our refuge and strength, a very present help in trouble." Could I suggest the third Sunday in April as a Day of Prayer and Fasting for the Mennonite Church, and that every minister preaching that day would use II Chron. 7:14 as a text? Let the entire day be devoted to a program of prayer, that God would in His own time and way intervene and bring to an end this sacrifice of human life on the battlefields of the world. A suitable program could be arranged for the day, that all who wished could have a part in the services.

But some will say that we are in the "end time" of the age, that the Rapture of the Church is near, and there is nothing that we can do now. If that is true, then a day of prayer would still be in order, that all believers everywhere might be ready when the Lord comes for His own.

Our young men, our homes, our schools, our churches, the unsaved millions, and our nation are at stake. There are dark days ahead of us, unless God brings order out of chaos. May we unitedly come in the fellowship of prayer, and ask our God to bring the peace in His own time and way, and then send us out to the uttermost parts of the earth with the Gospel which is still "the power of God unto salvation."

"If MY people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; THEN WILL I HEAR FROM HEAVEN, AND WILL FORGIVE THEIR SINS, AND WILL HEAL THEIR LAND."

Can we claim the promise?

Sterling, Ill.

THE TONGUE

The tongue of the wise useth knowledge aright but the mouth of fools poureth out foolishness.—Prov. 15:2.

How foolishly we use our tongues sometimes. So many idle words pass through our lips that we cannot keep trace of them. Too many times we are inclined to be jealous or critical of others, and too free to mention their failings. Have we learned the lesson of tongue control? If we have not secured our experience in grace to keep us from using the wrong words, God will somehow permit us to suffer. It is a wise plan to say just those things that are pleasant to another's ears. Do not say anything about a person you would not say to his face. It is a wise man that knows how to keep silent and when to speak.

If we would see good days in this earth, we will learn to guard our tongues from speaking evil and our conversation will be pleasing in God's sight. Remember, every idle word that men shall speak they shall give account of in the day of judgment. Read Matt. 12:36. These are the words of Christ as He spoke reproving the Pharisees.

In I Peter 3:10 we read: "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." Unless we have a true, **a real** change of heart, out of the same mouth will proceed blessing and cursing. There will be times when the tongue will get us into lots of trouble. A single word is often like a switch on a railroad. A point almost too fine to be seen, yet is sufficient, when turned, to change the crossing of the train from one track to another. So it is with words; single words have switched men off from a good course to a bad one.

James says that if a man bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. A few words spoken out of turn may cause a weaker brother or sister to lose faith and get discouraged. Just like little flakes of snow, so small in themselves, but if they pile up, they can cause great danger. If we make a habit of using our tongue too much, it will cause great damage. No man can tame the human tongue. It is evil and full of poison, **unless** we have such a close walk with God and are full of grace to know when to use our tongue. We cannot be too careful.—Dorothy Ward.

QUESTIONS ON MENNONITE COMMUNITY LIFE

II. On What Problem Has the Stewardship Committee Been Working?

By Guy F. Hershberger

As pointed out in answer to Question of last week, the Mennonite Church has always emphasized the practice of mutual aid within the brotherhood. In earlier days, in case of property loss by fire or other cause, the brotherhood raised the money necessary to help those who suffered. Likewise, help was given in time of sickness and death. It was also taken for granted that young married couples needing financial help in getting started would receive that help, either from their parents or from other brethren in the church who were able to help. Most of this aid was given informally, however, and with little organization.

It seems clear, however, that if the practice of mutual aid is to continue functioning as it should, it will be necessary to provide some new methods. At one time, when our communities were more isolated than they now are, this work could be done with little or no organization. Today, however, more organization is necessary. We have many local mutual aid organizations throughout the church which provide help in case of property loss; but these do not reach all of our people. And we have no organization capable of giving needed help to families in cases of sickness and death.

As early as 1935 the Pacific Coast Conference and the Ohio and Eastern A.M. Joint Conference appealed to the Mennonite General Conference for the establishment of a church-wide organization for the more systematic care of widows, and for more systematic help in case of sickness and death. This appeal led to the appointment of the Stewardship Committee. Since then this committee has been working on the problem of mutual aid as it relates to the contingencies of property loss, sickness, and death. In 1939 the Stewardship Committee recommended to General Conference the setting up of an association to provide aid in case of such contingencies, this organization to be under the auspices of the Mennonite Board of Missions and Charities. The Mission Board felt, however, that it was not the proper body to sponsor such an organization. Since that time the Stewardship Committee has been studying further means for organizing such a mutual aid plan. Goshen, Ind.

WITH OUR MISSIONARIES

"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE."

GO AND TELL

By Vada Stutzman

Go and tell the blessed story,
That our Saviour came and died,
Left His glorious home in heaven
To be scorned and crucified.

Tell to all the world the story,
Spread the news to every land,
Tell them of the loving Saviour—
Go and tell! 'Tis Christ's command.

Tell them how our Saviour suffered
That He might redeem their souls;
Tell them of His love and mercy;
May the news to all be told.

Oh, just think, my fellow Christian,
What the Saviour did for you.
All He asks is that we tell it;
Surely that we all can do.

And 'tis good news that we carry—
News of peace and hope and rest.
Go and tell! Oh, fellow Christian,
'Twas our Saviour's last request.

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CONCERNING THE MENNONITE HOSPITAL AND SCHOOL OF TRAINING

This article is written to serve two purposes: first, to present a certain need, and to ask for your co-operation in meeting that need; second, to convey certain information concerning the work of one of our church institutions.

You may have noticed in certain accounts from La Junta, the following phrase: "The Mennonite Hospital and School of Nursing." This is not one organization, but two separate entities. The State Board of Nurse Examiners of the State of Colorado insisted that the School of Nursing be set up as a body distinct from the Hospital, which was done Jan. 1, 1940.

Both the Hospital and the School are controlled by the Mennonite Board of Missions and Charities, but they serve two different purposes. The Hospital is a service organization established to give service to the public; the School is an educational institution. Although both have missionary aims, nevertheless, it is the view of the State Board that an educational project should be separate from a service project because of the difference in objectives—therefore the separation.

Both institutions, however, are necessary to each other. The Hospital is necessary to the School of Nursing because it serves as a laboratory in which students can practice the art of nursing as taught in the classroom. The School is necessary to the Hospital because it supplies the patients served by the Hospital with nursing care.

To make clear why an endowment fund is needed by the School we will have to give some figures on finance. There are three sources of income. First, there are the nursing-service fees paid to the School by the Hospital. The average amount per month paid by the Hospital to the School is $1,141.47, which includes $30 per month maintenance for each student.

A second source of income is from donations. The General Board contributes $100 a month toward payment of salaries. This, with miscellaneous donations, brings the average amount per month from this quarter to $292.50.

The third source of income is the one in which we are especially interested—endowments. All unspecified donations from the Board, as well as the income from the Woodruff Block, which is an income-producing business property in La Junta, are placed to the credit of the School. The average income per month from this source is $194.30.

Now let us consider the expenses of the School. There are two full-time instructors paid by the School; one director, for whom the School pays fifty per cent; one instructor, fifty per cent; seven part-time instructors, fifteen per cent; and a stenographer, all of whose salary is paid by the School. This brings the total salary expense to $393.40 per month.

Then there is a Hospital fee for supervision of the students. This amounts to one dollar per month per student—a total of approximately $450 per year. There is a rental fee of $120 per year for the use of the classroom in the Hospital.

Miscellaneous expenses consist of the following supplies, a speaker for Commencement, and expenses incident to attendance at professional meetings—an average of $28.25 per month.

New equipment, books, models, specimens, and maps are purchased as absolutely required or when special gifts make their purchase possible. Textbooks and uniforms are paid for by the students but are handled by the School.

Then there are maintenance expenses —$30 per month for each student and for two instructors; also one half of the expense of the director. This is an average expense of $1,044.52 monthly.

During the fall months there is a loss to the School of from $300 to $700 per month. New students coming in are on probation and spend the early months of their training in study, which means that the School receives no income from their services to the Hospital, as they are not in a position to render any services. This is counterbalanced during the months from March to September, when there is a gain of from $400 to $800 each month. At the end of each fiscal year there has been a gain of several hundred dollars, but there is no reserve fund available to take care of the period of "depression," when new students are coming in. To continue the operation of the School, money must be borrowed from the Hospital during that time. It is the earnest desire of those interested in the welfare of the School to set up a reserve fund to take care of the depression period, as the Hospital may not always be in a position financially to come to the rescue. Another reason for an endowment is to provide money to obtain better equipment for use in the School, and to take care of any emergencies that may arise.

A $100 government bond was recently contributed for this purpose by C. B. Egli. There may be others who would be willing to contribute in this way or some may be moved to give a special donation for this purpose.

The School has rendered valuable service to the church at large in providing nurses for service in the foreign field, in our charitable and educational institutions, and in service in their own communities, as well as in promoting a strong, helpful character and aggressive mission spirit among the girls from Mennonite homes. Therefore, we feel that this cause is worthy of your attention, your prayers, and your financial support as you may be led to assist.

The La Junta Mennonite School of Nursing and Advisory Board,

Per J. H. Shank, Member of School Committee.

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SCRIPTURAL BASIS FOR THE TITHE

At a recent convention a minister said to me, "I do not believe in tithing." When asked why, he replied, "There is no 'Thus saith the Lord' for it." He was then asked if he believed in keeping the Lord's day. He answered, "Most assuredly." When asked if he could produce a "Thus saith the Lord" for it and if so to give the chapter and verse his reply was, "No, our authority for the Lord's day is not based on command but on the precedent of Jesus and the apostles, by which we know it to be the divine will."

His answer was right. Of equal force is the argument for the tithe, but in addition to this we shall attempt to show a "Thus saith the Lord" for it.

There are two fundamental principles that were laid down in the beginning viz., that a certain proportion of man's time and of man's income is God's. The proportion set by God Himself in remote antiquity, reaffirmed in the Mosaic and Christian dispensations and confirmed as good by the experience of the race, is one seventh of man's time and one tenth of man's income.

These principles may be called twins not only because they are so much alike but because they are of the same age

and of the same parentage. Both of these principles are as old as Eden. Both are for man's benefit. Both were reaffirmed (not enacted) in the Mosaic Law. Both were endorsed by Jesus and the apostles. Both were taught and observed for centuries in the Christian church. One remains to this day. The other scarcely survived the Dark Ages.

We know of no body of Christian people which does not teach and respect the first of these principles. There may be a dispute as to which day to keep. But there is no dispute that one day in seven should be kept "holy unto the Lord."

As to the other principle, there are many who do not adhere to it. The reason for this, we believe, is not that the Christian Scriptures are silent on the subject but that our pulpits have been silent on it. It is a theme, too, that cuts to the heart of selfishness, and many have not wanted to hear it. Sometimes it has worn the garb of legalism, and prejudice has enshrouded the teachings.

There is nothing further from the writer's purpose than to plead for a return to the legalism of Moses. His purpose is simply to show that in the Christian Scriptures there is a basis for the tithe, as the minimum of a Christian's obligation to the kingdom of Christ.—Exchange.

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City Missions

HUTCHINSON, KANSAS

(215 South Pershing)

Dear Readers of the Gospel Herald: Greetings. During the past few months we were privileged to have the following ministers bring messages to us: Bros. Joe Hartzler, Windom, Kans.; Edward Diener, Wellman, Ia.; Edd P. Schrock, Odon, Ind.; Samuel Janzen, Greensburg, Kans.; and M. M. Troyer, Conway, Kans.

Bro. and Sister John Gingerich and daughter moved to Albany, Oreg. We miss them very much as they were active in the work here. May God richly bless them as they labor for Him in Oregon.

We were very glad to have Bro. and Sister Will Leitzel of Pigeon, Mich., move into our community.

Sister Jess Parson has been seriously ill the past month. We are glad that Dwight King (our minister's son), who has had pneumonia, is much better.

Continue to pray for the work at this place.

March 11, 1944. Elsie L. Selzer.

SELLERSVILLE, PA.

(Rocky Ridge Mission)

Dear Gospel Herald Readers: Greetings in the name of Jesus. Things have been taking place here that cause our hearts to rejoice, although there are other things which cause our hearts to bleed and we are constantly bringing these things before the throne.

Since our last letter, a brother was received into the church who had been under conviction for some time. God was speaking to him and he saw himself as God had seen him. Today we rejoice to hear his testimony and we feel that through him God has added another pillar to our church.

Just recently the Lord directed the steps of one of our sisters to the home of a man who was hungering for salvation. He is an invalid, paralyzed from his hips down. His life was black with sin and God brought him to realize it when He laid His hand on him and brought him into this helpless condition. His testimony is that his mother's prayers have followed him. Since his experience with the Lord, he is calling those whom he has wronged to his bedside to confess his sins and to make things right. He has found Jesus and wants to forsake the ways of sin. He is under instruction now and we hope to receive him into the church in the near future.

We have added a few new activities to our church which have created a great interest among the brotherhood. We have organized a young people's meeting and we are praying that these meetings might prepare many of our people for further use to the Lord and for greater responsibilities. We also added a sewing circle to our mission and hope to teach our people, through this circle, the real spirit of charity.

There is another activity which we feel should be added and that is a prayer meeting. We have often felt that a prayer meeting should never be added to a church, but that a church should be born through the power of a prayer meeting and that this should be the powerhouse for all the activities of a church. A prayer meeting is to the church like the breath of life.

Bro. Paul Hendricks, one of our workers, who had his leg broken on Oct. 2, is back on his feet again with the help of a crutch and cane. He had been in bed for a long time and endured much pain. His patience and devotion to God was a real testimony to us.

Sister Margaret Fahnestock is in the hospital with a fractured hip. She has been there eight weeks and will not be able to be on her feet again for six months. Pray for her that she may understand why God allowed this to happen.

Our oldest member at Rocky Ridge, Sister Fannie Horn, has moved to the Eastern Mennonite Home. We know that she is under the best care and we believe that she is happy.

Since God had many victories at Rocky Ridge, we are made to realize more than ever that God's enemy is greatly displeased and is trying harder to destroy God's work. Sometimes we can hardly understand why great hindrances to the church are allowed to come which seem to make the whole body sick, but we believe God has a plan in this and we need to learn the lesson He would teach us.

Pray for us that we may strive to fulfill our purpose at Rocky Ridge, that we may worship and glorify God and be true representatives of God, and fulfill the great commission as far as we can reach in this field. We are carrying I Peter 3:12 as our shield at Rocky Ridge.

March 16, 1944. A Worker.

MORE PROGRESS IN MISSIONS

A full salvation in Christ is the happiest experience any one can have; and next to it, if not equal with it, is the thrill of joy in seeing others have this same experience. So why should we not make the business of soul-winning our first and only business? There is nothing like it. It is more necessary to make progress in the united efforts of the church to evangelize than in any other activity. When any other line of work becomes prominent to the extent that evangelization is hindered, then the work of carrying out the Lord's commission to the church is hindered.

The work of the churches through our rural and city missions has been abundantly blessed in saving many souls for eternity; yet the progress in multiplying self-sustaining congregations has been very slow when compared with the progress made in the days of the apostles.

Now let us see:—

I. The Progress We Are Making.
II. The Progress We May Expect.
III. How More Progress May Be Made.

I. We have many advantages now over a generation or two ago to gauge our progress. There is a more authentic and detailed account of our progress in the past; information on the work of the church at home and in the foreign fields is now available at all times; the effect of the doctrines of salvation, as interpreted by our church, on people of various races and in other nations and communities is brought to us by men and women of our own faith. With these advantages a fairly reliable gauge is within reach to measure the speed of our progress. To work and wait for two or three generations in a given field and not see one congregation that has grown from a mission point into a self-supporting church is only a snail's pace compared with the work of Paul and Silas. Why cannot the multiplication of churches becoming centers of missionary activity keep somewhere in sight at least of the multiplication of the centers that have been recipients of missionary effort for so long? Do we not have pentecostal advantages these days? Are we not praying laboriously enough for a real progress that shows permanence in the work we do? Or possibly we cannot trust the responsibility of leadership to those being saved in our missions.

II. Jesus is the Master Teacher of all time. He spoke as never man did and speaks as never man can; yet we can take His way of assigning work as practicable because He lives and teaches men and women now. He, through the Spirit, teaches all things and shows things to come. John 14:26. He took men and entrusted them work that incurred heavy responsibilities. They were inexperienced when He said, "Follow me, and I will make you fishers of men." They learned much by doing the untried. Jesus, nevertheless, sent them forth into the villages where He would afterward come. We may find ourselves running along in the worn channels and allowing the influence of missionary organization actually to hold back a worker, who, if given a place of responsibility, would prove his faith-

(Contoinued on page 1100)

OUR FAMILY CIRCLE

"AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD."

MY HOME

By Ursula Miller

My home is not mere wood and stone,
With floor and roof and window;
But a sequestered nook my own—
A luring beckoning rainbow.

My home is not just wood and stones,
But beauty and contentment—
All carved with grace in lovely tones,
This home of rare enchantment.

My home to me is love and peace
With charm that is beguiling:
Therein I work and am at ease
And life looks at me smiling.

My home is where I live my days,
(The walls need not be spacious)
And life is filled with prayer and praise
And living that is gracious.

My home is where my friends may come—
Together we will ponder
About another fairer home,
That heavenly home up yonder.

Protection, Kans.

—o—

BECAUSE I AM A FATHER

There you are, sleeping the innocent sleep of a little child. Only a few months ago it seems you were just a tiny babe in your mother's arms, but already you are about to start to school. How quickly childhood passes; how swiftly life moves on!

Because I am a father it is only natural that I should dream dreams about my children—that I should have aspirations and hopes for them. At times I feel a sense of dread when I realize the kind of world in which they are growing up. Many are the snares, the pitfalls, the possible blights which life casts in the path of growing children. Small wonder that I feel inadequate for the task! How could any parent feel otherwise when some children fail to become what we should like them to be even after the parents have put forth every effort for their welfare?

Because I am a father I feel a sense of responsibility for all children, others as well as my own. Not only just physical life, but an eternal soul is bound up in each of them. Above all, I must not be guilty of placing hindrances in their path, Jesus said: "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea" (Mark 9:42).

Because I am a father I want my life to be exemplary. Children are quick to imitate. How soon they imitate the habits of those around them! How readily they absorb the kind of spirit manifested in the home! How easily they catch the attitudes of their parents!

Because I am a father I must take time to have fellowship with my children—to play and worship with them in the home. I will make a great mistake if I am forever "too busy" to partake of their world, to strive to understand their problems, to answer their questions as best I can or go in quest of answers with them.

Because I am a father I should not only be a Christian, but a very active one. The church and the teachers in the Sunday school are interested in the welfare of my children. They are ready to spend time, energy, and money to help win them to Christ and to teach them the Christian way of life. It is up to me to co-operate and contribute in every way possible.—Harold L. Phillips, in The Free Methodist.

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"HERE IS WISDOM"

I will never forget when the modern tide struck our home. My sister weighed one hundred pounds. She was an artist, nervous and temperamental and all that kind of stuff that we had to watch out for. She was an artist, while we had to make our own living. She got music and some other ideas in her head, and came home from college the first year. Father was glad to see her. That morning after breakfast, when we had prayer, she rose sweetly and excused herself and went upstairs.

She "got by" with it that morning, but Father "took note of it"; and the next morning, when she excused herself, he said, "Sit still."

"But really," she pouted, "I don't care to stay."

"That doesn't make any difference—stay!"

"I think a person should have some liberty in religion," she answered.

"You can have all the liberty you please in religion," Father told her, "but I run this house. I paid for your food. I bought the clothes you have on. I paid for your education. Sit thou there quietly and listen while a father who loves you reads and prays."

My big brother came home one day. He had made money for himself and had a big fat cigar in his mouth. He smoked it a while on the back porch. Father came out, reached out his hand, took the cigar, and, throwing it into the garden, said, "Don't smoke them around here any more."

"I would like to know what right you have to throw that cigar out," my brother complained.

"You know my idea," Father answered. "This is my house. I am raising boys and making a specialty of it, and you don't get by with that kind of stuff. When you are working for a man, he can tell you whether to smoke in his office or in his warehouse. I am running this house. God gave me the command to do so."

"I will go somewhere else," my brother threatened.

"I am sorry; I love you," Father replied quietly, "but if you want the cigar worse than you do the home, you can go."

He went away three weeks, and then came back and said, "Dad, you are all right. I submit and will play the game according to the rules."

Most people say, "Well, you have to let children have their way."

Is that so? Then good-by to home, to government, to everything. God will not stand for that.

I had a father who stood by the river of life, thank God, an old pile driver, and smiled when he drove down the jetty. He never licked me in his life, but I always knew I had one coming if I needed it. He raised ten children, and he did it as an undermaster of God.

You never saw a spoiled boy in your life, to whom the mother had given everything she had, that would not take that little mother and trample on her heart before he got through.—Paul Rader, in Gospel Herald, (Cleveland).

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FROM A C.O. TO HIS PASTOR

[The following is part of a letter which a young man in one of our C.P.S. camps wrote to his pastor in another branch of the Mennonite Church. The pastor had sent a summary of a sermon he had preached to all the young men from his church. The nature of the pastor's letter may be sufficiently inferred from this reply. The publication of this letter was requested by one of our own ministers.—Editor.]

Dear ————,

. . . When I read in the "Witness" that your . . . sermon would be on "Service to Our God and to Our Country," I was interested, and wished that I could have been at the service that morning to hear the message. I was glad to receive your letter of November 18, containing the sermon in condensed form.

This question of "Service to Our God and to Our Country" is one which we in the camps had to face and answer some time ago. In making my own decision I did not follow quite the same line of reasoning used in your sermon, and thinking that it might be of interest to you, I would like to share with you my own conclusions and the reasons for them where they seem to differ with those you express in your letter.

First I begin with the assumption that there can be a conflict between what my country asks of me and what God has a right to expect of me. In other words, there not only can be but there sometimes is a question as to whether we will obey God or whether we will obey the "powers that be." How else can we explain why Paul spent so much time in jail? And for what reason did Peter say, "We must obey God rather than men" when the authorities would put an

nd to his preaching? Scripture is clear on his point. There are times when to obey Caesar is to disobey God, and in the case of loubt a Christian would hardly go wrong n giving God the benefit of the doubt. It eems to me far too many Christians get his just backwards. They begin with the ssumption that the edicts of one's country nust always be obeyed and are not subject o question, and so they distort God's Word n order to make it agree with what the coun- ry demands or expects. Much as I love my country and the things for which it stands, he Saviour I learned to know under your ministry, and the things He taught, mean more to me than any nation can. If to act according to what He taught is not according to what my country expects, then I am sorry, but my course is clear—I must follow Christ. If I did otherwise I would not only deny Christ but I would also fail my country, for I am convinced that no greater service can be rendered to your country than that which you render when you are truly obedient to God.

To put my country and my God on an equal basis, to be equally obeyed, is to me rank blasphemy. I know that "the powers that be" are ordained of God and are His ministers, but that includes Hitler. It applied particularly to Nero, who was even worse than Hitler. Are these too to be obeyed and acknowledged with equal authority with God? If so, why do we fight them? If the rulers of our country are the ministers of God in the sense that they have final authority over Christians, then so is Hitler, and you have God fighting God. The only possible interpretation of Romans 13 is that "the powers that be" are always to be obeyed except when obedience to them conflicts with obedience to God.

Your interpretation of Genesis 9:5, 6 as the Magna Carta according to which God instituted human government, seems to me quite reasonable, although that is not the only possible interpretation. Some students of the Bible see in that passage the same thing Jesus told Peter, "They that take the sword shall perish with the sword," that is, killing inevitably leads to more bloodshed. They interpret it as a statement of fact, and not as a command. Both interpretations seem reasonable to me and I do not see how you could build a case on such uncertain foundation. But be that as it may, your interpretation is in perfect harmony with the "eye for an eye" principle which God gave to Israel through Moses in Leviticus 24, in fact it is the "eye for an eye" principle. It is this principle about which Jesus was talking when in Matthew 5:38, 39 He said, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also," and in verse 44: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you. . . ." Here in Matthew Jesus gives the Magna Carta for Christians, and regardless of how unregenerate rulers fulfill their duties as ministers of God, Christians are to follow the standards given by their Saviour.

I know that people have tried to get around this plain teaching of the Bible by consigning the Sermon on the Mount to the millennium. But when they do that they forget that in the millennium there is to be no murder or hate; there are to be no enemies to which you can turn the other cheek. If Jesus' sermon has any meaning at all it must be applicable where those things exist. To whom does Jesus seem to be speaking when He says in the sermon, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely. . ."? Is it not to Christians?

Some say that these principles were given for an earthly kingdom of the Jews which Jesus would have established if Israel had not rejected Him. But the sermon does not fit such a situation at all, as I see it. You have some of the same difficulties in application as you have when you try to make it fit into the millennium. Besides, the rest of the New Testament is full of the same thing. Paul had just finished saying it in the twelfth chapter of Romans before he wrote the thirteenth chapter—the chapter which is so much quoted by those who seek justification for participation in war. It seems to me that if Christians studied the thirteenth chapter of Romans in the light of the twelfth chapter rather than in the light of their own inclinations, they might arrive at different conclusions.

Some others say that Jesus was talking about purely personal matters and that the great principles which He taught do not carry over into areas where the state might be involved. Actually, however, Jesus was referring to civil matters and not personal matters. The "eye for an eye" principle was not a personal matter; it was a part of the civil law. It was directly from this civil law that Jesus was quoting when He said, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you. . . ." This civil law is found in Leviticus 24.

I do not see how the "eye for an eye" principle could be operative under grace, because every aspect of it is the antithesis of grace. How can we who have been redeemed from the execution of justice insist on executing justice on others? Do you remember the parable Jesus told of the unforgiving servant? This man who refused to forgive his fellow servant after he himself had been forgiven so much, was delivered to the tormentors until he should pay the uttermost farthing. Jesus said, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." And to those whom we forgive we can not send bombs and tanks and bullets to blow them to pieces. We will rather suffer. How could we who have been forgiven all, we who have been freely pardoned through the atonement of the only begotten Son of God, kill those who wrong us, consent to the bombing of their cities, the blowing to pieces of their mothers and children! How can we willfully have any part in such slaughter! Is that forgiveness? Is that overcoming evil with good? Is that the result of our love, or is it the result of our unforgiving spirit? There are those who say they can love their enemies even in battle, but God says, "By their fruits ye shall know them," and "Love worketh no ill to his neighbour."

When Jesus said, "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's," He did not answer the Pharisees' question. He merely gave them the principle for answering the question for themselves. He did not say the tax money belonged to Caesar, nor did He say that it belonged to God. He made no decision for them. I do not see how more than just that can be made from this passage. It in no way defines what it is that belongs to Caesar, neither does it say what belongs to God. We must of course give to Caesar that which is Caesar's, but we must also take care lest we give to Caesar what alone belongs to God.

I evidently do not fully understand your statement—"A similar question is in the minds of Mennonites today: 'Is it lawful to give tribute unto Caesar, or not?' I have yet to see or hear of any Mennonite or of any one else who is opposed to war, in whose mind there is this question. We do not question whether it is lawful to give tribute to Caesar or not. But we know that some things belong to God and we can not give to anyone but God the things which belong to God. When Caesar tells us that we must kill or help kill those for whom Christ died and to whom we are to bring the Gospel, are we to forget the things that belong to God?

. . . I like your statement on Civilian Service up to the point where you say, "Our men who go into Civilian Service should, however, remember that it is a special privilege granted unto them by our government. Others must enter into the military service for us." It seems to me you have completely misunderstood our reasons for not taking part in war. War is not something that **has** to be. At best it is a human attempt to right a wrong by fighting it out. We could not refuse to fight if war were **the way** to right a wrong. Jesus said, "Love your enemies, . . . do **good** to them that hate you." Paul said, "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil **with good.**"

The only justification for being in Civilian Service is that we know war does not have to be. We know no one has to fight, least of all for us. When we use Christ's way to overcome evil we do not have to have someone else using the way of war to overcome evil for us. Christians did not have to have an army to overcome Nero's empire. What faith is this we have today that needs an army for its protection! Must we adopt the standards of unregenerate rulers because they know of no better way to overcome evil than through war? I do not see how we can truly honor Christ and be obedient to His will when we dabble with the way of hate and destruction.

Frankly, I do not consider Dr. O'Brien's statement the least bit charitable, although he himself may have felt charitable when he made it. To me it sounds sarcastic and like an attempt at self-justification. When he says,

(Continued on page 1099)

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 23, 1944

Field Notes

The Executive Committee of the Virginia Conference planned to meet at Harrisonburg, Va., on March 21.

* * *

Bro. J. B. Epp, 2605 Everett, Lincoln, 2, Nebr., would like to hear from any Mennonites living in or near Lincoln, Nebr. His purpose is acquaintance for Christian fellowship.

Bro. John H. Mosemann of Lancaster, Pa., was the visiting speaker at a Missionary Conference at Goshen College, Sunday, March 12.

* * *

Bro. Shem Peachey, Springs, Pa., took part in the morning church service at Scottdale, March 19, with Bro. Paul Huddle bringing the morning message.

* * *

The Eleventh Annual Ministerial Meeting of the Lancaster Conference is scheduled to meet at the Manheim Mennonite meetinghouse on March 28, 29.

* * *

A Bible Instruction Meeting is to be held at the Erisman's Meetinghouse on Good Friday, April 7. Bro. Martin R. Kraybill, Elizabethtown, Pa., is to serve as moderator.

* * *

A group of students from the Eastern Mennonite School will render a program (D.V.) at the Mill Run Mennonite Chapel near Altoona, Pa., Saturday evening at 7:30 o'clock, April 8.

* * *

Bro. Earl Showalter, La Junta, Colo., is scheduled to begin a series of meetings at the Bethel Springs Mission congregation at Culp, Ark., starting March 24 and continuing for ten days or two weeks.

* * *

Bro. D. D. Miller of Middlebury, Ind., who until very recent years was widely active in the work of the Mennonite Church, is ill with a critical heart condition. May the prayers of the brotherhood be lifted to God for his recovery.

* * *

The Curriculums Committee of the Commission for Christian Education met at the Publishing House, Scottdale, Pa., March 20. In addition to the members of the Committee, Bro. Nelson E. Kauffman, Hannibal, Mo., was also present.

* * *

Bro. Ira L. Yoder, deacon at the Clarence Center, N. Y., congregation was fatally injured on the evening of March 15 in an automobile accident. May the sustaining grace of God comfort the bereaved family and congregation.

* * *

Bro. John R. Mumaw, Harrisonburg, Va., gave messages to C.P.S. units at Staunton, Va., Norristown, Pa., and Farnhurst, Del., over the past week end. Bro. Mumaw preached at the Philadelphia Mission on Sunday morning, March 19, while in that vicinity.

* * *

Two of the brotherhoods in the upper peninsula of Michigan are entering a series of revival meetings: Green School, March 16-22 and Germfask, March 23-29. Bro. J. Otis Yoder, Harrisonburg, Va., is to serve as evangelist.

* * *

Evangelistic meetings are scheduled to be held at the Millersville, Pa., Mennonite Church from March 26 to April 2. Bro. Daniel S. Sensenig, New Holland Pa., has been secured as evangelist The prayers of God's people are solicited.

* * *

Bro. John R. Mumaw, Harrisonburg Va., participated in a Young People' Conference in Fulton County, Ohio, on March 12. He spent some time in Goshen, Ind., on March 13, chiefly on business for the Commission for Christian Education and Young People's Work

* * *

The Annual Easter Song Service will be held at the Elizabethtown Mennonite Church on Sunday, April 9, at 1:45 p.m. Bro. Chester K. Lehman, Harrisonburg, Va., will conduct the singing of Passion and Easter songs. A children's period is also planned with Mrs Luella Keener in charge.

* * *

Bro. J. Ward Shank, Broadway, Va. returned last week from a visit among C.P.S. boys of the Virginia Conference located in New Jersey, Rhode Island and Maine. Bro. Aldine Brenneman Harrisonburg, Va., at this writing is making a similar visit among Virginia Conference C.P.S. boys in Pennsylvania.

* * *

Recent visitors in Scottdale and at the Publishing House were fourteen C.P.S. boys from Sideling Hill Camp, Wells Tannery, Pa., and Scottdale vicinity; David E. Harnly, wife, and Barbara Harnly, Manheim, Pa.; Dorothy Harnly, Haverford, Pa.; Lester Harnly and wife, Greystone Park, N. J.; Allen L. Sponsler, wife, and family, Everett, Pa.

* * *

Sister Katie Thomas, Hollsopple, Pa., acting treasurer for the Southwestern Pa. Sewing Circle District writes as follows: Beginning April 1, 1944, all treasurers' work should again be sent to Sister Ruth Whetstone, Martinsburg, Pa. We certainly want to thank God for sparing her life and again lending her sufficient health and strength to resume her duties as treasurer.

* * *

Communion dates arranged for the Middle District of the Franconia Conference have been announced as follows:

Lansdale Mission, April 2
Perkiomenville Mission, April 2
Spring Mount Mission, April 9
Line Lexington, April 16
Towamencin, April 16
Plain, April 23
Rockhill, April 30
Souderton, May 7
Salford, May 14
Franconia, May 21

* * *

Three gospel teams are being sent out by Goshen College over the week end of March 24-26. One team will go to Ontario and give programs as follows: March 24, Detroit Mission; March

(Continued on page 1101)

Correspondence

BRUTUS, MICHIGAN

(Maple River Congregation)

Dear Herald Readers: Greetings in the name of our Lord. I have recently returned from Winter Bible School at Pigeon, Mich. Older people are allowed and encouraged to attend as well as the young. I am sure anyone would receive many blessings from it.

Sister Naomi Babcock had an operation for appendicitis. She has recovered well from her operation. There were a few cases of scarlet fever around, but none were very serious.

We had a nice winter with not much snow and most of it is gone now.

We have young people's meeting every other Sunday evening. Every other Sunday afternoon we have a mission study class for young folks. We have just finished the book on Personal Work.

Mrs. Lowrey and her daughter Della are visiting relatives in Minnesota. Bro. and Sister Harvey Brubacker are visiting relatives in Pennsylvania.

Let us search the Scriptures so that we can learn more about Jesus and His great truths.

March 12, 1944. Barbara Gregory.

HIGH RIVER, ALTA.

(Mount View Congregation)

Dear Herald Readers: Greetings in Jesus' name. We have reasons to thank God for His blessings even though we have had a few discouragements during the past year. There have been some who withdrew themselves from our number which leaves our group much smaller. We are made to wonder why such things cross our pathway but God knows. Possibly He is trying and sifting some hearts.

We have had some scarlet fever here, but we are thankful that no one was seriously ill. Attendance at services was greatly reduced and reorganization of our Sunday school was delayed several weeks. There are only four classes this year. The superintendent is H. O. Stauffer and the Sunday-school secretary is Delton Bowman. Our annual winter Bible school opened at this place on Feb. 14, continuing until Feb. 23. M. D. Stutzman from Tofield and C. J. Ramer from Duchess were the teachers. We were glad to welcome eight students: four from Duchess and four from Tofield. We were much refreshed in spirit.

Bible school was also held in our other three Alberta congregations, also at Guernsey, Sask., and Creston, Mont., which congregations comprise our conference district.

The Executive Committee met here at the beginning of the school to take up further the matter of obtaining ministerial aid for this congregation. We have felt such a need for some time. It was decided to wait for more definite leading from the Lord. Will you pray that His will may be done in this matter?

Bro. J. G. Hochstetler, Creston, Mont., was with us Sunday, Feb. 13, and brought us a message in the morning and in the evening.

The funeral of Catherine Bricker, widow of the late Elias W. Bricker, was held Feb. 22. She was affectionately known as Grandmother Bricker. She was with us last a few months ago when she gave her eighty-ninth birthday offering.

We have been blessed with a very mild winter. In fact the ground was bare of snow most of the time. Health in general is good at present. Pray for us and the work here.

March 13, 1944. Albert Guengerich.

CULP, ARKANSAS

(Bethel Springs Congregation)

The Christians of this community are calling on God in behalf of our coming evangelistic meetings. The meetings are to begin, D.V., March 24, with Bro. Earl Showalter of Colorado as evangelist. Will you join us in prayer?

On March 3, I closed my third term of school in this section. I have enjoyed my work here. There were many more opportunities for service than I could use, for I was busy most of the time with my school work. God has been a very definite friend and guide. He gave grace and strength for each day and I want to continue to serve Him as He may lead.

Most people here have no cars and they have to walk or ride horseback to attend services. Many cannot attend as they would like to. This makes it necessary to contact people personally in their homes and bring the Gospel to small groups in different communities.

Plans are being made for an Easter program in the Sunday school. Sister Violet Selzer has been given charge of this.

One of our families (Bro. and Sister Stanley Curtis and son and Sister Curtis' mother, Mrs. Wyatt) has recently moved to Iowa so that Bro. Curtis could obtain farm deferment. We miss them in our services. May God bless and use them where they are.

Your interest in us and your prayers for the work and workers here are deeply appreciated. May each of us be faithful in doing our part to tell the world of His love.

March 14, 1944. Mae Strubhar.

MILLERSBURG, OHIO

(Martins Creek Congregation)

Greetings in the Master's name: Just yesterday I saw a blade of green pushing through the brown earth in promise of the golden daffodils soon to appear. It reminds us that the time has come again for God to bring about that wonderful transformation that comes at this time of the year. The hills and valleys will soon be covered with a new carpet of green and here and there bright spring flowers will further herald the news that new life has come to the earth again. All this reminds us of the approaching Easter season and of all it holds for us. May God enable us to find in it a new and deeper meaning.

We plan to have our council meeting on March 19, and our communion services on April 9, Easter Sunday.

The new officers of the Sisters' Sewing Circle will take over their new work at the April meeting. They are Nettie Miller and Martha Kandel, president and vice president, and Edna Miller, secretary. The circle plans to meet at the home of Abram Miller's at Benton on April 5.

We were glad to have with us lately some of our members who are in C.P.S. Bros. Ralph and Orin Beechy were with us on Sunday, March 5. Sixteen of our boys are in C.P.S. Nine of these are married. Two of the wives, Olive and Winifred Beechy, are serving as camp dietitians at Terry, Mont., and Sideling Hill Camp, Pa., respectively. Six of the boys are working in hospital units.

The trustees of our church are working on a project to provide for more and better parking space behind the church building by having the old sheds removed and having the plot of ground surrounding the church relandscaped. We have also started a building fund which is to be used in due time for remodeling and rearranging the church building so as to provide for more room in the main auditorium as well as for Sunday-school rooms, etc.

We praise God for His bountiful blessings to us; may we do all that we can to prove ourselves more worthy.

March 14, 1944. Cor.

DUCHESS, ALBERTA

(Duchess Congregation)

Dear Herald Readers: The first of the year we reorganized our Sunday school.

We spent three weeks, from Jan. 23 to Feb. 11, in Bible study. Our teachers were C. J. Ramer, Duchess: M. D. Stutzman, Kingman; and J. G. Hochstetler, Creston, Mont. Classes were held during the afternoon and evening, for the benefit of those who could not attend during the day. A lecture period was held every evening which proved very interesting and beneficial. These talks dealt with modern problems, such as, The Tactics of Satan, Modernism vs. Fundamentalism, Christian Assurance. May these truths be exemplified in our daily lives. A closing program was given the last evening. Since then Bro. C. J. Ramer has visited the C.O. camps in Alberta.

On March 5, a young girl, who had accepted Christ two years ago, was baptized. During these two years she has been studying God's Word. Her testimony is that the Mennonite Church observes the "all things" of God. Praise God for such a church.

March 12, two young members were united in marriage. May God bless their home and make it a real testimony for Him. Bro. Howard Stevanus of Bloomingdale, Ont., who was on his way home from the camps in British Columbia, preached the wedding sermon and also brought us a message the same evening.

God has blessed us with a very mild winter. May spring bring a new zeal and greater desire to live for Him.

March 15, 1944. Mary Martin.

—o—

"Many professors of religion who claim to have been born again must have been born blind, judging by the way they stumble around."

Miscellaneous

SELF-EXAMINATION

By all means use some time to be alone.
Salute thyself: see what thy soul doth wear.
Dare to look in thy chest; for 'tis thine own;
And tumble up and down what thou findest there.
Who cannot rest till he good fellows find,
He breaks up homes, turns out of doors his mind.

Sum up by night what thou hast done by day;
And in the morning, what thou hast to do.
Dress and undress thy soul; mark the decay
And growth of it; if, with thy watch, that too
Be down, then wind up both; since we shall be
Most surely judged, make thy accounts agree.

—George Herbert.

—o—

LIVING THE ALL-ROUND FAITHFUL LIFE

By Sadie Ruth

"Well done, thou good and faithful servant" will be the words we will all want to hear at the judgment day. So this topic on living the all-round faithful life is one in which we as Christians are all interested. Not great deeds will be commended but faithfulness. The smallest acts of service will rank with the mighty ones if the person did all that he could.

Perhaps we may have the idea that faithful service is only required of ministers, missionaries, or those who are connected with the work of the church. Certainly one expects to see it there, but they too can be unfaithful if their motive of service is not right or if they are running ahead of the Lord. If they are serving for self-gain, they are not true to God even though they may appear faithful. Right here at home, however, God expects just as faithful service as He does on the mission field and in the ministry. We can render faithful service in our little place if we are where the Lord wants us to be. But if He has unmistakably called us to some other place and work, and we refuse, we are not faithful to God's purpose for our life.

Faithfulness is not something that can be reached without effort. It means doing our best in everything. I think a good definition for faithfulness would be continual, steadfast obedience. When Paul related his experience with the Lord Jesus, he said, "I was not disobedient unto the heavenly vision." He meant that he was faithful to the command and charge he had received from the Lord; and he remained faithful to the end, even though it meant a martyr's death.

When we talk of being faithful as Christians, we mean being faithful in our relationship to God and His Word, and when this is done we find it includes our fellow men. It takes in everything we do. We read, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men"; "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;" "Whatsoever ye do, do all to the glory of God." So the faithfulness which God requires must reach everything we do.

As we think of our lives, the work we do from one day to another, week after week and perhaps year after year, one might think that our sphere of service is very narrow and small, that whatever we do doesn't count for much. But if we think of all the people with whom we come in contact, our opportunities of living the all-round faithful life are greater than we realize. All of us come in contact with our neighbors; all of us have some friends and acquaintances; we go to the stores and other places of business; people come to our doors; we go to church, and, of course, those with whom we live do likewise. All of these are opportunities of living the faithful life.

We as Christians believe the Bible is the Word of God, that the doctrines and instructions for Christian living which it contains are for us just as much as they were for the early Christians. This means that we are to live them faithfully. Let us take the doctrine of nonresistance which we as a church believe the Bible plainly teaches, and which we uphold. Have we been faithful in living it? Some may think this is only for those who are drafted and called to take their stand as conscientious objectors; but if nonresistance to us means only a refusal to take up arms in wartime, we are only obeying a very small part of the doctrine. We are not to resist evil in our contacts with pople, in the home and outside the home. It means that we are to love our enemies. Just think what this means! J. R. Miller in his book, "Making the Most of Life," says, "Our enemies who would harm us if they could, who will be unkind, unjust, unreasonable, who hate us, in strict justice altogether undeserving of our favor; yet if we persist in being called Christians ourselves, we owe them the love that thinketh no evil, that seeketh not its own, that beareth all things, endureth all things, and never faileth. It is hard to love those who hate us. It is not so hard just to let them alone, to pass by without harming them, or even to pray for them in a way; but to love them is a sore test."

We are apt to say:

"Dear Lord, will it not do,
If we return not wrong for wrong,
And neither love nor hate?
But love—O Lord, our souls are far from strong,
And love is such a tender, home-nursed dove—
How can we, Lord, our enemies bless and love?

"Fasting—Oh, one could fast—
And praying—one could most pathetic pray;
But love our enemies! Dear Lord,
Is there not unto Thee some easier way—
Some way through churchly service, song or psalm,
Or ritual grand, to reach Thy heaven's calm?"

But to this prayer there is only one reply, "If ye love me, keep my commandments."

Jesus said, "Thou shalt love thy neighbour as thyself." Are we living this command faithfully? So often it seems our neighbors are very unlikable and have so many faults, especially the neighbor's children. Among our friends it is very easy to be loving and pleasant. Consciously or unconsciously we are influenced by them; and so we need to guard our convictions carefully lest we become unfaithful to God and His Word in order to please our friends. I do not believe young girls realize what their faithfulness to the doctrine of modesty and simplicity would mean, and how much it would help their younger sisters in the home and in the church, or all would be true to their God-given convictions, which many have but hesitate to live out because of what their friends may think.

Then all of us are commanded to be faithful in our relationship to the government. Possibly up to the beginning of the war, this was comparatively easy; but now there are so many rules and restrictions, taxes are increasing, and we must be extremely careful in our thinking lest our thinking or our attitude be that of the world and not of the Christian. Being unfaithful brings reproach upon the church and makes our testimony to the world ineffective and a stumbling block. Paul makes it plain when he says, "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake."

Then we have a continuous opportunity of living the all-round faithful life wherever we work. The command is that we do our work "not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart." So whether we cook a meal, clean a house, use a typewriter, wait on customers, milk the cows, drive a truck, build a house—the command is, "Be faithful."

In our relationship to the church, our faithfulness to God means so much. It includes much more than being faithful in attendance. It means our obedience; it means our prayers for its purity; it means the spreading of the Gospel, and the sending forth of those whom God calls to other fields of service—which means being faithful in giving and going, if called.

These are only some suggestions of how we may live the all-round faithful life. No work is so small that it does not matter if it is done faithfully or not. J. R. Miller said, "The universe is not quite complete without each one's little well done. It is a great thing to train ourselves to always do our best, to do as nearly perfect work as possible."

Jesus said, "Be thou faithful unto death, and I will give thee a crown of life."

Doylestown, Pa.

(Read at the Doylestown Y.P.B.M. and published by request).

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CONSECRATION

Consecration is man's part of sanctification. It is just as impossible for a believer to live a holy life, a Christ-possessed life, a sanctified life, apart from entire consecration to God, as it is impossible for a sinner to realize God's smile without the confessing and forsaking of his sins. There are indeed many professed followers of Christ who know not of a time when they threw themselves, and all that pertains to them and this life, into God's hands, for His way and will to be done. It is sad, nevertheless true, that many are holding something in reserve for themselves and others, which God has commanded to be given up to Him.

For instance, how often does God's Word speak to us concerning those whom we naturally love? It is very evident that to some professed followers of Christ, those of the natural kin (saved or unsaved) are nearer than even Christ Himself is to them. Before God is obeyed in a call for service for Him and the lost of earth, unless the **natural** family see and understand it and give them their approval, they would never think of recognizing God as their Head, and of obeying Him and stepping out, misunderstood by their own. Oh, the deceitful work of the enemy on this line! So God and His call are lightly passed off as a secondary matter, and those whose love is but natural are looked up to and obeyed, while God and His work suffer for need of laborers. What false love for God!

Even in the natural routine of life, the man or woman who would not leave home, and father and mother, etc., for the one whom they profess to love would not be worthy of the love and the confidence of a true man or woman. It is very seldom misunderstood when one leaves home for such a time, or when one leaves **all** in such a case. However, when God calls one to leave **all** for His sake, how unreasonable it looks to these very same people. The Word firmly declares: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:37, 38; Luke 14:26, 27). Yea, verily, the Word of God cuts even closer still. It states further: "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

It is impossible for the writer to state all that this verse implies, or all that the Holy Spirit reveals. But suffice it to say that he who is Christ's and really enjoys the fullness of the Spirit of God, surely knows of a time when **all** was laid on the altar. The cords of the natural life (the flesh) were severed, including all the desires, to such an extent that the heart was mellowed into a yearning after Him (Jesus) with an incessant yearning and a desire that can only be expressed with groanings which cannot be uttered, but which HE can fill, and does **fill.** He then becomes the beloved Ishi of the soul. Then, and **only then,** can the love song of Solomon be understood, and the full meaning of the words, "I am my beloved's, and his desire is toward me" (S. of Sol. 7:10), be really grasped in their full meaning. Oh, the blessedness of such a close relationship with Jesus, the Son of God!

Beloved, it is not **power** we need to pray for, but rather for a yielding of ourselves to God and for a life separated for Him only. Then the result must be and will be fruit. Yield to God, count all else but dung, in order to win Christ. This is the secret of a fruit-bearing Christian. This is the route to a useful, intelligent life of service **for** God and **to** God. He desires **all** our affection and will not be satisfied with us until He has all.

Oh, may God, through the Holy Spirit, awaken us more and more to our high calling and privileges in Christ, and may we, **love-constrained,** leave all upon the altar to be consumed for Him and by Him. Let us gladly fill the corner that He chooses for us to fill as a living sacrifice, holy, acceptable unto God, which is our **reasonable** service.

All the hosts of hell cannot move nor mar nor molest the one who is abiding in Christ. The poisonous darts may be hurled from all sides, but the eternal promise is: "No weapon that is formed against thee shall prosper." Our life is hid with Christ in God—a twofold security. Praise His name!—A. L. Meisinger, Selected.

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THE BIBLE FINDS US

I believe the Bible because "it finds me." Those are the words of Coleridge; and I make them mine. The Bible found me on a memorable day more than fifty years ago. It found me perplexed with a boy's fear of the unknown. It calmed my fears and gave me the hope that maketh not ashamed. It has found me once and again in the Vale of Baca and wiped away my tears. It has found me and upheld me in seasons of weakness and discouragement. It has found me and never failed me. And, when I come to the border line between time and eternity it shall find me there, and give me a rod and staff to lean on. Oh, blessed Book! May my right hand forget its cunning and my tongue cleave to the roof of my mouth if I forget thee.

The Bible is its own best witness. The search warrant is yours. Christ said, "Search the scriptures." Search, therefore, with a mind open to conviction, and I am confident you will arrive at the same conclusion that has forced itself upon me. The Book is a book to live by and to die by. It is worthy to be received as an infallible rule of faith and practice. It is true and trustworthy every way. It is the veritable Word of God.—D. J. Burrell.

FROM A C.O. TO HIS PASTOR

(Continued from page 1095)

"Those of us who are not C.O.'s have to fight that the others may have their religious freedom as well as we, and I am willing to do that," he reveals that he is either trying to be sarcastic or else he hasn't even begun to know the first thing about C.O.'s. We are glad for freedom of worship and for democracy, but we don't want freedom of worship and democracy bought with souls of men and women thrown into a Christless eternity. Paul said, "I could wish that myself were accursed from Christ for my brethren. . . ." What do we have more than Paul, and which Hitler could take away from us, that in order to keep makes us willing to help send hundreds of thousands into a Christless eternity? Is that the way we go into all the world to preach the Gospel? Is that the way we teach them to observe all things which He has commanded us? Christians overcame Nero's empire with the sword of the Spirit. Has Dr. O'Brien lost faith in that sword?

I agree with you wholeheartedly when you say, "Let every man be fully persuaded in his own mind as to non-combatant service." Some of my closest friends are in noncombatant service, fellows whose sincerity I can not question. But I am not sure that they understand all that noncombatant service implies. To say that this has been historically and traditionally the service of the Mennonite Church is not very accurate, for even during the World War more than half of the Mennonites who were drafted chose brutal treatment and imprisonment rather than submit to the compromise of the noncombatant service. Among them were quite a number from our own church. Some of the things they endured have been scarcely surpassed even by Nazi Germany in brutality. In all other former American wars Mennonites had been promised complete exemption before they migrated. By about 1872 the Russian government refused to extend this privilege and demanded at least noncombatant service. But because the Mennonites could see little difference in principle between combatant and noncombatant service, as the purpose of both is the same, they began to migrate to America. It was not until 15,000 had already come to this country that the Russian government became alarmed at the loss of their progressive citizens and permitted an alternative service very similar to our present C.P.S. system. They did forestry service and operated and financed their own camps. These were continued until the close of the World War.

Your impression that noncombatant service is a traditional Mennonite service probably grows out of the fact that in some countries during some wars the Mennonites were permitted to do their own work on battlefields, relieving the suffering of those who otherwise

were being neglected. In no way were they part of the army or under military direction. They did their own work under their own organization and bore the cost of the work themselves. Their labors were not necessarily confined to one side of the conflict. It was as truly civilian service as the Mennonite program in America today. . . .

The army has only one method and purpose, and the particular kind of work you do in the army is of small consequence, so long as you are part of the killing machine. The medical corps is one of the most important parts of that machine and just as many men would be in the medical corps if there were no C.O.'s. It is a mistaken notion that more lives are saved because some of our boys join the medical corps. Actually there may be more lives lost because there are more men available for combat duty, and for those lives our men must share the responsibility. If we believe that war is necessary and right, how can we ask for such relatively safe and favored positions as the medical corps, and other forms of noncombatant service? It seems to me that if I believed in the army at all I would be willing to do the kind of work for which the army thought me best fitted.

I know that the reason given by so many is that they have been led to believe that they will have a greater opportunity to win souls for Christ in the army than in C.P.S. But I can not understand how disobeying God could help anyone win more souls. I do not see how giving your allegiance to a system which rejects the way of Christ, could in the long run, lead to more effective soul winning.

In stating the position of those who take up military service you say that Christ did not demand of the centurion that he forsake military service. But how could He? How could He who ushered in a dispensation of grace, explain and place this centurion under a new law? If the centurion followed the teachings and example of Jesus, I do not see what more he would need to make his own decision as to whether he would remain in the military service or not. Christianity is not a religion which demands this or that. Christianity is a faith, faith in the atonement through Christ —with a new life to be lived according to the great truths revealed in Him.

Paul did not tell Philemon that he must free Onesimus. But that does not make slavery right. If Philemon followed the implications of Paul's letter, he could not very well keep Onesimus in slavery. And if the centurion took Christ as seriously as did the rest of the early church, he too would forsake military service. For the first three hundred years Christians refused to fight. When those who try to find justification today for fighting are confronted by this remarkable historical record of the early church, they brazenly say that their refusal to fight was "not to the military profession so much as to its pagan and polytheistic associations." This is an exact quotation from a recent issue of the "Sunday School Times." When I read it I wrote and asked them for evidence. I asked them why it was then that these early Christians always gave as a reason for their refusal to accept military service the fact that as Christians they could not fight. In reply the "Sunday School Times" referred me to several books and pamphlets which they said dealt with this subject in a fuller way than could be done in a letter. After spending some hard-earned money for this material (we do not get army pay), I was pretty much disgusted to find that the subject was not even touched upon, and that although they dealt with the Christian attitude toward war in a general way, they were quite amateurish. . . .

I think you speak a great truth when you say in closing, "We have considered two services, one unto Caesar and one unto God. These do not exclude each other as some would have us believe." But let us be sure that our service to both Caesar and to God is based on the Word of God. Let us be even more afraid of being unchristian than of being called unpatriotic.

I have written this letter because I believe these are the views of us who have gone to Civilian Public Service camps, and I think you should know them. If any of this is wrong we would like to know it, because this is no easy road we have taken. For us it would have been far easier to go into the army. If you have ever been called "a lousy degenerate contaminating the pure soil of democracy" for your faith, you will understand why. The soldier in the air corps who recently wrote to the "Wichita Beacon" in reply to the usual charges against C.P.S. men, had a keener insight than most people when he wrote that the C.O. has more courage in his lonely cause than he himself has "risking his neck but applauded by all." . . .

With kindest personal regards,

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MORE PROGRESS IN MISSIONS

(Continued from page 1093)

fulness and mark a forward step in putting the congregation from where he comes with the churches that are going forth sowing the seed. Is it too much to expect that in one generation a mission point should grow to be a church locally directing its own work in the fear of the Lord and seeking to establish other missions within reach of its resources? I believe Jesus will do the "greater works" through all who apply themselves to the task He gives. That would mean even more rapid progress in the development of workers and work than we can see in what He did while He was here on earth in the flesh. How slowly we are moving! Maybe we do not expect that swifter motion can be made. It has been said that to obtain great things from God we need to expect great things from Him. Surely there is much room for expansion in our expectations when we survey them with the Gospel tape line. We are not anywhere near the speed that is recorded on the pages of the Acts of the Apostles. Here we see the result of the "greater works" in a marvelous growth of the church. In comparison our progress dwindles to a very slow, easygoing, soft-moving gait.

III. When there is life there is growth. Statues may be reminders of movement in the past, but it takes living beings to demonstrate constructive motion now. When noticeable progress ceases in lengthening the cords and strengthening the stakes of the great tabernacle of salvation that it no more breaks forth on the right hand and on the left, we can expect stagnation and death. The Lord has promised growth to His church on earth and will provide means for it. Have we taken Him at His word and are we using the means He provides? Congregations have been started through colonizing and are now well established in faith and doctrine and in doing mission work. Other congregations are outgrowths from the natural increase in population. Why are there so few that are the direct results of sowing the Gospel seed on new fields? It is true that we as a church have not had our efforts in doing mission work unified except for a comparatively short time; yet this has been done long enough to show that we need to make greater sacrifices and greater efforts every way to establish more firmly the work done so far and move forward with more speed into new fields. Unless this is done we may lose those priceless standards of that way of life handed down to us by God through our forefathers, or lose the spirit of carrying the Gospel to all the world even against trying obstacles, or both.

Let us now consider a few ways in which we may be encouraged to press on toward the establishment of a larger number of congregations that will be "stedfast, unmoveable, always abounding in the work of the Lord." (1) Pray the Lord of harvest to send forth laborers—laborers who have faith in God and confidence in the ones God adds to the church. (2) When a new convert shows but a spark of zeal in his new-found life, fan that spark into a flame by showing a willingness to trust that one in sharing responsibility with him. (3) Bestow the gifts of the ministerial offices by ordination to more men who are qualified and are residents in the field itself. When a worker is needed at a mission point, even though there are only a few members there, time is lost when one out of their number, faithful and able, is not used in preference to one sent in from another place. Paul and Barnabas selected elders in every church by show of hands (Acts 14:23, Weymouth), and this was done very soon after they had preached at these places the first time. Can it be said that jealousy is in some instances the main cause for delay? If this should be the cause it is not only cruel in the treatment of fellow Christians, but deadly to the usefulness of the mission cause in saving souls. (4) Commit definite charges to others. Paul very plainly charged Timothy. He told him to commit the things he had heard of him (Paul) among many witnesses "to faithful men, who shall be able to teach others also." Instead of just saying that the future work of the church must be carried on by the "rising generation," he actually took his place as the least of them all and committed work to his successors.

May we all as members of congregations, committees, boards, commissions, conferences, and other agencies do more by the grace of God to bring into being self-sustaining congregations in greater numbers and at a faster rate than we are going now. Does not the call of the Master have a special appeal for these days of turmoil in the world?—Missionary Light.

A GUIDING VOICE

A touching story came to us one winter from Minnesota. A farmer, living on the edge of one of the many lakes of that state, started to cross in a small sailboat one evening after dark.

The wind changed and a gust overturned the boat when he was in the middle of the lake. The surface of the water was covered with large masses of floating ice.

The farmer was a good swimmer, and struck out boldly toward the part of the shore where he thought his house stood, but he grew confused in the darkness. The ice formed rapidly over the whole lake.

He was in a small, quickly narrowing circle, in which he beat about wildly, the chill of death creeping over his body. He gave up at last, and was sinking in the freezing water when he heard a sound.

It was the voice of his little girl calling him, "Father! Father!"

He listened. The sound of her voice would tell him which way home lay. It put fresh life into him. He thought: "If she could only call once more. But she will be frightened at the dark and cold. She will go in and shut the door."

But just then came the cry, loud and clear: "Father!"

"I turned," said the man afterwards, in telling the story, "and struck out in the opposite direction. I had been going away from home. I fought my way; the ice broke before me. I reached the shore and home at last. But if my dear little girl had not persisted in calling me, though hearing no reply, I should have died there alone under the ice."

The story of many a man's life is like that of this voyage.—Young Pilgrim.

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THE CRITICS OF THE BIBLE

No book in the world has been so misjudged as the Bible. Men judge it without reading it. Or perhaps they read a bit here and a bit there and then close it saying, "It is so dark and mysterious!"

You take any other book and read it. Someone asks what you think of it. You reply, "Well, I have read it only once, not very carefully, and I should not like to give an opinion."

Yet people take God's Word, read a few pages and condemn the whole. Of all the skeptics and infidels I have ever met speaking against the Bible, I have never met one who read it through. There may be such men, but I have never met one. It is simply an excuse.

Of course we shall not understand the Bible all at once, but we are not to condemn it on that account.

Suppose I should say to my boy when he comes home from school, "Willie, can you write? Can you read? Can you understand algebra, geometry, Latin and Greek?"

"Why, Papa," he would answer, "How funny you talk! I have been trying all day to learn the ABC!"

And if I should say, "If you have not yet finished your education, you need not go any more," you would say I had gone mad.

There would be just as much reason in that as in the way some people talk about the Bible. My friends, the men who have been studying the Bible for fifty years have never got down to the depths of the everliving stream.—D. L. Moody.

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LEANING ON GOD

An interesting story is told of the great missionary to the New Hebrides, John G. Paton. He was translating the New Testament into the language of the South Sea Islanders, but was finding difficulty in translating the word "faith" into their language. But God has a way of using very insignificant incidents to solve our greatest problems. While pondering on the word to be translated a native came into his room; he sat down on one chair and put his feet on another chair, and said, "How good it is to lean your whole weight on these chairs." In that statement the missionary got the suggestion for his translation of "faith," or believe; it is to lean the whole weight upon. His translation of the Golden Text of the Bible reads thus: "God so loved the world that He gave His only begotten Son that whosoever leans his whole weight on Him should not perish but have everlasting life."

And does not faith mean just that to us! The just shall live by "leaning their whole weight" upon God. We are justified by leaning the whole weight upon God. We are sanctified by leaning the whole weight upon God. We are kept in victory, we make progress in grace, we overcome the world by leaning the whole weight upon God. Let us learn more and more how to lean our whole weight upon God, even in the smallest details of our lives.—Herald of Holiness.

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RICH IN TRUST

Dr. Grenfell relates the story of an old fisherman, rich in trust, who was "given to hospitality." During the long, hard winters this seventy-three-year-old man had fed many hungry people. Then there came a season when times were harder than usual. As a last resort the old man brought forth twelve, well-worn five-dollar bills. This represented his entire savings and he gave it all to the missionary to help feed his needy neighbors.

Dr. Grenfell remonstrated with him. "You are getting old and you shouldn't cut the last plank away yet."

"He will take care, Doctor," replied the hardy old fisherman. "I guess I can trust Him. It wouldn't do not to have used that sixty dollars, and have sent folks away hungry, would it, Doctor? It would look as if I didn't have much trust in Him."

There are many things people can be rich in. There's Hoyt; he is rich in friends. And Myra—she is rich in money. The old Arctic fisherman was rich in trust.

When we give grudgingly or niggardly we advertise our lack of faith in God. We say in effect, "I must look out for myself or nobody else will."

When we give generously it is as though we said, "I'll not be overly anxious about myself. I know that He will take care of me."

We cannot all be rich in money, but, like the old fisherman, we can be rich in trust.—Publisher Unknown.

FIELD NOTES

(Continued from page 1096)

25, Wanner Mennonite Church, Preston, Ontario; March 26, a.m., First Mennonite Church, Kitchener; p.m., St. Jacobs Mennonite Church; evening, Breslau Mennonite Church.

Another group will go to Illinois and give the following programs: March 25, Roanoke Mennonite Church; March 26, a.m., Peoria Mission; p.m., Morton Mennonite Church; evening, Hopedale Mennonite Church.

The third team will travel to Ohio and give programs as follows: March 24, Ft. Wayne Mission; March 25, and March 26, a.m., West Liberty, Ohio; March 26, evening, Lima Mission.

These gospel teams are sent out under the auspices of the Y.P.C.A. and the Religious Life Committee of the faculty.

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The Executive Committee of the Mennonite Board of Missions and Charities held a meeting at Elkhart, Ind., on March 14. Among the other business transacted were two matters which will be of interest. First, details were approved concerning a Missionary Training Conference which is to be held at Goshen, Indiana, May 20-29. The purpose of this conference is to provide information and inspiration for young people whose convictions are leading them to consider mission work in the church, particularly foreign mission work. The Herald will soon have a fuller announcement concerning this meeting. Second, on the basis of recommendations received from Bro. J. D. Graber, a cablegram was sent to the director of the China Inland Mission expressing our definite interest in a field in northwest China. The China Inland Mission has been doing some work in this field, but will be glad to turn the entire area with a population of about 1,000,000 people over to the Mennonite Board for the development of its mission work.

ONLY FACTS HAVE CONTENT

Some have asked why Jesus did not begin immediately to assert the claim that He was the long-looked for Messiah when first He appeared among the people of Judea and Galilee. Why did He keep them waiting? Why should John be compelled to ask, "Art Thou he that should come, or do we look for another?" When this was asked, why did He not answer with an unequivocal yes or no? The answer is, I think, that men had given such meaning to their words that Jesus could not answer directly without deceiving them. They had formed ideas about the Messiah that were false, and if Jesus had said, "I am He," they would have interpreted the answer in terms of their own, and the answer would have been untrue. Yet if He had said, "No, I am not He," there was enough of truth in their ideas that this too would have misled them. So Jesus became the subject of His own law which was that service, not claims, is what counts, and He must yet show what He was before He could make His claims. He must make a definition by words and deeds, for in the absence of these, claims have no content.

We too are subject to the demand for showing content before making claims. In the depths of India the Hindu thinks of a Christian as one who eats meat and drinks wine. The Mohammedan in the same community defines the Christian as a pork eater and a worshiper of three gods. To go there and simply claim to be a Christian is to the people only a claim to be and to do things which are forbidden to them. It is necessary, therefore, for the witness to work out a definition that is worthy. After a while the people learn to think of a Christian as one who is kind to everybody, honest in all his business dealings, and reverent and sincere in his religion. In time the name Christian becomes a badge of honor, but only after a new content has been given the name by proper words and kindly deeds.

The order is, What you are, what you do, and then what you say. "Faith without works is dead" "being alone."—Herald of Holiness.

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Weekly News Notes

RELIEF NOTES

Report on Relief in Bengal

Bro. J. D. Graber, who has returned from China and is now assisting in India, reports on the famine-relief project in Bengal:

"I am getting deeply into the work here in Bengal. This is significant work and I am happy to have some part in it. . . . So far our work consists mainly in the distribution of rice to destitute families. We visit villages and investigate poor homes. . . . On Friday, for example, I distributed rice to 207 people, i.e., to 207 families. This is perhaps the lightest day of the three; so you see we are at present distributing to at least 650 or more families per week. This meets a genuine need, for people are destitute in this area. Quite a lot of cloth has also been distributed free as well as sold at a cheap, control rate."

Besides the work of food and clothing distribution in the famine area, our workers there have also been given full responsibility for the distribution of quinine in the section in which they are working.

Isaac's Secure Passage

Ferdinand J. Isaac, Relief Director for the Bengal relief project, who was detained for some time in Buenos Aires, was evidently able to secure passage to South Africa sometime toward the end of February. A letter from Buenos Aires, written by Vernon Schmidt, provides the information that Bro. Isaac with Sister Isaac and Alida Schrag embarked from Montevideo, Uruguay, for an unnamed port. A late cable also gives the information that they are proceeding to Durban.

S. J. Goering on Way Home

Definite word has arrived that S. J. Goering left India a few days before Feb. 13 for an undisclosed American port. Bro. Goering is hastening home to report more fully on relief work in China and to assist in the organization of a Mennonite relief unit.

Relief Workers Married in Argentina

Following her arrival at Buenos Aires on Feb. 24, Sarah Histand became Mrs. Vernon Schmidt. The wedding took place on the evening of Feb. 29, at Bragado, Argentina, with Bro. Amos Swartzendruber in charge. The couple will return to the Chaco where Sister Schmidt will assist in the colony hospital and Bro. Schmidt will continue with his former responsibilities.

Director for Canadian Office Appointed

Cornelius Rempel and wife of Kitchener, Ontario, have been appointed as manager and matron of the M.C.C. Canadian Headquarters located in Kitchener. The Rempel's will assume their new responsibility as soon as Bro. Rempel can be released from his present employment. Meanwhile, Bro. and Sister Jesse Short will continue to carry on the work.

C.P.S. NOTES

Denison Selected for Relief-Training Unit

C.P.S. Camp No. 18, Denison, Iowa, has been chosen as a relief-training unit for C.P.S. men. Plans are being made to assemble at Denison 50 to 75 men from the base camps who have expressed a primary interest in relief service abroad. Denison is the first base camp selected for such a training center. Similar units have been set up on special projects at Ypsilanti, Michigan; Howard, Rhode Island; Beltsville, Maryland; Durham, North Carolina; and Chicago, Illinois.

Camp Shifts Planned

Because a number of camps are under their normal camp strength, as a result of the large number of transfers to special projects during the past fall and winter, a number of shifts will be made during the early spring months. Thirty-nine men will transfer from Sideling Hill, Pa., to Hill City, S.D. A carload will transfer from Grottoes and Luray, Virginia, to Belton, Montana, and 20 will transfer from Denison, Iowa, to Three Rivers, California.

Released March 15, 1944
Compiled by Irvin B. Horst

NEWS NOTES FROM OUR CHURCH SCHOOLS

LANCASTER MENNONITE SCHOOL

Since the time of the last report to this column there has been less news-making activity than during the Special Bible Term just before the last report. The settling down to normal school life after the many extra meetings and special programs of the Special Bible Term makes school seem quiet.

The installation of several radiators in the Science Room makes quite a change in the temperature. These radiators were ordered before the time of cold weather, but present-day production of iron products is very slow. We shall appreciate the comfort of these radiators in coming cold winters, even if they nearly missed this year's coid weather. A belated order of science equipment arrived during the first week of March. Although most of the items are too late for use this year, they will be useful for years to come.

We were very happy to have numerous visitors recently. The visitors represented parents, ministers, patrons, school board, Franconia Conference, prospective students, faculties of sister schools, Virginia Conference, and former students.

Recently the school children and teachers of the Locust Grove School visited the Lancaster Mennonite School and presented a program of music and recitations. Everybody enjoyed the visit of the little brothers and sisters of our pupils, and the very good and helpful program they presented.

Farm work and shortage of help makes it necessary for some of our pupils to change from dormitory pupils to day students. They will then be able to help at home in the evening after school and in some cases in the morning before school begins. It is one way for these students to help out without giving up their school program entirely.

Several pupils needed to leave school on account of poor health. One new member was added to the Senior Class at the beginning of the second semester.

Several groups of students have found opportunities to give service in various ways in connection with their school work. The Needlecrafters spent their regular sewing period visiting and quilting. The Christian Service group has used a number of their regular class periods folding tracts to be used in mission work. The typing classes have spent a number of their typing periods on form letters for the Mennonite Central Committee and Africa Mission News Letter. The school welcomes every opportunity for service that can be rendered without interfering with the school activities.

Your prayers for this part of the Lord's work are much appreciated and sought after so that we may do our part in the preparation of young men and women for Christian service.

Noah G. Good.

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Special Meetings

WEST LIBERTY, OHIO

The Executive Committee of the Ohio Mennonite Christian Workers' Conference in co-operation with the local Missions Committee sponsored a Young People's Bible Meeting Conference at the South Union Church on Feb. 19, 20, 1944.

Program and Speakers: A History of the Young People's Meetings in Logan and Champaign Counties, John L. Yoder; Fortifying Our Youth for Tomorrow, Paul R. Miller; We, the Young People, Kathryn

Yoder; Recognizing the Evils Which Threaten Our Young People's Meetings, Walter Oswald; Adequate Organization and Activity in Young People's Meeting Work, John C. Wenger; Why Have a Young People's Meeting, Eldon King; Meeting the Needs of Our Young People, John C. Wenger; Our Young People in Time of War, P. L. Frey.

Thoughts Gleaned: In the early days of the Sunday evening service many young people accepted it as a new opportunity for expression. They enjoyed the social contact, the spiritual instruction, and the spiritual exercise. Much interest and action in the early days were due to a fire burning on the inside. Our youth should be encouraged to seek God daily in private devotions. Our leaders should seek out new talent and give them encouragement. Outside activities which will give opportunity to bring salvation to some soul should be provided for the young. We should always take time to be sympathetic with our youth and pray for them, saint and sinner alike. The young people should have opportunity to elect some of their own group as members of the program committee, if we want our Sunday evening meeting to receive their interest and support. The greatest dangers sometimes lurk in the seemingly peaceful waters. Sometimes there is a dearth of young people and of Bibles in our so-called young people's Bible meetings. Some internal evils are: indifference, criticism, and wrong assignments. Some external evils are: other meetings which allure the youth and schools or other organizations which have, because of their social activities, captured the allegiance of the young people. Form and organization are secondary. Our youth for the cause of Christ is primary. The way to make a congregation grow is to exercise its members. Our young people have social, intellectual, moral, and spiritual needs. They need to be trained, educated, instructed, and helped in their experiences by a qualified person or organization, so that these needs are properly supplied. Let us help them to that blessed experience of working for the Lord. In times of war our young people have economic, social, and spiritual trials; however, some of the most worth-while and blessed experiences come out of these trying situations. Let us pray for them that they may be kept faithful to the end.

Reported by Loren King.

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Married

Kauffman—Barth.—Melvin L. Kauffman and Marietta Barth both of Minier, Ill., were united in marriage, Dec. 9, 1943, at the Peoria Mission, Peoria, Ill. Bro. Warren Long officiated. May the Lord bless this union to His glory.

Burkholder—Bowman.—Bro. Elam M. Burkholder of the Weaverland congregation, Pa., and Sister Mabel H. Bowman of the Bowmansville congregation, Pa., were united in marriage, March 11, 1944, by J. Paul Graybill at his home. May the Lord's blessing rest upon them.

Hostetler—Schweitzer.—Bro. Dale Hostetler, Broken Bow, Nebr., and Sister Vivian Schweitzer, Milford, Nebr., were united in marriage at the Broken View Mennonite Church, Feb. 8, 1944. Bro. William R. Eicher officiated. May the Lord's blessing rest upon them as they journey on through life.

Stoltzfoos—Beiler.—Bro. Sam A. Stoltzfoos and Sister Hilda Beiler from Lancaster Co., Pa., were united in the bonds of holy matrimony at the Weavertown Meetinghouse, March 11, 1944. Bishop John A. Stoltzfus officiated. May the Lord guide them as they journey through life together.

Bucher—Brubaker.—Bro. D. Melvin Bucher and Sister Alta B. Brubaker, both of the Hess congregation near Lititz, Pa., were united in holy matrimony at the home of the officiating bishop, Bro. Amos S. Horst, Akron, Pa., March 4, 1944. May the divine blessing of God be theirs with many happy days in His service.

Shetler — Hostetler. — Bro. Leland Shetler, Hesston, Kans., and Sister Lucille Hostetler, Broken Bow, Nebr., were united in marriage at the Broken View Mennonite Church, Feb. 8, 1944. Bro. William R. Eicher officiated. May the Lord bless them as they journey on through life.

Denlinger—Landis.—Bro. Irvin Denlinger of the Mellinger congregation and Sister Miriam L. Landis of the Landis Valley congregation, were united in holy matrimony on March 11, 1944, at the home of the bride's parents, Lititz, Pa. Bishop Amos S. Horst officiated. May the divine blessing of God be their happy portion with many happy days in His service.

Nussbaum—Shoup.—On March 4, 1944, at the Crown Hill Church near Marshallville, O., occurred the marriage of Bro. Lee E. Nussbaum and Sister Adah L. Shoup, both of the Crown Hill congregation. Bishops Lewis Amstutz, Dalton, O., and E. F. Hartzler of the home congregation had part in the service. May the blessing of the Father be upon them as they journey through life.

Troyer—Goodman.—Bro. Levi S. Troyer of the Fairview congregation, Mich., and Sister Erma Louise Goodman of the Prairie Street congregation, Ind., were united in the holy bonds of matrimony at the Prairie Street Church, Elkhart, Ind., March 12, 1944. J. E. Gingerich officiated. May the hand of our heavenly Father be upon them to add His choicest blessing to this holy bond.

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Obituary

Bechtel.—Mrs. Mary B. Bechtel, widow of Absolom Bechtel, was born April 12, 1863; departed this life Jan. 22, 1944; aged 80 y. 9 m. 10 d. She was a faithful member of the Mennonite Church for a number of years. Surviving are 2 sons (Harry, with whom she had her home; and Amos, York, Pa.), and 3 brothers. She was bedfast for about 1½ years. It was an inspiration to visit her because of her patience and cheerfulness. The funeral was held at the Hawthorn Funeral Home, Bainbridge, Pa., and at Good's Mennonite Church by Bros. Noah Risser, Simon Garber, and Ira Miller. Interment in Reich's Cemetery near Maytown, Pa.

Diller.—Andrew Diller, son of Samuel and Elizabeth Brenneman Diller was born in Allen Co., near Elida, O., May 1, 1873; passed away March 10, 1944, at the Lima Memorial Hospital; aged 70 y. 10 m. 9 d. On Dec. 21, 1893, he was united in marriage to Mary C. Huber who preceded him in death Sept. 3, 1897. To this union 2 children were born (Clarence S., who died Jan. 14, 1934, and Mary Elizabeth, wife of Henry Hartman, near Elida, O.). On Oct. 25, 1898, he was married to Nancy C. Brenneman, Allen Co., O., who preceded him in death June 2, 1937. To this union 4 children were born (Harvey Andrew who died in infancy; Esther Ada, wife of Jacob Hartman, and Florence Edna, wife of Wilbur Brunk, both of near Elida, O.; Rudy Harold, Denbigh, Va.). On Jan. 17, 1940, he was united in marriage to Lizzie Lamb, Lima, O., who survives. He also leaves 19 grandchildren, a brother (Samuel S. Diller, Lima, O.), and many other relatives and friends. All his life was spent in Allen Co., O., except about 3½ years which he spent in Virginia. He united with the Mennonite Church when a young man and remained a faithful member until death. On Dec. 7, 1943, he underwent an operation and improved nicely. It was thought that he had practically recovered, but on March 8 he took siek again and in less than 48 hours he passed on to his heavenly home. As a Christian father and companion in the home, he was much concerned about the welfare of his children and grandchildren. We have the consolation that the Lord does all things well and He alone knows why this has happened. Even though it is hard for us to understand we know that His will was done. Services were in charge of Bro. Maurice O'Connell, assisted by Bros. G. H. Brunk, Andrew Brenneman, and Daniel Augsburger. Text, I Cor. 15:19.

Father, again we hope to meet thee
When the day of life is fled,
Then in heaven with joy to meet thee
Where no farewell tears are shed.
—The family.

Eshbach.—Anna M., daughter of the late Mary Bender Buckwalter and Dorous Buckwalter, was born in Lancaster Co., Pa.; departed this life March 7, 1944; aged 59 y. 10 m. 10 d. She united with the Mellinger Mennonite Church early in life and remained faithful to the end. She endured great pain and suffering. She was conscious to the end and planned all her meals although she was not able to prepare them. She will be missed, but our loss is her gain. She leaves a sorrowing husband and a brother (Frank Buckwalter). A son preceded her in death in 1927. Funeral services were held March 10, 1944, at the Millersville Mennonite Church, conducted by Bishop Christian Lehman, assisted by Bros. Daniel Gish, Jacob Hess, Landis Shertzer, and Herbert Fisher. Text, Isa. 53:7. Burial in the Millersville cemetery.

Peacefully sleeping, resting at last,
The world's weary troubles and trials are past.
In silence she suffered, in patience she bore.
Until God called her home to suffer no more.

Kauffman.—Feltie J. Kauffman was born Feb. 16, 1878, near Goshen, Ind.; died at the home of his daughter, Lula, Guymon, Okla., March 6, 1944; aged 66 y. 20 d. He was united in marriage to Susie Miller, Jan. 1, 1905, near Garden City, Mo. She was his faithful companion until death. About 2 years after their marriage they moved to their farm near Guymon, Okla., where they made their home until the time of his death. To this union were born 6 sons and 4 daughters, all of whom survive: Clarence, Gruver, Tex.; Emery, Perryton, Tex.; Daniel, Harper, Kans.; Effie, wife of Milton Sweigart, Perryton, Tex.; Samuel, Colorado Springs, Colo.; Lula, wife of Floyd Johnson, Guymon, Okla.; Edward, Provo, Utah; Ruth, wife of John Rhodes, Hitchland, Tex.; Mabel and John, at home. There were 17 grandchildren. Four grandchildren and a brother preceded him in death. He also leaves to mourn his departure 2 brothers and 3 sisters: Adam, Jetmore, Kans.; Mrs. Lizzie Slabach, Conway, Kans.; Chris, Anna, and Ella Kauffman, all of Garden City, Mo. Bro. Kauffman accepted Christ as his Saviour and was baptized and became a member of the Mennonite Church in his youth. He maintained a godly Christian home and was active in maintaining a Sunday school in the community and arranging for appointments for preaching of the Gospel as often as possible. He made a valuable contribution in these services as chorister. God rewarded these faithful endeavors in bringing all his children into the fold of Christ and into the church of his choice. He had been in failing health for the past 16 months, gradually growing weaker. The last few weeks he developed unfavorable symptoms and in spite of all that kind hearts and loving hands could do he passed unexpectedly and suddenly to his eternal reward. Funeral services conducted in the Baptist Church, Guymon, Okla., by Bro. Allen H. Erb, assisted by Bros. Richard Showalter, Harold Jones, and J. W. Chapman. Interment in Guymon Cemetery.

As his life, so was his passing—
Unseen, quiet, and unheard.
He has left us, but he's standing
In the presence of our Lord.

Schlabach.—Mrs. Amanda (Yoder) Schlabach, daughter of the late Abraham and Mattie (Oswald) Yoder, was born March 11, 1886; departed this life at her home near Mt. Hope, O., Feb. 2, 1944; aged 57 y. 10 m. 22 d. A long illness preceded her death. On Feb. 8, 1906, she was united in marriage to Daniel E. Schlabach, who preceded her May 11, 1934. To this union were born 14 children, 11 of whom survive: Wesley and Daniel, Jr., at home; Eli, Fredericksburg, O.; Emanuel, Sugar Creek, O.; Katie, Maryann, Amanda, Lela, and Mrs. Christ L. Wengard, at home; Mrs. Monroe A. Weaver, Apple Creek, O.; and Mrs. Jacob I. Mast, Wilmot, O. Her husband, 2 daughters, a son, and a grandchild preceded her. Eleven grandchildren, 5 brothers, and 4 sisters also survive. Although our hearts are lonely with Mother and Father both gone, yet we would not wish them back in this world of sorrow and pain. Funeral services were held at the home with Bros. Abe E. Miller and Roy Miller officiating. Burial in the Stutzman cemetery.

Mother, thou art sweetly resting.
Cold may be this earthly tomb,
But the angels sweetly whispered,
"Come and live with us at home."

Announcing Our Latest Publication

The Christian Nurture of Children

BY ALTA MAE ERB

Christian parents and teachers of small children have been looking for a book just such as this. Many books which deal with child psychology and child study have been secular and humanistic in their background. They lacked the distinctly Christian viewpoint and emphasis. Mrs. Erb's book is written, as the title suggests, from the conviction that the child's religious nurture must be Christian. At the same time the author lays under tribute the authentic findings of modern psychology and pedagogy so that the contents of the book are scientific and up-to-date.

Mrs. Erb is well qualified to write this book. She has been an active student in this field of study for many years and has long taught college classes in the subject. As a mother and parent she has had the necessary practical experience. Besides this she has had extensive experience as a teacher of children in Sunday schools and summer Bible schools.

Parents in the home will welcome this little volume, written in a plain, concise style, as a handy manual to guide them in giving their children a religious nurture that is genuinely Christian. Teachers of children's classes will find it a practical and helpful volume to read and have at hand. Study groups and training classes will find the book well adapted for use as a textbook.

Edward Yoder.

Price: Seventy-five cents.

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

Items and Comments

On the basis of immigration certificate issued by the Jewish Agency for Palestine, 5,000 Jews were admitted to that country in the four months ending January 31.

By a recent Gallup poll the American people have expressed themselves two to one in favor of sending food to children of France, Belgium, Holland, and other occupied countries of Europe.

According to the "Christian Century," conscientious objectors compose one eighth of the present federal prison population. These are men who are unwilling to participate in the Civilian Public Service program, or who have been unable to secure IV-E classification.

Again and again men have found that God and His work of grace in the soul cannot be successfully opposed. The Commissar of Education of the Soviet government is reported to have said recently, "I find that religion is like a nail; the harder you hit it, the deeper you drive it in."

The legislature of Colorado was recently called into special session for the purpose of considering legislation making it illegal for Japanese to own land in Colorado. The overwhelming defeat of this disgraceful attempt at racial discrimination restores somewhat one's confidence in the common sense of the American people.

A member of the Kentucky legislature is trying to secure the passage of a law which will place a copy of the Ten Commandments on the front wall of every schoolroom in the state. It is good to know that at least some people are realizing the importance of the return to a fundamental moral law.

The International Council of Religious Education has, through a committee, completed a new version of the American standard version of the New Testament. Work on a revision of the Old Testament is in process, but will probably require about four more years. The complete New Testament will not be published now because of the paper shortage.

For a fee of twenty-five cents, prescribed by the legislature, the public may now visit the famous cloisters at Ephrata, Pa. The state bought the property for $15,000. The Pennsylvania Historical Commission has spent $17,000, appropriated by the commonwealth, to restore the exteriors and foundations. It is estimated that $150,000 will be needed for interior restoration work.—Gospel Messenger.

That the fight against evil must be in the realm of the spiritual and not the political was known long ago by Sebastian Franck, a sixteenth-century minister in Bavaria. The following quotation is taken from "The Horrible Vice of Drunkenness," which he published in 1531: "Much has been tried against drinking among Germans, but nothing much has been achieved. The legislators have failed, although they have made promises. . . . It (drinking) is too deeply rooted and sin has become a habit. All would have to be reborn and receive new heads. Yes, a new world would have to come."

Leipzig is the publishing center of Germany. Recent bombing raids on that city have destroyed the publishing district and practically all the stock of the religious publishing companies. As a result there is a great dearth of religious literature and theological books in Germany.

How empty political promises are is evident from the treatment which the provisions of the Atlantic Charter are receiving. This charter promised that all territorial changes must be made in accordance with the freely expressed wishes of the people involved. Some time later Winston Churchill made clear that this charter does not apply to the colonies of the British Empire. And now Anthony Eden has declared in Parliament that it does not apply in the territory of enemy countries. The Lord always fulfills His promises; man, particularly as represented through his official governments, fulfills his promises if it is found convenient.

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He is a freeman whom the truth makes free,
And all are slaves beside.—Cowper.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXVI (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MARCH 30, 1944 (Herald of Truth Established 1864 No. 53

EDITORIAL

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Colossians 3:1-4).

*

It is a persistent temptation to the Christian to set his heart upon material prosperity. It is possible that this temptation is even more than usually powerful among the Mennonite people. We have been strongly taught concerning the virtues of thrift. We believe it is wrong to waste and wrong to loaf. Every true Mennonite father teaches his son to work, and what a disgrace to a Mennonite mother is a daughter who is too ignorant or too lazy to be an efficient housekeeper! Mennonites have done their efficient part in turning many a community from a wilderness of forest or prairie into a model farming community, with attractive buildings and well-kept fields. All this is commendable, but how easy it is for us to drift into thinking that taking care of our material interests is good religion! Particularly are we tempted at this very time. Every now and then we hear a report of extraordinary prosperity which has come to certain of our brethren. High wages and good prices are bringing us wealth in spite of the higher cost of living and high income taxes. In view of our attitude toward war every Mennonite who finds large amounts of money coming his way during this time of war prosperity is under obligation to consider this whole matter very carefully. This is a poor time for Mennonites to add farm to farm. As Bro. J. Ward Shank has said in a recent pastoral letter, "Still another phase of our lives that should be guarded is our attitude toward money in this time of high wages and profit. The world will readily note it if we are consuming it upon ourselves, and reproach may not be undeserved. The cry of the hour is produce, and produce we must in view of the world's need; but if it results in encrusting us with dollars and unneeded luxuries the result may be a curse. The wealth of the Russian Mennonites partly contributed to their persecution and impoverishment during the Russian Revolution. Rather should we be most diligent in laying up for ourselves treasures in heaven."

In view of our profession and in view of the tremendous need in the world our wealthier brethren should be pouring money into the funds for mission and relief work by the thousands. And those of us who are not wealthy should continue to give as the Lord has prospered us. As stewards we are accountable to God.

*

That there are hypocrites is the plain teaching of the Scripture. Jesus condemned the "play actors" of His day in no uncertain terms. We are all convinced that there are many hypocrites in our own day also. It is striking to observe, however, that one seldom meets a conscious hypocrite. That is, there are very few people who go about trying to be hypocrites and exulting in their success at playing the part. If we would approach the people who we think are hypocrites and tell them what we think, they would be shocked and hurt. We all know hypocrites, but they are the other folks. The things about ourselves that other people interpret as the sure signs of a hypocritical life, we either do not see or have no trouble in justifying and condoning. It will do us all good when we find ourselves classifying others as insincere to search ourselves honestly for any of the evidences that we so easily interpret elsewhere.

*

Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. 6.2.

Mutual burden-bearing is clearly scriptural. Helping our brethren in solving the problems of living and making a living is a legitimate and natural expression of Christian love. Although our love should go out to all men everywhere, within the "household of faith" we have a peculiar opportunity and sphere of responsibility.

Our Mennonite fathers fairly faced the question of mutual aid. Nothing in our historical way of life is more firmly written into our traditions than the various ways of helping one another with the problems of life as they arise. And departure from this way of mutual concern and helpfulness should be thought of as a part of our drift into the worldliness of self-interest.

The church should be aware of three current movements which represent a return to scriptural Mennonite principles in this area. The first is the recommendation of a General Conference committee which will be presented to the various district conferences and the General Conference this summer. The committee is proposing a church-wide organization for mutual aid. Readers should follow the series of articles by Bro. G. F. Hershberger now running in the Herald to get the background for this proposed plan.

The second movement for mutual aid is the recently adopted plan for taking care of the dependents of C.P.S. men. The details concerning this timely provision are described by Bro. H. S. Bender in an article in this issue.

The third movement looks forward to the need for rehabilitating our C.P.S. men when they return to private life. For some time they will not have had the opportunity of earning, and many of them will require aid in getting settled again into our community and church life. The Mennonite Central Committee has done some preliminary research, and at its meeting in Chicago on March 17 a section was set up for the further service of the co-operating conferences in this field. We hope soon to furnish our readers further information concerning these plans for postwar rehabilitation.

John W. Weaver

Promoter and Defender of the Faith

By J. Paul Graybill

The familiar name of John W. Weaver has been associated the last three decades with a brother, worker, and friend to many, who with strenuous, conscientious, self-sacrificing efforts has made a large contribution to the church.

He was born two miles east of Union Grove, Pa., in eastern Lancaster County (the scene of many of his activites), to Isaac and Catherine Witwer Weaver, July 4, 1870. His brother Benjamin was an able bishop in the Weaverland-Groffdale district; George and David were bishops in the Brethren Church; Daniel was a medical doctor in Indiana; and Eli was a lawyer in New York City.

John W. is said by those who knew him in youth to have been a very pious boy, taking an interest in the active affairs of the church early in life. Instead of spending his boyhood life in fun and neighborhood frolicking as is so characteristic of many youth, he spent most of his time reading and studying.

When the Mennonite Church opened up Sunday-school work, he became an active promoter, and was among the early superintendents in the Weaverland district, even though he was only in the twenties.

In 1895 he brought to his home a few books: six copies of the **Conversation of Saving Faith** and six old Mennonite hymnbooks. Later, some tracts were added. Thus in a very small way was begun a work that has grown to large proportions and which has been a great blessing to many. Bro. Weaver was a saddler by trade. He also farmed during the years that the children were growing up. When the Mennonite Book and Tract Society was formed, Bro. Weaver became the secretary-treasurer of the organization. Many of our readers have seen the small glued stamp in older songbooks and other religious books bearing these words: Mennonite Book and Tract Society, Spring Grove, Pa. (Later, Union Grove). When the Mennonite Publishing House was established at Scottdale, Bro. Weaver was asked to serve as general manager. He declined, however, feeling that he wanted to serve his home community in the East.

His book business of new and second-hand books grew step by step through the years until he erected a building in Union Grove to house it. In 1931 he moved his home and book business to the vicinity of New Holland. Here he built a two-story building to house his business. Part of the building also served for a harness shop, which was continued by his son Daniel. In 1921 he took over a book business which was begun in a small way by D. Stoner Krady in the basement of the Vine Street Mission in Lancaster. Here the work grew rapidly, for it served a larger constituency. A commercial and tract printery was also associated. The store was later moved to 40 S. Duke St., and still later to the building now used at 44 S. Duke St. In 1927 these two stores were taken over by the Mennonite Publishing House, which was the beginning of the extension work of the Publishing House in its retail stores. Bro. Weaver and his associates remained in charge of both stores. By the time Bro. Weaver relinquished the active management of the Lancaster store in 1942 the number of volumes on hand had grown from about a handful of books back in 1895 to about twenty-five thousand volumes of new and used books in both stores.

Weaver's Book Stores have been unique through the years in that thousands of used religious books were offered to our people in addition to new books. Bro. Weaver through his many years of study and business knew books and publishers as possibly no one else in the church knew them. He appreciated selecting libraries for newly ordained ministers. He culled from the many libraries that he bought for resale such books as were especially unsafe. These he kept at a special place, and they were shown only to such Christian workers who could use them to advantage without being influenced by the errors in them.

He was an active promoter of the six weeks' Bible School of Lancaster Conference, held at Ephrata. He contributed a number of useful books to its first library. When the conference body voted on the establishment of the Lancaster Mennonite School, he did not vote in favor. But after conference sponsored the school, he donated books from time to time to that library. His standing by the decision of conference was a characteristic of his life. He served for a number of years on the Conference Library Committee. It is remarkable that with his knowledge of books and of the book business he seldom referred to them in sermons. This knowledge became his "college education."

Bro. Weaver was not a voluminous writer, for his church work was more especially evangelistic. But the writing he did was with personal convictions. He was coauthor of the **Christian Workers' Manual.** He was for many years a contributing editor of the Gospel Herald. Through his efforts **Conversation on Saving Faith** was reprinted. When the Eastern Mennonite Board of Missions and Charities launched the "Missionary Messenger," he was its first assistant editor. He was the board member who suggested the launching of such a paper. His tract, **A Letter to Young Church Members,** is full of spiritual and practical advice for young people. His tract on I Cor. 7:36 was written to offset an error in social attitudes and practices by some young

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IN MEMORY OF JOHN W. WEAVER

By Irene E. Witmer

From our midst God called a loved one
To a heavenly home and rest;
He was ready for this calling,
Patient though 'til God saw best,
How we loved dear Brother Weaver,
But the Saviour loved him more,
Knowing that too long we'd keep him,
Though his work on earth were o'er.

Here was one the Lord found faithful
In his daily Christian life,
Sought him out to preach the Gospel,
Give a living sacrifice.
'Twas through these untiring labors
Many learned to love the Lord;
And we feel now at his parting
He has touched a tender chord.

Oft he warned the wayward sinner,
Pled with those out in the cold:
Spoke kind words of admonition
To God's children in the fold.
For the ones who were discouraged
He had words of hope and cheer;
To the watchful, faithful Christian,
When he spoke, the Lord seemed near.

Many a youth, and e'en small children
Keenly feel that he is gone,
For in us he showed deep interest,
A concern for every one.
Oft he helped to guide our footsteps
In the path our Saviour trod;
Now those lips are cold and silent,
Ne'er to utter one more word.

Silent are they? Yes, but listen,
While our brother speaks once more;
Memory serves to bring a message
As from one on yonder shore:
"Dedicate your all to Jesus
For this work some day," said he,
"Must be placed on younger shoulders:
So be faithful, this my plea."

Yes, his course has now been finished;
He has fought a Christian's fight;
And because his life was faithful,
To a crown God gives him right.
But to us he gave the challenge
For the work yet to be done;
Ah, once more we'd seek his counsel,
But his presence now is gone.

Yet again we hear him pleading,
"Trust the Holy Spirit more;
I am but an earthly vessel,
Who this guidance must implore."
Now his life on earth is over,
Quietly the soul hath fled;
For he answered God's high calling,
While his form lay still in bed.

Solemnly and in submission,
"May God's will be done," we pray;
Though a work yet lies before us,
Time is short 'til "some sweet day."
Then we'll meet dear Brother Weaver,
Who has only gone before,
And with him we'll meet our Saviour
Over on the other shore.

Ephrata, Pa.

people. He often spoke vehemently concerning this. Some church folks of another group secured one thousand of these the day previous to this writing. His last writing was in 1940, when he served as coauthor of a booklet, **Talks with Young People.** Another publication during the last forty or more years now associated with the memory of Bro. Weaver is the **Meeting Calendar of Mennonite Congregations of Eastern Pennsylvania and Washington Co., Md.** Bro. Weaver took up this work when A. M. Brubaker of Goodville relinquished it about the turn of the century. A copy of this has been in the pocket of many an ordained man, young and old, year after year, for many years, as a practical handbook. It was revised each new year.

The many letters of counsel and encouragement to young people through the years constitute another phase of his literary work. Those who received these can speak best of their value. He kept these letters sacredly confidential.

The secrets of his life as one may weakly appraise them are his thorough devotional life, his sincere and honest respect for God and His Word, his much reading, his natural endowment, his respect for church authority, and his conservative yet aggressive stand on church work.

He was found dead in bed on the morning of Feb. 18, 1944. Thus peacefully came to an end a strenuous and useful life. His funeral was held at the Weaverland Meetinghouse on Feb. 22, where about seventeen hundred people assembled. Bro. Mahlon Witmer and the writer brought the message from II Tim. 4:6-8, which was followed by testimonies by Aaron H. Weaver, Noah H. Mack, A. J. Metzler, and D. Stoner Krady.

An article concerning his work, including his pastoral and evangelistic labors, is to be found in the April 1, 1944, issue of the "Pastoral Messenger."

East Earl, Pa.

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GOD'S GIFT

The Holy Spirit is God's gift. When you were converted the Spirit of God came in to take up His abode in your hearts; and your bodies are the temples of the Holy Ghost. What a wonderful miracle—the Holy Ghost dwelling within these bodies of ours! And if we are to walk in the liberty of the sons of God, we need the infilling of God's Holy Spirit.

Does He possess you? Are you walking in the power of the Holy Ghost? The Gift of God—the Holy Spirit—is poured out upon all, irrespective of nationality and age and surrounding.—A. Lindsay Glegg.

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"The little sins are the pioneers to hell."

QUESTION ON MENNONITE COMMUNITY LIFE

III. What Are Some Changes Taking Place in Mennonite Community Life?

By Guy F. Hershberger

In the past seventy-five years American life has experienced great changes in industry, transportation, and agriculture. These changes have affected our Mennonite communities in a number of ways. Fewer families own their homes than was the case a generation ago. Loss of home ownership means a weakening of community life. Many people are finding employment in towns and cities instead of the rural communities where they were formerly employed. In some cases this causes families to move away from the Mennonite community where they are no longer in close touch with the brotherhood. Some feel this change necessary because they lack the capital necessary to maintain a home and to provide a livelihood within the Mennonite community.

At the same time well-to-do brethren in the same community sometimes invest their money in the stocks and bonds of industries far removed from the Mennonite community. If a way can be found to bring together the brethren who need help and those able to give it, it will be to the advantage of both. This will be real mutual aid, and it will help to strengthen the Mennonite community. As long as these brethren do not get together, however, the community will be weakened. The one invests his labor and the other his money outside the community. Building a strong Mennonite community requires the investment of both labor and money within the community.

Attachment to interests outside the community sometimes causes brethren to adopt a means of livelihood and of security not in harmony with the Mennonite way of life. It has weakened the nonresistance of some to such an extent that they accept work in war industries, and membership in labor unions. It has also caused some to seek security through commercial life insurance, when such security should be sought through a system of mutual aid within the brotherhood.

In these matters the fault does not lie with the individual brother alone. Frequently the church fails to see the changing conditions or to take the steps necessary to meet the need which these changes create. The industrial changes of the past seventy-five years have had a real effect upon the life of the Mennonite community. If the brotherhood is to perpetuate the Mennonite way of life it must understand these changes and their effects; and it must find ways and means of meeting them.

Goshen, Ind.

THE CROSS AND LOST HUMANITY

By Orrie D. Yoder

God so loved the **world,** that he gave his only begotten Son." "Thou wast slain, and hast redeemed us to God by thy blood out of **every** kindred, and tongue, and people, and nation" (Rev. 5:9).

"God loved the world of sinners lost
And ruined by the fall;
Salvation full at highest cost,
He offers free to all."

When thinking of God's great love and redemption, we can know and enjoy its fullness only when we remember both the universality of sin and His world-wide atonement. Among the richest blessings and experiences of God and His love ever must be the world-wide compass of the cross and its salvation.

As the curse of sin due to one man's disobedience affected the whole human family, so God's free love at Calvary is sufficient to penetrate every stratum of human society. Unless we seek to walk in the world-wide light of the cross, we shall ever be limited in our thinking and in our appreciation of God. It was God's world-wide love that flooded the mind of the Apostle Paul, when he said, "The love of Christ constraineth us" (II Cor. 5:14).

Originally, God created the human family as individuals, and yet He made them a unit. He redeemed the human race as a whole, yet with an individual salvation free to any or to all. If we are to look to the cross with Spirit-opened eyes, we cannot be limited either to a sectarian or to a racial view of God's love, neither can we willfully restrain the light of Calvary, which we so much enjoy, from shining into all the world. Also, a true appreciation of the cross cannot but be a positive, impelling power to move us to bring the Gospel to all the world, even "to the Jew first," and also to the Gentile.

Furthermore, the sin of Adam and Eve left between God and the whole human family a bridge that only Christ on the cross could span. Mankind has ever since the expulsion from Eden shared a guilty conscience and has feared to approach God. Man feared to meet God and God drove man from paradise, and so a Mediator between God and man, the man Christ Jesus, was given. Because God could lay upon HIM "the iniquity of us all," God is again reconciled to man, and through our High Priest, Christ Jesus, and His blood, we can again draw nigh to God Cp. I Tim. 2 with Heb. 4.

"My God is reconciled,
His pard'ning voice I hear;
He owns me for a child,
I can no longer fear."

Again it is marvelous to notice that the cross not only proves the unity of

(Continued on page 1111)

WITH OUR MISSIONARIES

"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE."

THE PRESENT CRISIS

We are living, we are dwelling, in a grand and awful time.
In an age on ages telling to be living is sublime.
Hark! the waking up of nations; Gog and Magog to the fray.
Hark! what soundeth? 'Tis creation groaning for its latter day.

Will ye play, then will ye dally, with your music and your wine?
Up! it is Jehovah's rally; God's own arm hath need of thine;
Hark! the onset! will ye fold your faith-clad arms in lazy lock?
Up! O up, thou drowsy soldier! Worlds are charging to the shock.

Worlds are charging—heaven beholding; thou hast but an hour to fight;
Now the blazoned cross unfolding, on, right onward for the right!
On! let all the soul within you for the truth's sake go abroad!
Strike! let every nerve and sinew tell on ages; tell for God!

Arthur Cleveland Coxe.

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POVERTY AND MISERY IN PROSPEROUS ARGENTINA

By S. C. Yoder, Secretary

Mennonite Board of Missions and Charities

Alvira Armanino is a trained nurse, graduated from the Medical School of the University of Buenos Aires. She is one of the orphanage girls who, with a frail body, a quiet disposition, but a great faith, has made her way up from the bottom. She was helped through school by the missionaries and is now ready to serve her Lord and the poor of her country by ministering to their physical misfortunes and needs in the name of Christ, her Saviour, whom she serves devotedly. As a girl, she spent a good deal of time in the Elvin Snyder home, to which she owes a great deal for her present attainments. She speaks, writes, and reads English, though her native language is the Spanish. Her simple appeal, printed herewith, is in accord with the grandeur of her quiet nature. No doubt she will do her work in the same quiet, godly way which will be effectual in her ministry to body and soul of the world of poor people of which there are so many everywhere these days.

Few people would suspect that there could be pauperism in a country with such rich soil, such a friendly sun, and such growing weather as we have in Argentina, but it is very sadly the truth. A few data will be sufficient to prove this. In the Federal capital there are in round numbers three million inhabitants, a third of which, or the vast multitude of one million are not adequately nourished. In the whole country there are about 150,000 tubercular patients and yet there are only 8,500 beds for them in the various hospitals and sanitariums provided for them.

What is done for this multitude of hungry and sick folk? What about the children from these parents who have practically nothing in prospect for the future? Almost nothing is done for them. The Public Social Service could do a great amount of good along this line, but since it does not have the support of the government its hands are practically tied. The Roman Catholic Church is doing much for the needy, but she limits herself to shutting up the children in asylums and sending a mere pittance of bread to the poor parents. That does not solve the problem of poverty. It tends to degrade the morality of the poor.

In view of these needs our church would like to do something, not only limiting itself to providing beds for the sick, and bread for the hungry, but rather in discovering the causes of these conditions, and in solving the economic and spiritual problem of these poor folks. We would need a milk distributing center, not only to give out milk to the mothers for their babies, but rather to teach the mothers how to bring up their children, since the cause of much infantile mortality is due to the mother's ignorance. We would help children not only to have a bed and good food, but lead them to a brighter future. In the case of illness we would search for the cause of the sickness, which in most cases is lack of hygiene, lack of good food, or lack of rest. But above all, we would raise the morality and spirituality of these people, give them freedom from misery and peace of soul. To this end we solicit your support and prayers.

Alvira Armanino.

This simple appeal comes directly from the heart of one who sees the needs, yea, from one who has experienced it in her childhood and youth and who is now ready to lay her arduously acquired training upon the altar of service in behalf of Argentina's underprivileged and neglected ones. There is perhaps no way of winning the confidence and respect of people more quickly than through a service such as Sister Armanino proposes. A liberal contribution to the Anniversary Fund will hasten the day when this need will be met and when the bodily needs of these people will be ministered to by hands that have been made tender by grace divine. At this writing the twenty-fifth Anniversary Fund is far from completed and yet it is badly needed. Let us send in our contributions liberally and make it possible for the missionaries to go forward with their work.

Goshen, Ind.

City Missions

KANSAS CITY, KANSAS

(Mennonite Gospel Missions)

Dear Herald Readers: Greetings in the Master's name. "O magnify the Lord with me, and let us exalt His name together."

We are drawing near the close of another year of week-day Bible school. Since we are conducting three schools, the work has been heavy. We feel, however, that it has been a worth-while effort, and are grateful for the opportunity. Many parents have expressed appreciation for what this work has meant to their children. Annual Decision Day will be observed next week.

An Easter chorus program is being prepared. It will be rendered at a number of places, including the county home, City Union Mission, W.C.T.U. Old Ladies' Home, and the sanitarium. Lonely hearts are always gladdened and weary souls encouraged on such occasions. Futhermore, we realize anew the truth of Christ's words, "It is more blessed to give than to receive."

The annual ministers' conference of the Missouri-Kansas district was held here last month. Approximately fifty ministers were in attendance. It was a time of inspiration and Christian fellowship for us.

We are grateful for the way God answers prayer. Sometimes the answer comes almost instantly; at other times, months in the future. A number of months ago we contacted a very needy family. Conditions in the home were deplorable. Both of the parents were in poor health. There seemed to be so little that we could do, and yet we felt that God had not led us to this home for naught. We kept on praying for them and that God would enable us to help them. Looking back, we see how He worked while we prayed. The father was soon taken to the hospital where he died. The seven children have all been placed—some in our children's home and the rest in a neighboring home, where they are comfortably provided for. The mother is working. Recently one of the children accepted Christ and is now praying that her mother may live a better life.

A few days ago prayer was made in the home of a crippled couple for a place for them to move. Houses are very hard to get, but within an hour the Holy Spirit directed us to a place. Now they are happily located and their faith in God is strengthened.

We are looking forward to our spring evangelistic meetings. They are to be held next month, with Bro. Nelson Kauffman as evangelist. Will you pray with us that we may be spiritually enriched and that others may be won for our Lord?

We now have six young men in C.P.S. camps and indications are that some of our married men may soon be called. Our prayer is that they may truly represent the cause of Christ and the church, and that we may not fail them in that which is ours to do. Frequently we receive calls from members of other denominations here in the city, who wish to know how to avail themselves of the provisions made for C.O.'s by our government. It is a constant reminder of our godly heritage through faithful forefathers. May

we, in turn, be faithful so that these blessings may not be lost to our posterity.

We wish to thank all who have helped with the work here, both by gifts and prayers. We are happy in the consciousness that none will lose their reward. We solicit a continued interest in your prayers to the end that the Kansas City Mission may be a lighthouse and a haven of refuge for weary sin-sick souls.

Yours in the interest of the kingdom,
The Mission Family.
Edward Yoder, Supt.

March 16, 1944.

FORT WAYNE, INDIANA

Dear Christian friends: Greetings in the name of our precious Christ. We have shared many blessings together during these first months of the new year and have also passed through some sad experiences which have drawn us closer to God and to each other.

On Jan. 3, Bro. Frank Martin passed away. He had been our deacon for many years, serving faithfully through the years as teacher and superintendent in the Sunday school, taking part in young people's meetings, and engaging in other activities of the church. His testimony to the power of God in his life was an inspiration to all who heard.

The boys' new workshop has been completed. A dedicatory prayer service has been planned to be held in the new building on March 30. On March 5, seven boys who are regular attendants at the shop confessed Christ after the morning service. Three other younger boys of the Sunday school also went forward with them. We are very happy for the experience of these boys and grateful that the Lord has opened this way to help reach our boys for Christ.

Last Sunday during the Sunday-school class period one of our intermediate girls accepted Christ as her Saviour. Sister Ophia E. Sevits has offered her services through the Mennonite Central Committee for foreign relief work. She has been appointed to the camp at Medaryville until the next unit leaves or until arrangements can be made for overseas' duty. She is a registered nurse and has been a faithful teacher and worker in the Sunday school and church. Will you join us in prayer for her that the Lord may use her consecrated life for His glory?

We have organized weekday Bible classes for grade school children. These classes are taught in different homes in the community. In our seven classes, we have over one hundred children attending. They are very much interested and in some cases very much under conviction. Our aim is to bring as many as we can to Christ and to help them to grow spiritually. This is a comparatively new project of the Sunday school and we hope to contact more children as time goes on. Pray with us for the teachers of these classes and for the children that there may be many decisions for Christ.

Sister Elsie Burckhart will be at the Mission Home after April 1, giving full time service in the work here.

Revival services are planned for next month, April 12-23, with Bro. C. Z. Martin, Mountville, Pa., in charge.

March 22, 1944. Cor.

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Weekly News Notes

RELIEF NOTES

Relief Workers Return on Gripsholm

Among the many repatriates on board the Gripsholm, when it docked in Jersey City, on the evening of March 15, were the three Mennonite relief workers, Henry Buller and wife, and Lois Gunden. For over a year they had been interned in southern Germany. Although they were very eager to return to the United States, they were in very good health and had received good accommodation.

Bro. Buller and Sister Gunden were sent to France as relief workers in 1941. Their relief activities came to a close after the Americans landed in North Africa in November of 1942. They are in possession of reliable reports that the work which they started is continuing, although on a reduced scale.

Middle East Relief Unit

Additional members for the eleven-man relief unit for the Middle East have been appointed. They are as follows: Nancy R. Hernley, R.N., Scottdale, Pa.; Bertha Fast, Mountain Lake, Minn.; Mary Emma Showalter, Broadway, Va.; Samuel Yoder, Goshen Ind.; John Thut, West Liberty, O. These members of the Unit will be assembled in Akron around the middle of April.

Other members of the Unit as announced before are: Dr. Richard Yoder and Delvin Kirchhofer, already in Egypt; a Yugoslav interpreter; Ervin Hooley, Marie Fast, and Grace Augsburger.

China Commissioners on Way Home

A brief cable, BOTH WELL, SIGNED GRABER AND GOERING, conveys the information that both of the commissioners are en route from India and are traveling together. The cable did not disclose their whereabouts.

Relief to Victims of Argentina Earthquake

According to the announcement made sometime ago in these notes, opportunities were being sought to bring relief to the earthquake area at San Juan, Argentina. However, relief efforts for the victims of the San Juan earthquake were completely controlled by the Argentina Army which militarized the earthquake zone. Investigation made by the Mennonite missionaries in Argentina revealed that the catastrophe was as disastrous as first reports indicated. Acting upon this investigation an appropriation of $2,000 from the War Sufferers' Relief Fund was sent to the missionaries to be used as they thought wise.

C.P.S. NOTES

Statement on C.P.S. Dependency Adopted

Sensing the increased need for support of the dependents of C.P.S. men in Mennonite camps, and feeling the Christian obligation and privilege of bearing one another's burdens, the Mennonite Central Committee in a special session on March 17, 18, adopted a **Statement of Policy in Regard to C.P.S. Dependency Needs.** The Statement suggests a plan whereby the entire brotherhood might share in the burden that is resting on a number of brethren in C.P.S., and urges that the matter be considered a matter of mutual, brotherly burden bearing rather than a matter of charity.

The Statement as adopted recommends a plan whereby support for the dependents of men in Mennonite camps can be systematically, adequately, and uniformly provided. The plan will become operative only when and if the several Mennonite constituent groups individually adopt it, or subject it to whatever modification they may think necessary. Meanwhile, the present provision for support of dependents will continue.

The plan as outlined provides for substantial aid to be given in the form of periodical allowances to all dependents who cannot or ought not undertake to support themselves. Those who can work are encouraged to support themselves.

Training School for Side-Camp Leaders

Several of the C.P.S. camps, particularly those in the Rocky Mountain and Pacific Coast areas, have side or branch camps. In these side camps a group of men live and work apart from the base camp for a considerable length of time. Because such groups have unique problems of their own and in many cases lack adequate supervision for religious and educational activities, steps are being taken to provide a period of training for a number of qualified campers to act as leaders of side camps. The school will be set up at Downey, Idaho, Camp and will continue for a period of approximately 18 days, beginning April 10.

Mennonite Aid

The activities of the M.C.C. prior to 1939 were related in the main to the colonization and rehabilitation of Mennonites in Russia, Canada, Paraguay, and other countries. Realizing that in the near future there may be need for further activity in colonization and rehabilitation, the M.C.C. was authorized to set up a new section known as Mennonite Aid. The work of this section at the present will be carried on by Winfield Fretz, who has completed a study of Mennonite colonization efforts in the past 150 years. At present, Bro. Fretz is engaged in determining the needs of C.P.S. men with respect to postwar rehabilitation.

Released March 22, 1944
Compiled by Irvin B. Horst

CORRESPONDENCE

(Continued from page 1113)

Thomas, Three Rivers, Calif.; Ernest Lehman, Chagrin Falls; Mr. and Mrs. Charles Thomas, Orrville, O.; Richard Lehman, Hagerstown, Md., Unit 1; and Boyd Thomas, Grottoes, Va. The folks at home were certainly glad to welcome them in our midst again. We pray God's blessing on them as they reurn to their various places that they may remain true to Him.

Following are the communion dates for the bishop district of Bros. James Saylor and Aldus Wingard: Thomas, April 30; Kaufman, May 21; Weaver, May 28.

May God richly bless each of the readers and help that each one of us may be ready to hear the summons of His return.

March 21, 1944. Fannie E. Thomas.

OUR FAMILY CIRCLE

"AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD."

I HAVE A CHILD

I have a child to rear. I would be strong,
That something of my strength may flow to him;
I would be glad, that something of my song
May lift within his heart and mind to brim
Into some clearer cadence all his own,
A lovelier song than I have ever known.

I have a child to rear. I would be wise
To say him nay if that command be best;
I would be honest, that his earnest eyes
May find no hidden shame within my breast.
I would be kind and just, that he may know
There is but one straight, open road to go.

I have a child to rear. Lord God, I ask
Thy help in doing my great blessed task.

—Grace Noll Crowell, in "War Cry."

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A REVIVAL OF HOME LIFE

By Frank B. Raber

With most people there is a definite desire to see some things in the current scene changed. Some want to see the war brought to a close; the great desire of others is that wages should be made secure—that there should be no fear of poor wages; to other people the important thing seems to be the privilege of having anything and everything the heart might desire, without being in any way hindered. But a few have a vision of what it will take to make these things possible. All of us want the best there is and we want it with the least possible trouble and with the greatest advantage to us personally.

It is good to face the matter squarely, fairly, and frankly, and, I would like to add, with an open heart and an open Bible. Dear friends, we are in need of awaking to the plan of God. It is needful that we read the Book and, when we have seen our need, in a woefully sin-stricken world, of the aid of the Eternal God, it will be much easier to recognize what it is going to take to realize the true values of life. It is not hard for almost anyone to believe that the world, including our beloved country, is on the road to despair.

There is urgent need of a revival, a revival that will take us back to some old but very vital principles and standards. This revival needs to affect us in our economic life and thinking; it needs to reach out into our social standards and thinking; in fact, it needs to reach the individual heart and thinking of every person. Parents need to know that parenthood is a task which requires the very best of their thinking and a consecration to the Spirit of the Almighty God. Parents cannot realize the joy of a secure and hopeful home and at the same time neglect the children and allow them to go and come as they please while they themselves are away. Their being away from home may seem to them to be necessary, perhaps because of some social engagement, or factory work, or even some recognized philanthropic task. But there is no one who can take the place of the parents in the home. Every home today needs a definite, God-fearing love for the child. Today parents are far too much concerned about their own fancies and wishes. There is not the deep, religious, eternal interest in the growing child.

The extreme and terrible condition of the boys and girls and young people at the present time should be enough to make every person willing to face the situation. Parents, the boys and girls are like those of former generations. They will respond to right and proper influences on the part of the older people, parents included. The saddest part of the entire situation is that the parents are so often unapproachable concerning the high and eternal things. Surely there is need of a true revival. If no true revival is forthcoming, it is evident that ruin is not far away.

Parents, while you are away from home, while you are interested in and concerned with other matters, and while you either allow the children to have their own way or leave them in the care of some young girl or woman whom you have called in, the children are losing respect for you and for all that is high and noble regarding home life. Children should not slap their parents in the face nor talk back to them, demanding that the parents obey them and grant their wishes. The extreme wrong is that the old-time home life is broken down. We can react in any way we choose, but the fact remains that the situation is critical. The criminal wave among children is on the increase, and the percentage of teen-age boys and girls who are tainted with venereal disease is mounting daily. Parents, we need to be alarmed about our boys and girls. Let us take advantage of everything that will help to create a proper home atmosphere.

Friends, these matters can be taken care of to a great extent if we go to the right source of strength and power. First, we need to believe that there is a need; second, we need to desire help; and third, we need to be willing to do our part. God is not going to supply us with the help that we desire if we neglect our responsibility. In the Bible we read, "How shall we escape, if we neglect so great salvation?"

Indeed the picture can be made very dark, almost hopeless, unless we turn to the right source for guidance and strength. It is without question a challenge to take God's Word in definite faith. I would direct our thinking to one verse in this connection. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). In this verse we find that which is needed—the power of God for the task. The power of God lies in the Gospel of Christ. All that God needs to cause a great and mighty revival in this world is the Gospel of Christ lived and taught. Perhaps the living is more necessary than the teaching. The true Gospel story carried forth in its purity is unlimited power through God.

Carnal, earthly, or material planning and endeavors are not effective in this great need of the world. Sin cannot be controlled by outward, material effects. The mean, sinful, indifferent, disobedient, or even neglectful individuals can be taken by force and placed in jail; they may be controlled outwardly in a measure, but until the life has been affected by the Gospel of Christ, which is the power of God, it is still unchanged.

Parents, it is evident that the responsibility lies with us. It is of far greater importance to bring up our children in the right way—to teach them the Gospel of Christ, which is the power of God—than it is expend money and energy after wrong impressions have been made, in order to snatch them from the fiery brands of hell. Understand me, please. I do believe in mission work (I am giving my life to it); I do believe in sacrificing lives on the altar for the salvation of the lost; but I am saying that it is better, more important, more effective, and of greater eternal worth to bring the children up "in the nurture and admonition of the Lord."

I said that in Rom. 1:16 is to be found all that is needed for the task. I have pointed out that we have access to the power of God for the task. The Gospel is the power of God. But there is another thing of vital importance, namely, we dare not be ashamed of the Gospel of Christ. Many people—parents and children—are either ashamed of the Gospel or they are so engrossed in the material, carnal, earthly interests, such as money, social standing, and personal position in the world, that the Gospel of Christ to them is not the power of God. Beloved, it is disastrous to be ashamed of the Christ of the Gospel. Let us take up the Scriptures—not just the literal book with our literal hands, but the Word and will of God received into our hearts—and allow them to make us and our children "wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).

Detroit, Mich.

LIVING BY EVERY WORD OF GOD

(Matthew 4:4)

By D. D. Miller

The teaching in the latter part of Deuteronomy 8:3 is parallel with Matthew 4:4. The same truth is brought out in both these verses, and in many other Old and New Testament verses. The keeping of God's Word was a constant reminder from God to Israel. Large parts of chapters, and even books, were given for Israel's instruction concerning how they should walk before their God. Blessings were promised for obedience, and curses were promised for disobedience. Although we today are in the Holy Sprit age and under an economy of grace, the opportunity of willing obedience to our God is still a living principle—none the less under the new age than it was under the old age. Jesus' presence is promised and based on obedience to teaching and observing "all things" (every word). Apparently the fact that God means what He says is too nearly a lost idea today among church people. Therefore it becomes our duty as ministers to live and preach "every word of God," and to be fearless in teaching to materialistic, formalistic, and worldly church folks the fact that God **even now** expects His people to **know** and **do** His biddings as given in the New Testament.

The Lord led Israel through the wilderness for forty years to humble and to prove them. His motive also was to exact a greater obedience from them. He clothed them, fed them, and protected them even in that "waste howling wilderness." Under His guidance and command they lacked no need. God proved to them that man's support and sustenance were not only on wheat bread and mutton, but upon His unfailing Word of promise. Even after many years of experience with God, Israel had to be reminded thus: "Beware that thou forget not the Lord thy God, in not keeping his commandments . . . judgments . . . statutes" (Deut. 8:11). **The first request of God to His people is to do His will.** The high aim of every true child of God is to do God's will and obey His Word. This idea is not a song for church members, not a myth for God's ministers to forget, but **it is the only Bible standard for saved people.**

In the New Testament Jesus proved that bread was of much less importance than doing the Father's will. He also proved that the increase of bread and meat was a small matter to Him and the Father. This truth was brought out in the Sunday-school lesson text of February 6. Jesus did not have the complacency that we do toward food, money, and worldly knowledge. He used them, but only as steppingstones to do His work. His highest and only aim was to do God's will; He was willing to let the world think of Him and do with Him as they willed. In that example set by Christ is found the characteristic of God's true people—doing God's will. Without the desire and intent to obey God's will, a man or woman remains lost and a church is not right with God.

Someone may wonder, "Who then is saved?" Listen to the answer: "Not every one that saith unto me, Lord, Lord, . . . but he that doeth the will of my Father which is in heaven." Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." The teachings of Jesus clear the way for us to say that the great majority of people are lost. Few are really saved. The multitude is traveling the wrong road; this includes all church members who are traveling with the crowd. Men and women who are saved rejoice "in their newfound gladness" and are seeking the will of its author. They want to know God's will—and to live it. Church members who have not had an experience of grace in the soul **cannot want to do God's will.** Yes, men and women of the world are lost; church members who live like people in the world are lost also.

When saved, we walk with God like Enoch of old. We love our Saviour, and there is evidence to prove our love; that evidence is living by "every word" of God. It is indeed a sin against God, and also unfair to the world, for church members to profess to be God's children and yet live in disregard of God's Word.

"If ye love me, keep my commandments." (John 14:15). "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21). "If ye keep my commandments, ye shall abide in my love" (John 15:10). "Ye are my friends, if ye do whatsoever I command you" (John 15:14). "Hereby we do know that we know him, if we keep his commandments" (I John 2:3).

Berlin, Ohio.

THE CROSS

(Continued from page 1107)

mankind, but recovers and preserves the same. The human race, shamelessly rent by schisms due to sin and hatred, again forgets itself as it begins to look toward the cross. Already when the Redeemer was born, nations forgot their own identity and, groaning under the burden of universal sin, unitedly sought to worship and adore the Saviour.

And now as Christ goes toward His cross, a world of united sinners forget their hatred for each other and cry in unity of voice, "Crucify Him, Crucify Him!" When Christ went to the cross, He went **not** because the Jews hated Him, not because the Roman soldiers crucified Him, nor because world rulers gave the sentence that He was to be crucified; He went to the cross because a united sinful humanity, including you and me, demanded that He should go. Those religious and political leaders were but representatives of fallen humanity who did just what you and I would have done if we had been in their place and they in our place. Even the title placed above the cross, which had been written in three representative languages, declared that Christ hung there, not because of a few nor for a few, but for all and because all had sinned.

Lastly, let us notice the human family as God now looks upon them in the light of the cross. Above the cross is God beholding His Son hanging on the "cursed tree," and the blood of His own Son, too, has stained the cross. The human family now again with confidence seeks God. To the God-man on the cross, a representative of the worst kind, a criminal and thief, asks to be remembered. To this sinner are given the welcome words, Paradise is again for you, and for mankind, and today you shall be with me there. "When I see the blood, I will pass over you."

"Sin drove out man from Paradise,
Left him an alien far from home;
Grace welcomes back the thief who cries,
'O Lamb of God, I come, I come'"

Bannock, Ohio.

THE STRAIGHT TREE

Look about you and you will see that trees, as a rule, grow straight. They do this because it is the best way for them to grow. The straight tree can throw its limbs out on all sides. This helps its leaves to get more sunshine. When its limbs are thrown out in this way, they help to balance the tree and keep it upright. The roots are better able to keep it in position, too, if it stands straight.

Boys and girls are like trees, too. God intended them to grow upright. When they grow according to His plan for them, they really grow the best. While they are growing straight and strong, they are developing roots that will help to keep them upright through the years. They are throwing out branches which will help to steady and balance them when storms blow. They are in a position to get the best. It may be hard sometimes for them to stand against things that try to make them grow crooked, but it always pays.—Dew Drops.

FROST ON THE WINDOW

The story is told of a man who visited a neighbor and found him engaged in scraping frost from a window with a knife. The task was difficult and the results unsatisfactory. Said the visitor, "Why not kindle a fire in that stove? It will warm this room and the frost will soon disappear." The pharisees were strong for morality on the surface, but knew nothing of religion in the heart. White-washing the pump will not purify the water.—Otterbein Teacher.

Gospel Herald

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THURSDAY, MARCH 30, 1944

Field Notes

An inspirational song service is to be held at the Millersville, Pa., church April 9, at 2:00 P.M. A children's meeting is to be included in the service.

* * *

Bro. D. D. Miller, who is ill at his home near Middlebury Ind., was somewhat improved at the last report, but his condition is still critical.

* * *

Bro. Paul Mininger, of Goshen, Ind., spoke at the Howard-Miami church near Kokomo, Ind., Sunday evening, March 26, and is scheduled to preach at Kouts, Ind., on April 2.

* * *

Remaining communion dates for the bishop district of Bro. Amos S. Horst are as follows: Hess, April 2; Ephrata, April 9; Landis Valley, April 16; Lititz, April 23; Cocalico, April 30 p.m.

* * *

Bro. John Heistand, Maytown, Pa., will conduct a series of revival meetings at the Garber Church, Menges Mills, Pa., from April 1 to 8. The prayers of the brotherhood are solicited.

* * *

Bro. Edwin Albrecht, Turner, Mich., began a series of meetings with the Locust Grove congregation near Belleville, Pa., March 19. They were to continue for about ten days.

* * *

Bro. A. J. Steiner, North Lima, Ohio, delivered the commencement sermon at the Ontario Mennonite Bible School, Kitchener, Ont. The student body numbered 162, the graduates 18.

* * *

The Ninety-eighth Bible Meeting will be held at the Columbia Mission, Fourth and Mill Sts., all day Sunday, April 2. Bros. Elmer G. Martin, Bird-in-Hand, Pa., and Oscar Burkholder, Breslau, Ont., have been secured as speakers.

Communion dates for the bishop district of Bro. Mahlon Witmer have been announced as follows: Metzler, March 26; Groffdale, April 2; New Holland, April 9; Carpenter, April 16; Frazer, April 23.

* * *

Bro. Claude Meyers, Souderton, Pa., is expected to be with the Pottstown Mission congregation in a series of evangelistic meetings from April 2 to 9. A sunrise service is also planned for Easter morning at 6:30.

* * *

The Rocky Ridge Mission, Sellersville, Pa., R.D., is looking forward to a series of revival meetings to be held from April 15 to 19, with an all-day service on Sunday, April 16. Bro. J. Irvin Lehman, Chambersburg, Pa., is to be the speaker.

* * *

The Britton Run congregation, near Spartansburg, Pa., is looking forward to a series of revival meetings to be held from April 1 to 6. Bro. J. W. Hess, Akron, Pa., is to be the evangelist. The prayers of God's people are requested in behalf of the work at this place.

* * *

Bro. Howard Stevanus, pastor of the Snyder Church, Bloomingdale, Ont., rendered a much appreciated service to the C.O.'s of British Columbia and Vancouver Island, for the space of three months. His congregation was served by neighboring ministers.

* * *

Bro. Shem Peachey, Springs, Pa., spent a few days recently at the Sideling Hill, Pa., C.P.S. camp. He planned to be there over Sunday, March 26, and then expected to go to points farther east to visit C.P.S. brethren engaged in special project work.

* * *

On March 21 at the North Goshen church there was a meeting of the bishops of the Indiana-Michigan Conference. All were present except Bro. D. D. Miller. The chief concern of the meeting was the need for more bishops in the district.

* * *

Evangelistic meetings will be held (D.V.) from April 15 to 23 at the Coatesville, Pa., Mennonite Mission with Bro. Michael N. Wenger, Lititz, Pa., in charge. Your prayers are requested for this work.

* * *

A Bible Instruction meeting is to be held at the North End Church, Lancaster, Pa., all day Sunday, April 2. Evangelistic meetings will begin in the evening and continue until the evening of April 6 inclusive, with Bro. B. Charles Hostetter, Manheim, Pa., in charge.

* * *

Revival meetings are in progress at the Thirty-fifth Street Church in Los Angeles, Calif. Bro. Marcus Lind is serving as evangelist. Afternoon prayer meetings are held in the homes of the neighborhood every day with good interest. Prayer is requested in behalf of these efforts.

* * *

The Secretary for Christian Education of the Missouri-Kansas Conference, Bro. Laurence Horst, of Peabody, Kans., was on the program of the quarterly S. S. Conference at Hannibal, Mo., on March 26.

* * *

Communion dates for the bishop district of Bro. D. Stoner Krady are as follows: Byerland, March 19; New Danville, March 26; Rawlinsville, April 2; E. Chestnut St., Lancaster, April 9; Vine St. Mission, Lancaster, April 16; Rossmere Mission, April 23; S. Christian and Locust Sts., Lancaster, April 30.

* * *

A Christian Home Conference is scheduled to be held at the Midland, Mich., Church beginning Thursday evening, April 6, and continuing each evening until Sunday, April 9. There will be special services on the afternoon of Good Friday and an all-day meeting on Easter Sunday. Bros. Oscar Burkholder, Breslau, Ont., and Ray Yoder, Wakarusa, Ind., are the guest speakers.

* * *

Bro. and Sister Jesse Short, Archbold, Ohio, returned to their home from Kitchener, Ont., where they opened the new office and clothing depot of the Mennonite Central Committee. While here they added many friends to their former ones. Their congenial spirit and self-sacrificing labors will be much appreciated in coming days. Bro. and Sister Cornie Remple of Kitchener, Ont., members of the Mennonite Brethren, have taken over the work.

* * *

Bro. Martin Z. Miller, Bainbridge, Pa., gave two interesting talks on evangelization work among the Jews, at the Scottdale Mennonite Church, Sunday afternoon and evening, Mar. 26. Other recent visitors in Scottdale were Frank Knicely and wife, Dayton, Va.; Eula Rhodes, Hinton, Va.; Charles E. Burkholder, Harrisonburg, Va.; Paul Horsch, Cleveland, Ohio; Paul Mininger, Goshen, Ind.; Nelson Kauffman, Hannibal, Mo.; John R. Mumaw, Harrisonburg, Va.

——o——

Correspondence

WAUSEON, OHIO

(West Clinton Congregation)

Greetings of love in our Saviour's name. Our evangelistic meetings were held Dec. 25 to Jan. 2, with Bro. Paul Mininger from Goshen as the evangelist. He gave talks in the evening before the sermon. Some of the talks were on "The Church Facing the World." One talk was for the parents, one for the young people, and one for the children. Most of the sermons were based on Calvary. These talks and sermons were inspiring. As a visible result of these meetings

there were several confessions. We thank the Lord for these souls. May they be true, faithful, and useful to God and the Church. They have been receiving instruction, and baptismal services will be held April 2.

Ordination services were held Jan. 9. The votes of the congregation were taken at the close of the church service in the morning. In the evening, Bro. Olen Nofziger was ordained to the office of deacon. Bishop N. E. Troyer assisted in both the morning and evening services.

Two from this congregation are attending high school at Hesston, Kans. Four attended the six weeks' Bible school at Goshen.

A Youth's Conference was held here the week end of March 11 and 12. The theme of the meeting was "Is the Young Man Absalom Safe?" The speakers were Frank Byler, Levi C. Hartzler, John C. Wenger, Wilbur Yoder, and P. L. Frey. A challenge was brought to the Church to do all she can for her young people. The Church was made to realize anew the duty she owes to them. The young people were urged to be obedient to God and to help in the activities of the church.

March 9, 1944. Cor.

PERRYTON, TEXAS

Dear Readers: The Lord has blest us with an abundance of moisture this winter. Twenty-four inches of snow fell in about three weeks. A good rain just preceded our first snow. This made our country roads, which were freshly graded, almost impassable.

We are having church services at the Lone Tree Schoolhouse. It is a community school. After the roads were closed, those who could attend met at the home of Bro. Richard Showalter, our minister, where we had regular services. We enjoyed their hospitality very much. On Feb. 6, we all gathered at the schoolhouse again for an all-day service. In the morning we reorganized our Sunday school, after which Bro. Richard gave an appropriate and encouraging message especially helpful to our newly appointed officers. In the afternoon we had a song service with no services in the evening on account of the condition of the roads. We had a basket dinner that day.

A meetinghouse of our own has been one concern of the church here. It has been made a matter of prayer and we believe that God is leading in a definite way. Several times doors seemed to open and then close again. We felt that He had something better for us. While we were waiting for Him to continue opening the way concerning a certain building we had in mind, He opened the door to a white stuccoed church building all furnished. With Paul, we felt that God is able to do far more abundantly above all that we ask or think. Again the door seems closed for the present. Since steel is hard to get, the Church of Christ people have decided to hold their building until after the war. We are willing to wait for Him concerning this building or some other, as He sees fit.

Our weekday Bible school meets each Friday evening when the weather permits. This seems to be enjoyed by all and is something by which we can all profit.

Bro. Richard Showalter has spent some time in the interest of C.P.S. work. He is one of our camp pastors. He also fills appointments at Guymon, Okla., and Walka, Tex., monthly, with afternoon services every two weeks at each place.

Our sewing circle meets once a month with Sister Showalter as our president. Interest has been good. Six precious souls have been added to the church this last year, two by letter and four by baptism. Another young soul has taken her stand for Christ recently. May they yield their lives to Christ who bought them that they may be vessels meet for the Master's use.

We are looking forward to our revival meetings to be held in April, with Bro. Amsa Kauffman of Premont, Tex., as our evangelist. Will you pray for the meetings?

On March 6, Bro. T. J. Kauffman of Guymon, Okla., left us to be with the Lord. May the Lord comfort the bereaved.

March 18, 1944. M. K.

GULFPORT, MISS.

(Gulfhaven Congregation)

Dear Herald Readers: Greetings of love in the name of Him who loved us and gave Himself for us.

Recently we were privileged to have Bro. and Sister Ernest Garber from Nampa, Idaho, with us. Bro. Garber conducted a series of meetings for us, beginning Feb. 27 and ending March 5. Several evenings throughout the week Sister Garber conducted meetings for the children. We were all strengthened in our Christian lives by the messages that Bro. Garber brought to us.

Bro. Edward Diener, Wellman, Ia., was with us Thursday, March 9, in the interest of the education program of the Church. He brought us an inspiring sermon that evening.

Bro. Titus Yoder, who was injured in an automobile accident recently, is recovering satisfactorily and we hope that soon he will be able to be out again.

March 20, 1944. Mary Yoder.

WADSWORTH, OHIO

(Bethel Congregation)

Dear Christian Friends: Greetings in Jesus' name. We are happy to have Bro. Edwin Weaver with us in our young people's meeting, Jan. 30. He spoke about the misssion work in India.

Sister Ruth Rohrer attended Bible School at Canton. Bro. and Sister S. D. Rohrer and Bro. and Sister Clayton Rohrer attended sessions during the minister's week at Canton. Several were privileged to attend the Christian Life Conference that was held in connection with the Bible school.

On the evening of Feb. 6, Bro. Rudy Stauffer of Wooster, O., brought us a message after young people's meeting. He spoke on "The Lamb of God," using John 1:2, 36 as texts.

Bro. John L. Stauffer, Harrisonburg, Va., preached for us, Feb. 13. The theme of his message was "Christ Pre-eminent in Our Lives." He challenged us to put Christ first in every phase of life.

On Sunday, March 5, Bro. Johns was present with us and held our council meeting. At this time one young man was received into the church by baptism and three were received by letter.

Bro. P. R. Lantz worshiped with us in our evening services, March 12. He had a part in the young people's meeting. He spoke about "Blessings Experienced in Visitation Evangelism."

Our minister, Bro. Rohrer, is bringing us a series of sermons from Revelations.

Our congregation will keenly feel the loss of Mrs. Christ Kreider who passed away March 18. She was very much devoted to the church, always attending when health permitted.

Bro. Henry Newcomer, our aged deacon, has been enjoying good health, attending morning services nearly every Sunday. On Feb. 14 he was ninety years old.

March 21, 1944. Edna Landis.

ALLENSVILLE, PA.

(Allensville, Congregation)

Dear Christian Friends: Our evangelistic meetings closed March 15. We had a very precious time. The attendance and attention were very good; the interest among the children was fine as they had a special service every other evening. The messages were inspiring and searching. Our evangelist, Bro. William Jennings, Knoxville, Tenn., left the following day to perform the same mission at Mattawanna, Pa.

An instruction class for young converts is being formed and will receive instruction for some time following.

Bro. A. J. Steiner was with us Sunday morning, March 19. He was sent here for the purpose of getting the consent of the church to release one of our ministering brethren, Bro. Elmer Yoder, who has received a call to come to Elida, O. The release was granted and with our brother and family goes our wish for the Lord's richest blessing to follow them and make their service a blessing and the Lord's work a success.

March 21, 1944. Cor.

JOHNSTOWN, PA.

(Thomas Congregation)

Dear Readers of the Gospel Herald: Greetings in Jesus' name. Since our last letter, we have had another series of revival meetings conducted by B. Charles Hostetter, Manheim, Pa. The church was strengthened, sinners warned of the coming judgment, and Christians were led to see more definitely their need of being faithful, consecrated workers in His vineyard. Two souls were willing to take Jesus as their Saviour and companion for life. Still others were under conviction but refused to let Jesus come into their lives. May we not cease to pray for these as well as those who have let Jesus enter.

During the last month most of our C.P.S. boys were home on furlough. Some came for an extended time and others for only a week end or a few days. The following were home: James Lehman, Luray, Va.; Paul

(Continued on page 1109)

Miscellaneous

YOUR 1944 BIBLE SCHOOL

I. Plan Your Summer Bible School Now!

If you have not yet made plans for your summer Bible school, begin to do so at once. Nothing is gained by delay, and much may be lost. The following suggestions may be of help to you in getting your summer Bible school started.

1. Organize a summer Bible school committee. If your church has such a committee, call a meeting at once and begin deliberations.

2. Begin the work with prayer; commit the tasks and the problems to the Lord and ask for divine guidance. It is His work; you will be His instruments.

3. Choose the best time for your summer Bible school, so that you may have the largest possible attendance from your church and surrounding community.

4. Choose the very best location possible—if a location other than your church building must be selected.

5. Elect summer Bible school officers and give them their assignments. Put them to work at once on planning for the school.

6. Select the teachers. The summer Bible school superintendent and the chairman of your committee may be charged with this duty; or the committee may feel it within their province to elect the teachers.

7. Determine the budget and how best to meet the expenses.

8. Appoint a transportation director and have him study the problem. In case no transportation is needed, this officer will not need to be supplied.

9. Advertise summer Bible school in your community. Boost the school. It is the Lord's work, and it is a great work. Let people know what you are doing for your country and your community.

10. Awaken church interest. The better the membership is informed about the work, the more heartily they will support it. It will not be difficult to meet the budget if people see the value of a summer Bible school.

In conclusion, PRAY—and continue to pray and work. God will bless His work and make it a success.

If additional supplies are needed, or if this is the first time you have a school and all supplies must be secured, address the Mennonite Publishing House, Scottdale, Pa., or your nearest Mennonite Bookstore. Watch the mails for promotional circulars and advertisements of material.

C. F. Yake,
Secretary Summer Bible Schools.

C.P.S. DEPENDENCY NEEDS

The Plan for Meeting These Needs as Adopted by the Peace Problems Committee, the Relief Committee, and the Mennonite Central Committee

Important action has now been taken by the duly authorized church committees to set up a plan to care for the needs of dependents of men inducted into Civilian Public Service. A brief outline of this plan and the principles governing it are given herewith.

First let it be said that although some of our congregations have provided plans or have been working on plans to care for needs not taken care of by the dependent families themselves, it had become evident (1) that this was not being adequately done throughout the church, and (2) that increasing burdens of aid to dependency cases were leading to considerable inequities in burden-bearing, city congregations in particular being more heavily burdened than rural congregations.

The Peace Problems Committee accordingly, having considered this matter carefully at its March 3, 1944, meeting in Pittsburgh, unanimously voted the following decisions: (1) that a regular dependency allowance be provided by some church-wide plan, (2) that the Relief Committee be asked to raise the necessary funds and administer the program, (3) that the work in our own group be co-ordinated administratively with the work of other groups through the Mennonite Central Committee office.

At its meeting in Chicago, March 17 and 18, the Mennonite Central Committee, together with a representative gathering of brethren from various branches, including a considerable number from our own group, agreed unanimously on a C.P.S. Dependency Policy and Plan whereby (1) each constituent group would take care of its own needs, calling on the M.C.C. office for such administrative aid as it might desire or need; (2) those not provided for in the above way would be provided for out of a general fund to which all co-operating groups would contribute; (3) a uniform schedule of dependency allowance payments would be followed by the several groups.

The following basic principles were agreed upon as underlying the Dependency Program:

1. That we consider our relation as a church and as individuals to this problem to be a matter of Christian privilege and duty in mutual brotherly burden-bearing, so fulfilling the law of Christ (Gal. 6:2), and not a matter of charity.

2. That accordingly C.P.S. men having dependents are not expected to make application for aid according to the typical state or worldly relief plan, but simply to report their status and conditions on the basis of which the church will act to discharge its responsibility.

3. That we consider all those dependents entitled to aid who cannot or ough not undertake to support themselves excluding only those who have sufficient regular income for self-support Those who can work are to be encouraged to support themselves.

At its meeting in Chicago on Marc 18, the Relief Committee of the churc agreed to accept the commission fro the Peace Problems Committee to as sume responsibility for the C.P.S Dependency Program in our group. I was agreed (1) that the work be under taken at once, (2) that provision b made on a church-wide basis, (3) tha all congregations be asked to make contribution for this purpose equal t a fifty-cents-per-member allotment a this time, (4) that dependency allow ances be paid by E. C. Bender, treasur er, on the following basis: for a need wife or adult dependent who canno support herself, $25.00 per month; fo each dependent child $10.00 per month (5) that each case be decided on th basis of a dependency status report t be filled out by each man now in C.P.S or about to be drafted, (6) that specia provision be made for abnormal o emergency needs, (7) that local supple mentary allowances by congregation be permissible where needed.

We are glad to be able to report th above important actions by our respon sible church agencies, and desire tha this information be made known a widely as possible. Full details wil be published later. A letter will be sen this week to all ministers so that ful official information will be available t them for use in arranging to provide fo needs in their congregations, and t take the requested offerings.

Harold S. Bender, for the Peace Prob lems Committee and the Relief Com mittee.

—o—

School News

GOSHEN COLLEGE NOTES

The faculty and student body extend heartfelt welcome to Lois Gunden upon he safe return from a period of relief service i Europe. Her parents, Bro. and Sister C. Gunden of Goshen, and Sister Olive Wyse Assistant Professor of Home Economics, wh is taking graduate work at Columbia Unive sity in New York City, met Sister Gunde immediately after she disembarked from th **Gripsholm** on March 15.

On Sunday, March 12, Bro. John Mose mann of Lancaster, Pa., inaugurated the ar nual missionary drive with two missionar sermons and a talk to the Foreign Mission Fellowship on the subject, "The Beginning of the Mennonite Mission in Tanganyik Territory." Three chapel services on Marc 13, 14, and 15 continued the emphasis on th church's missionary program and ended wit

a drive for funds. The goal set by the students this year was $800. Receipts from the drive have thus far exceeded the original goal by several hundred dollars.

At the regular student devotional on March 9 the new officers of the Y.M.C.A. and the Y.W.C.A. were elected. The officers for the Y.M.C.A. are Daniel Miller, Akron, Pa., president; Wilbur Miller, Mantua, Ohio, secretary; and Paul Lederach, Norristown, Pa., treasurer. Mary Oyer, Goshen, Ind., was elected president of the Y.W.C.A.; Esther Eash, Hollsopple, Pa., secretary; and Catherine Hernley, Scottdale, Pa., treasurer. The president of the Y.M.C.A. and the president of the Y.W.C.A. served as president and vice president respectively of the combined organization, the Y.P.C.A. Weyburn Groff, Kitchener, Ont., and Thelma Miller, Goshen, Ind., filled these two offices during the past year.

Bro. S. C. Yoder, bishop of the Goshen College congregation, has announced council meeting for Sunday, March 26, and communion for Sunday, April 2.

Bro. Ernest E. Miller recently announced that Dr. John A. MacKay, president of the Princeton Theological Seminary will be the commencement speaker at Goshen College on May 1. Commencement activities will begin this year with the Th.B. graduating class program on Thursday evening, April 27, and end with the commencement exercises on Monday evening, May 1.

The Mennonite Board of Missions and Charities is sponsoring a short missionary training conference to be held on the Goshen College campus, May 19 to 29. The purpose of the conference is to give prospective missionary workers an opportunity to study the various mission fields; the teachings in the Bible concerning missions; the practice and promotion of missions, including policies and requirements of the Board for missionaries; and the biographies of great missionaries of the early modern missionary movement, such as Carey, Morrison, and Livingstone.

Viola M. Good, Dean of Women, recently made a trip to Akron, Pa., at the request of Bro. Orie O. Miller to discuss plans for the establishment of College Women's Relief Training Units at Ypsilanti, Michigan and Howard, Rhode Island. These units are to be operated during June, July, and August for the benefit of college girls who desire to serve in mental hospitals and enroll in the relief training program of the Mennonite Central Committee. Enrollment in one of these units does not involve any commitment on the part of the enrollee or of the M.C.C.

The college choruses are giving a number of programs in local churches. Last Sunday evening, March 19, the a capella chorus sang at the Olive Church near Elkhart and the collegiate chorus sang at East Goshen. Other programs are listed as follows for the a capella chorus: Sunday afternoon, April 9, Vesper service at Goshen College, and Sunday evening, April 9, North Main Street Mennonite, Nappanee. The collegiate chorus, an all ladies' chorus, has programs listed as follows: Sunday afternoon, April 2, Clinton Brick, east of Goshen; Sunday evening, April 2, Topeka; and Sunday evening, April 16, Prairie Street, Elkhart, Levi C. Hartzler.

Married

Beiler—Miller.—On March 11, 1944, at the home of the officiating minister, Bro. Ira S. Johns, occurred the marriage of John Beiler and Mary Miller, both members of the Clinton Frame congregation. May God's blessings attend them through life.

King—Sommers.—Milphert King and Leona Sommers, both members of the Howard-Miami congregation, Ind., were united in holy matrimony, March 11, 1944, at the home of the bride's sister (Ora Miller) by Bro. A. G. Horner. May the Lord bless this union.

Martin—Garber.—On March 16, 1944, Bro. Christian Martin of the Columbia congregation and Sister Ruth M. Garber of the Lititz congregation were united in marriage at the bride's home. Bro. Christian K. Lehman officiated. May the Lord's blessing attend them.

Myers—Troyer.—On Feb. 13, 1944, Bro. Dorwin Myers and Sister Pauline Troyer were united in marriage at the Howard-Miami Church, of which both are members. Bro. Chester C. Osborne, brother-in-law of the bride, officiated. May the joy of the Lord be their continual strength.

Stutzman — Nofziger. — On Friday evening, Jan. 14, 1944, at the home of the bride's parents near Lebanon, Oreg., occurred the marriage of Bro. Virgil Stutzman and Sister Dorothy Nofziger, both members of the Fairview congregation. Bro. N. M. Birkey officiated. May the Lord lead and guide them through life.

Liechty—Birkey.—On March 16, 1944, Bro. Jesse Liechty of the Leo congregation in Indiana, and Sister Margie Birkey of the East Bend Mennonite congregation, Fisher, Ill., were united in marriage in the East Bend Mennonite Church. May God richly bless them as they journey through life.

Kratzer—Nussbaum.—On March 5, 1944, Bro. Loyal Kratzer and Sister Rosa Nussbaum, both of the Kidron congregation, were united in marriage at the Kidron Mennonite church near Kidron, O., by Bro. Allen Bixler. May the Lord bless this union in the building of a Christian home.

Yoder—Hartzler.—Bro. Alpheus Yoder of Barberton, O., and Sister Ruth Hartzler, Rittman, O., both members of the Locust Grove congregation, Allensville, Pa., were united in marriage on March 2, 1944, at the home of the officiating minister, Bro. William G. Detweiler, Orrville, O. The Lord bless this union for His glory.

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Obituary

Benner.—Benjamin S., son of Jacob and Barbara Benner, was born Oct. 4, 1873, in Juniata Co.; departed this life March 13, 1944; aged 70 y. 5 m. 9 d. He leaves to mourn his departure, his wife Sally, 2 sons (John and Leroy), a daughter (Miriam), 4 grandchildren, a brother (Charles Benner, Akron, Pa.), 2 sisters (Anna Hart; Pearl Hollinger, Lancaster, Pa.). Brother Benner was a member of the Mennonite Church. Funeral services were held March 17, at the Susquehanna Meetinghouse, in charge of Bro. John H. Reinard, assisted by Bro. William Shafer. Text, I Thes. 4:14. His body was laid to rest in the Verdilla Reformed Church cemetery.

Blough.—Jacob H. Blough, son of Bishop Henry and Katherine Keim Blough, was born in Somerset Co., Pa., Oct. 2, 1851; died in Somerset Co., Jan. 15, 1944; aged 92 y. 3 m. 15 d. He was married to Mary Tressler. To this union were born 13 children of whom only one survives (Laura, wife of Harry Helsel, Youngstown, O.). His first wife died about 28 years ago. He was later married to Mrs. Margaret Savage who, with 9 grandchildren and 8 great-grandchildren, survives him. He is also survived by a brother (Ephraim Blough, Cumberland, Md.), and a sister (Mrs. Carrie Kaufman, Lancaster, Pa.). He united with the Mennonite Church many years ago and was a member of the Blough congregation at the time of his death. Funeral services were held at the Blough Meetinghouse, Jan. 19, 1944, by the home ministers, Bros. H. C. Blough and John A. Lehman. Text, Acts 13:36. His body was laid to rest in the cemetery adjoining the church.

Buerge.—Elizabeth, daughter of Christian and Magdalene Buerge, was born Feb. 26, 1861, in Hamberg, Canada; passed away March 9, 1944; aged 83 y. 12 d. She was the youngest of a family of six: John L., Mrs. Catherine Dintiman, Mrs Lydia Merrell, Mrs. Magdalene Scott, and Mary who died in infancy. When she was 7 years old, the family moved to Reeds City, Mich., residing there until 1883 when they moved to a farm 4 miles east of Jasper. They lived there until 1926, when she and her sister Lydia moved to Jasper. The 2 sisters lived together 76 years and were separated only by the death of Lydia, which left Bessie alone. The last 3½ years she had made her home with her nephew, Allen Buerge, and family. She was a member of the Mennonite Church and a devout Christian. Funeral services were conducted at the Baptist Church in Jasper, Mo., in charge of Bro. E. J. Berkey. Text, Phil. 1:20, 21. Interment 4 miles east of Jasper.

Caufman.—Doris Marie, daughter of Bro. and Sister Kenneth and Mary (Bless) Caufman, was born July 15, 1942, at the Chambersburg Maternity Home, Pa.; passed away at the Chambersburg Hospital, Feb. 7, 1944, after an illness of one day; aged 1 y. 6 m. 23 d. Besides her parents, she is survived by her paternal grandparents (Mr. and Mrs. Samuel Caufman, Chambersburg, Pa.), her maternal grandparents (Mr. and Mrs. Charles S. Bless, Greencastle, Pa.), her paternal great-grandmother (Mrs. Fannie Caufman, Chambersburg, Pa.), her maternal great-grandmother (Mrs. E. M. Snavely, Middletown, Pa.), and a maternal great-stepgrandmother (Mrs. Katie Burkholder, Chambersburg, Pa.). Funeral services were held Feb. 10, 1944, at the Chambersburg Mennonite Church, north of Chambersburg, in charge of Bro. Walter Lehman and Bro. Harvey Shank. Text, Job 1:21b Burial was made in the adjoining cemetery.

Jesus has taken a beautiful bud
Out of our garden of love;
Born it away to the city of God,
Home of the angels above.

Fenstermaker.—Amanda Fenstermaker, daughter of Josiah and Sarah Fink, was born Feb. 24, 1858, in Osnaburg Twp., Stark Co., O.; died in her home near Louisville, O., March 13, 1944, aged 86 y. 18 d. She was married Feb. 13, 1887, to J. A. Fenstermaker, who preceded her in death on May 9, 1909. To this union were born 3 daughters (Pearl, at home; Mrs. John Snyder, East Canton; and one who died in infancy) and 4 sons (Homer at home; John Hamilton, East Canton; and Josiah and another son who both died in infancy). She is also survived by 3 brothers (Isaac Fink, East Canton, O.; Martin Fink, at home; and Joseph Fink, Canton, O.), 11 grandchildren, 7 great-grandchildren, and many other relatives, friends, and neighbors who mourn her departure. One brother and a sister preceded her in death. She was a faithful wife and mother and was very kind and considerate of others. Her chief desire was to be busy with housework and farm work. In the fall of 1939, she fell and broke her hip, from which she never fully recovered, although she was able to walk about until just a few days before her decease which was rather sudden. Having been a listener to Bro. William G. Detweiler's Gospel radio broadcast, she became converted and was baptized into the Mennonite Church of Canton, O., Oct. 19, 1939, where she retained her membership until death. Funeral services were conducted at the Sluss Funeral Home in Louisville, O., in charge of Bros. J. J. Hostetler and O. N. Johns.

Hess.—Susan E., widow of Paul G. Hess, was born Feb. 24, 1896; departed this life Feb. 9, 1944; aged 48 y. 11 m. 15 d. She was the daughter of Newton G. Herr at whose home she has resided since the death of her husband 20 years ago. A son Clarence also died at the age of 4. Mother was not strong for the past 2 years, but during the night of Jan. 22, she suffered a severe heart attack. She was taken to the Lancaster General Hospital where she peacefully fell asleep 18 days later. Her heart condition improved but other members of the body refused to function properly. She was very patient during her illness and expressed her gratitude for having a Saviour and her desire to go to her heavenly home. She accepted Christ as her Saviour in her youth and united with the Mennonite Church in which she was a faithful member until death. Her greatest delight was to

help others. She will be greatly missed by her children, her family, and her large circle of friends. She is survived by 2 daughters (Elizabeth H., wife of Lloyd B. Denlinger, Manheim, Pa.; Marian H., wife of Benjamin S. Landis, Lancaster, Pa.), 2 grandchildren, her father (Newton G. Herr), 2 sisters and 2 brothers (Miriam, wife of Amos H. Kreider, Lititz, Pa.; Bertha, wife of Harvey Metzler, Lancaster, Pa.; Clarence N. Herr and Rev. Emory H. Herr, both of Ronks, Pa.). Funeral services were held Feb. 12 with Bros. Abram Martin, C. M. Brubaker, and Jacob T. Harnish officiating at the Strasburg Mennonite Church. Interment was made in the Landis Valley cemetery.

Rest on, dear Mother, your labors are o'er,
Your willing hands will toil no more.
A faithful mother so true and kind,
No friend on earth like you we'll find.

Hostetler.—Janice Elaine Hostetler, daughter of George and Velma Troyer Hostetler, members of the Oak Grove Mennonite Church, Smithville, O., was born June 6, 1942; died at the Children's Hospital, Akron, O., March 3, 1944, after gladdening the home for the brief time of 1 y. 8 m. 27 d. Failing to make satisfactory progress in her recovery from pneumonia, she was taken from her home to the hospital where she died. She is survived by her parents, a sister (Leora Mae), her paternal grandparents, 16 uncles and aunts, and 61 cousins. Funeral services were conducted at the home and at the Oak Grove Church, March 6, by Bros. J. S. Gerig and William G. Detweiler.

Kreider.—Ella Flora (Rohn) Kreider, daughter of Daniel and Mary Leatherman Rohn, was born near Wadsworth, O., Nov. 19, 1863; died at her home southwest of Wadsworth, March 11, 1944; aged 80 y. 3 m. 21 d. She accepted Christ as her Saviour and was baptized at the Jerusalem Lutheran Church, Guilford, O., Oct. 15, 1881. On Jan. 1, 1887, she was united in marriage to Christian S. Kreider. Surviving are her bereaved husband, 3 sons (Arthur R., Earl D., A. Victor, of Wadsworth), 5 grandchildren, 4 great-grandchildren, 2 sisters (Mrs. L. F. Benner and Mrs. D. R. Kreider) and other relatives and friends who mourn her departure. In the year 1897, she transferred her membership to the Bethel Mennonite Church where she always attended services when health permitted. She loved to go to church and witness for her Lord. During the last year she became quite feeble, suffering numerous heart attacks and the last 7 weeks of her life were spent in bed. At various times she endured severe pain and suffering. The forenoon of her going she had another attack and in a very short time peacefully passed away. She was a devoted wife and a loving mother. Funeral services conducted March 14, at the home and at the Bethel Mennonite Church were in charge of Bros S. D. Rohrer and I. J. Buckwalter. Texts: John 14; Rev. 22:14; Eccl. 7:2. Interment in adjoining cemetery.

Mother is gone beyond this world
Of sorrow, pain, and care,
Gone to be with Jesus.
Oh, will we meet her there?

Landis.—Moses R., son of the late John N. and Elizabeth Rohrer Landis, was born near Rawlinsville, Pa., March 19, 1870; died March 5, 1944, at the home of his son Miles B. Landis with whom he resided. He was a member of the Mellinger Mennonite Church. He was married to Lydia Ann Bachman who preceded him in death 32 years ago. The following children survive: Morris B., Quarryville, Pa.; Miles B., Lancaster, Pa.; Evelyn, wife of LeRoy Kreider, Gordonville, Pa.; Elizabeth, wife of J. Elvin Herr, Quarryville; and Kathryn, wife of Clyde Heller, Lancaster. Also surviving are 3 brothers (David R., Lancaster; John R., Seville, O.; and Martin R., Lancaster), a sister (Ella Landis, Lancaster), and 22 grandchildren. Funeral services were conducted at his late home by Bro. Elmer G. Martin and at the Mellinger Mennonite Church by Bros. Harry Lefever and David Landis. Text, Job 14:14. Interment in the adjoining cemetery.

McAlpine.—Samuel Edwin, 6-weeks-old son of Earl and Pauline McAlpine passed away Feb. 23, 1944. Funeral services were conducted Feb. 25, at the Germfask Church, Mich., with Chester C. Osborne in charge. Besides the parents, he leaves 5 brothers and one sister. It gives us comfort to know that he has gone on to worship God in a more perfect way as little Samuel of the Bible. Text, I Sam. 1:28b.

Myers.—Amanda L. Myers, daughter of the late David and Frances Ebersole, was born Aug. 13, 1870; departed this life Feb. 4, 1944, at the home of her son Raymond E. Myers. Her husband, Jacob L. Myers, and a daughter, Gertrude Viola, preceded her in death. She was a member of Good's Mennonite Church. She is survived by one son, Raymond E. Myers, with whom she resided, and 3 grandchildren (Mrs. Ralph Zeager, and Richard and Orpha Myers, at home). Funeral services were held Feb. 8, at the home, conducted by Bro. Ira Miller and at Good's Church by Bro. Noah Risser. Burial in the adjoining cemetery.

Peacefully sleeping, resting at last,
The world's weary troubles and trials are past.
In silence she suffered, in patience she bore,
Till God called her home to suffer no more.

Oyer.—Elizabeth Yoder Oyer, daughter of Edwin and Lucy Yoder, was born Feb. 20, 1909, in Kent Co., near Alto, Mich.; passed away at the Burnham City Hospital, Champaign, Ill., March 5, 1944; aged 35 y. 2 w. Death came as the result of a post partum hemorrhage. On March 31, 1931, she was united in marriage to Walter R. Oyer. She leaves to mourn her departure her devoted husband and the following children: Richard Duane, Marilyn Joyce, Wilma Jean, and an infant daughter, Ellen Rose. Her mother (Mrs. Lucy Yoder, Fisher, Ill.) also survives, as well as a brother (Harold, Freeport, Mich.), 4 sisters (Mrs Gertrude Kelly and Mrs. Edna Zook, Clarksville, Mich.; Mrs. Catherine Springer, Foosland, Ill.; Mrs. Idah Oyer, Fisher, Ill.), and a large host of relatives and friends. Her father preceded her in death. At the age of 16, she accepted Christ as her Saviour at the Browne Mennonite Church near Elmdale, Mich. She later renewed her fellowship with the East Bend Mennonite Church near Fisher, where she remained a faithful member until death. She was a devoted companion and a loving mother who was much concerned with the spiritual welfare of her children. Hers was a life of unselfish sacrificial service for her family and her fellow men. Her quiet daily walk with her Saviour was one of inspiration and example. Funeral services were held March 8 in the East Bend Mennonite Church, conducted by Bro. J. A. Hieser, assisted by Dr. G. D. Troyer. Interment in the East Bend cemetery.

'Tis lonesome here without you,
And sad the weary way,
For life is not the same to us
Since you were called away.
We miss your kind and willing hand,
Your sweet and loving care,
We miss you, O dear Mother,
We miss you everywhere.

Sommer.—Anna J. Sommer, daughter of the late Jacob J. and Verena Welty Moser, was born in Sugar Creek Twp., Wayne Co., O.; May 10, 1872; entered into eternal rest March 5, 1944, after a bedfast illness of 5 days with intense suffering from cancer; aged 71 y. 9 m. 24 d. Her entire life was spent in this community. She confessed Christ in her youth and united with the Mennonite Church where she was a loyal member until death. On March 5, 1896, she was united in marriage with Jacob P. Sommer. To this union were born 9 children. A son and 2 daughters and her husband preceded her in death. Mother's constant companions were her Bible and Cowman's devotional book, "Streams in the Desert." Especially during the trying hours of her last illness she found much comfort and encouragement in the promises of God's Word. She always had a cheery smile and a warm welcome for all of us when we came to her home. Now that she is gone we miss her, but heaven seems nearer since she is there. The following children survive: Lloyd E.; Ellen (Mrs. Allen Bixler); Irene (Mrs. Benjamin U. Amstutz); Esther (Mrs. Delvin E. Gerber); and Alma and Rose at home, all from Kidron, O. Also surviving are 11 grandchildren, 2 brothers (David J. and Martin D. Moser), 2 sisters (Dinah, wife of Daniel P. Sommer, Kidron; and Mrs. Sarah J. Lebman, Orrville), and many other relatives and friends. Brief funeral services were held at the home in charge of Bro. Isaac Zuercher. Text, Ps. 4. Further services at the Kidron Mennonite Church were in charge of Bro. Reuben Hofstetter, assisted by A. J. Steiner. Text, Ps. 121:1, 2. Interment in church cemetery.

"Oh, call it not death; 'tis glorious rest,
'Yea,' saith the Spirit, 'for all such are blest.'
They rest from their labors; their work is done,
The goal is attained, the weary race run.
The battle is fought, the struggle is o'er,
The crown now replaces the cross they bore,
The pilgrimage path shall no more be trod.
A rest remaineth for the people of God."

Sommers.—Mary Ann (Troyer) Sommers, daughter of Phineas and Lydia Troyer, was born in Holmes Co., O., Oct. 7, 1889; died at Dukes Hospital, Peru, Ind., Feb. 17, 1944; aged 54 y. 4 m. 10 d. Death was caused by a heart attack following an operation for gallstones. She was married to Levi Sommers, Nov. 3, 1910. She united with the Amish Church in her youth and was a faithful member until death. She leaves to mourn her departure, her bereaved compaion, 2 sons (Floyd, in the army at Fort Benjamin Harrison, Ind.; Ralph, Nappanee, Ind.), a daughter (Lydia, at home), a granddaughter (Joyce Condo), 2 brothers and 4 sisters (Noah Troyer, Kokomo, Ind; Katie, wife of C. S. Yoder, Bunkerhill, Ind.; Clara, wife of Andrew Swartzendruber, Amboy, Ind.; Sarah, wife of Perry Helmuth, Kokomo, Ind.; Ammon Troyer, Greenwood, Del.; and Delilah, wife of Chauncey Yoder, Muncie, Ind.), an uncle, 2 aunts, and a host of nieces, nephews, and cousins. Those who preceded her in death were a daughter (Clara, wife of Roland Condo), an infant son (Walter), father and mother, a brother (Monroe), an infant sister, and several uncles and aunts. Her kindness and her smiling face will be missed by her family, the Church, and the neighborhood. Although loving hands did all they could to save her, God saw fit to take her home. Funeral services were conducted at the Mennonite Church, Feb. 21, with Bros. D. O. Burkholder, Nappanee, Ind.; Eli Tice, Garrett, Pa., Emery Yutzy, Plain City, O., and Niles Slaybauch of this community officiating.

Spiker.—John H. Spiker, son of Michael and Nancy Spiker, was born near New Castle, Pa., Oct 5, 1857; passed away at his home near Wooster, O., Feb. 19, 1944; aged 86 y. 4 m. 14 d. On Dec. 12, 1882, he was married to Amanda Smiley who preceded him in death Oct. 8, 1939. He is survived by 4 sons and 4 daughters (Chauncey D., and Roy, Canton, O.; Orrie, Massillon; Ralph, North Canton; Mrs. A. J. Fett, Harlingen, Tex.; Mrs. A. B. Conrad, Wooster; Mrs. W. C. Hushour, North Canton; and Mrs David Sommer, at home), 2 brothers, 17 grandchildren, and 5 great-grandchildren. He was blessed with exceptionally good health and was prominently known and highly respected. He died on the farm where he had lived for the past 65 years. He was a member of the Oak Grove Mennonite Church, Smithville, O. Funeral services held Feb. 22, at the home and at the church were conducted by Bros. William G. Detweiler and J. S. Gerig.

Weber.—Malinda Weber, daughter of the late John Woolner and wife, was born on the Woolner Homestead at Natchez, Oct. 28, 1879; passed away at her home at Parkway, near Kitchener, March 17, 1944, after a brief illness; aged 64 y. 4 m. 18 d. On Feb. 12, 1902, she was united in marriage to Deacon George A. Weber who predeceased her Aug. 21, 1941. During their entire married life they farmed at Parkway. She is survived by 5 daughters (Vera, wife of Urbin Snider, Bloomingdale; Mabel, wife of Clayton Siebert, Kitchener; Edna, wife of Edgar Martin, Elmira; Gladys, wife of Roy Shantz, Kitchener; and Mildred, at home), 3 brothers (Addison and Nelson Woolner, Natchez; and Vernon, Manheim), 2 sisters (Mrs Levi Cressman, Kitchener; and Mrs. Herbert Burkbardt, Bridgeport), and 11 grandchildren. One daughter died in infancy. She was a lifelong member of the First Mennonite Church. She filled her place as Deaconess in the true way as a servant of the church. Her consistent life, her quiet, poised spirit, and her readiness to serve will always be remembered. She will be missed in the home, community, and church circles. Services were conducted by Bro. C. F. Derstine, assisted by Bros. Merle Shantz and John Kehl. Text, Ps. 116:15.

Yoder.—Ira L., son of Levi B. and Elizabeth Hartzler Yoder, was born Oct. 15, 1886, near Belleville, Pa. He was instantly killed in an auto accident near Clarence Center, N.Y., March 15, 1944; aged 57 y. 5 m. In his early youth he accepted Christ as his Saviour and united with the Mennonite Church in which faith he continued loyal until death. On Dec. 21, 1916, he was united in marriage with Sister Minnie Brubaker, Sterling, O. To this union a daughter and 3 sons were born, all of whom survive. In 1917, they started housekeeping at Surrey

N.D., where on April 23, 1917, he was ordained and called to serve the church in the office of deacon. This responsibility was sacred to him and he faithfully tried to serve wherever he was located. In 1922, they moved to Ulen, Minn., where they served for 3 years. In the spring of 1926, they came to Clarence Center, N.Y., in which community they continued to live and serve until his very sudden death. As a deacon of the church his experiences were many and varied, both trying and joyful. He endeavored by the grace of God to fulfill his responsibility with a meek and quiet spirit both in the home and in the Church. He was a kind, quiet, loving, faithful, and hardworking husband and father. He had a great concern for the spiritual welfare of his family as well as the Church. He leaves to mourn his departure his companion, a daughter (Miriam, wife of Alvin Jantzi, Williamsville, N.Y.), 3 sons (Ray, Leroy, and Merrel, all at home), 2 grandchildren, a brother, and 5 sisters. The funeral service was in charge of Bishop E. F. Hartzler, Marshallville, O. Others having part in the service were Bro. John Hostetter, at the home, and Bros. J. W. Birkey, Burton Weber, S. F. Coffman, and M. H. Roth at the church. Bro. Noah Miller had charge of the service at the grave. Text, Heb. 4:1.

Brother, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow
Never can distress thee more.

Zimmerman. — Leah Martin Zimmerman, daughter of Noah B. and Sarah Ann Martin Zimmerman, Ephrata, Pa., was born near Terre Hill, Pa., Dec. 1, 1898; died at the Lancaster General Hospital after a brief illness, March 13, 1944; aged 45. y 3 m. 12 d. In her youth she attended the Mt. Airy School for the Deaf for 10 years and spent the remainder of her life in the home of her parents. She united with the Mennonite Church at the age of 18 and lived a quiet, consistent Christian life. She is survived by her parents, the following brothers and sisters: Lydia, wife of Aaron Weaver; Emma, wife of John L. Horst; Mahlon, Stephen, Mary, Ada, and Verna; also 13 nephews and nieces and many other relatives and friends. She will be missed by friends and loved ones, but our loss is her eternal gain. Funeral services were held at the home of her parents and at the Mennonite Church, Ephrata, Pa., March 16, in charge of Bro. Amos S. Horst. Interment at the cemetery of the Martindale Church.

ITEMS AND COMMENTS

From British sources comes the news that the number of people who have died in Bengal, India, from the recent visitation of famine and disease is somewhere around 3,500,000. The famine is not over; it is largely limited, however, to Bengal, which is about 500 miles from the Central Provinces, in which our mission is located.

*

It is becoming increasingly clearer that no world problems are being settled by the present war. Capable observers are greatly concerned over the possibilities of new wars in the realignment of world powers. One of the greatest dangers is that the allied powers will strive to maintain and even to extend the policy of imperialism in the Asia area. This, according to a writer in the Christian Century, "may easily become the starting point of a third world war of the worst kind, a war of race and color."

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